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# The Church Guardian

## OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIV. }  
No. 7. }

PUBLISHED AT ST. JOHNS, P. Q., JULY 13, 1892.  
P. Willis  
1 apr 93  
100 Upper St

PER YEAR  
\$1.50

### ECCLIASTICAL NOTES.

MINNESOTA.—The late Rev. Dr. Bill left \$50,000 to Seabury Divinity School.

DECLINED.—Rev. Dr. Greer has declined a call to succeed Bishop Brooks as rector of Trinity Church, Boston.

THE 700th anniversary of the consecration of the Holy Trinity Church, Old Clee near Clee Thorpes, England, was celebrated last month.

NEW YORK.—A new institution, to supply women of small means with an inexpensive but comfortable home, has been begun by a number of ladies, under the presidency of the Bishop.

CENTRAL NEW YORK.—Bishop Huntington's address showed 1200 Confirmations: 3 clergy advanced to the priesthood, and 9 to the diaconate; 23 candidates for Holy Orders, five of whom have been ministers in the denominations; 3 churches consecrated.

MAINE.—The Bishop reported to the Convention of his diocese that several candidates for Holy Orders had been admitted; among them one who had been a Congregationalist minister, and another who had been a minister for some years among the Methodists.

THE new Eton Mission Church at Hackney Wick built at a cost of over £3,000 and to accommodate 600 people, was consecrated last month by the Bishop of London. The Mission was founded in 1880, its first missionary being the present Bishop of Zululand, the Rt. Rev. W. Carter.

ON June 14th the foundation stone of Christ Church House, Mary-le-bone, was laid by Lady Baker. It is to cost £3,000 exclusive of site and will combine under one roof; a Boy's Club, Mission Room and Living Rooms for four or five workers. Lady Baker's husband, Sir Talbot Baker, has contributed £2,000 toward the cost.

C.M.S.—The committee of the Church Missionary Society is often called a "lay body." This is partly true. The laity are largely represented. The president must be a layman. The secretaries must be laymen. The twenty-four annually elected members must also be laymen.

ONCE more a lady stands at the head of a Cambridge Tripos. Miss E. E. Reed, of Girton, has beaten her fellow-man this year in the Moral Science Tripos. This Tripos is one in which there are seldom many competitors (this year there are but four men, and but seven candidates altogether), and it is generally regarded as one of the shorter cuts to an honours degree.

THE Bishop's of Norwich's Episcopate of thirty-five years is to be marked by the erection of a new episcopal throne in Norwich Cathedral, towards which subscriptions from all parts of the diocese have been contributed, including one from the Prince of Wales. 800*l.* have been raised.

AN HONOUR INDEED.—The degree of Doctor of Divinity, which Bishop Potter has received from Oxford University, is an honor which has been conferred upon only two other bishops, and then at an interval of ninety years. Dr. Seabury, the first Bishop of Connecticut and of the American branch of the Anglican Church, received this distinction in 1777, while in 1867 it was conferred upon Bishop Whitehouse, of Illinois.

A WILL.—A WAY.—It is told of General Stonewall Jackson that no matter what time his army moved, he was up one hour before to get his hour of prayer. A devout, busy mother and house-keeper was asked by her pastor how she got time for private devotions. She replied: "I rise every morning one hour before the family." She had a will to seek God, and that will made the way.

THE Bishop of Argyll and the Isles laid the foundation stone last month of the new day and Sunday school to be erected in connection with the Church of St. Columba, Southwick, Sunderland, England. The main building will accommodate 156 boys, 156 girls and 150 infants; and there will be a central hall to accommodate 400 children and 500 adults without crowding. The total cost of the building, furnishing and site will be £4,000.

BAPTIST NO LONGER.—Rev. G. C. Abbitt, of the Baptist Church, has severed his connection with that body and will apply for orders in the Protestant Episcopal Church.

M. Abbitt is a gentleman of culture, piety and learning. For two years he was pastor of the Baptist Church at Bedford City. Two years ago he went to Glade Spring as a professor in the female school at that place. He is a graduate of Richmond College and also of the Baptist Theological Seminary, Louisville, Ky. The Episcopal Church has gained a good man.—*Lynchburg Advance.*

PROTESTANTS IN IRELAND.—The Rev. W. R. Carson, an Irish Methodist, writes that Dr. Brown's testimony as to Home Rule or Rome Rule as it voices the opinion of the Methodists in Ireland the same does his own, and he "suggests that it be printed as a leaflet to be distributed at all public meetings. "It should be strewn broadcast over England, and thus save

thousands of English Nonconformists from voting on the wrong side." Why should three millions of Irish Romanists be allowed to dominate a nation numbering nearly forty millions?—*The News.*

ROMANISM IN 1892.—The (so called) *Catholic Times* (quoted by the *Pall Mall Gazette*) gives a characteristic view of Romanism in 1892. Prayer to Cardinal Newman is already, it seems, a custom. But some of the extracts may speak for themselves:—"A Child of Mary wishes to return public thanks..... She..... prayed to Cardinal Manning, and believes he obtained a request for her." "S. desires to return thanks for spiritual and temporal favours obtained through our Lady Immaculate of Lourdes, St. Barbara, and Cardinal Manning." "J. R. T. writes to say that he has received an answer to prayer after asking our late holy Cardinal's intercession." "E. S. Beswick wishes to return thanks to the Sacred Heart and Cardinal Manning for a temporal favour received after saying for nine days the exercise in honour of Jesus Risen, and invoking the help of the dear Cardinal." "A Child of Mary (Dublin), in fulfilment of a promise, wishes to return thanks for a temporal favour received from the Sacred Heart through the intercession of our Lady of Dolours and Cardinal Manning."

THE Additional Curates' Aid Society last year paid the stipends of 1125 Curates and proposes to pay 1146 this present year; the income last year was £108,000. At the annual meeting last month the Archbishop of York, presiding, said "that the prosperity of this society affected the prosperity of all other Church societies. They required a very large increase of Clergy not only in the populous parishes of London but in the scattered districts of the country. There was no doubt that the Church of England was undermined, not because there were fewer men offering themselves but because no means were provided for their support."

DR. VAUGHAN'S ROMANISM.—Canon Heurtley, writing from Christ Church, Oxford, calls attention to the concluding words of Dr. Vaughan's address, on entering upon what, in defiance of the Queen's authority to confer all local titles in her own dominions, the Pope calls "the Archbishopric of Westminster." The words are these:—"Finally, I commend you, one and all, beloved priests and people, to blessed Peter, the ancient patron of the Sovereigns of England and of the whole English race, that he may be with you in the work which he expects at your hands; to St. Joseph, the head of the Holy Family, that he may teach you on all occasions, whether of sorrow or prosperity,

to 'take the Child and His Mother,' and never to separate them; to the most glorious Virgin Mary, the Queen of heaven, the Refuge of sinners, that she may look down with pity on Her dowry, and unite us all in the faith and love of her Son, Jesus, the Saviour of the world." Canon Heurtley makes no comment beyond this: "How alien from the religion of Scripture and of the primitive Church!" We received a recent sermon by Dr. Vaughan on the text "The Young Child and His Mother," in which this learned divine positively drew the lesson that in approaching God we should never dream of doing so unless we took with us both "the Young Child and His Mother!" How could we dare to approach a Holy God without "the Mother"! We can scarcely conceive any perversion of Scripture teaching more gross, or more un-scholarly. Where will Dr. Vaughan find one word to justify the Divine title "The Refuge of sinners," given to Mary, whose spirit "rejoiced in God the Saviour"?

At a Council held on June 22nd, the Revd. the Master of St. John's College, Cambridge D.D., Vice President in the chair, the Rev. H. N. Burden of Holy Trinity, vicarage Shoreditch E. (late of Uffington, Algoma) was elected a fellow of the Royal Society of Literature.

### The People of Ulster.

"STATISTICS," writing to the *St. James' Gazette*, says:—"As there have been many misstatements as to the population of Ulster, I give the religious census of 1891, from the last volume of 'Thom's Directory':—Roman Catholics, 744,353; Presbyterians, 468,454; Episcopalians, 371,897; Methodists, 41,885; all others, 1,407. There is just a clear majority of 130,000 Protestants of various denominations in the province. Owing to the greater prosperity of the Protestant districts, this majority is a growing one. Before the famine year (1846) the Roman Catholics boasted of a small majority. In 1871 the Protestant majority was 40,000, in the year 1881 80,000, and in 1891 130,000. In consequence of this relative growth, the Protestant or Unionist districts are now considerably under-represented. Seventeen Nationalist members represent a population of 754,000; sixteen Unionists represent a population of 864,000. The Unionist vote at the general election of 1886 exceeded the Nationalist by 18,000, or by at least 10,000 after allowing credit to the Nationalists for one uncontested seat. For what reason should one million and a half of Ulstermen be governed by three millions and a quarter of other Irish men? The Welsh and Scotch Home Rulers will, I hope, be able to give a satisfactory answer."

### THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign until James II became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta*; and its first words proclaimed the freedom of "the Church of England," not of "the Church of Rome in England"—much less of "the Roman Catholic Church in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England is true of France and other Western Churches;

their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"—*Bishop Cox.*

### FESTIVAL OF SAINT JAMES.

The festival of S. James, the brother of S. John the divine, is celebrated on July 25th in the Western Church. In the Eastern it has always been observed on April 30th. S. James was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in the New Testament. The fact of his death is told us in the Epistle of the day; but of its circumstances nothing more is known than that he suffered through the hatred of Herod Agrippa. Tradition says that his accuser repented as the Apostle was on his way to execution; and, having received the blessing of the servant of CHRIST, he professed himself a Christian, and was baptised in the blood of martyrdom at the same time with S. James. S. James the Great is the patron saint of Spain, and his remains are supposed to be preserved at Compostella.

Some special position was given to S. James, and his brother S. John, as well as to S. Peter, by their divine Master and the request of their mother, that they might sit on either hand of our LORD in His kingdom, was doubtless founded on the choice made by Him; and since He had given to S. Peter the keys of the Kingdom of Heaven, the other two sought for the same posts of honor and suffering next to His person.

The Collect reminds us how S. James without delay gave up all to fellow CHRIST. We may not be called to give up home or business as he was, but we are called to put them in the second place—and whenever these earthly ties call one way and CHRIST another, to follow CHRIST.

For the Epistle we read the narrative of his martyrdom. Herod Agrippa was a stern Pharisee. He thought it would be easy to crush the Christians if he cut off one of the "sons of thunder;" so S. James was beheaded at the Passover of A. D. 44. Clement of Alexandria tells us (writing about one hundred and fifty years after the event) that the prosecutor was so moved by the Apostle's faith and constancy, that he declared himself a Christian, and with S. James was dragged to execution. On the way he begged the Apostle's forgiveness, and S. James kissed him, saying, "Peace be to thee!"

The Gospel gives us another anecdote of the sons of Zebedee, showing how imperfectly, before their inspiration on the day of Pentecost, the Apostles understood the nature of our LORD's kingdom. They came with their mother (Salome), asking for high rank in CHRIST's kingdom. That they shall share His sufferings, CHRIST promises—and we have seen how soon this was fulfilled in the case of S. James—but high place in His kingdom He could not promise. Gentiles seek thus to lord it over their brethren, CHRIST's disciples should rather to serve.—*Church Press.*

### THE BIBLE AND MODERN CRITICISM

The Bishop of Worcester is no mean critle. Dr. Perowne has a celebrity which gives weight to whatever he writes as a scholar. In a paper, in the *Review of the Churches*, on "Old Testament Criticism," he says:—"So long as we start with our theories of what the Bible ought to be, instead of humbly trying to ascertain what the Bible is, we shall assuredly only increase our doubts and our difficulties, and give large room for unbelief.....We need not fear for the Bible. We need not shrink from criticism. Let criticism be as searching as it will, but let it be reverent also. There is too often a joy of destructiveness which naturally repels all noble natures. We are dealing with books which have been the admiration of the finest intellects, as well as the stay and the comfort and the inspiring fountain of the purest hearts. And as when we are looking at some splendid building, venerable for its antiquity, full of historical interest and glorious memories, we may see the traces here and there of destruction and reconstruction, of later work badly adjusted and out of harmony with the general style, yet we do not therefore denounce it as a patchwork or desire to see it pulled down in order that these blemishes may be removed; so as we look at the Bible we shall think rather of its magnificence as a whole, of its glorious proportions, of its sacred treasures, of its blessed memories, of its incomparable beauty and its incomparable worth; and whilst we admit that here and there 'decay's effacing fingers' have left their mark, we shall not reverence or prize it the less, but shall thankfully acknowledge that 'as given by inspiration of God' it is still what it has ever been—'profitable for teaching for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, furnished completely unto every good work.'" We think this powerful paragraph will be valued by all our readers, and prove a "rock of rest" to some who are being perplexed by the speculations of the age.—*The News, London.*

### THE S.P.G.

The annual public meeting of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL was held last month in St. James' Hall, London, under the presidency of the Archbishop of Canterbury. The report, which was read by the Rev. Prebendary Tucker, stated that the gross income for last year was 116,520*l.* The number of ordained missionaries, including six bishops, on the Society's list was 672—in Asia, 225; Africa, 153; Australia, and the Pacific, 16; North America, 211; West Indies, 36; and in Europe, 31. There were also in the various missions about 2,300 lay teachers, 2600 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa. The Bishops of St. Albans, Wakefield, Mashonaland, Saskatchewan, and Gibraltar; Bishops Barry, Speechly, and Macrorie, Sir Arthur Gordon, G.C.M.G., and Field-Marshal Sir J. Lintorn Simmons were among those who supported his Grace. The Archbishop said, in his address, the work of the future must be no longer tentative or experimental as in the past, but as students they must study the vast accumulation of facts which had been collected, and clearly lay down the best lines on which mission work could be carried

on. It was clear that the reflective mind, stored with knowledge, was in the heathen a better field for the work of Christ than vacancy and ignorance. The greatest work in the past had been done on that principle. The Gospel itself recognised the fact, because it came in the fulness of time when the human mind had attained its highest reaches. That Gospel could not be planted half as well in a half-instructed mind as it could be in the most cultivated intellects. Religious workers in all directions should be most careful in destroying the religious tone of any nation, however superstitious, without being ready to replace it, and from that it followed they ought to do their utmost to understand the religions with which they had to deal. These religions embodied the best thoughts, and feelings, and aspirations of man through many ages, and it was not true that they were wicked except by contrast. He deprecated very much Christian people setting to work in the belief that all the religions which God had allowed to grow up apart from the Christian Church until Christianity was ready to approach them ministered to pride, and lust, and cruelty. Mohammedanism formed high characters, and no one could go into a Mohammedan place of worship without being impressed—beyond the impression that would be formed in most places of worship—with the sincerity, the solemnity, the devotion, and the absorbedness of the worshippers. Christians must go to these people acknowledging that God has brought them a long way on the road to Him. Mohammedans did not think themselves behind the English nation, but in advance of it; and until Christian missionaries could meet the professors of Mohammedanism on their own ground, to so thoroughly master their book as to know what their exact position was, and to understand the deep springs of the devotion which they exhibited, they would never be able to deal with a religion like Mohammedanism. Hinduism was spreading in Africa, and they must not talk glibly, or persuade themselves easily, that the vitality of these old religions was being disturbed. The Christian Church had not yet recognised the importance of the Eastern Churches for the Christianity of the future. We sons of Jacob were not the people who would bring back the children of Islam. They must be brought back by Oriental Christians, and he was thankful to say they were in close touch with the Eastern Churches, which they should endeavour to help, educate, and raise. Sir Arthur Gordon, G.C.M.G., the Bishops of Mashonaland, Trinidad, and Saskatchewan also addressed the meeting.

### RELIGION IN SUMMER.

It takes more grace to be an earnest and useful Christian in summer than in any other season. The very destitute, through lack of fuel and thick clothing, may find the winter the trying season, but those comfortably circumstanced find summer the Thermopylæ that tests their Christian courage and endurance.

The spring is suggestive of God and Heaven, a resurrection day. That eye must be blind that does not see God's footsteps in the new grass, and his voice in the call of the swallows at the eves. In the white blossoms of the orchards, we find suggestions of those whose

robes have been made white in the blood of the Lamb. A May morning is a door opening into heaven. So autumn mothers a great many moral and religious suggestions. The season of corn-husking, the gorgeous woods that are becoming the catafalque of the dying year, remind the dullest of his own fading and departure. But summer fatigues and weakens, and no man keeps his soul in as desirable a frame, unless by positive resolution and especial implorations. Pulpit and pew often get stupid together, and ardent devotion is adjourned until September.

But who can afford to lose two months of each year, when the years are so short and so few? He who stops religious growth in July and August will require the next six months to get over it. Nay, he never recovers. At the season when the fields are most full of leafage and life, let us not be lethargic and stupid. Remember that iniquity does not cease in summer-time. She never takes a vacation. The devil never leaves town. The child of want living up that dark alley, has not so much fresh air nor sees as many flowers as in winter time. In cold weather the frost blossoms on her window-pane, and the snow falls in wreaths in the alley. God pity the wretchedness that pants and sweats and festers and dies on the hot pavements and in the suffocating cellars of the town!

Everybody needs some relaxation from care and over work. Tired nature and wearied minds need some let-up from the worries of home, and the burdens of office, and daily toil.

Not a pebble would I lay in the way of this health-and happiness-seeking; nor take an iota from the joys of any. Our intensified American life demands a periodical relaxation. We live more in a day than our grand parents did in a twelve-month; and necessarily so, since the pressure of business in every direction is more tremendous. Relief is a necessity; recreation, which simply means creating anew, is imperative. Fresh air has an exhilarating effect. Vigor and fresh strength come with the mountain breeze. Go, who can. But do not forget the thousands in the pent-up city, in the narrow alley, in the sick-room, who can hardly get away for a day. Leave something for some poor soul who has no outing; and add ever so much to your own summer enjoyment, redeeming it from the sin and blame of self-pleasure, pure and simple.

Wherever you go, to sea-side or mountain retreat, lake-side or wooded vale, to farmhouse, cottage, or hotel, do this: Bear with you the thought of individual religious responsibility. Answerable we all are for whatever impressions we make on other minds. God and duty meet us everywhere. Carry Christ and religion with you; and see that in word and work it is ever a genuine thing. Then in a helpful way to others—doing quietly your Master's work, turning, perchance, back to the way of life some straying foot-steps—you will make your brief summer home a blessing ever to be remembered.—*G in St. Andrews Rubric.*

### SUNDAY OBSERVANCE.

The Roman Catholic Archbishop Fabre, of Montreal, has addressed a Pastoral to his Clergy, which was read in the Cathedral of Notre Dame,

Montreal, on the last Sunday in June, and in which he thus speaks of Sunday observance:

"Several times already have I insisted, either in my pastoral letters or circulars, upon the obligation to sanctify Sundays and holidays. I have called attention to and have severely condemned abuses and disorders against which a pastor of souls need not fear to use too strong language. The direction given has been generally followed. Nevertheless, I see with profound regret that, in this city of Montreal, constant efforts are being made, on the part of persons who very badly understand their most serious duties and act with a view to speculation, to render this direction useless and prevent the faithful from conforming their conduct therewith. As in the past, we have to deplore not only the

#### TRAFFIC IN INTOXICATING LIQUORS,

the frequenting of taverns and gambling places, but, moreover, picnics, pleasure excursions, gatherings, in places of public resort, of crowds always thirsting for exciting shows, which are also too often against morals. Obligated, as I am, to look after the observance of divine laws, the respect for ecclesiastical discipline, the maintenance of morals, I once more formally forbid, for Sundays and holidays, the organization, upon any motive whatever, of those picnics and pleasure excursions which, besides being in themselves a usual source of debauchery and intemperance, bring scandal into the midst of our so good and so religious country districts, and also those public amusements, which keep the people away from churches and make them lose all spirit of meditation.

"I rely upon you, dear fellow-workers, to stop the evil in its course and avert from our people the terrible punishment with which God threatens those who do not keep the days that are consecrated to his worship: droughts, storms, plagues, diseases of all kinds; famines and conflagrations (Lev. xxvi). 'Be instant,' will I say unto you with St. Paul to Timothy, 'in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine,' until you have obtained the desired end. In the confessional, and in your official or intimate relations with your parishioners, often refer to this important question, and use all your influence to convince them and induce them to work themselves for reforms which have become of absolute necessity, if we wish to preserve for our country its justly acquired reputation of morality. In the pulpit, do not rest satisfied with reading what I may write on the subject, but go into details and repress firmly, although with moderation and prudence, whatever abuses may be introduced into your respective parishes. Get also the faithful to understand that it is not sufficient to avoid sin and the occasions of sin to preserve for the Lord's day that character of holiness that essentially belongs to it, it must, moreover, be employed in divine worship and in the spiritual advancement of the soul, by abstaining from all servile work, by pious exercises and the practice of good works."

#### DIOCESE NEWFOUNDLAND.

Cablegrams received July 9 in Montreal announce the destruction by fire (which appears to have destroyed a large part of the city of St. Johns,) of the beautiful English Cathedral, and the Episcopal residence of Bishop Dewellyn Jones. The Roman Catholic Cathedral has suffered the same fate, over 3000 persons are homeless, and appeal is made for prompt assistance. We feel sure that churchmen in Canada well not be behindhand in coming to the relief of their brethren in Newfoundland.

## News from the Home-Field.

### Diocese of Nova Scotia.

#### SPRINGHILL MINES.

The corner stone of the new cottage hospital was laid with impressive religious ceremony on Tuesday June 28th. The rector, Rev. W. Chas. Wilson read the appropriate prayers. Mr. Byers, the wife of Dr. J. A. Byers, a lady esteemed for her noble work among the sick and for her activity in church work, performed the ceremony. Mrs. Byers was presented with a beautiful silver trowel suitably inscribed. In the cavity of the stone was placed a sealed bottle containing some of the newspapers and coins of the day and the following inscription. "This corner stone of all Saints Church Cottage Hospital was laid by Mrs. John A. Byers on Tuesday June 28th 1892. This work is begun in the faith of Jesus Christ that here His ministering mercy to the sick may be continued and furthered to the endless Glory of His Great Name.

Right Revd. F. Courtney DD. Lord Bishop, Rev. W. Chas. Wilson, Rector. Mr. J. A. Stansfield, assistant. A. H. Payne and J. F. Robinson, churchwardens. W. C. Harris, architects, Asa Leadbeater, builder, Rev. W. Chas. Wilson, Jas. Brown, John F. Robinson, Cecil Parsons and Joshua Porter, building committee." Short addresses were made by the Rector, and by the three doctors of the town who testified to the great need of such a building in the mining centres and trusted that the charity would be amply supported. Other speakers followed in a similar strain. Among the offerings placed upon the stone were generous donations from Dr. Osler, and the Rev. Dr. Vibbert. After the service the party went to the Parish House where a large crowd partook of tea. The town band serenaded the party from the yard, and the Church orchestra played a splendid programme inside the building. The proceeds of the day were for the furnishing of the operating room. The ladies of the parish deserve great commendation for their untiring efforts in behalf of this deserving institution. It is expected that the hospital will be opened on All Saints Day Nov. 1st. The church people at the Mines expect to lay the foundation stone of their new church during the first week in August.

#### KING'S COLLEGE, WINDSOR.

The Encoenia with the accompanying meetings took place June 29th and 30th. On the 29th the Alumni Society met, when Prof. Hind was elected Vice President and the Revds. J. Ruggles and R. J. Wilson and Mr. W. C. Silver the Executive Committee. Mr. C. Dimock and Senator Almon were elected representatives on the Board of Governors. The Encoenia took place on the 30th of June, its celebration commencing with administration of Holy Communion at 7.30 a. m. At 10 a. m. the usual procession was formed to the College, of boys, undergraduates and Graduates who proceeded to service in Christ Church where Prof. Vroom preached a sermon full of earnestness, hopefulness and enthusiasm. Convocation met at two o'clock when Degrees were conferred as follows: M. A. upon the Rev. H. H. Pittman, B. A. and Rev. D. P. Allison, B. A. Two students graduated in Arts and three in Engineering. The alumni oration was delivered by the Rev. Dyson

Mague after which Bishop Courtney delivered a forcible address and was followed by Dr. Forrest, when the proceedings closed with the National Anthem. The Conversazione on the evening of the 30th in Convocation Hall was a great success.

#### WINDSOR.

The old parish Church here was burned on the evening of the 30th, June; it was built in 1788 and was one of the oldest in the Dominion.

#### HALIFAX.

The diocesan Synod met here, on the 1st of July. The Synod sermon was preached by the Venerable Archdeacon Jones.

The Winnipeg conference scheme for the Consolidation of the Church of England in Canada was discussed and approved.

### Diocese of Fredericton.

#### DEANERY OF SHEDIAC.

The Chapter met by the invitation of the Rev. J. Roy Campbell, B.D., rector and rural dean at Dorchester, on the 21st and 22nd ult. Letters of regret at enforced absence were read from Revs. V. E. Harris of Amherst, N.S., D. M. Bliss of Westmoreland, and C. H. Fullerton of Petitcodiac.

The Rural Dean had received a letter from the aged Metropolitan in which he says "Many thanks for the address which you have sent in answer to my letter to you, I shall esteem it one of my treasures."

It was resolved to organize the S. D. choral union, and to have a service in Dorchester in the fall.

The Rev. J. Roy Campbell, B.D., was unanimously elected Rural Dean for the ensuing three years. He having already filled the office for three terms making nine years, he felt called upon to enter a disclaimer. He wished the brethren to understand that he did not consider the office hereditary, and that if it were the desire of the clergy that any other of their number should be chosen he would readily support him. All the clergy present heartily testified to his uniform consideration and brotherly kindness for them and their mutual privileges in all their past connection, and also to the promptness and efficiency with which he had conducted the business of the Deanery, and urged his acceptance to which in a few well chosen words he consented.

Rev. C. F. Wiggins of Sackville was elected representative of the Deanery at the Board of Home Missions. Rev. E. B. Hooper of Moncton was elected Treasurer of the Deanery and choral union.

The Chapter resolved to pay half the expenses of their B.H.M. representative from date. The Bray library has been insured for the ensuing three years. It was resolved to petition the Synod to appoint a committee in connection with a similar committee from the D.C.S. to report if possible some scheme of simplifying and bringing into one the multiplicity of reports now asked by both bodies.

Romans IV was read in the original and discussed, and soon after a most interesting and useful session was brought to a close with the benediction by the R.D. to meet again in Westmoreland in September.

In connection with the Chapter meeting a service well attended was held in Trinity Church

on Tuesday evening on behalf of the Diocesan Church Society.

Prayers were read by Rev. C. F. Wiggins and addresses followed from Rev. C. E. Mackenzie on the general duty and privilege of supporting the Church and by Rev. E. B. Hooper on the peculiar needs of the Diocese, especially in view of the lessening of the grant of the venerable S.P.G. of £250 stg., to take effect in the coming month.

Dorchester while doing nobly already will no doubt rise still to better things. On Wednesday morning the Holy Communion was celebrated by the Rural Dean and was participated in by the visiting clergy and a goodly number of parishioners.

#### SHEDIAC.

On Thursday, June 30th, Rev. J. Roy Campbell of Dorchester paid a visit to Shediac and addressed a good congregation considering the rain, upon the claims of the Home Mission fund. He dwelt in his happy and effective manner upon the support so long given by the mother society to this parish, and upon its ability as well as duty and privilege now to render some return, and relieve the society of somewhat of its burden.

A subscription list has been made out and has already met with an encouraging response.

We hope to have the reverend gentleman again to visit us in the near future.

#### ROTHESAY.

COLLEGE SCHOOL.—The closing exercises of this school took place on 30th ult., when there were a large number of visitors present and addresses were delivered by the Revds. J. de-Soyres, W. O. Raymond, L. G. Stevens, Sir Leonard Tilley and the Principal, the Rev. Mr. Lloyd. The school was opened on September with six boys in residence and six outside pupils. After Christmas the residents increased to 10 and on closing day there were 30 actual attendants with 32 on the Roll. The institution owns 20 acres of land which, in September 1893 would be increased it was expected, to 200 acres; most picturesquely situated. There were at present accommodation for a master and single assistant with 45 boys in residence. The prizes were presented by Sir Leonard Tilley to the successful students. The Principal in his opening address referred to the school having been started by Canon Partridge fifteen years ago and said "he wanted this to be a Church of England school in the sense that the teaching of the Prayer Book in all its simplicity should not be departed from in any degree whatever."

#### ST. JOHN.

D.C.S.—The 57th annual meeting of the general committee of the Diocesan Church Society met in the Trinity Church school-room on the 5th inst., Bishop Kingdon presiding. The annual report spoke of the chief hindrances to the continued progress of the work of the Church in the diocese as being "alternate scarcity of men and money." Last year it was men, this year it was money that was wanting. 13 Missions were reported vacant last year the great majority of which are now filled but anxiety is felt as to the means necessary to meet the increased number of Clergy. The Laity (says the report) have the ability to maintain the work now being undertaken; what is needed is an increase in faith, hope and charity. Reference was made to the stirring address by Bishop Inglis at the foundation of the Society as an incitement to those of the present day to carry on the work.

PERSONAL.—The Rev. J. H. S. Sweet, Rector of Newcastle has left for England for a year's absence on account of ill-health. The Rev. W. H. Smythe is acting as locum tenens.

On the evening of July 4th the missionary service in connection with the Synod was held in St. John's Church, St. John, the preacher being the Rev. O. S. Newnham, rector of St. Stephens.



### Diocese of Quebec.

COMPTON LADIES' COLLEGE.—The annual closing exercises of the College passed off most successfully under the presidency of the Rev. Canon Foster as Chairman of the Board. There were also present, Rev. Canon Thornloe of Sherbrooke, and the Rev. G. H. Parker, Rector of Compton. A programme of vocal and instrumental music with readings was rendered by the pupils, reflecting credit on the teachers and students. A sumptuous lunch was given to the guests in the College after the exercises were closed. The prize takers, according to the Principal's report, were the following :

Grade III, Academy—Medal for highest number of marks during the year—Rena Hall, first prize mathematics ; Rena Hall, best botanical collection ; Lottie Hinds, first in French, botany and general proficiency ; Florence Randall, first in Latin and Latin and English literature ; Amy Fiske, general proficiency and diligence, and first in drawing.

Grade II, Academy—Marion Miller, first prize for general proficiency ; Myrtie Ives, prize for French and history ; Louisa Parker, prize for painting.

Grade I, Academy—Evaline Church, prize for scripture ; Lizzie Church, first general proficiency and mathematics ; Jessie Currie, first in French ; Lulu Fiske, general proficiency ; Edith Ives, general improvement.

Second model—Lillie Bean, first in mathematics and general proficiency ; Lucille Brown, general proficiency and French ; Nina Fiske, conduct prize ; Grace King, highest average marks in French ; Marion Street, highest average in history.

First model—W. Reade, general proficiency ; K. Hitchcock, general proficiency and best prepared music lessons. These last having passed a very good examination will be promoted next year. Clara Vernon, prize for reading.

Since the closing of the school it has been ascertained that out of the seven students from the College who went up for the University A. A. Examinations, six have passed successfully.

PERSONAL.—Archdeacon Roe's address during the month of July will be *Post Daniel Centre, Q.*

### Diocese of Montreal.

PERSONALS.—The Lord Bishop of the diocese has gone to Cacouna for a brief rest before commencing his August visitations.

The Rev. Canon Elle, good M. A., Rector of St. James, has left for England ; and will be absent some weeks.

The Ven. Archdeacon Evans, M. A., Rector of St. Stephens, has gone to Tadousac for his holiday.

The Very Revd the Dean of Montreal holds the fort at St. Georges. The Rev. Dr. Norton, Rector of Montreal, at the Cathedrales ; Rev. J. Dixon at St. Judes ; Rev. T. G. Cunningham at St. Lukes ; and Rev. J. Ker B. D. at Grace Church.

The Rev. Dr. Henderson, Principal of the Theological College, is doing duty for the summer in the States.

The Rev. Canon Mills, M. A., Rector of Trinity Church, is taking his holiday, his place being supplied by the Revd. Mr. Macduff.

The Rev. Arthur French, B. A., Principal of St. John's school and assistant priest at St. John the Evangelist's is spending his summer at Phillipsburg coming in to town for Sunday duty.

THE WOMAN'S AUXILIARY to the Board of Domestic and Foreign Missions well meet in this city at the same time as the Provincial Synod—September next. The good church people of Montreal will rejoice at the opportunity thus offered of extending hospitality to the delegates to both bodies.

#### KNOWLTON.

The young ladies of the Industrial Society held a very successful lawn party and sale of work in the rectory grounds on Tuesday week. Nearly \$100 was realized towards the furnishing of the nave of the new church which this Society has undertaken to provide.

#### FRELIGHTSBURG.

The death of Mrs. Anson Kemp—one of the oldest inhabitants and members of the Church of England—at the advanced age of 92, took place the week before last. The funeral services took place at the Bishop Stewart Memorial Church on Sunday week. Mrs. Kemp had herself known and enjoyed the pastoral care of the ever to be revered and saintly Bishop Stewart, while a parish priest in this same parish of St. Armand East.

### Diocese of Ontario.

St. GEORGE'S CATHEDRAL.—The re-opening of St. George's Cathedral, Kingston, after extensive additions and repairs on the 21st of June was marked by services of a solemn and most imposing character. The floral decorations of the Church were abundant and in good taste. The first service was held at 7:30 a. m. being a celebration of Holy Communion ; at 11 a. m. the chief service was held when the edifice was crowded. There was a long procession composed of Clergy and delegates from St. George's Hall to the Church, the Cathedral choir 50 strong in surplices preceding the Church wardens of St. George's, St. Paul's and St. Luke's ; and these being followed by the Lay delegates, the Clergy and Bishop. The procession moved along Wellington to Johnston, down Johnston to King and along King to the Cathedral. The Clergy wore their full vestments and the Bishop his Episcopal robes and mitre. The Chancellor of the diocese, Dr. R. T. Walkem, Q. C. immediately preceded the bishop's chaplain and wore his official robes. The service was sung by Dean Bogert, Canons Spencer and Burke read the Lessons, and Archdeacon Lauder and Canon Pettitt the Gospel and Epistle. The sermon was preached by the Bishop himself, in the course of which he said :

This is the first time that I have preached before the synod and the reason why I have deviated from my usual practice of inviting some priest of the diocese to preach on this occasion, is that I can truly say in all the fervor of its expression, and the spirituality of its meaning, "I was glad when they said unto me let us go into the house of the Lord." I wished therefore to express that gladness, and to give utterance to my gratitude, a gladness and gratitude which I trust you share with me. Besides it is most

appropriate that the mother church of the diocese should be reopened in the presence of the representatives of the whole Church assembled in synod and welcomed by the bishop in the new cathedral. It should not however, be called the new cathedral, but rather the old one developed, beautified and made more meet for the Master's use. Let the occasion serve to suggest an analogy between the reforming of this temporal building, and the re-formation of the spiritual temple of The Church of England three hundred years ago. The identity of the old building has not been lost, the old and new have been worked in together with great skill. The continuity of the cathedral's existence has not been affected, the only change will be that our worship will identify us more than ever with what I believe to be the highest type of divine services, that of the cathedrals of the mother land. In the early days of my episcopate it was my aspiration and prayer that in order to the consolidation and the stability of the diocese I might be permitted to live long enough to see a building erected in which the secular business of the diocese might be transacted, a see house procured and a cathedral worthy of the name built to the glory of God. It has taken more than thirty years to accomplish all this, and I thank God that I have lived to see it. We have been taught a much needed lesson that the foolishness of God is wiser than man, and that while man is for precipitating things God is not. As in nature so in grace, God works slowly but surely. If this building had been enlarged a generation ago it would not have been done so effectively or on so grand a scale as we see it to-day. It would not have been what I consider it to be, as a place of worship, for all practical purposes, unsurpassed in the dominion ; and let me here say that our thanks in the highest degree are due to the sub-dean, the churchwardens and the building committee, who have with such energy and devotion, carried out the designs of our excellent architect, Mr. Power. May God bless them, their families and their substance and accept the work of their hands and the kindness that they have showed for the house of God and the officers thereof for Jesus Christ's sake."

BROTHERHOOD OF ST. ANDREW.—During the last session of Synod in Kingston an enthusiastic meeting of the Brotherhood of St. Andrew was held in St. George's Hall which was filled to the doors ; many ladies and a large number of prominent members of the Synod, Clerical and Lay being present. About 40 members from the four Kingston Chapters—St. Georges, St. James, St. Pauls and All Saints and neighboring cities were present. The Lord-bishop of the diocese presided having with him R. O. Rogers, Esq., Q. C. Vice President of the Canadian Council. The evenings programme fittingly commenced with the Coronation Hymn "All hail the power of Jesus' name," most heartily sung ; after which the office for the opening of meetings was intoned by the Rev. R. W. Rayson. Mr. Rogers then gave an interesting address explaining the purposes of the Brotherhood and its objects and referring to the impressions received by him at the several Conventions. Judge Macdonald of Brockville followed with an address on "Cottage Meetings" for which he said, two men should go together ; there should be good music, short addresses, absence of sermonizing but good sanctified common sense. The Rev. Mr. Daw of Belleville answered the question "What do you think of the Brotherhood?" calling it the standing army of the Churches youth. St. Thomas' Chapter, Belleville of 20 members was, he said, doing splendid work. Major Mayne of the Kingston Cathedral Chapter gave an earnest address on the Brotherhood and he was followed by the Rev. Mr. Fothergill of New York who

gave an interesting account of Brotherhood work in the lower part of that immense city. Addresses followed from the Rev. W. J. Muckleston of Christ Church, Ottawa and Mr. Frank Dumoulin of Toronto; the latter explained at some length the principles and work of the organization which, he said, was loyal to the Church and her Clergy; and if the Canadian members were faithful, the Church would stand first amongst the religious bodies in the next Census. After the singing of a hymn the bishop of the diocese spoke most approvingly of the Brotherhood and of its work, which he hoped the Clergy would encourage saying, that he would use his best efforts to promote its welfare believing that it would prove to be an instrument for great good to the Church. After the singing of the hymn, "The Son of God Goes Forth to war" the meeting was closed by the Benediction pronounced by the bishop. At a business meeting held after the closing of the public one, it was resolved to invite the Convention of the Canadian Brotherhood of 1893 to meet in Kingston. Delegates were present from Brockville, Ottawa, Belleville, Desoronto and other places. It is expected that the result of this meeting will be the formation of Chapters in all parts of the diocese.

EDITOR OF THE CHURCH GUARDIAN.

DEAR SIR.—Kindly insert the following items omitted in my report:—"Woman's Auxiliary, Diocese of Ontario; Treasurer's statement for past year, \$1810.11; Dorcas Secretary, goods valued at \$1470.33, total \$3280.44. 770 Leaflets taken.

J. C. HUMPHRYS.

July 6 1892.

Rec.-Sec.

## Diocese of Toronto.

TORONTO.

At the last meeting of the Synod in Toronto last month, the Rev. Prof. Clark moved the following resolution, which was adopted:—"Resolved, that, whereas it is desirable that the Church in this ecclesiastical province should have equal freedom with the Church of England in regard to the use of the Holy Scriptures, the provincial synod is hereby requested to amend the thirteenth canon of the said synod by striking out of the first paragraph thereof the words 'or the version of the Scriptures authorized to be read in churches'; and that copies of this resolution be transmitted to the secretaries of both houses of the provincial synod in proper time before its next session, in order that action may be taken thereon."

The Synod also recognized the excellent work of the Woman's Auxiliary and passed a special resolution acknowledging its great indebtedness to the members of the W. A. for their earnest and self-denying labours in the missionary work of the Church, and the awakening of greater interest in the same by the dissemination of intelligence and the education of their adult and juvenile branches; and further expressing its confidence that the influence of their work will continue to inspire a greater missionary spirit in the future.

The systematic instruction of Church people in Church history government and doctrine engaged the attention of Synod and the following committee was named to prepare a scheme therefor:—Revs Provost Body, A. Williams, E. C. Cayley, Mr. A. J. Worrell, Q. C., Capt. Greville Harston and J. A. Fowler.—S. G. Wood.

PETERBORO.

A meeting of the Ruri Decanal Chapter of Northumberland was held here on the 7th July when there were present:—The Venerable Archdeacon Allen, M. A. of Millbrook, Chairman, Rev. Messrs. W. E. Cooper, B. D. Campbell-Jord; J. E. Cooper, M. A., Hastings, G. War-

ren, M. A., Lakefield, J. Gibson M. A., Norwood, C. B. Kenrick, and W. M. Loucks, of St. John's, Peterborough..

After the transaction of minor matters of business, the election to fill the vacancy of Rural Dean was proceeded with and resulted in the Rev. J. C. Davidson, rector of St. John's, being chosen.

Rev. W. E. Cooper handed in his resignation as secretary, and after a hearty vote of thanks to him for his services, Rev. G. Warren, of Lakefield, was chosen to fill the position.

The meeting then adjourned.

## Diocese of Niagara.

GUELPH

The annual S. S. Picnic takes place on the 14th inst., and the *Parish Tea* will be held on the 25th July at Chaddingham.

The regular monthly meeting of the Parochial Branch of the *Woman's Auxiliary* was held a on the 28th ult., and was well attended. Holy Communion was celebrated at 10 a. m. and the working session commenced at 3 p. m. Several new members were enrolled.

The holding of a Parochial Mission is spoken of.

A matter of great importance to the Church is the selection of histories used in the high and public schools. The English history lately issued by the Educational Department of Ontario is most defective and deals most unjustly with the Anglican Church. A strong committee was appointed at the Toronto Diocesan Synod to take up the matter, to co-operate with which our Synod also appointed a good committee. The following weighty words from Bishop Hamilton's address are worth earnest consideration:

"No doubt you will recognize at once the duty and the importance of appointing a committee to promote united action with the other dioceses of this province in securing the early correction of such misrepresentations in the text books placed by the government in the hands of children attending the common schools. The Roman Catholic Church enjoys the enormous advantage of Separate Schools for her children in this province. It is unjust and unreasonable that misstatements of historical facts to their advantage and to our injury should be taught in schools attended by all our children, and used only by a comparatively small number of their children."

## Diocese of Huron.

SARNIA.

His Lordship the Bishop of Huron paid his annual visit to this parish Sunday the 26th ult. This was the anniversary of the church opening, and moreover the yearly confirmation. Thirty five [35] candidates were presented by they Rector Rev. R. Davis. His Lordships, preached morning and evening, and in the afternoon officiated in the mission chapel at 3.

It is needless to say the congregations were very large in each case. Every evidence of spiritual life and growth are seen throughout the parish. There are hopes of the Rector being supplied with an assistant for the summer months at least.

The Bishop of Huron ministered the rite of Confirmation on Walpole Island on Monday, June 27th, at 11 a. m. The Rev. J. Jacobs, pastor, had quite a large class to present to the Bishop for confirmation. The Indian choir of fifty voices furnished excellent music on the occasion. There are now 175 communicants on Walpole Island, with a membership list of 450, and it has become a necessity to increase the seating capacity of the church, although now seating comfortably 400 people. The Rev. J. Jacobs is meeting much success in his work in the Island. There are twelve native lay readers

who are very faithful and efficient in their labors. Mr. Edward Consod is the lay representative to the Synod.

## Diocese of Algoma.

The Rev. A. J. Young of North Bay has been compelled to give up his work for a few weeks owing to ill health.

The S. P. G. grant of £850 has been renewed to the diocese for another year: £100 of it goes to the maintenance of the Evangeline and £750 to the Incumbent Fund.

The S. P. G. has made a special donation of £30 towards the endowment of the diocese and of £1. 50 to the Church Parsonage Fund.

The C. C. C. S. has voted the sum of £285 to the diocese for another year. The beneficiaries of this grant are the Revds. E. F. Wilson, F. Frost, R. Renison and L. Sinclair.

The 3rd triennial Council of the Diocese assembled at *Sault St. Marie* on St. Peter's Day the 29th ult. *Matins* were said at 9.30 a. m. and at 10.30 an ordination took place, when Mr. Aylwin was ordered Deacon, and Rev. W. J. Burt advanced to the Priesthood.

The preacher was Rev. Canon DuMoulin, of Toronto, who in his sermon referred to the consecration of Bishop Sullivan to the Diocese of Algoma ten years ago, St. Peter's Day, 1882. At the celebration of holy communion the bishop was the celebrant, assisted by Canon DuMoulin and Rural Deans Machin and Chowne. At 3 o'clock the business session opened at Turner's Hall, the bishop in the chair. After prayer the rules of order were suspended and an address was presented by the clergy to the bishop, commemorating the completion of the tenth year of his episcopate. The address was read by Rev. Mr. Chowne, and was accompanied by a gift of a robe and dressing case. Dr. Sullivan made a reply thanking the clergy for the kindly sentiments expressed and the feeling which prompted them. After the reading of a summary of the business done at the council of 1889, the bishop read his charge. It was a long and interesting document, touching in feeling, yet humble terms upon his work during the ten years past. It is a noteworthy fact that in Algoma there are no pew rents. The number of confirmees during his episcopate have been 1,449. At 8 p. m. choral evensong was sang by Rev. Mr. Lowe, B. A., and the sermon was preached by Rev. T. Boydell, M. A.

On the 2nd day the Bishop supplemented his address with a reference to the funds of the Diocese, It appears that during the last decade, over and above all local contributions and funds received by the clergy for special objects, there has been received:

For General Diocesan Funds.....	\$130,768
" Church and Parsonage do ....	12,910
" Episcopal Endowment do ....	45,836
" Special Purpose do ....	21,909
" Widows and Orphans do ....	16,476

Amounting to..... \$227,890

Which with other items unenumerated made over \$240,000 and if local contributions were added the amount would be at least \$350,000.

## Diocese of Qu'Appelle.

### The Resignation of the Bishop

The following are the words in which the Bishop announced his resignation in his Charge to the Synod:

"I have now to make an announcement of which it is perhaps needless for me to say that I feel deeply the very grave responsibility. At our meeting, two years ago, I hinted at the probability that I should, before very long, consider it right to resign the Charge that has been committed to me as Bishop of the Diocese. A most

kind and pressing address was then presented to me by the clergy, asking me to reconsider my determination, as it seemed to be thought that I intended to retire immediately. I feel, however, that having most anxiously thought the matter over since then, that it would certainly be for the benefit of the Church, here, that I should no longer delay the step I then proposed.

"As you are aware, my brethren, I accepted the appointment under somewhat peculiar circumstances. It had been my desire to come and work here simply as a Priest for a few years, while there seemed a very special *immediate need*, according to a letter of the Bishop of Rupert's Land, announcing an enormous rush of immigration into his then huge diocese and the seeming impossibility of obtaining funds for more clergy. I only volunteered, and intended, to stay for the time of special pressure. When I was offered the Bishoprick, by the Archbishop of Canterbury, I was fully conscious of my unworthiness and imperfection for such an Office; but it was pressed upon me by those whose opinions I was obliged to respect, that under the circumstances it was my duty to accept the office and do what I could. There were difficulties at the beginning which it seemed I might help to overcome by accepting: and I always fully intended when those difficulties were overcome to resign the Charge into other, worthier, better, and stronger hands. That time has now arrived. The Endowment Fund of the See is fully raised—at least to the amount absolutely necessary; the funds of the Diocese are in a fairly prosperous condition; one or two more good harvests will enable our people to do far more towards the support of the clergy than they have heretofore been able to do, and there is nothing now, in any way, exceptional in the condition of this Diocese.

"On the other hand, we have arrived at a stage when a re-adjustment of several diocesan arrangements would, I know, be beneficial to the Church, and, above all, there is need of one at your Head who could be a more efficient helper to you, my brethren of the clergy especially, in many ways, than I know well I am. Besides which, though I cannot pretend to plead age or infirmity, I feel that the character of the work, here, with the almost constant moving about, as we have no one large centre of population, greatly needs one younger and more active than I now am.

"I have, therefore, informed the Metropolitan of this Province and the Archbishop of Canterbury, with whom rests the appointment of my successor according to the Canons of the Province, that I intend to resign such resignation: to take effect at the end of the summer's work, or as soon as is most convenient for the arrival of my successor.

"I am fully and deeply conscious of the responsibility of this step. To resign such a Charge is as great a responsibility as to accept it, if not, indeed, an even greater responsibility. I know, too, of course, all that is frequently said about Colonial Bishops resigning their Sees and returning home. But I have fully weighed the matter, and I can most truthfully say that I believe it to be best for the future of the Church in this Diocese, and that it is for *that reason alone* that I have resolved to take this step, and therefore I am quite ready to bear the responsibility and to incur any representation of motive that may follow from the act.

"With regard to my own future, it is perhaps due to the Diocese to say plainly that I am not giving up the work here to take up other work that I consider of more importance. It is not my intention to seek, or to accept, any other occupation or position involving arduous work or responsibility. It is now twenty-eight years since I was Ordained; and I think I may say conscientiously, and without fear of being misunderstood, or being thought to say it in any manner of boasting—as God knows how very deeply I feel the utter unworthiness and imperfection of all that I have tried to do—that from the beginning to this day I have not shrunk

from posts of labor, or difficulty, or responsibility. But now, I feel that I need a time of retirement to give myself more entirely to the work of penitence and prayer and the deeper preparation of the soul, than I, at least, have found possible amidst a life of active work. And if therein seeking a more entire devotional life *for myself*, I may also, in course of time, if God in His infinite mercy so wills it, help some other souls if it be but one or two, especially amongst those who intend to seek admission to the Holy Office of a Priest in the Church of God, and who desire therein to make a more complete self-oblation of all they are and all they have to God's Service than is ordinarily, perhaps, felt necessary even for priests in our Church, it may be that God will make my days of retirement not wholly unprofitable to our beloved Church. For, brethren, beloved in the Lord, I have long felt most deeply, *felt it in myself* chiefly and above all, but also as I looked around me, that what our Church most lacks is the spirit of utter and entire self-sacrifice at the foot of the Cross: the spirit that makes men and women ready and willing to give up *literally* all they have for the sake of Jesus, and to go forth as His workers as many, in the early ages, and in what we are wont to call the Dark Ages, of the Church, did gladly, without anything they could call their own, ready to live, or if it must be so, to starve, on whatever those they ministered to could afford to give them. I felt it when I gave myself to the work here, and I fondly hoped that, somehow, might here be realized more fully than seemed possible in parochial life in England with all its social requirements, and routine duties, and conventional habits, this simplicity of ministerial life. And, therefore, it was that I asked for men to come out with me who would be content to receive no stipend, but to have only the absolute necessities of life provided for them, having "food and raiment" to be therewith "content." But circumstances proved, even here, too much for me, at least, and hopes and ideals speedily vanished in the exigencies of work. The spirit and the fortitude that could contend against the deadening effects of custom and conventionality by which we are surrounded, can alone, I now believe, come from the training, and the discipline, and the stricter obligations of some kind of corporate religious life. That this is what the Church most needs, if she is to cope with the vast difficulties that are now before her, and is to occupy with the thoroughness with which she ought to occupy, if she was only alive to her responsibility, such fields of harvest of souls as we have in such new countries as this, I am deeply convinced; and the conviction has grown upon me of late almost daily.

But I must not detain you longer with these reflections.

In the evening alluding to the same subject the Bishop said in his sermon, to the general congregation:

"I should indeed be ungrateful if I did not most thankfully acknowledge how much, in spite of my personal unworthiness, our God has enabled us to do in a comparatively short time.

"England, during those nine years, has contributed to our needs through societies and the donations of private friends not less a sum than about £30,000 or about \$144,000 including £10,000 for the Endowment of the See, and about £600 for the College and School. This is exclusive, of course, of all the large amounts received from England, in the different districts, locally, from private friends in aid of the erection of churches. A deep debt of gratitude is due to the S. P. G., the S. P. C. K., and to the Colonial Bishopric Fund, and to all the kind friends who have so liberally helped the Diocese in its infancy. Their liberal aid has enabled us to build twenty three churches, and two more are in course of construction, and nine houses for the clergy, one having been built previously, and, what is more, to make them all free of debt, or at least free of debt of any consequence. Their help has also enabled us to raise the num-

ber of clergy from three to sixteen, and frequently to send them into districts where for the first year, or even sometimes two or three years, the settlers themselves were able to do scarcely anything in aid of their support. This I consider a matter of the very greatest importance for work of this kind, and I am sure that if we had had men and means to minister to such districts during the last two or three years as we did in the first three or four years the returns of the census as regards religious bodies would have been far more satisfactory than it is. But still the help we have received has indeed been most bountiful and generous. Thanks be to Him Who put it into the hearts of men thus to help us. To Him alone be all praise and glory. If we had profited by His goodness as we should have done, the results would indeed have been far greater."

## Correspondence.

TREHUNE P.O., Manitoba, June 23rd, 1892.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—May I ask you, if you can spare a space to insert this letter of appeal for funds.

In Southern Manitoba, there are two small but rising little towns, Trehune and Rathwell; at both these places and the district round our Church has a large number of church families, and to enable us to grow in Church work and life, it is very necessary we should have a church at each place; at present we have to use a hired building at Trehune and private house at Rathwell to hold Sunday services.

As it is practically a new settlement we are compelled to solicit help from our church friends, all over the country and I earnestly appeal to all your readers, to try and help us to erect buildings so as to enable us to have churches to worship in, that perhaps they are able to enjoy.

All remittances will be acknowledged by me by return.

I remain,

Yours, very truly  
GEORGE GILL.

P.S.—Cheques can be crossed "Church Building Fund" and unless otherwise stated, will be divided equally between the two churches.

## MISSIONARY PHOTOGRAPHS.

ST. JOHN'S CHURCH RECTORY  
Thorold, Ont., June 29, 1892.

To the Editor of THE CHURCH GUARDIAN,

SIR,—As I believe that many of the readers of your paper are deeply interested in Church missions situated in the newer parts of the Dominion, I beg leave to say that, D. V. I purpose visiting in August and September as many missions in Algoma, the North-West, and British Columbia as opportunity and means will allow, and that I shall be pleased if I can be of service to the mission cause by pointing my camera towards any objects of special interest to branches of the Women's Auxiliary or individual workers, and furnishing on my return finished photographs. It may be found that a picture of the missionary, his church, his school, or his congregation, will stimulate and encourage the home workers and tend to strengthen the bond of sympathy that exists between them and their distant charge. The size of a photograph will be 4 x 5 inches, its cost being only as much as will be necessary to cover the expense directly incurred for materials, etc. I do not undertake to very far either to the north or the south of the *Canadian Pacific Railway*, but at the same time I do not intend to confine myself to its immediate vicinity. I hope to pay particular attention to our Indian missions and if possible note what is being done among the Chinese.

Yours, etc.,  
P. L. SPENCER.



# THE CHURCH GUARDIAN.

— EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., WINDIPEG, MAN.

ADDRESS 'CORRESPONDENCE AND COMMUNICATIONS TO THE EDITOR, P. O. BOX 504, MONTREAL. EXCHANGES TO P. O. BOX 1968. FOR BUSINESS ANNOUNCEMENTS SEE PAGE 15.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## WORK OF THE HOLY GHOST IN THE CHRISTIAN CHURCH.

FROM AN ARTICLE BY REV. J. S. DAVENPORT, IN THE CHURCH ECLECTIC FOR JUNE.

One great cause of the weakness of spiritual life in the Church is perhaps the want of distinct convictions of the *personality* of the Holy Ghost. Practically even with those who profess a belief in the Trinity, the Holy Spirit is regarded as an influence. In asking for the Grace of the Holy Spirit, the prayer is usually for the influences of the Holy Spirit, and preachers speak of the necessity of the Holy Spirit to give efficacy to the preaching of the word. An influence is something flowing down from one individual upon another to incline him to action, or in some way to modify thought or character. The operation of the Holy Ghost is not of this nature, although such may be its effect. The work of the Holy Ghost upon the soul is an operation. It is vital—it is a conviction direct and not primarily through the intellect. It is light—it is power—it is life replenished and revived. How it belittles the meaning to apply the term influence to it. For example—when the Apostle prays "that ye may be strengthened with *all* might by His Spirit in the inner man," substitute the word influence—by the influence of His Spirit. "Be ye filled with the Spirit." How feeble it would be to say, "Be ye filled with the influences of the Spirit."

To speak of the influence of a divine person, as for instance the influence of Jesus, or the influence of the Spirit is to bring the divine Persons down to a human level. This word applied

to the operations of the Holy Ghost removes Him far away—places Him outside of us. If it does not deny His personality it obscures it. It makes communion with the Spirit to be a figure of speech rather than absolute reality. The personality of the Holy Ghost can only be a reality to us, and we can only know His power as we see and recognize His *personal* actings by means of God's ordinances, and His *personal* indwelling in the Church as the Body of Christ; and it is only thus that we can be truly assured of His presence. "Hereby we know that we dwell in Him and He in us, because He has given us of His Spirit."

The full effect of the operation of the Holy Ghost depends upon the completeness of faith. It requires a faith which receives the word of God as coming down from heaven, not by virtue of a logical or intellectual process. This it is alone which calls into a full exercise the spiritual faculty in man so as to give free exercise to the working of the Spirit of God. Anything less than this partakes of the flesh and hinders His operations. We must be careful also not to limit His operations lest He be grieved. S. Paul exhorts not only not to grieve the indwelling Spirit by resistance or sin, but also not to *quench* the Spirit by limiting His operations.

Another cause of the weakness of the operations of the Spirit in the Church, may be found in the limitation which is practically put upon His forms of activity. This is specially the case in respect to His office of speaking in the Church. In declaring what should be the work of the Paraclete, our Lord said, "Howbeit when He the Spirit of truth is come, He shall lead you into all truth, for He shall not speak of himself, but whatsoever He shall hear that shall He speak, and He shall declare unto you the things to come. He shall glorify me, for He shall take of mine and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that He taketh of mine and shall declare it unto you." (John xvi. 13—16) The words here used cannot be interpreted simply of an inward intimation of the truth to the mind. They signify outward expression—*laleo, anangelo*—speaking, declaring. They imply that the Holy Ghost Himself would speak in an audible voice, for the illumination of the Apostles, to make them know the truth, and it was thus that He would lead them into it. This office of the Spirit was effected through prophecy. To some is given the grace of prophecy and of speaking with tongues. There are repeated cases of this reported in the Acts of the Apostles. The Spirit in the Church used the voice and organs of men to express in the hearing of the Church the mind of the Lord toward them. "He that prophesieth speaketh unto men to edification, comfort and consolation." There is no warrant for the interpretation that identifies prophesy-  
ing with preaching.

If prophets are preachers what are evangelists? In preaching a man speaks in the exercise of his natural powers with such light and spiritual inspiration as there is in him. The truly inspired preacher speaks by the Holy Ghost. In prophecy the Holy Ghost speaks by the man. It is a pure spiritual utterance. It is the ordinance whereby the Lord makes known His name to the Church, and whereby He revives and

stimulates the spiritual consciousness of the people. It is an open door of communication between heaven and the Church on earth. There is nothing that will so effectually keep alive a sense of the personality of the Holy Spirit as this constant form of manifestation of His actings. It would be a more effectual help to faith than any amount of miracles, as it would be a direct address to the spiritual consciousness. Why should it not be in exercise? Nothing in the nature of things forbids it. It was a gift of Apostolic times which S. Paul encourages the Church to desire and exercise. Its exercise would be a constant evidence to the world of the supernatural character of the Church as the Body of Christ. The Church is "the habitation of God by the Spirit." It is the temple of the Holy Ghost. Why should not this indwelling Spirit make His presence manifest in a way entirely accordant with the spiritual and rational nature of man?

It is manifest that something is needed to convince the world that God is in the Church of a truth. The Church itself in all its parts needs to be reminded of this, or else we should not witness so many attempts to reform and remodel the Church according to man's devices.

The beneficent activities of hospitals and schools and charities will not carry conviction of a divine presence in the Church, for the same things are done by those who are avowedly separated from the Church; by Jews, infidels and heretics—as well as by Churches and Church societies. The Church to be recognized as a divine supernatural constitution must have something about Her, that shall be seen to be supernatural that the world cannot counterfeit or imitate.

It must be by the fruits of the Spirit that the Church is known to the world to be the dwelling place of God. Those fruits must be something that is distinctive and not such as can be confounded with the fruits even of the natural conscience or understanding. They must appear not only in the individual lives of the members, but also in the corporate actings of the Body, whereby it shall be known as the habitation of God by the Spirit.

## DEEP CHURCH.

The venerable Society for the Promotion of Christian Knowledge held a public annual meeting in May, for the first time in twenty-five years. In the interval, it has helped to endow thirty-eight bishoprics in the colonies and in foreign parts, at an outlay of over £70,000. The Archbishop of Canterbury, in opening the meeting, said that this was not an exciting society nor was it a sensational one, but it exhibited sober, steady progress. He quoted from the preamble to the original articles of association of the Society: "Whereas the growth of principles of the Christian religion," and said it was as true now as then, emphasizing the remark by many apt illustrations. It was not only Christian knowledge, these times wanted. It was the want of principles that made so very large a number of superficial writers at the present day, and it was the same want of principles that made almost as many superficial readers. Men talked

familiarly of a High Church party, a Broad Church party, or a Low Church party, but there was a word hitherto unclaimed by any party, and that was the word "deep"—what he wanted was a "Deep Church" for all; and that could only be produced by knowledge, as founded in the Incarnation of the Son of God, "in whom are hid all the treasures of wisdom and knowledge.".....The Deep-Church of the archbishop's desire can only be reached through the promoting of Christian knowledge; and when it is reached by this American people, one of the Archbishop's illustrations will be common experience. He said, he happened to read the other day an article written by a great enemy of the Church, descriptive of a meeting of the Church people which he attended; in which the writer said that he was not much moved by the speeches that he heard on the occasion, but when he saw the love, the enthusiasm and almost the radiance that lit up the faces of the people, whenever the Church and her work were mentioned, he confessed that he did lean back in his seat feeling very hopeless.—*The Churman N. Y.*

EDITORIAL NOTES.

BISHOPS AND COUNCILS is the title of a timely and able pamphlet from the pen of "A Layman of the Church of England" of the Diocese of Ontario, in reference to the consolidation of the Church of England in the Dominion. He reviews in concise form the primitive organization and constitution of the Church and claims as distinguishing features, a city Episcopate, Provincial Council; and a Patriarchate; the Ecclesiastical Province being as a rule coterminous with the Civil. The author argues for the adoption of the city Episcopate instead of the presently existing extension and unwieldy Diocesan one; the retention of provinces and the formation of a Canadian Patriarchate. As this question is to come up at the approaching Provincial Synod meeting in September, the pamphlets will be found specially useful even to those who do not accept the author's conclusions. It is for sale by Jno. Henderson & Co., Kingston, Ont., price 50c., postage extra.

We learn from the telegrams to the secular papers that another diocese, that of Nova Scotia, has accepted the Winnipeg conference scheme for consolidation, affirming also the necessity of retaining the Provincial system under the General Assembly.

The formation of an EDUCATIONAL ASSOCIATION for the Dominion appears to us to be one of the most hopeful signs of the times. The Association held its inaugural meeting in the city of Montreal on July 5th and following days, and has not duly organized, but has by faithful committee work, able discussions and open meetings done much to further the all important work of education. The opening session of those who had come together to inaugurate the movement was fittingly presided over by Sir Wm. Dawson, Principal of McGill College, and there were with him the Hon. G. W. Ross, minister of Education for Ontario; the Superintendents of Education for Nova Scotia, New Brunswick and Quebec; Dr. Heneker, President of the Protes-

tant Committee of Public Instruction of the Province of Quebec, and Chancellor of Bishop's College Lennoxville; Rev. Abbé Verreau of Laval University; Mr. Lacroix of the Roman Catholic Board and Rev. Dr. Adams, Principal of Bishop's College; Dr. Archambault, Principal of the R. C. Commercial Academy, Montreal; Rev. E. I. Rexford, M. A., Principal of the High School, Montreal; Rev. Dr. McVicar, Chairman of the Protestant Board of School Commissioners, Montreal, and other prominent university men and educationalists. The attendance of teachers and others from the various portions of the Dominions was large—and continuous interest was manifested. The address delivered by the Hon. G. Ross, Minister of Education for Ontario—the prime mover in the organization of the meeting—was not only eloquent, but full of patriotic sentiments; and if only they could be or were carried into effect and lived up to there would be some chance of this Dominion of Canada taking the position, it should occupy, not only educationally, but in every other respect. And we have strong hope that through such movements as these the wretched sectionalism which has prevailed in the past, may be soon and forever removed. And this hope is strengthened by the knowledge that the remarks of the Hon. G. W. Ross—with whom by the way we have not by any means been able to agree in many things touching educational work in Ontario—are so excellent that we make no apology to our readers for reproducing part of them as reported in the *Witness* of Montreal. After referring to the welcome to Montreal accorded to the members of the association Mr. Ross continued:—

"When a teacher comes from Nova Scotia I CAN'T RECOGNIZE HIM. I do not know him. Officially, his certificate amounts to nothing. I have to say to him, 'My dear friend, you must pass our examinations.' The utmost I can do—and this is a great stretch—is to recognize his professional training. Why is this? Because each Province has its own standard, and each standard has only a value in the Province to which it belongs. And thus we are provincial instead of being national. Friends," said Mr. Ross, with rising feeling, "I tell you that if this country is to have a future—and I believe in the future of the country—we must cease to be provincial and learn to be national. (Loud applause.) At Ottawa, in beautiful quarters, which cost about five million dollars, and a large additional expense yearly, a number of gentlemen meet to make laws for the whole Dominion. That is a noble object. They do make such laws; but they have never yet succeeded in unifying the sentiment of the country. Why should we not, in a Parliament like this, devise some scheme by which we could erect a standard of education which would be recognized

FROM HATIFAX TO VANCOUVER? (Applause.) Let us unite; let us banish provincialism; let us broaden our horizon; let us take a lofty, high look at our glorious heritage; let us foster true patriotism, which can only be done by taking our stand, side by side, as citizens of a common country in which we take pride, and in whose future we believe. (Applause.) And we can do this through the teachers. There are 20,000 of them in this country. They are a mighty power, in some respects more potent than the press and pulpit. They constitute a moral force so great that one almost shudders at the possibilities of it. They move the mind, they influence the heart. It is a force mighty for good—aye, and poten-

tially mighty for evil. The greater the eminence, the deeper the fall, when there is a lapse from high ideals. Now, here is a map of British North America—(holding up his hand). Suppose we had a unification of standard and method, one similar thought, one common aspiration, a cheerful working in unison with a common ideal in view—everyone of these teachers would put his and her pointer on that map and, beginning with Nova Scotia, point out each of the provinces till British Columbia was reached, and then he or she would say, 'This is your country,

ALL THIS IS YOURS.' (Loud applause.) And it is all theirs now; but how do we realize it? Then the speaker told how they realized it by describing how each province had its history written separately without regard to the Dominion as a whole, chronicling, with great minuteness, every parish or vestry transaction, everything distinctly provincial, but neglecting their common country, the various educationalists of which had never been able to agree upon a common history of the Dominion. Could they not reach a point of agreement as to that history? Could they not broaden their horizon? Could they not think of themselves as citizens of a great country? Let one thought go forth, then. Let them look abroad, and behold a country larger than the states of the Union, and compared with which the countries of the old world were dwarfed into territorial insignificance. Let them legislate here in this parliament for this country as a whole. And our children of to-day will, in twenty years hence, through

THE PATRIOTIC INFLUENCE OF THEIR TEACHERS be proud citizens of a nation, not of a province. (Applause.)

There was more in the same strain, breathing a broad, generous, lofty patriotism. All sections and creeds met in the new Association, but neither section nor creed had a place in their deliberations. Such distinctions were unknown. They recognized the aristocracy of intellect. They honored intelligence, but they knew no nationality. Let their meeting, then, tell for good, for a broad citizenship, for a generous and comprehensive patriotism." (Applause.)

Doubtless much of the success which has attended this first meeting of the DOMINION EDUCATIONAL ASSOCIATION is due to the Rev. E. I. Rexford the efficient and able secretary, and as members of the Church of England we cannot but feel proud of the successful work of one of her Clergy. For several years Mr. Rexford acted as Secretary of the Protestant Committee of Public Instruction of the Province of Quebec, filling a position, of much difficulty to the entire satisfaction of all concerned and leaving it for the responsible office of Principal of the High School of Montreal, where already his power of organization and control has produced good results.

PROVINCIAL SYNOD OF CANADA.

The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal on the second Wednesday in September. Any new CANON intended to be brought before that meeting should be forwarded to the Hon. Lay Secretary Dr. L. H. Davidson, Q.C., Montreal, without delay, as No. 33 of the Rules of Order provides that "No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of the Synod."

The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices from the Lower House should be sent to the Lay Secretary.

## CONTEMPORARY CHURCH OPINION.

## THE LIVING CHURCH (Chicago)

What is the purpose of the theological school? It would seem quite clear that that purpose is, primarily, a very direct and practical one. It is to prepare candidates in the best manner to fulfil the examinations prescribed by the Church and fit them as thoroughly as possible for the ordinary practical duties of the ministry. This is, or ought to be, the mission of such a school for all its members. The first requisite for the good of the Church is that all the clergy should be fitted to discharge efficiently the constant practical duties of their office. They are to be teachers, they ought, therefore, to be thoroughly instructed in the system which they are to teach; they are to be preachers, they need, therefore, careful training in sacred rhetoric; they are charged with the conduct of public worship and the administration of sacraments, they must be instructed in the principles of worship and drilled in the details which belong to its proper discharge; they are to be heads of parochial corporations, they must understand the administrative duties which will devolve upon them in that capacity. These and similar functions belong to all who seek the ministry. They are very direct and practical. The proper training for these ends, we say, ought to be kept always in the foreground and made the principal work of every seminary which is destined to be of real use to the Church. The purpose should be to make the candidates keen and well-tempered instruments for the work they have to do.

## THE ROCK.—(London England)

In a leader, has made the following reference to "The Forgotten Truth":—"Some years ago there appeared a remarkable sermon on 'The Forgotten Truth,' by which the preacher meant the doctrine of the necessity for the Holy Spirit's power and personal presence in the souls of men. Possibly the title of that sermon would be less appropriate now than it was then. There has been of late a very general awakening amongst both Churchmen and Nonconformists to the vital importance of meditating upon the work of the Holy Spirit, and much greater prominence is given to it than formerly. Still, it is very far from being universally recognised. There is, in too many places, a lack of power and of real blessing on the means employed; and, like a dry and thirsty land, the Church is languishing and sighing for want of the latter rain."

## THE NEWS (London Eng.)

The real question at issue in the coming election is not Liberalism or Conservatism, but *Nationalism*. Are we to be true to our country, and to the *whole* of our country? Dr. Brown, the Moderator of the Presbyterian Church of Ireland, has spoken out plainly, and his words will meet with a response from patriotic Englishmen, whether Conservatives or Liberals.

The Moderator affirms that he himself has been a "Liberal" all his life, and has fought for equal rights and privileges for all denominations, and he adds, that his Church—consisting of half a million of staid, sober, intelligent, prosperous, and loyal people—are chiefly Liberals, and followed Mr. Gladstone, "until he surrendered to the revolutionary faction that have been long identified with intimidation, rapine, and murder." But national liberty is more than "Liberalism"; and national liberty, Dr. Brown holds, is imper-

illed by Mr. Gladstone's "Home Rule" scheme—so far as he has told us what it really is. "Home Rule," says Dr. Brown, "means *Rome Rule* in the estimation of everyone who has even a rudimentary knowledge of Irish politics." It would introduce, he tells us, ecclesiastical tyranny. "The Romish Bishops, wherever they have the power, never stop short of supremacy in all things, civil and ecclesiastical, and, under such a Government, we—the Protestants—could never hope to live." "Therefore, say we, the Protestant minority in Ireland, let the shield of local protection ever remain between us and the danger of priestly ascendancy, for the day it is withdrawn we must either fight or fly."

## Family Department.

## "ANOTHER COMFORTER."

BY THE RT. REV. THE LORD BISHOP OF EXETER.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."—*St. John* xiv. 16.

Creator Spirit, make Thy throne  
The hearts which Thou hast seal'd Thine own;  
With grace celestial fill and warm  
The bosoms Thou hast deign'd to form.

To Thee, Great Comforter, we cry,  
O highest gift of God most High.  
O fount of life, O fire, O love.  
Baptize, anoint us from above.

Us with Thy sevenfold gifts endow,  
Of God's right Hand the Finger Thou;  
And from His pledged munificence  
Enrich our lips with utterance.

Enflame, enlighten all our powers:  
Breathe love into these hearts of ours;  
Our body, strengthless for the fight,  
Strengthen with Thy perpetual might.

Keep far aloof our ghostly foe,  
And ever during peace bestow:  
With Thee our Guardian, Thee our Guide,  
No evil can our steps betide.

With heavenly joys our service crown;  
On earth pour heavenly graces down;  
From chains of strife Thy saints release,  
And knit them in the bonds of peace.

Vouchsafe us in Thy light to see  
The Father and the Son and Thee,  
Our God from all the ages past,  
Our God while endless ages last.

Be glory to the Father, Son,  
And blessed Comforter, in One.  
Grant we may through the Christ inherit  
Thy grace and glory, Holy Spirit. *Amen.*

## Poor Miss Carolina.

BY L. T. MEADE.

## CHAPTER VII.

In a tumult of hope and fear Helen Graham had dressed her little son, had fetched the old doll from under its forgotten bed of leaves, and jumping into a cab, had driven off to Annette's luxurious home. During that short drive she forgot about her pride, she forgot the old quarrel, she remembered nothing but her love.

Annette's only child was dying; it might be possible that she and Kenneth could save her. Helen thought of nothing else as the cabby drove rapidly to the rich home, which she had vowed never to enter.

There was a refrain of the dear familiar anthem she had listened to in church that morning, sounding in her ears:

'Peace and good will—peace and good will,'

There was a passionate longing in her heart. She would see the little child—she would save the baby if she could.

When she entered that darkened room, and saw the white face of the dying child, she even forgot Annette in the intense interest of the moment.

'Hush!' she said, taking the mother's trembling hand in her strong ones. But when little Marjory dropped asleep, she went softly up to the bed and laid a warm shawl over her own little son. 'Go to sleep my darling—don't move from where you are,' she said; then she turned to the mother.

'Annette, I think, I feel that God will spare the child.'

'O Helen, this sleep is what we have been praying for. Do you notice the rest on the little face?'

'Her heart is satisfied,' said Helen. 'See how tightly she clasps the old doll.'

'And you, Helen! you have come back to me?'

It is Christmas day, and I have come back to you—let us forget the past.'

Helen had said, 'Let us be friends again, let us forget the past.' When she said this, she broke down the thin wall of pride which had separated two hearts. She was willing to go back to Annette, even though that past, which had accused her of a wrong of which she was innocent, was never cleared up.

'Peace and good will,' she kept repeating to herself—'Yes, another—the Prince of Peace Himself—had once been falsely accused. On Christmas night it was not difficult to follow his priceless example.'

As she thought this, Annette ran to her with streaming eyes and outstretched hands.

'O Helen, my darling, my dear, wronged darling, see! see! she has confessed it all. This letter, which came this morning, and which I was too miserable to open, is from Mary Arundale; she has been ill, at death's door; her conscience gave her no peace, and on Christmas Eve she wrote this; she has confessed all. She was false; you always were as true as steel. See, you can read her letter.'

'I don't need to, Annette; let us burn it! Again I say, let us quite forget the past, and take up the old love with thankful hearts.'

'But how shall I ever forgive myself for having wronged you?'

Strange as it may seem, little Marjory did get better. She had been truly at death's door, but the satisfied heart acted so favorably on the weak little body, that it began slowly to mend. An hour of every day Kenneth spent with his little playmate, and the rest of the time Miss Carolina—now considered the most valuable doll in the world—was clasped in her arms.

Early in the spring Marjory was pronounced well enough to be moved to a warm climate, and in the sunny and beautiful South of France the little precious life quite recovered.

The time for toys in the old nursery in Queen's Gate has gone by, for Marjory is a tall girl now. She has sent her toys, dolls, and all to more than one children's hospital. 'But she must not go,' she says with her sweet smile, and the old baby love still shining in her dark eyes, for no one understands her as I do; and she puts poor Miss Carolina carefully back on the nursery shelf.

**RESPONSIBILITY AND ACCOUNTABILITY.**

THESE two things are closely connected. They go together all through life. Where responsibility is laid upon a person or persons; upon officials of any kind; upon the community; or upon the government, there will follow sooner or later a reckoning—an account will have to be rendered. Not very long since a President of the United States arrested the attention of the people by publicly stating that a public office was a public trust, and that those holding office were trustees of important interests belonging to the people, and should be held accountable for the manner in which that trust is administered. This was good sense and sound doctrine.

Our Lord illustrates this idea with great simplicity and power by the Parable of the Talents. One having a right to do it distributed certain amounts of money to different persons with the injunction—"Occupy till I come." They understood what it involved and accepted the trust. After due time, they were called upon to render an account. Two of the three used the trust properly and were commended and rewarded. The other party accepted the trust but made no use of it, he even hid it, and then made a miserably lame and insulting excuse for his conduct. The result was terrible; and stands forth as an awful warning to each and all who are neglecting or abusing sacred trusts committed to them. If the country, the government, society, or individuals have a right to demand an account to be rendered, how much more the great Creator who has committed to us, His own children, whatever we possess, and has bidden us use it all for our own good and the good of others, and by and by He will come again and see how we have employed the talents in our keeping.

To answer this question fully would require a volume—we can only give a small space. There seems to be an impression that money represents nearly all that is meant by the subject or taught by our Lord's parable. We think this is a mistake, and would take a much wider view. Whatever has been committed to us as individuals by our Creator should be regarded as a sacred trust, a trust to be employed for individual and common good,

for no one liveth to himself. Our bodies are given us to be the home of the soul and the mind in this world. In them and through them the great problems of life are to be worked out—they are sacred temples and are committed to us to be used, but not abused. We have no right to mar and injure them by neglect or misuse of any kind. Every bad habit is a sin, a sin which sooner or later will be followed by sad results. The body therefore as the house in which soul and mind are to live, and work out the salvation of the whole being, is a great and wonderful gift, a talent which includes innumerable interests, great and small.

And then there are the occupants of this house—this temple. The soul and the mind are to be cared for, to be educated and trained for the work of life here, and all that is embraced in the hope of the life eternal. Thus it will be seen that the great Lord of all has committed to His children talents, countless in number and priceless in value. If these talents, are properly used they will increase and grow in value, and when the day of reckoning comes, as come it will, great will be the reward, even life and glory evermore. But there is a reverse side. Neglect and abuse bring their results—and what results! How terrible! How awful! The Lord Himself declares—"Outward darkness! Weeping and gnashing of teeth!"—*Parish Visiter N. W.*

THE HOMILETIC REVIEW for July comes to us in a brand new cover, of lighter tinted paper, and new designs. The number contains some noteworthy articles from the pens of eminent writers on both sides of the Atlantic. The Review Section opens with a timely and able paper by Professor Godet, of Neuchâtel, on "The Ministry's Duty to the Church at the Present Day." Dr. James M. Ludlow draws some interesting deductions from the use of the Septuagint by our Lord and His Apostles as well as from the character of the quotations from the Old Testament in the New. Dr. Arthur T. Pierson follows with an article in which he traces the influence of modern evangelistic movements on the organic life of the Church. The names of the late Professor Latimer, of Hampden Sidney; Henry Varley, Bishop Westcott, Dr. MacLaren, Canon Fleming, and others assure the interest of the Sermonic Section. A thoughtful paper on "The Ethics of Politics," from the pen of Professor Thompson, of the University of Pennsylvania, is of peculiar interest at the present juncture. Cha-

plain Bateman, of the United States Army, contributes a very readable discussion of the work of the army chaplain. The subject of Lynching is treated in the Editorial Section, as an issue demanding the consideration of the pulpit in view of the recent outbreaks of the spirit of lawlessness in different portions of the land.

**BIRTH.**

ALLMAN.—At the Rectory, Port Carling, on the 2nd June, the wife of the Rev. A. H. Allman, of a son.

**BAPTISM.**

TAYLOR.—On Sunday, July 3rd, at St. James' Church, Ormatown, by the Rev. A. D. Lockhart, Rector, William Arthur Lockhart, son of Joseph and Katie M. Taylor.

**MARRIAGES.**

STRATHY-TEMPEST.—At Port Hope, on the 29th of June, by the Rev. Mr. Daniels, rector, Emilus W. Strathy, Manager of the Traders Bank of Canada, Orillia, to Eliza Townsend, daughter of the late W. S. Tempest, of Port Hope.

BATE-McMULLEN.—At Brockville, on the 29th of June, by the Rev. F. T. Dibb, of Odessa, assisted by the Rev. Dr. Nimmo, of Trinity Church, the Rev. William J. Bate, rector of the parish of Cryster, County of Stormont, to Alice Colelough, youngest daughter of J. M. McMullen, Esq., J.P.

**DEATHS.**

FOSTER.—At her residence, Fort St. Montreal, suddenly on the morning of the 10th July, Lizzie, daughter of the late James Foster, Esq.

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## Mission Field

From Missions Notes for June

In the Peking district two places, Yungch'ing and Lung-hun-tien, which as out-stations had a few Christians, have now the advantage of being specially assigned to the care of an English priest, the Rev. Frank L. Norris. At Christmas two men, who had been consistent in their lives while under instruction for more than a year, were baptised. On the following Sunday two old men from the same village were admitted to be catechumens; and the five little children of the two men who were baptised were baptised on the Feast of the Holy Innocents. Mr. Norris thus describes the Christmas services:—

"We had twenty-three communicants at 8 A.M. At 11 A.M. we had matins and the office of holy baptism; and at 2 P.M. I preached or rather spoke to the Christians for rather over half an hour. Afterwards we sat down to a Christmas dinner, served in a mat tent. Evensong was said at 6.30. Only once before, I believe, have the Christians here had a celebration on Christmas Day, and they seemed pleased to get the chance of keeping a great festival as a great festival. Work is opening up in the neighbouring villages, but we are sadly in want of capable and trustworthy native helpers to go out and preach. The poverty of our Christians—most of them belonging to the poorest agricultural class—makes self help a difficulty. But it was very gratifying to me that they raised some 15s. by a special subscription to meet the deficit in our church expenses."

Some difficulty in working this Mission must arise from the fact that the two central places are three days' journey apart.

No less than fifty-six villages are now included in the Youngoo Mission in Burma. Distributed among these there are more than 5,000 converts the number of the catechumens being 1,020, and that of the baptized 4,179, while there are 1,746 communicants. Besides the four European missionaries, there are in this vast district six native clergymen, eight sub-deacons, and forty-three village catechists.

Woodstock is the name of a small town with 5,000 inhabitants, a suburb of Capetown. The Rev. D. Elliott Young, who is expected to reach England soon, has had charge of it for five years. The problem he has had to solve has been to keep pace with the rapid growth of the village, both by the increase of the English population, and by the increase of the number of coloured labourers coming in search of work.

"This latter part of the population to a great extent could only speak the low Dutch of the country; all the coloured race, as do most of the lower strata of white Afrikaner people, think in Dutch.

"Being unable to speak the language of these mission people, I was glad to avail myself at the services of a coloured communicant, who

came one day to say he had been asked by some of the mission people to come and minister to them, as they wanted 'the English Church in Dutch.' I gladly assented to his working among them, and went with him to the house of a man named Keddewaan, a Mosambique who had been a communicant formerly in the parish of Malmesbury. Here this man, Gamba, said part of evensong, and translated when I preached.

"I then invited them to come to our new parish-room which we had built, 50ft. by 25ft., where I used my lantern, and with its help and Gamba's assistance our work grew till we had a fairly large gathering every Tuesday.

"From this small beginning our work has grown, as indeed one had every reason to hope it would, for 'the field was ripe already to harvest,' and the labours of such men as Bishop Douglas, Canons Espin and Peters, Dr. Arnold, G. F. Gresley, and last, but not least, Thomas Faulkner, for thirty years chapel and churchwarden to Papendorp (as the village used to be called), could not have been in vain.

"In 1888 the parish rose to the need of securing the services of another clergyman to work here, more especially among the Dutch-speaking coloured races. We were fortunate in having the right man to hand, and in securing the help of the Rev. J. T. Stevenson, a Cape Student at St. Augustine's who had distinguished himself in his College career, and spoke the Cape Dutch fluently, we got the best possible worker.

"Under his more immediate charge the work has flourished under God's blessing. There have been over 100 adult baptisms, and about as many confirmed. The mission congregation meets every Friday in our Mission School, and every Sunday afternoon in church at the inconvenient hour of 4.30, when we get an average attendance of about 100 to 120.

"We have spent over £250 in the repair of our Mission School buildings; have converted part of the old house into a decent habitation for the Mission Priest; and have in hand, or promised, £300 towards the building of a Mission School Chapel."

The people themselves have given liberally, but they are very poor.

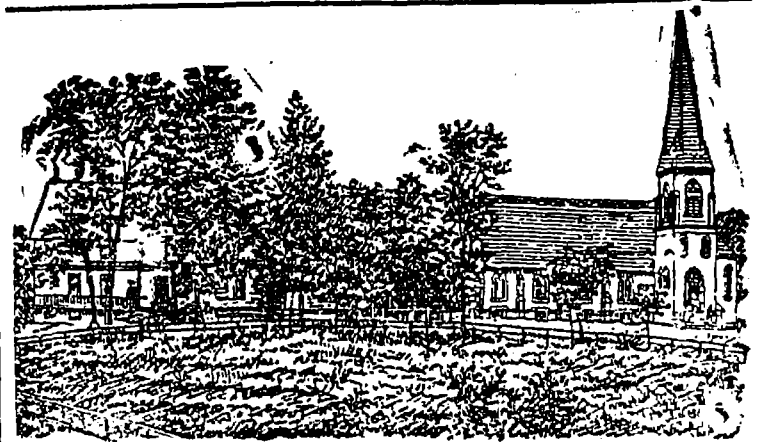
"One man, a former pupil of our Mission School, offered three weeks' free labour to help towards getting it built. In fact, it was this offer that moved us to begin our effort to raise funds for this Chapel."

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## Temperance Column.

### THE TEMPERANCE QUESTION FROM A MEDICAL STANDPOINT.

By Mr. Vaughan Hughes, M. D. (1847).

It does not devolve upon me as a layman to give moral advice, or thrust my opinions down the throats of others, as to whether they ought, or ought not, to drink strong alcoholic beverages; but what I do feel I may venture to do, and to do it without offending fixed prejudices, is to try to remove from the minds of the great mass of the people the crass and pitiable ignorance with respect to the misconception of the physiological action of alcohol on the living tissue of the human frame, and the tendency of the spirit to engender a variety of well-known diseases which the total abstainer is not subject to. There is a wonderful consensus of scientific opinion "up to date" that alcohol is a compound of carbon, hydrogen, and oxygen in certain fixed, defined proportions, forming a peculiar liquid, unique, stable, and singularly tenacious—a marvelous agent for evil, without a corresponding minimum for good. The greatest enemy in the universe manufactured by man for man, and the most diseasing of all liquids to the healthy organs of the human form divine, towards whose delicate organism and construction it yields not the slightest particle of nourishment, or the smallest modicum for the repair of its structure by labour or exercise. And why not? Because when it is once swallowed, neither the stomach nor any other organ in our constitution has the power of digesting it, decomposing, or separating and rearranging its ingredients for the process of assimilation; but we have to submit in childlike helplessness to its irritating and narcotic and benumbing influences. It is rapidly absorbed into our circulation, and carried into every nook and corner of the entire fabric, depositing itself unchanged and unchangeable in the delicate and sensitive tissue of every vital organ, notably the cells of the brain, producing drowsiness, stupidity, and paralysis, interfering with a healthy train of sound thought and reflection, and muddling the logical capacity of the mind, rendering unstable also the spinal movements.

It disturbs and ruffles the quiet, natural, and harmonious function of every organ with its temporary artificial stimulation, setting up organic mischief in its sound structure, slowly or rapidly it may be, but with deadly certainty, in exact ratio to the quantity collected and stagnating within us, and the inability of the lungs, skin, and kidneys to expel the burden in a given time, and the varying strength of individuals to resist its morbid action. In a word, the frame is in a state of artificiality in contradistinction to its condition in a state of nature. It is beside the question here to comment upon alcohol and its uses as a medicinal drug; that must be left to the wisdom, courage, and discretion of medical men, upon whom must rest the sole responsibility of prescribing it, not as a


luxury, but as a curative agent. Again, there is another characteristic peculiarity connected with the introduction of alcohol into our frames, namely, its singular tendency to accumulate by degrees, and fix itself in every part of our structure with an irresistible affinity—humanity bends beneath its despotic sway with absolute submission.

This fact leads us on to ask ourselves the very pertinent question—What are the effects of the gradual accumulation of this narcotic irritant and diseasing agent upon our healthy bodies? Well, the following are some of its disastrous results:—After our patients—it matters not what section of society they belong to—have continuously, daily, and habitually drunk wine, spirits, or beer in what some would deem moderate quantities (an indefinable standard) for a period of time, varying with constitutional differences, they are compelled to pull up, and put aside their alcoholic beverage—be that what it may—and why? Because the whole system from head to foot has become gradually overcharged, soaked, we might say, like a sponge, with the continuous influx of alcohol, and the poor body, thus groaning under its intolerable burden, rebels against any further drinking, and a forced abstinence is imperatively demanded, till the bilious or gouty attack, headaches, fever, or other storms of serious sickness have subsided, and the alcohol is more or less washed out of the system by the physician's prescription.

Well, we will suppose the attack is safely over, and they have narrowly escaped a fatal result in the form of paralysis or "Bright's disease," what do the convalescents do? Do they take a lesson of warning from their oft-repeated attacks? In the majority of cases, not they! No, in vain does the conscientious and patriotic physician reason with his patients, some of whom, perhaps, are blessed with the possession of even the most eminent and intellectual attainments, and disinterestedly reveals to them the real source of their ailment and the danger of its repetition. Some will exclaim in heated language, "What is the use of my splendid cellar of choice and valuable wines, mellowed with age and laid down with anxious care and great expense, if I am not allowed to enjoy them? Am I to abandon my boon companions (friends?), and throw into a state of confusion my recognised position in society?" I heard one man of considerable talent say, "I will die first," and die he did, in the course of time, a raving madman. You may argue till you are black in the face with such thoughtless beings, and others even in their most serious moods only pay passing heed to your remonstrance. Irresolute man, with childish efforts, resolves and re-resolves to be wiser and more circumspect for the future, but generally ends in falling back to his old habits. Now I would ask any practitioner engaged in a large practice in London whether the above is not a true type of myriads of cases which come before him every year. Is it not very humiliating to a man of any moral or religious feeling to have to record the fact that such cases as above

described constitute at least two-thirds of the labours of every active medical man in our huge metropolis, and also in all our large centres of population throughout our country? There is not a section of society which does not come under this ban!

TO BE CONTINUED.



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A Weekly Newspaper,

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IS PUBLISHED EVERY WEDNESDAY IN THE INTERESTS OF THE CHURCH OF ENGLAND IN CANADA, AND IN RUPERT'S LAND AND THE NORTH-WEST.

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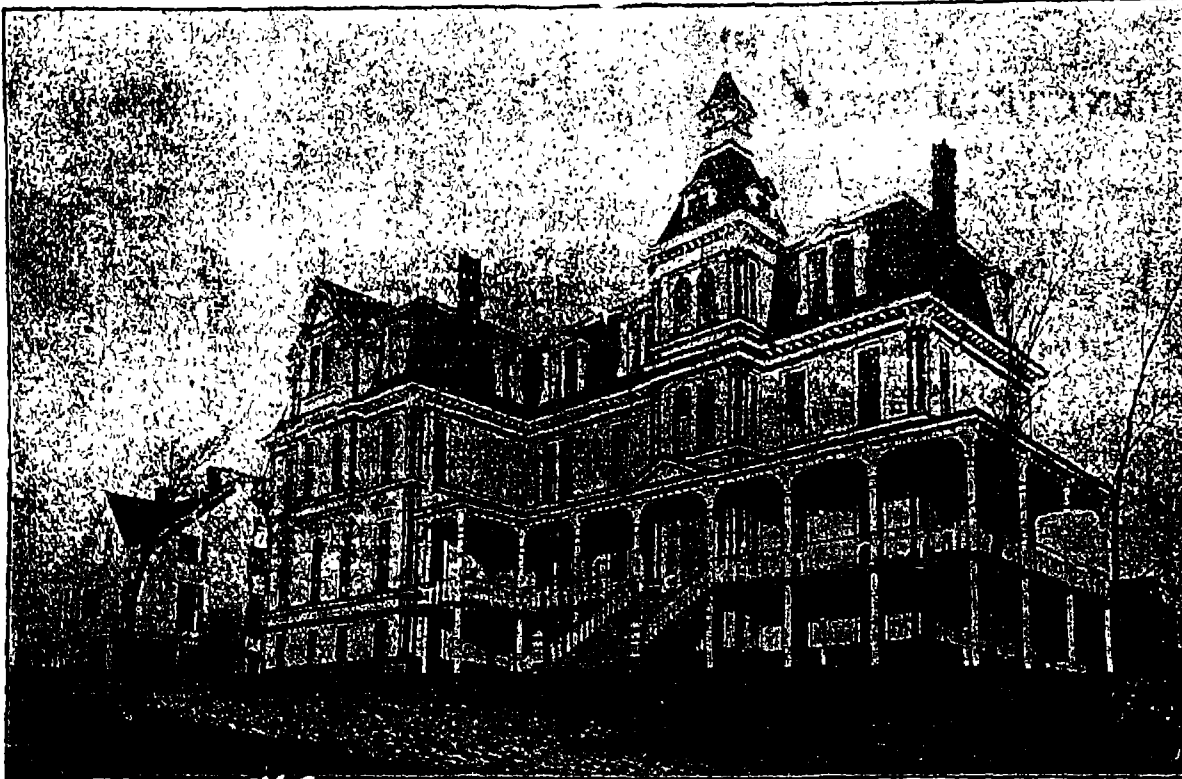
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