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# Eye Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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.

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## ECCLESIASTICAL NOTES.

**THE BISHOP OF OSSORY ON PASTORAL VISITING.**—Forty years of clerical experience have convinced me that in this department of our work lies our *strongest hold on our people's hearts, and our surest mode of attaching them to our Church.* I pity the clergyman whose feet are strangers to his people's thresholds, and whose face is only familiar to them in the dim distance of the pulpit; who comes to their sick bed without the warm, loving welcome which his frequent visits to them in the days of health would have certainly secured, and who goes away without the hearty gush of blessing which a grateful intimacy would have been ready to invoke upon his head. How often have we known the *spiritual life in a parish to decline, and loyalty to our Church to wither, and Dissent to make its steady advances, just because this portion of pastoral duty was suffered to fall into abeyance and neglect.* Believe me, if the Church of God is to be strong in this land, it must be through *contact with its homes: if it is to have a real hold upon people's hearts, it must win it beside the hearthstone of the peasant, and under the roof of the mechanic, as well as in the mansion of the rich. It must take the family into its regard, and make it, as God has made it, the great unit of influence and the true centre of religious life.* It must bring the hopes and the consolations of the sanctuary into the chambers of the sick, the aged, and the poor; and it must mingle the music of heaven with the enjoyments and the employments of the healthy, the prosperous, and the young. Only let us be known and respected in our people's homes as *pastors as well as visitors; let us speak of something else betimes than crops or politics; let it be thoroughly understood that our people may rely upon us for sympathy, for counsel, and for instruction; let it be felt, felt deeply, felt supremely, that we are "men of God" and "ministers of Christ."*—*Charge delivered in Dio. Cashel, 1886.*

**MEMORIAL TO BISHOP JEWELL.**—A brass, being the restoration of that formerly on the Purbeck marble slab which at one time covered the remains of Bishop Jewell, the famous apologist of the Reformation, at Salisbury Cathedral, and which, it is said, was, with others, removed from the choir in 1684, has just been let into the original slab, which now occupies a position in the north choir aisle, near the entrance to the Morning Chapel. The brass bears the following inscription:—

D. Joanni Jewello  
Anglo, Devoniensi, ex antiqua Jewellorum  
familia Budenae oriundo,  
Academiae Oxoniensis laudatissimo alumno  
Mariana tempestate per Germaniam exuli,  
Praesuli, regnante Elizabetha Regina,  
Sarisburiensis Dioeceseos  
Cui per annos XI menses LX summa fide et  
integritate praefuit Religiosissimo  
Immature fato Monctonae-farlieae praerepto;  
XXIII Sep. anno salutis humanae Christi  
merito restituae MDLXXI.  
Aetatis suae xlix.  
Positum est observantiae ergo hoc  
monumentum.

A coat of arms, with the motto, "*Tota gloriosa filia Regis intrinsecus,*" surmounts the inscription. The brass has been inserted by the request and at the expense of Dr. Jewell Evans, of Brook House, St. Neots, one of the Bishop's descendants.

**QUEEN'S JUBILEE MEMORIAL.**—Writing to the *Times* on the Bishop of Carlisle's proposal to build a Church House as a memorial of the Queen's Jubilee, Archdeacon Norris mentions an alternative suggestion, which he says has the advantage of interesting both provinces equally, and of probably proving far more attractive of contributions in the shape of parochial offertories. He suggests that an effort should be made before the jubilee of next Midsummer to complete the establishment of the seven additional bishoprics sanctioned by the Legislature. "Between the years 1875 and 1885 Her Majesty gave her gracious assent to four bishopric Acts, assigning dioceses to St. Albans, Truro, Liverpool, Newcastle, Southwell, Wakefield, Bristol. In no previous reign since the Conquest, not excepting that of Henry VIII., has such a large measure of Church extension been accorded to our branch of the Christian Church. Queen Victoria has done more than any preceding Sovereign to make good the opening words of our great Charter—'*Ecclesia Anglicana libera sit.*'"

**A NEW CLERICAL SOCIETY.**—The Bishop of Salisbury, acting in the name of a committee appointed at the Synod, has issued a statement, in which he says it is proposed to establish a small society of clergy, to be known as the Missioners of St. Andrew, who shall be bound by a very simple rule, and be entirely at the Bishop's disposal, for the purpose of taking temporary or occasional duty within the diocese. A further object—that of conducting or assisting in parochial missions—has also been entertained. The Bishop has secured the services of two gentlemen. The members will be in priests' orders, and will live a common life when at home, but will be bound by no vows. They will make a promise of obedience to the Bishop for a year as regards their clerical work, renewable annually on St. Andrew's Day as long as they remain within the society. In addition to those who will be full members of the society, the Bishop proposes to attach a number of Associates who shall hold themselves in readiness to take such duty, either with or without remuneration, whenever their engagements permit. He has already had offers from two or three clergy of experience to become Associates. He also hopes to associate some lay workers with them. The members will for the present have their homes at the Palace.

**THE CONFIRMATION OF IDIOTS.**—The Bishop of Exeter, speaking at the annual meeting of the Western Counties Asylum at Exeter, justified his conduct in confirming five of the inmates in the spring, and wished those who had deprecated his conduct had seen the devout reverence of the carefully prepared candidates. He referred to the case of a boy with whom he had been very much struck in his childhood,

called Silly Billy. This poor idiot child just before he died gave utterance to a great thought:—

Oh! what does Silly Billy see?  
Three in One and One in Three,  
And One of Them has died for me.

**THE ASSISTANT BISHOP-ELECT OF MINNESOTA.**—The many friends of Bishop Whipple will rejoice to read the following notice of his recently elected coadjutor, contributed by Bishop Gillespie, of Western Michigan, to the *Church Helper*:—

"Passing Sunday, July 18, in St. Paul, I had the pleasure of attending Church, and hearing the Rector. The services were conducted with simplicity, reminding one of past days, yet with a reverence, response, and singing, that with the good reading of the Rector, made them truly devotional. The sermon was marked by a plainness of speech, aptness of illustration, and urgency of appeal, that, while it held the attention of a congregation, large for the season, was calculated to 'bring forth the fruits of a good living.' I rejoiced that one had been called to the side of the Bishop of Minnesota who will labor in his spirit, and through whom his works will follow him."

**THE BISHOP OF TORONTO ON CHRISTIAN EDUCATION.**—We have great pleasure in giving prominence to the following outspoken sentences contained in Bishop Sweatman's speech at Trinity College School:—He was deeply thankful for the Christian character of the work that was being done in the school. There was no doubt that this education question would have to be fought out. The question whether the education given in this country was to be an education benefitting a Christian country, and calculated to produce a race of Christian men or to be given over, as was threatened, to the secularists, was yet to be settled. Whatever the result, *Trinity College School* would, they felt sure, always stand as a witness for that kind of education which made the real man. (Cheers.) The principle on which the school was founded that an intellectual equipment was not enough, that an intellectual equipment combined with a physical equipment was not enough, but that education to be complete must be crowned by a distinctly religious, a Christian training. (Cheers.)

**A BISHOP FROM CHINA IN ENGLAND.**—The Bishop of Shanghai has arrived in England on his return to the United States. He was present at the annual parish festival at St. Alban's, Holborn, when Canon Carter preached. At the luncheon which followed Bishop Boone made a speech which was warmly received. He remarked that he had come 11,000 miles to be present at St. Alban's that day. He expressed his deep sympathy with the work done at St. Alban's. Churchmen in America had their trials and difficulties, missionaries in China had to meet with serious obstacles, but it was not in the shape of persecution from brethren of our own faith. *The evils of division were to be plainly seen in the mission field; and it was only by efficient work on the One Foundation, whether in London, whether in the wilds of the West, or whether in old empires of the*

East, that anything can be done to build up the Catholic Church.

**WHAT HOME RULE MEANS.**—A writer in an English paper says: "Not long ago I met an Irish Roman Catholic priest, and in the course of conversation I asked him what the Irish really did want. His reply was given with no uncertain sound. 'Sir,' he said, 'in the first place, we want the land; secondly, complete and entire separation from England; and thirdly, the expulsion of every heretic from the country.' I replied, 'Surely the English Roman Catholic hierarchy, including Dr. Manning, would not view such a programme with favor?' 'We do not look upon Cardinal Manning as a good Catholic at all,' said the priest. 'He was only sent to Westminster to quiet the English people as to the "No Popery Cry." This is the case in a nutshell, and I think the British people ought to know it."

**DIVISION OF PARISHES.**—Bishop Pearson, of Newcastle, New South Wales, in the course of his address to the Diocesan Synod said:—

"The result of the division of parishes into areas of manageable size has been invariably, so far as my observation goes, to evoke a spirit of church work and church giving, which, if it existed at all, was to a great extent latent before. It seems as though what is sometimes said with a touch of sarcasm about our legal friends—that two can live where one would starve—were literally true of clergymen, although not, we will hope, for the reason which is commonly assigned in the other case. If a clergyman can visit a district but once a month, the people are not so likely to give him a hearty and liberal support as when he can visit them once a week, so that I am disposed to say that within reasonable limits, the more the workers be more liberally will each worker be supported. I do not know of a single instance in which the incumbent of the original parish has suffered pecuniarily through its subdivision, but I do know that the subdivisions which have taken place during the past five years have been fruitful in new churches and parsonages, as well as in stipend contributions. Bishop Pearson's experience seems to favour the opinion of the Metropolitan of Canada that the Rector and parish of St. Paul's Portland, had sustained no injury through the successful work of the Mission Chapel, and further suggests the assignment of a district to the latter as the best solution of the difficulties.

A PROMINENT Clergyman in the Diocese of Niagara writes: "I like your paper (THE CHURCH GUARDIAN) very much, and only wish it were in the hands of every member of the Church in our Dominion."

### NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

#### DIOCESE OF NOVA SCOTIA.

**ANNAPOLIS.**—The next meeting of the Annapolis Rural Deanery will be held at Weymouth on the 24th and 25th inst.

August 24th.—7.30 p.m., Evening Service at St. Thomas Church, Weymouth Bridge.

August 25th.—10.30 a.m., Divine Service with Holy Communion at Parish Church. 2.30 p.m., Chapter Meeting at Rectory. 7.30 p.m., Public Missionary Meeting.

**PIRON.**—The new Pipe organ in St. James'

Church was used for the first time last Sunday. It is an excellent instrument and gives general satisfaction.

The ice cream festival held in the new Mason Hall by the ladies of St. James' choir in aid of the organ fund was a complete success. Proceeds, \$130. At the same time the handsome silver mounted Wanzer machine given by A. P. Willis & Co., Montreal, was presented to Miss Davies, the organist, who for many years has given her services gratuitously.

**HALIFAX.**—The Bishop of the diocese has addressed a circular to the clergy in reference to the education of their daughters, in which it is said that it has been determined to accept the liberal offer of Mr. Sumichrast, who has undertaken to receive the daughters of the clergy for \$250 per annum, to cover all expenses, except for books. The Bishop also says that it is proposed to raise \$500, or half the cost of the education of four girls, to be so appropriated that two clergymen may each have a daughter educated at a cost of \$100 per annum each, and two others at \$150 each; the nomination to be in the hands of a Committee consisting of the Bishop, the Archdeacon, the Rectors of city parishes and three Laymen.

Every clergyman whose daughter is nominated will be required to pledge himself to pay in advance one-third of the stipulated annual payment on September 1st, January 1st and April 1st of each Academical year to the Secretary of the Committee, besides providing such apparel as may be necessary for a pupil of a school for young ladies in Halifax, with reference to which Mrs. Sumichrast may be consulted. The scheme is arranged solely for the benefit of the clergy whose daughters cannot be properly educated without such assistance, and it is understood that no one should apply who can dispense with it. And only one daughter can be received on the proposed terms.

Application for admission next September should be made immediately to the Ven. Archdeacon Gilpin, with such particulars as will enable the Committee to decide upon each case according to its merits.

(The example is one that might be followed by other dioceses.—ED.)

**P. E. ISLAND.**—Ven. Archdeacon Road has left for a long visit to the Old Country. The Archdeacon, freighted with years and worn with service, seeks rest from his labours. Rev. Mr. Jones will take charge of the Archdeacon's work during his absence.

#### CAPE BRETON.

**SYDNEY, C.B.**—The Bishop of the Diocese has just concluded his twelfth triennial Confirmation visit to the Island of Cape Breton. He arrived in Sydney on the morning of July 28th, and after a short rest proceeded to the Mission of Louisbourg, and thence to the parish of Cow Bay, returning to Sydney on Tuesday, August 3rd. The next morning he administered the Rite of the Laying on of Hands in the Parish Church to thirty candidates. A second Confirmation was held on the afternoon of the same day in St. Mark's, Coxheath, when sixteen persons were confirmed. On Thursday the 5th inst., the Apostolic Rite was received by fishermen in St. John's Church, North West Arm. The total number confirmed in the parish was 51; 23 males and 28 females. The Bishop's addresses and sermons were, as usual, very appropriate and impressive, and were listened to with much earnestness and attention by the candidates and congregations. On Saturday, the 7th instant, his Lordship left for Sydney Mines, thus ending a most welcome, and, it is hoped to the parish, a most profitable visit to this his native place.

**COW BAY.**—St. Paul's Parish.—The Lord Bishop of the Diocese visited this Parish on

the 1st and 2nd inst., and administered the Apostolic Rite of "Laying on of Hands" to 94 candidates. The services were as follows:—On Sunday morning: Matins, Laying on of Hands and Holy Communion at Christ Church. Twenty-four candidates: fifteen males and nine females were presented. The service, as usual, was rendered in a very reverent and hearty manner by the large congregation, both outside as well as inside the Church. The Church in this part of the parish is growing rapidly, and a few years will demand a new Church for a congregation, which as year succeeds to year increasingly loves and values the services and privileges of the dear old Church of England.

On Sunday evening—Evensong, Laying on of Hands and sermon at the Parish Church, Cow Bay; there were present twenty-six candidates; fourteen males and twelve females. This beautiful little Church looked its best; much care and pains having been bestowed upon it by the Rector and congregation, to make it somewhat worthy of this solemn and happy occasion. The body of the Church had been newly painted, both outside and inside; but the most care was rightly bestowed upon the chancel, sanctuary and altar, which certainly looked very beautiful with its dorsals, banners, reredos and mottoes, the gifts of kind friends in England and America. Over the Bishop's chair, on the south side of the sanctuary, was a canopy and hanging of purple, decorated with mitre, keys and other emblems of Episcopal authority. The service all through was remarkably bright and hearty, whilst the chanting of psalms and canticles would do credit to more assuming choirs and more pretentious congregations. Miss Edith Bown is our organist, and seems to realize her important part in the service of God, being most regular and self denying in her attendance at all the services.

On Monday evening—Evensong, Laying on of Hands and sermon. Here forty-five candidates were presented. This Church has received a little attention of late and looked very neat. The altar was vested in white and decorated by the ladies of the congregation with most beautiful flowers, which together with the altar lights looked very chaste and church-like. There were present at the services: the Rev. the Rural Dean of St. George's, Sydney; Rev. T. Fraser Draper, incumbent of St. Bartholomew's, Louisbourg; and Messrs. Shreve and Smithers, of Halifax; one and all rendering useful service, for which the rector, Rev. W. J. Lockyer is truly thankful. We need hardly mention that our good Bishop's visit is always a time of strength and encouragement to both rector and people for the coming years, and we deeply regret that his fatherly presence cannot abide with us for at least a few weeks to go in and out amongst us, than which we know of nothing that would do more to bind the people together in their love for the Church. We trust the absence of the pastoral staff in the Louisbourg and Cow Bay parishes, indicated his Lordship's belief in the healthy and submissive state of those hard worked sister parishes.

**LOUISBOURG MISSION.**—The Bishop of the diocese reached this Mission on the evening of Wednesday, July 28th. His Lordship was driven to Mira by the Vicar of Sydney (Rev. David Smith), and was there met by the priest of the mission (Rev. T. Fraser Draper) and conveyed to Main-a-Dieu.

The sun rose clear and bright on Thursday morning, and at an early hour worshippers could be seen wending their way to the little village church looking so neat and picturesque as the rays of the rising sun beamed upon the cross-mounted steeple pointing its way heavenwards.

By 10.30 o'clock the church was filled with a devout and attentive congregation who took their part well in the singing and responses,

making the building resound with their voices.

The service commenced with Matins, which was said by the priest of the Mission, the Vicar of Sydney taking the Lessons and Preface to Confirmation service. After the singing of the hymn "Soldiers of Christ Arise" the Bishop came forward to the chancel steps and in an earnest and loving address encouraged the candidates in their desire for additional strength in their spiritual life, which every earnest believer in the ordinance of Confirmation would most undoubtedly receive by the "laying on of hands." The candidates were particularly warned of the many dangerous temptations that lay before them, and some loving, fatherly advice was given them by our good Bishop.

The congregation were congratulated upon the new Church they had erected since the Bishop's last visit, and though far from completion His Lordship urged them to persevere and not rest satisfied until the building was thoroughly finished and paid for. He knew this had been a hard year with the fishermen but reminded them that it was the same loving Father who ruled in years of scarcity as well as years of abundance, and that it was our duty to meekly bow to His omnipotent wisdom.

After the hymn "Come Holy Ghost our Souls Inspire," the priest presented to the Bishop eight males and seven females, for whom he prayed and laid his hands on them and blessed them. The hymn "Thine Forever" was sung, after which the Bishop preached an impressive sermon. The service closed with the hymn "O Jesus I Have Promised," and the Benediction. Immediately after the service the Bishop proceeded to the new cemetery followed by all the congregation, and there most solemnly dedicated "God's acre" as a resting place for the faithful departed. The Bishop took advantage of the opportunity and made an earnest address to the people before proceeding to the consecration. The chancel of the Church looked very pretty, the altar being vested in white and surrounded by an abundant display of potted flowers, whilst some eight vases of beautifully cut flowers adorned the re-table. The singing was very good, the organ being presided at by Miss Laura Draper, sister of the mission Priest. After partaking of Mrs. Dickson's kind hospitality, the Bishop proceeded to Louisburg. Evensong was said at 7 p.m., and the sermon preached by the Vicar of Sydney. The following (Friday) morning at 10.30 o'clock the Confirmation service was held, when sixteen males and eighteen females were presented, making a total of forty-nine in the mission. The Bishop was particularly pleased with the large number of male candidates. Evensong was said at 7 o'clock, and an earnest address, particularly intended for the newly confirmed, was delivered by the Priest of the Mission, on "Be thou faithful unto death and I will give thee a crown of life." On Saturday morning the Bishop left with the Priest of Cow Bay for that Mission where Confirmation was to take place on Sunday.

At Louisburg the Priest of the Mission held a special communicant's class on Saturday evening, and at 8 a. m. celebration on Sunday sixty-nine received the Blessed Sacrament, including all the newly confirmed.

A similar service was held the following Saturday at Main-a-Dieu, and the next morning (Sunday) forty-four received the Blessed Sacrament at the 8 o'clock celebration. The Bishop's visit will long be thankfully and gratefully remembered, and may the result be a larger amount of fruit at the great ingathering of the eternal harvest.

SYDNEY MINES AND NORTH SYDNEY.—His Lordship visited these two parishes on Sunday, August 8th. for the purpose of administering the sacred rite of Confirmation. The service at Sydney Mines began at 11 o'clock, the

church being prettily decorated with flowers for the occasion. There were 21 candidates presented. The Bishop, in his address to the congregation expressed his commendation of the various changes and improvements which had been made in the building since his previous visit. At the celebration 50 received.

In the evening the Church at North Sydney was crowded, even the aisles being fairly filled. This church has been enlarged, (lengthening the nave and adding transepts) so as almost to double the seating capacity. Thirty-one candidates were presented for the laying on of hands. His Lordship spoke in terms of the highest praise of the zeal displayed by the congregation, dwelling with especial satisfaction upon the fact that while spending unusual large sums of money in parochial undertakings, they had nearly doubled their contributions for mission purposes. On the following Sunday morning, 57, including the newly confirmed, received the sacrament of the Lord's Supper.

In both parishes the women as usual have been diligent in their labours for the good cause. The Sewing Society of St John's Church, under the energetic management of Miss Brown, held a bazaar last month and realized over \$200. The Trinity Church Society had their sale on the 12th and made over \$250.

#### DIOCESE OF FREDERICTON.

ST. GEORGE.—On Tuesday last our Venerable Metropolitan, accompanied by the Bishop of Maine and the Rev. Canon Ketchum, arrived at St. George. The Metropolitan to confirm in St. Mark's Church, Pennfield; the weather was all that could be desired, and large congregations assembled in both Churches; two more hearty and earnest services have never before been held in either parish, and we are sure that they will long be held in memory by all those present. The service at Christ Church, Pennfold, began with the baptism of a young girl, Maggie Traiur; in this service the Rector and the Rev. Canon Ketchum took part, the Metropolitan baptising; then followed the Confirmation, when she with twenty-two others received the rite of the "laying on of hands" from the chief pastor of this Diocese. The ages of the catechumens varying from 70 or upwards to 14. Then followed two very earnest and impressive addresses from the Metropolitan and Bishop of Maine. The former alluding very touchingly to two members of the congregation who had "gone home" since he last was here; in one the late esteemed Isaac Justason, who was an earnest and consistent member of the Church for many years; the other a young girl Agnes Crickard, who was ever interested in Church work, and who passed away very happily and strong in "the faith once delivered to the Saints," not long ago. The address from the Bishop of Maine was listened to with great attention and pleasure, and all were sorry when it came to a close. The party then proceeded to St. George, where service was held at St. Mark's Church at 8 o'clock. It consisted of Evening Prayer, Confirmation service, and a sermon from the Metropolitan, from the text: "Am I my brother's keeper?" and a very stirring and powerful address to all, but more especially to the twelve newly confirmed from the Bishop of Maine. The service at St. Mark's was wonderfully impressive, the music exceptionally good, the responses hearty, and the sermon from the Metropolitan, and address from the Bishop of Maine, powerful, earnest and touching. The results of which must be seen, if only "like bread cast upon the waters after many days," and the heart of the rector, the Rev. D. E. Smith, M.A., must have been gladdened, refreshed and strengthened at the abundant fruits which were this day manifested of his work. Fruits which could alone be the result of much earnest work, and a great blessing following it, from Him who, while Paul may

plant and Appolos water, can alone give the increase. In all there were thirty-five persons confirmed, which when we remember that there has been a Confirmation in the Mission for three consecutive years, and that during that period eighty-one is the total number confirmed it is certainly a very good proportion, and should cause the Rector and all interested in the work of the Anglican Catholic Church to "thank God and take courage."

On Wednesday morning the Holy Communion was celebrated at St. Mark's Church, St. George. The Bishop of Maine, celebrant, at which thirty embraced the opportunity of communing with Him, whose command was, "This do in remembrance of me," and with their venerable and much loved Bishop, whose advanced age 81, makes it a matter of doubt as to whether he will ever be amongst us again. He with some friends returned to St. Andrews by train. Whilst the Bishop of Maine, accompanied by the Rector and two or three invited guests of the Bishop went by sail-boat up the beautiful Magaguadavico river, arriving at St. Andrew's at 2:30, having much enjoyed the sail and beautiful scenery.

SHELBOURNE.—Rev. Canon Maynard, D. D., is visiting his daughter, Mrs. How, and his old friend Rev. T. White, D. D., the reverend and venerable Rector of this parish. Dr. Maynard preached, from Canticles V. I., to a large congregation on the evening of Aug. 15th. He has endeared himself to all who had the pleasure of meeting him. Rev. H. How, B. A., late of Newport, has entered upon his duties as curate in charge.

#### DIOCESE OF MONTREAL.

The following are part of the Bishop's appointments for August:—

August 24, Tuesday.—River Desert, Rev. H. Plaisted, M. A.

" 27, Friday.—North Wakefield, Churchwardens.

" 29, Sunday.—Chelsea, Rev. G. Johnson. —Hull, Rev. F. R. Smith.

Communications addressed as follows:—

From August 18th to August 26th—Care of Rev. W. P. Chambers, Aylin.

From August 27th to August 28th—Care of Rev. G. Johnson, Chelsea.

ST. ARMAND WEST.—The people of this parish celebrated their Harvest Home by a joyous Festival at Philipsburgh, on Thursday, the 19th inst. The day's festivities were prefaced by a solemn Thanksgiving service in St. Paul's Church, which was beautifully decorated by the willing and skilful hands of the ladies of the congregation. The Rev. Geo. Rogers, M.A., of St. Luke's, Montreal, conducted Morning Prayer, the Lessons being read by the Rev. J. C. Garret, Rector of Lacolle, and W. Westover, late of the Diocese of Vermont. The Ante-Communion office was taken by the Rev. H. W. Nye, M.A., Rural Dean of Bedford, with the Rev. J. F. Renaud, Rural Dean of Iberville, as Epistoler. An exceedingly able, eloquent and practical sermon was preached by the Rev. E. H. Krans, M.A., associate-rector of St. Ann's Church, New York.

The Thanksgiving dinner, which was spread under the shade of some noble trees on the Wiloughby Moore estate, was worthy of the occasion and of the providers.

The afternoon was spent on the beautiful grounds of W. F. Kay, Esq., which skirt the waters of Missisquoi Bay. The programme of amusements embraced races, trials of athletic skill, and brief addresses by the visiting clergy, the whole winding up with a two-mile boat race, by two local aspirants to nautical fame.

We heartily congratulate the Rector, (Rev. F. A. Allen) and his people on the complete success of the Festival.

## DIOCESE OF ONTARIO.

The Bishop of Ontario takes this means of thanking all those kind friends who expressed their sympathy with him by letter in his recent affliction, and hopes they will accept this acknowledgment, as it would be impossible to reply to them all.

OTTAWA, Aug. 16th, 1886.—*To the Clergy of the Diocese of Ontario:* My dear Brethren,—I am obliged on account of my health to take a sea voyage to England, and intend [D.V.] to sail on the 26th of August. I have appointed the Ven. Archdeacon Lauder as my commissary in my absence, to whom all letters on business should be addressed. I am in hopes that the Bishop of Niagara, to whom I have written, will be able to fill some of my engagements this fall. Those Clergy, therefore, whose parishes I intended to visit, will receive from my commissary due notice if the Bishop can comply. Praying that the blessing of God may rest upon you all and the people committed to your charge. I am yours faithfully, J. T. ONTARIO.

## DIOCESE OF TORONTO.

CENTRETON.—*St. John's Church*, Parish of Grafton, has been recently presented with a very neat set of altar linen, through the kindness of Mrs. Glynn, Isle of Wight, who inserted an appeal from the Curate in charge in the well known "Little Paper." The set was prepared by the ladies of the "Scattered Working Party," and forwarded with other articles from the same source to Missions in this Diocese. Since the Church was opened in November last a handsome and substantial stone font has been procured, which had been collected for by the little girls of the parish.

COBourg.—*St. Peter's*.—This congregation knows how to do its duty to its clergy. The other day a committee was appointed to wait on the curate, Rev. James Roy, LL.D., to invite him to take a much needed holiday. They then presented him with a return ticket to Vancouver, British Columbia, together with a Pullman car ticket for the entire journey. This is a holiday one may almost envy—a trip across the continent. *St. Peter's* deserves to have the best men, and will find themselves amply repaid when Dr. Roy returns in renewed vigor.

## DIOCESE OF HURON.

CLINTON.—*St. Paul's Church*.—On Sunday the fifth anniversary of Rev. W. Craig's ministry in *St. Paul's Church*, the usual sermon was omitted at morning prayer and an address was given, reviewing the work and results of the past five years. They were considered on the whole to be satisfactory. Debts had been paid, improvements had been made to the church and rectory property, a new school house had been built and nearly paid for. The communicants had increased nearly one-half, and the contribution to church work had on the whole been larger than during the previous history of the parish. The rector in making these statements did not wish to appear to claim credit for himself, he mentioned them as reasons for thanks and praise to be given to God, and for encouragement in the future. After speaking of (1) some advance in the matter of conducting the services, (2) of sermons, (3) of church going, the Rector thanked the congregation for all the consideration shown him. He could not hope to have quite satisfied them all, that was hardly to be expected. He had always been perfectly frank with them, and he thought he would be borne out in saying that he had not at any time worked for himself or his own advantage, but with greater or less ability and energy had sought the interests and spiritual advancement of the congregation. He said this while conscious

that many times he might have done more. While they had never heard him complain of hard work, a clergyman's work was much harder than some people imagined—there was a nervous exhaustion in carrying out services, in preaching in thinking and studying, in dealing with men, mentally, and in bearing, as any faithful sympathetic clergymen must bear on his heart, the trials, troubles, and difficulties of his congregation—that few realized, yet he thanked God for the past, and took courage for the future. The Rector stated that he had baptized 119 children and adults. There were 140 communicants, 140 heads of families. There has been 78 deaths, 38 marriages, and two confirmation services at which there was a total of 54 persons confirmed.

## DIOCESE OF ALGOMA.

MANITOWANING.—The visitation here of 1886, which we had been anticipating with so much interest for so long is of the past. Were we to write its record it would not involve the account of any of the dangers to which the Bishop is sometimes exposed, nor this time, we are happy to say, any of that excessive physical toil or privation which we have known him at times to undergo, and which, even if he does not court it, he seems never anxious to avoid; but as Atlas is said to have always carried the earth upon his shoulders throughout all his rounds so the Bishop always carries sunshine; and the sunshine came in party this time, in the form of Mrs. Sullivan, to whom, however, having no previous hint of the honor we were about to receive we were unable to accord the sort of reception we could have wished. All were delighted to see Mrs. Sullivan looking so well, after the arduous trip in the Nepigon Mission, the account of which we hope soon to peruse; while, as for his Lordship, he looks decidedly heartier and better than he did last year. The programme was morning service with celebration at *St. Paul's*; afternoon service at the Orange hall, Purple Hill, and in the evening a service intended specially for the Sunday-school, their parents and friends; the address on that occasion was of unwonted eloquence and profit. Mr. Harris, who has charge of the musical department at *St. James*, Montreal, and formerly of the Cathedral, very kindly presided at the organ having previously attended two practices with *St. Paul's* choir. On Monday a vestry was held at 9 a.m., where the ventilation of the Church was decided on, and the erection of a second chimney or flue, the present one being insufficient whenever two fires are needed as the building then becomes unbearable through smoke. The report informs us that the debt, owing to repairs, painting, &c., amounting at the last visitation to \$100 was almost wiped out, and encouraged by this the Bishop gave a most handsome subscription towards the contemplated improvements. A vote of thanks was then passed to Professor Schneider, of Ridley College, Cam., for the chancel rails presented by him shortly after the last visitation, and also to Mr. Goad, formerly a member of *St. George's*, Montreal, for carpet for the chancel, and for an elegant little font recently donated; Mr. Springer being requested to forward copies of these resolutions to those to whom the thanks were tendered. Moved by Mr. Phipps a vote of thanks was passed, expressive of rejoicing and thanksgiving, that the Bishop was once more present with us and in such health and vigor. The Bishop had placed the *Evangeline* at the disposal of the congregation for the afternoon, but the weather on Monday was cold and the water rough, so that only about a score of Sunday-school scholars went for a sail, but those who did so enjoyed themselves, while the opportunity of seeing something of the Bishop as it were in private life has resulted in attaching our young people more determinedly to him; for our chief pastor, go where he will, seems to take all hearts by storm. When God

gives the world a man of intellect it is much; when He gives us a large-hearted man it is more; when one who combines those qualities in the true sense, it is His highest gift. We are watching the water as anxiously to-day when the "*Evangeline*" is to sail from Little Current to Meldrum Bay, as we did on Saturday for her arrival. That God's blessing may continue as hitherto to attend our Bishop in his labors is our constant prayer.

## NEPIGON NOTES.

(Continued.)

Monday afternoon was set apart for the sports and games which have now become a recognized and eagerly expected element in the Bishop's annual visit—old and young, braves and squaws alike took part in them, their zest quickened by the distribution of the little prizes specially provided for the occasion. The violence of the exercise, of course, involved another demand on the tea-chest, the pork and the flour barrel. The hungry wolf appeased, the Bishop gave them a parting address on sundry subjects, such as cleanliness in their houses and persons, forethought in providing fuel, &c., for the winter, the sin of wastefulness, their children's attendance at school, punctuality in Church going, and care of the Church building, faithful compliance with their missionary's instructions, and above all obedience to God's law,—to all of which they responded with the customary: "kayate, kayate," (good, good), and dispersed to their homes. Next morning at 7 o'clock the Indians assembled in the little Church to witness the marriage of Jimmy and Dora; the former had been a Roman Catholic, but influenced partly by his love for Dora and partly by his desire to share in the material improvements which he saw going on all round him, had decided to cast in his lot with the mission; he had already planted his garden and commenced a substantial log house for the reception of his bride. The Bishop officiated at Mr. Renison's request, reading the service in Ojibbewa, while Misquahbenoqua's guard ring performed a function by no means new or unfamiliar to it. By this time the canoe had received its complement of baggage, and the last farewells were exchanged, and we began our return journey, reaching Red Rock by 5 p.m. the next day, devoutly thankful to Almighty God for having kept us safely through all our journeyings.

One or two practical suggestions will fittingly close this letter. First, Mr. Renison is toiling on bravely and faithfully for these poor Indians, counting himself richly rewarded for all his pains, if he can only discover even the earliest tokens of the fruits of the Spirit in their daily lives; but his difficulties and discouragements are many. He is completely isolated, not merely from his brethren in the ministry, but from all Christian society and fellowship, outside his own family circle, not a friend or companion within reach, save on the occasion of the Bishop's annual visit, with whom to take counsel or talk over the little vexing perplexities that are continually cropping up. May we not confidently ask for him the prayers of his many friends, that the presence of the "Comforter" may be with him, sustaining his faith, inspiring him with new courage, giving him a right judgment in all things, and infusing into his heart in every season of doubt and discouragement the strength of that sure word of prophecy: "My word shall not return unto me void; but shall accomplish that which I please, and prosper in that whereto I have sent it." Secondly, Improvement is urgently needed in the material comforts enjoyed (!) by Mr. Renison and his family. The Mission house is all but a ruin; the roof affords every facility for the study of astronomy. Not a storm falls but passes through it, to be received in tubs, pails, dishes, &c., scattered over the floor. Plans for its repair and enlargement have been freely discussed. Such as raising the walls by the

height of four or five logs, and putting on a new roof, with three dormer windows to light the attic rooms above; but where are the two or three hundred dollars to come from to do it with? We have not a farthing for such a purpose, necessary though it be, and hence Mr. Renison is going to content himself with spreading a few strips of cedar bark on the top of the split and broken shingles! I cannot believe that the friends of Neepigon will allow its faithful, self-denying Missionary, his wife, and five children to continue housed after this fashion.

DIocese OF NEWFOUNDLAND.

SOUTH SHORE, TRINITY BAY.

By the Rev. C. E. Smith, of Heart's Content, Newfoundland.

It is a common subject of remark in Newfoundland that the Colony, which is at once the oldest and the nearest of England's daughters is the least known. Not more than a week's journey from Liverpool, the island which Sir Humphrey Gilbert took possession of in the name of good Queen Bess, but the existence of which had been known almost a century before, is less enveloped in the fog which belts its steep and rocky coasts than it is by the hazy notions of the English people. So little is known of its inhabitants, the descendants of the men of Devon and Dorset, that they are commonly supposed to bear a closer resemblance to the sons of Ham than to the sons of Japheth. "Why Joseph you are white! was the astonished exclamation of a relative when a younger brother of one of the Newfoundland horn clergy arrived at the home of his fathers. And yet, mirabile dictu, the sun is thought to seldom or never shine here, that it is but a land "lost amidst the fogs."

Much of the misconception which prevails so far as the climate is concerned is probably due to the reports of passing strangers on an Allan steamer, who may spend a couple of hours in St. John's, or see from the steamer's deck the low lying northern coast as they pass through the strait of Belle Isle. Information derived from such a source is not more to be relied upon as trustworthy than was that of the old woman, who, having spent half an hour in the city of Glasgow during a shower of rain, ever afterwards declared "that that Glasgow was a terribly rainy place,"

The fact is that Newfoundland is like most other countries in this respect, that it must be lived in before it can be faithfully described. Even a few months residence is not sufficient for this purpose. The climate is a good one, says a recent visitor from England to our shores, on the whole far better than ours. During a two months' sojourn there was not a single wholly wet day.

Had his visit been in the year before it is probable that his description would have run thus: "The climate is a bad one, and on the whole far worse than ours. During a two months' sojourn there was not a single wholly fine day." At all events this he certainly might have said. But we can hardly compare the climates of England and Newfoundland together. That of Newfoundland is not only much more changeable than that of the Motherland; but the extremes of hot and cold never experienced there are common enough here. In the same summer day there may be warm and balmy weather, and have frost and snow. If we bear this in mind it may be somewhat easier to realize how, that one day not many years ago several persons left their houses early in the morning whilst the sun was shining brightly, although in the winter time, and that same evening many of them lay frozen corpses upon the bleak hills near their homes. Yet, this actually happened not more than twenty-five miles from the parish of the writer.

To describe this parish is the writer's chief

object in contributing this paper to "Mission Life." It is situated on the southern shore of Trinity Bay, one out of several magnificent bays or arms of the Atlantic Ocean, with which the whole coast line of Newfoundland is deeply indented, but which are more particularly a marked feature of the eastern than of the western coast. For more than sixty miles the Bay runs inland east and west, opening out at its head into a broad sheet of water, which looks like some great inland sea. The shores well wooded with the fir and spruce are evergreen, save in the winter—when the light snow has found a temporary resting place upon their dark green branches. Boldly raising its crest overlooking the expanse of water stands Spread-eagle Peak, which appears to the distant spectator like some massive figure head hewn by nature's hand to finish the scene.

All along the shores are the settlements of the fishermen. Wherever a safe harbour or cove is to be found there are to be seen the white cottages, each with its little garden standing a short distance from the water's edge, whilst all around the harbour projecting some way into the water are the wharves where the fish are landed, and the stages and slakes elevated on long piles above high water mark, which are used in the making and drying of the fish before it can be shipped to the far distant markets of Brazil, or the West Indies, and Spain or Greece.

By far the most important of all the settlements in Trinity Bay is that of Heart's Content. It has a character of its own. Once it was only a fishing village, but now it is also the terminus on this side the Atlantic Ocean of the Anglo and American Telegraph Company. Here the Leviathan steamship, "Great Eastern," found a Canadian harbour and safe anchorage ground in the days when Ocean telegraphy was but an experiment. With what wondering awe must the fisher folk of these shores, who had never seen anything larger than one of the smallest of Her Majesty's cruisers, have gazed upon the huge steamer plunging the waters of the Bay.

(To be continued.)

DIocese OF NASSAU.

NASSAU.—This is quite a health resort, and we hear that there is a scarcity of clergy there. It would not perhaps be a bad idea if volunteers would offer themselves to Bishop Churton, and thus have a pleasant and beneficial change, while helping the Diocese of Nassau over its present difficulty. It is surely time that Bishop's Letters Dimissory were considered *positively necessary* for the removal of clergy from one Diocese to another. Even the S. P. G. at home has, we have been told, erred in this respect; but Bishops themselves would surely not employ men who got off with French leave and make no communication to their Diocesan authorities. We hope that Newfoundland will be careful in these matters. A case from Nassau, thither is rumoured abroad.

COLONIAL AND INDIAN EXHIBITION.

[From the "Canadian Gazette," London, England, August 5th, 1886.]

CURRENT NOTES.

The dull sky and frequent showers that characterised the early part of Bank Holiday brought a great crowd to the Colonial Exhibition. The total attendance reached no less than 81,516. On no previous occasion have so many passed through the turnstiles. Last Whit Monday was the nearest approach, and then the total was 1,222 short of the present number. The attendance last week was 188,622, making 2,169,020 up to that time since the opening day.

It is understood that Professor Wm. Saunders, who recently returned to Canada, is making

good progress in preparing for the shipment of autumn fruit to the Exhibition for display, and also for the Colonial Market. He is arranging to obtain from local exhibitions and fairs throughout the Dominion specimens of the choicest fruit and vegetables for the purpose. Inquiries are also on foot in regard to the cold storage of the fruit during the ocean transit. An exhibition of the new fruit will, it is hoped, be made about the middle of October, in connection with the show of the Royal Horticultural Society, which is to be held in the Conservatory of the Exhibition, and from that date to the close of the Exhibition it is intended to make a continuous display.

An interesting paper was during the week contributed by Mr. J. S. Jeans, on "Railway Extension in the Colonies," the Right Hon. A. J. Mundella presiding. Mr. Jeans rightly insisted upon the material service of railways in the development of the countries. The immense development of the trade of the United States he largely attributed to railway extension, and expressed the opinion that England should in her own interests endeavor to assist the Colonies to take the place of the United States in the import trade of Great Britain. Comparing the railways of the various Colonies, he showed that the railways so far built in Canada were equal, on the basis that a railway contributed to the opening up of a country for twenty square miles on each side, to opening up about 400,000 square miles, or little more than one-ninth of the whole. The railways of India provided for opening up about half a million square miles, or rather over one-third of the whole; and the railways of Australia provided facilities for 280,000 square miles, or one-eleventh of the whole Continent. The freight rates of our Colonies were generally higher than those of Europe, but in India and China they were lower.

MANUFACTURES.

Not many months since, though before it was known to what extent Canada would be represented at the Colonial Exhibition, a leading journal of the Dominion expressed itself in this wise as to the effect of the display—"Not that Canadian goods are likely to find an important market in England, or that Englishmen for a century to come will be impressed with the idea of Canada becoming England's rival in foreign fields. We do not expect that even a glimmering of such a prospect will present itself to the average English mind." How modest was that journal, and how far afield in its modesty! As to the "important market" for Canadian goods, that we have shown in these columns to be already in a fair way of attainment, and as to the "century" of weary waiting, if we are not much mistaken less than a decade will bring Canada very near the desired goal. Listen, for instance, to the testimony of one who speaks with no possible bias in favor of the Dominion or its products, whose feeling might, in fact, be supposed to run in an opposite direction. Everyone has heard of Dr. Brantis—at least, one every engaged in forestry, and wood and kindred manufactures, for he is a leading spirit in the Department of Forests in the Government of India, and an undoubted authority upon that branch, as well as upon manufactures generally. Dr. Brantis visited the Canadian Section last week, and thus expressed himself after a careful inspection;—"As to your manufactures and natural productions, you Canadians are a nation already—not a nation a generation or even a decade hence, but fully a nation to-day. You have woods of the most magnificent kind and variety for commercial purposes; and as to the minerals and manufactures, I can only say they more than astonish me." The accomplishment of the heart's wish of our Canadian contemporary is thus well "under way;" let him not lose courage or be despondent; the desired end is much nearer than he ventures to hope.

## CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—Agreeing with those who think that a serious wrong has been done to the Provincial Synod by the exclusion of the Secretary of the Lower House from the roll of its members. I would suggest the question, is there any obligation to elect a member of the house as Secretary? The Secretary of the House of Bishops is not a member of that House, and I am not aware of any regulation implying a limitation of the freedom of choice in the other House. Allowing Canon Norman no longer represents the Diocese of Montreal, may not the Lower House vindicate its own independence by re-electing him as Secretary? His position may be disagreeable, but it seems to be necessary that he should continue to act as Secretary up to the time of the organization of the House by the election of a Prolocutor; and we may hope that notwithstanding his rejection by a party vote in the Synod of his own diocese, he may be induced to continue to serve if a large majority of the Provincial Synod manifest a desire to retain his services as Secretary. It is much to be deplored that the Provincial Synod, of which the proceedings are of so much importance to the whole Church can be deprived of some of its most able and valuable members by the action of a in party one of the Dioceses.

A MEMBER OF SYNOD.

## THE NAME OF OUR CHURCH.

SIR,—I have received not a few communications concerning the letter I ventured to address to the other Bishops of the Church in Canada, and through them to the members of the Church in general, with reference to a change of name of our Church. I am glad to find there is a fairly wide-spread desire for some change. I was not surprised that there should be many objectors. Will you allow me to say a few words through your widely circulating paper on some of the objections that I find most prevalent?

1. There are those who urge the *non possumus* plea. However advisable some change may be, the difficulties in the way are too great. I would answer. If the thing is in itself to be desired, let us try. Far greater difficulties than any I have yet heard of have yielded to earnest persistent effort. It will be time enough to say, "It is impossible," when some real effort has been made.

2. There is next the religious objection. It is urged that the assumption of the title "Church of Canada," or "Catholic Church of Canada" would be presumptuous, and also unfair to those other Christian bodies that now divide the land with us, some of whom are even more numerous than we are. I can only say that while fully and gladly admitting the good done by those who have separated themselves from the unity of the Church, and acknowledging the evident signs that they exhibit that God blesses their work in spite of their schism, I have always believed that there can only be one true branch of the Holy Catholic and Apostolic Church in any country, and that Branch is known by its maintenance of the Apostolic doctrine and its threefold ministry, which "it is evident unto all men diligently reading the Holy Scripture and ancient authors," as our Prayer-book says, "there has ever been in Christ's Church from the Apostles' time." And the claim of such Church to be the Catholic Church of the country in which it exists is altogether independent of such mere accidental circumstances as its numerical superiority, or its recognition by the State. However, it has been suggested that the name "Anglican Catholic Church of Canada" would do away with

this objection. It seems to me that even this is introducing an un-Catholic division like the Roman Church, but still as it speaks of a race rather than a country, it is far less objectionable and unmeaning than "Church of England." It can, moreover, claim a kind of precedent in the Pan-Anglican Synod. If therefore a change is made this might be accepted as a solution of the difficulty.

It certainly could not offend any other body of Christians. All that I contend for is that somehow it should be expressed in our title that we are the legitimate representative of the Catholic Church of CANADA, and not the Church of another country, merely in Canada. The exact form in which this is to be done may well be left for the Church itself to decide.

3. The third and last objection is the legal one. The Church in Canada, we are told, was intended to be, and still is 'an integral part of the Church of England,' and, therefore, has no right to any other name, and if it does assume another name it severs its connection with that Church. There can be no doubt that in the early days of the Colonial Church it was thought by statesmen and lawyers that the Church, 'as established by law' could be transplanted into the Colonies with all its privileges and restrictions. Most unfortunately Erastianism then reigned supreme, and those in authority had little knowledge of the rights and powers of the Church as apart from its civil connections. And till very lately this phantom was clung to as though it was a great reality. Letters patent were issued by the Crown conferring rights on Bishops with the most solemn formality till those documents were found by astute lawyers to be nothing but waste paper. I do not pretend to unravel the intricacies of ecclesiastical law which in the case of the 'establishment' has, I fear, been allowed to get into a very chaotic state in England. But I appeal from the subtleties of legal fictions to what facts have accomplished, it may be in spite of the intentions of lawyers and law; I fearlessly ask: can one Church in this country be said to be any longer, as matter of fact, "an integral part of the Church of England"? The Church in Canada is no part of the spiritual estate of the realm of England like the Church of Canterbury. It is no part of the Constitution of England. It is not subject to *Jus Regium Ecclesiasticum* whereby temporal punishments can be annexed to spiritual censures. It has no voice in Convocation which is "the Church of England by Representation." Its clergy cannot hold cures in England except under special License from the Archbishop of Canterbury. Dioceses are created by its own Provincial Synods, not by the Crown. Its Bishops are elected by the free voice of the Presbyters and Laity of each Diocese. No *conge d'elire* issued by the Crown restricts the choice.

We are bound by the ancient Common Law of the Church Catholic. I know not by what else. When it is said that we are bound by the Canons of the Church of England, 'so far as they are applicable to our circumstances,' it must be seen that the whole case is virtually conceded. Who is to decide the important point how far they are applicable. Will the Imperial Parliament? Will Convocation? If we ourselves are to be the judges, and to take what we like, and to leave what we do not like, it is evident that we are not bound by them till we bind ourselves.

That we, in our Synods, voluntarily accept the formularies of the Church of England cannot make us an integral part of that Church. It on the contrary conclusively proves that we are not. Fancy a Province formally accepting the Acts of the whole Dominion, or a municipality the Acts of a Province, of which it forms an integral part? If there was any law but our own voluntary compact binding us as an "integral part of the Church of England" such a formal acceptance of those standards as the basis of our constitution would be absurd.

The Judicial Committee in 'Long vs. the Bishop of Capetown,' said that the result of its verdict was to place the Church of England "in places where there is no Church established by law, in the same situation with any other religious body, in no better, but in no worse position."

Let us boldly accept the position to which we have been brought by stern facts without encumbering ourselves with the frail threads of legal fiction.

The Pan Anglican Synod of 1867, in its 8th. Resolution, very wisely laid down, "That in order to the binding of the Church of our Colonial Empire and Missionary Churches beyond them in the closest union with the Mother Church it is necessary that they receive and maintain without alteration the standards of faith and doctrine now in use in the Church. That, nevertheless, each Province should have right to make such adaptations and additions to the services of the Church as its peculiar circumstances may require, provided that no change or addition be made inconsistent with the principles and spirit of the Book of Common Prayer."

We could desire nothing more. This resolution gives a guarantee for the closest union in doctrine and Liturgical practice, while it allows reasonable diversity. Would that the Church in this country would be bold enough to exercise a little of that "right to make such adaptation and additions to the services of the Church" "that she has, and the want of which so cripples the energies of the Mother Church.

The day on which I date this letter is the 99th anniversary of the Consecration of the first Colonial Bishop of our Church. Would it not be a most fit method of commemorating the centenary of this great event for the Church of this country, which was the first to receive this blessing, to gather together representatives of our scattered portions who might consider, under the guidance of the Holy Spirit, if some means cannot be adopted whereby greater consolidation, and thereby power, might not be obtained for our Church in this Dominion and a name assumed more truly indicative of our position in this country and in the great confederation of Dioceses of the one Church Catholic, so that when the Centenary Anniversary arrived, a great assembly of the whole Church may be held at which the decisions formulated by the Representatives and ratified by the Provincial Synods and the independent dioceses of British Columbia, should be promulgated, and an era of increased power and vitality, may we not trust, under the blessing of God, inaugurated for our beloved Church?

I am yours faithfully.

ADELBERT,

Bishop of Qu'Appelle.

St. John's College, Qu'Appelle, N.W.T. }  
August 12th, 1886.

## THE REVISED VERSION AND THE RESOLUTION THEREON OF THE SYNOD OF TORONTO.

To the Editor of the CHURCH GUARDIAN:

SIR,—As the members of the Synod of Toronto are originally responsible for the proposal of the resolution commented upon by my friend, the Rev. Dr. Roe, in your issue of 11th August, I have to ask permission to make a reply to his communication. I shall begin by stating briefly some of the reasons which influenced those who introduced, supported, and passed, almost unanimously, the resolution in question.

The work of revision was committed to a body comprising seventy-nine of the most learned divines, scholars, and literary men, on both sides of the Atlantic, of whom fifty-two belonged to Great Britain and twenty-seven to the United States. They occupied in the case of the New Testament ten years and a half,

and in that of the Old Testament fourteen years, in the completion of the work. In the case of the New Testament, many ancient and important M.S.S. of the original have come to light since the translation of 1611; and the scholarship of the present day, and brought to bear upon the last Revisions, is undeniably much fuller and more accurate than that which was applied to the Bible of King James I. The time employed upon King James' Version appears to have been only two years and three quarters. A priori therefore, it seems impossible that the result of the labours of the last Revisers should fail to be a substantial and important improvement upon the former Version.

Accordingly, we find that in the Revised Version faulty translations have been corrected, interpolations united, and, by greater attention being paid to the niceties of translation, as, for example, in giving effect to the use or omission of the definite Greek article, and in the proper rendering of the Greek artist, delicate shades of meaning are brought out, and the proper force of numerous passages made apparent, which in the old translation are either entirely lost or inadequately, or even erroneously, expressed. A comparison of the two Versions, especially of the New Testament, cannot fail to show that in the Revised Version many of the narratives are brought to view with a vividness and freshness, and many of the arguments presented with a force and clearness which the former Version failed to convey.

The very division into paragraphs, the indication of quotations, and the typographical distinguishing of poetry from prose, afford most useful aid to the proper apprehension of the thread of a narrative, or of an argument, and therefore to the intelligible reading and intelligent hearing of the Scriptures—a by no means unimportant consideration—I venture to suggest to both the readers and hearers of the lessons at morning and evening prayer.

The prefaces of the new Versions respectively furnish many other and interesting particulars from which information as to the respective merits of the Old and New Versions may be obtained by the candid and careful reader.

Now if, taken as a whole, the English Bible of 1880-'84 presents the Holy Scriptures with greater fidelity, accuracy and vividness, than does the English Bible of 1611, the English Bible of 1880-'84 surely ought not to be relegated to our library shelves, but may well be brought into public use, at all events, to the very moderate extent proposed by the resolution, namely, the authorizing, not ordering, its use in reading the lessons at morning and evening prayers.

I am not aware what reasons there may be why the convocations of Canterbury and York have not followed up, to their logical and legitimate conclusion, their votes of thanks to the Revising Committees, by taking some steps in the direction now proposed by the Synod of Toronto. We all know, however, that large bodies, and especially ecclesiastical, are naturally slow in their movements. Besides which the difficulties and delays inseparable from the necessary intervention of Parliament in England, might well deter a more enterprising and courageous body than Convocation from attempting a change of this kind. No such consideration impedes our progress, or need hinder the Church in our ecclesiastical province from taking this step. Canada has in more instances than one shown to the Mother Country the way to ameliorate legislation in matters both ecclesiastical and secular.

I venture to predict that the Canadian church will be considered to have achieved an honourable distinction if the daughter shall prove herself to have the faith and courage to turn to practical account, and bring into public

use, the holy work which the Mother Church was contented to originate:

S. G. WOOD.

Wenvoe Lodge, Toronto, 16th August, 1886.

SIR,—After very careful perusal of the reasons put forth by the Rev. Dr. Roe, in your issue of the 4th and 11th instant, in support of the proposal to appoint an additional Professor to the Faculty of Divinity, Bishop's College, Lennoxville, and although willing to acknowledge the able manner in which the Dean of that Faculty handles the subject, I am not in sympathy with his ideas, and will now endeavor, in as short a space as possible, to give reasons for my being in opposition to his scheme.

Bishop's College was first founded as a college for the training of students in Divinity in the year 1843; and in 1852 a royal charter was obtained, erecting the college into a university. The charter, along with other matter, states, "that a suitable building had been erected, and that it was endowed with privileges to confer degrees in the Faculties of Arts, Divinity, Law and Medicine." It will be seen from the foregoing that when the institution became a University it was intended that it should not be entirely a denominational college, and any attempt in the present time to make it such should be immediately repressed by both the Corporation and the Convocation.

In the Faculties of Arts and Divinity at Bishop's College, Lennoxville, there are at present two professors in each Faculty, but this should not be, as the number of students proceeding to the Divinity course from the Arts is comparatively small to the number that proceed to other professions, and there has always been a very fair number of students attending the arts course, as will be seen by referring to the college callendars.

If the University of Bishop's College wishes to cope with other universities in Canada, I may say in America, it must not descend into merely a denominational institution by sacrificing everything to the Faculty of Divinity; but it must enlarge its curriculum of study and by appointing more professors in the Arts course, thereby teaching the higher branches of applied science, it will command a larger number of students and be able to compete on equal terms with other institutions. It must be admitted, with justice to the college, that the curriculum in the Arts course is of a very high standard, especially in classics and mathematics, and the college has been fortunate in having secured the services of men who have distinguished themselves in the great universities of Oxford and Cambridge; if able men are appointed to either of the branches above mentioned it is quite certain that the attendance at Bishop's College will be greatly enhanced.

The Faculties of Law, situated in Shorbrooke, P. Q., and that of medicine, in Montreal, are doing noble work, and the reports of both Faculties show that they can compete with the same Faculties in other universities. This letter has no reference to them, but only to the Faculties of Arts and Divinity, at Bishop's College, Lennoxville.

By the wills of two ladies of Quebec, legacies to the amount of nearly \$30,000 have been left to the college, with the conditions that the revenues accruing from the investment of the monies shall be applied, first: To the payment of the salary of a professor of classics, or mathematics, such professor to be called the "Davidson Professor of Classics or Mathematics;" and secondly: For the purpose of founding scholarships in Divinity to be called "Davidson Scholarships: the amount for each to be apportioned in such a manner as the corporation may deem fit. From the above it will be seen that the executive body of the college are confined to the manner in which the revenue of the money is to be applied, and if they decide to give the salary to either the professor of

classics or mathematics, the salary now paid him from the funds of the college would be available, and what better use could it be put to, than by providing an able professor in applied science, rather than appoint an additional professor to the Faculty of Divinity of which there is at present no need, the number of students in the Divinity course proper, not warranting such an appointment.

The new intended professor in Divinity is for the purpose of instructing, as I understand it, those who have gone through both their Arts (three years) and their Divinity two years) courses in Pastoral Theology: now how many young men will be found whose purses will allow them to do this. I fear that the professor of pastoral theology will have very little to do, and that the office will eventually resolve itself into a mere sinecure.

In conclusion, I would earnestly recommend the members of both Corporation and Convocation of the noble institution of Bishop's College, Lennoxville, to consider well before appointing an additional professor to the Divinity Faculty, and to show by appointing an able and distinguished scholar in applied science to the Arts Faculty, that they wish to elevate their curriculum of study, and refute the popular idea, that Bishop's College is merely a "Divinity School."

Yours truly,

ALMA MATER.

SIR,—In answer to R.D., I would like to say that an eminent Archdeacon of the Church of England, a Rural Dean too, when asked what rank a Rural Dean held in England, said they were simply "lance, (not lower) corporals." I am obliged to R. D. for referring me to Dansey's *Hæc Decanice Rurales*, and may add that being a Rural Dean myself I do not despise the office, but it is highly esteemed by many.

Yours truly,

ALPH.

August 12th, 1886.

SIR,—“A Lover of Order and Decency” certainly can expect none but a *negative* answer to his question as to reading *two* second lessons—one for the Sunday and one for Holy Day, occurring on the same date. Who ever heard of such a thing before? But Morning Prayer can be said, and is said most frequently without the Litany—(except on Sundays, Wednesdays and Fridays), and without what is called the Ante Communion office—(though I know no such office), on Wednesdays and Fridays also. As to Sundays (and Holy Days) why divide the ‘order for the administration of the Lord's Supper or Holy Communion,’ into ante, actual and past? Where is the authority? And why should the *whole* not be used every day where possible? If the “Lover, &c.” will look at the 12th Canon of the Provincial Synod (page 162, Proceedings 1883) he will see that “the order for Morning Prayer, the Litany and the order for the administration of the Lord's Supper or Holy Communion may be used as separate services; and (page 168) that in the shortened order of Evening Prayer no provision is made for the Prayer for all conditions of men and the General Thanksgiving, (though I for one always do use them). But this shortened service is not authorized for Sundays, or Christmas Day, Circumcision, Epiphany, Ash Wednesday, Good Friday, or Ascension Day.

Will “A Lover, &c.,” in return inform me, what authority there is for a *running commentary* on the Lessons? or why after the Lesson in the Burial office the officiating Clergyman should say, “Here endeth the reading of Holy Scripture,” and give the Apostolic Benediction before the coffin is raised to be carried to the grave? Or why the Apostolic Benediction should be altered by saying “the Communion and Fellowship, of, &c.,” or why no surplice should be worn at the grave?

Yours sincerely,

ANOTHER LOVER.



# The Church Guardian

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITORS:—

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1956. For Business announcements See page 14.

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## CALENDAR FOR AUGUST.

AUGUST 1st—6th Sunday after Trinity.  
 " 6th—Transfiguration of Our Lord.  
 " 8th—7th Sunday after Trinity.  
 " 15th—8th Sunday after Trinity,  
 " 22nd—9th Sunday after Trinity.  
 " 24th—St. BARTHOLOMEW, A. & M.  
 " 29th—10th Sunday after Trinity—Beheading of St. John Baptist.

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## THE CLERGY AND LAITY IN PARISH WORK.

The question, "How can parish work be successfully conducted?" was recently discussed in an admirable article in the *Family Churchman*, which struck us so forcibly that we have decided to reproduce its leading points with such alterations as our local circumstances render expedient.

The first point made by our esteemed contemporary is a very important one, viz., that *spiritual authority* in a parish is vested exclusively in the Incumbent, and that all the helpers must recognize, as in duty bound, their subordination to their clergy. Well-meaning clergymen sometimes divest themselves of this authority, but they invariably regret it. Whatever relates to the public instructions of the parish, or to the administration of the sacraments, or to the appointment and regulating of church services, or to spiritual discipline, or to the character of church music, all these things come under the official direction of the clergy alone. Of course, in exercising this official authority, they are expected to do it with meekness and not with arrogance. They are not to lord it over God's heritage, but exercise their office with discretion and according to the dictates of common sense. And if they are wise they will often take counsel with their lay brethren in every department of church rank.

How to set the laity practically and harmoniously at work?—this is the problem in its barest outline. Lay work—lay help, especially the help of men. Such help it is no

doubt extremely difficult to procure, but it ought not so to be. Why is it? Why this almost universal backwardness on the part of the men of our congregation? Is it because we have lifted the priesthood of the clergy so high that we have sunk the priesthood of the laity out of sight? Or is it some defect on our parochial system? Whatever be the cause, the testimony of an American clergyman is too generally true, the men quietly "watch the women while they do the church work."

We are convinced that it is no defect of the parochial system. As long as there is church work to distribute, and as long as individual men's capacities are limited by nature, so long the parochial system will be the best mode of advancing the church's interest. Doubtless, in large towns it is hard to fix the dividing line, yet it ought to be drawn, and pastors who have a number of people from other parishes should insist that these persons take up some of the duties, as well as participate in the privileges of their adopted parish.

In the next place, in order to secure unequivocal success, church work must be carried on on church lines. You cannot successfully carry on the work of the Church on sectarian principles, much less can you dovetail the church into sectarian organizations. It can be shown from statistics that in those places where the claims of the Church have been most stoutly asserted, and where the principles have been most fearlessly presented, there the church has made the greatest progress.

We would not be understood to say that the first and foremost work of the Church is to teach a mere ecclesiasticism. No, her great mission is to proclaim salvation to a world lying under condemnation, to point out the promise of redemption, to hold up the blood of Jesus Christ as the only means of reconciliation between God and man. Still, when all this has been done, there remains something else to be done. The claims of the Church are to be presented and enforced. Her doctrines and principles are to be expounded and vindicated, and her usages are to be explained. This is too much neglected, and the result is that our church members are woefully ignorant on these subjects. The average Churchman cannot give a reason for the hope that is in him when he is asked, and the reason is that he has never been taught. From the fact that some of the principles of the Church are distasteful to the popular mind, many of the clergy hesitate about pressing them. They are afraid of being called illiberal, exclusive, and uncharitable. But there is no law of charity which requires the suppression of the truth. It should be remembered that God has committed to the clergy certain truths, a *depositum* of truth which has come down from the beginning, relating to the Church, and the Faith, and the Ministry and the Sacraments, and they are not to change those truths, nor mutilate them, nor cover them up, through fear or favor of any man on earth. It takes a little courage sometimes to tell the truth, but the better way is to tell it, and if it is told in a proper spirit, no man of common sense will take offense at it.

We are not advocating cleaving other people's heads and making war on our neighbors; we do not believe in that. But we do

believe in pressing our claims, and making the principles of the Church known, and carrying them out in methods of church work. It is one of the duties of the clergy to make these principles known, and direct them into action. First, then, they should carry out the system of the Church as it is drawn out in the ritual year. Those parishes suffer loss in which the festivals and fasts and holy days of the Church's year are ignored.

Again, the clergy should explain to the people what the principles of the Church are, and the reason for them. Especially they should explain those principles which are most found fault with, and which seemingly make the Church appear exclusive and illiberal, and, it may be, uncharitable. They should explain, for instance, why Ministers of other communions are not allowed to officiate at our altars, and why our Church buildings are never loaned to other religious organizations. They should teach the people the true Church idea, that it is a divine institution, and not man-made—and the position of the Church on unity and sectarianism, and many other kindred topics. By such means we may hope to unite clergy and laity in real church work.

## SPONSORSHIP.

The other day we noticed an article in a religious journal attacking the Church for her use of sponsors in Holy Baptism. The writer claimed that it was unscriptural, a corruption, and triumphantly laid down the proposition,—"Sponsors are nowhere mentioned in Scripture."

We were not at all surprised to see the attack. The breadth of view on which the sponsorship is founded—the deep Scriptural basis on which it rests—can hardly be appreciated by one who argues instead of trying to comprehend. The spirit which condemns and annihilates, at one sitting, a practical universal and primitive in the whole Christian Church, because the word "sponsor" is not in the Scriptures, is a spirit that is quite unable to appreciate the thoroughly Christian and Scriptural and beautiful nature of sponsorship. "Bear ye one another's burdens; and so fulfil the law of Christ," is the sufficient Scripture on which sponsorship stands. The relation is based on the very central principle of Christianity,—love and help for others.

Parents bring their children to baptism. They make pledges and promises for them there. The Church, in Christ's name, demands and receives those pledges. But the parents can add nothing to their natural responsibilities. Their natural relation binds them already to all they promise. The promise is no voluntary assumption of duty on their part. The duty is there, pledge or no pledge. To bring up their children Christians is the obligation of the parental relation, in God's divine organization of the family.

Therefore the Church, though admitting parents as sponsors, prefers rather to have others, who can be sponsors in deed. She recognizes the fact that the father and mother are bound already, and seeks an additional security and help for the child which she takes into her arms, by laying others under an obligation toward it, voluntarily assumed.

These others assuming a quasi-parental re-

lation toward the child—godfathers and godmothers—are an added security, and a double guard about the young Christian. They recognize the organic law of Christianity, and “bear one another’s burdens,” that they may fulfil it. For neighbors and friends and Christian brethren they pledge themselves to care for the highest interests of their children. A brother’s child shall be their child also, to watch over, to instruct, to pray for. If father and mother live, and are blessed, the sponsors’ duty may, indeed be light. The natural parents do all that needs be done. In such case there is only a deeper interest in a child or youth, because “he is my godson,” or “she is my goddaughter.” But if natural parents fail, if natural parents die, or if they forget their duty, then the godfather and godmother are to stand, and have a right to stand—in a Christian parent’s place; to instruct, help, warn, and console.

When we look at this most beautiful and most Scriptural relation, how admirable it is to secure the very end and aim of making a Christian community one family. Suppose it carried out generally. Each young person in the community is bound, in the most sacred covenant, to some neighbors or friends, by a relation strictly and solely Christian. A’s children are bound to B and C’s, and B’s children to A and C, and C’s to A and B again. The whole community is tied together by these bonds of mutual love and help. A sacredly pledges himself to help B bring up his children “soberly, righteously, and godly.” He acquires a near and delicate and loving interest in his neighbor’s children. He watches them grow up as children, as youth, as young men and women. They are, in some sort, his. They are his godchildren. B pledges himself in the same way for A’s children. The two families are so bound together at the font in loving help and counsel, in their most sacred interests.

“They bear one another’s burdens,”—the most solemn and most awful burdens of life. Surely they “fulfil the law of Christ;” Surely they might well wonder that any one, calling himself Christian, but forgetting the spirit in slavery to the letter, should cavil with the tie that binds them, or the relationship in which they stand, and call their loving, mutual help “unscriptural,” because he cannot find the word “sponsor” in his Testament.

Sponsorship is the very crystallizing of that spirit of Christianity which makes men “all one in Christ Jesus.” It seeks to bind the smaller families into the one great family. It would make all grown-up people responsible for the salvation of all young people. It would lay the solemn duty of watching over the young on every grown man and woman in the neighborhood or community. Even childless men and women it would embrace in its relation, and give to the desolate the love of little children. The wisdom of the Church Catholic, grasping the very essence of Scripture, and glowing with its spirit, established sponsorship as a Christian protest against selfishness and narrowness,—as a relation which Christianity alone could have devised, so wise, so farseeing, so loving.

This is, indeed, the ideal of the relation. But, alas! the unfaithfulness of Christians leaves it too often a mere ideal. Sponsors assume responsibilities carelessly. They forget them when assumed. They leave their children in the Lord uncared for. So they shame the wisdom of the Christian past, and disgrace the Church of Christ. But, worse still, they profane a sacrament, and lie unto God.

The pledges of a sponsor are voluntary. One may take them or leave them. They are solemn pledges. They should be taken solemnly and with a clear conscience. And “Pay thy vows” should be written on the heart and memory of every man and woman who has carried a child to the font, and is pledged before God and His Church to see Christ’s little ones brought up for Christ.

We have not written to defend sponsorship. We have rather written to explain its use. But, after all, its living use is its quite sufficient defence. Grasping the very essence of the Master’s teaching, the Church Catholic has, from the first made this loving provision for the little ones. Let us carry it out in His Spirit, and make it real, as “our mother” means it.—(From “Copy” Right Rev. Hugh Miller Thompson.

CONTEMPORARY CHURCH OPINION.

The *Church Times*, in an able article on “The question of Reunion,” says:—

Though the mere fact that the Roman Church does continue to hold together, and to contain nearly half of Christendom, is a strong ground for thinking that the good within her far exceeds the evil, yet the evil is at this moment so powerful and hurtful that it is nothing short of mere lunacy to dream of embracing it, as it must be embraced by any act of reunion now. First, the Roman Church has broken down universally and scandalously as a moral teacher. We can see for ourselves how it practically abets robbery and murder in Ireland, and how the Anglo-Roman hierarchy, by its ominous silence, has become the virtual accomplice of its Irish colleagues, probably fearing to offend the Irish element which constitutes the large majority of the Roman body in England. And, as we have stated before, the Roman Catholics, in all countries where there is a Protestant factor in the population large enough to permit practical comparison, commit much more than their ratio of criminal offences; while in places where they have virtual monopoly, so far as any Protestant competition is concerned, the spread of infidelity is wide and rancorous, and the small minority of practising believers are awamped in a sea of unbelief or indifference; while heavy charges of immorality are made against the clergy. Further, while the Church of England has been steadily reforming itself during the last half-century, the Roman Church has, contrariwise, been going as steadily backward in the same period, chiefly from the effects of the disastrous pontificate of Pius IX., the most conspicuous instance in Church history of how much more evil a merely ignorant and stupid man can do in high ecclesiastical place than a positively bad one. The worst doctrinal and practical errors that were partly abated under the stress of the Reformation and partly disused in the influx of more liberal thought which followed the drastic lessons of the French Revolution, have been revived and even exaggerated, with the most baneful results to theology, to piety, and to practical mortality. And whereas in the darkest days of former times, there was always a respectable minority at least of eminent men who exposed abuses and called for reforms; now contrariwise, a stray Micaiah here and there is all that can be found, and so far from there being any thought of amendment, the Vatican decrees declare that the Roman Church has nothing to amend or repent of, that it is, and always has been, infallible and irreformable.

Our English Church contemporaries all refer in terms of deserved reprobation to the publicity given to the details of a recent scandalous cause celebre.—The *Family Churchman* says:—

Divorce, or the rending asunder of what God hath joined together, is unapproved by Holy Writ and contrary to the unchangeable teaching of Christ’s Church. The records of the Divorce Court are therefore doubly painful to us, and the shameful, horrible tale which last week was permitted to poison the wells of English morality gives an odious illustration of the evils which the divorce law is bringing upon us as a nation. Mrs. Crawford sinned directly with the purpose of procuring a divorce; her

partner in guilt may probably have been less seducer than seduced; and in the end we have a public confession, more odious and revolting than any conceivable confession to a priest, the effect of which must be to lower the moral tone of the whole country.

An article in *Church Bells*, bearing the well-known initials “G. V.” says:—

The state of morals in this country as now laid bare calls for a very distinct reformation of manners amongst all grades, classes, and masses; and unless something be done to remedy modern degradation it will be no wonder if revolution soon follow, because society has never demoralized long without a social upheaving as the result. The Church has the matter at her feet. The Church alone can touch the frightful state to which society has been brought. And to this end she must do as before. She must lead the people to prayer and to Holy Communion. She must, as her Master taught her, preach. She must, as of old, catechise. She must arouse herself in such a way as to utilize Sunday Schools for teaching and inculcating great and important principles. Systematic teaching from graduated books is wanted in the Sunday Schools. Preparation for Confirmation should occupy a year before the administration of that sacred and useful rite.

In a word, the Church is the true society for the reformation of manners, and all she needs to do is to act with life, energy, humility, and prayerful zeal, day by day. It will be observed in the foregoing quotation, how, after all, the effort amounted to just this, viz., frequent services and Holy Communion. These are now wanted everywhere. Why should the Church delay? Why not put forth her force and stem the torrent of infidelity and the foul stream of filth and immorality which floods Great Britain? It seems as if God were speaking to the Church of the Anglican Communion very clearly just now, nor is there much doubt as to what He says to her. Let it be remembered only that the Church is now the development of the Patriarchal and Jewish Churches, and the words are clear enough which should startle the Church of England into an activity and devotedness that should bring health and blessedness again to the people, and which command her to ‘go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord: the plague is begun.’

The *Irish Ecclesiastical Gazette* points out that:

The hideous revelations in the London Divorce Court last week constitute a painful vindication of the Psalmist when he associates atheism with immorality. They also illustrate the hypocrisy that underlies the republican tendencies of the age. The cry of Liberty, Fraternity, and Equality is found to be compatible with the infliction of the most cruel wrongs on the weakest members of society. It is a significant fact that amongst our public men at the present day the loosest morals and least regard for the sanctity of the marriage tie and domestic life are to be found amongst those who profess atheistical opinions. It is also to be noted that these opinions are for the most part combined with advanced Republican sentiments.

—EVERY condition has its trials, and with these its own supports, its own promises, its own rewards. Blessed be that overruling Wisdom that assigns to each of us our own place? Let our part be to learn what that place is by direct counsel from God. When we thus acknowledge him in all our ways we may expect his blessing in one path and his guidance to the end; whereas, when we devise and struggle on without God, not to say against him, it is but one succession of failure upon failure.

## FAMILY DEPARTMENT.

## GRATITUDE IN OLD AGE.

Thy mercy heard my infant prayer;  
Thy love, with all a mother's care  
Sustained my childhood days;  
Thy goodness watched my ripening youth,  
And formed my heart to love thy truth,  
And filled my lips with praise.

And now, in age and grief, thy name  
Doth still my languid heart inflame,  
And bow my faltering knees;  
Oh, yet this bosom feels the fire,  
This drooping heart and trembling lyre  
Have yet a strain for Thee.

Yes, broken, tuneless, still, O Lord,  
This voice, transported, shall record  
Thy goodness, tried so long,  
Till sinking slow in calm decay,  
Its feeble murmurs melt away  
Into a seraph song.

## A GIRL WITHOUT A GIFT.

BY DAISY B. CAMPBELL.—(Continued.)

Ned looked anxiously at Reginald. "We may as well break our engagement," he said.

"Then it's settled," Isabel said, gayly. Once she would have resented the boys' reluctance, but now she hastened to say, "Come Reginald; Prince positively won't stand another minute."

The boys were on time. Aunt Henrietta, in a sudden burst of indulgence, had Lucy and Harriet make ice cream, and a merry evening followed. Half past nine was Aunt Henrietta's hour for the house to be closed, but Isabel begged for a half hour later "this once."

"Well," said Reginald, after the guests had gone, "I believe you can do anything with mother, Isabel. I never had such a good time at home, in my life, before."

His cousin looked surprised—"Isn't she always this way?" she asked.

"Not much," Reginald said. "It's because you're a girl, I believe—she has always wanted a girl, and father too. I wish you lived here all the time," Reginald said unexpectedly.

Something made Isabel stop on the stairs, and say: "Why don't you try your mother, Reginald? I don't believe she'd be so hard on you as you think."

"You don't know her," was all Reginald's reply, as they separated for the night.

The next morning, at the breakfast table, Mr. Kingsley, who never could keep anything, said, "Well, Isabel, what are you going to do with your money?"

"I haven't decided yet, Uncle," Isabel said, coloring.

Aunt Henrietta looked keenly at the young girl. "Get your money, Isabel," she said in her decided voice, "I want to see if this purse I have will hold it."

There was an awkward pause. In vain Isabel tried to think of some excuse. Tom looked at her in astonishment. Then to everybody's surprise, Reginald sprang from the table, and burst forth in a most unexpected manner—

"I borrowed the money, mother, of Isabel. I ran into debt at college. I got in with a man, who seemed all right—he was lots older than I—and before I knew it, I gambled. Then I borrowed of him, and came off owing him some. Then he followed me here, and threatened me until I didn't know what to do. Ned's been awful good, and lent me all he could, and with Isabel's money, I paid him off day before yesterday. He left town night before last, but made us boys promise to meet him first, but thanks to the girls, we didn't go. I'm just sick of the whole business, and never want to think of betting again, as long as I live. The way that man led me around—I just wonder now that I could let him."

Reginald, the reserved, had probably never made such a long speech before in his life.

"Well, well," said Uncle Albert, clearing his throat, "my boy you should have come to me."

"And how did you expect to repay Isabel, and Ned?" asked his mother.

"Oh, from my allowance," said Reginald, in some confusion. "Of course they'd have to wait, but there both so kind and generous."

"And would you go to your cousin before you'd come to me?" asked Aunt Henrietta, reproachfully.

"Isabel wanted me to go to you," said her son, "but you know, mother, you're—I've always known how you hated gambling and everything like that, and I couldn't face the music."

"Well," his mother replied, with unwonted moderation, "I believe I am hard, but I don't mean to be. After this, Reginald, do confide in me. I shudder when I think of your danger, but I don't believe you'll ever gamble again."

This was all that was said at the time. Later, as they stood on the veranda, Isabel said, "It was real brave of you, Reginald, to do that."

"Pshaw!" said the boy, carelessly. "I wasn't going to have you blamed. But wasn't mother just wonderful? I never dreamed she'd be like that."

And Isabel carried home her presents, after all, and when the time came for her to leave, even Aunt Henrietta said at parting, "How we shall miss you, Isabel! I don't know what we shall do without you!"

Great were the lamentations from high and low, when the stage finally carried the young girl off. Marian's face was just like Aunt Henrietta's new scarlet pony, Ned said, she had cried so hard. The boys, of course, were outwardly composed, but were heard to declare that "take a lively girl like Isabel from Clifton, the town didn't amount to much"—a slight which Marian bore with unusual meekness. And as Isabel's sweet face disappeared in the distance, Aunt Henrietta was heard to say to her sorrowing partner, "Well, Albert, for a girl who has't any particular gift, Isabel is really a very nice girl, after all.—*Standard of the Cross.*"

## HIDING IN THE ROCK.

Craigie, have you seen little Jean to-day? asked Davy. Craigie was an old sailor, and a funny looking man.

Have you seen little Jean?—Davy repeated.

Yes, said Craigie.

Please where?

I had just run my boat into the cove there, where I saw little Jean coming along the sands, I think it was rather risky, knowing the tide would soon turn; but I thought of the 'stairs' yonder, and concluded it would be all right.

The stairs! involuntarily exclaimed Davy.

The stairs were constructed in the side of the cliff, partly of wood, but in places the ascent was helped by the outline of the rock. It was at the worst part of the beach, though, that one took the 'stairs' into which the waves came foaming and rushing like wild animals all let loose at once. Davy ran with all his might for the 'stairs,' and looked down. Did he see her?

Where was little Jean this rough October day?

Little Jean had been to the red school house at the corner of the roads that afternoon.

And shall I tie the strings of my little Jean's hat? asked the school mistress; and shall I pin your shawl, dearie? It is time now to go.

If you please, teacher.

And which way will you go home to-night—over the pasture, or across the sands?

Across the sands. It is much the shorter way.

But don't the tide turn?

Oh, I think not. I can run quick to the 'stairs.' Mother is sick, and needs me to help Davie.

You help Davy? You are a smart girl. Let me give you a kiss, dear.

Little Jean followed the path winding through a ravine down to the sea, and then trotted along the sands.

How high the rocks are! she said, watching the seabirds flying about the cliffs. And the sea—how ugly it is!

But what makes the little figure in the red shawl hurry faster along the narrow sands between the sea and the cliffs.

I believe the tide has turned?—She looked anxiously out to sea.

She saw the water frothing about Wreckers' Ledge, and well understood what the sign meant. The tide had turned and was angrily foaming about the first obstacle.

Now, little one, hurry! Hurry, hurry! The tide is coming!

Where are the stairs?

Little Jean looked and saw their well worn line mounting the cliff. If she could only reach them?

The water rolled within six feet of her—four feet, three feet. Quick, quick, little one!

It seemed as if the waters knew that the little girl was on the sands, and strove hard to overtake her.

Two feet! One foot! And now as she stood on the lowest step of the stairs, one bold wave washed the fringes of her red shawl. She mounted the second, the third also, but the waves were pressing hard after her. A huge billow came rathful and rushing. It almost touched her. There was a broad shelf of rock above her, and there the cliff receded, making a sheltering hollow. Could she reach it? She would try. Up, up, up she climbed and gained the place of safety. No wave would reach her there. She threw herself down on the large step, and crept into the hollow; safe, safe at last. She would rest a while, she said. And in the ears of the tired child, the noise of the sea became a monotonous music, hushing her to drowsiness, then to sleep.

She fancied that an angel came to her.

Then the angel seemed to change, and on to his locks went a sailor's cap. He seemed to lose his wings, and put on a fisherman's rough jacket. Then he spoke with Davy's voice, and called to her, "Little Jean! Little Jean! Darling, what are you doing there?"

"Oh, Davy, is this you? Only hiding; only hiding in the rock."

Then this good human angel took her in his arms, and carried her up the stairs, across the pasture, and so home.

"My little girl had a narrow escape. I wouldn't go across the sands again," said the mother, stroking Jean's soft hair.

"But I wanted to help you the sooner. I won't go again. I am sorry to worry you, mother."

"And Davy said that you were hiding in the rock, dear. The SAVIOUR is the precious refuge to his children—a Rock of Safety. Don't forget it. Always be found hiding in the rock."

Little Jean did not forget it.

Through life, and when death's wave came rolling towards her, she was found hiding, hiding in the rock.—*Exchange.*

THE LATE PROFESSOR MICHELIS.—One of the greatest of the old Catholic leaders has been removed by a sudden death. Friedrich Michelis was born at Munster in 1815. In 1864 he was appointed Professor of Philosophy in the Lyceum of Braunsberg. He attacked the Jesuits, and the new dogmas of Papal Infallibility in 1869-70, though also resisting Bismarck's ecclesiastical policy in the Prussian Diet. He denounced Pious IX. for heresy and apostasy from the "Old Catholic Church," and was among the signers of the Nuremberg protest in 1871. On the completion of the schism he took a leading part on the orthodox side, and till his death none have labored more busily and bravely, confident that the divine "truth is great, and shall prevail," eventually, whatever be the present odds.

SPECIAL NOTICE.

We hope to be able to furnish our readers, in the GUARDIAN of the 16th and if need be the 23rd of September, with a pretty full and accurate report of the proceedings of Provincial Synod, which meets in Montreal on the 8th of September next. If practicable, these numbers will also contain portraits of the several Bishops forming the Upper House, and of the Prolocutor of the Lower House.

There will, doubtless, be many besides our regular subscribers who will desire to have this record of the proceedings referred to, and we therefore propose to print double the usual number of these two issues. As this will involve very considerable extra expense, we would be obliged if those desiring extra copies would send forward their orders without delay. Extra numbers will be supplied at five cents each.

MAGAZINES.

The HOMILETIC MAGAZINE of London for August, issued in America by E. B. Treat, 771 Broadway, New York, is filled with excellent Homiletic matter. The Symposium on Comparative Religions, is continued by Wm. Wright, D.D., on Ancient Canaanite Religions. Rev. C. Chapman treats on Evolution and the Biblical Doctrine of Sin and Redemption. The Unconscious Prophecies gives a topic for discussion to Rev. A. MacKenna, and the Resurrection of Christ to Dr. P. J. Clong. The Foreign Pulpit is represented by Dr. Schwartz. Practical Homiletics by Revs. T. J. Austin, Swallow, Todd, Ogle, etc. Rev. A. MacLeod Symington furnishes a good outline on Wonderful Love, and Rev. F. Hastings on Farmer of Bethlehem. The Miscellaneous Section is ably maintained by Professor Redford by Sketches from the Second Century, and Rev. A. F. M. by an interesting article on A West Highland Sabbath. Other articles of ability are given with reviews of books.

Yearly, \$3. Single copies, 30 cents.

THE DORCAS, (DORCAS PUBLISHING Co., N. Y.—Directions for making hammocks, tennis nets and ball bags, are, of course, the best seasonable papers in the August DORCAS Magazine, although women are always interested in Noah's Ark Quilts, artistic bed-spreads, designs for point lace, children's caps, and crocheted edgings all of which are described in this useful little periodical. An interesting article is the one on Chinese Ribbon Embroidery, which has lately re-established itself under the title of Rocco Embroidery, and many practical hints, philosophical and domestic, are to be found in Mrs. Starr's chapter on Home Decoration. An outline of the work accomplished by the Society of Decorative Art, together with odd papers on various other interesting topics, make DORCAS for August a

particularly readable and useful number.

Sample copy 10 cents.

The Church Review, (Houghton Mifflin & Co., New York and Boston), for August opens with an eloquent vindication of the position and claims of the Church of Ireland, by the Rev. Campbell Fair, D.D. The writer gives a clear and vivid sketch of Irish Church history, from the plant of Christianity in that island, down to the present time, and proves that the Church of Trench, Beresford, and Knox, is the legitimate lineal descendant of the Church of St. Patrick and his predecessors. This number also contains articles of merit on Ecclesiastical Court of Appeal, the relations of General and Diocesan Conventions. The Bene Israel in Egypt, The Ancient Coptic Church of Egypt, and the Conquest of California. The monthly review of Contemporary Literature is interesting and instructive as usual.

The August number of The English Pulpit of To-Day shows still greater improvement in the quality and quantity of matter published. It contains sermons on "Burden Bearing," Rev. A. Wallace Williamson; "Rest, a Christian Duty," Rev. W. Dale; "The Paradox of Love's Measure," Dr. Alexander McLaren; Expository Section; "Herod," by Dr. Alex. White; Children's Sermon; Little Children and their Privileges," Rev. Archibald G. Brown; together with the usual amount of homilist's expositions and paractical articles by the foremost living men in the Anglican pulpit. Yearly subscription, \$1.50. Clergymen, \$1.00. Single number, 15 cents. A. E. Rose, Publisher, Westfield, N. Y.

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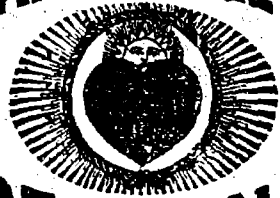
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## MISSION FIELD.

## BISHOP HANNINGTON'S SUCCESSOR.

The Church Missionary Society, have suggested to his Grace the Archbishop of Canterbury the name of the Rev. Henry Perrott Parker, M.A., Missionary of this Society in North India as successor to Bishop Hannington. His Grace expressed his acquiescence in the choice, and his readiness to consecrate him to the Bishopric in East Africa.

Mr. Parker was ordained deacon in 1876, and priest in 1877, by the Bishop of Exeter (Dr. Temple). He was Curate of Holy Trinity, Exeter, from 1876 to 1880, when he went to India in connection with the Church Missionary Society.

The present position of Foreign Missions is the subject of an important article in the new *Quarterly Review*. "We know of no direct result of the century's foreign missions," says the reviewer, "more significant and satisfactory than these two. (1) That in 1884 there were no fewer than 2,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,637 native workers of other kinds, catechists, and teachers. (2) That the number of native communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that at the present rate of increase in this year, the ninety-fifth, since the first Englishman went out as a missionary, there are outside of Christendom, reformed Christian communities more than 3,000,000 strong, led by 2,500 ordained ministers of their own speech. In India alone the census of 1881 showed nearly 2,000,000 of Christians of all kinds, and an increase of the reformed native Christians at the rate of 86 per cent, in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the growth of the English-speaking races, to whom they have been entrusted for their civilisation in the highest sense."

## WEST INDIES.

The diocese of Nassau labours under especial difficulties since 'dis-established' in the Bahamas. On the Island of St. Salvador, in particular, the Church has never been strong. The late rector succeeded in securing the erection of six churches, but after his death the Baptists drew many of the people away; indeed, the Baptist congregation at Arthurstown is mainly composed of lapsed Churchfolk. But the Rev. F. B. Matthews, the new rector, has regained many. Since his arrival, thirteen months ago, he has travelled up and down the island, visiting the various stations, 1616 miles, baptized 106 infants and 43 adults, and presented 209 candidates for confirmation. With the exception of about eight

souls there are no white people on this island.

A PLEA FOR EXTENDED HELP FOR CHRISTIAN MISSIONS.—In many of the Colonies the English and native races, the representatives of a great historic Church and of Paganism in one or other of its many forms, are brought so closely together that the evangelisation of the latter can be hopefully undertaken only by those who remember the axiom of St. Augustine, that "the example of a Christian life is the first step to the conversion of the heathen and the inculcation of Christian truth is the second." A Colonial Bishop writes to the society that while in his diocese pagans are being made Christians, he sometimes fears that through the neglect or poverty of the Church, Christians have become pagans. Experience tends more and more to teach as true the order which the society has always observed in its operations; first to care for those who are already of the household of faith, and secondly, by all lawful means to attract the heathen to the teaching of the Gospel. But with an income that, it is well to repeat, may almost be called stationary coupled with the knowledge that existing Missions are sadly crippled for means, that men are sinking under burdens too heavy for them to bear alone, and that spirits are broken by the constant knowledge of open fields which cannot be entered, the society administer the funds intrusted to its stewardship, with the earnest endeavor, as far as possible, to co-ordinate means with the needs of the colonists and the heathen, and point out new fields which ought to be occupied, and will be occupied, if the Church rise up to her privileges.—*From Annual Report of the S.P.G.*

A missionary in India, writing in the London Society's *Chronicle*, states that the natives sometimes thus reply to his exhortations: "You ask us to give up the customs of our fathers; but, if you are in earnest, why are your visits so few and far between, and why are you so few?" The missionary might have replied that that was only a proof that the visits were those of angels; but this would scarcely have satisfied the natives.

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Temperance Column.

THE BISHOP OF LONDON ON CONCERTED TEMPERANCE WORK. (Continued.)

That indicates a very considerable change upon thirty or forty years ago; and in fact public opinion has touched the whole of society, and the reason why the Bishops had, as a body, done a great deal to promote this cause, is because the more they are brought into contact with the people at large, the more they are infected with the feeling which prevails amongst all the better, and all the more religious, and all the more earnest among the people that this cause is the cause of God. (Cheers.) And feeling that there is this growth in public opinion, so, too, there is a marvellous change in scientific opinion. About that there can be no question at all. There are a very large number of scientific people still tell us that intoxicating drinks are good things, but they now universally insist upon moderation, and their moderation has become more moderate and more moderate as time goes on, until the quantity they seem disposed to allow people, if it goes on at the present rate of diminution, will, in another fifty years, have reached the vanishing point. (Laughter and cheers.) We shall go down to the assertion that these things are very excellent, but you had better never touch them without the doctor's orders. (Cheers.) The change in this respect is very remarkable indeed, and I have no doubt that the Colonies, as well as the Mother Country itself, will all share in the advantage of such a change. These are matters of encouragement. These are matters on which we can congratulate one another. I should be glad to know how far what is true of this country is true of her dependencies. I have said that there were three things that I hoped would come out of this Conference—mutual instruction, mutual encouragement, and also the possibility of joint action. Joint action in this matter is a thing which ought to come, as it were, not in the opening address of the President, but in the conclusions that may be drawn after the Congress is over. But I venture to suggest whether we might not do a good deal towards seeing that every member of a Temperance organisation who he left these shores for the Colonies carried some sort of introduction to a Temperance organisation at the place to which he is going. Would it not be a good thing that he should be quite sure of welcoming men at the other end of the world who are already with him in the matter, so that he should not feel that he had to begin over again? Would it not be an admirable thing that he should be certain of finding those who should hold out the right hand of fellowship the moment he stepped upon the shore of his new country? I think an arrangement of this kind might be

initiated and organised with very great advantage. There is something of the sort already, but it seems to me that what there is already is rather of a private nature, and men go with introductions from friends who belong to Temperance Societies here who belong to Temperance Societies there; but I wish that we could put it upon some footing so as to make it official—so that a man should not depend upon chance, but that the Secretaries and the officers of the Societies at home and in the Colonies should be in such relation and correspondence with one another that anyone going from the one to the other should be quite certain of finding some sort of welcome at the place he visited, and be told that there were friends who were as heartily devoted to the cause as he was himself. This I throw out merely as a suggestion for your guidance, and I conclude by apologising for making a longer address than some of you have wished—(No, no)—and by bidding you give a most cordial welcome to all representatives of other Temperance Societies in other parts, either of this or of her Majesty's dominions generally, and hoping with all my heart that they will help us to carry on our work, and that they may find help from us in carrying on theirs. (Loud applause.)

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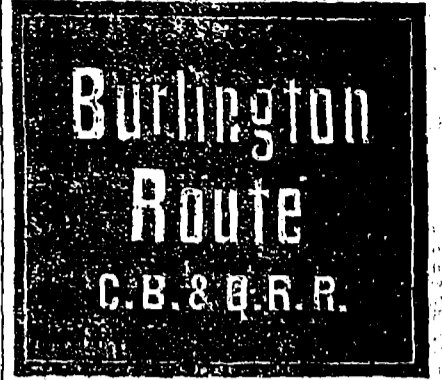
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