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# The 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.

VOL. XII. }  
No. 8. }

MONTREAL, WEDNESDAY, JULY 16, 1890.

51.50  
PER YEAR

## ECCLIASTICAL NOTES.

TENNESSEE is preparing for diocesan division, in preference to having an assistant Bishop.

A LIBERAL gift to the Widows and Orphans Fund of the Diocese of California of \$5,000 is announced. The donor's name was withheld by request.

At Bishop Huntington's suggestion steps have been taken in Central New York looking to the division of that diocese, or else the election of an assistant Bishop within two or three years.

THE new Altar Cross which has been presented to St. Paul's Cathedral by the Duke of Newcastle is now in use. It is placed upon the high Altar, is upwards of six feet in height, and is a magnificent specimen of modern art.—*Family Churchman.*

THE Church is taking a strong position in Buffalo, N. Y. There are sixteen clergy, twelve organized parishes, five missions and 3,500 communicants. There is a parish for colored people, an endowed Church home under the charge of deaconesses, and ten vested choirs.

THE Fifth Annual Convention of the Brotherhood of St. Andrew will begin its four days' session in the city of Philadelphia on October 30, 1890. The business sessions will be held in St. George's Hall, which is within convenient reach of the railroad station and the principal hotels.

THE preliminary programme of the Hull (Eng.) Church Congress includes such subjects as Strikes, Women's Work, Brotherhoods, Betting and Gambling, Inspiration and Modern Criticism, the Ethics and Christian Conception of Commerce, Modern Theories and Aims of Socialism, &c., &c.

ST. JUDE'S CHURCH, South Kensington, Eng., has again the honor of having made the largest collection for the Hospital Sunday Fund. Its generous offertory of £1,238 18s. 3d. not only heads the list of the present year, but it is said to be the highest ever made to the fund in any of the metropolitan churches.

THE One Hundredth Annual Convention in the diocese of Rhode Island was held last month. Bishop Clark, himself now seventy-eight years old, delivered a historical discourse. Though small in territory, Rhode Island is strong in Church population and wealth, having over fifty clergy and nearly 10,000 communicants.

MUNIFICENT BEQUEST.—It is understood that by the death of Mrs. Hopper, late of Caledonia place, Clifton, Bristol, Eng., widow of the Rev. R. L. Hopper, formerly vicar of St. George's Brandon Hill, Bristol, the Irish Church Missions Society, to which she annually subscribed £50 during her lifetime, will benefit to the extent of £40,000.

THE whole number of children in the United States is 12 000 000—about one fifth of the entire population. This great army of children and youth has 347,292 teachers, of whom thirty-seven per cent. are men and sixty-three per cent. are women.

FROM the long list of choir boys of Trinity Church, New York, the following are known to have entered the sacred ministry: Rt. Rev. W. D. Walker, Rev. W. G. Farrington, D.D., Rev. J. H. H. DeMille, Rev. G. W. Ferguson, Rev. Warren C. Hubbard, Rev. F. J. Clayton, Rev. H. L. Cawthore, Rev. G. W. Bowen, Rev. E. B. Schmitt.

THE marked advance lately made in the missionary jurisdiction of New Mexico and Arizona, under Bishop Kendrick's wise and active leadership, is one of the signs of the times—signifying, as it does, an increasing missionary interest throughout the Church. Never before have the general domestic, the foreign and the diocesan missionary operations of the Church enlisted so much real, intelligent interest.

THE Rev. H. B. Swete, D.D., has been elected Regius Professor of Divinity at Cambridge, in succession to Dr. Westcott. Dr. Swete is at present Rector of Ashdon, Saffron Walden, a living in the gift of Cains College, of which he was formerly Senior Fellow and Tutor. He was a first-class classic in 1858, and took several University prizes. He has lectured on divinity at Cambridge, and is now Pastoral Professor of Theology at King's College, London. He has brought out several learned theological works.

THE complaint is made that so many stated offerings are called for. The difficulty lies here, that instead of the offertory being used as it is intended, for actual charities, it is made a reliance for parish expenses. The people grudge an offering for a diocesan purpose or beyond the diocese, as so much taken from the parish treasury. And as long as the money for the rector's support, the sexton's hire, the wood and coal and gas bill, is brought to the Altar, and presented with all the solemnity of an offering to God in pure charity, it will be so. What is as much a personal expense on Sunday, as the butcher's or the baker's bill on Monday, as I had almost said is profanely presented to God as returning to Him His own, as the expression of grateful love, and in solicitude for the souls for whom Christ died.—*Bishop Gillespie.*

WE talk freely and readily about consecration, and often we mean nothing more than the consecration of the tag-ends of our time, the poor remnants of our ability, and the guess-work of our minds. If self-consecration is to have any real meaning at all, it must be nothing less than a "living sacrifice." Life implies growth. It is not a sacrifice of our dead selves, or of our sleeping selves that God and mankind demand of us, but a sacrifice of our living, breathing, thinking, growing selves. That, and that only, is a reasonable and a holy sacrifice. It is the offering for service of the

best we have and the best we may attain to. If we would gain skill to make our living or for the sake of happiness, are we not bound to seek skill in our work for the spread of the Kingdom? The talent given to us must be used and increased in Christ's service.—*Selected.*

THE Bishop of Durham, Eng., has just received an address of welcome from the people of that city. The address referred to the fact that the Corporation of Durham owed its existence and the extension of its earlier privileges to the charters granted by Mrs. Pudsey, in 1160, Bishop Pilkington in 1565, and Bishop Matthews in 1602. In replying the Bishop said that the union of Church and State, which was the glory of England, had grown with our life. Whatever imperfections there might be, he believed that the national Church was still truly the spiritual organ of the people, and those whose privilege it was to serve God in that great Society recognised, he believed, gladly, the breadth of their obligations, referring to the great social, industrial, moral, and commercial problems which were pressing upon the hearts of many at this time, he said that he believed that the form in which we should reach a solution would be best ascertained by a study of the past, and by discerning how it had been that God has led England from stage to stage.

ST. ANDREW'S BROTHERHOOD.—There are now six Chapters in San Francisco, eight in Cleveland, eleven in St. Louis, twelve in Chicago, nineteen in Brooklyn, twenty-two in New York and twenty-six in Philadelphia. Connecticut, with nineteen Chapters, takes high rank among the dioceses. The first Chapter in Idaho has been enrolled. In the seven States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania Maryland and Virginia there are 183 Chapters. This augurs well for the numerical success of the Philadelphia Convention.

Grace Chapter, Brantford, Ont., reports a membership of fifty-three and states that they are doing good work.

St. John's Chapter, Elizabeth, N. J., reports an increase during 1889 by one-third. In addition to the ordinary Brotherhood duties, the members have conducted regular monthly services at the Almshouse, and have lately had one or more of their number to assist in the services held at their mission on Bond Street every Thursday evening.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment for moment the long day through.

Beautiful feet are those which go  
On kindly ministries to and fro,  
Down lowly ways if God wills it so.

THE language of the Bible grows more harmoniously luminous with the growing light, when its words are read and interpreted simply, as words still living; they are found to give the spiritual message which each age requires, the one message made audible to each hearer in the language wherein he was born.

## UNITY.

BY REV. W. E. HEYGATE, M. A.

[Continued]

I am quite aware that there are difficulties attending this doctrine, as there are concerning all others. These difficulties are probably present in your mind now. Let me save you the pain and trouble of saying them.

1. First you say to yourself: 'How can you look at the

## STATE OF CHRISTENDOM

and call the Church one? The West is divided from the East. The West is divided in herself. The English Church is alienated from the ancient Church of the West, the greatest of all Churches. 'You propose to me a visible Church and one only Church. How can you venture to demand submission to such a body, when the unity of your supposed one visible Church is invisible?'

Such is the difficulty. I admit that it is a very serious one; but suffer me to remind you of the objections which met us whilst we considered together why we were Christians; and when the failure of Christianity itself, its apparently unfulfilled prophecies, its slow progress, its many and great scandals, were all held up before us in reproach. In spite of all this, we replied then, with tears in our eyes, with heads bowed down in humiliation, but with hearts uplifted in faith and in hope: 'For all this, and in spite of all other objections, the Gospel is true. We confess our shortcomings, but the Gospel is true.'

It is thus that I now feel and speak in the face of your arguments. It is in this spirit that I ask you to listen to me.

But let me remind you that although many precepts exist, requiring not only *internal* but *external* unity, there is no prophecy or promise that the Church shall never be divided externally, that its various portions shall always be in charity with each other. Just as individual members of the Church may still be her members and yet at feud one with another, so may it also be with national Churches, or portions of the whole Church. It ought not to be so, indeed, but it may be so. It may be, it has been, and it is.

Yet, if the Church be a spectacle of division at this time, she is also a

## SPECTACLE OF UNITY.

For East and West acknowledge one rule of faith which is called the Nicene Creed, excepting only the one clause before mentioned. East and West acknowledge the early Councils and their canons, and claim the primitive saints and divines as their Fathers. East and West, although with varied Liturgies, acknowledge not only the principles of those Liturgies but the common apostolical ordinal of a 1; the same Eucharistic sacrifice, celebrate the holy seasons of the Church. East and West look back to the happy days when there was no interruption of communion, and long for the time when this interruption shall cease and all Churches be one again as if old.

Come, and join us in our prayers and efforts for this blessed reunion, this happy consummation. You cannot attain it by standing apart from your own Church. To do this will only add to the evil. Come, strengthen her, and help her to throw off the defects which mar her perfection and work with her for the reunion of Christendom. You will then be doing your part, and on your head will descend the blessing which the Lord of love has promised to peacemakers.

2. But perhaps it is in your heart to say next: 'If all this were true, how can there be any good thing found

## IN DISSENT?

I have known and still know men full of faith

and good works in its ranks, and in some places all the religion and morality which exist are due to their efforts. Surely there may be more ways to heaven than one. When the poor and simple say to you, 'We go where we get good,' how can you answer them? The grace which they have is surely an evidence of God's blessing upon them. You yourself formerly argued that the good which Christianity has done is proof of its truth. See how these simple ones, without knowing it, turn your weapons against you. What can you say to them?'

I would say this, in reply:

'You do not know where you get good. The truth which you learned of the Church was the seed which your present warmth of devotion has caused to germinate; or your baptism, which is not that of a sect—for there is but one baptism, wheresoever it is duly administered—is now bearing its fruits. True, you may have been aroused by the preaching of a Dissenter; and so you might have been by that of a heretic, or of an immoral man, to whom you would not attach yourself; but this does not prove that dissent does you good. I could mention points of character, if I choose, in which I am sure that it does not benefit, but the reverse. As to their being many ways to heaven, surely this is not a question which we ought to discuss. If we were on the point of taking a journey we should ask for the best way; and the road to heaven is scarcely so easy to us poor sinners that we should care to try any other than that which is assured to us as at any rate the best of all known roads; and I must add it is not very often that there are two roads to the same place equally short, or two ways of doing a thing equally servicable.'

But, my friend, I am in duty bound to protest against your inquiring where you get most good, and acting only upon the answer which you make to your question.

Our inquiry should be one, and one only.

## WHAT IS GOD'S WILL?

What would God have us to do? Do we not owe thus much to our Creator, Redeemer and Sanctifier? And if God is the source of all good and the giver of grace, can it be safe to seek good and grace without trying to please Him? Shall we obtain it apart from Him? Surely there is no faith and no love in acting on so selfish a plan. Does not God know best how you can get good, and will He let you lose aught by your endeavor to obey and to serve Him? Be sure you do right. This is all you need concern yourself with. Be sure you do good, and you may be perfectly certain that you will get good.

Such is the answer I am accustomed to make; and if any inquire how I account for the good which I thankfully discern to be in Dissenters, and the good which I as thankfully confess to be done by them, I reply thus:

1. The good is in Dissenters, and *not* in dissent. Dissent, as I have shown, deprives men of many securities for their faith, and cuts them off from many channels of grace. It divide parishes, renders it impossible for pastors to keep an eye on their flocks, and to know whether they attend any place of worship at all. I can hardly mention a greater proof of the mischief which it does than the state of the education question in England at this present time. So far as dissent can prevail, it is making our National education *non-Christian*, and, however unintentionally, plays into the hands of the deist and atheist.

2. When you ask me to account for the good which is in Dissenters, and for the benefits which the Wesleys once conferred upon England; for the holiness of Doddridge, and Watts, and Hall, and so many others whose memories I honor with you; I answer in words far better than my own: 'God blesseth through truth. If a Wesleyan minister preaches his naked Gospel, that 'we are all sinners,' 'that Christ died to save sinners,' 'that He bids all sinners

to come to Him,' and saith, 'Whoso cometh unto Me, I will in no wise cast out,' that is of course fundamental Gospel truth, and, when God blesses through it those who know no more, He blesseth them through faithful reception of the truth.'

Again, as to Presbyterian communions: 'He whom they seek, is found by them for that which they seek.' 'Presbyterians have what they believe; we, what we believe.'

That is to say, God gives more than 'either we desire or deserve,' and blesses truth and faith according to His wisdom and mercy.

And, indeed, this is only what we Churchmen should wish and hope, when we consider what coldness and deadness, how many abuses and corruptions in the Church have tempted men to break away from her; when we reflect how few of those outside the Church have any means of knowing Her claims, or the defects in principle of their own sect; and still more when we remember how greatly all stand in need of God's long-suffering mercy, both Churches and Churchmen; and that great is His mercy over all His works, high as heaven is above earth, and wide as the outstretching embrace of the cross.

But still the Church is

## ONE, HOLY, CATHOLIC AND APOSTOLIC,

and it is God's will that we should be members of her and receive grace upon grace in Her and by Her. She is Christ's body, His bride. Still, as a bridge, she spans the ages of the Gospel, uniting us to the past, to Fathers and saints; to martyrs and Apostles; to the Church of the Acts and of the Gospels; and crossing the flood conducts to the heavenly Jerusalem and to the Lord in His glory.

Believing these facts, I cannot forsake my own peace; nor can I cease to entreat you to return to the Church of your forefathers, and through communion with her to be united to the One Catholic Church militant now, triumphant hereafter. Then, whatever may be coming upon the earth, of worship, of confusion, of sin, and of sorrow, we shall have a refuge together; and by God's grace fight the good fight, keep the faith, win the crown, which may He of His mercy grant us all, through Jesus Christ our Lord.—*The Church Critic.*

## HOME REUNION NOTES.

## A CREEDLESS CHRISTIANITY A DELUSION AND A SNARE.

A bitter experience to which I can make no more direct allusion has convinced me of the necessity of enforcing the above truth for the sake of all true Christian unity.

We pray, I hope, daily and earnestly that all those that 'call themselves Christians may be led into the way of truth, and hold the faith in the unity of the Spirit, in the bond of peace and in righteousness of life.' But if we make, the mere *profession* of Christianity the basis of our united Christian action, 'the faith' that we as true Christians are bound to hold at once disappears; for in meeting on such a loose basis the lowest form of belief, or if you will the highest form of unbelief, becomes the level above which you cannot go.

A quarterly publication has been placed in my hands issued by the Christian Kingdom Society, a Society formed with the best possible desire to encourage unity; but what is their one rule or bond of unity?—'That members shall endeavor in all things to render faithful and loyal obedience to the Spirit of Christ.' It is certainly a very simple rule, but what on earth does it mean? Jews, Mahomedans, and every distinctive body or individual that calls itself Christian are all Unitarians. And the precepts and practice of Christ as revealed to us in the Gospel story may be accepted by all

the above, and even by M. Renan, who allows the Christian model to be unique. If you meet on this low basis you must descend to it; hence, though I fondly hope and believe that the speakers at these Creedless meetings do hold certain dogmas as of vital importance, yet from feelings of courtesy to the semi-believer they are constrained to put prominently forward no more distinctive utterance than such phrases as 'loyal obedience to the Spirit of Christ,' 'the teachings and example of the Christian life,' or they may venture a step further, and show that 'the imitation of Christ,' not as taught by Thomas a Kempis, but by such lives of Christ as Archdeacon Farrar's and Dr. Beikie's, and perhaps even that of Renan, 'have forwarded in these latter days the desire for the regeneration of the social condition of mankind, which the simple narrative of the Gospels has failed to carry out in their present fulness; others on the same low basis may wax even bolder and propound a Christianity utterly unknown and opposed to the Christianity of the past, and denounce the revival of those works of mercy by sisterhoods and brotherhoods, which in times past so wonderfully leavened the nations, as utterly out of place and a hindrance to the more enlightened work of the so called better Christianity of the latter half of this nineteenth century.

Again, I would ask you to consider how we can preach the Gospel of the kingdom to all the nations if we keep 'the good tidings' to ourselves and hide them under a bushel? or how can we extend the kingdom if we ignore or conceal the foundation on which it is to be built up? It is actually contended by some that our blessed Lord left behind no dogma but the example of His holy life of purity and love for Christians to follow, and yet we who believe the Gospel story know how carefully He prepared His disciples through nearly the whole three years of His ministry upon earth before He called for the confession of that great truth on which His kingdom was to be founded. At last comes the momentous question, 'Whom say ye that I am?' Then Simon Peter answered, 'Thou art the Christ, the Son of the living God' (Matt. xvi. 12-20). For enunciating this truth, which could only have been revealed to Him by the Father, he is specially blessed. On this truth, as on a rock, the Church or kingdom of Christ was to be founded, and until this truth was acknowledged the whole scheme of redemption could not be unfolded; but after this the great law of Self-sacrifice, as revealed by the coming death upon the Cross, was given for man's example as the one way in which man can be raised through the great fact of the Incarnation, even unto the right hand of the Throne of God. All this is founded on no isolated passage, for later on, in answer to Philip's question, comes the awful words, 'Have I been so long a time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou, then, show us the Father?' (John, xiv. 8-11.) Again, 'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. iii. 8). We may build upon this foundation rotten buildings of wood, hay, stubble; but there is no other foundation on which the kingdom of Christ can be founded.

There is no other motive that can help man to bear without despair the trouble to life; there is no other motive which can stir up man to deny himself for the good of others; there is no other motive which can make man long for that higher life opened to mankind by the stupendous fact of the Incarnation of the Son of God; and there is no other means enabling man to live up to those higher inspirations of his nature except by the indwelling of the Holy Spirit, the direct outcome of that scheme of redemption which 'the good tidings' of the Incarnation of the Son of God has brought to lost mankind. A philosopher once said, 'Give me a fulcrum and I can move the world.' I

would say, Give us this one foundation truth and we can teach Christianity; without it the name Christian is a delusion and a snare.—*Earl Nelson, in Church Belts.*

### THE ROMAN CATHOLIC CHURCH IN ENGLAND.

Some of our readers, no doubt, have seen the boastful utterances alleged to have been delivered by Cardinal Manning at a recent reception given by the Cardinal to a *Pall Mall Gazette* interviewer. Apparently Dr. Manning waxed humorous from time to time at the expense of the Church of England, as he contemplated her shortcomings. Here and there he "fairly laughed," especially when he contemplated the increase of "free thought"—"irrational irrationalism," as he called it—in the Church of England. Why this subject should cause a Christian Bishop to laugh outright is not explained to us. We should think it was rather a matter for sorrow if there was any real earnestness in the speaker. Asked what was his opinion concerning the past, the present, and the future of the "Catholic" Church in England, "the Cardinal (we are told) pushing back his crimson biretta, smiled and said, 'A very comprehensive question. I will answer it as well as I can. In the last forty years, since the restoration of the perfect organization of the Catholic Church in England, the progress has been singularly great; but it would be a mistake to test it only by the number gathered into it, for though many, what are they upon the millions of this country? The true progress of the Church in England is to be measured first by its immense material development in churches, clergy, colleges, convents, and schools. Everything is doubled or trebled, and in some cases increased six or even ten-fold.' It is to be observed that his Eminence was very careful not to enumerate numbers. He relied chiefly on "perfect organization" and the "immense material development in churches, clergy, colleges," &c., and no doubt herein he spoke the truth. In the absence of numbers the next thing to lean upon is brick and mortar and multiplied ecclesiastics. The Cardinal acknowledged to the fact that the number of adherents of his Church in England amounted to only one million and a half, and it was for the use of these he boasted of the perfect organization and the immense material development in churches, clergy, colleges, &c.

It so happens that a copy of the *Hamilton Spectator*, a Canadian newspaper, of March 18th, 1890, has just come into our hands, giving an account of another interview had with Cardinal Manning, the favoured interviewer on this occasion being Bishop Dowling, a Roman Catholic prelate of that place. Bishop Dowling was preaching on St. Patrick's, in St. Patrick's Church, Hamilton. The building "was crowded to the doors, and standing room was not to be had." At the conclusion of the Mass, Dr. Dowling ascended the pulpit and preached a remarkable discourse on "Poor Ireland." The part of the Bishop's address, however, which is of importance in connection with Cardinal Manning's reported speech with the *Pall Mall Gazette* interviewer is the following statement: "When I was in England," said his Lordship, "I was honored with an interview with Cardinal Manning, and I asked him, 'Are your congregations mostly English?' 'I assure you,' he said, 'my dear Bishop, that eighteen out of twenty of my people are Irish, and were it not for the Irish people there would be no need of priests or bishops in England.'"

Now here, to use a vulgar phrase, the candid Cardinal "let the cat out of the bag." All the above extravagant paraphernalia so gushingly referred to by the Cardinal is not for use but for show, to catch, if possible, the English mind, and affect the English imagination. There are

no English Roman Catholics to speak of, and all the boasting of the Roman Catholic organs as to the wonderful growth of their Church in England is only an illustration of the disproportion of "cry" and "wool" forceably insisted upon a few years ago in a famous article in the *Quarterly Review*, the authorship of which we believe was rightly attributed to the late Dr. Littledale.

Cardinal Manning confessed to the *Pall Mall Gazette* interviewer that there were only one and a-half millions of Roman Catholics in England, and he confessed to Bishop Dowling that eighteen out of nineteen of his people were Irish, and that were it not for the Irish people there would be no need of priests or bishops in England. Taking into account the United Kingdom, it is evident from statistics given on Roman Catholic authority that that Church has not grown with the growth of the population. In 1801, when the population of the United Kingdom was 16,345,645 the Church of Rome estimated her numbers as fully one-third, or 5,448,000, whereas now, with a population of 39,000,000, she only returns 5,641,000. Deducting the number of foreign Roman Catholics, estimated at over one million—an element that was almost entirely absent in 1801—it follows that the actual number of native Roman Catholics in the United Kingdom, is actually less than it was at the beginning of the century, although the population has more than doubled.—*Irish Ecclesiastical Gazette.*

### THE ANGLICAN COMMUNION.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz:—

The Church of England, with its 38 Bishops and 24,000 other clergymen.

The Church of Ireland with its 13 Bishops and 1,807 clergymen.

The Episcopal Church of Scotland, with its 7 Bishops and 265 clergymen.

The Protestant Episcopal Church in the United States, with its 61 Bishops and 3,800 clergymen.

The Church of England in Canada, Newfoundland and West Indies, etc., with 24 Bishops and 1,300 clergymen.

The Church of England in Asia, with its 13 Bishops and 713 clergymen.

The Church of England in Africa, with its 13 Bishops and 350 clergymen.

The Church of England in Australia, with 21 Bishops and 269 clergymen.

Scattered, 9 Bishop and 120 clergymen.

Bishops resigned, 27.

Say in round numbers, 225 Bishops and 30,000 other clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential points: The Faith, the Administration of the Sacraments and the three Orders in the ministry. The Church of England has authority over the Church of England proper, in Canada, and in the Colonies, and in the missions of that Church in foreign lands; but the Church in Ireland, and Scotland, and also the Protestant Episcopal Church in the United States, are independent of her and of each other. *Church Messenger.*

JESUS on one occasion spoke of himself as having been sealed by 'God the Father.' What he meant is that God the Father had authenticated his mission to this world, and placed upon it the signet of his own authority. He died so when Jesus was baptized, and he did so on the Mount of Transfiguration. He did so by the miracles wrought by the hands of Jesus. What Jesus did was proof that he came down from heaven.

IDEAL manhood, measured by the standard of the life of Jesus, consists in a harmonious physical, mental, and spiritual culture.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**WESTVILLE**.—On Saturday, the 5th instant, the congregation at Westville presented an address to their late Rector (accompanied by a nicely filled purse), which was acknowledged in grateful terms by Mr. Moore. On Sunday St. Bees' was crowded to hear the last words of their Rector who has been in and out amongst them for twelve years. He spake to them of "Jesus Christ the same yesterday, today and for ever."

**ALBION MINES**.—Rev. D. C. Moore took leave of his parishioners on Sunday, 6th inst., and will sail for Quebec on the 17th instant. During the tenure of the Rectory by Mr. Moore the parish has been divided—a Church being built in New Glasgow with a Rector of its own.

A church has been built in Westville, and the congregation there now desire that a second parish may be set off, while to the Mother Church a chancel has been re-arranged and beautified. Mr. Moore's last words besought his late flock to cherish in their hearts with the greatest fidelity the glorious truths of the Church of Jesus Christ the same yesterday, to day and for ever.

## DIOCESE OF NEWFOUNDLAND.

**QUIDI VIDI**.—The little village of Quidi Vidi was all alive on Sunday 22nd, June; although the day was wet many were about, and the Church grounds decorated with bunting. The occasion of all being the visit of the Bishop, the opening of a new vestry and tower, and ringing for the first time of a beautiful Memorial Bell. It had long been felt that such additions to the little Church were much needed, and two years ago the lay-reader, W. R. Stirling, Esq., with that energy and perseverance with which he is noted as a Church worker, set about collecting funds, not only from friends in this country but also in England, the United States and Canada, and he was so persistent in his endeavors that the results were shown on Sunday.

The service commenced at half-past 3, and punctually at that hour, the Bishop read the Consecration prayer in the vestry, the congregation in the Church reverently kneeling. When the prayer was finished that well known hymn commencing 'We Love the place, O God,' was sung by the choir, during which the Bishop accompanied by the Rev. A. C. F. Wood, M. A., Rector, and the lay reader entered the Church. The Rector took the service, the lay reader read the lessons, and the Bishop preached an eloquent sermon from the text 'Lo, I am with you always, even unto the end of the world.' The little Church was filled with a devout congregation, and the collection amounted to over \$15. Among those present were His Excellency the Governor, Lady Baldwin Walker and Mrs. Scott Grey.

The singing during the service was faultless, especially the Anthem, the choir being assisted by a few from the Cathedral and St. Thomas's choirs. The villagers are very proud of their pretty little Church, and so they really may, for it is quite an ornament to the picturesque village.

The Church reflects great credit upon all who were instrumental in bringing it to its present state of perfection, especially Mr. Stirling who superintended the whole work himself. The bell was cast by MERRILL & Co., Bell Foundry, Troy, New York, and fully sustains their reputation. The names of the donors are in raised letters cast on the bell. Beside the vestry and tower the front of the Church has been considerably improved in appearance by the attractions to the front entrance, and the additions of the new windows,

one on either side of the porch, the figures thereon representing the Apostles St. Andrew and St. John.

The little Church is one of the prettiest of its size in the country. We understand that services are held on Sunday morning at 11 o'clock, and at half-past 3 in the afternoon.

The officers of the Church are Miss Emily Ellis, Organist; Messrs. Edward Martin and Edmund Snow, Church Wardens, and Mr. Manuel Pynn, Sexton. Mr. Stirling is also assisted in the Sunday School by Messrs. Stone, George Udle, W. Udle and the Misses K. Stone, Laskey and Garland.

We congratulate the Rector, the Rev. A. C. F. Wood, M. A., upon the completion of Christ Church, Quidi Vidi, and wish him and his able band of workers—God Speed.

## DIOCESE OF FREDERICTON.

**CHURCH SOCIETY**.—At the evening session on July 2nd, the Treasurer submitted his report for the past year. The General purposes account showed a balance on the debit side of \$1,893; the amount paid during the year for missions had been grants, \$27,549.78; for S. P. G. pensions \$1,036.83; a total of officers salaries and contingencies \$1,002.86; making total of \$29,589.47; the S. P. G. grant for the year had amounted to \$639.52. The Widows' and Orphans' Fund had been increased \$880 during the year, amounting at present to \$24,000—yielding a sum \$1,184 available for pensions. A long discussion followed on the question of amalgamation of the Church Society with the Synod; this course being strongly advocated by several members and opposed by others. Finally, an amendment to the effect that the clergy be requested to consult with the local committees of the several parishes on the subject of union of the Church Society with the Synod, and report at the next annual meeting, was carried.

After the usual votes of thanks the Society finally adjourned.

## THE SYNOD—(Continued)

The Bishop Coadjutor presided at the meeting of the second day, and at its opening communications were read in regard to the Jubilee Volume of the Toronto Diocese; also from a Committee of the General Assembly of the Presbyterian Church of Canada in regard to prohibition; and from the Committee of the Provincial Synod as to the Conference at Winnipeg touching the union of the Church in B. N. A. It was decided that two delegates and two substitutes should be chosen, and that a clerical and lay delegate would attend; the expenses being paid by the Synod.—

The following resolutions were reported by the special committee appointed, and were unanimously adopted on standing vote:

'Whereas, the Church in this Diocese has, since the last meeting of Synod, suffered the loss, by death, of two of the most valued of the clergy, members of the Synod, namely, the Rev. G. M. Armstrong, for thirty years Rector of St. John's Church, in the city of St. John, and the Rev. Charles S. Medley, for twenty-two years Rector of Trinity Church, Sussex, and also a Canon of Christ Church Cathedral, Fredericton, and for several years Secretary of this Synod, the former in the evening of his days, and the latter in the prime of life;

'Resolved, that this Synod, while it feels that these long tried and devoted laborers in the vineyard of the Lord have only by their removal from this life entered into gain and eternal rest, desires to place on record its deep sense of the great loss which the Diocese and the Synod have sustained by the decease of these priests of the Church and its high esteem of their earnest, unwearying and self-denying labours, and of their steadfast maintenance and life-long exemplification of the principles and characteristics of the Christian faith,

'And further resolved, that this resolution be communicated by the Secretary to Mrs. George M. Armstrong and Mrs. Charles S. Medley respectively.

And 'Resolved, that this Synod deeply laments the recent death of E. B. Chandler, Esq., who, having taken a deep interest in the formation of this Synod, and been for many years a lay delegate thereto, was well known to all its older members as a courteous gentleman and zealous Churchman;

'And further resolved, that a copy of this resolution be forwarded by the Secretary to the widow of deceased, with whom the Synod sincerely sympathises in her bereavement.'

A committee was appointed to ascertain the cost of the increasing expenses of the Provincial Synod, for a share of which the Diocese was assessed and to report at the next meeting of this Synod.

A discussion followed upon a motion affirming the evils arising from the traffic in intoxicating liquor, and resolving that all Legislatures on the subject of liquor traffic should tend to its restriction, and at the hour of noon adjournment the discussion was in progress.

The discussion was continued in the afternoon, several members of Synod strongly objecting to the consideration of matters non-ecclesiastical; doubting too the wisdom of interfering with the legislation of the country. The matter engaged the attention of the Synod for the larger part of the afternoon, several amendments being moved, but was finally continued until the 4th inst.

During the afternoon the committee reported as to the delegation to the Conference on the amalgamation of the Church and recommended as clerical delegate, that the Right Rev. the Bishop Coadjutor with the Revs. J. M. Davenport, J. Roy Campbell, O. S. Newnham, as substitutes; and as lay delegates, Sir John Callin, with G. W. Weldon, W. M. Jarvis and C. N. Vroom as substitutes, and their recommendation was accepted. The Hon. D. L. Hannington and the Rev. Canon Brigstocke are the Provincial Synod representatives for the Diocese of Fredericton.—

On the morning of the 4th a notice of motion was given for next session in regard to section 1 of Art. 2 of the Constitution as to lay representation in the Synod, and several committees having been appointed, the temperance question was again taken up, when Dr. Weldon moved:

'That this Synod deeply deplores the evils caused by intemperance and excessive indulgence in intoxicating liquors as a fruitful source of poverty, suffering, disorder and crime in the Dominion, and hindering the Church;

'Therefore Resolved, That it is the duty of the Church, and of every member of the Church, to use every effort to promote the principle of temperance and sobriety, and to use every method to check this great evil.

The motion was seconded by the Rev. L. A. Hoyt, and after some little discussion was unanimously adopted.

At the afternoon session the usual votes of thanks were passed, and the subject of the proposed Ladies' Collegiate Academy at Windsor, being brought forward by the Rev. J. Roy Campbell. A resolution approving of the scheme was carried and a committee appointed for its furtherance.

Owing to the small attendance the consideration of the report of the Sunday School Committee was not proceeded with and the recommendations contained, in it stand as notices of motion for next session.

These recommendations are as follows:

1. The annual examination of the children on the lessons of the year and the giving of prizes to the most successful.
2. Some scheme by which every Sunday school in the Diocese should use the same lesson paper.
3. Organization of weekly teachers' meetings.

4. The centralization of Sunday school work under a Diocesan Association with examination for teachers and Diocesan inspection.

5. Stirring addresses by some laymen and clergymen appointed to visit the Diocese.

6. The formation of a Diocesan Sunday school organization.

7. The Synod should make S. S. work of greater importance in its deliberations.

It would appear from the report of the Committee that making an estimate for the twenty out of seventy parishes that failed to report the total number of Sunday schools in the Diocese was, during last year, 131, in which 674 teachers were employed, two thirds or more of whom were females, and the total number of scholars was 5 534.

A committee having been appointed to raise funds necessary to defray the expenses of the delegates to the Convention at Winnipeg, the Synod was closed.

**FREDEBICKTON.**—The late Mrs. Judge Fisher was the seventh daughter and ninth child of David Hatfield, Esq., a wealthy shipowner, of English descent, who resided at St. John. Mrs. Fisher was a warm hearted woman, generous to a fault, and in her death the poor have lost a good friend. During her husband's life she took an active interest and was prominent in all good works; her hospitality was proverbial, and her cheerful welcome in her beautiful home will long be remembered by her many friends. Latterly, her health has not been good and her death, though sudden, was not entirely unexpected, and on the evening of Thursday, the 26th of June, without a struggle she passed quietly to her rest, aged 77 years.

Her funeral took place on Wednesday, July 2nd, and the many beautiful floral contributions on the occasion testify to the love and esteem in which she was held. Mrs. Fisher leaves three daughters to mourn the loss of an affectionate mother.

#### DIocese OF TORONTO.

*Church Bells* says:—The Provost of Trinity University, Toronto, the Rev. Dr. Body, has obtained his interview with Lord Knutsford, and has laid before him a memorial in answer to the allegations made some time ago with reference to the Musical Degrees granted at Toronto. The memorial, which now lies before us, strikes us as being about as conclusive an overthrow of the original accusations as could well be imagined. It was said that the degrees were granted carelessly, on insufficient examination. It has been proved that they were only given after the utmost care, and after most rigid examination. Dr. Body's just but severe remark that thirty per cent of the candidates who failed in the Toronto Musical Examinations had obtained diplomas either from the College of Organists or from Trinity College, London, may be not flattering to English vanity, but it is a refutation of the charge of laxity in the Toronto examinations. Some persons in England have not scrupled violently to attack the University at Toronto, with which Dr. Body is connected. Surely such must feel deeply ashamed of themselves now. Whatever they may say, Lord Knutsford said last week that there was no doubt of the *bona fides* of the Institution, and that a University of such a standing as it possessed would not knowingly infringe the terms of its charter. As to what the terms of the charter are, that of course the law officers of the Crown must decide. Sir Horace Davey has already given it as his opinion that Trinity University, Toronto, is well within its right in all it has done and is doing. But whatever the Crown lawyers may decide, this at least has now been proved beyond dispute, that an attack which was calculated deeply to injure a Church Uni-

versity abroad has failed, and that its examinations and its work are beyond any tinge of suspicion. The leaders of the attack ought now to make the *amende honorable* by apologizing to Dr. Body. We hope that they will.

#### DIocese OF HURON.

The accompanying letter has been forwarded by a correspondent who knows the writer well. She calls her 'a Missionary martyr, one who has not counted her life dear unto her when laid at the Saviour's feet. Her husband for some time acting Commissary for a former Bishop of Sierra Leone, lingered at his post until he nearly dropped there from disease and exhaustion, and then died before the vessel which was bearing him homewards had left sight of the land in which he had labored, and so, he was laid to rest therein at last. Two children in spite of all that could be done for them, have also passed away, and the devoted wife who had shared his labors in Mission and schools, has for years been an almost helpless cripple from rheumatism caused by the climate of Sierra Leone. The word 'almost' is used advisedly, for nothing but a strong determination to use the scant powers remaining to her would make Mrs. Caiger anything but helpless. As she is lifted into her bed at night, so is she found in the morning, unable even to turn round. Once placed in her chair, with book and work so arranged that by means of an instrument she can draw them towards her, and with many efforts get pen, pencil, or needle into position, there she occupies herself busily for the good of others. How she accomplishes so much is her own beautiful secret and a God-given will power blessed by Himself. Hundreds of the Christmas letters to inmates of prison and hospital are written by her, and many a sum of money is earned laboriously by her needle for the Mission cause. The Church Missionary Society in their appreciation of her own, and of her husband's services, desire her to accept from them means to provide her with every alleviation of her lot, but she will take only what just 'suffices for her necessities and nothing beyond,' that more may remain for those still able to work in the Mission fields of the world.

The effort being made in Canada for the education of the children of its Missionaries, has touched a kindred chord in this noble woman's loving heart, and she writes that she is watching and praying for its success.

*Dear Sir:* I beg to congratulate the Canadian Church on her proposed effort in behalf of the education of her Missionaries' children. I know experimentally the comfort and blessing of the care extended in this direction, to the children of those on foreign service, in connection with the English Church Missionary Society, in whose excellent 'Home' no less than 100 children are maintained and educated, from four to sixteen years of age, provided the parents are willing to entrust them to their care.

You may judge, what a strain and anxiety is lifted from a mother's heart by such a recognition of the children's claims; and how thankfully and gladly the boon is accepted from the Lord's people, as if direct from Himself.

I feel sure that a visit to the Church Missionaries' Children's Home at Limpsfield, and a sight of the healthy and happy faces there, would silence any objections as to the benefit of such an institution, both to parents and children alike.

I shall continue to watch with interest the progress of your noble project.

I am dear Mr. Editor, one who has worked for years in Sierra Leone, and 'who knows,'

C. CAIGER, Barfield, Winchester, Eng.  
June 25th, 1890.

**LISTOWEL.**—The *Listowel Standard* says:—

Rev. G. M. Franklin, late pastor of the Congregational Church in this town, recently made application to the Bishop of Huron to be admitted into the Anglican Church ministry. His application has been accepted, and we understand he has been appointed to take charge of the Eastwood Mission. The rev. gentleman preached the sermon in Christ Church here on Sunday evening. He goes to London this week for ordination to the diaconate.

The same paper says:—On Sunday Rev. E. W. Hughes, of Christ Church, announced to his congregation that he had accepted an invitation from the congregation of Christ Church, Wingham, to take charge of that parish, and that the appointment had been made by the Bishop of the Diocese. The rev. gentleman expects to leave shortly for his new charge. In the appointment of Rev. Mr. Hughes (who is a son-in-law of Mr. T. J. Thompson, South London), to Wingham, the congregation there have secured a gentleman of more than ordinary ability, and although his departure from here is generally regretted, it is satisfactory to know that by the change he will receive a considerable increase in salary.

**LONDON.**—His Lordship Bishop Baldwin held Confirmation services at Christ Church Sunday morning, which were made especially interesting, owing to the fact that George M. Franklin, formerly Congregational minister at Listowel, together with his wife, were confirmed. Mr. Franklin will be ordained to the diaconate next fall, and in the meantime will have charge of Eastwood Mission, which includes Oxford Centre and Innkrip, made vacant by the superannuation of Rev. Mr. Watson. Mr. Franklin occupied Christ Church pulpit in the evening.

His Lordship the Bishop of Huron is now on his Confirmation tour through the County of Huron.

**OIL CITY.**—A new church is to be opened in this place on Sunday 20th. The Rev. Mr. Wood is doing a good work here. He had charge while a divinity student, and after ordination in June last was appointed to this Mission.

**THE KING'S DAUGHTERS.**—Mrs. Isabella Chas. Davis, of the Central Council, New York, addressed a meeting of the King's Daughters in the Victoria Hall, on Friday night. There was a large audience, of which the majority were young ladies. Very Rev. Dean Innes presided, and on the platform were a number of ladies and gentlemen, amongst them being Rev. Canon Richardson, Rev. Canon Davis, Rev. W. M. Rogor, Rev. R. Hioka. The Dean spoke of the society as designed to include in its ranks workers from all the churches, not to interfere with the existing societies of any denomination, but to form a ground on which all zealous servants of the Lord could meet in mutual effort for the advancement of His Kingdom.

Mrs. Davis told of the origin of the society, the work it tried to do and the success it was having. All classes found in it a useful field of work. She told how a children's branch was composed of the little daughters of wealthy people of Brooklyn and the little Indian children in a school in the state, and the mutual acts of kindness which passed between the children. She argued that the religion of the Messiah provided the great answer to all the problems that were agitating the world to day. The work of the Society was a noble work. Its members were going down into the lowest depths to draw their fellow creatures into grace, and it helped also to keep their hearts pure who worked with them.

The platform was beautifully decorated with flowers, and at the close of the lecture the appreciation of the audience was shown to the lecturer in an unmistakable manner.

## DIOCESE OF MONTREAL.

MONTREAL.—*Grace Church*.—The work of the Church in this parish seems to be progressing not only satisfactorily but beyond expectation. We understand that there are now two Mission services carried on independently of those in the parish Church, and two Sunday schools. We learn that a Sunday or two ago there were nearly 500 children in attendance at the Parish Church Sunday school, and about 160 more are enregistered on the roll books of the Mission schools. This certainly augurs well for the future prosperity and extension of the Church in this parish, and reflects great credit not only upon the Rector, but upon the able staff of Lay assistants at his back.

THE Diocese, we fear, does not get that credit for its contributions towards outside work which it should. For instance we noticed a few days ago in the *Algoma News* acknowledgments of divers large sums of money received from members of the Church in the Diocese of Montreal, amounting to nearly \$2,000, and which we understand were not reported to the Treasurer or Secretary of Synod, and consequently do not appear in the sums contributed by the Diocese for this work. We are inclined to think that this is not an exceptional case, and that in other instances where special appeals have been made the results have not always been communicated to the officers of Synod, although we believe there is a rule of that body in force to the effect that all monies so received and collected shall be reported as a condition of the appeal being allowed by the Bishop. We would not be understood as casting blame upon any one in connection with this matter, but as other Dioceses obtained credit for what is so collected, it is only fair that the Diocese of Montreal should receive its due in this respect.

COTE ST. PAUL.—The little Sunday school of the Church of the Redeemer here has lost a beloved teacher, by the death of Miss Grace McGovern, who entered into the Rest of Paradise on the afternoon of Sunday, the 6th July inst. She had herself passed through the school since the inauguration of the Mission: was always an attentive and faithful scholar, and dearly beloved by her teacher. Not having had the benefit of baptism in infancy, she was "made a member of Christ" in His appointed way whilst yet a scholar; was thereafter confirmed, and became a faithful and regular communicant and for several years has been herself, as a S. S. teacher, trying to lead others to the same Saviour. Universally a favorite, and that rightly—so gentle and kind and winning as she was—her early removal at the age of 21, has thrown a gloom over the little congregation: brightened however by the well founded hope of a joyful Resurrection. Her funeral took place on Tuesday, when the Church could not accommodate the number who attended. The Rev. G. O. Troop, M. A., Rector of St. Martins and Dr. Davidson officiated. The quantity of beautiful flowers which covered her coffin (evidencing the affection and esteem in which she was held and the deep sympathy felt for her parents in their heavy sorrow, she being their only child), and the hymns sung, as well as the Service proper all spoke of the Christians Hope. Later on in the day her body was laid to rest in Mount Royal Cemetery.

"Father in Thy gracious keeping  
Leave we now Thy servant sleeping."

ST. ABMUND WEST.—Local interest has been gradually aroused on the subject of Church finance by the action of the parish authorities during the past few years. Not only have all questionable methods of money raising been given up, but the entire support of the ordi-

nances of religion has boldly been changed from dependence upon commercial principles of barter and sale into reliance upon the higher Law of the Gospel.

Bazaars, oyster suppers, pew rents, and many other honest business schemes, have their conscientious advocates. But are they not modern and human devices; humiliating alike to all concerned in buying and selling under the false colors of religious giving? God's good old way, the Bible plan, is best: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

In the desire to help to educate public opinion on Christian giving the parish vestries are now sending out literature bearing upon the weekly offertory.

## DIOCESE OF ALGOMA.

The Rev. D. C. Moore, lately Rector of Albion Mines and Rural Dean of Amherst, on his removal to England has resigned his position as Commissary for Nova Scotia to the Lord Bishop of Algoma.

## DIOCESE OF QU'APPELLE.

## SYNOD MEETING.

The Synod of the Diocese was held on Tuesday, June 3rd, at Rogina. There were present sixteen out of the eighteen Clergy of the Diocese, and fifteen out of the twenty-seven elected Lay Representatives.

The Bishop, in his opening address, after briefly alluding to the death of two members of Synod, Mr. Leslie Gordon and Mr. R. Dundas Strong, the former of whom had sat as a member of the Synod ever since the formation of a Synod in the Diocese, dealt with the following subjects:

1. Religious education, chiefly in connection with the opening of St. John's College School under the charge of the Rev. W. Nicolls.

2. The statistics of the Diocese, of which we give a summary below.

3. The consolidation of the Church in British North America.

4. The Church principle with regard to appointment to the Cure of souls.

The most important subjects brought before the Synod for discussion were:

1. The Consolidation of the Church in British North America, on the report of a committee appointed last year to consider the subject. On this subject the Synod passed the following resolutions—

1. That it adopts the recommendation of the Committee. 'That the most desirable method for the consolidation of the Church in British North America would be the formation of One Province to embrace all the Dioceses.'

2. 'That failing the attainment of this, the Synod adopts the alternative scheme recommended by the Committee.'

Mr. Fisher and Rev. J. P. Sargent, were appointed delegates at the Conference at Winnipeg, to consider this subject.

II. The establishment of an Endowment Fund for Clergy in the Diocese. This also was on the report of a committee. The Bishop, while in England, was offered £200 as a nucleus for such a fund, and the Synod, last year, gave an instruction to the Executive Committee to consider how the Fund could best be organized. The Synod adopted all the recommendations of the Committee, which were as follows:

1. That a separate Fund be at once opened, to be called 'The Qu'Appelle Diocese Clergy Endowment Fund.'

2. That the said Fund be under the control of the Executive Committee of the Diocese, who shall invest all money received for the same in substantial securities, and use the interest only.

3. That for the present, and until the Executive Committee shall consider that the

amount is sufficient to make more definite arrangements therewith, it shall be devoted to the general assistance of providing Clergy stipends.

4. That (whereas it is right that the Diocese should itself help in this work, and it is well that it should be commenced at once,) each District be asked to contribute to this Fund 2 per cent. of the gross amount raised therein annually for local purposes, or a special offertory; the alternative to be decided by the vestry at Easter.

5. That one tenth of the interest of the said Fund be devoted to the Endowment Fund of the Bishopric until the Endowment Fund produces the amount of \$3 500 annually.

6. That the Trustees who now hold the £200 promised be requested to pay the same to the Synod of this Diocese for investment in this country, under the above conditions of trust.

7. That application be made to the Society for Promoting Christian Knowledge for a Grant in aid, so soon as the Fund amounts to £500.

8. That an appeal be made for the £300 needed to raise the Fund to the said £500.

III. A Canon proposed by Mr. Fisher on the subject of the Appointment to Benefices and other Cures of souls in the Diocese. The proposed Canon was as follows:

'On the vacancy of any Rectory Incumbency or Missions within the Diocese, with the exception of Parishes or Missions sustained wholly by grants from without the Diocese (the mode of appointment to which shall remain as heretofore), the appointment to the vacancy shall rest with the Lord Bishop of the Diocese, it being, however, provided that, before making such appointment, the Bishop shall consult with the Churchwardens and Lay Delegates of such Parish or mission; provided also, that the Parish or Mission may leave the Bishop to make such appointment without consultation.'

An amendment was proposed by Mr. White, of Moosomin, acting on behalf of Judge Wetmore, to adopt the plan now in use in the Diocese of Fredericton. This scheme gave all such appointments into the hands of the parishioners, on a vote of two thirds.

After a considerable amount of discussion, it was suggested that the addition of the words 'and obtain the sanction of' after the words 'shall consult with' would satisfy both sides. It was felt that it would be a very great if it was possible to obtain anything like a unanimous vote on such a subject, and as there was little doubt that the requiring of the Bishop to consult the Churchwardens and Lay Delegates implied that he should not act directly contrary to their wishes, the amendment was accepted by most of those in favor of the original resolution. It was carried by both Orders with very few dissentients.

IV. A report presented by the Church Literature Committee was considered very meagre, and it was only received, without being adopted. Another committee was formed, which it is hoped will go more fully into the subject next year.

V. The Rev. L. Dawson presented a report from the Committee on Indian Work, from which it appeared that while more interest had, it was hoped, been created in Indian work, very little had been actually done beyond a few districts having become responsible for the clothing of some children (10) at our schools, and some sacks of old clothing having been sent to the reserves. Mr. Hardyman, in the course of the debate on this question, suggested that in each house a bag should be kept for cast-off clothing, all kinds of which would be most acceptable to the Indians.

In the evening, Evensong was said, as usual, the Bishop preaching on the mutual relations of the Clergy and the Laity, pointing out that the admission of the Laity to the Synods of the Church was an innovation of very late origin, and brought with it responsibilities of a very serious character.

The ladies connected with the Church in Regina invited the members of the Synod to tea between the close of the afternoon session and the Service, and to a supper and social entertainment afterwards. A most pleasant evening was spent.

On the day following the Synod the Clergy met for special Services and conference. The Services were: 8, Holy Communion, with addresses by the Bishop; 10:30, Matins, with addresses by Rev. A. Krauss; 2, Service of Intercession; 7:30, Evensong, with address by Rev. J. P. Sargent.

Conferences were held in the morning and afternoon. The chief subjects discussed were:

1. The establishment of a branch of the Church of England Temperance Society in the Diocese. The Bishop was asked to form such a society, and to issue a pastoral to the Diocese on the subject; and also to appoint a Sunday on which this most important subject might specially be brought before the people throughout the Diocese.

2. The Observance of Rogation Days.

3. Communicants' and Confirmation classes.

4. Parochial Councils—consisting of all the churchwardens within the different districts.

5. More frequent meetings of the clergy, either for spiritual refreshment or conference. It was felt that while such meetings were most desirable, and most helpful to the spiritual life of the clergy, the present condition of the Diocese rendered frequent meetings of such a character almost impossible. It was, however, determined to endeavour to hold one more such meeting in September. It is to be held, this year, at the invitation of the Rev. A. Krauss, at Whitewood, as being the most central place for the majority of the clergy.

Many of the clergy afterwards stated that the day had been one of much happiness and help to them.

## DIocese OF BRITISH HONDURAS.

BELIZE.—THE SYNOD.—(Continued.)

### SECOND DAY.

The Synod was called to order by the Assistant Bishop at 5:30 p.m., when the Special Synod prayer was said by the Commissary, after which the roll was called.

The minutes of yesterday's proceedings were read and confirmed.

The President said that he had intended to have brought the question of 'finance' before the Synod, but would defer doing so until the report of the Corporate body had been presented.

The revision of Canons was then proceeded with. The Synod adjourned at 8 p.m. for ten minutes, and then resumed the Canons' revision.

The President mentioned that in consequence of duties which had been arranged for Wednesday and Thursday, the consecration of St. Mary's, the annual Missionary meeting and the United meeting of Diocesan Church Workers, the Synod would be adjourned until Friday at 5 o'clock.

The Synod then adjourned at 9 p.m., after the Episcopal Benediction had been pronounced.

### THIRD DAY.

On Friday March 31st, the Synod was called to order at 5 p.m. by the President, after which the Synod Prayer was said and the roll called.

The minutes of Tuesday's proceedings were read and confirmed.

The Synod then proceeded with the revision of Canons. Two new Canons were adopted, one 'of voluntary lay readers,' the other of the 'aggressive work of the Church.' Two others on Sunday schools and Diocesan Statistics were embodied in two old Canons. The amended Canons were accepted by the Synod, waiting the formal acceptance of the acting Bishop of the Diocese for formal adoption, and the following resolution was adopted: Resolution of

Synod March 21st, 1890, adopting amended Canons. 'The amended declarations and Canons now adopted by the Synod numbered one to twenty-one are hereby adopted, and acknowledged as lawful and binding ordinances of the Church of England in British Honduras, and all Canons and permanent resolutions of the Synod of the Church of England in British Honduras, passed previously to the twenty first day of March, 1890, are hereby repealed, save and except such contracts and dealings as are specified in clause 6 of the Church of England ordinance of 1883.

The Rev. F. R. Murray moved, that the Canons as now amended be submitted to the acting Bishop of the Diocese for his approval which was seconded by the Hon. J. H. Phillips and agreed to. The President then informed the Synod that progressive steps had been made with regard to the withdrawal of the monies from the Savings Bank, and that he had that day received a letter from the Colonial Secretary upon the subject, which his Lordship then read.

The Hon. J. H. Phillips presented the report of the Corporate Body to Dec. 31st, 1889, which was adopted.

The question of Finance was then discussed at some length. The Rev. F. R. Murray then proposed the following resolution relative to a resident Bishop, which was seconded by Mr. Carter and carried unanimously: "Whereas various efforts have been made from time to time to secure a resident Bishop in the Diocese of British Honduras; and whereas these efforts, notwithstanding the kind and warm advocacy of the same by the Lord Bishop of Jamaica, have so far been fruitless; and whereas, all the needs and necessities of a permanent resident Bishop, which prompted the earlier efforts to procure the same, are increasing day by day. Be it resolved that this Synod once more make an urgent appeal to the Archbishop of Canterbury the Metropolitan and Bishop of the Province of the West Indies through the kind intervention of its acting Bishop, the Lord Bishop of Jamaica, to take the necessary steps for the procuring of funds as may tend to secure the fulfilment of the object of the resolution and enable this Synod to proceed to the election of a Bishop for the Diocese, who may live amongst the people, and knowing their wants, may be enabled to inaugurate such schemes and plans whereby the best interests of the Church may be fostered and advanced.

Be it further resolved that a sub-committee, to consist of the clerical and two lay members of the Synod be now appointed to carry out the wishes of the Synod, and to furnish the Archbishop of Canterbury and the Metropolitan with the claims of the Diocese which actuate the appeal, and the means by which the stipend of such Bishop may be permanently secured, and that this committee be and is now hereby empowered to adopt such means as it members in their wisdom may deem advisable and expedient, with the consent of the Acting Bishop.

The President then appointed the following committee to prepare a statement of the financial proposals, &c., with regard to a resident Bishop: Rev. F. R. Murray, Chairman; Hon. J. H. Phillips, Hon. B. Fairweather, Rev. I. A. R. Swabey, Secretary.

The Secretary of the School Managing Committee, now 'The Diocesan Education Board,' presented and read a report which was received and adopted.

The Secretary of the Standing Committee presented the annual report, accompanied by the financial statement to Dec. 31st, 1889, which was also adopted.

The Hon. J. H. Phillips moved and seconded the adoption of the following resolution, which had been prepared by the Bishop's Commissary on behalf of Mr. R. W. Pickwood, who unavoidably had been obliged to leave the city.

Whereas the nature and character of the work of the Church in the Diocese of British

Honduras is such as to need the services of itinerant Missionaries to follow the members of the Church to the various mahogany and logwood works in the interior and on the banks of the rivers where they reside for eight or nine months in the year, and are thus out of for that period from the ministrations of the Church, carried on in the more settled places; and, whereas, on every side wishes are expressed and claims urged that these, the sons and daughters of the Church may not be left out in the cold and be deprived so long each year of spiritual comforts and blessings.

Be it resolved that this Synod do make an urgent appeal to the Venerable Society for the Propagation of the Gospel in foreign parts that its Committee may be led to aid and assist the Church in the Diocese, which is entirely unsupported from outside its own borders, with a grant of at least one hundred and fifty pounds sterling for a period of five years in order to enable the authorities of the Church to open three Mission stations by giving fifty pounds to each station: to be augmented from Diocesan and local sources.

Be it further resolved that the Assistant Bishop of Jamaica now paying us an Episcopal visitation be empowered to lay our claims before the Acting Bishop, so that his Lordship may forward this resolution with his warm and heartfelt advocacy to the venerable Society.

The President then stated that the business of the Synod had been proceeded with as far as possible; until the acting Bishop's sanction and consent had been formally received for the business transacted, and that he would now declare the Synod adjourned *de die in diem*.

Before the Benediction was pronounced, the Rev. F. R. Murray asked permission to read an address from the Synod of the Church of England in British Honduras to the Assist. Bishop, who had so efficiently and genially presided over their deliberations, which was read accordingly—to which the Bishop very feelingly replied. The Episcopal Benediction having been pronounced, the Synod then adjourned at 11:30 p.m.

### FOURTH DAY.

The Synod met under the presidency of the Rev. F. R. Murray, Bishop's Commissary, who also said the Synod Prayer. After the roll had been called the Secretary read the minutes of yesterday's proceedings, which were confirmed.

The President read a letter from the Acting Bishop confirming the acts and Canons as passed and adopted on the previous days of the Synod, and expressing his Lordship's willingness to co-operate with the Synod in the attempt to secure funds to enable a resident Bishop to be elected, and of his willingness to interest the S.P.G. to give an amount of money whereby two or three Missionaries may be aided, so that outstations may have their spiritual wants supplied. The Rev. F. R. Murray then presented the By-laws required for the due working of the Diocesan Home and Foreign Missionary Society, all of which were adopted and only wait the Bishop's approval to be put into practice.

The work of the Synod having been completed, the President then briefly addressed the Synod and congratulated them upon the good work done, and hoped that their words and actions would be blessed by God, and cause the work of the Church to grow and increase, and, after having signed the minutes, he pronounced the Benediction, and formally closed the fourth session of the Synod of the Church in Honduras.

The following were appointed officers for the Missionary Society: President, the Acting Bishop, the Bishop's Commissary Acting; Vice-Presidents, the Clergy of the Diocese; Treasurer, Hon. B. Fairweather; Secretary, Mr. A. Carter; Committee: Hon. J. H. Phillips, Hon. Chief Justice Anderson; Mr. C. Westerton Blockley, Mr. W. B. Hope, Mr. J. P. Usher.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JULY.

- JULY 6th—5th Sunday after Trinity.  
 " 13th—6th Sunday after Trinity.  
 " 20th—7th Sunday after Trinity. *Notice of St. James.*  
 " 25th—ST. JAMES. A. & M. (*Athan. Creed.*)  
 " 27th—6th Sunday after Trinity.

## THE BIBLE.

There are those who are fond of telling us that the Bible does not acknowledge the smallest right of any body of people calling itself the Church to interpret the New Testament. Certainly; nor does it deny that right. And such persons forget to remind their hearers of a further truth, that according to the Bible itself, the Apostles never allow their authority to be questioned; that they never appeal to the Scriptures when they would exhibit the faith, although they do use them for purposes of illustration and testimony. If the *argumentum e silentio* is available for one side, it is equally available for the other. Nay, even more so; for the actual writings of the New Testament are composed in a great measure of authoritative statements from the lips of Bishops or other teachers who never even ask their hearers to test their preached word by any word written. The New Testament writings are alive with personalities, and those personalities compose a Society.

It was a saying of Dean Hook that if you would enforce a truth you must reiterate, and this will be a sufficient excuse for emphasis we have laid upon the idea of the Church. Our claim, then, modest enough and not very remarkable, is to have exhibited the following facts:—

1. That in order to save the word our Lord deliberately formed a *Society*, separate and distinct from the rest of mankind, to whom it was given to know the mysteries of the kingdom of God.
2. That this *Society* was solemnly ordained by Him, invested with the gift of the Holy Spirit, with power to pronounce absolution for sin, and with a command to preach a definite message.
3. That the Society fulfilled this command, and that their converts recognised their authority, believing their message simply on their

authority, and remaining steadfastly in their fellowship, separation from which was called schism and regarded as sin.

4 That the process of writing came *afterwards* by degrees, and in most cases without either the appearance or pretension of system, and that the written message was a fragment of the preached message, which was a whole.

Those, then, who make much of the Bible are inconsistent unless they also make much of the Church. Of course, our Lord might have Himself written the New Testament and invested it with a self-consciousness and a power to speak for itself; but where is the evidence that He has done so, or that He intended others to do so?

Lord Grimthorpe says that the Ritualists evidently feel that the Bible is against them. They may be left to answer for themselves. But, in any case, the Bible is equally against Lord Grimthorpe, for where the Church takes the Bible at its word, as in the Visitation Office, it becomes an offence in his eyes. He referred to this office in his opening speech at the Protestant Churchmen's Alliance; but he was careful to omit words which, if any, carry with them the whole idea of a *visible Church with a divinely imparted authority*. Is it not simply true that our strong Protestant friends absolutely give that Visitation Service the cut? Let these words of absolution be plainly faced:

'Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of his great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.'

It is quite evident, then, that the Anglican Church claims for her ordained priests a share in the authority committed to the first Apostles. And those who shut both eyes when they come to that passage are not quite the men to lecture others on the duty of obedience to the Prayer-book. As for the remark that the Visitation Office follows up the absolution with a prayer showing that forgiveness is conditional depending on the sincerity of the sinner's repentance, what is that to the purpose? For in the Roman Church, though there may be some who do not know it, the only indispensable condition of pardon is an 'inward disposition, and not an outward act.' And the Sacraments 'convey no saving grace to the unworthy receiver. If, then, the principle and duty of fellowship, the fact of unity which means intercommunion, and the exercise and acknowledgement of authority, are realities of the first age, and if, as the *Guardian* reminds us, '*individualism* has been the ruin of the sects, as well as the cause of their endless multiplication' in the ages that have followed, those who yearn for reunion, seeking points of agreement rather than points of difference, and claiming their share and place in the Holy Church throughout all the world, are not open to the charge of conspiracy, nor of being inventors of a new theory. They are simply building upon an original fact.

Moreover, apart from this original fact, nothing, as it has been often observed, can attain to greatness in this world but in society, and our own age is alive with evidences of this truth. In the religious sphere the advanced party forms itself into the English Church Union, and the party of the Low Church into the 'Protestant Churchmen's Alliance.' Laborers who cry out for shorter hours ignore nationality, and strike, not as individuals, but as a body; and as a body they make themselves heard. And in the sphere of politics, Liberals and Conservatives drop their differences and unite to preserve the integrity of the Empire. It was this principle of *unity*, realised in a *visible society*, which gave to the Church its irresistible power in the early centuries, and the attempt to ignore it has been a fruitful source of weakness in our own.—K. in *Church Bells*.

## GIVING: SYSTEMATIC OFFERINGS AND LARGE INDIVIDUAL GIFTS.

BY MRS. M. H. SEYMOUR.

(Continued.)

And now, since our wise General Secretary has saved you from a "Hydra" by prescribing only two heads to my discourse, my second shall be my last, namely, "Giving: large individual gifts."

If the small gifts which are all that most of us can offer bring to us such happiness, how blessed ought those to be who out of their abundance are enabled to give noble sums into the Lord's treasure-house. That one may build a chapel, or endow a hospital, or a school, or a scholarship, or send a missionary as a substitute for personal work in the field, or use any of the thousand methods which suggest themselves to the-wise hearted, must indeed be cause for devoutest gratitude to God.

Yet again we must complain, "Why is this not oftener done?" When to those who have wrought first the Kingdom of God and His righteousness has been fulfilled the promise of the added "all things of this world," why are not more of these consecrated to the Master's service than the mere tithe, or a portion which will never be missed? If one be worth millions of money can any need of household or kindred demand them all? Yet what would one million not accomplish if given to the Board of Missions or its hand-maid, the Woman's Auxiliary?

It is true wisdom also to give during one's lifetime; then we can know that our gifts are used as we desire, and that there can be misunderstanding of our purpose, no unholy wrangling over our possessions as is so often the case when we leave others to dispense our wealth. Circumstances change, people change; there is no surety that our gifts will be other than a perplexity to those who come after us; and so, in our charities as in our other life duties, let us "work while it is called to-day."

Then how beautiful is the custom of marking the "white days of our lives," as some one has called them, by giving thank offerings, yet how seldom is this done! For any great mercy vouchsafed us, for deliverance from accident, from pestilence, from the pearls of the sea; for the gift of an added life to our household, or thanksgiving for one given back from the Borderland, what more fitting than some thank-offering in deed as well as in word, to the Giver? Then there is the beautiful ministering to our Lord in the custom of gifts in memory of those whom, in His wise ordering, He has called to Himself.

"When we behold

God walking through our household fold,  
 And choosing there one of His own dear sheep,  
 Whom we would keep,  
 How can our eyes forbear to weep?"

Yet through our tears let there come the shining of His face, so that to those around us there may follow the rainbow hues of tender ministry to others for the sake of those who are gone. Had these dear ones lived, there would have been some earthly portion theirs; why should not this, if no more, be given for their sake to the dear Lord?

One sweet child I could tell you of, whose parents, after her "falling asleep," thus consecrated her belongings. Her silver was made into a communion service which is used year after year upon the church's altar; her money was invested and the income is divided every Christmas Day among ten needy little ones nearest her age when she died; these come on Christmas Day to the parish church (the deed of gift is framed and hangs in the Sunday-school room) to receive the gift as from her.

Would that any who hear my words might

be quickened to like gracious giving. And since some may say they have little or nothing to give, so my pleading for large individual gifts has nothing to do with them. I must remind them that it is for us to sow, of our little or of our much, but that it is the Lord who giveth the increase. And when we learn to trust God entirely and to believe that in every detail of our daily life He cares for us, we shall find a way to give.

"Faith is the golden thread on which we string for offering

Our feeble deeds of poor self-sacrifice:  
Unworthy gifts! yet, in His grace the King  
Accounts them pearls of price."

This friend is systematic in all the business of life, and having a stated income is able to be so.

On this occasion she had mapped out her various expenditures for the quarter, and found she had five dollars unappropriated, and with this she concluded to treat herself to the beautifying an unsightly plot of ground beneath her window which somewhat offended her exquisite taste. She was about to give the order to her man-of-all-work when a letter was handed her from one of the prisoners in the jail in whom she had taken a great interest, and who seemed a really reformed man through her efforts, begging her to write a letter to his wife who was so sorely bested trying to support herself and her children during his imprisonment that she seemed to have lost all faith in God and to be almost desperate, and asking her to use her influence to change the poor woman's feelings.

My friend knew how vain would words be to comfort in such a case as this; could she not let some tangible proof of sympathy go with them? So, as she quaintly expressed it, "after a great struggle with herself to be a really cheerful giver," she relinquished her flower-bed and added the five dollars to the letter she at once wrote to the woman.

Then, that she might not be tempted to repent her gift, she went out to give orders to have the bare plot turfed over. She found her man talking to a florist who had extensive greenhouses in the neighborhood, and as she approached them this person said to her: "I see you have made no use yet of that plot of ground under your library-window. I wish you would let me have it this season to put my plants in. I have not room enough for them in my grounds, and if you can spare this, my men will set them out and take care of them, and you will be welcome to the flowers."

She joyfully acceded to the request, and before night her empty garden spot literally "rejoiced and blossomed as the rose," and full as it was of fragrant flowers, sweeter than all was the thought that even in this little thing "the Lord" had been "mindful" of her.

Being also a practical woman, knowing the literal worth of things, on counting over her new treasures she found they were just ten times the value her five dollars would have brought her ground for its adorning.

Not always, nor often, would our experience prove that of this good woman, that our reaping so soon should follow the sowing; sometimes there is no apparent blessing on our giving, but oh! we must give because we love to do it, because the Divine Ineffable Love which give us all and needs none of our poor gifts, save as they show our longing to express our love and gratitude to Him, will condescend to say of us as he said of our sister in the Gospel story, "she hath done what she could."

"Give! as the morning that flows out of Heaven!

Give! as the waves when the channel is riven:

Give! as the free air and sunshine is given:  
Lavishly, freely and joyfully give.

"Not the waste drops of the cup overflowing:  
Not the faint sparks of thy hearth ever glowing,

Not a pale bud from the June roses blowing.  
Give! as He gave thee, who gave thee to live!"

—The Churchman, N. Y.

### BANNS OF MARRIAGE.

The public notice of marriage to be contracted is traced back in France and England to the twelfth and thirteenth centuries. In England it is known as early as A. D. 1200 to have been given three times, as now. A canon to that effect was passed in the Synod of Westminster, under Hubert Fitzwalter, Archbishop of Canterbury (Johnson's Canons, ii. 91). In 1322, a constitution of Archbishop Walter Reynolds ordered the banns to be on three Sundays, or holy-days, distant from one another (*a se distantibus*); on which, William Lyndwood (Bishop of St. David's, 1444) notes, in his 'Provinciale,' that it seems one day at least between them; and adds that he thinks three fast-days running, as in Easter or Whitsun Week, will do; because to be distant is the same as to differ, or to be removed, and if three fast-days come running, they so differ that one of them is not another. But all room for this little bit of casuistry is removed by the 'Sarum Manual,' which provides, in so many words, that there must be one common day between the feast-days. Following the Sarum use, holy-days as well as Sundays were mentioned in all our reformed prayer-books, including the one of 1662, that now in use; and it is without the least authority that the rubric was altered by the printers, about 1809, as it now commonly stands. The time for banns, in the Sarum use, was during the Mass, and in agreement with this, all our books directed and direct that it is to be during the Communion Service, before the Offertory sentences; but the above mentioned printer's alteration has swept this too away, and substituted 'after the second lesson.' The history of this is that the Act of 26 George II. (commonly known as Lord Hardwicke's) provided this as the place for banns in the Evening Service, for which no previous provision had ever been made, and that it was construed to extend to the Morning Service also. But it has been held up by Lord Mansfield and by Baron Alderson (1856) that this is a wrong construction, and that the time for banns in the Morning Service is still regulated by the rubric, and is therefore before the offertory sentences. With regard to the former point, whether holy-days as well as Sundays are still available for banns, the case is different; for though it has never been raised or decided, and though it may seem at first sight to stand on the same footing, the Act 4 George IV. distinctly provides that banns shall be published on three Sundays, and that other rules of the rubric not hereby altered shall be duly observed. An Act of Parliament is generally held to supersede the rubric, and the decision of Lord Mansfield and Baron Alderson was not opposed to this principle, but simply declared that the Act, being capable of a construction in agreement with the rubric, was to receive such construction. The latter act, 6 and 7 Will. IV. which confirms 'all the rules prescribed by the rubric,' refers, not to the publication of banns, but to the actual solemnization of marriage. The object of this publication of banns, it can not be denied, is publicity; as the Sarum book has it, 'when the greater multitude of people shall be present.' In England the greater multitude are now present at Morning prayer, and when Lord Mansfield and Baron Alderson gave their decisions, this was almost invariably followed by the Communion Service, so that the greatest publicity was still attained; but it is not now attained by publishing banns at an early celebration, when (at least in the country) a dozen at most may be present.—From 'The Dictionary of Religion' for June.

### PAROCHIAL.

When a man says "my Church" he usually means the parish in which he has an interest, and not the Church to which he "belongs." The parish limits are his horizon. The blunder reacts on him and makes him more unworthy still of his high calling as "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." The words have no clear or true meaning to most men, and the grand fact of the Church of Christ is obscured. Membership in the Church becomes to such men a little thing, a thing of little ambitions, little hopes, little duties, little successes, little jealousies, and little failures.

Parochialism blinds us to the true Church idea, that we are sons of one Father, citizens of one Kingdom, and brothers one of another. It makes the Holy Catholic Church but a name among us. It puts the Father away, enthroned in impenetrable mists; it divides the Kingdom against itself and kills true loyalty and patriotism; it abolishes the Holy Spirit and makes the brotherhood of man a theory. It shows itself in littleness, in envy, hatred and malice and all uncharitableness. It prevents great movements because it stands in the way of united action. It destroys Christian fraternity and distorts Christian living. It is a contradiction in our lives to what we profess with our lips; and it gives great occasion for scoffing and unbelief. It is the internal sectarianism of the Church.

Away with it! The parish is but an accident, and the Diocese a convenience. Our citizenship is in Heaven, in that heavenly Kingdom which Jesus set up on earth, whose bounds neither the limits of earth nor the sweep of ages can compass. Men of the Church, awake! Lift up your eyes and look upon your inheritance. Glory in your citizenship in Christ's Kingdom, and that whole-hearted loyalty to the King and sound-minded patriotism for His Kingdom will make you true to the smaller duties of the diocese and the parish, unto which state of life it hath pleased God to call you.—St. Andrew's Cross.

### A MEMBER OF CHRIST.

You are "a member of Christ." Consider what that means. It expresses the condition of one who is spiritually as much a part of Christ's body, as physically your hand or your foot is part of your body. Its life depends upon its connection with the living body; separated from it, it is a dead thing. It is protected by it; all the body is engaged for the protection of every limb; all its wisdom and power are exercised to save even your little finger from harm. You spare no pains to protect it from injury, and to heal it if injured. Would you lose it? Would you let it be cut off? Never, if you could help it; never so long as it were possible to save it. All means and efforts would be exhausted first.

See in all this a picture of your privileges as a "member of Christ." You live in Him; without Him you can do nothing; you are kept safe by Him; all His power and His love are engaged for your salvation. However feeble and insignificant you may be in yourself, He will spare no pains to save you to the uttermost. Give you up? How can He give you up while your salvation is possible? Does He not love you with a love so lasting that it is an everlasting love? Does He not love you with a love so deep that when you were a sinner He died for you? You are His own, and where He puts you forth He goes before you. Who, then can harm you?

Are you trusting in this your Saviour, and yet afraid to confess Him, afraid to meet the world as His disciple? Think, then, of being

"a member of Christ." Consider how you love, cherish, protect, your own members, however feeble. And see the cheering picture of the way in which the Lord Jesus Christ loves, cherishes, protects you.

Only remember, that whilst you thus protect your members, you expect them to obey you. Your will is law immediately to them. You wish the hand to open, the foot to walk; the one opens, the other walks at once if sound in health.

And what you expect from your members Christ expects from His. And they give it Him as readily, if they too are spiritually sound and in health. He wishes, and it is done. —Canon Morse's Privileges of Christians. (S. P. C. K.)

## FAMILY DEPARTMENT.

### THE MORNING'S PRAYER.

"Send me good speed this day."

### THE EVENING'S TESTIMONY.

"I, being in the way, the Lord led me."—Gen. xxiv. 12-27.

Send me good speed this day!  
Thou Who beholding  
(Calm and content for me)  
All its unfolding,  
Whisperest, 'The day is Mine,  
I have prepared it;  
What it shall bring thee  
I have declared it;  
Thine all the daily need,  
Mine the providing;  
Mine the unchanging love,  
Thine the confiding;  
Mine Angel in the way,  
Heaven's bread to feed thee;  
Thus, until close of day,  
Shall thy God lead thee.'

'Send me good speed this day!'  
Rest in believing;  
Eyes lifted up to Thee,  
Reverent receiving;  
Shade for the sultry march  
Thy care supplying;  
Life for its life in Thee,  
Grace for its dying;  
Hero, 'mid decay and death,  
Heav'n-set affection;  
Might to live out on earth  
Christ's resurrection;  
Free heart and hands to-day  
For all who need me;  
Thus—I being in the way—  
Lord, do Thou lead me!

'Send me good speed this day!'  
Sacred revealings;  
Earnests of life to come,  
Tender instatlings;  
Calm 'mid the rush of life,  
Peace 'midst afflictions,  
Storm-voices tuned to breathe  
Low benedictions.  
E'en though to me denied  
Joy's effervescence,  
Stillness of joy in Thee  
Grant with Thy Presence!  
So dark and cloudy days,  
If thy smile speed me,  
Best shall show forth Thy praise:—  
Father, thus lead me!

Then, when the night is nigh,  
The rough march over,  
Lights in the Father's House  
Let me discover;  
Hope into visions fair  
Fond mem'ries wreathing;  
Voices of Paradise  
Hymn-welcomes breathing;  
And, sweet, and low, and clear,  
One 'Voice from heaven,'

Whispering 'Forever Mine!  
Ransomed!—Forgiven!  
His who through life's long day  
Loved, guarded, fed me,  
Unseen was in the way  
While the Lord led me.

—Irish Ecclesiastical Gazette.

## THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it Blooms," etc.

### CHAPTER IV.—(Continued)

'We are all ready to forget that, I'm sure,' answered Mrs. Thornton, cheerfully, 'now that you feel so sorry about it.'

'But it wasn't only to you,' confessed Elsie, with downcast face. 'I was so unkind to a poor boy.'

'When was that, my dear?'

'This afternoon; just after papa and I came back from looking for Floss. I was so miserable because we hadn't found her, and so angry because I felt sure one of those tramps that came round yestereay must have stolen her. And a boy came in at the gate with something to sell—a nice boy, too, quite respectable-looking—and I was cross to him, and—and drove him away!'

'I am very sorry for that, Elsie,' said her mother, gravely. 'We are not always able to buy of people who come to the door, but we should at least decline them kindly and courteously; speaking as we ourselves would like to be spoken to were we in their place.'

'I was in such a temper I didn't care what I said,' owned Elsie.

'What a sad thing it is that vexation which is in itself excusable should be so likely to make us unjust and unkind to people! I find it very hard to fight against sometimes myself, Elsie, so I cannot be surprised at you. But I think the fault would have been much easier to conquer if I had begun trying when I was a little girl like you.'

'I darsay I shall never see him again,' said Elsie, dolefully, 'so I can't tell him I'm sorry. And he was a nice boy, mamma; so clean, and had on a blue necktie. Perhaps he hadn't been able to sell anything all the way; and he might have been tired. Oh, I do wish I had not been so disagreeable! What can I do?'

'Toll God all that you have told me, my darling,' answered her mother, tenderly; 'and ask Him to forgive you, and to help you not to let your sorrow make you unkind any more. I would go away and tell Him now directly if I were you, Elsie, so as to get into the sunshine again as soon as you can.'

Without another word Elsie stole away; and while she was out of the room her mother was earnestly praying in her own heart that her tender-hearted, conscientious, hot-tempered little daughter might receive the beautiful grace of God's Holy Spirit which would make her both gentle and just.

When Elsie came back she had quite left off crying, and her haggardness was put out of sight. She went over and sat on the floor beside her little brother. 'That is a nice castle you have made, Jacky,' she said, in a quiet, sweet voice, with only the least bit of a shake in it. 'Shall I bring my china doll with the long hair, and play that she is a princess shut up in the tower, and you be a brave knight going to get her out?'

'And pretend I have to shoot you, eh?' responded Jacky, eagerly, 'cause you won't let her come.'

'Very well,' said Elsie. And when once she could let herself become interested in the game, she was surprised to find how quickly the time

passed, and how much better and happier she felt for it.

## CHAPTER V.

### IN THE WOOD.

Round a corner dashed Teddie, and up the steep embankment of the railway lines which lay between him and the woods that stood green and dusky against the blue sky beyond. Up and across the metals—but ah, Teddie, it was well your dear mother could not see you at that moment! for the smoke from an approaching train was already visible. It was wrong to run such a terrible risk, for a stumble would have meant almost certain death, but the boy was so excited as scarcely to know what he was doing. He was, however, mercifully permitted to cross the lines in safety, and was down the slope on the other side, over a ditch, and speeding through a meadow beyond by the time the engine rushed past the spot.

It was a long and heavy laden luggage train which thus interposed its apparently endless succession of trucks between Ted and his pursuers, given him an advantage over them which they were unable to regain; for when the way was once more clear, he, having plunged into a thicket, was nowhere to be seen.

Almost sinking from breathlessness and fatigue, he still stumbled on, through bracken and bramble, into the heart of the wood; till at last, too worn out to go a step further, he sank upon the short, soft grass that carpeted a tiny glade, and felt that at last he was safe from pursuit.

Almost as soon as he grew calm enough to think, it struck him that he had, perhaps, done a foolish thing to run away. It must certainly have served to strengthen people's suspicions of his guilt. An innocent boy, they might say, would certainly have boldly faced an inquiry into his character, confident that it would stand every possible test. Would not his father have said that, knowing himself free from all blame, he ought to have calmly met even a trial before a magistrate, trusting God to clear him from every imputation? But, oh, it was too dreadful—too dreadful! The marching through the streets with a constable's hand upon his collar, the gaying, bawling crowd of boys, the awful disgrace to his mother and sisters, the lonely cell at the station house, the fearful standing up in the criminal's dock at the police court—these and other details passed in vivid lines of horror before Teddie's excited imagination, his comparative ignorance of the whole subject only leaving a wider margin for the conjuring up of even more frightful possibilities than such an experience was likely to realise. With the sweat of terror bursting from every pore, he clutched the grass, feeling that he must stay in that wood till he died, for he should never show his face in the open country or the busy town again!

But by degrees the stillness of nature, like the calming hand of a mother, pressed softly upon the boy's fevered spirit. The happy twittering of the birds, the gentle rustling of the wind among the trees, the low gurgling of a hidden brook, all combined to inspire him with quietness and strength. By-and-by he found courage to sit up and look around him.

How lovely the place was! The soft grass on which he sat was decked with the shadows of leaves and spots of sunshine bobbing in and out in a merry, soundless dance; reaching deep into the wood in every direction were tempting alleys of cool, green gloom lit with dashes of radiant emerald; overhead the dreamily waving tree-tops framed an ethereal lake of tenderest blue, across which slowly sailed now and again a light wisp of snowy down, too delicate and pretty to be called a cloud. Everything spoke of love, and joy, and peace. For a few seconds Teddie actually forgot his trouble, but it was soon borne back upon him with renewed force. 'Oh, dear Lord God, who makes all the things seem so happy,' he cried aloud, looking up earnestly into the far-away blue, as his heart

rushed out for help to the only reliable refuge for the tempest tossed, whatever I am, and do something for me! Thou knowest I didn't take the purse, and didn't want to keep it if I could find out whose it was. Please, for Jesus Christ's sake, don't let me be punished—it would break my mother's heart!

Then he remembered that his mother would be expecting him home, and would be dreadfully anxious if he stayed out late. He had no idea what time it was, but fancied from the deepening gold of the sunshine that it must be quite five o'clock. Worse still, he possessed not the glimmering of a notion which way to go, for the Tyrrels had not been living long at Sanderley, and he had not hitherto ventured beyond the outskirts of the wood. The new fear seized him that he was lost!

While he hesitated, trying to determine the points of the compass, and the direction in which his home must lie, he heard, some distance off, a sharp piteous whine as of an animal in pain. Again it came, and yet again, becoming prolonged into a howl of anguish.

Teddie, like all other manly boys, was very tender hearted, and though he was just now in such trouble himself, he could not bear the thought of going away and leaving any poor dumb creature alone in its misery. 'I believe its some unlucky dog caught in one of those hateful vermin traps!' he said to himself. 'Anyhow, I must find out before I go any further.'

Crashing, with many a tear and scratch, through the brambly underwood, Ted made straight for the spot whence the cries seemed to proceed; though owing to numerous obstacles it was a considerable time before he reached it. When he did so, however, he discovered that his guess had been correct. A pretty brown and black spaniel—one of the now well-nigh extinct 'King Charles' breed—had been caught by the leg in a cruel steel-trap, and was whining dolefully with fright and pain.

'Poor little doggie—poor little chap!' said Ted, sympathisingly, as he extricated the unhappy captive. 'I'd like to give the people who set such things about a taste of it themselves, that I would!'

He lifted the trembling creature in his arms and caressed its long, silky ears with gentle hand, being rewarded by the grateful wipe of a warm smooth tongue over his down-bent face. The brook ran close by, and carrying the spaniel thither, he carefully bathed its wounded paw, then binding it up with his handkerchief; and, oh, how lovingly the mild brown eyes looked up, and how the little tail wagged with gratitude! Somehow, Ted did not know how or why, he seemed to feel much surer that God would send him relief, after he had befriended the dog, than he had before. And sorely he needed such inspiring confidence! For the loneliness of his position was growing oppressive, he was very hungry and the prospect of having to pass the night in the wood became

every moment more imminent—for he wandered on and on without coming to any decided path, and whichever way he turned the trees wove their mazy network around him; while, worse than all, the thought of his mother's anxiety well-nigh drove him to distraction.

[To be continued.]

GOD'S JUSTICE.

There are those who delight to dwell on the truth that God is love. It is most true, most blessed. But some, as they repeat the words, would forget all other truths; they would gaze only on the sunlit landscape, and forget or deny the possibility of the raging storm or driving rain. They would act as though God was too weak or too blind to mark and know the distinction of right and wrong, of sincerity and pretence. A poor kind of God indeed! But how solemn are the warnings that come from the preaching of Christ True, God is love—so loving that out of the bosom of his love he spared his only begotten Son to live and die for man. But God is also just—so just that only as the consequence of the obedience unto death of his Son can the smallest sin be remitted. Had it been possible for sin to have been cancelled on easier terms, think you a God of love would have endured the humiliation and death of his only begotten Son? If at such a price the sinner's ransom was paid, what shall be the hope of those who despise or neglect the great salvation which Jesus has wrought? Or who again can read with any attention the words of Jesus and fail to notice that while to the weak, the erring, the penitent, he was most tender and most gracious, no words were too withering or too stern for him to address to the proud, the false, the hypocrite?—*Churchman.*

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**MISSION FIELD.**

**THE CHINESE AND CHRISTIANITY IN HAWAII.**

BY THE REV. H. H. GOWEN,

[Continued]

The answer is with ourselves, only it may seem strange that while the Chinese immigration (without reckoning the influx of Japanese) has been a factor in the history of these islands for the last twenty years, no further monetary provision has been made by the Church than was made for the carrying on of the work among the native Hawaiians.

(ii) Thus China in its dispersion is influencing the world. Influence must be met by influence, action by counteraction, and the only way to meet this encroachment of heathenism is to advance upon heathenism with the Gospel of Christ. For God with trial gives grace sufficient to meet the trial, and the same circumstances which are designed to promote the extension of Chinese influence seem designed in His providence, to supply the means of influencing China for Him.

Here the Chinese immigrants have all the conditions which may make the Gospel accepted by them. It is to be feared that in Australia and America the struggle for existence is too severe to give them a pause in life to realise their thirst of soul. In some countries, alas! the treatment they have received at the hands of mobs has been such as to make them receive the Gospel as Browning's Jews in 'Holy Cross Day.' Here, at least, they have hitherto received the meed of humanity, and the conditions of life in these beautiful isles have never been sufficiently hard altogether to materialise and brutalize them.

The Church of Christ has, I firmly believe, an opportunity here which only our own faithlessness can make of no avail. In olden times this was the solution of the problem which the tottering of civilisation and the advance of barbarism presented to men's minds. It was, 'Church of Christ, invade the invaders; with the leaven of the Gospel of Christ makes the threatened danger a principle of rejuvenation!'

The British Church made little effort to convert the Saxons, therefore her candlestick was removed out of its place. Alfred, the Saxon, not only conquered the Dane but converted him, and the Anglo Saxon lives to be the heir of the future.

When Gregory longed to transform his 'Angli' into 'Angeli,' his citizens of wrath into the heirs of heaven, he could never have dreamed of the results with which his mission would be fraught. Who can say but that the plantation labourers who now are members of a Celestial Empire, so called in the language of flattery or boastfulness, may not by the efforts of the Christian English be made very inheritors of the celestial city, which is not only changeless, but incorruptible? May God help us to stamp with the image of Christ the race which has before it so undoubtedly a future of enormous magnitude!

So much with regard to the posi-

tion; now I would like to add a few words with regard to prospects, before giving a short sketch of the efforts at present being made by the Church here to discharge its duty to the Chinese.

It is a very commonly expressed opinion that the Chinaman is impervious to the influence of Christianity, and that he is lacking conspicuously in the religious faculty.

My own experience leads me to a directly opposite conclusion. I admit that the conversion of the Chinese is, and must be, exceptionally slow, yet the slowness is full of proof to me that the Chinaman accepts Christianity not merely as a profession but as a life. He will not profess what he is not determined to live, and I would rather have ten such than a thousand professors, accepting Christianity on impulse, or as the result of emotion, without any real conviction to give stability to the future. The history of Christianity shows, I believe, that conversions of individual men and women have been in the long run more reliable and more productive than the conversions of large bodies of men or of nations simultaneously, and I fancy that the few Chinese in Honolulu now Christians will do infinitely more for the future of Christianity than the Hawaiians who gave in so readily to the new Evangel.

Again, it must be remembered that there are great difficulties arising in great part from the very best points in the Chinese character, the love of parents and obedience to law. Even a dead creed when it is plucked up brings with it living fibres of the heart, and few know what a fiery trial the love of heathen father or mother has proved to many a man longing for baptism, or how often it has prompted the fatal 'by and by' which we hear so commonly. The tyranny of secret societies, too, is responsible in a large measure for the meshes in which a heathen finds himself entangled.

But when all these difficulties have been considered we find that the 'prishna,' or thirst of the soul, is as inherent in the soul of the Chinaman as in that of the Saxon or the Latin. It was indeed in the Celestial Empire, as in India, that the populace, the 'weary and heavy laden' of the crowded East, felt the thirst so keenly that they accepted the Buddha's solution, the eternal quiescence of the 'glad city of peace'—'Nirvana.' The longing for Nirvana is the fruit of 'prishna.'

(To be Continued.)

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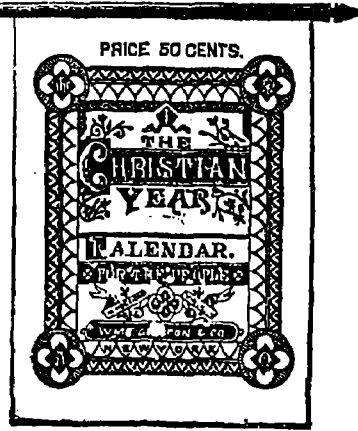
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The hopes of the future lie in the children of to-day, and no one will deny that those hopes have a better chance of realisation if the boys and girls of to-day learn the virtue of temperance in all things, and especially in the use of alcohol. Last week two conferences were held under the auspices of the Church of England Temperance Society, both of which had for their end the inculcation of this virtue. At one of them—held at the Church House, Westminster—the Bishop of London expressed himself in favor of encouraging the formation of Bands of Hope among children; at the other—held at Stion College—the Duke of Westminster referred as a general impression, rather than as an ascertained fact, to the spread of intemperance, among women, and condemned the trading in drink by grocers. The C.E.T.S. in resolving to devote itself in future more particularly to this work is well advised. It is a form of activity from which nothing but good results can accrue.—Church Bells.

Philadelphia Press (Rep.), July 2.—Statistics exhibit an increasing consumption of intoxicating liquors in the French capital, with a corresponding multiplication of the resultant evils. Within the last thirty years, the consumption has been trebled, and in the past decade doubled. As the result of this enormous amount of liquor consumed, crime, disease, insanity and suicide have alarmingly increased. This is a sad picture. Paris has enough of demoralising agencies without this demon of intemperance working her physical, mental and moral destruction.

Fall Mall Gazette, London, June 25.—The Temperance Party has good reason to feel proud this morning. They have killed the principle of Compensation. They have defeated Mr. Ritchie and Mr. Goschen. Twice, therefore, has the Temperance Party triumphed over even the strongest governments, and the most powerful interests. It is a great victory; full of encouragement not for the Temperance advocates only, but for all causes which have moral convictions behind them.

The Vice (Prohib.) July 3.—About once in every six months the daily Press make the discovery,

always new and startling, that the Prohibitionists have confessed that Prohibition in main is very loosely enforced. Of course it is; the columns of The Voice have time and again furnished ample evidence of that fact. But so is the law against bribery very loosely enforced, if we are to believe The Times, in Congressman Reed's district in Maine. Why does not The Post observe, therefore, that "there is no room for further argument of the question," and declare that the law prohibiting bribery is a failure and must be repealed? Why does it require from the law prohibiting the sale of liquor what is not required from any other law on the statute books—namely, that the law enforce itself. The very fact that with the law enforcement in Maine, the law has succeeded as it has in checking drinking so that there is not, according to Neal Dow, one-twentieth as much liquor drunk as before the law was passed, is the best kind of a vindication of the law. What would it not do, if it had behind it a party determined on its enforcement?

American Hebrew, N. Y., July 3.—Strictly speaking I am satisfied that, except a passage or two in the Proverbs of Solomon, which are not necessarily the product of Hebrew thought—since proverbs migrate from nation to nation—no temperance lesson in the usual sense of the term can be drawn from the Old Testament.

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