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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.

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## SPECIAL NOTICE.

We hope to be able to furnish our readers, in the GUARDIAN of the 23rd and if need be the 30th of September, with a pretty full and accurate report of the proceedings of Provincial Synod, which meets in Montreal on the 16th of September next. If practicable, these numbers will also contain portraits of the several Bishops forming the Upper House, and of the Prolocutor of the Lower House.

There will doubtless be many besides our regular subscribers who will desire to have this record of the proceedings referred to, and we therefore propose to print double the usual number of these two issues. As this will involve very considerable extra expense, we would be obliged if those desiring extra copies would send forward their orders without delay. Extra numbers will be supplied at 5 cents each.

## ECCLESIASTICAL NOTES.

**BISHOP MAGEE ON LEADERS OF MEN.**—The Bishop of Peterborough, preaching on Sunday night at Westminster Abbey from Isaiah, xxi. 11, 12. ('Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night'), said that: The people were crying out for more knowledge, and woe to those raised above the level of the multitude—be they poets, orators, preachers, writers, or statesmen,—who, standing above the multitude striving, sorrowing, and suffering, refuse to tell them what their wider view of the horizon reveals to them as calculated to enlighten the nation's conscience, and calm the nation's fear. If men lose faith in their teachers, if leaders and kings of men mislead, the people are not only deceived but demoralised, and drifting by sandbank and rock, drown in the madness of intoxication the panic terror of the hour. A very solemn and serious responsibility rested upon teachers, and those who gave false views of human life, invariably gave one side of the reply to the query, Watchman, what of the night? There was a school of philosophy, and therefore of prophecy, composed of *dreamers* and *enthusiasts* who always had ready schemes for the wholesale and immediate regeneration of society. Their panacea had some measure of truth in it, and might lead to a partial improvement and a purer life, with greater enjoyment, comfort, and happiness, but some wholly unforeseen element arose, and the onward march of humanity was arrested. If the optimist was no true prophet, neither was the pessimist, who had no hope for humanity, and regarded civilisation as a fraud and society a mistake. After Nihilism came Realism, the realist calling on men to worship sensuality, vice, and shame, clothed in the realism of nastiness. These night-birds screeched in our ears words of death and doom, and in place of the sunlight of religious hope offered us the phosphorescence of corruption, the artificial light obtained by the burning embers of shattered altars, thrones,

and homes. Was that gospel of despair true? A thousand times no, was the reply not only of every honest man in London striving to lead a pure and brave life, and of every tender-hearted woman, but of the outcast in our streets in whom lingers a memory of prayer and a faint rebuking of conscience.

**CONVERTING PREACHERS.**—At a recent conference on Home Missions, Canon Furse (vicar of St. John's Westminster) had the task of showing that preaching, or the power of the pulpit, is by every prerogative the means of conversion. Meaning by the word "Conversion"—which is only mistaken by those who are unable to grasp "the proportion of the inith"—the power of convicting the soul of sin, of convincing a man that a state of sin was a state of condemnation, that without the shedding of blood is no remission, and that "the blood of Jesus Christ cleanseth us from all sin;" meaning this much (in which High Churchmen and Evangelical are at one) though he claimed that this did not exhaust its Scriptural signification, Canon Furse claimed as "the characteristic virtue of preaching" its power of thus winning souls to Christ. The elements of this virtue were *the power of the man and the power of the Word or doctrine*. First the *personal influence of the man* is intended by God to be a force in the work of conversion. His presence, courage, directness of stroke, voice enthusiasm, hopefulness, high spirits, everything in short of personal character which transpired through his look and speech, constituted power; and just became so much depended on the man (as he was seen and heard by the unconverted) for this reason there were other fine qualities which did not help a man to become a converting preacher. In fact he knew men "too clever by half" to be converting preachers, and this is an observation which in not only true but just. The qualities wanted in a converting preacher are *intensity, incisiveness, unction, directness of aim, and manliness*. Figures of converting preachers which occurred to him were Isaiah, (clad in his sable robe, pacing to and fro along the approaches to the temple and driving his spear home into the heart of the formalists till it drew blood). The first chapter of Isaiah is a splendid converting sermon. Then there was Jeremiah, clothed in his rough garments; Elijah, Malachi, piercing the squares of unconverted priests with his glittering sabre; above all, there was St. John the Baptist. Such preachers again as Seyneri, John Wesley, Ravnigan, and Dr. Pusey. Mr. Keble, so revered by all English Churchmen, was eminently not a converting preacher—wholly an edifying preacher—but Dr. Pusey was great also in the power of conversion.

**THE REVELATION OF GOD.**—The Bishop of Manchester (Dr. Moorhouse) preached an able sermon a few weeks ago, on Judges vi. 31. After alluding to the gods worshipped by our Pagan forefathers, he remarked that what he wanted was the real God, Who made the earth, the God Who by His providence so ordered things that we could live in this beautiful world of His. Tell him who that God was, and he would worship Him alone. If it were asked

how we could obtain certainty on that question, his reply was—We were bound to get it; we must know what are our relations to the great Power lying behind the phenomena of nature. If we had not that knowledge we could only live maimed and imperfect lives. But how could certainty be obtained on that subject? There were two things in particular that every man could know and test for himself. Any man watching carefully the life around him and studying the pages of history, could see for himself that there is a Power around us—not a human power—which helps the righteous and hinders the wicked. He did not mean to say that was so in every particular case, for there were many complications which confused the issue; but observation on a large scale would show that that was true. If that fact were clearly apprehended, then the result would be a truer and more useful life. In the second place, he wished to say that the Lord Jesus Christ had revealed to us the love of our Heavenly Father. If God wished to reveal His love and righteousness it was obvious that He must do so through man, for what would be the use of a mere ideal representation of those qualities? People might say what they liked about the nature of Jesus Christ, but one thing was clear to him, and that was that *Christ was a perfect man*—perfect in truth, righteousness, purity, gentleness, tenderness, and self-sacrifice. A higher being than Jesus Christ he could not conceive. Jesus Christ was the solo member of the human race that was perfect and avowed Himself so. What did that imply? Was the question not answered in these words, "He that hath seen Me hath seen the Father?"

**THE WEST HONORS THE EAST.**—At the late Convocation of Cambridge University, many honorary degrees were conferred upon men eminent in the Colonies and other foreign parts, and among them upon the Archimandrite Hieronymus Myriantheus. In introducing this distinguished visitor for the honorary degree of LL.D., which had been granted at a previous Congregation, but which could not be conferred owing to a serious accident which had befallen the Archimandrite, the orator observed that during his recent tour in Greece he had visited the site of the Isthmian games, and had gathered a memento of his visit, a *corona cito peritura*, from the pines that still grow by the ancient stadium. To-day the University offered by his hands a less perishable wreath to a Greek Archimandrite, whose very name of Myriantheus was suggestive of the garland. Born in the island of Cyprus, the Archimandrite had been Professor of Theology, Principal of the Theological College, and a member of the Patriarchal Synod at Jerusalem; while recently he had been twice offered a bishopric, but had preferred to remain for the last twelve years the chief pastor of the Greek community in London to becoming either a Bishop in Cyprus or an Archbishop in Corfu. By the due recognition of men like him, Churches that in some degree differed from one another were drawn into a closer sympathy; for, while there might be many folds, there was but "one flock and one Shepherd"—the Shepherd from whom the faithful would receive "a crown of glory that fadeth not away."

THE REV. ARTHUR W. LITTLE WRITES TO THE *Church Times*:—In your issue of May 21 you say: "We heartily wish the total invalidity of Cummins's Orders could be established, but the evidence as yet accessible does not disprove them." Permit me to call your attention to a fact not generally known, but which, it seems to me, invalidates the Cummins's Orders. Admitting that Dr. Cummins, as a deposed heretical Bishop, was capable of conferring Orders—even in spite of his lack of attention—it should be remembered that the only men on whom he laid his hands with the word of episcopal consecration, were priests already canonically deposed. The learned canonist, the Right Rev. John Williams, D.D.; LL. D., Bishop of Connecticut, maintains that it is a principal of Church law, laid down in ancient canons, that while a deposed Bishop can give Orders, a deposed priest (or deacon) cannot receive Orders. He is "*non capax ordinum*."

ST. ANDREW'S WATERSIDE MISSION.—The anniversary services of this mission were held on Monday, July 5. There was a celebration of Holy Communion in Heney the Seventh's chapel, Westminster Abbey, by kind permission of the Dean, when Canon Furse gave an address. The annual meeting was held in the afternoon in the National Society's large room, the Bishop of Gibraltar in the chair. The report stated that all the large dock parishes, with Tilbury and Gravesend in the port of London, received grants, through the incumbents, last year amounting to over £1,000. Grants had also been made to Brixham, Grimshy, Sharpness, Devonport, and Hastings. Grants to many foreign parts had been made, including Port Said, Genoa, Syra, Corfu, Constantinople, Sulina and Galatz, Odessa, Dieppe, Belise, Pernambuco, Newfoundland, Labrador, Japan, Hong Kong, Bombay, Rangoon, Aden, &c., to supplement local efforts for work amongst sailors in those ports. More funds were needed to keep up and further extend this important work amongst our sailors, emigrants, and fishermen, which this mission has carried on for twenty-two years.

CANON LIDDON ON THE SCOTCH CHURCH.—In another letter written by Dr. Liddon respecting his election to the Bishopric of Edinburgh, he says in closing: "It would be a matter of real distress to me, if it should be supposed in any quarter that I have been indifferent to the remarkable and generous confidence of the clergy and laity of the Diocese of Edinburgh. No honor or blessing that has ever been vouchsafed to me in the whole course of my life has at all approached this election, considered as an expression of trust and good will on the part of my brother churchmen. They may have thought, and they would have been right in thinking, that the Church in Scotland has some attractions for me which are all her own. She has no part in the embarrassments which the unhappy legislation of 1833-34, aggravated by that of 1874 has entailed on us in England; she has theological and devotional traditions which we well might envy; and she has her action and her future—so far as it is right and reverent to say this of any Church on earth—in her own hands. It is, you will believe, from no insensibility to those blessings that I felt it right to decline the See of Edinburgh; but you would do me a great kindness if you would say as much to others who do not know me.

DEATH OF PREBENDARY DANIEL WILSON.—We deeply regret to announce the death of the Rev. Prebendary Daniel Wilson, Vicar of Islington, which took place on Wednesday morning, July 14, at the Vicarage, Barnsbury Park. He had preached in the parish church the Sunday morning previous; but was taken ill on Tuesday, and the end came on the fol-

lowing day, at the ripe age of eighty-one.—*Record*.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

### DIocese OF NOVA SCOTIA.

SPRING HILL.—At a meeting of the congregation of All Saints' Church, last week, the Rev. W. C. Wilson was formally and unanimously elected Rector of the parish. The reverend gentleman, who has been working with us for the past three weeks, at once took the chair, and proceeded to recommend that the present liabilities of the parish be fairly met and special efforts be made to pay off, or reduce, the very heavy debt which is hanging over the church. In the few weeks he had been here he had examined the accounts, and was surprised to find that debts to the amount of \$1,500 existed; \$800 were costing 8 per cent. interest, and another \$600 6 per cent. If only for the sake of saving the interest, an effort should at once be made to pay off some of the capital. The Rector then proposed a reduction in the running expenses of the church, increase of present contributions, the adoption at once of the envelope system, the ladies to work up for a bazaar, and the young ladies of the congregation to start a mite society. One other suggestion from the Rector is likely to prove profitable, viz., that the Sunday evening collections be exclusively taken for the debt, and the congregation be asked to always make a silver offering on Sunday evenings.

The Vestry then determined to meet and prepare a perfect statement of present liabilities, and embody in the proposals for the estimates the welcome suggestions of the Rector, whose evident experience in wiping out church debts will be of great service here.

There are signs of life around the church grounds. The church is being beautifully painted, and the cross which surmounts the spire has been handsomely gilded, thanks to the kind contribution of Dr. Byers and some others. Improvements in the way of painting and papering the Rectory have been made. Nor has the special work been forgotten. A card containing a list of increased number of services, and urgent appeals to prepare for the judgment to come, has been scattered broadcast over the parish. Altogether, with God's blessing, we look forward to a successful future under the present enthusiastic management.

HALIFAX.—Church of England Institute Excursion.—About two hundred excursionists availed themselves of the cheap excursion rates to Londonderry offered by the Institute management. The great distance from town and tediousness of the railway journey probably hindered many from joining the band. The good people of Londonderry had prepared a bountiful repast for four hundred people, but less than half that number were present, and although this was disappointing to the friends there—who were to have devoted the proceeds of dinner tickets, etc., to the funds of the Londonderry church—the reception they tendered the visitors was a right royal one. Dinner and tea were provided in the rink, and in a field adjoining sundry games were indulged in, the village putting on a holiday attire, the interest of which was greatly enhanced by the Acadia Mines brass band. During the day the visitors inspected the rolling mills and blasting furnaces, and expressed themselves delighted with the operations at the works, which were intelligently explained to them by C. C. Freston. Several driving parties were organized, and various points of interest visited, including a

drive to West Mines, the Amherst bridge, etc. At the latter place "the flume" and waterfall attracted much attention. Shortly after dinner the Rev. J. R. S. Parkinson, the popular Rector, met a few of the visitors in the church—a pretty and well built structure—and gave a short address on church architecture, and the history of the parish of Londonderry. The party thoroughly enjoyed the day's outing.

FALMOUTH.—Hantsport.—The Incumbent of this parish begs to tender his grateful thanks to those persons who subscribed to the donation presented to him in Hantsport on Sunday last.

TANGIER.—Whilst the religious life of this parish was quite active from Confirmation services on the 18th and 19th ult., it received an additional stirring by a visit in the same week from the Rev. F. R. Murray, Rector of the Cathedral Church, Halifax. The newly confirmed, the communicants, and those desirous of Communion, were called by the Rector, Rev. E. H. Ball, to communicant class at the Tangier church on Friday evening, the 23rd ult. After prayers from Bishop How's little manual, the reading of a portion of St. John vi., and the singing of a hymn, the large attendance was most earnestly addressed by Mr. Murray, and exhorted to partake of Christ in penitence, faith, love, and reverence in this Holy Sacrament. Emphasis was laid on the fact that as we have within us death through the first Adam from the fruit of the tree of knowledge of good and evil, so in the Blessed Sacrament we partake of life from Christ, the fruit of the tree of life, His Cross.

Classes were also held at Spry Harbor school-house on Saturday afternoon, and St. James' Church, Spry Bay, in the evening.

At the Sunday morning celebration at Tangier at half-past seven, there were forty communicants, and upwards of fifty at Spry Bay after Matins.

Mr. Murray's sermons at Spry Bay, Gerard's Island and Tangier (the churches and school-house being filled in each case) were so warm-hearted and plain that they have given him a hold on the people's hearts, which we hope will lead him to come amongst us again.

### DIocese OF FREDERICTON.

FREDERICTON.—The Board of Home Missions met on the evening of the 20th ult. Little was done beyond discussing the various cases referred to it by the General Committee. The Secretary was, however, directed to issue a circular to the Rectors and Churchwardens of the assisted parishes, to call their attention to the fact that, under the new rule of the Society, no grant will for the future be paid to any Mission where the Church buildings are not insured to half their value.—*The Chronicle*.

AMALGAMATION OF THE SYNOD AND THE D. C.S.—The *Chronicle* says:—The Committees appointed by the Synod and Church Society to take into consideration the advisability of amalgamating those two bodies met at Trinity Church school-house, St. John, on Tuesday afternoon, July 20th. After considerable discussion, a sub-committee was appointed to obtain information from other dioceses in the Dominion as to how far the amalgamation of similar bodies had been found to be successful.

COMMITTEE TO INTEREST SUNDAY-SCHOOLS IN THE WORK OF HOME MISSIONS.—The Committee met on the 21st July, at the residence of the Rev. G. O. Troop, and after organizing, by electing Rev. Mr. Troop as Chairman, and Mr. Hurd Peters as Secretary, adopted the following resolutions:—

That the sum of the Sunday-School offerings be devoted to the support of a Travelling Missionary, on the understanding that he organizes

new work, especially in establishing new schools in places where none such exist, and, so far as practicable, visiting and interesting schools already in existence.

That a sub-Committee be appointed to arrange with the Home Mission Board as to the best method of carrying out the foregoing resolution with as little delay as possible.

The Chairman and Secretary, with Mr. H. W. Frith, were then appointed such Committee.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—The week before last the Rev. O. C. Smythe in announcing the anniversary services to mark the falling asleep of Rev. G. W. Hodgson said:—

"In connection with the Rev. George Wright Hodgson, I wish to remark on what struck me as very strange when I came to this place. It was that there was no monument, or memorial of any sort, for a man who was so universally esteemed. If such men are to live and die in a place without any memorial, how do we expect to create and foster in our sons a noble and lofty spirit. This man was born and bred among you, and worked and died here; and so he may have appeared to you no more than an ordinary man. But if there be any truth in what I have heard of him here and in Halifax, and from the men of his college, he was not a common man. In boyhood, at college, and in his cure, he was saintly.

"He died and the world made no sign; there has been no recognition of his surpassing virtue. Only he left a splendid bequest to the church he loved, and a magnificent endowment to his *alma mater* for the good of the Church generally. And now, at last, the whole Church in the province (Diocese) has determined to honor his memory, and glorify God in him; and so the whole province will rear a monument to him in the Diocesan Cathedral.

"But it is where a good man is born that people are proud of his memory and encourage their sons by a monument to him—and George Wright Hodgson was born here. It is where a man has accomplished the great work of his life that those who have profited by that life erect a monument—and here the Reverend George Wright Hodgson wore away his vital energy; therefore here there must be an enduring monument to him. In Charlottetown, where he first drew the breath of life, where he worked the work of God, and where he fell asleep in Jesus—here must arise a monument to him—a monument in keeping with the work of his life.

"And whilst the Diocese, which is proud of him will do its duty by perpetuating his name in the cathedral, where are many who know him in the diocese, and in Halifax itself, who will give largely, they say, to the erection of a memorial to him *here*, in his own church; and there are many in England who will gladly give to such a memorial, and who have already offered gifts for such a purpose.

"Therefore I propose that we who have just accomplished one great work should, on the anniversary of his death, commence another. The offerings at the celebration on Tuesday will form the nucleus of the Hodgson Memorial Fund. No member of this church will be asked to give to this object; all gifts will be spontaneous. It is not supposed the fund will be completed on Tuesday, for we propose to build a tower for the bell, in a style corresponding to the architecture of the church, which will be as great an ornament to the material fabric as he whom it commemorates was to the spiritual body. But we hope that persons who can do so will give largely, so that we may start the Fund with a respectable amount.

DIOCESE OF MONTREAL.

PERSONAL.—The Rev. J. Constantine, M.A., incumbent of Stanbridge East, is taking a well

earned holiday at the residence of his son in Winnipeg. He is accompanied by his daughter. During his absence the services at Stanbridge are being conducted by the Revs. Rural Dean Nye, Canon Davidson, John Ker and E. H. Kraus, of New York.

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

- August 8, Sunday.—Aylmer, Rev. T. E. Cunningham, M.A.
- " —Eardley, Rev. W. Windsor.
- " 10, Tuesday.—Onslow, Rev. W. Windsor
- " 11, Wednesday.—Bristol, Rev. J. Bourne
- " 13, Friday.—Clarendon, Rev. W. H. Naylor.
- " 14, Saturday.—Portage du Fort, Rev. E. McManus.
- August 16, Monday.—Fort Coloungé.
- " 18, Wednesday.—Thorne and Leslie, Rev. A. J. Greer, M.A.
- " 21, Saturday.—Alleyne and Aylwin, Rev. W. P. Chambers, M.A.
- " 24, Tuesday.—River Desert, Rev. H. Plaisted, M.A.
- " 27, Friday.—North Wakefield, Churchwardens.
- " 29, Sunday.—Chelsea, Rev. G. Johnson. —Hull, Rev. F. R. Smith.

Communications addressed as follows:—  
 From August 8th to August 11th—Care of Rev. A. B. Given, Quio.  
 From August 12th to August 17th—Care of Rev. W. H. Naylor, Shawville.  
 From August 18th to August 26th—Care of Rev. W. P. Chambers, Aylwin.  
 From August 27th to August 28th—Care of Rev. G. Johnson, Chelsea.

DIOCESE OF ONTARIO.

We deeply regret to learn of the death of Mrs. Lewis, wife of the Lord Bishop of Ontario. The deceased lady, who had been ill for some time, was the daughter of the Hon. Henry Sherwood, who was at one time a prominent member of the administration of Upper Canada. Mrs. Lewis was universally respected for her many excellent qualities and virtues. The Bishop and his family will have the sincere sympathy of the whole Church.

(Our regular correspondence from this Diocese has not reached us at the time of going to press).

DIOCESE OF TORONTO.

PERSONAL.—The Rev. C. H. Marsh, Incumbent of Rosemont, has accepted the position of Curate at Orillia, and has entered on his duties.

The Rev. W. Clark, Professor at Trinity College, Toronto, is taking Dr. Rainsford's duties this month at St. George's Church, New York.

The Rev. T. B. Angell, of Wilkesbarre, Pennsylvania, formerly Curate of Peterboro', took duty at St. Peter's Church, Cobourg, on Sunday last.

The Rev. C. E. Whitcombe, Curate of St. Luke's, Toronto, has just returned from his vacation.

The Rev. F. E. Farncombe, assisting his brother at Lakefield, is now enjoying a rest at Newcastle, Ont.

WHITBY.—*All Saints*.—The Band of Hope in connection with this church held a very successful entertainment recently. The programme consisted of songs, readings and recitations, and was exceedingly well rendered by the children. The Society held its annual picnic at Corbett's Point, over one hundred persons

being present. Games were provided for the children, and an exceedingly pleasant afternoon was spent.

ORILLIA.—*St. James' Church*.—It has been ordered that unfermented wine shall be used here at Holy Communion. The edict of the clergy and churchwardens reads as follows:—

"The Holy Communion will be administered in Saint James' Church twice in the month instead of once as heretofore. On the first Sunday the cup will contain fermented wine; on the third Sunday the unfermented wine of the vine will be used. Easter Sunday, Whit-Sunday and Christmas Day being special festivals, fermented wine will always be used at whatever time in the month they may occur."

Is there no authority or discipline in the Church, one may well ask, when such conduct is permitted, and the Sacrament so vitiated?

WIDOWS' AND ORPHANS' FUND.—We believe the condition of this fund requires to be better understood throughout the Diocese, and we therefore put the following particulars before the laity, and ask their attention to the facts as stated:—

There are now 22 widows and three orphans receiving annuities, the amount paid to each widow being in no case over \$200. Some years ago even this meagre sum was not paid the widows, through a deficiency in the assessments on parishes, and this has never been fully made up. Last year 30 per cent. of the amounts due these widows was sent them, but still, as we have said, a large sum is yet due them. The expenditure last year was \$5,153.69. The fund has only a very limited capital, and is dependent almost entirely on the amounts assessed on the various parishes, and on the sums paid in by the clergy themselves annually.

An effort was made last year to get the parishes still in arrears to this fund to make up their indebtedness, and although the arrears from 1878 to 1886 amounted to \$6,318, only \$285.26 was received from the whole Diocese! The balance still due by the parishes to this fund amounts to \$6,265.67, and we will draw attention to a few of the wealthy and populous places which still practically repudiate the claims of this fund, and are preventing the carrying out of a solemn and bounden duty to the widows of men who have grown grey in the service of the Church, and who are now at rest. We trust the publication of this statement will rouse the laity in the several parishes mentioned below to enquire what has been the cause of their neglect to make up the assessments.

Peterborough owes the fund \$325.97; Clarke, \$275.37; Barrie, \$105.20; Cavan, \$110.62; Fenelon Falls, \$129.50. All these, be it noted, are Rectories, their clergy deriving their chief support from endowments.

In Toronto the following churches are behindhand:—Trinity East, \$207.60; St. John, \$126; St. Anne, \$87.74; St. Matthias, \$69.60; St. Thomas, \$99.96; Grace, \$200; St. Bartholomew, \$68.50; and St. Philip's, \$191.84.

Then there are many other defaulters throughout the Diocese, as Albion and Caledon, \$57.96; Alliston, \$79.44; Atherloy, \$74.62; Aurora, \$61.44; Buttean, \$57.32; Beaverton, \$57.61; Berkley, \$56.75; Bolton, \$79.92; Bradford, \$106.02; Brampton, \$190.98; Brighton, \$78.25; Cannington, \$92.73; Colborne, \$50; Coldwater, \$45.87; Cookstown, \$72.02; Darlington, \$82.54; Grafton, \$201.31; Hastings, \$45.85; Innisfil, \$85.25; Lloydtown, \$39.86; Manvers, \$72.20; Markham, St. Philip's, \$57.87; Grace Church, \$54.79; Minden, \$50; Mono Mills, \$77.81; Mulmur, \$48; Mulmur West, \$76.52; Lakefield, \$46.13; North Essa, \$141.40; North Orillia, \$31.39; Norwood, \$39.50; Ome-see, \$43.04; Orillia, \$69.14; Oshawa, \$49.36; Penetanguishene, \$47.69; Pickering, \$96.80; Port Hope, St. Mark's, \$121.50; Port Hope, St. John's, \$143.37; Seymour and Percy, \$52.51;

Streetsville, \$102.38; Sunderland, \$62.12; Thornhill, \$85.46; Tecumseh, \$81.70; Tullamore, \$86.27; Uxbridge, \$29.53; West Mono, \$25.81; Weston, \$81.67; Whitby, \$88.83; Woodbridge, \$66.12; Wyebridge, \$41.95; York Mills, \$87.34; York Townships, \$20.23. The total arrears, as we have said, amount to \$6,265.67.

We sincerely trust the parishes interested will make an united endeavor to clear off their indebtedness and put the fund in a solvent condition. *It is a stigma and a disgrace on this Diocese, beyond what words can express, that the solemn agreement entered into between the Church and her faithful clergy has not been carried out. Let some attempt at doing justice be made; let the widows and orphans receive the assistance that is their due, their right. Parishes hitherto behindhand can easily see, by the above list, that until they make up the amounts honestly owing by them, this cannot be done.*

**MEDONTE.**—At the Confirmation held by the Bishop of Toronto, in St. George's Church lately, sixteen received the solemn rite of "laying on of hands." The Sacrament of the Lord's Supper was administered by his Lordship, assisted by the Rev. W. H. French, of Coldwater, and forty-four, including all the newly confirmed, participated.

**ORILLIA.**—Rural Dean Stewart presented 33 candidates to the Bishop for confirmation at his last visitation.

**PENETANGUISENE.**—On Thursday, the 22nd ult., His Lordship, the Bishop of Toronto, paid a special visit to the Reformatory, for the purpose of presenting the Scripture prizes to the Protestant boys who had won them. The affair was thoroughly successful. At 3:30 service was held.

#### DIocese OF HURON.

**LONDON.**—*Memorial Church.*—The festival day, which for some years past has been observed with much success in the Episcopal Church in the United States, was inaugurated in this city, on the 18th inst., by Rector of the Memorial Church. The whole day was set apart for the interests of children and of the Sunday School. The sermon in the morning was preached by Rev. Canon Richardson, the rector, from Is. viii, 17, "Behold I and the children whom the Lord hath given me." Taking as his subject—"Our children in God's family." He said it is a prominent and grand feature of the religion of the Bible, that in it parents and their children are inseparably connected. Both equally have a place in the kingdom of God upon earth, and both are entitled to share the honor and glory of the Church of the first born which are written in heaven. Constant allusions were made to the family tie among the people of God. The highest and best interests of ourselves and our children are identical. They may and ought to be associated with us in all that is good and holy. Speaking to parents, he pointed out the privilege of having children of one's own, and the responsibility which goes along with it. With regard to children, in relation to their deeper spiritual interests, he pointed out their position as having been solemnly dedicated to God in Baptism. He urged the importance of frequent and fervent prayer in their behalf by parents, and the duty of making them participants in the public ordinances of the Church. The Sunday-School was dwelt upon as the most far reaching of all the instrumentalities of the Church at the present day, and most fraught with light and truth and blessing to this generation.

In the afternoon the school room, together with the two Bible Class rooms, were completely filled with children and their friends. The Sunday School of St. Matthews, having joined with that of the Memorial, the exercises

were of a most interesting kind throughout. First, after singing and prayer, the whole school rose and repeated the Creed, the Lord's prayer and the Ten Commandments. Next followed the recital of a text from each book in the New Testament by a pupil in each class. Then with the beatitudes in the Sermon on the Mount, by Mr. Albert Smith, followed by a sacred selection by the Misses Morton, entitled, Hear our Prayer, Miss Lilly Santo recited Miss Havengal's Consecration Hymn, after which singing by the Infant Class followed. Then the 23rd Psalm, by Miss Lucy Niven: a Gospel song, by Misses Wilkins, a recitation by the Infant Class. Addresses from Mr. Hanson, Mr. Beyant, of St. Matthew's S. School, and Mr. Thos. McEwan, of Belleville, and the proceedings closed with the Benediction.

In the evening the service was beautiful. The church was tastefully decorated with flowers and evergreens, and was filled to its utmost capacity. The service began by the entering of the United Sunday schools of the Memorial and St. Matthew's Church singing a bright opening hymn. The singing of the hymns and the responsive of the Liturgy were a most stirring and impressive feature. The prayers were said by Revs. W. M. Seaborn and Canon Richardson, and the sermon, an earnest discourse, was preached by Rev. Evans Davis, from Prov. xiii., 26v., "My Son give Me thy heart." He pointed out God's right in making this request. Sunday school children have been taught from their earliest years to say "Our Father," and God on his part acknowledged them as his children. Several claimants pleaded for young hearts, the world, the flesh, and the devil, but God's claim was paramount to all. He called upon all to regard and treat each other as brethren and sisters of the same family. At the close of the service the children passed out in order, singing, to the school room. Children's Sunday, from the marked success of its recent observance, will probably become an institution in future years in the Memorial Church.

**WINGHAM.**—The congregation of St. Paul's Church presented Mr. McEwan, who had charge of the parish during Rev. Mr. McCosh's absence in California, with a well filled purse on the occasion of his leaving, as an acknowledgment of their appreciation of his services.

**BIRR.**—The Rev. Robert Wilson, who has had charge of the parish of Birr, in London Township, for the past fifteen years, has been given a well earned holiday. His parishioners considered that he was entitled to a rest, and he is now absent enjoying a few week's recreation.

**LONDON.**—The Rev. Canon Innes is now absent for a few weeks holidays. He is enjoying the breezes of the North, and will return to London by the early part of September. The Rev. R. Hicks has charge of St. Paul's during the Rector's absence.

**EXETER.**—The Church is in a prosperous condition here of late. The Rev. Mr. Robinson is a faithful worker, and the result of his labors is now evident in the Sunday-school as well as the congregation.

#### DIocese OF NIAGARA.

**HAMILTON.**—There was a large attendance at the Church in this pleasant and tasteful looking little town, on the evening of the 31st ult., to witness the induction of the new incumbent, the Rev. A. J. Belt, M.A. The Ven. Archdeacon Dixon acted on behalf of the Lord Bishop of the Diocese in the induction, and the Revs. Rural Dean Spencer and A. Bonny, took part in the proceedings. The form used was that appointed by the Provincial Synod, and the hymns sung were in accord with the impressive service. At the close the Archdeacon

preached, taking his text from the 122nd Psalm, (the first of the proper Psalms appointed), and the first verse "I was glad when they said unto me, we will go into the house of the Lord." The subject was very appropriate, being the manner in which the services of the Prayer-book are interwoven with the hopes and joys, and sorrows of life through the whole course of our existence. In commencing the Archdeacon said: "I feel much pleasure in being among you on so auspicious an occasion, not merely as an official of our revered Bishop, and authorized by him to exercise this function of induction, but further because the father of your new minister has been a dear and beloved friend through nearly all the years of my clerical life, and so likewise, because I take a deep interest in his son now your minister, as having taken an unusually high standing in the examinations both for deacon's and priest's orders, conducted by me as examining chaplain for the Diocese. This evening I intend to bring before you the claims of our Prayer-book upon your best affections, feeling sure that he who has been appointed to minister among you in sacred things, will show forth more and more as years roll by, the nobility and preciousness of the grand heritage we possess in that book hallowed by so many spirit stirring associations. The sermon closed with the following beautiful quotation: "An eloquent clergyman of the American branch of the Anglican Church with whom I was acquainted, once said: 'the monks of the middle ages spent a lifetime in illuminating by curious skill the missal and the breviary, but what an illuminated edition of the Prayer-book would it be, could we gather around it the lives of the saintly ones who have been nourished at its rich banquet of spiritual good. It will well repay us to walk with reverent step and admiring hearts along the far stretching galleries of the Church's history, and pause before the portraits of men and women, whose names are dear to all God's people, and who may be justly claimed as living epistles witnessing to the power and preciousness of this book.' 'Come and see,' is our reply to him who would depreciate the Liturgy and tell us that its tendency is to deaden spirituality, and to make formal Christians. 'Come and see' the saints of lofty stature, the men and women of lofty holiness, the meek and lowly followers of the Lamb, whose names are the heritage of Christendom, and whose lives are most truly the prints of Prayer-book nurture."

**GUELPH.**—At the Sunday-school Institute examinations held here last May there were seven candidates, all of whom passed successfully. Of these, two took first places in the advanced class, and two also took first places in the second class.

#### DIocese OF ALGOMA.

##### NEPIGON NOTES.

(Continued.)

In the evening the church bell gave its summons, and all the Indians within reach gathered to unite in prayer and to listen to a short address from the Bishop.

Next morning we had the pleasure of distributing the clothing sent by the friends of Nepigon; and though the supply fell far short, especially for the men, still, so far as it went, it was an inestimable boon. Poor things! They go about half naked, with no warmer covering for the keen, biting winter air than in the genial warmth of summer! As illustrating the avidity with which such gifts are received, and the promptness with which they are utilized, I may say that Oshkapukeda, on receiving a pair of what a little child called "unspeakables," immediately adjourned outside, and in a few minutes appeared again with the new ones mounted over the old. Mugwa, again, got a robe de nuit, among other gifts, and was

shortly after seen strutting to and fro, wearing it outside, fastened round his waist with a red sash! Men's clothing is very much needed.

In the afternoon the inspection of houses, gardens and fences was continued and completed, the result being in every way satisfactory and encouraging: not that everything was as it might be, or as we hope to see it some day, but the improvement upon last year was very marked. This has been due largely to the fact that the Indian Department had responded to the Bishop's application in behalf of the Indians by granting them a supply of some agricultural implements, such as spades, shovels, hoes, scythes, etc., and thirty bushels of seed potatoes, all which had been forwarded to the Mission at the expense of the Government, and with the utmost despatch, by Mr. Donnelly, the courteous and energetic Indian Agent at Port Arthur. Once on the ground, these implements were at once brought into play, and the result was seen on the occasion of the Bishop's visit. Clearings had been enlarged, substantial fences run round the little gardens, and with a neatness which would utterly put to the blush the unsightly snake structures of the white man, while inside the soil had been well dug for the reception of potatoes, peas, beans, turnips, etc. Here and there, too, the experiment of wheat and oats was being tried on a small scale, and, judging by appearances, with every prospect of success. Indeed, in comparing the growth at Nepigon with that in other and older settlements, even two or three degrees more to the south, the result was altogether in favor of Nepigon. Ploughs and harrows have not yet found their way up there, but these and other appliances will follow, so soon as a road has been cut through the bush, and the problem of the transportation of supplies solved more satisfactorily than at present. Indeed, this is one of the most serious difficulties in our way. Think of the mere transportation of the Missionary's supplies costing about \$300 per annum! A barrel of flour laid at his door costs \$14, and everything else in proportion. Doubtless in the original settlement of the Mission, the primary consideration had been the removal of the Indians out of the reach of the white man's bad example; but the question is now forcing itself on us whether this end cannot be accomplished equally well at some other point more accessible to the civilizing, Christianizing influences which we are trying to bring to bear on them. Such a point has been suggested, where the soil and fishing are as good as at Negwenang, and there is more probability of success in solving the all-important problem of a good waggon road for the conveyance of supplies. The removal of the Mission, however, to another site is too important a matter to be hastily decided on, and therefore we shall postpone all action until the *pros* and *cons* of the question have been well weighed and the expense to be incurred has been provided for. Meanwhile the Indian Agent is making his tour through the Nepigon territory, and his promised report will come in bye and bye as to the advantages offered by the new site proposed as the centre of our Missionary operations in the future. E. A.

(To be continued.)

**PERSONAL.**—The congregation are gratefully thanked by Mr. and Mrs. Chowne for the money kindly subscribed at the instigation of Mrs. Watson, who purchased a piano and presented the same to Mrs. Chowne, as a memento for having played for over five years in the Church of the Redeemer, Rosseau.

**MISSION OF ST. JOSEPH'S ISLAND.**—On Sunday, July 11th, the Bishop confirmed a class of twelve persons at Holy Trinity Church, Jocelyn. Three of the candidates were married men and two were married women. Only five out of the twelve had been brought up to the Church.

Services were also held at Hilton, Entry Bay, Cascawan and Richard's Landing. Three busy days were spent in this Mission, and we hope and believe that the good seed sown by our beloved Bishop will bear fruit in God's own good time and way.

**BISHOP'S COLLEGE, LENNOXVILLE.**

*Reasons in support of the proposal to found an additional Professorship in the Faculty of Divinity, and to assign the chair to Pastoral Theology:—*

(Continued.)

In one of two very important articles on "The Religious Training of Candidates for Holy Orders," in late numbers of the *Church of England Quarterly Review*, testimony is collected to the results which have followed such training in the Theological Colleges of England. "Again and again," it is said, "has such residence given new insight, deep contrition, godly fear and fresh hope." And again: "In the presence of an ideal embodying principles of devotion expressed in the Prayer Book, cherished by growing traditions, which students who have experienced their value hand on to their successors to maintain, not a few now ordained have laid the foundations of lives of devoted service to God or His Church, which humanly speaking could never have been begun save for the formative influence exercised upon their character by a Theological College."

A great mass of evidence might be produced as to the valuable and solid results of such "methodical cultivation of the devotional habit," but time will not permit. I will only point to the wonderful development in our Mother Church of the power in her clergy of influencing men with reference to spiritual religion, as shown in her Parochial Missions. This was most strikingly exemplified in the Parochial Mission held in New York a few months back. The quiet devotional power, the personal religious influence of the English clergy who came over and conducted that Mission was a new revelation to American Churchmen and to American Christians of all names. I believe this to be the most important and most hopeful feature in the great religious revival of which our Mother Church has been the subject in our day. I am anxious that we should avail ourselves of it and share it. I crave above all things that the clergy who go forth from Bishop's College should be godly, spiritually-minded men. Not only that,—for I do not question the religious character of our clergy who have been trained here; on the contrary, I recognize its reality and simplicity, and thank God for it;—not only, I say, spiritually-minded men, but men who have learnt and carry away with them the power of knowing how to impart what they have won for themselves to others. There are, to my mind, facts abundant and undeniable proving that men, not more in earnest originally than—to speak moderately—the best of our own Divinity students are, can be taken in hand, if we can be taken in hand, if we can get the right man to do it, and receive a devotional training which will not only materially deepen and develop their own personal religious life, but also give them the knowledge of how to repeat this process in the case of others to be entrusted to their pastoral care. If the men who are to go forth from here are as instruments in God's hands to conquer prayerless habits among their people; if they are so to prepare candidates for Confirmation and to admit or re-admit men to Holy Communion as to influence them permanently; if parochial work is not, as too often, to sink down into a round of mechanical routine, every encouragement must be given to what the experience of our Mother Church shows to be the best means of bringing this about—to make the atmosphere and system of

their theological training instinct with a spirit of real devotion which neither teacher nor student shrinks from openly recognizing.

I believe that the time has arrived and the means have been placed within our reach for taking this important step. Let the College obtain from the School Corporation the use of the Rectory House. Let a suitable man be selected in England—a man who has himself had the training we desire for our young men. Let time and pains be taken to assure ourselves that the man selected is the man we need, and to help in such selection we have the presence of wise and warm friends in England. Let us place him, married or unmarried, in the Rectory House; and let the students who enter upon this Divinity Course be assigned rooms there and be placed under his charge and discipline. I am persuaded the results would be happy. Besides the one main result, the very presence of such a man, the knowledge of it, would be attractive. The knowledge that such a devotional training was within the reach of Divinity students would draw hither many devout souls. It would do much, more than anything else within our reach, to render the College attractive and to make Lennoxville the centre of the confidence and affection of the Church. For nothing would so draw the hearts of men to us as what I trust with God's blessing we should be able to show increasingly—the union in the clergy we send out of sound learning and practical sense with deep, earnest, spiritual religion.

One word I will add in answer to an objection which has been raised. It has been said that Lennoxville, situated in a quiet rural district, is not the best place for such a training, but rather the sphere which is afforded by the masses, stir, activity of a large town. Supposing this was granted to the full, it would be no real objection, in even the lowest degree, to my project, simply for this reason: we have Lennoxville, and we have not nor can have the town. But there is a better reason. The work of a Professor of Pastoral Theology is twofold: the mental and spiritual training of ordinands to fit them to be successful pastors, and their training in practical parochial work. Now, it is evident that for the cultivation of the devotional habit the town would afford no advantage; for this, the two places would be at the worst on a par. It could only be in reference to parish work that the training in town would be preferable. But I doubt very much whether this consideration is of any account at all, situated as we are in Lower Canada. The conditions in England and Canada are widely different. The sphere of town work to which our clergy would find openings is extremely limited; nearly all our parochial charges are in the country. The training which Divinity students have received in the various cities of Canada do not seem, so far as I hear, to have fitted them very specially for country work. I cannot but think that, for things as they are in Canada, the training in parochial work which we are able to give our men here in this rural district, work among the hard-headed, shrewd, unemotional American element of our population—people who question everything, yield nothing to authority, must be convinced and won by solid proofs that the Church and what she offers is something better than what can be had on any other system,—I cannot but think that this training is better for us than what would be afforded by any training in parochial work in the large cities of Canada or England.

**BISHOP'S COLLEGE SCHOOL, LENNOXVILLE.**

It is very gratifying for those who are interested in this institution to learn that at the recent examination for admission into the Military College, Kingston Ont., Bishop's College School boys were to the fore, Harold Campbell of Quebec taking 1st prize and a son of our fellow-townsmen, R. G. Leckie Esq., coming out 5th in a total of over 40 contestants. A

noteworthy fact is that Campbell had no special preparation, whilst most of the others have been prepared during the last year. This speaks volumes for the old school and goes to show that the education training there is of a very high standard.—*Sherbrooke Gazette.*

#### CONTEMPORARY CHURCH OPINION.

The *Family Churchman* says :

So much is to be done on both sides in the work of Home Reunion that we are in no danger of falling into optimism on the subject. Indeed, only a hopeful faith in the future of our Church preserves us from falling into the other extreme. As our report of the Home Reunion Society showed, all sections of Churchmen are united in this object and all are agreed upon the lines which have been adopted by the movement. But one other essential is requisite, and that is an amiable display of willingness, or of interest, on the part of those with whom we propose to be reunited. Ireland has taught us (or is still teaching us, if we could grasp the situation) that it takes two to make a union as well as a quarrel. Are our efforts toward reunion seconded by the other party? No. We regret to say they are not. The Home Reunion movement, no one can doubt, progresses apace, but it is still a lamentably one-sided affair. Dr. Parker told the reunited Baptists and Independents in his temple a few weeks ago :

"If we are not separated from that institution (the Church of England) by considerations that are vital rather than accidental then we are guilty of schism. We ought now to develop all vital and fundamental differences and make the most of them.

In other words, whatever the Church teaches let us go and do otherwise. That, we believe, only too faithfully represents the feeling of Nonconformists, though we are unwilling to credit them with the jealousy, hatred, and irrational position which may properly be inferred from Dr. Parker's outspoken language.

The *Living Church* says :—

Every minister of Christ needs a vacation, as much so as doctor, or lawyer, or merchant. It is necessary as well for the body as the soul. The continual strain in mental preparation, and in parochial work, is exhausting; and a few weeks of entire relaxation or change will give fresh energy and spirit for future work. In the interests of the Church, therefore, to say nothing of justice and kindness to the minister, every parish should arrange to give its rector or missionary the needed rest. This implies not only so much relief from actual duty, but also provision for the supply of ministerial service during that period, and, more than that some contribution toward the expenses the rector may incur in needful travel and accommodation. This latter matter is not often thought of. In some cases it is needed; but in others it is of supreme importance. Without such provision, indeed, many ministers cannot go away. Their incomes are so small and their expenses are so heavy, that they have not the "needful" for a week's "outing" without some extraneous aid or some act of painful and injurious self-denial. It should be the duty of every parish, therefore, to act in this matter promptly and generously. The Church as well as the individual ministers will be the gainers.

Instead of giving ourselves up wholly and continuously to the unceasing influence of the Spirit of God, we are constantly giving in to the counteracting influence of moods and feelings, circumstances and events, persons and things; so that the full force of His heavenly influence does not reach us, the greater portion of it being turned aside, like rays of light when intercepted by a prism,

#### WHY DO WE GO TO CHURCH.

The popular idea is, to hear a preacher. Some may have a vague notion that it is to join our fellows in "public worship;" but this, many say, can be rendered anywhere, in the woods and fields. But when our Lord said, "where two or three are gathered together in my name, there am I in the midst of them," He meant something else than Divine Omnipresence: a special covenant presence with His own ordinances and mysteries. One of the reasons of His being the first born from the dead, and taking the Resurrection body, which He had shown some of His disciples in the Transfiguration, so long before the end of this world, was that he might be able to fulfil this promise in all the world and down to the Judgment Day. He suddenly appeared among His disciples in a room with the doors locked "for fear of the Jews," and allowed them to handle Him to see that He was not a spirit, having the same body and yet not the same body. In the earthly body He could only go to the "lost sheep of the house of Israel." But this body of humiliation now changed into the body of glory, was emancipated from the laws of matter and the conditions of time and space, and thus fitted to be an inhabitant of all worlds, the invisible as well as visible. And so He could vanish out of their sight or suddenly appear, though he was with them all the time, and significantly ordered it so that He should be "known of them in the breaking of bread." Even His second advent is called in the New Testament His *Parousia*, that is, His *appearing* which all who have this hope must "love." He said to His disciples when He sent them forth to all nations, *Lo, I am with you all the days*, even till the last day. It is not with the heathen idea of an invisible and unknown God, that we gather to worship, not knowing whether he hears us, or is near to us, but it is what St. Paul calls the "mystery of godliness"—God manifested in the flesh, who has promised to meet us, to be with us, and to impart to us His own humanity—His flesh and blood—to be the holy seed in us of His life and immortality. This is the difference of pagan and Christian worship. When we draw near to God, we know that He draws near to us, according to His word and promise expressly revealed to us, if we offer the sacrifice of worship, as Abel did, that sets forth the precious blood without which there is no remission. When it was said to Cain, "If thou doest well, shalt thou not be accepted?" The words are "If thou offerest rightly." We "do well," then to be "not hearers only," as St. James says, but offerers and worshippers in spirit and in truth by keeping the feast of the Christian Passover as often as we eat and drink in the name of the Lord. Every Lord's day—"the day the Lord hath made" by His resurrection, the Lord's Supper should set forth "Christ our Passover sacrificed for us." Our earthly bodies require continuous nourishment, but not more so than the incorruptible seed of eternal life within us; the new plant in the likeness of His resurrection requires the spiritual food and sustenance of His paschal sacrifice which he comes to give where two or three are gathered together in His name. No Jew could be other than an apostate who refuse the Passover; no person can call himself Christian who will not "come to Christ" as He invites us, and learn too, what they meaneth, to "discern the Lord's body." Such is the meaning of Christian worship: all else without this is nothing. All services of the Church lead up to this.—*Ed. C. E. in Earnest Worker.*

—Spiritual sacrifice includes more than merely attending the church services; it is to be ready with the knife of Abraham to slay our will in obedience to the Divine will, and, with Paul, to be able to say, without exaggeration: "I die daily!" A spiritual sacrifice is bridling the tongue, keeping chaste the eye and ear,

the willingness of the feet to tread the paths of tribulation of the Lord; this is the laying on of hands on the sick that they may recover.—*Rudolph Kogel.*

#### CORRESPONDENCE.

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

#### THE FACULTY OF MUSIC.

THE RECTORY, LEVIS, P. Q., }  
July 29th, 1886.

To the Editor of the CHURCH GUARDIAN:

SIR,—The information given by your Quebec correspondent in your issue of the 28th ultimo, with regard to the Faculty of Music of the University of Lennoxville is premature, and the statement to the effect that Mr. Bishop, of the Cathedral, Quebec, had the intention of becoming an under-graduate in that University is incorrect. The gentleman named is an under-graduate of Trinity College, Toronto. With regard to the organizing the Faculty of Music, permit me to say, this is being done, but it is far from complete. The matter, which I think is of great importance, was brought before the notice of the University authorities at the last meeting of Convocation, by whom it was warmly taken up, a Committee being appointed to organize the Faculty. The College has not yet selected its examiners, but the names of two of the most eminent English Professors of Music have been submitted to the Vice-Chancellor for his approval. Due notice will be given in your columns of the Faculty, when it has been fully organized.

FRED. E. J. LLOYD.

P. S.—I may say that so far as I know mine is the only name yet enrolled as an intending under-graduate in Music at the University of Lennoxville. We are all hoping that the opportunity which will soon be given to musicians in the Province of Quebec to earn degrees in music which will be of equal value with the degrees conferred by English Universities, will be warmly embraced and heartily supported.—*F. E. J. L.*

#### RURAL DEANS.

SIR,—There are two special mentions of Rural Deans in your issue of July 28:

1. In the report of the proceedings of the Diocese of Toronto "several Rural Deans offered their resignations on the spot," because Mr. Langtry's resolution carried, making Rural Deans elective by clergy and holding office for four years.

2. 'Aleph,' from Huron, calls Rural Deans 'simply lower corporals.'

To deal with the second first—I wish to inform 'the first of the Hebrews'—that if he will read 'Dansey's *Horæ Decanice Rurales*,' he will discover that the office he appears to despise so much that he invents a title beneath a corporal—"below the lowest depth a lower still"—is an "Arch-Priest," &c., in old times was of higher dignity than an "Arch-Deacon." But that is no reason why Rural Deans should do the same as at Toronto.

1. Throw up their office because the Diocese chooses to revert to a very ancient custom (in some Dioceses) of making the office elective by the Clergy, subject to the Confirmation of the Bishop. This is already the case in the Diocese in which I serve, although we do not retire at the end of a given number of years, although I deem this advisable. A Rural Dean at 65 may be capable; at 70 incapable, or capable at 70, and incapable at 75. It is obvious that to ask a man to retire who has held office twenty or thirty years is an invidious proceeding for his juniors, while if his term of office come to a

natural end in four or five years, (I prefer five as half a decade.) It is much less painful to elect a younger man in his place than to roughly oust him; and assuredly no one would desire he should retain the office when never again likely to perform its duties.

R. D.

SIR,—The action of the majority at the recent meeting of the Diocesan Synod held in Montreal has been largely commented upon in your columns, and no part of it has been more criticized than their exclusion of the Rev. Dr. Norman from the Provincial Synod. Permit me to make a few remarks upon the nature and consequences of their action in this matter. It is true that a list of names was distributed on the morning of the election among those who formed the minority, but this was only done in consequence of the warning they had received, to the effect that the supporters of the Theological College Bill intended to vote against every one of them. This plan was, therefore, pursued as a last hope to obtain some representation, however small, on the Provincial Synod and Executive Committee, and I have reason to believe that Dr. Norman and others of the minority did not use that ticket, but sent up a more comprehensive list of names; and, considering the relative numerical strength of the two parties, the majority had no need to resort to such ungenerous means to obtain all the places in the list of delegates. Further, if Dr. Norman's speeches and conduct during the Synod had shown any violent party spirit, his exclusion might be considered a legitimate punishment; but I am sure everyone who was present will agree that all his remarks were exceedingly temperate and courteous.

And then it must be remembered that Dr. Norman has been for some years an important official of the Provincial Synod. Such officials are supposed to command the confidence of the delegates of the whole of the Ecclesiastical Province. To exclude one from the Synod is, as far as I know, without a precedent, and is nothing less than the infliction of a very grave insult. Such officials ought to have their seats "ex officio" in the Provincial Synod in consideration of the weighty duties devolving on them, and ought to be freed from the possibility of rejection by a captious and capricious majority, and this not only in consideration of their services, but on account of the serious inconvenience to the Synod, resulting from the possibility of frequent changes in the personnel of its officers.

Some years ago, by common consent, party voting was dropped. It has now been revived by the extreme Evangelicals, and I would ask any unprejudiced Churchman whether he considers the present delegation so representative a one as for the Diocese to be satisfied with it? Much has been written as to the influence which Dr. Norman might exercise in the Provincial Synod should the Theological College question come up in any form. Well, I know the duties of Clerical Secretary are far too arduous and engrossing to admit of his taking an active part in debate. His vote on any question would be the only effect his presence would produce. The exclusion of Dr. Norman has been cited as a sort of analogy to and retribution for the similar fate which befel the present Bishop a few years back. But the causes are not the same. Bishop Bond, at that time of course, was a prominent man, but not an official of the Synod, and his non-election was a mistake, and one much to be regretted by both parties. Dr. Norman's exclusion was deliberate, prompted by more than one motive and, as I have said, was unprecedented. What, also, can be said of the rejection of Dr. Davidson and Mr. Thomas, two of our most earnest and self-sacrificing laymen? What an ungrateful return has been made them for the time and thought which they have devoted to the interests of the Church. But such tactics always recoil on the doers of them, and I believe that

this instance will be no exception to the rule; rather do I expect that the promoters of the Theological College will find that the course which they have pursued will prove specially injurious to the prospects of the Institution.

I am yours faithfully,

"JUSTICE."

SIR,—A friend has sent me, somewhat late, a copy of the *Toronto Mail*, with the full report of the proceedings of the late Synod of Toronto. There is one matter in those proceedings of interest to the Canadian Church in general, on which one may remark without the reproach of intrusion into the domestic concerns of the Diocese. I mean the resolution adopted respecting the Revised Version of the English Bible. The resolution is as follows:—

"Resolved, That a memorial from the Synod of this Diocese be presented to the Provincial Synod at its next session, praying that the Provincial Synod shall consider the expediency of authorizing the use of the Revised Versions of the Old and New Testaments in reading the Lessons at Morning and Evening Prayer in all churches in this Ecclesiastical Province."

The *Mail's* report of the debate upon this resolution, though of course fuller than your space would permit, is necessarily very concise; probably, however, it gives a sufficiently fair idea of the line of argument presented by the several speakers. Those arguments—arguments in favor of setting aside our English Bible and putting a new one in its place—were not, as reported, very strong, and the debate was singularly brief for a matter of such surpassing importance. The resolution, nevertheless, was "adopted by a very large majority."

Into these arguments I do not propose now to enter, but may possibly, with your permission, return to them again. But what struck me with surprise in reading the debate was the strange insensibility, as I view the matter, to the real conditions of the matter before them which characterized the remarks of all the speakers.

The resolution asks the Provincial Synod to authorize the use of the Revised Version in place of the English Bible in this Ecclesiastical Province. But what is this Revision, and what is the position in which it stands? What authority does it possess? What claim has it upon the allegiance of any reasonable Christian? What reason have the Church people of this country for believing that, be the revision ever so well done, they would be justified in relegating their old English Bible to obscurity and replacing it with this new book?

Let me briefly recall the history of this revision, and ask your readers to set clearly and distinctly before their minds the amount of authority it possesses. Its history is this. The Convocation of Canterbury, i.e., the Synod of one of the two Ecclesiastical Provinces into which England is divided, appointed in the year 1870 a Committee of its own members to undertake a revision of the English Bible. The revision which was entrusted to them to make was of a very different nature from the one which they produced; but that is not now in point. This Committee were empowered to call in the help of other persons "eminent for scholarship, to whatever nation or religious body they might belong." They did so, and besides put themselves into communication with American Biblical scholars, the result of which was that two corresponding committees or companies were formed in the United States for the revision of the Old and New Testaments. The revision of the New Testament was completed and reported to Convocation by the Committee in November, 1880, and that of the Old Testament in July, 1884.

Well, the work was completed, ushered in with a tremendous flourish of trumpets on the part of the Committee of Revisors. What was the result? Has the Church of England accepted the work and stamped it with her ap-

proval? Has she set aside the old Bible and put the Revision in its place? Has she authorized its use in her services? Has she taken the first step tending in this direction?

The answer is, No. The Convocation of Canterbury received the revision reported by their Committee, so far as approval is concerned, in absolute silence. The Convocation, on receipt of the Revision, formally thanked the Committee for their labors, and there the matter has rested. Not one word of approval of the book, much less authorization or sanction, have its friends ventured so far even to ask for in the Provincial Synod where it had its birth, and which is responsible for the work being undertaken at all.

But the Convocation of Canterbury, though a very important body, is not the Church of England, much less the English Church. There is the Convocation of the Province of York, the Provincial Synod of the other half (the smaller half, but a very vigorous and important half) of England. What is its position towards this Revision? Not more encouraging. The Convocation of York refused to take any part in the revision when it was proposed, or to make itself in any way responsible for it, and it is not to be supposed that it would anticipate Canterbury in its approval of it. A formal vote of thanks, carefully guarded so as to mean nothing, was, with a good deal of difficulty, notwithstanding the presence and advocacy of Bishop Lightfoot, piloted through the York Convocation, and there again the matter dropped.

But the Church of England is not the entire Anglican Church. There is the Church in Scotland, the Church of Ireland, the Church of the United States; what attitude have these great national churches of the Anglican Communion taken towards a work of such immense importance to them all as the revision of the English Bible? Here again we find absolute silence; not one of these bodies has made any sign. They have maintained that decorous reserve which surely was their only becoming attitude in the silence and inaction, I will not say of the Mother Church, but of that one Provincial Synod of the Mother Church upon which so far rests the entire responsibility for the revision.

And the same is true, so far as I know, of all the other religious bodies which make up our English-speaking Christianity. No one of all those bodies—Presbyterian, Methodist, Congregationalist, Baptist—has broken the silence.

Now, Mr. Editor, this silence, if not ominous, is certainly expressive. It shows one of two things—that the unanimous sense of English-speaking Christians throughout the world is either that the Revision is a failure, or at least that it would be unbecoming in any other section of the Church to interfere in a matter which belongs certainly in the first instance to the Church which took it in hand, until that Church itself has spoken.

What the verdict of English-speaking men, who are capable of judging, is with respect to the success or failure of the Revision, I am not now concerned to argue; but one thing is quite certain, that, whatever their verdict be, they agree in recognizing that their true, their only becoming attitude in this matter is that of waiting patiently and without interference until the religious body which is responsible for the Revision has made up its own mind upon its merits. And I think your readers will agree with me that the Synod of Toronto proposes to place the Canadian Church in a thoroughly false position when it asks our Provincial Synod to decide the question which the Convocation of Canterbury has not yet been able to decide, namely, whether the new Revision made by their Committee shall be authorized for use in place of the English Bible in the services of the Church of England.

HENRY ROE,

Port Daniel, P.Q., 27th July, 1886.



# The Church Guardian

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## SPECIAL NOTICE.

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## CALENDAR FOR AUGUST.

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

## THE CARDINALATE.

The pageantry of the Roman Catholic installation of an Archbishop, witnessed in this city during the week before last, is one which ought to move a large portion of the population to the depths of its spiritual susceptibilities. Following immediately upon the still more imposing and lavish ceremonies at Quebec, it cannot but awaken livelier interest in questions which lie at the basis of Bible Truth, Apostolic Order, and the Reformed Faith. The result may, if improved, be far otherwise than that evidently counted upon by its ardent promoters. We believe the telegrams interchanged between the Pope of Rome, the newly created Cardinal and other functionaries—in their highly drawn references—to be founded rather upon imagination than upon fact. While we would in no degree detract from the honors or successful festivities of our Roman Catholic brethren, we must enter a disclaimer against their counting in any true "Protestants," and against that exaggeration of language which would speak of "the United States and the whole of Canada" as simply coincident with a limited Roman Catholic representation. "Thoughtful Protestants," and more particularly intelligent members of the Anglo-Catholic Communion, cannot believe that it is any "honor or advantage to our common country" to have any quasi-political representative of one who falsely and by mere usurpation makes untenable pretension to be "the Supreme Pastor of the Church." While ready to accord due honor to Leo XIII. as

Bishop of Rome, they at once abhor and denounce all the false doctrine, heresy and schism which have their seed-ground in the baseless assumption of such a designation as "the Pontifex of the whole world." The Church of England is the bulwark against any encroachment upon the common liberties of God's children. For the Clergy—whether Bishop, Priest or Deacon—there is the explicit declaration of the 36th Canon, which every individual in the Ministry has himself solemnly subscribed unto, before ordination or being licensed, viz., "that no foreign prince, person, prelate, state or potentate hath, or ought to have any jurisdiction, power, superiority, pre-eminence or authority, ECCLESIASTICAL or Spiritual, within her Majesty's realms, dominions and countries." No ingenuity can escape the meaning of these terms, and argument is not required to apply them to the authority or pre-eminence implied, from without and within, in the appointment of what Protestant journals even have described as "a Prince of the Church!" By unworthy admission under the temptations of self-interest, party or political exigency or lifeless religion, violence is done to Apostolic, Primitive and Historical Catholicity, which it was the work of the Reformers of the 16th Century to restore, after like dire encroachments upon the rights and liberties of the ancient Church of Britain. The figment of Papal Supremacy specially flaunted in this extension of the Cardinalate has thus been dealt with. "The matter becomes simple enough when you remember that the Romans have elected to stake their whole case on these points:—That St. Peter was given absolute supremacy and jurisdiction over the whole Church; that he became Bishop of Rome in A.D. 42, sitting there till his martyrdom, A.D. 67; that he constituted the Popes his successors in the attributes of infallibility and supremacy; and that the actual Pope is his legitimate heir. But it is absolutely certain, from Scripture, that St. Peter never was given and never attempted to exercise jurisdiction over other Apostles (in fact he appears thrice as himself under that of St. James); that he had never been in Rome down to A.D. 63, the date of St. Paul's arrival there, as the Roman Jews then had only heard vague rumors about Christianity (Acts xxviii. 22); that he most probably had not been in Rome down to A.D. 66, the date of St. Paul's second epistle to Timothy, as there is no mention of him there, though the circumstances require it, if a fact; that there is no hint or suggestion of St. Peter's being Bishop of Rome, save in one heretical and repudiated work (the "Clementines,") till two hundred years after the asserted fact; no scrap of evidence ever has been adduced to show that St. Peter either could or did transmit any special power he may have had; and finally, there have been so many breaks and irregularities in the Roman succession that the title, if it ever existed, was destroyed centuries ago." The whole question involved in these meaningless honors to a truly Catholic community is disclosed by a reference to the late origin and historical baselessness of the sadly mischievous pretensions of the Papacy, which, by flattery and gorgeous ceremonials, is sought to be extended in our rising

Dominion. To say that it was Gregory VII, who died A.D. 1085, who laid the foundation of the exalted claims of the Papacy to Supremacy and Infallibility in things spiritual and temporal, based upon "Forged Decretals," is to point out the absurdity of such pretensions; and to recall the scenes of suffering by which the true Faith was maintained against the unscrupulous aggressions of centuries thereafter, is to remove the delusion which doubtless has affected some, that we are but playing with titles, which, while contributing to the vanity of our Roman Catholic fellow-citizens, do not impinge upon our vital interests or momentous responsibilities. Even the obnoxious oath—so significant under the present exploded but unaltered claims to temporal sovereignty—taken by Archbishop Fabre in the Church of Notre Dame (as reported at length in the Montreal Star of July 27th) should bring a blush to the countenances of those who, inheriting or proclaiming a purer Faith, have added eclat to ceremonies which imply the currency of the enormities of the See of Rome. Archbishop Fabre—with no reservation of due allegiance to the Sovereign of the Empire—promises unqualified fealty and obedience to "the Roman Papacy—the jurisdiction, honors, privileges and authority of the Holy Roman Church, our Lord the Pope, and of his successors." With no reservation of Christian charity, he promises: "I will, so far as I can, PERSECUTE and oppose heretics, schismatics and rebels to our Lord the Pope or his successors." The limit, therefore, of actual persecution is the ability—an ominous declaration to those who plead for that selfish, calculating acquiescence in the present, regardless of the inheritance of the past, or the impending evils in the future. It would only be fair now to have the more secret and perhaps more terrible oath taken by the Cardinal, at which even the Laity of the Holy Obedience were excluded.

We write not to rouse antipathies, but we do write in defence of the Faith and liberties of this land; and more particularly we desire to plant our footsteps in the footprints, not of any reckless time servers, but upon the firm foundations of the Faith once delivered to the Saints, and the integrity of that Holy and Apostolic Church which is reflected to us in the rock of ancient British spiritual independence whence the Reformed and Scriptural Church of England was hewn, and with which she has ever maintained her lineal connection.

## LADIES COLLEGES OR SCHOOLS.

We are glad to note, from an advertisement in another column, that the Compton Ladies' College, in the Diocese of Quebec, is to be reopened on the 13th September next. The announcement suggests to us that a word or two on the subject generally may not be out of place.

The question of our Ladies Colleges is, in this country at least, one of immense importance. It is at once a part of the great question of religious versus merely secular education, and a question of the proper training of those who are to be the chief moulders of our future generations.

It is not necessary here to urge the importance of basing education upon sound religious principles. That may be taken as axiomatic. But we are afraid it is necessary to call atten-

tion to the widespread disregard of this principle. Even among those who value religion and hold distinctive Church views there is today a serious tendency to separate between the religious and the secular in the education of their children, and while giving undue prominence to the latter, to leave the former to haphazard methods and altogether inadequate means.

In the selection of a day school, credentials and testimonials are asked for, and scrutinized with the utmost care and anxiety; but the most irregularly conducted Sunday-school, or even a single service with a sermon of the ordinary type each Lord's Day, is deemed quite sufficient in the way of spiritual training. The result is, our young people are in danger of growing up with no settled religious views; no stability in the faith of their fathers; no knowledge of their distinctive position as Church people. And, not knowing why they should be Churchmen rather than Romanists or Sectarians, they are ready to fall an easy prey to eloquent pleading or controversial subtlety, no matter what amount of heresy or schism may lie hidden behind.

It is not mere general teaching on religious subjects that our children need, teaching of what may be called the "goody sort;" but clear, firm, sound, distinctive teaching of Church principles, as setting forth the great truths of the Gospel of the Blessed Lord.

Now, this kind of teaching cannot well be given in the weekly hour or half-hour of the modern Sunday-school system; still less by the irregular round of Sunday sermonizing. We do not wish to depreciate either Sunday-school or preaching. The Sunday-school is immensely valuable as an aid; but it is only an aid at best. And the sermons to which we have the opportunity of listening weekly are important in many ways; but they are not systematic enough nor personal enough to be sufficient as an agency for educating the young. Church principles require to be taught upon some different plan, involving daily lessons, interweaving the secular with the religious, and making the religious the basis upon which all other education is built up.

This may be accomplished in the home; and the Church's appointments, we fancy, demand that it should be so accomplished. There are doubtless many homes where it is done; but there are also many homes where no such thing as daily religious instruction is thought of, much less attempted, and there are more where the careless, indifferent, worldly habits of the parents make such daily teaching an impossibility.

What an infinite blessing for many a child, therefore, would be a Christian Boarding School, where the culture of the mind and the culture of the spirit went hand in hand! What unspeakable good would result to the country at large if the young girls of to-day could be brought together in such a school, not merely to stretch their minds and acquire accomplishments, but to imbibe those strict religious principles which are lost sight of in their own homes, and which would not only affect for good their own future lives, but fashion through them the lives and characters of generations to come.

But the trouble is, people are too ready to be guided by a merely dollar and cent view of the matter. They are too ready to ask *what subjects will pay best*, and which school is *cheapest*, rather than "what does my child need, and what will best secure her welfare here and hereafter?"

Schools from which religious teaching has been utterly banished or reduced to a minimum of vaguest non-sectarian tenacity; children calling themselves Church children, but knowing nothing of the Church's position, nothing of the difference between Protestant and Romanist teaching, much less between one kind of Protestantism and another; convents largely attended by children of Protestants; and Church Schools failing for lack of pupils;—these and many similar symptoms attest unanswerably the truth of what we have been saying above.

Time was when those who called themselves Protestants were ready to risk even life itself for their distinctive faith. Their descendants of to-day will sacrifice little or nothing. They forget the blood their forefathers shed—let us not say for the *Protestant cause*, that might be misunderstood—for the Divine right of Catholic independence of thought, and for the maintenance in its primitive purity of Apostolic teaching. They have no scruples about sending their children anywhere and everywhere so that they secure to them a fairly good and showy education *at the cheapest possible rate*. Yes, there are even *religious minded people* among us who count themselves fortunate if they can save \$25 or \$50 by placing their children in the very midst of those influences which their forefathers risked their lives in opposing! "What is it to us," these parents say, "that the school we send our children to is called a convent, and is under the management of nuns? Have we not the promise of these nuns that no special influence shall be brought to bear upon the young ladies? And after all, are not these young ladies *our* daughters! We need have no fear of *their* being led astray."

Thus they affect to despise the influence and the system of Romanism. But they despise without knowing why. Perhaps in many cases they do not even know what the errors and vagaries are which they despise. They simply feel secure in their superior position as Protestants. Now here lies the chief danger. Their daughters go into a convent with no other safeguard than this *ill founded* sense of security; this supercilious contempt for the despised system. They have no intelligent knowledge even of their own religious position. They do not know why they are Protestants, still less why they are not Romanists. Prejudices they have; strong and violent convictions too about the puerile superstitions and absurdities of Romanism. But once within the convent walls they meet with conditions which tend to allay these prejudices and to reverse these convictions. What they see there is not revolting intolerance and high handed bigotry, but gentle piety and increasing devotion. To their simple minds there is no serious error, no radical evil in the practices and prayers employed about them. They look at Romanism on its *most attractive side*. Nothing that is unsightly in it is exhibited there. They see only the sweetness of personal character, the beauty of devoted lives. The calm, soothing influence of the daily religious routine tells insensibly upon them. The pains taken to please and win; the gentleness of these soft-mannered women; the affection

which springs so readily in a young heart in return for sympathy; the absence on every side of all that shocks and repels—all this disarms them, and unconsciously to themselves they are gradually drawn towards the system they had been taught to despise.

How can it be otherwise? The young mind is not quick to distinguish between a system and its supporters. The virtues of the self devoted women who teach, cast a strong glamour over the errors of Romanism which they teach. Romanism is seen on its most attractive side. Unconsciously the subtle atmosphere tells. Romanism is imbibed, is treated like an intoxicating ether. Of its radical evils, of the tyranny of the papacy, of the subtle doctrinal errors of its teaching, of the false misleading principles of its practice; the children have no thought. They often become profoundly impressed though no special effort has been made to influence them, and, Protestant children as they are, we know and need not wonder at the frequent result.

Now, if Church people do not care what their children become, whether they turn wild fanatics of the ultra-Protestant type upon the one hand, or Romanists upon the other hand, we need not wonder at their taking so little pains to protect them by giving them a faithful training in their own principles and in the reasons for the faith that is in them. But if they do care, they are surely very inconsistent and culpably rash, (1) in neglecting so to train them; (2) in subjecting them, all *untrained and defenceless* as they are, to the subtle intoxicating personal influence of convent life.

We are persuaded it is time to ask our people whether they ought to withhold their patronage and support from the schools of our own Church for the paltry consideration of a dollar or two more or less of expense. Whether the few dollars saved by sending a child to an un-sound school, or to a convent is not even worse than ill gotten, because it is gained at the imminent risk of the child's perversion to a false or defective system; whether in short all friends of Compton Ladies' College and of similar institutions in other Dioceses ought not to put forth every effort and to make no little sacrifice to place their Institution upon a safe basis, and to enable them to compete even with convents in teaching and charges.

And this is by no means so wild and futile an aim as some may suppose it to be. We are credibly informed that there is hope of the work in Compton being taken up in the near future by Sisters of our own Church, that is by those pious ladies of our own Communion, who in imitation of the best features of conventual life have banded themselves together for good works. These ladies if they undertake the work, giving their services for their Master's sake, working only for the love and glory of God, will enable the authorities of the College to reach the aim announced in the Prospectus, viz.: "to supply to Protestant Christians, without spiritual risk and at nearly as cheap a rate, what is supplied in Roman convents, and to give to the daughters of our Church a sound education in secular matters and a thorough training in their own principles and doctrines."

And if this is possible in Compton, why not elsewhere? We are convinced that the true solution of the educational difficulty is the employment of Sisters or Deaconesses on the teaching staff.

T.

A Clergyman of the Province of Quebec writes: "The long felt want of a staunch and unbiassed Church paper has been amply provided for in the GUARDIAN, and I consider it a moral obligation devolving on every minister of that good old Church, the "Church of England," to encourage and to lend all the aid possible to further increase its circulation and promote its success."

## FAMILY DEPARTMENT.

## A HARVEST HYMN.

By the REV. CANON BURRIDGE, Vicar of Emmanuel, Everton.

Tune—*Kirkbraddan*, "Hymnal Companion."

God of love and mercy, to Thy Name we raise,  
With united voices, everlasting praise;  
Thee alone we worship, Thee alone adore,  
Blest with countless mercies from Thy boundless store.

Far as eye can travel, all is love and light,  
Thine the morning sunshine, Thine the cloud of night;  
Every hill and valley, robed in living green,  
Tell with hundred voices where Thy feet have been.

We will wield the sickle, gather in the grain,  
But from Thee, our Father, come the sun and rain;  
Ours the seed to scatter, ours the barn to build,  
Thou the gracious Giver, when the barn is fill'd.

Thine the mighty oceans, Thine the tiny rills,  
Thine the grazing cattle on a thousand hills;  
Every bird and flower point to Thee above,  
Vocal with Thy praises, fragrant with Thy love.

Light, as with a garment, compasseth Thee round;  
Footprints of Thy presence everywhere abound;  
Thou with lavish bounty, each returning day,  
Spread'st a verdant carpet on our pilgrim way.

Bring the day long promised, it must come at last,  
All our sorrows ended, all our dangers pass'd;  
Gathered in through mercy, each to glory come,  
Heav'n shall hear our voices sing of Harvest Home!

## A GIRL WITHOUT A GIFT.

BY DAISY B. CAMPBELL.

"Is it time for the stage, Albert?"

The question was asked by a stately, handsome woman of middle age, and addressed to her husband, who, by the law of contraries, was short, plump and jolly looking. The time was fifty years ago or more.

"I hope she'll come soon, Henrietta," Mr. Kingsley answered, glancing as he spoke at the tall, old-fashioned clock opposite, and walking impatiently towards the window.

"She?" asked Mrs. Kingsley, in her slow, even tones; "My dear Albert, do you speak of a stage-coach as 'she?'"

"No, indeed," said her husband, walking up and down the room as he spoke. "No, indeed. I mean Isabel—bless her heart! Just think what it will be, Henrietta, to have a young girl in this house. We've never had any girl here, even for a visit, except little Henrietta, a year ago. Mercy! but that stage is slow; it really ought to be seen to—this lack of promptness on the part of the stage-drivers. I wonder how the girl looks, Henrietta—like her sister, do you suppose? She had a quiet, thoughtful face, with dark eyes."

Here the sound of approaching wheels was heard, and at the same time an unearthly shout in the distance, suggesting Indians.

"Hooray! It's coming! Long may she wave!" a shrill, boyish voice exclaimed.

"Thomas, of course," murmured his mother, in tones of vexation.

Mr. Kingsley hurriedly assembled the servants in the large, cool hall, to welcome the coming guest. Aunt Henrietta stood within the library, but Uncle Albert was down on the steps, his face wreathed in smiles. The stage came tearing up the carriage way, stopped, the steps were let down, and a young girl of about sixteen descended. Her bonnet was in the reigning fashion, and called a calash. It was of dove color, run on rattans, with a soft blue lining around the face, with long blue ribbons she held in her hand to keep the bonnet safely on her head. (Hat-pins were unheard-of in those days.) Her dress was of dove-colored barege, plainly made, and hands and bare arms protected by long mitts to match the dress. Inside the flaring bonnet was a sweet, girlish face, with big blue eyes, golden hair, and a fair, healthy complexion—a real bonny face. No wonder Uncle Albert caught hold of her, and gave her a hearty kiss, exclaiming excitedly—"My dear child, bless your heart—are you really here? We're so glad to see you. Have you the headache? Where are your smelling-salts? Where's your band-box?"

All the time he was talking he was hurrying Isabel into the house, while a small boy was capering around in the background with Isabel's band-box, in a manner horrifying to behold, in regard to its precious contents.

Aunt Henrietta came forward with her most formal and forbidding aspect, but she was not allowed to finish her set speech, for one of Isabel's plump arms was around her neck in a moment, and "Dear Aunt Henrietta, I'm so glad to get here," said the clear, frank voice.

Aunt Henrietta was very much surprised and bewildered. She had never done that way when she was a young girl.

A moment later and Isabel was shaking hands with the servants.

"This is Aunt Hannah, I know," she said, "the one who can tell such good stories, Etta says. And this is Sambo, who plays the fiddle so well, and Lucy is the pretty dancer."

By the time the library door closed behind her, Isabel's reign had begun in the hearts of the black population, at least, of the Kingsley household.

But to Aunt Henrietta, Isabel was a puzzle as the days passed. She could not get over it, to think that the girl had no decided talent for anything in particular. She was not very fond of reading, or sewing, or music, or art. "To think, my dear, that you have no particular vocation in this life, is dreadful to contemplate!" her aunt said to her.

But Isabel did not worry about it much. She supposed she ought, and she eased her conscience by doing fine sewing of mornings for her aunt. She was one of a family of seven—a poor minister's household—where economy and self-denial were daily companions, and this was the first visit she had ever made in all her sixteen years. It was a wonderful treat, a glimpse into a paradise of which until now she had only dreamed, and she determined to enjoy it to the utmost.

She was thinking of this far-away home one warm day, a week after her arrival, sitting under the great elm in the front yard, her tating in her hand, and thinking, fell fast asleep. She awakened with a start, to find a boy's face opposite hers, looking at her with an amused expression in his dark, handsome eyes. The girl was confused and bewildered, and to hide it she laughed. The boy laughed too.

"You are Isabel, but you don't know who I am," he said, and laughed again.

"You must be Reginald," Isabel said slowly, with a puzzled face, "but I didn't know you were expected home for some time."

"No, father wanted to surprise you," said her cousin, "and mother sent me out here to find you, and to make you have a good time, and I don't know how to do it."

"Oh, I always have good times," Isabel said brightly. "Just to be in this lovely place is enough."

"Do you think so?" asked the boy, surprised. "I find it dreadfully stupid. Mother has never liked me to bring boys here, and she don't like me to go away, and I got awfully lonesome in the long vacations;" for Reginald attended an Eastern college.

"Well, we're going to have some good times now," Isabel said, "and there's the beginning," she added, as the dinner bell sounded in the distance.

"Are you hungry?" asked the boy, with interest, as they walked toward the house.

"Yes, I generally am," Isabel said.

And good times did follow. Isabel's stock of good humor seemed inexhaustible. She could romp with Tom, eat fruit with Uncle Albert, and read the paper to him when he came home, and do errands for Aunt Henrietta, and visit and drive and ride with Reginald. The greatest treats of all were those horseback rides with Reginald in the early morning. Lucy helped her to make a dark green riding habit, a present from Aunt Henrietta, and which fitted her slight form perfectly.

Indeed, the quiet house seemed transformed by the advent of this young girl. The Clifton boys and girls ran in and out of the great house, though they had hitherto felt that nothing could induce them to face the keen eyes and still keener criticisms of Mrs. Kingsley: "She was so literary, and one of the finest conversationalists in the State, you know," they would tell you. But even this dread was overcome, or at least met with some degree of fortitude, when Isabel was there, with her easy, happy way of making people feel at home—a talent inherited, probably, from her mother—and who knows if it were not as great in its way as Aunt Henrietta's learning and art of making people feel very uncomfortable?

And now the day drew near when there was to be a riding party. Great excitement prevailed among the young people. Habits were furnished up or made over, and horses were in great demand. Some of the boys and girls had their own, and others were "begged, borrowed and stolen," Tom said, but Tom wasn't invited. Tuesday was the day set, and imagine the disappointment, after all these plans and lying awake of nights, when Tuesday proved dark, cloudy, with the rain pouring in torrents.

Reginald came down to breakfast with a face to match the weather.

"You don't seem to care a bit," he growled at Isabel.

"Oh, yes, I care," said that young lady, who had secretly wiped away a few tears in her own room, "but there are brighter days to come," she added, philosophically.

"It is very foolish to allow oneself to be ruffled by the weather," observed Aunt Henrietta.

"Well, I think it's too bad, I declare. We must make up for it some other way, we must indeed," said Uncle Albert.

And to Isabel's amazement, as they were about to leave the breakfast-room, he slipped two ten-dollar gold pieces in her hand, saying in an embarrassed way, when Isabel tried to thank him:

"Never mind, never mind, it's a little secret between you and me, my dear, to spend it as you please."

Aunt Henrietta had left the room, but as Isabel looked up she caught a glimpse of Reginald's face, so full of eager, almost painful curiosity, that she was startled.

Meeting his cousin's glance, he blushed, tried to look unconcerned, and walked towards the window.

Indeed, it all happened so quickly that Isabel wondered if it had been fancy, after all! She felt like hugging Uncle Albert—to think of the pleasure he had given her! Now she could drive away that half conscience-stricken feeling she had over her easy, pleasant life here, when her mother and sisters were working so hard at home. The lovely things she could get with so much wealth—should it be a shall or a dress for her mother? And Henrietta should have a new book, and sister Mary, who had toiled early and late over Isabel's own wardrobe, should have something ever so nice.

Her delightful plans were suddenly interrupted by a voice close behind her.

"Come up to the attic a minute, Isabel; I must see you," said Reginald.

Wondering very much, Isabel followed him. Mounting the long flight of stairs, the attic was reached, and the girl sat down on a chest, while Reginald stood before her, very much embarrassed.

(To be continued.)

Every individual has the broadest opportunity to better his condition through industry and wise economy. He who wastes his time and earnings aimlessly cannot expect to rise; his own acts rivet him to a lower position.

**MAGAZINES.**

**THE CHURCH ELECTIC** for August is promptly to hand, and is more attractive than usual, which is saying a good deal. It opens with a sermon by Bishop Doane, preached at the Benediction of the new altar, pulpit and decorations of St. Peter's, Albany, and entitled, "For Glory and for Beauty." There is also an original paper by Rev. C. A. Poole on "Hegelianism." *The Book Annexed* still receives notice at the hands of Rev. N. F. Putnam, of Salt Lake City, who thinks that some parts of it should be adopted now, while much of it ought to wait "the slow process of further revision." Extracts from Bishop Huntington's Convention Address are freely given; and these alone would render the number one worth having; but in all departments a rich feast is presented. E. & J. B. Young and James Pott & Co., N.Y. W. T. Gibson, editor, Utica, N.Y.; \$3 per an.: 25c each number.

**THE SPIRIT OF MISSIONS.**—Issued by The Board of Missions of the P. E. Church of the U.S.; \$1 per annum. The August number contains a portrait of the Martyr-Bishop Hannington, together with the usual amount of Missionary intelligence, local and foreign.

**THE PULPIT TREASURY** for August contains sermons and excerpts from sermons of the leading preachers of the various denominations; amongst them an Expository Lecture by Dr. Parker, of London, England. In the editorial items is one upon that special iniquity of this century, the "Sunday Newspaper." Dr. Purson furnishes the first of a series of Papers on "The Christian and the World," and in several departments there is much food for thought. E. B. Treat, N. Y.; \$2.50 per annum, Clergy \$2.

**THE HOMILETIC REVIEW.**—Funk & Wagnall's, N.Y.; Wm. Briggs, Toronto; \$3 per annum. Amongst the noticeable contents of the August number of this ably conducted magazine is a translation of a sermon by the Rev. Dr. Luthardt, University Preacher at Leipzig, Germany; also a paper by Prof. G. H. Schodde, of Columbus, Ohio, "Has Modern Criticism affected unfavourably any of the Essential Doctrines of Christianity."

**THE ENGLISH ILLUSTRATED MAGAZINE** has as its frontispiece, "The Study of a Head," engraved by Gardner, from a drawing by C. Perugini—and this alone should attract many. But besides it has that which any who have visited England will appreciate, viz.: "Old Chester," illustrated—dear Old Chester; though many years since we have seen it we shall retain lively and pleasing recollections, curious old streets, walls and rows. Macmillan & Co., publishers, N.Y.; \$1.75 per an.

**LITTELL'S LIVING AGE.**—The number of *The Living Age* for the week ending July 31st contains:—Goethe and Carlyle, *Contemporary*;

The Humors of a Menagerie, *Leisure Hour*; A Pembrokeshire Parson, *Temple Bar*; General Barrios, late President of Guatemala, *Macmillan*; The Jubilee Year of Queen Victoria, The Blue Mountains of New South Wales, and The Disquiet in France. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

**OUR LITTLE ONES AND THE NURSERY.**—The Russell Publishing Co., Boston.—Nothing could be more exquisite than the August number of this always beautiful and welcome children's monthly; and it can be had for a year for \$1.50; 8 months, \$1; and single copies, 15c.

The Canadian National Gallery is to have a portrait of Goldwin Smith, painted by George F. Watts.

**BAPTISMS.**

On July 23rd ult., in Christ Church, Albion Mines, N.S., Stephen Wadden.  
On July 25th, at Thornburn, N.S., Catherine Finlayson.

**MARRIED.**

ERRINGTON - BROOKS.—At Albion Mines, N.S., on July 22nd, William Errington to Mrs. Mary Ann Brooks.  
WIGGINS-CAMPBELL.—At Lakeville, Co. of Carleton, N.B., on 28th July, by the Rev. J. E. Flowering, George S. Wiggins, one of the wardens of St. James' Church, Centreville, to Lillie J. Campbell, both of the parish of Wilmet.

**DIED.**

BURDEN.—James Burden, of Spring Hill, N.S., aged 83, formerly Old Park Devels, G.B.  
MARKS.—At Ship Harbour, N.S., on July 26th, Susan, the beloved wife of George A. Marks. Fell asleep in Jesus, in full communion with the Catholic Church, having been purified through suffering and made meet for the Kingdom of Heaven, aged 28 years.

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**Reminiscences**

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**ORIEL COLLEGE AND THE OXFORD MOVEMENT.**

By Rev. T. Mozley, formerly Fellow of Oriel. 2 vols., 16mo, \$1.00.

Many before now—Oakley, Proude, Kennard, not to mention Newman himself—have contributed to the story of the Tractarian movement. None of these, not even the famous Apologia, will compare with the volumes now before us in respect to minute fullness, close personal observation, and characteristic touches.—Prof. PARRISON in the *London Academy*.

Every page of these Reminiscences is delightful. We have a sketch or a portrait of nearly everybody whose name has become known to us in connection with the Oxford Movement, with countless anecdotes.—*American Literary Churchman*, (Baltimore).

**HISTORY OF THE PAPACY DURING THE PERIOD OF THE REFORMATION.**

By Rev. M. Creighton, M.A., Late Fellow of Merton College, Oxford. Two vols. I. The Great Schism—The Council of Constance, 1378-1418. II. The Council of Basel—The Papal Restoration, 1418-1484. 8vo, \$10.00.

The author's work is in all respects a great one, and is certain of a permanent place on the shelves of the student of ecclesiastical history. It is a grand specimen of conscientious workmanship, written in an admirable spirit, and a credit to English historical scholarship.—*English Churchman* (London).

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**'THE CHURCH REVIEW'**

For JULY has the following contents: *Some Points in the Labor Question.* Right Rev. F. D. Huntington. *The Early Creeds of Asia.* John Dunlop, M.A. *The Universities' Mission, Zanzibar.* Rev. Alfred Lee Royce. *Marriage: The Table of Kindred and Affinity.* Rev. George W. Dean, S.T.D. *Book Reviews.*

N.B.—Beginning with this (July) number THE CHURCH REVIEW will be published monthly.

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Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

**THE GOSPEL AND PHILOSOPHY.**

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MISSION FIELD.

SOUTH AFRICA.

In Bechuanaland, the vast protectorate last added to the British Empire, the S. P. G. supports as the Church's pioneer the Rev. W. H. R. Bevan. From Phokoane he wrote of his proceedings at the Easter festival. On the Saturday previous he baptised forty-five adults and thirty-four children. As each came from the font a white cloth was put on the shoulders, if a man, or on the head, if a woman. "On Easter morning the first bell woke us 'while it was yet dark,' and half an hour before sunrise we met to say our prayers in preparation for Holy Communion. About forty communicated at the first celebration, and fifteen at the latter one, when the church was again very full. The neophytes wore their white dress, which they then laid aside until their burial, when they will be wrapped in it once more. At the midday service we received twenty-four catechumens. On Monday and Tuesday there were about forty communicants each day at the early celebrations, making the whole number of communicants one hundred and sixty. The whole number of catechumens received was thirty-four."

INDIA.

The C. M. S. station that reports the largest numbers of converts in the year in India is Aurangabad, in the Nizam's dominions, belonging to the Western English Mission. There is no English missionary there, but only a converted Parsee, the Rev. Ratonji Nowroji, who is greatly respected both by Natives of all classes and by English officials. He baptized 255 adults last year. His totals (Christians, 1,065; communicants, 565) have just doubled in three years.

In a recent sermon before the University of Oxford, the Rev. Dr. Pope said:—

"I stand here as a witness. As the result of over forty years of Indian experiences, I declare that the influence of missions in the East was never so much felt as now. I doubt whether there ever was so wise, so systematic, so thoughtful a conduct of our missionary work as in the present. The calls are increasingly loud, the necessity daily becomes more urgent, the facilities are hourly increasing. Even the Government of British India but lately expressed its gratitude to the 600 missionaries laboring in India. In the history of India we have reached a crisis, a dangerous crisis, I am not sure that the danger is adequately estimated, or is felt with sufficient acuteness."

EGYPT.

At the annual meeting of the Turkish Mission Aid Society, the Rev. Dr. Lansing, from Cairo, stated facts as to the numerical increase in the mission throughout

the Valley of the Nile. The Christians, mostly Copts, were accustomed to meet in the school-rooms or chapels in the evening for prayer and study of the Scriptures, and in some cases that daily prayer meeting had continued fifteen years. Education has done much for the elevation of the people, and teachers from the training schools of the American Mission are everywhere preferred. Many of the young men become interpreters or clerks. As for toleration, it was more largely enjoyed in Egypt than in Turkey proper. Egypt was 100 years in advance of Turkey. Several instances of steadfastness in converted Moslems were described—one especially interesting of a captain of police, who has recently made a decided stand and nobly testified for Christ.

HAITI.

Bishop Holly, in a letter from Port-au-Prince dated May 8th reports that he had just returned from a visitation of the stations in the mountain district of Leogane. During his absence he consecrated the parish church at Butoan, and a chapel at Petit Harpon. In the former he confirmed seventeen persons, and in the latter twenty-five. The Bishop says: "We have not three consecrated edifices in that district, and the erection of a fourth is contemplated." The Lenten offerings of the Sunday-school of the Church of the Holy Trinity, at Port-au-Prince, amounted to \$75, of which \$50 was contributed in aid of the Rev. Mr. Battiste's work in the mountains of Leogane.

The C. M. S. missionaries in Mid-China have offered, out of the small allowances they receive from the Society, to maintain an additional missionary, if sent out for "real extension."

In Japan, the C. M. S. missionaries baptized ninety-eight adults last year. The baptised Christians connected with them are now 519, with forty-six catechumens. The first Aino convert has been received, the son of a village chief.

The Bishop of Madagascar has been in Melbourne, pleading for sympathy and assistance in his work. He claims that Madagascar requires a hundred missionaries for every one now there, and bishop's in proportion.

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THE WOMAN'S AUXILIARY. A General Meeting of Churchwomen, will (D.V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada." The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the Board. All Churchwomen who contemplate attending, are requested at their earliest convenience to notify the Secretary that their names may be sent to the Reception Committee in Montreal who will receive them as guests during their stay. It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province of Canada." On behalf of the W. A. Provisional Committee. ROBERTA E. TILTON, Secretary. 251 Cooper st., Ottawa, June 23rd. N.B.—Arrangements will be made with the different railways, to issue return tickets at reduced rates to those attending the meeting. 12-5

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PARAGRAPHIC.

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Luther having a statue in Washington, D. C., it has seemed right to the Methodists that John Wesley should be represented.

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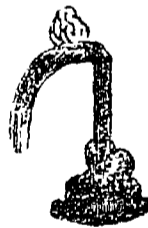
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**Temperance Column.**

**FEMALE INTEMPERANCE.**—The Bishop of Rochester presided last Friday at a meeting of the Woman's Union of the Church of England Temperance Society, which was held at Stafford-house, by permission of the Duchess of Sutherland. His Lordship said that there could be no question as to the influence of woman—of mothers, wives, and sisters—and when they consider that the subject of temperance was more or less in the hands of women the importance of their influence could not be overrated. He was afraid that there could be no doubt that the intemperance was increasing among women both of the richer and poorer classes. For the poorer class there was a great deal of excuse to be made when the poverty and hardships by which they were surrounded were taken into account, but when they considered the case of those in a higher station of society it could not be regarded as quite so excusable. In some instances possibly the craving for stimulants was produced by injudicious medical advice, and it might also be to some extent due to the act enabling grocers to sell alcoholic drinks. If they were to prevent the spreading of this vice it must be by individual example and effort, and his Lordship concluded his remarks by impressing upon his hearers the necessity which existed for the personal service by women in the cause of temperance.

Canon Ellison, who was the next speaker, confirmed the opinion of the chairman that intemperance was on the increase among the upper classes. He had received a letter not long since from a lady of rank, in which she told him of seventeen persons in her own station of society who had fallen into the lowest degradation wholly or entirely through the curse of intemperance. Appealing to the ladies present, the speaker urged upon them to spread the principles of temperance among those with whom they were brought into contact.

Mrs. Cholmoley and other speakers also addressed the meeting.

A large congregation assembled in the nave of Westminster Abbey to attend a special service held in connection with the British and Colonial Temperance Congress, which has been convened by the National Temperance League. An Ode, commencing "We welcome friends from many lands," written by Dr. Dawson Burns, was sung by members of the National Temperance League's choir, assisted by the Abbey boys, under the direction of Mr. J. A. Birch, Dr. Bridge, organist of Westminster Abbey, presiding at the organ. The Rev. S. Flood-Jones, Precentor, intoned the prayers, and the Dean (Dr. Bradley) read the lesson for the day. The Bishop of London, who preached from the words, "Bear ye one another's burdens, and so fulfil the law of Christ," said that such was the principle of all Tem-

perance societies, as it was the principle that underlay all Christian life. They could see that on all hands the Temperance movement was widening and deepening, and that there were new adherents and fresh force coming from unexpected quarters. They saw on their way many little tokens to encourage them; the glass of milk that was taking the place of the glass of beer, the water that was now used instead of spirits, and tea where wine was once abundant. Wherever they went they met comrades, and wherever the English language was spoken their principles were maintained with increased strength.

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of which the Rev. C. WILLETTS, Graduate of the University of Cambridge, is Head Master, supplies an excellent preparatory course of instruction, enabling students to matriculate with credit at the College, and including all the usual branches of a liberal education.

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For Circulars apply to the Head Master, 278 St. Urbain Street, Montreal.

Church of England Sunday-School

Institute.

TEACHERS' EXAMINATION 1887.

The Subjects of Examination for Monday, May 23rd, 1887, will be as follows:—

HOLY SCRIPTURE.—Acts of the Apostles, chapters i. to xiv.

HISTORY OF THE ENGLISH CHURCH.—To the end of the reign of Henry VII.

LESSON.—Acts of the Apostles, chapters i. to xiv.

For further particulars, the Clergy and Sunday-School Superintendents will please address the Local Secretaries of their respective Dioceses. 154

Bishop's College LENNOXVILLE, P.Q.

COLLEGE AND SCHOOL.

Easter Term,

April-end of June—Just Commenced.

Rector's Circular of the School, 2nd Edition, April, 1886, sent on application.

THOS. ADAMS, M.A., Principal and Rector

ST. CATHERINES HALL, Augustus, Me.

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MR. F. C. SUMICHRIST, PRINCIPAL.

REFERENCES:

His Honor M. H. Bichey, Lieut.-Governor of Nova Scotia; The Lord Bishop of Nova Scotia; The Lord Bishop of Newfoundland, Sir Adam G. Archibald, K.C.M.G.; Hon. J. McDonald, Chief Justice of Nova Scotia; Hon. Judge Weatherbee; Hon. Judge Rigby, Hon. Judge Thompson; T. Robertson, Esq., M.P., Shelburne, N.S.; Hon. W. S. Fielding Provincial Secretary; Hon. W. Owen, Q.C., M.L.C., Bridgewater; The Venerable Arch- deacon Gilpin, D.D., Halifax; W. J. Stairs, Esq., Halifax; Rev. F. Partridge, D.D., Hal- lifax; Rev. F. R. Murray, Halifax; A. H. McKay, M.A.B. So., Principal Pieter Acad- emy; Rev. J. Ambrose, Digby, N.S.; H. E. Poole, Esq., Stellarton, N.S.; C. E. Brown, Esq., Yarmouth; J. Macfarlane, Esq., Can- ada Paper Co., Montreal; L. O'Brien, Esq., President Royal Canadian Academy, To- ronto; Robert Spratt, Esq., Toronto, and Parents of Pupils, Sept. 9, '85, 1 y.

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On Wednesday, September 15th. References kindly permitted to His Lord- ship the Bishop of Montreal; The Very Rev. the Dean of Montreal; the Right Rev. The Bishop of Huron, and The Bishop of Algoma.

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