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# The Church Guardian

UPLIFTS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

OXFORD has followed the example of Cambridge and issued a protest against the Welsh Suspensory Bill, signed by over 200 resident ministers, including sixteen heads of houses and sixteen professors or public lecturers.

It is stated that Bishop Pelham does not claim the full pension to which he is entitled under the Bishop's Resignation Act—namely, £2,000 per annum—but has given up one-half of that sum to his successor in the see of Norwich.

THE Dean of Melbourne (Dr. Macartney) recently celebrated his 95th birthday and the 70th anniversary of his ordination. He has informed an interviewer that throughout that period he had preached every Sunday, and sometimes two or three sermons on one day.

THE death is announced at Heidelberg of Herr Johann Wilhelm Brockelmann, to whom belongs the honour of having been the founder of Sunday-schools in Germany. Since 1863 he and his co-workers have succeeded in establishing no less than 1400 Sunday-schools in the German Empire.

REMARKING on the fact that the petitions from Wales against the Suspensory Bill have been signed by more than 360,000 persons, the *Christian Commonwealth* declares that "thousands of Nonconformists have, without doubt, signed the petitions, and expresses its belief that this is largely due to the "wild proposals" of Mr. Gee.

A LETTER was read on Sunday in all places of worship within the Roman Catholic province of Westminster from the Cardinal Archbishop and Bishops on "the consecration of England to the Mother of God, and to the Prince of the Apostles!" If Rome could further hand over the dominions of the Queen to some "Catholic" successor, as in the days of old, "the Vicegerent of God" would make the meaning of this ridiculous "consecration" a little clearer.—*The News*.

THE Dean of Norwich is about to make an appeal for £12,000 to enable him to complete the restoration of the Cathedral. Considerable progress has already been made in the choir and transepts, which will be opened, although they are not yet finished, on the occasion of the installation of the new bishop. Very little has yet been done to the nave, but the Dean hopes to complete the restoration of the entire cathedral by 1896, when the 800th anniversary of its foundation will be celebrated.

THE REV. JOHN PARRY, of Canonbury, has accepted the living of Bromley-by-Bow. He is a Cambridge graduate, and was ordained thir-

teen years ago. He was at one time an association secretary of the Church Pastoral Aid Society. The *Record* says that one feature of Mr. Parry's work in Canonbury has been the large number of Nonconformists who have sought Confirmation—men from almost all the leading denominations, including Irvingites, Unitarians, Roman Catholics, and other bodies, to the number of 100. The number of persons coming forward for adult baptism in the past six years has also been large.

THE question was lately submitted to the Inquisition by the Bishop of Bayonne, "Whether the secret leaders and henchmen of Freemasonry notoriously known as Freemasons, but not notoriously known as leaders, should be denounced, even in countries where they are tolerated by Government, and where the ecclesiastical power is unable to coerce or punish them!" (The italics are our own.) The answer of the Inquisition is in the affirmative, but the Freemasons are already *ipso facto* excommunicate, and French Courts have ruled that it is slander to denounce them from the pulpit.—*The Rock*.

IT is not unusual to find in Roman Catholic publications protests against Rome being accused of antipathy to the circulation of and study of the Bible. The (so-called) *Catholic Times*, however, expresses its surprise that the British and Foreign Bible Society "still wastes its subscribers' money in printing and throwing away—there is no other word for it—copies of the Holy Scriptures." In regard to the circulation of the Bible in China, the editor goes on to say: "They might just as well send the Chinese copies of Beethoven's Sonatas, and imagine that, by so doing, they were teaching them music, as think that they were spreading Christianity in spreading Bibles."

THE FREE AND OPEN MOVEMENT.—A statistical abstract taken from the *Tourist Church Guide*, 1892, giving the hours of service and other information in a large number of churches of the Anglican Communion in Great Britain, America, the Colonies, and elsewhere, furnishes the following information:—Free—1882, 1,098; 1884, 1,312; 1886, 1,559; 1888, 1,774; 1890, 2,070; 1892, 2,454. Open for Private Prayer—1882, 1,121; 1884, 1,335; 1886, 1,634; 1888, 1,841; 1890, 2,230; 1892, 2,744. According to these figures the increase in the churches tabulated and adopting the "Free" system in the Anglican Communion during the last two years has been 18 per cent., and during the last ten years 123 per cent. And, according to the same authority, and compared in the same way, the increase in churches throwing "open" their doors during the day for private meditation and prayer (and some are never shut, being open throughout the whole twelve hours of the day) during the last two years has been 23 per cent., and during the last ten years 144 per cent. Surely it may be said that the hand of God is visible in this work of church emancipation.

## THE SUNDAY SCHOOL INSTITUTE AND SUNDAY SCHOOLS

*An Abstract of the Fiftieth Report of the Church of England Sunday School Institute, read at the Annual Meeting, on Tuesday, May 9th, 1893.*

Fifty years ago the founders of the Church of England Sunday School Institute most appropriately closed their First Report with the words, "Except the Lord build the house they labour in vain that build it," and it is with feelings of devout thankfulness to Almighty God that the Committee, in presenting their Fiftieth Report, gratefully acknowledge the signal marks of the Divine blessing which have followed the operations of the Society during this period.

A glance at the record of the Society's work during the past fifty years reveals the fact that, by its operations, the Sunday-school system has been widely extended and developed, and also that the quality of the teaching has been considerably improved.

Before proceeding further, however, reference should be made to the financial operations of the Society during the past year. The total receipts to the General or Benevolent Fund from Subscriptions, Donations, Offerings, &c., amount to £1,728 14s. 3d., and £484 17s. has been received for the Jubilee Fund. The receipts from the sale of publications, &c., amount to £10,869 18s. 8d., making the total receipts £13,083 9s. 11d.

### 1.—THE ORIGIN OF THE SUNDAY SCHOOL INSTITUTE.

The foundation of the Church of England Sunday School Institute almost synchronizes with the establishment of the Committee of Council on Education, and the progress of Sunday-schools in the Church of England may be said to have been co-extensive with the progress of the institute.

The Institute was founded in November, 1843. In the summer of that year five Sunday-school teachers met in the Boys' Parochial School connected with St. Saviour's, Southwark, to consider by what means they could best provide for their own and their fellow-teachers' improvement in the art of teaching.

As the result of that meeting a new Society was formed, and the Inaugural Meeting was held on November 19th, 1843, in St. Saviour's School-room, under the presidency of the Rev. William Curling, who was then the Chaplain of St. Saviour's, Southwark. At this meeting Mr. John George Fleet was present, and proposed, "That an Institution be formed, to be called 'The Church of England Sunday School Teachers' Institute,'" and it is to his energy, and to the active co-operation of his colleagues, Messrs. Norton, Frewer, Whitemore, Sandby, Green, and Reid that much of the success during the first twenty years of its history is under God, to be attributed.

But the passing of the Elementary Education Act of 1870 changed the whole aspect of religious education in England.

In order to secure more active co-operation and support in favour of Sunday-schools, the Committee of the Institute, in the year 1873, entered into friendly communication with the Society for Promoting Christian Knowledge and the National Society, with the view of obtaining aid, if possible, to the plans which the Sunday School Institute had put forward. Two meetings were held, at which the whole question of Sunday-school organisation and expansion was fully discussed, and, as the result, the Joint Committee, representing the above Societies, decided that they could neither subsidise the Institute nor take over any of its operations, but recommended a large extension of the efforts of the Church of England Sunday School Institute as the best means for obtaining the object desired.

Passing on, the next important event took place in 1880, in connection with the celebration of the Centenary of Sunday-schools. Owing, to a great extent, to the steps which were taken by the Institute for disseminating information upon the subject, a very general interest in the commemoration was aroused amongst the friends of Church Sunday-schools, which assumed, in the end, even National proportions.

The Committee of the Institute were successful in obtaining through Archbishop Tait the patronage of the Queen to the movement, and in every Diocese special action was taken to consider the subject of Sunday-school organisation.

The main objects of the Church of England Sunday School Institute may be briefly summarised under two divisions:—

- I. To extend, improve, and develop the Sunday-school System in the Church of England.
- II. To secure efficient teaching in Church Sunday-schools.

## II. SUNDAY SCHOOL EXTENSION.

1. The Institute has promoted the first object by means of the following operations:—

1. By a Central Office, through which information in regard to the needs of Sunday-schools is ascertained, and the best methods of organising and conducting them are suggested.

An evidence of the popularity of the Institute, and the soundness of its principles, is shown by the applications which have been received from the United States and the colonies in reference to the formation of Sunday School Institutes on the lines of the Central Society in England. A few years ago a Sunday School Institute for America was started, which is now supported by the whole of the American Bishops, and similar action has been taken in Toronto, Nova Scotia, Sydney, and other Colonial Dioceses.

The Sunday-school has been one of the most effective mediums for spreading a knowledge of Holy Scripture amongst the masses, and in its early days prepared the way for the British and Foreign Bible Society, the National Society and kindred institutions.

It has also been a valuable adjunct of Missionary enterprise. A missionary without a Sunday-school would be deprived of the most valuable agency by which he wins the confidence and support of the people amongst whom he labours.

It has also brought Clergy and Laity together in larger numbers than any other branch of Christian work, and has produced a large army of Lay helpers, who devote time, energy, and substance in promoting the extension of the kingdom of our Lord Jesus Christ.

The Statistics of Sunday-schools furnish unmistakable evidence of their popularity, not only in this country but throughout the world. In 1883 the number of S. Scholars in Great Britain was stated to be 1,548,890. They now number upwards of six millions. The total number of Scholars throughout the world connected with Sunday-schools amounts to nearly 18,000,000, and the total number of Teachers engaged in the work is nearly 2,000,000.

As regards the Church of England, from the Statistics of Sunday-schools and Bible-classes which have been kindly furnished by the Editor of "The Official Year Book of the Church of England," the total number of Scholars connected with Church of England Sunday-schools in England and Wales is 2,628,467. The same returns show the number of Teachers to be 186,614. By adding the Scholars and Teachers connected with the Episcopal Church in Scotland and the Church in Ireland we have a total of upwards of Two and three-quarter millions of Scholars and upwards of Two hundred Thousand Teachers connected with Church Sunday-schools in the United Kingdom.

2. The Extension of Sunday-schools is also fostered by the establishment all over the country of Branch or Local Sunday School Associations.

There has been a steady growth of Associations. In the year 1880 (the year of the Sunday School Centenary) there were 253 Associations. The total number in union with the Institute at the present time is 391. Of these 41 are in London, 332 in other parts of Great Britain and Ireland, and 18 in India and the Colonies.

(To be Continued.)

## THE PRAYER BOOK A MISSIONARY.

BY BISHOP HUGH MILLER THOMPSON, (MISSISSIPPI.)

A Liturgy is a growth. A real Prayer Book cannot be extemporized. It is a "development." Its roots run back into the dimness of the misty Past. It is the blossom of the ages.

In sore need some soul cried to God! More or less intelligently, more or less articulately, from earth to Heaven went the cry!

In the hour of deliverance, in the great joy of victory—deliverance and victory for himself or for his people—some soul sang till the stars tingled sang its joy and thanks to the Great God who sustains the Right and puts down the wrong for evermore.

And human needs are always the same, and human victories, if they be real victories, are always the same, and another and another catches the first lyric cry of thanks, or the first passionate wail for pity, and repeats it and adds to it under the same emotions in the same measure, and the same cadence, and so the prayer grows and the thanksgiving grows, and the broken, stammering confession grows, and the great Hail! Hallel! (Health! Thanks! Praise!) to Jehovah "for His Mercy endureth forever!" grows to more and more articulate, human and rational expression.

The only genuine extempore prayer is a half-articulate cry. In our day and among our people there can be no genuine extempore prayer at all! The attempt to make one contradicts the very definition of prayer. When the logical and constructive faculty is in exercise, there may be speech eloquent, supplication eloquent and ever beautiful—but a real prayer is always essentially a cry! It has been said truly, that the only instance of extempore prayer in the New Testament is the prayer of the Pharisee in the Temple—"God, I thank Thee that I am not as other men are."

"The Prayer Book," \* \* \* \* \*  
Is a World Book. In that lies its power. It is the growth of the ages. The Church has never dreamed that she could make a Prayer Book! An extempore Prayer Book would be a discord more harsh and grating than any amount of extempore prayers! \* \* \* \* \*  
It is of no consequence that men sometimes still give voice to the old moth-eaten prejudices about "praying by a book."

Here, in the Prayer Book, is a collection of devotions, of prayers, praises, thanksgivings, of wailing supplications, of triumphant rejoicings which have been echoed and re-echoed, sung in all tongues, cried in all voices, since the world began. They are Humanity's verbal intercourse with God! The visible and temporal speaking to the Invi-sible and Eternal for six thousand years!

Here is the cry of Humanity since the gates closed on Adam! Here is the psalm of victory 'since man thanked his Father for his first victory over evil! The words were born in the dawn. They shall ring to the last earthly sunset, and the first awful dawn of the new Heavens and the new Earth!

And one of the most divinely obligated testimonies and burdens which the Church has been commissioned and ordained to bear in this land has been this burden and testimony of prayer! That real prayer is not one man's word, nor ten thousand men's word, but Humanity's word and cry to the Lord since the beginning—and therefore the word of the Eternal World!

After years of prejudice and ignorant bitterness, as the light increases, of knowledge and spiritual illumination, we are seeing the results of our slow, patient, half unconscious testimony to Christ and to natural law.

Our Prayer Book, next to the Bible the greatest book in English speech, has come to recognition. In a "Baptist" church the other day the Te Deum was chanted! In a Presbyterian church the minister recites "our" Lord's Prayer, Creed and Ten Commandments! In a Methodist church (well, our dear "Methodist brethren" are our brothers with a bend sinister "for difference," as the heralds say) they use more than half of our Communion service! They "acquire" from us right and left; and they are welcome.

Indeed, our dear separated brothers of all names and kinds find the source of their prayers and heartfelt devotions in that grand old Prayer Book under whose influence their grandfathers grew up, and to whose very words the grandsons are now returning.

"What beautiful prayers he makes" has been said of more than one minister of the various denominations, whose "beautiful prayers" were taken bodily from the Prayer Book!

The Book is uncopyrighted—very free—the more they take the better. All Churchmen are delighted—only men should be frank! Even preachers should tell where they get things.

For this Book, which is, like the English Bible, ours, and yet not ours—ours in trust for all our race—is freely for the use of every "denomination" that chooses to use it. And we know well that every "denomination" speaking English, no matter how prejudiced against us, finds whether it is conscious of it or not, its best and highest expression of devotion in the words of that Book for which we Churchmen are trustees for all who "speak the tongue that Milton and that Shakespeare spoke."

It is a great thing for Christian unity, prayed for, hoped for, sure to come, that the Prayer Book is an English classic. No such English anywhere! Idiomatic, ringing, concise, melodious, thrilling to the heart, "tender and true," genuine as all English speech is and was meant to be—nowhere can you find its equal. No student of the English tongue is equipped for judgment or criticism till he has saturated himself with the odor and atmosphere of "The Book of Common Prayer."

Far off at sea the "the heavy-shotted ham-mock shroud" encloses the dead sailor's form. The grizzled captain stands, surrounded by his wretched crew, and reads from the one Book—"till the earth and the sea shall give up their dead—we commit his body to the deep."

In the saloon of the great Atlantic racer the electric light shines over a sudden merry gathering and the bronzed captain, timid and confused

as no wild Atlantic gale would confuse him, stands again, Prayer Book in hand, and asks, "Wilt thou have this woman to be thy wedded wife?"

It is the Book of the race on land and sea, Anglo-Saxon, English, Australian, Canadian, American—our Book of prayers, of thanksgiving, of weddings, of funerals, of joy, of sorrow, of wailing supplication, of triumph, and high thanksgiving, this old Prayer Book—old as time, old as sorrow, old as sin, old as repentance, old as faith, old as the earth, and new as the new Heavens!

It is ours to keep. But brethren! ours to give! That is what we keep it for—to give.

It is our trust for our brethren. They are largely, it may be, ignorant of their debt to it. They have in their ignorance, perhaps abused and blasphemed it.

We know that "The Book of Common Prayer" is that which has taught all men who speak English how to pray—all their Church and family and private devotions root themselves in this classic of their mother tongue.

So the Prayer Book is our foremost missionary. It is not especially so to convert men to be Churchmen. The main end, after all, is to teach men to pray—to help men to worship.

Most men are ignorant here. Give your Methodist brother a Prayer Book—not to make a "Churchman" of him, but to help him to a deeper, wiser, and more spiritual, more intense devotion. Give your Presbyterian brother a Prayer Book, not that you expect or even care to make an "Episcopalian" of him, but that its impassioned simplicity may help him to pray as a poor weak child to his Father—not merely as an abject creature to his awful gray and grim Creator!

Be thankful that so many aberrant, and even terrible and repulsive, theologies are feeling through its unconscious influence their way towards "sweetness and light," and be eager to put into the hands of all serious and earnest people that grand old Book, the developed religious and devotional expression of the greatest and strongest people of all time, to help them, no matter what they call themselves, to the words and thoughts and forms of light and power by which the saints, heroes and martyrs have climbed to God.—*Church News*.

#### THE TEACHING OF CHURCH HISTORY.

Our bright and well written London contemporary, the *Illustrated Church News*, contains the following timely warning:—

The ever-increasing aggressiveness of the Romanists in England is a matter which demands the careful attention of Churchmen. A number of Roman priests and laymen have formed a society whose aim is said to be "to elucidate points of ecclesiastical history and science for the information of the Catholic laity and non-Catholics favourably disposed towards the Church who find themselves at times confronted with religious difficulties of various kinds"—in other words, to endeavour to spread Romanism by means of public lectures and the press. The inaugural meeting of the society was held at the Archbishop's house, Westminster, and Dr. Vaughan presided. He said that what they wanted was not to confine themselves to the Archbishop's house, but to take halls in various parts of London, and lecture to the masses of the people. Perhaps next winter they might have a number of halls engaged in different parts, where lectures could be given by priests and laymen, and where the passers-by might be invited to enter free of charge. One speaker suggested the delivery of lectures on controversial matters at social and workmen's clubs. The Archbishop asked those who were able to ascertain from the committees of these clubs and halls if they would allow this to be done, and the society would then consider the advisa-

bility of supplying such lecturers. It is very evident that Romanists are beginning to fear the rapid spread of the knowledge of the truth about Church history, and that they intend to use all possible means to prevent it. Churchmen should be alive to the fact, and with renewed energy and increased effort work for the further dissemination of the truth.

The basis of the English Church is the fact that it represents the historical Christianity of our Lord and His Apostles. The historical Christianity of the English Church is bitterly assailed from two very opposite camps, the "Ultra-montanism" of Rome, and the "Dissidence" of Dissent.

People who hold a middle course between two extreme parties get vehemently attacked by both of them, and so the English Church, holding as it does a midway position between Romanism and Ultra-Protestantism, is exposed to the assaults of the Jesuitism of Rome and the Calvinism of Geneva.

The careful teaching of the salient facts of Church history is needed in our schools and in our parishes, in order to counteract this twofold attack.

Romanists say that the English Church is a brand new Protestant sect, which was made by Henry VIII. and his obsequious Parliament. A Churchman, who knows Church history, has his answer ready at once.

I. The English Church has existed in England since the Apostles' days: First, as the *British Church*, which was swept into Wales and Cornwall by the Saxon invasion. Next, as the *united Church of the Heptarchy*, under Archbishop Theodore of Tarsus, who knit together the Celtic Christianity of the British Christians, with the Western Christianity of St. Augustine and his Anglo-Saxon converts. After that we see the Anglo-Norman Church, developed after the Norman conquest in a distinctly national form, by the Anti-Papal legislation of the English Kings. We find that the liberties of this Anglican Church ("Ecclesia Anglicana," to quote the exact phrase used) were carefully preserved by Magna Charta. The American Roman Catholic Archbishop Konrick, in his history of the Reformation, is candid enough to admit that the English Church maintained an attitude of opposition to Papal claims from the Norman conquest to the Reformation, and that the actual severance from Rome under Henry VIII. was the culminating point of the tendencies of several centuries of English Church history. This admission at once disposes of the often repeated falsehood, "The Church of England was Roman Catholic before the Reformation, and Protestant afterwards." The Church of England was never Roman Catholic in the same sense as the Churches of Spain, France and Italy are Roman Catholic now.

II. The Church of England is not a new Church made by Henry VIII. The separation from Rome in his reign was made by the consent of the Church, expressed in her own Synods. The English Church may be compared to an old oak tree, whose roots were deeply interwoven with every aspect of English national life, and every phase of English character. At the Reformation certain parasitical growths of false doctrine were cleared away from the stem of the oak, but the ancient tree remained to spread forth its branches over America, the Colonies, and throughout the vast world heritage of the Anglo-Saxon race. Its renewed and vigorous life flows through the channel of its Historic Threefold Ministry, and traces its power by an

unbroken succession of Bishops to the Apostles and the day of Pentecost.

It is blasphemous for any who profess to call themselves Christians to assert that Henry VIII. made the English Church. Henry VIII. injured the Church by mutilating its liberties during the final process of its separation from Rome. It is just as true to assert that Henry VIII. made the Church as it would be to say that a mischievous idiot who mutilated a beautiful statue with his walking stick, was the sculptor of the statue.

An accurate knowledge of English Church history, and especially of the Reformation period, is the best antidote against Romanism.

III. A study of the salient facts of the first four centuries of general Church history not only brings out the unhistorical character of the novel doctrines and claims of modern Romanism, but forms our best defence against Ultra-Protestantism.

Ultra-Protestants are hopelessly out of touch with the Christianity of the first four centuries. The Anglican Church, notwithstanding its need of further reforms, is at the present moment the most faithful representative of the Catholicity of the early Church which can be found upon this earth.

An appeal to the verdict of Church history is as fatal to the claims of Ultra-Protestantism as it is to the claims of the Papacy.

Ultra-Protestants believe that all Christian ministers are equal, and that Episcopacy is not necessary.

The early Church emphatically condemns such a view, and for the first fifteen centuries of Church history government by Bishops was the unvarying order of the Church. There are some Protestants who refuse to baptize infants. The verdict of Primitive Church history is absolutely against them. These people accept the verdict of the Church of the fourth century upon the Canon of the New Testament. They accept the judgment of the Church upon the all important question of deciding what books are to have a place in the Bible, and what books are to be rejected. They listen to the voice of the Church when the decision is given to turn the Epistle of Barnabas out of the Bible, and insert the 2nd Epistle of St. Peter. But they refuse to accept the equally clear witness of the Church which authorizes infant baptism.

The study of Church history proves that popular Protestantism is absolutely in the wrong on many important and vital points. Strong and robust Churchmen can only be made by the study of Church history. The clergy must teach it in their schools and in sermons, in public lectures, and especially in Confirmation classes. Lane's *English Church History* is an admirable text book, and so is Little's *Reasons for being a Churchman*, which is the cleverly-written work of an American clergyman.

The first grade manual of the St. Paul's series of Catechisms also contains excellent teaching on Church history. The Clergy should always study Church history *themselves*. The subject should be at their finger's ends, and their minds should be saturated with it. We should, in this case, soon see a more robust and definite type of Churchmanship amongst the laity.—*The Southern Cross*.

ONE reason why God has scattered up and down several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all that our thoughts and senses have to do with, is, that we, finding imperfection, dissatisfaction, and want of complete happiness in all the enjoyments which the world can afford us, might be led to seek it in the enjoyment of Him, with Whom there is fulness of joy, and at whose right hand there are pleasures for evermore.—*Locke*

## News from the Home Field.

### Diocese of Nova Scotia.

#### KING'S COLLEGE.

The *Encœnia* of this institution took place at Windsor on the 21st and 22nd of June last. The result of the year's work showed a great improvement in every respect as compared with past years. The financial outlook, too, had improved, and the College had been able to do much more effective work than previously. On Wednesday, the 21st, the annual meeting of the Alumni Association was held, when Dr. Trenaman, of Halifax, was re-elected President, and the Rev. Dr. Willets, Ven. Archdeacon Kaulback and Warden Foster, of Dorchester, were chosen as Governors to represent the Association. At the special service preceding the *Encœnia* proceedings proper, the boys of the Collegiate school, the students of the University, the members of Faculty, the clergy and Bishop of the diocese marched in procession from the College buildings to the College Church, where the service was intoned by the Rev. Professor Vroom, the Lessons read by Rev. T. Draper, and an eloquent sermon delivered by the Rev. V. E. Harris, of Amherst, from the words: "I am the Light of the world."

Convocation hall was crowded by an audience largely composed of ladies and students to witness the conferring of degrees and to witness the reports of the session. On the platform beside the Governors and members of the Faculty were seated Judge Hanington and the Superintendent of Education, Mr. McKay. The degree of D.C.L. was conferred upon the Hon. Senator Almon, M.D.; M.A. upon the Rev. Charles Abbott, B.A.; and B.A. upon M. A. Abbott, 1st class; G. Howcroft, second class; P. M. Raymond, second class; A. B. deMille, second class; Mr. H. A. Jones received the degree of B.S.C. The following also passed their B.A. examination, but will receive the degree only next year, viz.: H. V. Stantfield, first class; B. A. Allison, A. E. Andrew and E. W. Emerson, second class. The valedictorian was Mr. H. A. Jones, whose address was read by Mr. deMille, as Mr. Jones was suffering from a severe cold. Addresses followed from the Rev. Canon Partridge, D.D., the Rev. J. R. Campbell, Dr. A. H. McKay, Judge Palmer and Bishop Courtney. In the course of his remarks the Bishop said: He hoped the people would not shut their eyes to the exigencies of the occasion and live in a fool's paradise. We are very glad to hear the buildings have been renovated; the faculty first class; that students of the right kind have increased; that the Church School for Girls is so prosperous; that the Collegiate School has been successfully reconstructed, and that the pupils, already doubled, are likely to still more increase. While all this is the case he hoped all would be sure to take away with them a thing that should be known, and that is that there is nothing of narrowness in the intellectual, moral or spiritual atmosphere of King's College. He hoped any such insinuation would be indignantly repudiated. There is no ground whatever for any such charge in regard to King's. Money is needed to conduct the educational institutions of the Church.

The prize winners in School and College were as follows:

The Stavonson scholarship—Chas. Schofield.  
The Binney reposition prize won by the same.  
The Binney exhibition—R. Norwood.  
The Almon-Welsford—C. Vernon.  
The McCaulay classical scholarship—M. A. Abbott.  
Bishop Walker's reading prize—E. Simmonson.

Dr. Trenaman presented the prizes to the boys of the Collegiate School, as follows:

The Senior alumni prize of \$40 to Master W. C. Leslie.

The Junior alumni prize of \$20 to W. Axford. The French prize of \$15 was won by W. C. Leslie, but owing to his having won this prize last year, he generously resigned his claim. It was divided between the two who became next. German prize, \$5—G. Holyoke.

Bishop Courtney presented the following extra prizes, donated by Mr. Bradford and others: Senior School—Governors' gold medal for general proficiency—G. Hensley.

Governor's prize for Classics—W. C. Leslie.  
Governors' prize for Mathematics—G. Hensley.

Head Master's prize for progress—H. B. Tremaine.

Intermediate School—Governors' silver medal for general proficiency, J. Rowe.

Head Master's prize for Classics—N. Axford.  
Prize for English—E. Poole.

Mathematics, (prize given by M. Ackalim)—B. Barnhill.

French prize, second division—Wan Perin.  
Junior School—Prize for general proficiency, Sydney Holyoke.

Arithmetic prize, (given by Mr. Ghent)—J. Aylworth.

Rev. Dr. Bowman's prize for Bible History and Catechism—H. R. Davies.

Drawing prize—Vernon Eville.  
Mathematical prize—C. DeVeber, (special).

### Diocese of Fredericton.

#### FREDERICTON.

The annual meetings of the Diocesan Synod and Church Society are being held this week. The D. C. S. opened on Tuesday, the 4th July, and the Synod on the 5th; both meetings being held in the Church Hall, Fredericton. Public meetings in connection with the Synod were announced as follows: Monday evening in behalf of Domestic and Foreign Missions; Wednesday evening in behalf of the Bishop Medley Memorial, and Thursday evening in behalf of the Diocesan Church Society.

#### SUSSEX.

The *Weekly Sun* of St. John says: The congregation of Holy Trinity seem to be making laudable efforts to bring their financial affairs into a flourishing condition. Through the praiseworthy efforts of the sowing circle a considerable sum has been paid off the building debt. The Girls' Guild has handed over during the past year something like \$60 to the wardens in aid of the fund for current expenses, and the Willing Workers and the parish Council have raised during the past three months nearly one hundred dollars for the Rector's Sustentation Fund. Some contributions have also been raised for the Diocesan Church Society, the Sabrevois' Mission, Indian Homes, and work amongst the Mohammedans at Cairo.

#### ST. JOHN.

*St. John Baptist*.—The dedication festival of the Mission church of St. John Baptist began on June 23rd and were continued until Friday, the 30th. The programme of proceedings was as follows: First, Evensong on the evening of St. John Baptist day at 8 o'clock, the Rev. Dr. Williams, the priest in charge, being the preacher. Holy Communion was celebrated every day thereafter at 7.30 a.m., and Choral Evensong at 8 p.m. During the octave, the preacher at Evensong being: 24th, the Rev. J. C. Titcombe; 25th, Rev. Canon Brigstocke;

26th, Rev. R. W. Hudgell; 27th, Rev. J. S. Parkinson; 28th, Rev. O. S. Newnham; 29th, Rev. R. Muthers, and the 30th, the Rev. W. Eatough.

### Diocese of Quebec.

#### LENNOXVILLE.

*BISHOPS' COLLEGE*.—The closing exercises in connection with Bishops' College School and University took place last week, occupying Tuesday, Wednesday and Thursday; in fact the whole week was a gala one at this great Church educational centre. Tuesday and Wednesday were occupied with sports and games in connection with the school and college, and on Thursday morning a business meeting of the Corporation took place, at which were present the Lord Bishop of Quebec, the Chancellor, Dr. Heneker, Principal Adams, Rev. Dr. Allnatt, Hon. G. B. Baker, M.P., Rev. Canons Fulton and Robinson, of the Diocese of Montreal, Rev. Canon Thornloe, Revs. Wilkinson, Chapman, Scott and Nicolls, of the Diocese of Quebec. The business was largely routine in character, consisting principally of the Report of the Trustees and the financial statement for the year past. The latter was satisfactory except in regard to the continued decrease of the rate of interest and the difficulty of finding suitable investments, lessening the amount to be employed for the teaching staff and requiring careful management unless further endowments for professorial chairs can be raised. The Chapel Committee reported the partial restoration of the Chapel, but that a sum of \$2,000 is still needed to complete the stalls and interior furnishings. A new organ had been placed in the Chapel at a cost of \$1,700, built by Warren & Son, of Toronto. The Corporation also caused the Degrees to be awarded at Convocation, and some amendments to the Statutes were considered with a view to raising the standard of the examinations.

The Convocation took place in the Bishop Williams' Hall at 3 p.m. on Thursday last, Chancellor Heneker presiding. In opening his address he referred in a kindly manner to the illness of the Lord Bishop of Montreal, the President of the Institution, and presented an apology from the Vice-Chancellor, Dean Norman, for his absence. He delivered an interesting and able address, after which Principal Adams presented the Report of the Faculty of Arts, Dr. Allnatt that of Divinity, and Mr. Petry that of the school, all of which were very satisfactory. The Degrees in Arts were then conferred upon the graduates, after which the Degree of Associate in Arts was granted to the Misses Stephens, Miss M. A. Elliott, and Miss H. G. Learned. The valedictory in behalf of the graduates was read by Mr. H. G. Moore, B.A., after which the Principal delivered an address treating at length of the needs of the College, amongst the principle of which was greater endowment, resulting from the greater success attending upon the work of the College. Mr. Petry then gave an account of the work of the School, after which the Lord Bishop of Quebec delivered a most pleasing and interesting address, in which he referred to the hope expressed by Mr. Petry that the boys of the school would be taught to speak French, and the Bishop expressed his hope that soon he would not have one clergyman who could not speak French, as without this they appeared like aliens when among the French people, and he advised them to learn sufficiently to be able at all events to speak and understand their French neighbours.

The *Abna Mater* Society met at half past nine on Thursday morning under the presidency of the Hon. G. B. Baker, and there was a good at-



tendance of members, the new graduates being admitted. It was decided to hold the annual dinner in Montreal during the Christmas holidays. The election of officers for the current year then took place, resulting in the following appointments: President, the Hon. Mr. Justice Hall; Vice-Presidents, the Rev. Canon Davidson, M.A., and Mr. Harry Abbott, Q.C.; Secretary, the Rev. B. G. Wilkinson.

## Diocese of Montreal.

### MONTREAL.

**ORDINATION.**—Owing to the continued illness of the Lord Bishop of the Diocese, who although progressing towards health is still unable to leave his room, the Rt. Rev. The Lord Bishop of Huron held in his behalf an Ordination in Trinity Church, Montreal, on Sunday morning last. There were present of the clergy the Very Rev. the Dean of Montreal, the Bishop's Commissary, Rev. Canon Mills, rector of Trinity Church and the Rev. Canon Anderson. The Dean delivered the appointed address to those about to be ordained. The usual service was used together with the administration of Holy Communion, the musical parts being well rendered by the choir of the church. The following were admitted to the Diaconate: Messrs. T. Ball, B. A., J. H. Lacey, B. F. Hutchings, L. J. Strong, B. S. T. Marriott, J. M. Waterson, A. Elliott, and W. D. Macfarlane. The following Deacons were advanced to the Priesthood: The Revs. C. C. Walker, B. A., W. H. Garth, B. A., W. A. Mervyn, II. Jekyll, B. A., J. M. Coffin and I. A. Lacey. We have not yet learned to what mission or parishes the several clergy have been appointed, but understand that the Rev. Mr. Marriott will take charge of Point Claire during the summer.

**THE BISHOP'S HEALTH.**—We are thankful to learn that the Bishop still continues to improve, but not so rapidly as his many friends desire. The weakness consequent from the severe illness is very great, and he is not, we understand, as yet able to leave his room, indeed, hardly able to leave his bed. It is intended that he shall go as soon as his health and strength permit to Phillipsburg, on the shores of Missisquoi Bay, where he will spend the summer with his son, Mr. E. L. Bond. We sincerely hope that his health may be completely restored.

The *Witness* announces that the following licenses to parishes have been granted by the Very Rev. Dean Carmichael, Bishop's Commissary, namely:

**Priests**—Rev. C. C. Waller, B.A., to Church of the Advent, Montreal; Rev. W. A. Mervyn, to Christ Church Cathedral (assistant minister), Montreal; Rev. W. H. Garth, B.A., to St. Martin's Church, Montreal; Rev. Jas. M. Coffin, to parish of Leslie, Que.; Rev. Henry Jekill, B.A., Sabrevois Mission; Rev. I. H. Lacey, to parish of Glen Sutton, Que.

**Deacons**—Rev. W. J. M. Waterson, to parish of Rougemont, Que.; Rev. T. W. Ball, B.A., to parish of Milton, Que.; Rev. W. D. MacFarlane, to parish of Coteau du Lac, Que.; Rev. B. S. T. Marriott, at discretion of Bishop; Rev. J. A. Lacey, to parish of Brome, Que.; Rev. Alex. Elliott, to parish of Earley, Que.; Rev. J. I. Strong, to parish of St. Stephen, Montreal; Rev. R. F. Hutchings, to parish of Arundel, Que.

## Diocese of Toronto.

### TORONTO.

**TRINITY COLLEGE.**—The annual Convocation took place on Tuesday afternoon, the 20th of

June, in Trinity Hall, the Hon. Senator Allan, Chancellor, presiding. Amongst those in the procession, entering the hall, were the Lord Bishops of Toronto and Nova Scotia, the Registrar and Dean of the College, Chancellor Woolworth, of Nebraska Diocese; Mr. Justice Osler, Dr. Hoskin, Q.C., and a number of clergy and laity. The Chancellor in his address referred to the fact that the prize for honors in mental and moral philosophy has been gained by Mr. E. B. Robinson, a blind student, who has passed an exceptionally brilliant examination throughout, and gained on his honor work the remarkable average of 84 per cent. He said: It will be gratifying also to the friends of St. Hilda's College to know that a graduate of that College has again carried off the University prize for modern languages. Miss Dallas, from the Toronto Conservatory of Music, which was affiliated to the University, had won one of the silver medals in the final examination for music, and Mr. J. P. Hsley, of Montreal, the other.

The number of students in the Faculty of Music is steadily increasing, and the examiners report favorably of the high average attained by them.

The Chancellor also remarked the success achieved by men who had gone out from the University and specially named Mr. Leighton, who graduated in 1891, and in 1892 obtained the first of seven scholarships at Cornell University, competed for by more than twenty graduates of various Universities, American and European, and he was lately selected amongst twenty competitors for one of the three fellowships in that University. Another Trinity man named was Dr. Bird, who took his final examination M. D. C. M. in March last with honors, and was the only candidate who obtained honors in the final branches at the examination of the Ontario College of Physicians and Surgeons, a distinction which had never been gained by any candidate.

The Chancellor also referred to the new Faculty of Dentistry, which had been established and in which a large number of students had been successful in passing their examinations in March last. He announced that arrangements had also been made for a curriculum in the Faculty of Pharmacy, leading to the degree of Bachelor of Pharmacy. He further announced that plans had been prepared for a new wing and for refitting the eastern corridor and the corporation hoped to be in a position to proceed with the work at an early date. The Council of St. Hilda's had also obtained during the past year the promise of several thousand dollars towards their annual permanent building, and active steps will be taken in the autumn for a general canvass towards this necessary object. In closing the Chancellor said: "I think I may add that the outlook for the future progress and prosperity of Trinity is in every way most hopeful and encouraging. The graduates and friends of the University throughout the province are far better organized than they have ever been before; our work is better known and appreciated; very much greater interest has been awakened in the welfare of Trinity, largely due to the revival and extension of Convocation and the work of different local associations bringing us more directly in touch with the members of our Church all over the province." The Chancellor's address was received with loud applause.

The honorary degree of D. C. L. was conferred upon the Hon. M. Woolworth, Chancellor of the Diocese of Nebraska, an eminent Churchman and jurist from the Western States, and upon the Rev. John Pearson, Rector of the Church of Holy Trinity, Toronto. Both gentlemen made short addresses in acknowledgment of the honor conferred upon them, and they were followed by the Lord Bishop of Nova Scotia, who dwelt upon the dangers of overspecialization in university work and gave ne-

cessary warning to women in regard to what is called "higher education."

The list of the ordinary degrees granted and of the winners of honors will be given in our next number.

## Diocese of Huron.

### SYNOD MEETING.

The 30th session of the Synod of the Diocese assembled on the 20th of June in the new Synod Hall, London. There was a very full attendance of clerical and lay delegates. The Rev. Canon Richardson was re-elected clerical secretary and Mr. T. H. Lacombe, honorary lay secretary. The Lord Bishop of the Diocese delivered an eloquent and inspiring charge, calling forth frequent applause from his hearers. He referred to his travels abroad and to the effect which they had produced upon him, confirming his faith in the truth of God and the ultimate and complete victory of Christ. Referring to the Scheme for the Consolidation of The Church his Lordship said:

There had been trials and difficulties met and victories won. Through the grace of God the great movement was inaugurated, and if spared to meet in Toronto the unification of the Church from end to end of the greatest stretch of territory occupied by one people in the world would be an accomplished fact. It will be a spectacle that no friend of the Church can afford to smile at or meet with indifference or regret. He quoted as their motto "Where the vanguard stands to-day the rear shall sleep to-morrow." They had still to clothe the new body with adequate powers for her high mission. The position first held that the Provincial Synod should not be required to yield up any of its powers, and that the powers of the new body should not conflict with them was now regarded as a position neither tenable nor to be desired, as it would reduce the new Synod to inutility. He believed that all the Synods would fill a useful place. The delegates to the General Synod this time would have a great honor conferred on them, as they were creating history. This diocese was an integral part of the Canadian Church, and should not hesitate to bind itself to meet all payments and charges incurred in getting the new Synod under way. His Lordship, speaking of his Episcopal acts, stated that he had held 55 Confirmations last year and had confirmed 1,000 candidates; two Ordinations were held at which 8 were admitted to the Diaconate and 11 Deacons were advanced to the Priesthood. He spoke highly of the good work which the Woman's Auxillary had done, and referred to some changes which were intended to be made in the Mission Fund of the Diocese.

The Report of the Executive Committee showed total collections and free-will offerings for the year \$21,448.83, being a slight increase over that of the preceding year. It appeared, however, that whilst offerings for work outside the Diocese showed a large increase there had been a large decrease in those for purely Diocesan purposes. On the Clergy Maintenance and Mission Fund account the disbursements for the year amounted to \$19,851.98, leaving a deficiency of \$4,605.71, and the Committee recommended that a special Committee be appointed to consider the deficiency and suggest some means whereby it may be met and the fund be placed on a safer basis for the future.

The Ascension-tide offering for the D. & F. MISSIONARY SOCIETY amounted to \$1,106.61 as compared with \$1,455.53 in 1891. The collection, however, in aid of The Church in Newfoundland after the fire of August last amounted to the large sum of \$1,729.25. The Epiphany-tide appeal for 1893 and the Good Friday col-

lection FOR THE JEWS were both slightly lower than last year, the receipts being \$807.06.

The offertory on Thanksgiving day for HURON College amounted to \$675.94, an increase of \$101.00 over that of the previous year.

The WIDOWS' & ORPHANS' FUND was reported as in a most satisfactory condition, amounting to \$65,500.00 in capital. Archdeacon Mulholland, who had served 43 years within the limits of the Diocese, the Rev. W. Daunt who had served 27 years, and the Rev. R. W. Johnston a like period, had been superannuated during the year.

The CONSOLIDATION CAPITAL account of the Diocese amounts to \$689,450.55, upon which interest at the rate of 5.96 has been earned for the period just closed.

The Committee reported that the DEPOSITORY continued to be largely used by Sunday Schools and others for the purchase of selected books at reduced rates, the sales for the year amounting to \$1,600.76.

The Committee acknowledged the receipt from the executors of the late William Illingworth of the sum of \$400.00, the income whereof was to be paid towards the stipend of St. James Church, Wilmont, an example which it was hoped would be followed generally.

Considerable discussion followed the report, especially in regard to the Clergy Maintenance and Mission Fund and the division and allotment thereof; several of the clergy complaining of inequalities in the administration of the fund, but finally the report was adopted with the understanding that recommendations could be made to the Committee when appointed.

The Committee on Temperance reported in encouraging terms of the work done by the several branches of the Church of England Temperance Society within the Diocese. Sermons and lectures had been delivered by its members and friends and it was recommended that the Bishop should set apart one Sunday in the year as Temperance Sunday, and that the literature of the C. E. T. S. be put in charge of the Sunday School Committee.

The question of the General Assembly in Toronto in September, was brought up by Mr. Jenkins, and the Scheme, as adopted by the Provincial Synod was fully considered and discussed and was finally agreed to, and it having been determined later on to elect delegates to the General Synod by orders, the following were chosen: Very Rev. Dean Innes, Rev. Canon Davis, Principal Miller and Archdeacon Marsh, Messrs. C. Jenkins, R. Bayley, Q.C.; M. Wilson, Q.C., and Judge Ermatinger; the substitutes being the Revs. Canon Smith and Young, R. McCosh and Canon Richardson, and Messrs. Dymond, V. Cronyn, W. J. Imbach and A. E. Clarke.

The Sunday-school committee reported that nine new Sunday-schools had been opened during the year; fifty-three clergy reported an increase in attendance of 981, which brought up the total membership of the Sunday-schools of the diocese to 21,057, a larger number than was reported by any diocese in Canada. There were sixteen places where new Sunday-schools ought to be opened. The banner Sunday-school of the diocese for Missionary work was that of the Memorial Church, London. Six deaneries had held conventions during the year, viz.: Middlesex, Bruce, Waterloo, Perth, Lambton and Gray. The committee closed its report with the following commendation:

The S. S. Committee desires to emphasize the necessity of having a higher standard of teaching in our Sunday-schools. When the work of teaching in a Sunday-school is undertaken it should be with such a solemn sense of its importance and responsibility as will lead to self-denying and prayerful preparation. Individual study of the lesson [and of the scholar] is an imperative necessity, and the teacher cannot neglect it without being guilty of unfaithfulness and breach of trust. United study and mutual

conference—in the Teachers' meetings. Ruri-Decanal and Diocesan Conventions—give enlarged acquaintance with fellow workers and the methods which they have successfully practiced, and an inspiration of which the teacher who studies alone [however faithfully] is deprived.

The Canon on Lay Readers was amended so as to provide that a Lay reader duly appointed and licensed by the Bishop may discharge such duties in a vacant parish as the Bishop may direct; or he may render temporary assistance to the clergyman of any parish or mission in the Deanery in which he holds his license, or in any parish or mission in any deanery contiguous to such deanery on the invitation of such clergyman. No lay reader shall hold services in any parish or mission without the consent of the clergyman in charge thereof, or in any vacant parish or mission except as above provided.

#### LONDON.

"CRONYN HALL."—At the morning service Sunday week, in the new Synod Hall, Rev. Mr. Crisp read the following letter from Very Rev. Dean Innes to the congregation of St. Paul's Cathedral: *My Dear Friends*,—I much regret that I am prevented from being present at the first service held in this hall. I have been requested to signify what is my desire as to the name by which this new building shall henceforth be known. That which appears to me to be most appropriate is "Cronyn Hall." It would not be seemly were we to adopt any other name. Bishop Cronyn was the first rector of St. Paul's, the first Bishop of the Diocese of Huron, and to his efforts we owe the liberal endowment enjoyed by this parish, the surplus income of which is participated in by all the churches in the township of London. And beyond this there are many tender reminiscences connected with the long rectorship of Bishop Cronyn that will make this name acceptable to all, particularly to those who remember him as an intimate and valued friend. For these and other reason it is my desire that new building shall henceforth be known as "Cronyn Hall."

Yours faithfully in Christ,

GEORGE M. INNES, Dean,  
Rector of St. Paul's Cathedral.

June 18th, 1893.

#### PAISLEY.

*Ascension Church.*—Weekly lectures are being delivered by the Rector, (Rev. A. Corbett), of the above church, on the "History and Doctrine (Primitive, Medieval and Modern) of the Roman Church." Large numbers attend the lectures from week to week. The Rector has also organized a "Communicants Union and Young People's Anglican Church League,"—the objects as noted on the programme are: "To inculcate and maintain the discipline, doctrine and principles of the Church, as set forth in Holy Scripture, in the ancient creeds and in the formularies of the Church of England; also to encourage and promote definite and united Christian effort in association with the Church in its local missionary work."

### Diocese of Algoma.

#### A VISIT TO SHINGWAUK HOME.

(Extract From the *Algoma Pioneer*, June 23rd, 1893.)

A party of gentlemen dropped in at the Fauquier Memorial Chapel in time to attend Divine service on Sunday morning, and at its conclusion they requested to be shown over the Homes. The request was an unusual one on Sunday, but, after a brief consideration, Princi-

pal Irvine acceded to it and the buildings were examined from basement to garret. "You catch us unprepared for visitors," said the reverend gentleman, "and you must excuse us if we are not in applie-pie-order, because no needless work is done on the Sabbath Day." In the dining halls tables were spread ready for dinner, and the visitors saw the fare provided for the children. The tables were covered with a white oil-cloth, the crockery too was white delf, knives, forks and spoons all neat and clean; the food consisted of nicely cooked beef and potatoes, milk, plates full of wholesome looking bread, with rice and raisin pudding. As the visitors entered the room they found the pupils standing with reverently bowed heads and the overseer, Mr. Dooley, saying grace. The floor, benches, windows, etc., all thoroughly clean. A similar state of things was found in the girl's dining hall. The dormitories, school-rooms, hospitals, etc., were clean and neat, and the atmosphere of the rooms was beautifully sweet and pure, all the pupils were nicely dressed, and, as one visitor expressed it, "they looked very healthy, clean and wholesome." The building has been recently reshingled, and the stained appearance of the ceilings in the upper rooms show that the repairs were needed. Clothing, stores and everything about the place smelt and looked clean and good. After dinner a bell was rung and all hands assembled in the school-room, where Rev. James Irvine has charge of the opening and reviewing services. A hymn, "Nearer Home," was sung by the pupils, Mr. Bouden, the teacher, accompanying the singers on a small harmonium. The hearty and tuneful singing of these Indians would shame many of the Sunday schools of white children with their careless and spiritless songs. The singing was followed with prayer by the Principal, which seemed to catch the thoughts of all present. Then followed a division into classes, in which Mrs. Irvine's class, Mrs. Bouden's class, Mr. Bouden's class, Mr. Dooley's class, Simpson's class, and Zippo's class, went off into separate rooms for instruction. It struck the visitors as somewhat strange that the wife of the Rev. Principal should appear as the teacher of a class, but enquiry brought out the further statement from the officers, "O yes, Mrs. Irvine is constantly found at work in some department of the Home." Another strange sight was that of the Zulu, Zippo, teaching a class of Canadian Indians! Another such can not be seen in all the world! This young man was brought away from Zululand by the 90th Regiment of British Infantry at the close of the Zulu war, and taken to London. Finally he came to Canada, and from Bracebridge, Gravenhurst, and other places, he came to Shingwauk Home. Here Zippo is graduating, and has reached the Fifth Form in the High School at Sault Ste. Marie, under Principal C. S. Falconer, where he takes high rank. Zippo is also a keen student in theology and aims at mission work among his own people, for which he longs to reach ordination at the hands of the Anglican Bishop to fully qualify him for the great life-work to which he aspires. Zippo is beloved by every boy in the Home, and he is a great favourite with the officials. From the school-room the visitors were conducted to the apartments of Principal Irvine, and finally to his office, where a close record is kept of the life of each pupil at the Home, receipts of supplies, etc., expenditure of monies, etc. All is tabulated. Upwards of eighty pupils are at the Institute, and the number will be increased by some twenty-three others before the first of July. Important repairs and alterations are under way in the Institute; the roof of the building has been reshingled and painted; a cupola for the bell is built on the front centre, and the bell-rope can be reached from every floor of the building in case of necessity; the dining-halls have been renovated and painted;

daylight and ventilation has been added to every dark corner. Much has been done, and there is room for as much more if the funds were within reach. Every department in the Home is highly creditable to those in charge, and Rev. James Irvine, and wife and staff, are doing a grand work as educators at the Algoma Indian Home.

In speaking of the church services in the Fauquier Memorial Chapel, one of the visitors in parting from Mr. Irvine said: "It is many days since I so much enjoyed every part of the Church services as I have to-day."

**“WHATSOEVER HE SAITH UNTO YOU,  
DO IT.”**

These words of St. Mary have been a creative force; they rouse up men and women for the life of Christian service. But they are also directive words. They not only create in men the enthusiasm of loving ministry, but they direct us how, in true wisdom, we are to do God's work among men. It is to be according to the mind and under the rule of Christ.

This direction is one much needed. We can not avoid asking the question: Under what conditions can men be raised to live their lives more generally than they are living them to-day in the elevating, joyful, restful power of the Gospel of Jesus Christ? Is there not something wrong in our work for Christ when, eighteen-and-a-half centuries after Calvary, two-thirds of the human race know not of God's redemption? Is there not something wrong when, after these many centuries of Christian work in England, the religious and social condition of vast masses of our countrymen are what they are around us on every hand? Surely we cannot hesitate to confess that it is even so. And if we ask the way of amendment, I believe it will be found in giving due heed to the counsel of the Holy Mother, "Whatsoever He saith unto you, do it."

"Whatsoever He saith." Our Christian work has suffered from its being too much limited to the direct exercise of religious influence. We have spoken and acted as though Christ only came to minister to one portion of man's being, and not to every portion of his being as he is; our thoughts have been too exclusively fixed on his spiritual needs, and we have been too neglectful of his mental and physical wants. Works of mercy have been too generally performed simply as giving opportunities for the direct exercise of spiritual influence. Teas, suppers, breakfasts, have been provided for the needy, to which has been added a religious address, giving the impression to those hidden to the meal that the motive of those who supplied it was not the pure motive of feeding brethren in their hunger, but the seizing an opportunity the hunger offered to win them to their religious communities and convictions, be what they may. How strikingly does this contrast with the method of Christ! He ministered to man's needs of body, mind and heart, as well as directly to his spiritual necessity. He fed the hungry in the wilderness, and supplied the wine at Cana of Galilee, but He preached no sermon on either occasion. He comforted the weeping widow of Nain, but did not seize the opportunity to teach her Christian truth. And so, if we are wise, shall we act. The indirect influence of Christian charity is a stronger evangelistic agency often than direct Christian preaching. There is a time to speak; be ever ready to seize it. But there is a time to be silent, when speech is out of place, and when it would mar the influence of Christian ministries of love. Believe in the influence of these ministries; seek to minister to every need of man in true brotherliness of spirit. "Whatsoever He saith unto you, do it." In the degree in which the Christian worker gains human touch of those he serves, in the

same degree will he gain a vantage ground from which to exercise spiritual influence.

Again, the counsel of our Lord's Mother is precious as teaching us this: that even in the sphere of the spiritual, Christian work is most powerful when it is done as He wills and directs. Now He wills it to be done in the unity of His Church. It is when Christians are dwelling together in visible unity, not only being of one mind and one heart, but also of one accord in one place, that they work under conditions of fullness of blessing.

The weakness of Christian work in Christendom to-day lies in its divisions. It is so for reasons human and divine. For human reasons, because these divisions make it unavoidable that much of the strength and time of Christians should be given to internecine strife, rather than to battle with the common foes; and because it is fatal to true economy in the using of Christian resources. For divine reasons, because these divisions are displeasing to God, and forfeit the fulness of His blessing. The recovered unity of The Church and the gathering of all Christians into her is the predicted condition of the Church's triumph over the world. Probably this prediction will be only fulfilled at the Coming of the Lord. But be this or not, this is to my mind clear and certain, that the condition of personally ministering so as to receive the fullest measure of blessing on work is to do this work in the unity of the Church. Not only must we serve in the unity of the Church, but our work should be done in the Church's way, because that way is Christ's way. He has created in His Church a system which is doctrinal, sacramental and moral. By the faith He brings men into the knowledge of the truth as it is in Himself. By the sacred rites of the Church He meets men and ministers to their spiritual needs, in every form and in every stage of life, from the cradle to the grave. By the laws of Christian living He reveals in her, He leads men out of sin into an increasing conformity with His own character. This sacred system of The Church Christ has created to bring His influence to bear on men, and it is the duty and the wisdom of Christian men recognizing this to do all that in them lies to secure the full expression of this system in the Church of to-day, and to seek to bring men out of the world into this system of the Church, that through it they may find in the ministries of the living Lord the quenching of their inner thirst by the good wine of His faith, and grace, and peace.

And yet again the words of the Holy Virgin bid us do what Christ calls each of us to do by the inspiration of His Holy Spirit. Every man's true work in the Church of God is assigned to Him by her Divine head. And it is our duty to be obedient to His callings. Each must serve where He wills him to serve; be it in the priesthood, or among Christian people; in the cloister, the institute of charity, the school, the home, in the streets and lanes of the city, or on the highways and by the hedges. And in the assigned sphere each must do the Christ-appointed work. "Whatsoever He saith unto you, do it." Thus ministering in the due order of ecclesiastical obedience in response to the Divine vocation of the great Head of the Church, we shall obey Mary's counsel, "Whatsoever He saith unto you, do it."—(From "The Life of Love."—Lent Lectures by Rev. Canon Body.)

**ROMAN PERVERSIONS OF THE HOLY  
SCRIPTURE.**

Archdeacon Grant, of Queenstown, South Africa, in a rejoinder to a Romanist magazine, printed in Capetown, which had attempted to reply to an article of his on the "Italian Mission," after showing that the Church of Rome has not hesitated to tamper with ordinary history, and that such tampering with history is

not a thing of the past, adds, "nor is the process withhold from that history (the Bible) whose sacredness ought to protect it from tricks of such a nature.

A book, called a "Guide to the Oratory," has lately been published, written by the Rev. H. S. Lowden, "Priest to the Oratory" at Brampton. In this work, the following statement is made: "At the Council of Jerusalem, after there had been disputing (Acts xv. 7), St. Peter gave sentence, authoritatively, on which the multitude hold their peace, St. James, though Bishop of Jerusalem, also assenting to his decision."

If any one will take the trouble to turn to the Acts of the Apostles, he will find that subsequently to St. Peter having spoken, "all the multitude kept silence, and gave audience to Barnabas and Paul. . . . after they had held their peace, James answered, saying, 'Men and brethren hearken unto me';" and St. James ends thus: "Wherefore, my sentence is that," etc. In order to make the Scriptures square with the Roman teaching about St. Peter, we are requested to hold that St. Peter gave sentence. Are we not justified in thinking that the past and the present afford ground for apprehension as to the future? The instance given above is on a par with that of a copy of the New Testament, specimens of which are in the libraries of the British Museum, Lambeth, and the Chapter at Durham. In this, 1. Tim. iv. 1, is rendered, "Now the Spirit speaketh expressly, that in the latter days some will separate themselves from the Roman Faith." This edition has arch-episcopal approval. 1 Cor. iii. 15, runs as follows: "He himself shall be saved, yet in all cases as by the fire of purgatory." I think we need not go further for "some pretence of evidence," when the Bible is so manipulated.

**GOD INCARNATE IMPLIES GOD  
TRIUNE.**

While there is no ground for believing in anthropomorphism, as it is termed in theology; that is, that the Supreme Being has a human form, yet it is a truth of revelation that man was made in the image of God. In this truth lies the germ and prophecy of the greater truth, of God manifest in the flesh, in the person of Jesus Christ. Since God expresses himself in His own image, He can express Himself in manhood. He can show himself as man, as He did in the Son of Mary, the Son of God, the Emmanuel, God with us. In the person of the Incarnate One we see all along that man is made in God's image, and this man is Jesus of Nazareth. He has all human qualities in perfection, and yet He has the attributes of none other than the very God. Therefore, Christ, the Anointed One, is God. In Him is the fullness of the Godhead. Our poor human language can only express the relation of Jesus to the Deity by saying He is the Second Person of the Trinity. Again, God Incarnate implies the personality of the Holy Spirit. The definite mission of Jesus is accomplished, yet His corporate body extended in the Church still needs the indwelling of God, which is manifested in the Third Person of the Trinity. Nothing can tell it so well as His own words to His sorrowing disciples the day before His death: "All things that the Father hath are mine," showing His equality with the Father. "Therefore said I, He" (that is, the Paraclete, the Holy Spirit) "shall take of mine and show it unto you." That Spirit exhibited His visible mighty energy in tongues of fire on the day of Pentecost, takes "all things" both of the Father and of the Son, and shows them to all souls eager for the true light and the right way. And that Spirit is God in the world, the Third Person of the holy, blessed and glorious Trinity.—*The Church News, Missouri.*



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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## CALENDAR FOR JULY.

- JULY 2—5th Sunday after Trinity.  
 “ 9—6th Sunday after Trinity.  
 “ 16—7th Sunday after Trinity.  
 “ 23—8th Sunday after Trinity. [*Notice of St. James.*]  
 “ 25—ST. JAMES, Apostle.  
 “ 30—9th Sunday after Trinity.

## NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, Rector Holy Trinity, Sussex, N.B.

(Author of “*Arrows for the King's Archers,*” etc.)

### SIXTH SUNDAY AFTER TRINITY.

“*Dead with Christ.*”—Rom. vi., 8.

I. The Gospel covenant is a covenant of *grace*. It invites all men to be partakers of its blessings, without money and without price, (Is. 55, 1.) It maintains the eternal justice of the Creator, and yet provides for the justification of the creature, (Rom. iii., 26.) Hence unenlightened men, and men of perverse minds, even in the Apostolic age, were wont to say of Christianity that it encouraged evil, and even placed a premium upon sin, *i.e.*, “lawlessness,” by leading the disobedient to persist in self-will, that grace might abound. But this charge struck at the root principles of Christian Truth, as the Apostle shows in this Epistle: “Know ye not that so many of us as were baptised into Jesus Christ were baptised into His *death*?” Therefore we are buried with him by baptism unto death; *i.e.*, we put away all the sins of our former lives; we renounce the dominion of evil, and this we do in order that we may live “the new life,” the regenerate life, answerable to the resurrection life of Christ, which is a life of sanctification and perfect submission to the Divine Will. Baptism itself is a refutation of

this gross misrepresentation of the nature of the fellowship of Christ's religion, if its typical signification is carefully considered.

II. The symbolism of Baptism was more vivid when converts were “buried in the water,” as is still the rule of our Church, (See office for Baptism of Infants.) The Sacrament shadows forth a death, a burial, a rising again. The “old man” (Eph. 10-22) is the nature with which we enter the glorious fountain; the “new man” is the nature which we bring thence. Every baptised person is pledged by the holy symbol itself, as well as by his verbal profession, to maintain towards sin the attitude of one who is literally dead.

III. But Baptism imparts a *power* to enable the soul to maintain this attitude throughout life. By the Sacrament, as through an instrument, “the glory of the Father,” by which Christ was lifted from the grave, is conveyed to the soul to quicken it from the death of sin to the life of sanctification and holy obedience. The change which takes place in the soul thus quickened is as real as that which passed upon the Saviour's body on the first Good Friday and Easter Day. The believer is “planted in the likeness of His death,” and “planted” also in the likeness of His resurrection. He is to be “buried with Christ,” and also “to live with Christ.” And, as “Christ being raised from the dead dieth no more,” so Baptism is an earnest of the eternal and glorious immortality of the children of the Resurrection. The seed was sown in the likeness of the death of the Incarnate Son, in order that it may henceforth and for ever put forth ever fresh evidences of the energy and fruitfulness of that new life of beauty and holiness which is the mark of God's elect.

IV. But complete deliverance from our old sinful nature is not always complete and immediate after Baptism, because, although the power given is sufficient for all our needs, yet it may be limited in its operation, and even quenched by wilful sin. The “old man” is crucified, but crucifixion is a lingering death. Even thus the infection of nature remains in the regenerate (Art. ix.), although it is ever being crushed and resisted by all who “stir up the gift that is in them,” (2 Tim. i, 6.)

But we are to “reckon” to regard ourselves as dead indeed unto sin; “dead,” (i), by profession; (ii), by the symbol of our Baptism and all it implies; (iii), because we have received the germ of the new life to enable us to realize all the blessedness of the new birth which passed upon us in the “laver of regeneration.” We are to be dead—(i), to the seductions of worldly reasoning; (ii), to the love of sensual pleasure; (iii), to the charms of power or wealth or flattery; (iv), to self-indulgence, sloth of body or mind. We are to be in the world, but not of it; neither are we to be partakers of its ways of life, its methods of thought, its indifference to spiritual things, or its antagonism to God.

## A GLANCE AT THE COLLECTS FOR JULY.

(From the *American Church S. S. Magazine for July, Philadelphia.*)

[CONTINUED.]

We will now study a little more attentively the only Saint's or Holy Day Collect found in our Prayer Book for the present month; *i.e.*, that appointed for St. James' Day, on the 25th. In the Eastern Church, his festival is kept on the 30th of April, but in the Western Church it has always been observed as at present. This James the son of Zebedee was a first cousin of our Lord, and with his beloved brother John received the appellation of Boanerges (son of

Thunder) from the Master, and has always been surnamed the Great, or the Greater, by the Church; and by which he has been distinguished from the other Apostle of the same name. He has been made conspicuous by his death rather than by his life, as he was the first of the Apostles who suffered martyrdom, and the only one whose death is recorded in the New Testament. Of its circumstances, nothing more is known than that he suffered through the hatred of Herod Agrippa, whom he ventured to reprove for his evil deeds. Tradition tells us however, that his accuser repented as the Apostle was on his way to the place of execution, and that having received the blessing of the Apostle, he professed himself a Christian, and was baptised in the blood of martyrdom at the same time. He has always been considered as the patron saint of Spain, and holds the same relation to that country as St. George does to England. Both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of that Mahometan and Moorish invasion which once threatened to drive Christianity from its throne in Europe, as it has driven it from Asia. His remains are supposed to be preserved at Compostella in Spain.

Our Collect for St. James' Day, as for most of the Saints' Days, dates only from the Reformation. The doctrine of the Invocation of the Saints was made very conspicuous in the Collects for the days which were dedicated to them, and while the Sarum Collect for St. James' Day had recited no incident in the life of the Apostle, it was made unfit for use in the Reformed Church by a petition for his guardianship of the Church on Earth. Thus the new Collect in the First Prayer Book of Edward the Sixth in 1540, as we have it to-day. It is based on the recital of the call of St. James, as recorded by SS. Matthew and Mark, and thus, together with the Epistle and Gospel, we have in the Communion Service for this Festival, every inspired notice of the Apostle's history, with the exception of the unpleasant allusion to his proposal to call down fire from heaven upon the Samaritans who were unwilling to receive his Master. After the commemoration of the Apostle's leaving all to follow Christ, the prayer naturally follows, that we may show a similar promptness in following God's holy commandments. The Collect is complete in all its *collectedness*, as may be very readily seen; though the aspiration, “forsaking all worldly and carnal affections, is made to precede the petition that ‘we may be evermore ready to follow Thy holy commandments.’” Every syllable of the beautiful prayer is full of meaning, and should be especially precious to newly-confirmed members of the Church in their desire to leave all and follow Christ.

## EDITORIAL NOTES.

STATISTICS OF THE CHURCH.—At the last meeting of the Provincial Synod in September, 1892, returns were made of certain statistics of The Church by the Bishops of the several Dioceses in the Ecclesiastical Province of Canada, in accordance with a form which had been adopted in 1889 on the motion of the Lord Bishop of Niagara. Owing to the vacancy existing in the See of Quebec, no returns were received from it. In some particulars several of the Diocesans also failed to fill in the report, but as the same have been presented they contain matter of interest to the whole Church. From these several Reports we take the following information:

(1) We find that the total number of persons ordained in the Ecclesiastical Province of

Canada between the Provincial Synod of 1889 and that of 1892 was 233, 125 being Deacons, and 108 Priests. The largest number ordained in any single Diocese was in that of Ontario, where 33 persons were admitted to the Diaconate within the three years, Toronto and Huron following next in order with 27 each, Montreal third with 16, Nova Scotia fourth with 13, Fredericton 5, and Niagara 4. The largest number ordained to the Priesthood was in the Diocese of Toronto, which reported 25, Ontario taking second place with 22, Huron third with 21, Montreal fourth with 16, Nova Scotia fifth, 14, Fredericton and Niagara having respectively 6 and 4. The total number of Clergy in 1889-90 for the Ecclesiastical Province, omitting Algoma and Quebec, was 780, which increased in 1890-91 to 792, and in 1891-92 to 804. The absence of returns from Algoma and Quebec is to be regretted, as it is impossible to show the actual increase in the several particulars reported upon.

As to *Church population* the Report called for particulars, (a) of the number of Families, (b) of the number of Souls, and (c) of the number of Communicants. As to the number of families, no report was received from Toronto, Fredericton and Niagara. The total for Nova Scotia, Montreal, Huron and Ontario in 1889-90 was 36,279, which had increased in 1891-92 to 38,279. (b) The number of souls or individuals was reported from all the dioceses except Montreal, and the total for 1889-90 was 279,238, and, in 1891-92, 291,379.

(c) *Communicants*.—The seven dioceses reported as to Communicants, the result being that in 1889-90 the total was 70,658; in 1890-91, 73,641; in 1891-92, 78,135.

The returns as to *Baptisms* were made from the seven dioceses, and also show an increase each year; being, in 1889-90, 11,663; in 1890-91, 12,413; in 1891-92, 12,917.

It will be noticed that in each of the particulars referred to there has been an advance from year to year, but not as great as would probably appear had the returns been complete from the whole of the nine dioceses within the Ecclesiastical Province. Probably, too, these returns are not strictly accurate and complete, it always having been found difficult to get satisfactory returns from the various parishes and missions. Still, we think it a matter of congratulation that the Synod took in hand the work of securing statistics of The Church, and also that the result of this, the first effort, has been so far satisfactory. Doubtless greater attention will be paid in the several dioceses to the matter from year to year, and the returns made at the next Provincial Synod will probably be more accurate and complete, and better show the true strength of The Church than either these or the Census returns. We have always felt that The Church does not appear as numerically strong as we feel sure she is in the Dominion.

SUNDAY SCHOOL WORK is rightly regarded by all religious bodies as of the highest importance, and probably greater attention is paid to its development by the religious bodies surrounding The Church than by The Church itself. Such, at all events, was the case in England some

years ago, and we fear is still the case in this Ecclesiastical Province. We find from an examination of the statistics sent in by the Bishops, as above mentioned, to the last Provincial Synod, that the total number of Sunday School scholars reported for the seven Dioceses of Nova Scotia, Toronto, Fredericton, Montreal, Huron, Ontario, and Niagara, for 1889-90, was 67,011; for 1890-91, 70,527; and for 1891-92, 74,101. Probably, if returns had been received from Quebec and Algoma, the total number of Sunday School scholars in this Ecclesiastical Province would exceed 80,000. These figures do not, as we understand it, include teachers or officers, but *only Sunday School scholars*. We find, on examining the returns, that the number of scholars has increased between 1889 and 1892 in every diocese, although in several cases there would appear to have been a slight falling off between the numbers for 1889-90 and 1890-91.

At the last session of the Legislature of the Province of Quebec several important amendments were made to the Revised Statutes of that Province in regard to *vital statistics* which are about to be enforced by the Provincial Board of Health. As these provisions will affect the clergy of the Dioceses of Quebec and Montreal, and others possessing the Status of Custodians of Registers of Civil Status within the Province of Quebec, we are desired by the Board of Health to call attention to the provisions of the law. The most important is that which directs the person entrusted by the Civil Code with the registration of Acts of Civil Status before proceeding to the interment of any person or granting a burial permit, to require from the physician who has attended upon the deceased during his last illness a certificate as to the death and cause of death of such person according to the form prescribed by the amendments. Should no physician have been called in, or where it is impossible to secure a physician's certificate, it is provided that one shall be signed "either by the clergyman who has been called or by two credible persons who establish to the best of their knowledge the cause of death." These certificates are to be forwarded on the first day of every month by the clergyman or person enregistering the Act of Civil Status, to the Board of Health of the Province.

Further, it is required that during the first fifteen days of January in every year any person entrusted with the registration of births or marriages shall forward to the Board of Health of the Province a return, in the form prescribed by the amendments, of the births registered and of the marriages performed by him during the preceding year for each municipality for which registers are kept.

In case of contagious diseases and during epidemics the Board of Health may require that the certificates be sent oftener than once a month.

The forms to be used will be supplied by the Board of Health without charge to those entitled to them.

These requirements are to be observed under a penalty not exceeding \$20.00 in case of refusal or neglect, and of \$50.00 in case of a false return knowingly made.

From the certificates so furnished the Provincial Board of Health is directed to compile a statement to be submitted year by year to the Provincial Secretary on the first of March. The objects of the amendments are good and in the public interest. The information received will show the localities in the Province where the highest death rate occurs, and what diseases specially prevail in certain districts, as also which seasons of the year are most fatal, what ages and sexes suffer most, and what professions are mostly affected. The result of such examination will probably tend to the reduction of the death rate and to the protection of the inhabitants generally from contagious diseases.

#### CHURCH GOVERNMENT.

(From Convention address of Bishop Sessums, Mississippi.)

In the beginning Christianity was a free gift to the nations by the missionary zeal of the Apostles, and as its gift to men sprang solely from their unselfish devotion to human interest, so the whole system of its teachings and polity was grounded upon their authority as by right, both of ownership and commission. In time an illogical and fatal extension of the conception of ministerial authority was developed, and the claim of Apostolic proprietorship expanded into a tyranny over the lives and fortunes of men, a tyranny possible only under the superstition of its subjects. In time came also the extreme revolt from that extension; the people themselves claimed to be the makers and judges of the religion, and Christian ministers came to be held as professors of spiritual culture voluntarily employed by the people. Neither extreme is true, and neither represents the Church's system.

It is neither the monarchial nor the communistic, neither the Papal nor the Protestant. It is not tyranny, either by an autocrat or a mob. It is not centralization, but organization.

The Christian ministry represents not only the people administering their own religion and using Christ to help themselves, but also represents Christ's claim to use them for His own purpose; not only the people going to God, but God coming to them; it represents a trust and a law which binds the ministry of Christ, and so should bind His members; it represents not only congregations preparing some salvation for themselves, but the obligation of a divine missionary work; not only preaching, but the pressure of a divine command to serve and to worship. The Christian ministry wishes no authority save to realize and enforce the corporate life of the Church as opposed to the selfish. The fundamental truth of Christianity is salvation through *unity*; salvation by bringing the unit out of loneliness and selfishness, bestowing upon it what the whole possesses, and setting it into a whole duty so large as to call forth all its powers. The single soul, and the single company of the faithful, are Christian for the sole sake of unity with all souls and all congregations; for the very and sole sake of the richness, the largeness, the helpfulness of a common worship and common creed and deed, and hope, and will. The body demands a share in the history of the member both to educate the latter and to protect itself; and the member cannot be an autocrat within this community life. Thus to represent the body, to bring it into touch with the member everywhere, is the function of the Ministry, of the Episcopate. He, the *Episcopos*, in a factor in the life of each congregation as the witness

and presence of the body there. To honor, or dishonor him, passes beyond questions of personal sympathy, and has to do with the acceptance of a truth far greater than either he or the congregation; has to do with accepting or rejecting the ideal of the Church life, the body life, and the life of divine society, as opposed to the life of the atom and the self. There may be other ways of representing the body-conception than this Episcopal Ministry, but that is the Church's way, and it is certainly better than papacy or communism.

## Family Department.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."  
—I. Cor. ii. 26.

Shall we then, because unable ourselves, by our withdrawal seem to discountenance this solemn act in others?

I hear the tramp of the many feet,  
As receding they pass away—  
And I hear a voice, that all might hear,  
A voice that would bid them stay.

And the solemn words "Hil He come," I hear,  
In memory's echo voice.  
But ye turn away, as if His death  
Had nothing to do with you.

O! wearying, wandering feet return;  
If ye yet can do no more,  
Stand a-til, ye redeemed! and with UPWARD gaze,  
Praise, worship, and adore.

## STUPID CHRIS.

### CHAPTER IV. (Continued.)

"It's rather like the day I was left before, when Mr. Woodhouse came," she thought to herself. And the remembrance of the kind old man spurred her on to overcome her difficulties.

It gave her quite a shock when Mary opened the door presently; she quite thought the maid was going to say, "Mr. Woodhouse is in the drawing-room."

But instead of that, May said, "Please, miss, Mr. Palmer has come to know if you can find a book for him."

Chris threw down her slate-pencil, and tore off. Mr. Palmer was standing in her father's study, surveying the bookshelves when she rushed in.

"Well, Chris! How do you do?" he said, laughing at her abrupt entry. "I want to borrow a book of your father's called 'The Fairyland of Science,' and he told me to ask you if you knew where it was."

"O yes! I know. Maud had it the other day," said Chris, and she flew off again.

"I am sorry to have been so long," she said, when she reappeared panting after a few minutes. "But you see I had to hunt for it, and I found it in Maud's bedroom under under one of her hats."

"Why didn't you ask Maud where it was?" he asked, smiling, as he took the book.

"She wouldn't have known. The girls never know where things are; I always find everything for them," she explained.

"Ah, I forgot! that's your talent!" he said. "What a useful person you are, Chris! What's the matter, my child? Are you frotting about Louis?"

"Have you heard?" asked Chris, her eyes filling with tears at his kind tone. "Isn't it dreadful?"

"No, I don't think it's dreadful at all," he said cheerfully. "I think a long holiday will do that boy all the good in the world. Some

day he will bless the doctor who insisted on his taking it."

"But he will lose his scholarship," said Chris.

"That won't hurt him. That boy is bound to win plenty of scholarships before he dies. It is of far more importance that he should not be allowed to ruin his health by over-work at his age. Don't you fret, little Chris, make the best of it, and help him to do the same. Tell him I shall expect him to play no end of tennis with me now, and I shall take no excuses. When is he coming? On Friday? Suppose you both come to spend the afternoon on Saturday? I will play with him, and you shall play with the children. I mustn't stop now. Good-bye! Thanks so much for finding the book!" and with a nod and smile Mr. Palmer was off at his usual rapid pace.

Chris felt wonderfully cheered by those few words of his. He did not seem to think Louis was hopelessly disgraced and his career ruined, as Alice evidently did; nor did he think the boy would come home a great invalid, since he talked about tennis. Chris who worshipped her clever brothers from afar, began to think it would be rather nice to have Louis at home for a long time.

He was not so hopelessly above her as Noel, whom she regarded with absolute awe, nor did he tease her as much as Bob. He made her his fag in a good-natured way and called her "little kid" very kindly. If he were not entirely absorbed by his books, he would be decidedly a very charming brother to have about the house.

### CHAPTER V.

Friday afternoon came, and Chris was in a perfect fever of expectation. "Will father go up to London to meet Louis?" she had asked beforehand, and been answered—

"No, my dear child. Louis is not a baby!" from the indignant Alice.

Still she could not rid herself of the idea that he would arrive home an invalid, and she wished some one had gone to the station to meet him. But that was an insult to Louis that could not possibly be permitted; so Chris had to be content, as the time of his arrival drew near, with taking up her position in the hall and watching from the window.

It was a very hot day, one of those hot days that sometimes come in early May, when summer seems suddenly to have come in all its glory, and the leaves and flowers unfold almost before your eyes. Chris had obtained leave to put on a cotton frock, and even then she felt quite oppressed by the heat, as she sat at the window, which was not made to open. How frightfully hot it must be travelling to-day! she thought. Poor old Louis!

At last a fly came in sight up the long, white, dusty road, and turned in at the Bedmount gate. It was piled with schoolboy luggage, and inside sat a weary-looking lad without the energy to look up as he drew near his own home.

Chris flew to the door, and opened it as the fly stopped. Louis stumbled languidly out and came into the hall as if he hardly knew where he was. "Hallo, Chris!" he said, without the shadow of a smile. "Where's mother?"

Louis Raymond was a slender, delicate-looking young fellow at the best of times; to-day he looked more fragile than usual, and his face was absolutely ghastly by contrast with his dark eyes and hair.

"My dear boy, how ill you look!" said his mother, as she came out to meet him, followed by his sister.

"I have got such a splitting headache with the heat and the beastly trains," said Louis, as he threw his hat down with relief. "How are you mother?" and he kissed her languidly.

"How are you girls? I think I must go and lie down."

And without taking any further notice of his sisters he turned away, and began to ascend the stairs.

Headaches were things quite unknown in the Raymond family, except by Chris. They all meant well, but it did not occur to any one to go and see after the boy.

"Poor fellow! I suppose the journey was too much for him!" said Mrs. Raymond. "No, don't go after him, Chris, he is better left quite alone. He will go to sleep and be all right by dinner time. Has he paid the flyman? No? Mary help carry Mr. Louis' luggage in, here is the fare."

"It is no more headache than rheumatic gout," said Alice in a low voice. "It's just that he couldn't bear to face us. Poor old boy!"

And Maud nodded sympathetically as she put her arm into her sister's, and strolled out to the garden, too much depressed to resume their tennis.

"Poor fellow! He is so dreadfully sensitive," said Dorothy, as she returned to study the great volume she carried under one arm.

But Chris did not agree with her elder sisters. She had had enough experience of headaches to know that a really bad one made her oblivious of anything but a desire to retire to bed, and she was quite convinced that Louis' headache was very bad indeed. She went slowly down the passage to the schoolroom, and stood there, idly fingering the contents of the pen-tray, while she considered.

Her mother had told her not to disturb Louis, but it seemed very hard that no one should go and look after him. If she crept in like a mouse surely it wouldn't disturb him, and very likely he was too bad to have pulled his blind down even. She really must go and see. If he were asleep she would not speak to him, and if he were awake he might want her.

She crept softly up the little flight of stairs, which led to the girls' bedrooms above the schoolroom, and stole along the passage to Louis' room at the back of the house. She turned the handle, and opened the door noiselessly. Yes! Just what she expected. Louis was lying in an uncomfortable attitude, with his face pressed down upon the counterpane, and the afternoon sun was pouring in at the window.

Chris crossed the room on tip-toe, and pulled the blind down gently. Luckily it was a green one, for Louis was not a good sleeper, and the darkness which suddenly fell upon the room was greeted with a movement of relief from the bed. Chris approached it, and looked at her brother tenderly. He did look so uncomfortable, with the pattern of the counterpane reproducing itself on his face as he lay.

"If you could move your head the tiniest bit I could get your pillow out," said Chris softly. "I won't shake you."

An indistinguishable murmur from the bed was the only reply, but Chris was not daunted. She slipped the pillow out as she would have liked it done herself, and Louis raised his head for a moment to lay it on the fresh, cool linen with a grunt of thanks.

His dusty boots, hanging over the edge of the bed, next caught Chris' attention. Surely he would be glad to get rid of them. She unlaced them and drew them off, and laid his feet comfortable on the bed like a little old nurse. These same feet were as cold as ice. Of course. Hers always were when she had a headache. She dived into a drawer for his railway rug, which was left at home in the summer term, and laid it over them in thick folds.

Then she stole away as noiselessly as she had entered, and meeting Mary in the passage, begged her not to take the luggage into Mr. Louis' room now, as he was going to sleep.

Thanks to her kind care the weary boy did

fall asleep at last, and become oblivious of the throbbing of the train, which seemed to have been inside his head for the last couple of hours. When he woke again the blind was pulled up for an inch or two, and on the floor by the window sat Chris, with the light falling on her book, while she diligently studied one of her lessons.

"Hollo, little kid!" said a dreamy voice from the bed.

Chris got up, and approached him softly.

"Are you better?" she asked, "Mother came to look at you, but you were asleep, so I said I would wait till you woke up, and ask if you would have anything to eat."

"What's the time?" asked Louis.

"It is past eight; they are at dinner down stairs, and Maud and Alice are in the garden," said Chris. "I don't want any dinner," said Louis lazily.

"I like tea and toast when I have a headache. Shall I make you some?" asked Chris with oppressed eagerness.

"Yes, I think I should like some tea," said Louis slowly, feeling in his pocket. "I tell you what, Chris, I wish you would find my portmanteau and get out my flannel coat. I am nearly suffocated in this thing."

(To be continued.)

**Contemporary Church Opinion.**

Church Bells: June 9th:

There is another Roman Catholic incident to which we have to refer. It is a pastoral letter which has been issued by Cardinal Vaughan and fourteen other Roman Catholic Bishops in England announcing the intention of the Pope, in specious, showy phrases and amid garbled historical reference, to consecrate the realm of England to the Blessed Virgin Mary and to St. Peter! Of course such an announcement is utterly meaningless, except so far as it indicates how closely the Vatican watches the current of public opinion in England, and the boundlessness of its pretensions. Half a century ago, aye, even a quarter of a century ago, the Pope would not have dared to take such a step. To-day, however, the Vatican is tolerably certain that it can presume upon the toleration and apathy of a public which is, for pure want of nerve, letting the initial steps be taken to establish the domination of Roman Catholicism on the other side of St. George's Channel, with a prospect of the Pope himself ultimately setting up his house there. This is at least the secret hope of his adherents.

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**BISHOP MEDLEY MEMORIAL.**

Diocese of Fredericton \* \* \* \* \* New Brunswick.

IT IS PROPOSED TO COMMEMORATE the life and labours of the late JOHN MEDLEY, D.D., FIRST BISHOP OF FREDERICTON AND METROPOLITAN OF CANADA, by erecting a Monument in the Cathedral, which he built, and by establishing a Mission Canonry in connection with the Cathedral, to be known as "THE BISHOP MEDLEY MEMORIAL CANONRY." The amount required for these two purposes is at least \$25,000.

The Committee to whom the work is entrusted feel that there are many friends of the late Bishop outside of his Diocese, who from regard to his memory and interest in the work of The Church in New Brunswick, will be disposed to assist in raising the amount above mentioned, and to those they would appeal for help.

Subscriptions, large or small, will be received by the Treasurers at St. John, N.B., or at the office of this paper. Subscriptions to the Monument may be paid at any time prior to July, 1894, and those to the Canonry may be spread over three years.

H. TULLY FREDERICTON,  
Chairman of Committee.

St. John, N.B., Canada, 15th June, 1893.

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**Mission Field.**

A BIBLE-CLASS AT TRICHINOPOLY.

BY REV. JACOB GNANAOLIVU, B. A.,  
VICE-PRINCIPAL OF THE COLLEGE.

(S. P. G. Mission Field—April.)

CONTINUED

Among the regular attendant in the class is a Brahman Christian, Mr. John Minnu Rau, now a teacher in our High School, where he was many years ago a heathen student, and his presence is a witness to the power of our risen Lord. My hearers, who are for the most part caste-Hindus, are surprised to find Minnu Rau, who would, as a Brahman, be regarded by them as a god of this nether world, seated with us on the same mat, and occasionally meeting their objections and testifying boldly to the grace of God. As one man who has worked for more than a quarter of a century in our educational Mission, so largely amongst Brahmans, I do, of course, most profoundly share in the longing that we had more Christians drawn from this community. But, although as Christians we believe that the time will surely come when the Brahman also will confess that he was born in Zion, the following instance will teach us patience, and point out to us our present duty of cheerfully sowing the Word. Among the younger men brought to the class by Minnu Rau there was one of his own caste, an undergraduate of the Madras University and teacher in a Mission school. He appeared to be an earnest inquirer, and had been taught to venerate our Lord's blessed Mother, to whom, he said, he offered prayers in Latin. He was much moved by what he heard in the class, and heartily joined in the prayer offered for him through Christ, the only Mediator between God and man. Next Sunday he was absent, and on subsequent inquiry I learnt that he had been sent away by the Mission under which he served to a place at some distance from Trichinopoly, and there he was baptized with his young wife. Surely that Mission regarded this as a triumph over Brahmanism; but our readers will not, perhaps, be surprised to hear that this man and his wife have subsequently apostatised, and have been received back into the Brahman community, after submitting themselves to propitiatory ceremonies in a place of pilgrimage.

The class has been visited and addressed by Rev. T. H. Dodson, the Principal of the College, whenever he was permitted by his anxious and heavy duties to do so. The late Rev. T. P. Adolphus, our retired missionary, more than once addressed the men in his pleasant and earnest way,

When indigestion is cured cholera is prevented. K. D. C. the King of Dyspepsia Cure is the Greatest Cure of the Age. It cures the first and prevents the second.

and took interest in the work to the very last moment of his life, and sent for the use of our men a copy of the paper, the *Messenger of Truth*, which is intended specially for Hindus. The late Rev. W. T. Satyanathan, of the Church Missionary Society, addressed them during his last visit to Trichinopoly in connection with the work of the revision of the Tamil Prayer Book. His subject was his own conversion and the danger of delay. Last year they had the privilege of hearing the Gospel from the Lord Bishop of Madras in an address (translated by me) which lasted for about half an hour. His exhortation was listened to with rapt attention, and one of the hearers thanked his Lordship for his kindness in addressing them and for appointing me to preach to them.

With regard to results of this persistent work, I am not altogether without encouragement even already. I perceive every effect that cannot be reduced to statistics. When I find a staunch supporter of Sivaism begs me to lend him a copy of the New Testament, or a copy of "Bishop Pearson on the Creed" by Dr. Bower, for his study; when I find a hearer is followed the next Sunday by some of his intimate friends; when a neighboring heathen *vakil* (lawyer), who in his younger days had read the Bible in a Mission school, places the best room in his house at my disposal for several Sundays whilst it happened to be inconvenient to me to hold the meetings in my own room—then I come to understand that God's "word will not return to Him void."

Such a meeting as this has one decided advantage over bazaar-preaching, in that here we meet as friends and have free exchange of thoughts. I wish we could do more of this work, but regret that our heavy duties in the College and out of it do not give us sufficient leisure for its expansion. Christian friends in England, who work and spend their money for the conversion of India, are earnestly requested to remember this class in their prayers.

It never pays to be on the wrong side of the truth.



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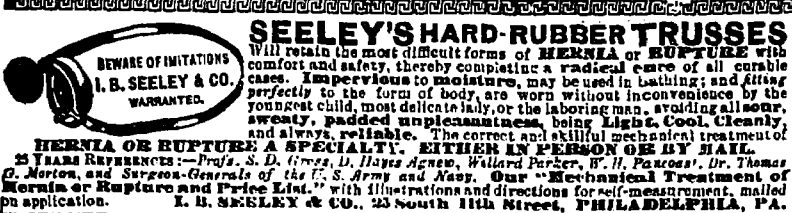
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**THINGS TO BE REMEMBERED.**

1. Let nothing induce you to speak disparagingly of your parish. Stand up for your Church as you would for your mother.
2. Pray for your minister. He needs it. He is but a man, with responsibilities and many to please.
3. If an acquaintance of yours needs the aid and counsel of a clergyman, or if there is any opening to do one good, let your minister know about it.
4. Let your minister know if there is any one sick in your family, or in the family of any member of your church.
5. Speak to strangers about your church, and invite them to attend it. Be polite and attentive to those who do come. Give them a welcome, a seat and a book, and invite them to come again.
6. Make no engagements on week nights when there is service at your church; church engagements stand before all others.—*Exchange.*

If you are free from indigestion you need not fear cholera. If you are not free, you are in danger. K. D. C. will free you from both indigestion and cholera.

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1. Hear him. Never let him preach to your empty pew.
  2. Recommend him. Don't dig his grave with your tongue.
  3. Pray for him. The Master's blessing made the few loaves and fishes feed multitudes. Prayer will make what a pastor says and does, feel many.
  4. Pay him. That is honest. A half fed preacher needs food, and one that don't pay his grocery bills can do no good.
  5. Give him sympathy, real sympathy; enter into actual fellowship with him in all his toils and cares. Jesus yearned for it in Gethsemane, and so does your pastor.
- The reason some people do not go to church and Bible class more, is not because the services are tame and the people unsocial, but because the religious atmosphere of their soul in its temperature is away below zero.—*Exchange.*

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**TEMPERANCE.****ABSTINENCE AND LONGEVITY.**

Not long ago in our columns we referred to the longevity of the clergy as a class. The moderate, temperate life led by clergymen tends to overbalance the wear and tear of their work, and prolong their years. Dr. Drysdale, the senior physician to the Metropolitan Hospital of London, has recently made a statement which bears out this connection between temperance and longevity. He says that the mortality of the clergy of the Established Church has fallen greatly since they began to be total abstainers in such large numbers. Whereas between 1861 and 1871, the mortality of clergymen between the ages of 25 and 45 was 5.96 per 1,000, it has fallen to 4.64 per 1,000. If this be the case with clergymen, there is no reason why laymen would not have a lower death rate if temperate lives were the universal rule. "Be temperate in all things," is the Apostles' admirable injunction.

**A BRANTFORD MIRACLE.****MR. JOHN CONGDON TELLS OF HIS RELEASE FROM TORTURE AND SUFFERING.**

Almost Helpless and in Constant Agony for Eight Months—After Many Remedies Had Failed Health is Again Restored—What Prominent Druggists Have to Say.

From The Brantford Courier.

Some two years ago a startling article appeared in the papers telling of the recovery of a Mr. Marshall, of Hamilton, who had been pronounced incurable by many doctors, and so hopeless was his case that he was paid the total disability claim of the Royal Templars. The potent agency in his recovery was Dr. Williams' Pink Pills for Pale People. Since then the whole country has rung with the praises of these marvellous Pink Pills. They have been prime health-giving agents wherever conscientiously used, and have done more good during the past two or three years than half the graduates of the medical colleges have accomplished in a life time. The citizens of Brantford who suffer from nervous diseases, and all the ills which they entail, have not been slow to seize upon the aid to health and happiness held out to them at such a small price, and the sale of Dr. Williams' Pink Pills in this city and vicinity has been simply enormous, and the good done has more than kept pace with the sale.

Recently the *Courier* has had called to its attention a remarkable recovery—only one, it is stated, of many that have occurred in this city. Incredulous as one may be, a story when oft repeated certainly calls for consideration and investigation, and a *Courier* representative determined to ascertain what measure of truth was in this oft-repeated story. Mr. John Congdon, whose recovery was

announced, lives in a neat little cottage at 102 Queen street. When the newspaper man first called Mr. Congdon was stated to be working on the Wellington street church. Thither the scribe repaired, but decided not to interview Mr. C. until a more convenient season, as he was then perched at a giddy height repairing the roof of the church. On a subsequent occasion Mr. Congdon was found at home, and in response to the reporter's enquiries, told the following wonderful story:

"I am a miller by trade, and a year ago was exposed a great deal in an open building in Guelph, where I was running a chopping mill. I think it was the result of this exposure that laid the foundation of the terrible illness that was to follow. At any rate I began to suffer severe pain in my left hip, which bothered me a great deal. Shortly after this I removed to Stratford, and here my symptoms became alarmingly worse. I consulted a doctor who thought it rheumatism, but afterwards pronounced me suffering from sciatica. Up to this time I had always been a robust man and hardly know what sickness meant. But now my life was to be a misery to myself and those around me. I had to give up my trade and was glad to get a lighter job in a feed store. Getting worse and worse, I had eventually to lay up altogether. All this time I was taking medicines of all descriptions. The doctor blistered me several times and punctured around the nerve with a needle, but instead of improving I was going down grade steadily. The pain I suffered was simply excruciating, and the only easy position I could get at all was by lying on the bare floor and stretching myself at full length. In this position I took my meals as best I could. If I did try to get some exercise by walking I would perhaps fall to the ground, my left leg giving way under me. I was losing in flesh and the subject of commiseration on the part of my friends, and alarm on the part of myself and wife, as I have a young family growing up. This went on for eight months, and although I did some work during this time, I was never fit really to do a hand's turn; I was rapidly approaching the terrible state of a chronic cripple."

"Well" said the newspaper man, "what was the factor that brought about such an astonishing cure? You didn't look as though you had ever approached the chronic cripple stage when I saw you yesterday up those three flights of ladders at the church. It would take a pretty active and daring man to go up there."

"Yes" replied Mr. Congdon a few months ago I could not have gone up one rung of those ladders. I couldn't walk a step in fact without assistance. I will tell you what cured me. I saw Dr. Williams' Pink Pills advertised as a nerve tonic and blood builder, to cure such diseases as rheumatism, sciatica, paralysis, locomotor ataxia, St. Vitus dance, etc., and a friend urged me to take the pills. I was as incredulous as some other people, but all that is now past, as I owe my present health and happiness to them. I bought a box

of Pink Pills after a good deal of persuasion and it was the best fifty cents I ever invested in my life. For a while there was no noticeable results, then came a slight relaxation from the pain, and slight as it was I felt encouraged to get more of the pills. There was no instantaneous result, but every day added to my gradual but steady improvement, until I am as well as ever I was in my life. Fifty dollars a box wouldn't commence to represent the value of those pills to me, and I am only to glad, out of gratitude for what they have done for me, to recommend them whenever and wherever I can. They are deserving of every good thing that can be said in their favor."

Mrs. Congdon was present and added her tribute to the value of Dr. Williams' Pink Pills, which not only cure the diseases above mentioned, but eradicate all diseases depending upon a vitiated condition of the blood, such as chronic erysipelas, scrofula, the after effects of la grippe, etc. They are also a specific for the ailments peculiar to women, correct irregularities, suppressions, and all forms of weakness, building anew the blood and restoring the glow of health to pale and sallow faces. In the case of men they effect a cure in troubles arising from mental worry, overwork or excesses of any nature, building up and stimulating the blood, thus driving disease from the system.

After leaving Mr. Congdon's the reporter made some enquiries among the local druggists as to the sale and general reputation of Pink Pills. "Do you sell many Pink Pills," was asked of Mr. S. Tapscott, of Tapscott & Co.

"Well, yes," was the reply. "We order a hundred dollars worth every month, and can't keep a stock ahead even then. The demand for them is steady, and seems to constantly increase. Pink Pills are a good remedy; there can be no question about that, and that accounts for the enormous demand."

Mr. Golding, of the Opera House drug store, reported very large sales of the Pink Pills, and had no doubt of the great virtues contained in the ingredients.

Mr. J. A. Wallace said: "Dr. Williams' Pink Pills have had the most remarkable sale of any medicine of late years. There can be no question about the wonderful good they are accomplishing."

Mr. Frank Merrill, of McGregor and Merrill, said: "We sell more of Dr. Williams' Pink Pills than any other medicine. That they are a power for good I have no doubt whatever."

The newspaper man was very much impressed with Mr. Congdon's story and what was said concerning Pink Pills by the druggists, and has come to the conclusion that they are the most valuable specific of the age.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Company, of Brockville, Ont., and Schenectady, N. Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are

an unfailing specific from all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulates them to activity in the performance of their functions, and thus eliminates diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations, whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

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