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A. P. Willis, 1 Apr 92  
1008 Sussex Row, Q. B. B. C.

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 10, 1891.

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## ECCLESIASTICAL NOTES.

**TEXAS**—Rev. Chas. M. Beckwith, of Houston, has been elected as Assistant Bishop of the diocese.

**ACCESSION**—Rev. Roderick P. Cobb, pastor of the Presbyterian Church at Merchantville, N. J., has resigned his charge, and will become a candidate for orders in the Diocese of New Jersey.

**ALABAMA**—By the new constitution and canons, Alabama takes her place among those dioceses that require vestrymen to be communicants.

**POSTPONED**—The Standing Committees of Western New York and Chicago have postponed decision as to Dr. Brooks' election. This means (says *The Southern Churchman*) non-concurrence.

**THE INCARNATION**—the Solution of Modern Difficulties—is the title of a Lecture delivered under the auspices of the Church Club, N. Y., by Rev. A. G. Mortimer, D.D., Rector St. Mary's, Castleton, N. Y., and published by E. and J. B. Young & Co., N. Y.

**DURING** the time Bishop Thorold occupied the See of Rochester (England) he held 1,071 confirmations, and confirmed 137,542 persons; presided at 29 ordinations, and ordained 1,079 priests and deacons; consecrated 62 new churches, opened 41 after restoration, and saw 51 new districts formed.

**OF** the 14,000 parishes in England, rather more than 8,000 are in lay patronage. In probably the majority of cases the patron is, by residence in the parish or some other connection with it, directly interested in the appointment of an acceptable incumbent.

**BOSTON, MASS.**—The property numbered 69 to 73 Phillips' street has been purchased for about \$30,000, and here will be erected St. Augustine's church for colored people under the care of the Evangelists Fathers. The lots contain about 3,700 square feet, with a frontage of 52 feet and a depth of 75 feet.

**MUNIFICENT**—By the will of Miss Emma C. Mayo, of Elizabeth, N. J., associate of the Sisterhood of St. Mary, lately made public, her entire fortune of some \$30,000 has been left to the General Theological Seminary. The gift is to be devoted to the founding of new fellowships. These will most likely be three in number, having an income of \$500 each.

**A SERIES** of Church of England Tracts for Canadian Churchmen after the style of the *Living Church Tracts* and Leaflets are being issued in Ontario. Six have been published so far under the titles: *Have we an Altar*; *High and Low Church*; *Between Christ and My Soul*; *Belonging to the Church Won't Save a Man*; *Ritualism*; and *Who are Prayer Book Churchmen*.

**PRESENTATIONS**—The Bishop of Peterborough

(Eng.) has been presented by his friends, including Lord Randolph Churchill, with a gold and sapphire ring on his being raised to the episcopate. Dr. Vaughan, the Master of the Temple, has presented the Bishop of Rochester, his old pupil, in the name of his fellow-pupils, with some Communion plate for use in his private chapel.

**THE** Bishop of Chichester, Eng., in his *eighty-seventh* year is as vigorous as ever. Returning from a visit to his old parishioners in Lancashire to his duties in Sussex, he unveiled in one day a memorial bust of Archdeacon Hannah in the town-hall, Brighton, reopened the new church of Hove, and preached, and attended a public luncheon, being apparently as fresh at last as at first.

**THE** presence of the Bishop of Liverpool, Eng., as one of the assessors in the Lincoln case, when it comes before the Judicial Committee of the Privy Council, is not to be set down to partizanship. The assessors' names are on a rota, and this time the Bishop of Liverpool's name happens to fall into the list. It is only by accident that the Bishop of Lincoln does not happen to be one of the Bishops whose turn it is to sit with, and be snubbed by, their lordships of the Judicial Committee.

**WESTERN MICHIGAN**—Renewed interest is shown in the work of building up the Church in this diocese. In many, even of the smaller parishes, daily services were held during Lent, and the faithful made liberal offerings at Easter. The number brought to Baptism and Confirmation cannot be known before Convention, but, in many cases, the classes have been large, and much has been done to strengthen the things that remain. Results on the temporal side will be visible ere long in new buildings of wood and brick and stone, dedicated to the service of Almighty God.

**A NUMBER** of ministers of different denominations in New York city and vicinity, including Dr. J. B. Remensnyder (Lutheran), Dr. Henry J. Van Dyke (Presbyterian), Dr. J. M. Buckley (Methodist), Dr. R. S. McArthur, (Baptist), and Dr. T. S. Doolittle (Reformed Dutch), have signed a memorial to the committee on International Sunday school lessons asking the committee "to recognize at least Christmas, Easter and Whitsunday by the appointment of lessons appropriate to those seasons." Some of the signers limit their request to Christmas and Easter, and do not include Whitsunday.—*Southern Churchman*.

**NEW YORK**—The school for Deaconesses, which has heretofore been fostered by Grace Church, has taken on the unmistakable character of a public institution, by becoming incorporated as the New York Training School for Deaconesses. Bishop Potter is visitor, the Rev. William B. Huntington, D.D., president, Miss Langdon, secretary, and Mr. Edward C. Sampson, treasurer. There is a board of trustees, and the faculty of instruction is continued as heretofore.

Mrs. William F. Coles has presented to the trustees of the Cathedral of St. John the Divine,

for future ornamentation of that fane, the twelve celebrated tapestries of Ramanelli and della Riviera, portraying scenes in the life of our Lord, which she purchased from the Barbarini collection in Rome at a cost of \$75,000.

**BISHOP HORDEN**, of Moosonee, has been permitted to see the fruits of his labors in his vast diocese. Heathenism is fast giving way to the light of the Gospel. With the exception of the Eskimo at Churchill and northwards, nearly all the natives have been received into the Christian Church; and, except some Indians who are Romanists or Methodists, all belong to the Church. The Scriptures and Prayer Book have been translated into the Cree, Eskimo, Ojibway, and Chippewyan languages. The whole population is less than 6,000, and there are 700 communicants. Bishop Horden has labored for many years with much devotion in his diocese.—*Living Church*.

**AT** the opening of the last Convention of the diocese of Chicago, the Bishop was presented with a pastoral staff by the clergy of the diocese. The presentation was made by the Rev. Dr. Locke, the senior priest in the clergy list, in a very happy and appropriate address, in which he congratulated the Bishop and diocese upon the great work accomplished during the fifteen years of Bishop McLaren's episcopate. One result had been the harmony of the diocese. The Bishop had been elected after a long interregnum, and after the agitation of two rejections of the elections of the convention. Peace and harmony soon came to heal wounds and give heart for the future. The prosperity of the Church was a subject for congratulation. The Western Theological Seminary and Waterman Hall were institutions which of themselves were worthy monuments of the present episcopate. Besides this the equipment of the Cathedral with its clergy house, sisters' house, and the growing endowment, the churches and missions rising up on all sides, attest the growth and prosperity of the diocese. Dr. Locke also congratulated the Bishop upon the splendor of his See. If New York is the first Bishopric in this country, Chicago is the second. This mighty city calls for all the work which can be given to it. The Bishop, in receiving the staff, acknowledged the gift in a very touching speech, which betrayed the emotion under which he labored. The staff is of a most elaborate design, the crook being of silver, highly ornamented, and the standard of ebony.

## ARCHDEACON FARRAR ON SECULAR EDUCATION.

"Let not England think she can meet the peril by an education exclusively secular; reading, writing, and arithmetic are not everything. Will the furies of the passions cease because we teach boys the multiplication table? Will anarchists cease to use petroleum when you have taught them the rule of three? All that undermines the essential truths of natural religion is at the same time undermining the essential basis of national morality. If a nation in anyway rejects its God, it has only the prison

and the scaffold to depend on. If life indeed had no other end but to secure the means of life, if the one object of a school for the minds of human beings was to teach them how to earn their bread, if men were but animals, then perhaps the three R's might suffice. Behind the clerk, behind the artisan, behind the laborer, stands the human being, stands the immortal man, made in the image of God. If you have not tried to save him from the world, the flesh, and the devil, you have not educated a man at all. Your three R's without religion will be but straw to the flame; your so-called education will be as dust and ashes in the hour of death and in the day of judgment. Religion is the foundation of every life which is a life at all. Man has a body, and he has a mind, but he is a spirit; if you neglect the divine part of him, you are not training a man, but a monster. Neglect the spirit, and you even neglect the body, for you cannot train his body, without the temperance, sobriety and chastity which comes from faith alone. You cannot even train his mind to things which transcend, unless you baptize his studies in the fountain of Christ. You may make a man a writing machine, a bricklaying machine, but you cannot save him from misery on earth."

#### THE NAME OF THE DOMESTIC AND FOREIGN MISSION SOCIETY.

To the Editor of the Church Guardian:

SIR,—While I have been visiting the Diocese of Niagara and Ontario on behalf of the Domestic and Foreign Mission Society of the Province of Canada, I have frequently found that there is very considerable confusion in the minds of many people as to the sphere of work of that Society, and I have had reason to feel very strongly that the name of the Society is largely responsible for such confusion of thought.

It is hard to make people realize, and perhaps one can scarcely wonder at the difficulty, that "Domestic" includes the vast and far distant Dioceses of Moosonee, Mackenzie River, and Athabasca, to say nothing of the more southern dioceses of the great district usually known as the Northwest. To the imagination of most people the work, especially the work amongst the Indians, in those dioceses, is as distinctly "Foreign" as the work in Japan or in India. It may be wrong that it should be so considered, since those dioceses are comprehended in one great Dominion. But the fact remains that it is so. And it is for this reason, I believe, to a very great extent, that the work there is left to be done by England rather than considered as part of the responsibility of the Church in this country, to be taken away from England as quickly as our Church here has the power to undertake the responsibility. Each diocese, also, has its own "Mission fund," and people when they have contributed to that fund think that they have done sufficient for what seems to them strictly "Domestic" work.

Moreover, the name is not strictly accurate. The society is not the Mission Society of the Church in the Dominion of Canada (would it not be better if it could be so?), but in that Ecclesiastical Province that is called the Province of Canada; hence, "Domestic" work would strictly be confined to work within that Province, the home and sphere of the Society, and not include work outside thereof, even though in the Dominion.

Again, the name of the Society in no way emphasises or even directs attention to the two great branches of work to which the Church is bound beyond that which is merely parochial and diocesan: (1) The evangelization of the heathen; (2) the maintenance of religious ministrations amongst settlers in the early years of the settlement of new portions of the country. If the distinction is recognized at all, Foreign Missions are regarded as synonymous with the former, and Domestic with the latter. And thus the enormous work that we, in this coun-

try, have still to do in the former branch of the work, or that is being done for us by England, is almost entirely (practically) lost sight of.

Would it not be at once a simpler and more duly descriptive title to call the Society, "The Mission Society of the Church in Canada (or Province of Canada), for (1) The evangelization of heathen; (2) the maintenance of religious ministrations in new settlements"?

The brief title, "The Mission Society of the Church," or "The Mission Society," would be ample for all ordinary purposes of designation, while in all printed documents and appeals the full title would certainly remind people of the two fold character of its work.

One appeal in the year would then be made for work amongst the heathen, and the other for work amongst the settlers, and thus both would be more thoroughly distinguished and emphasized.

It may be said that this would involve a withdrawal, at least for a time, from work beyond our own Dominion, and that many think that, however great and pressing may be the work within our own country, we ought not entirely to forget or neglect those beyond. I do not think that it would necessarily involve this, for the Society might resolve to give a portion (say a tenth, or whatever other proportion the Board might think well) to such entirely foreign work, while of course any parish or individual might apportion offerings to special work.

But I must confess that, personally, I do not see the necessity for going beyond our own country for missionary work when we have such a vast amount of such work still within our own borders, for which we are, therefore, specially responsible; and while, moreover, so much is being done for us by those outside, in England and elsewhere. Surely our first duty is to our own people, and to those heathens who still dwell among us, and for whose evangelization we are specially responsible to God. When we have done all that is necessary for them, and when we have taken all the responsibility of the work that is now being done for our heathen by others upon ourselves, then we may go elsewhere. But at present every diocese in the Northwest needs more men and more means for work amongst those who are as yet untouched by missionaries; and England is expending some \$100,000 in doing work for us. It seems to be almost childish to send a few thousand dollars for the work in other countries when we ourselves are needing for work that ought to be done so many tens of thousand dollars, merely for the sake of being able to say that we are engaged in Foreign work. Moreover, I believe very greatly in the benefit of concentration of work; and I am certain that if our Church would act with greater force amongst the Indians in the Northwest, especially in the country that is now being settled with white men and where the work amongst the Indians is very greatly in arrears, it would have a far greater reflex power for good on our Church than if we leave that work to other religious bodies and go and seek other fields. It is very certain that we are not rich enough to attempt to do both adequately and effectually.

Last year, I see, there was collected through the agency of the Domestic and Foreign Missionary Society, for Foreign Missions, no less a sum than \$15,190. It is almost impossible to say what might not have been done amongst our heathen population if that sum, or even a considerable proportion of it, had been spent on our Indian work. It is true that about \$800 was given to societies in England that help us. But this is only to credit England with a considerable proportion of what is really given by our Church in Canada, for it comes back as a gift from England. I fully recognize the principle of the duty of helping societies that have helped us. But to pay with one hand, while we receive back with the other from the same per-

son, seems to me rather a roundabout way of doing things, and certainly it prevents our Church people in Canada being credited with doing as much for their own work as they really do. And in this world, where so many motives are at work, it is a good thing for a Church to have all the credit it can properly claim for what it does.

Even with the utmost showing our people have need to be roused very greatly to an adequate measure of self-denial in giving, especially for missions.

I trust that you will excuse the length of this letter, which I wish to be placed before the Board at its next meeting, and that neither you nor the members of the Board will think that I am intruding, by what I have said, into a matter out of my province. My visit, in answer to the invitation I received from the Board, has pressed the matter upon my attention; and the more I have considered it, the more I have been convinced of its importance. I may say also that having mentioned the subject upon which I have been writing to several clergymen of influence during my visit, I have found that, almost universally, they agreed with the opinions I have herein expressed. I cannot help taking this opportunity to add that I have very much enjoyed my visit, and I am exceedingly obliged for the most kind welcome and hospitality with which I was everywhere received.

ADELBERT, Bishop of Qu'Appelle.

#### CANADIAN BROTHERHOOD OF ST. ANDREW.

For the spread of Christ's Kingdom among young men.

NEW CHAPTERS.—No. 37, St. Mark's, Hamilton; No. 38, Colborne, Ontario; No. 39, St. George's, Toronto.

A meeting of the 'Working Men's Club,' of St. George's Church, Toronto, was held on the 8th of May, when the constitution was ratified and a Chapter organized.

The Brotherhood in Hamilton are much in favor of holding a Brotherhood camp, on the shores of Burlington Bay, one of the most beautiful spots in Eastern Ontario.

The month of May was a very stirring one in Brotherhood circles in Canada, the most notable events being the local conferences held at Hamilton and Berlin, and the opportunity given to official delegates of the Council to explain the methods and workings of the Brotherhood at a convention of the lay workers of the Diocese of Huron.

The President has had an opportunity of meeting some eight or nine more of the Chapters personally. He being called to Orangeville towards the end of April a men's meeting was arranged by the local Chapter. About 40 men attended and contributed to a very enthusiastic and successful meeting. The Chapter here is working on solid lines, with Bible class work and personal solicitation as its principal features. This thriving town affords a good field for the work.

The General Secretary visited Clinton on April 24, and addressed the Chapter there. Clinton is a small town, but has a Chapter of earnest young men who base their work chiefly on personal solicitation.

St. Jude's Chapter, Brantford, is doing good work in the parish and especially in Eagle Place, a suburban district. In addition a Bible class is held every Sunday afternoon and a Chapter meeting every Wednesday evening.

A year old Mission near Hamilton has been christened St. Andrew's Mission at the suggestion of the Rector in charge. A Sunday school has been opened with nineteen members, and the whole is to be served three Sundays in each month by members of the different city Chap-

St. John's, Peterboro, has taken up the work of going after men and bringing them to the Mission Church on Sunday evenings. The success of the effort has been most marked.

St. Luke's Chapter, Halifax, has been started on a sound working basis. Several meetings have lately been held with good results. The Rev. Mr. Lemoine is also forming a Chapter in connection with St. Mark's parish, and a joint meeting of the latter, St. George's and St. Luke's Chapters, has been arranged to take place in the Church of England Institute.

The members of St. Francis College Chapter, Richmond, Quebec, have a very active Bible class. The young men of the parish are most attentively looked after. At the Chapter meetings healthy discussions are indulged in, the first being 'Why and how did our Brotherhood come to be called the Brotherhood of St. Andrew'?

St. Margaret's Chapter, Toronto, has issued very neat cards of welcome, to be distributed chiefly among strangers at the different hotels every Saturday evening. A resolution was passed at the last meeting that each member should devote at least one night a week to visiting certain districts to be mapped out by a committee then appointed.

St. James' Chapter, Guelph, has held two important meetings during the past month, the attendance being exceptionally good. Three new members, being admitted, bring the membership up to thirteen. The various committees on hospital, visiting and hotel work presented satisfactory reports. The Rector has requested some of the members to assist him in the work of the two Missions of the parish. The Brotherhood Bible class, under the direction of one of the churchwardens, meets every Sunday and is in a flourishing condition.

The report from St. George's Cathedral Chapter, Kingston, shows the Brotherhood to be making good progress. There are at present ten members, and two or three new members are to be admitted in a few days. The Chapter has resolved to attend the early celebration in a body on the second Sunday in each month, and a Bible class is held weekly by the Rev. Mr. Harding. Systematic visiting has also been undertaken. A meeting of young men was held in St. James' parish on the 7th instant, and a Chapter of the Brotherhood organized.—*St. Andrew's Cross for June.*

Dr. James Stalker gives the following list of texts bearing upon the subject, 'Christ in the Home.' It would be a good plan to read them over some day in the order given: St. Matthew viii 14, 15; ix. 18-26; xvii. 19; xviii. 18-6; xix. 13-15; St. Mark, v. 18, 19; xii. 18-25; St. Luke, vii. 11-15; xi. 27, 28; St. John, viii. 1-11; xix. 25-27; St. Matthew, xii. 46-50; St. Luke, ix. 57-62; St. Matthew, i. and ii.; St. Luke, i. 26-56; ii. iii. 23-3.; St. Matthew, xiii. 55-58; St. Luke, iv. 16, 22; St. John, vi. 42; St. Mark, iii. 21; St. John, vii. 3-9.

Professor Blackie, of Edinburgh, advises young men to carry within them a select store of holy texts from the great books of the Bible. These, he says, 'you will find it of inestimable value to graft into your soul deeply before you come much into contact with those persons of coarse moral fibre, low aspirations, and lukewarm temperament, commonly called men of the world.' Professor Blackie names Psalms 1, 8, 19, 24, 32, 37, 49, 51, 53, 73, 90, 103, 104, 107, 121, 131 and 133 as 'calculated to infuse a spirit of deep and Catholic piety into the souls of the young.' 'And these Psalms ought not only to be frequently read, till they make rich the blood of the soul with a genial and generous piety, but they ought to be sung to their proper music till they create round us a habitual atmosphere of pure and elevated sentiment, which we breathe as the breath of our higher life. This is the sort of emotional drill which that grand old heathen Plato enjoins with such eloquence in some of the wisest chapters of his

lofty minded polity, but a drill which we British Christians, with all our pretensions, in these latter times seem somewhat backward to understand.—*Selected.*

### THE ROAD TO INFLUENCE.

It is a noble ambition that makes a man desire to exert a strong and good influence on the men about him and those who shall come after him. Not the consciousness that such an influence exists, nor the reputation of having it, but the fact of the influence itself, is worthy to be prized. To be a man worthy of confidence and following; to be looked back upon as we look back on the toilers who have wrought out our civilization, the unknown freemen who have won our liberty, and the countless hosts of believers who have handed down our faith and moral standards; to be counted, though unnamed, among those who have in their station and as God called them helped to set men forward,—this is the high calling and worthy ambition of a Christian man.

This direct, personal influence over others is not to be gained by effort. It is not to be brought about, any more than happiness, by consciously seeking after it. For, as a discerning thinker has recently said:—"A man may strive for influence and miss it. But let him grow within himself,—in conscientiousness, in purity and submission,—and then he will not miss it. The road to influence is simply the highway of duty and loyalty." Let a man grow within himself, if he would do his work well. The most strenuous efforts to help other men without the strength of a virtuous manhood, triumphant over temptation, will avail, something it may be, but very little. If one desires the true success of a good influence, let him forget all about it and simply try to live in obedience to the moral law for its own sake and in conscious following after the example of Christ. Other men will find in such an one the inspiration they need, and will grow stronger because of his unconscious example. They will follow the Christ that lives in him, and in them, too, He will live. Influence will have been reached along the highway of duty.—*St. Andrew's Cross.*

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

HANTSPOBT.—Church work in Hantsport has commenced and is being continued under very favourable circumstances. The incumbent, the Rev. C. H. Fullerton, B. A., has since the opening of St. Andrew's taken great pains to prepare courses of lectures for the week day services during Advent and Lent, on 'The Prayer Book,' and 'The History of the Anglican Church from the earliest times to the Reformation.' As the Incumbent has a very extensive field of labour, he cannot officiate at Hantsport more than two Sundays in each month, but through the kindness of Messrs. W. S. W. Raymond, B. A., R. W. Hutchings, and G. W. Howcroft, Divinity Students of King's College, Windsor, he has been enabled to keep the Church open for Divine service every Sunday, since its opening in November last. A week day service and Bible Class are held every Wednesday evening by the Incumbent, which are fairly attended. On the first Sunday after Trinity the Incumbent was present all day.

At 11 o'clock service there was a celebration of the Holy Communion, whilst during the evening service, the Incumbent baptized five adults and also preached a sermon bearing upon Holy Baptism, from Acts ii. 38-39, and St. Mark xvi. 16.

It is very encouraging to the Incumbent and the Church people here to see persons come forward and become members of Christ's Body,

and also to hear of others who are thinking seriously of becoming God's children. Good work has begun among the young people by means of the Sunday school. Most of the children have hitherto attended the Baptist and Methodist Sunday schools, but in April last our Church workers resolved to organize a school in connection with St. Andrew's. So far the Sunday school is a great success. We have from 30 to 40 children in attendance.

One disadvantage we labour under is the lack of a good library. We have a small number of books now, and hope from time to time to make such additions as will make it as good, if not better than any found in the village.

If any reader of THE GUARDIAN could give a little assistance towards the S. S. library, he or she would render very valuable aid to the good work so nobly begun and so zealously pursued by our little flock here.

CHURCH SCHOOL FOR GIRLS.—We have great pleasure in informing our readers that the corner stone of the new building for the Church School at Windsor, N. S., will be laid with appropriate ceremonies on the 23rd June.

The present number of pupils attending this six months old school is forty five. So numerous are the applications for admission that the Trustees have already commenced a large building complete in itself for the accommodation of fifty more girl boarders, the Lady Principal, several governesses and a staff of servants. The new building is to be connected with the present school-house by means of a two storied gallery twenty-eight feet long and seven feet broad. The main building is 99 feet long, with a maximum breadth of 68 feet. It consists of a basement 9 feet high, and a first, second and third floor, each twelve feet in altitude. Each flat is divided into two nearly equal parts by a corridor 9 feet two inches broad and 98 feet long, or including the passage from the old building, 127 feet in total length. Broad stairways raise from basement to third floor at both extremities of the building.

The Basement will contain, besides, servants rooms, kitchen, etc., a gymnasium 46 feet long and 27 feet broad, with lavatory and closet. The Gymnasium will further serve as a Recreation room, and an aid to physical training.

On the first or ground floor will be the dining room, 36 feet 2 inches by 38 feet 8 inch, and the visitors' room, 17 ft. 8 by 14 ft. 8, with one door leading from the central corridor and one from the main entrance hall. This hall is 18 ft. long by 10 ft. 2 broad, being further enlarged by a vestibule 11 ft. 8 wide and 4 ft. 2 deep.

The main entrance is approached by fourteen steps from the central road through the property, and is 160 ft. from the entrance gate. On the right of the main entrance hall is the Lady Principal's drawing room, 20 ft. by 17 ft. 8. At the extremity of the corridor is a small Board room, 16 ft by 9 ft. 2. Adjoining is a small store room and 'Safety Lift' to the third floor. Opposite the main entrance is the east staircase, with passage and stairway to the Gymnasium. At the west end of the corridor is the west staircase continued from basement to third floor. Between the east staircase and the west extremity of the building on the north side are four Class rooms, three being 17 ft. 10 by 17 ft. 8, and one 20 ft. 6 by 14 ft. 3.

On the second floor, on the south side, is a large Dormitory over the dining room, 40 ft. by 36 ft., capable of containing 18 alcoves, each with iron bedstead, bureau, washstand and wardrobe. On the same side of the building are two class rooms, 17 by 14 ft., and a governess room 22 by 10 ft. Then follows the Lady Principal's bed-room, 20 by 17 ft. 6. On the north side of the corridor, which is 98 ft. in length, is a private lavatory and bath-room, 'Safety Lift' and east staircase; followed by the school bathrooms, lavatory, closets, etc., all

in one compartment. Adjoining is a room 20 ft. 6 by 14 ft. 3; next to this room is a dormitory, 36 ft. by 17 ft. 6 arranged for 8 alcoves, each furnished as those on 2nd floor.

The third floor is similar in all particulars to the second floor.

The building as a whole will contain 32 rooms, 6 bath-rooms, 9 lavatory closets, etc., in closed compartments, 2 small store closets 10 by 8 ft., a 'Safety Lift' from basement to roof, two broad stairways, from basement to third floor, and a corridor on each flat 9 1/2 ft. long by 9 ft. 2 broad. Each corridor is warmed, enlivened and ventilated by means of a large open fire-place, besides hot water heating pipes, which are distributed throughout all the rooms in the building. Two fire escapes are provided, one at the east, the other at the west extremity. Ventilating shafts are introduced in the proper places, all elop closets and W. C. closets being provided with vent shafts passing to the roof.

The verandah, which is on part of the south side and on the east side of the building, is 100 ft. long by 9 ft. broad, and will form a pleasant and useful promenade in wet weather. The height of the building from the ground to roof is 48 ft., to the summit of the tower over the entrance hall, 70 feet. Besides the main entrance there are four other doorways, and no portion of the floors of the building in the basement is more than one foot three inches below the surface of the ground.

The old building contains twenty rooms, besides closets, store rooms, bath room and frost proof cellars. The two buildings together will contain 52 rooms, with a proper portion of bath rooms, store rooms, closets and cellars.

Effectual drainage is secured and an abundant supply of water, direct from the town main, is provided for all the floors and the roof. Both hot and cold water is supplied to the bath rooms, store rooms and lavatories.

The building is to be lighted throughout with Edison's Incandescent Electric Lights.

There will be a small building placed on the highest part of the property, and with one exception situated on higher ground than any other building in Windsor, which will be used as a school hospital in case of any outbreak of infectious or contagious diseases.

**PHYSICAL TRAINING—THE RECREATION GROUNDS.** These lie to the west of the school buildings, and consist of two level portions, an upper and lower plateau, separated by terraces about ten feet high in the aggregate, and a gravelled road 12 feet broad. The upper plateau is 250 feet long by 100 feet broad, and is divided into a bowling green, Lawn Tennis court and a Croquet ground. The lower plateau is 250 feet long by 63 feet broad. It is designed for Lawn Tennis and Croquet. West of the Recreation Grounds is the School Paddock, of about 4 acres in area. The grounds south and east of the buildings are chiefly in grass plots with terraced walks on the south and east sides, extending for 580 feet.

The view from the Recreation grounds is very extensive and varied. Being sheltered from northerly winds, as well as from observation, the Recreation grounds possess features of rare excellence and advantage for physical training and Education. Jointly with the Paddock they cover an area of a little over eight acres.

The ceremony of laying the corner stone of this Church School building will be a notable event in the Church History of the Maritime Provinces. The well established reputation of the Lady Principal jointly with the efforts of the trustees and directors has been the making of this school, in the short period of six months. We are glad to see from the programme of proceedings on the 23rd June, that a public exhibition of work in certain departments will take place. Although in so short a time nothing striking can be expected, yet, if we may rely on report, a marked tone and decorous demeanour is a notable feature in the visible life of the pupils. There is much more in tone than meets

the eye, and no real progress in higher education can be made, without due regard to this essential characteristic of an educated Christian woman.

We regret to learn that the aged Metropolitan will not be able to undertake the journey from Fredericton to Windsor. In the absence of the Bishop of the Diocese the Dean (Gilpin) will perform this religious ceremony at the laying of the corner stone. The Chief Justice of New Brunswick, Sir J. C. Allen, D.C.L., has been requested by the trustees also to officiate as representing the lay element. Five of the resident pupils—boarders at the school, were confirmed by Bishop Kingdon, on the 25th May. We hope the day is approaching when five times that number will annually become members of the Church, strengthened in their principles and graced in their culture by the training and teaching they receive in our Church School by the sea.

**Programme:** 11 a.m. Inspection of the grounds; 11:30 a.m. Exhibition of drawings, paintings, etc., in the schoolroom; 11:45 Piano exercises in the Music rooms; 12:15 p.m. Calisthenics on the Lawn Tennis Ground (weather permitting); 12:30 p.m. Distribution of honors and prizes; 2:30 Laying of the corner stone.

#### DIocese OF FREDERICTON.

**St. JOHN.**—The annual meeting of the St. Paul's Church Band of Mercy was held Friday evening. The officers for the ensuing year are: President, *ex officio*, Canon DeVeber; Vice-presidents, Rev. C. Lutz (*ex officio*) and T. B. Robinson; Secretary-Treasurer, Miss Marion Shaw; Executive Committee, Grace Scovil, Maud Turner, May Troop, G. Bond, Lina Rowe, B. Seeley, Messrs. Chas. Stephens, C. Shaw, P. C. Robinson, Dacre Walker, K. Scovil and H. Sheridan.

#### DIocese OF QUEBEC.

The Lord Bishop of the Diocese is holding a visitation in the Eastern Townships.

**SHERBROOKE.**—The Rev. Canon Brock, D. D., (recently of the Diocese of Nova Scotia, and formerly of this city), is making a visit to this Province, has arranged to deliver a lecture here in the Church hall on the evening of the 10th June, on 'The Church of England: its continuous, organic life, and its Catholic Restoration.'

The ladies of St. Peter's Guild propose holding a Strawberry Festival, with a sale of useful and fancy articles in the Church hall about the middle of June.

**JOHNSVILLE.**—Our new Church hall is now finished, and was opened last Sunday by Archdeacon Roe, of Bishop's College, Lennoxville, who preached a very interesting and appropriate sermon. The music was excellent, and the collection a liberal one.

**COMPTON COLLEGE.**—The following circular has been issued by the Bishop of Quebec to the clergy of the Diocese in connection with the Compton Ladies' College:—'Compton Ladies' College, the Diocesan school for girls, has been carried on successfully during the year now drawing to a close. The average number of boarders during the year has been thirty—a larger number than during any year since its re-opening. The average number of pupils during the year has been eight. The results of the teaching during the year have been most successful, and the tone and discipline of the school most satisfactory. The continued existence of the debt on the College, and the need of making repairs to the building, render the need of the annual offertories from the various parishes of the dioceses as great a necessity as in former years. I wish you, therefore, to read this circular to every congregation in your parish on Sunday, the 14th instant, and to have

an offertory taken up on the 21st instant, and the amount forwarded to the Rev. G. H. Parker the bursar of the College.'

#### BISHOP'S COLLEGE, LENNOXVILLE, P.Q.

The work of rebuilding the school is progressing, and it is expected and promised that the new building shall be occupied in September next. In the mean time the Corporation needs an ample augmentation of the funds at its disposal in order to complete the works now undertaken.

The chapel had upon it an Insurance of \$6000: in addition to this a friend who wishes to remain anonymous has promised \$500; R. Hamilton, Esq., of Quebec, has promised \$500 absolutely, and \$500 more on condition that \$4,000 is raised within a year. The exact figures required for the completion of the chapel are not yet ascertained; but it cannot reasonably be expected to be less than \$11,000. Thus at least \$3,500 will be required for the chapel.

Then the school is being rebuilt, the contract is let for \$53,000; Architect's and other charges will add at least \$3,000 to this sum. While the funds at the disposal of the Committee, actual and prospective, do not amount to more than \$47,000 leaving a deficiency of at least \$9,000 to be raised in order to complete the plans. Unless some such sum as this is forthcoming by the 15th of July the work of some part of the new school building will not be completed.

There is yet another need at Lennoxville in order that the College may be adequately extended, this is the completion of the Divinity House. This is completed in so far as the house for the Professor of Pastoral Theology and rooms for seven or eight students are concerned: but for \$2,000 beyond what is already subscribed the upper flat of the building could be completed, and then the liberal grant of £300 given by the S.P.C.K. could be utilised. This sum of £300 is to be the last £300 spent on the building to render it free from debt and it is not to be paid unless accommodation is provided for sixteen students. Thus in order to gain the £300 it is necessary that \$2,000 more be obtained: the result would be a Divinity House capable of containing sixteen students and a College capable of containing twenty four students. Thus the overflow of the College which has existed for the last two years would be accommodated in one or other department, and men would not have to board outside, as they have for the last two years, rendering the residential system partially inoperative. We hope to see the experiment initiated at Lennoxville of a College, of a University, and a Theological College side by side, working in harmony, each acting and reacting for good on the other.

There is every prospect of earnest and complete harmony amongst the members of the staff which is a sign of promise of success. The growth and general prosperity of the last six or eight years is encouraging to the friends of the Institution. It is true we are losing Archdeacon Roe from the ranks of our Professors, but he is succeeded by one (the Rev. Prof. Allnatt, D.D.), whose learning and character and spiritual influence will it is believed and hoped render his tenure of the Divinity Professorship memorable in the History of Bishop's College. Archdeacon Roe enters on an honored sphere of active aggressive Church work for which his zeal and energy eminently fit him—and his services to the Church will probably not be less in his new sphere; probably they will be greater, than they have already been.

At a recent meeting of the Corporation it was agreed that the growth of College and School required that the Principalship of the College should be relieved of the work of managing the details of education and discipline of

the school. The dual headship in two years broke down the health of Dr. Lobley, and the same dual office with details greatly increased has been a heavy tax on the powers of the present occupant of the office, Dr. Adams: during the six years since his appointment the Institution has grown considerably: the work of the dual headship has grown to be greater than any one man could do, and it has very wisely been determined with the Principal's hearty concurrence that the Sub Rector, Mr. H. J. Petry, M.A., of Bishop's College, shall become in September next Headmaster of the School, the Principal being still Principal of the whole Institution, provision having been made to preserve the substantial unity of the Institution in its senior and junior department according to the spirit of the originators of the Institution. To revert to the question of immediate financial need it is obvious from the above that a sum of something like \$15,000 is required to complete the undertakings already begun, and towards which about \$68,000 has been obtained in various ways through insurance, grants and subscriptions. Very few have yet given to the building funds: it ought not to be very difficult to raise \$15,000 during the present year in this our time of need. Of this \$15,000 the sum of \$1,500 has already been obtained in three sums of \$500; these are however exclusively for the chapel.

What would help the College most is that a large number of persons should give to the general fund of \$15,000, and that this should be divided between the Chapel, the School and the Divinity House in the proportion of 4, 9, 2. Thus every subscriber of \$150 would be giving \$40 to the chapel, \$90 to the school, and \$20 to the Divinity House, and every subscription of fifteen dollars would be divided in the ratio of 9, 4 and 2 between the same respective objects.

An appeal is hereby made to the public to help the Institution in its great need. The Principal hopes to make an effort to raise the required sum. At least \$30,000 has been given to Lennoxville during the last five or six years by the comparatively few; will not the many and the few help to raise the needed \$15,000.

Apart from the \$15,000 required, the following subscriptions have already been promised the school:—R. Hamilton, Esq., Quebec, conditionally, \$4,000; Dr. Montizambert, Quebec, \$150; Miss Walker, Que., \$150; A. D. Nicollis, Esq., Montreal, \$200, unconditionally; W. B. Ives, Esq., \$500; the Right Rev. The Lord Bishop of Quebec, \$100; Hon. Colonel Rhodes, Quebec, \$100; Herbert D. Smith, Esq., Compton, \$100; Very Rev. the Dean of Quebec, \$50; Mrs. A. Laurie, Que., \$50; Robert Hale, Esq., Montreal, \$25; A. Taylor, Esq., Montreal, \$25; Very Rev. Dean Carmichael, \$20.

For the Divinity House:—St. Paul's School, Concord, N. H., \$200.

Contributions will be gladly acknowledged by the Rev. Principal Adams, the Lodge, Lennoxville, P. Q.

#### DIOCESE OF MONTREAL.

FRELIGHSBURG.—In the Bishop Stewart Memorial Church, Frelighsburg, the Rector, in connection with the treatment of his text, 'Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit,' alluded, on Sunday morning, 31st ult., to the lamented but uncertain condition of the Premier in the following words: 'Our Dominion has been thrilled to its extremities. The wave apparently passing over the earthly form of Canada's oldest and most celebrated statesman in his actual or immediately prospective dissolution, has beaten on far distant shores, obliterating at home and abroad, the deep lines of political differences, allaying the antagonisms of opposing parties and touching chords of human sympathy from the Queen upon the throne, to the humblest of her subjects—from

the giant presses of teeming cities to the murmur of the beating hearts, which fill like rivulets our most secluded dells. No ordinary life or character is that which in the person of Sir John A. Macdonald death is wiping out from human gaze; but will be powerless for many generations to obscure or efface in human remembrance. By singular opportunity and even more singular genius he has contributed to the rooting, over half of this continent, of a plant of vigorous life and sturdy growth—a cutting so to speak from the noblest modern political tree and bulwark of human liberty—the British Constitution. His influence in the directness of his aims, in the integrity of his unflinching purpose, in his unvarying fealty to the cardinal principles of Constitutional freedom, and in his unflinching tenacity of Imperial connection, has circulated like life blood throughout sister dependencies of England's Crown and repeated its achievements through sympathetic but lesser spirits in every quarter of our globe. In the irrepressible expansion of the Anglo Saxon race—which betoken mightier conquests and more signal laurels, and which like a bud has blossomed in all its beauty and completeness in this 19th Century under the impetus of scientific and mechanical triumphs, unapproached before in this Christian era, and interpreting the Mosaic command 'to subdue the earth,' beyond all human experience. Canada and her great statesman occupy no secondary positions and have played no inconsiderable part. Whatever rapidly developing history may disclose to our own, or our children's eyes—the solid base of the superstructure will be found in the grand principles of British liberty and the master mind, which through various shoals has steered the ship of state with such consummate tact and skill in this Canada of ours through towards a half a century of its political childhood. In this sacred place, it is not our work to justify any methods, details or strokes of public policy, which often-times, from divers quarters disfigure with abhorrent forms the march of public events and the progress of human affairs. There stands out, never to be obliterated or forgotten, the only criterion of true national greatness. Righteousness exalteth the nation, and sin is a reproach to any people. It is one province to mark how God over-rules all to the accomplishment of the ends He has in view. Making even the wickedness of the wicked involuntarily to praise Him, and establishing the words of the Psalmist read this warning: "Blessed are the people who have the Lord for their God.

#### DIOCESE OF ONTARIO.

SYNOD.—The Synod of the Diocese met in Kingston on the 2nd of June and continued in session until the 4th inclusive. Resolutions of condolence and of tribute to the memories of Revs. J. G. Emmett and K. L. Jones, Chancellor Henderson, and Mr. Robert Leslie, Kentville, were passed. Mr. Leslie had been lay delegate from his parish since 1851, had also been a member of the first Synod of the old Diocese of Toronto, and for fifty years a Sunday school teacher.

The resolution was also adopted, expressing sympathy with Lady Macdonald, and the hope that an improvement might take place in the health of Sir John.

A considerable amount of important routine work was done. A regrettable feature of the Synod meeting was the evident ill-health of its President, the Lord Bishop of the Diocese Bishop Lewis was compelled during the afternoon session of the second day to retire through physical inability to continue his labors. It was the first time in his Episcopate that this had happened. On the 4th, a resolution of regret for the Bishop's illness was passed by a standing vote, and his Lordship was assured that if he found it advisable to absent himself from the Diocese in order to secure rest and possible restoration to health, the Synod would

consider the absence necessary and would pray that he might thereby be restored to health and greater usefulness. Most kindly reference was made by the mover, the Rev. E. A. W. Hanington, and the seconder, the Rev. T. Garrett, to the thirty years' Episcopate of the Bishop, and his services to the Diocese and Church at large. His Lordship thanked the Synod for their kindly action, and stated that he was advised that absolute rest was necessary, which he was encouraged to take by the kindly action of the Synod, but that his absence should not be extended one day longer than was necessary, and that if he felt that his strength would not thereby be restored, he would resign his office, to which statement strong expressions of dissent were made.

The report of the Committee on Statistics of which Dr. Smythe, Q. C., was chairman, gave important details received from 106 parishes. Ten parishes had failed to report, and the carelessness of the Clergy and officers of those parishes was severely commented on. The reports showed a total of 49,558 church people in the Diocese, an apparent decrease of 300 from previous record. Communicants 15,724 being an increase of 1,003; S. S. Scholars, 9,486, also an increase over previous return; Churches, 198, of the value of \$840,000, being an increase in number of six, and in value of over \$50,000; parsonages, 83, valued at \$164,200. The contributions from parishes also showed an increase of \$8,751, or an average of \$2.76 per person.

From the report of the Treasurer it appeared that the Diocesan securities on hand amounted to \$593,524, all well invested in municipal, debentures, provincial bonds, mortgages and stocks.

An important part of the Synod's business was the consideration of the resolutions introduced by Major Mayne as to advancing the interests of the Church. He proposed to have a Canon of the Diocese deliver lectures upon Church history, government and doctrine; a Diocesan Association of Lay workers, and a Lay commission to assist in the various branches of parish work; to encourage home study of Church work topics, and have where possible a parochial magazine; the religious instruction of children at home; to encourage Church and College Missions; secure public catechising of children in church; develop religious teaching in public schools, as the law permits; have a daily service if possible; the Holy Communion celebrated at least weekly when possible; churches always left open; a system of free and open pews adopted in every church as soon as possible, and a fund established to meet all the above requirements.

The report of the Committee on Domestic and Foreign Missions showed receipts of \$4,300. The Kingston Archdeaconry had increased its contributions to the Fund, and the Ottawa Archdeaconry had unfortunately decrease them—there being a net decrease of \$300.

The result of the election for Mission Board and Provincial Synod was as follows:

Mission Board:—Revs. R. L. M. Houston, M. A., Rural Dean Bogert, Canon Burke, Rural Deans Nesbitt, Baker, Grant, Bliss, and Prof. Worrell, Judge Macdonald, Judge Senkler, Col. A. J. Mathewson, Dr. E. H. Smythe, Jas. Carman, Hon. G. A. Kirkpatrick, James Shannon, and Judge Wilkinson.

Provincial Synod: Clergy—Ven. Archdeacons Lauder and Jones, Revs. J. Bygert, A. Spencer, Canon Burke, Nesbitt, Baker, Macklestone, Worrell, B. B. Smith, Grout, Poillard; Substitutes—Revs. Hanington, Lowe, Lewin, H. Austin, Loucks, Canon Pettit. Laity—Hon. G. A. Kirkpatrick, R. V. Rogers, Mathewson, Senkler, Judge Macdonald, Shannon, Sammer, Walkem, Preston, Carman, Dr. Smythe, Judge Wilkinson; Substitutes—Messrs. Pense, Mayne, Reynolds, Jackson, C. F. Smith, E. E. Elliott.

It was resolved to act with the Diocese of Toronto in appointing a committee to review the public school text books and point out inae

curacies therein to the Educational authorities of the Province: A number of historical blunders were pointed out by the Rev. Mr. Armstrong in support of his motion.

After conclusion of the Synod meeting, the friends of Trinity College, Toronto, assembled and a resolution was adopted on motion of the Rev. C. L. Worrell, seconded by the Rev. G. J. Low: 'That the members of the Synod of the Diocese of Ontario here present pledge themselves to support the University of Trinity College as the Church University of this Province, and that they will use every means within their power to extend its influence and promote its work.'

#### DIOCESE OF TORONTO.

**PETERBORO**—On Tuesday, June 3, an informal meeting was held at the Rectory, where a few gentlemen met the Provost of Trinity College and Rev. A. C. Cayley, who had come down to give information concerning the principles, work and progress of the University. Among those present were Judge Weller, A. P. Poussette, C. Fessenden, Col. H. C. Rogers, W. D. Parker and a number of the St. Andrew's Brotherhood.

After some general conversation the Provost said that the University had been founded with the object of educating side by side the mental, physical and spiritual powers of man, without any being excluded. A distinctive feature of the University also, was its *home life*, the students being generally required to live in residence under proper supervision. These principles had been applied for centuries in Oxford and Cambridge and had produced some of the greatest living men. Trinity aimed to make her graduates thorough in every particular, sound in their religious faith and efficient and practical men. Great advances had lately been made in the teaching staff and the number of students had been doubled and fellowships had been inaugurated. The new wing lately opened with every modern convenience was one of the best equipped collegiate buildings in Canada. To meet all this outlay \$100,000 had been raised in 1882 and another \$100,000 was appealed for now. Of this last 36,000 had been received. The Provost said he did not come to Peterborough expecting to receive money, for he had learned with great pleasure of the exertions made by Churchmen to reduce the debt of St. John's Church. The striking effort made at Easter had excited comment throughout the Diocese, and was arousing others to a knowledge of what could be done by united self-denial. There was no greater need in this country than for churches to wipe off old liabilities and be able to face new emergencies as they arose. Peterborough was bestirring herself in this respect and he warmly sympathized with them. He accordingly looked to his friends here to help the University how and when they could. He (the Provost) was content in giving information about it. Trinity had been supported well in the past by volunteers and would be in the future, and he believed that one volunteer was worth one hundred pressmen even though the pressure should come from the government of the country, and if their number at Trinity was not so large as at other Universities there was a stronger college life and they were able to give more attention to individual students.

Short addresses were then delivered by Rev. A. C. Cayley, Col. Rogers, Mr. Fessenden and Mr. A. P. Poussette, all of whom dwelt with enthusiasm on the striking progress made of late years under Provost Bodley's enterprising regime and his bright prospects for the University.

**St. Luke's**.—The services at St. Luke's for the three Sunday's commencing June 7th will be conducted by the Rev. T. W. Thrush, of Christ's Church, Detroit, who exchanges with

the Rector and takes charge of the parish during his absence. Although an Englishman, Mr. Thrush has spent his clerical life in the United States and this will be his first visit to Canada.

**OBILLIA**.—It is lamentable to witness the effort now being made by letters in the secular press and otherwise to keep alive and increase party feeling in this parish. Taunts of *Low Church* against *High Church*; insinuations of a leaning towards one or other, and of a desire to further one or other, are not conducive to peace and conciliation; and if there be any *Churchmanship* in those so acting they ought to see that such conduct does not benefit the Church, nor draw outsiders into her fold. Why cannot these wretched party cries and party actions—so unseemly and scandalous at times—be abandoned, and *Churchmen* be *Churchmen* simply and always. Letters to Church or secular papers attributing motives and making insinuations which would not be vouched for by the name of the writer, are contemptible.

#### DIOCESE OF NIAGARA.

**HAMILTON**.—*St. John the Evangelist*.—Last Sunday evening, the 7th June, the Lord Bishop of Niagara administered the solemn rite of Confirmation to a class of 18 candidates. The building in which the services are being temporarily held, pending the erection of a suitable Church, was crowded to its utmost capacity, and many were unable to obtain admittance. The service was thoroughly hearty and congregational in its nature, especially the singing of the hymns. The Bishop delivered a most interesting and instructive address, explaining in a most clear and thorough manner the sacred rite of Confirmation.

After the Laying on of Hands, the Bishop addressed a few words of Counsel and advice to the newly Confirmed, giving them a few rules to observe, viz.: private prayers, family prayers, the Church's prayers, Church work, and regular attendance at the services of the Church and the Sacrament.

It is expected that ere long active steps will be taken towards building a Church. A good lot has been secured and paid for, and subscriptions are being solicited. The Rector, the Rev. C. LeV. Brine, is an earnest worker, and is ably supported by his wardens, Mr. Maitland Newman (an old chorister of St. John the Evangelist in Montreal) and Mr. F. Burr Mosure.

#### DIOCESE OF HURON.

Mrs. Boomer thankfully acknowledges a gift from England of £5 (\$24.33), from a friend deeply interested in the effort being made in Canada on behalf of the education of the children of our Missionaries, who giving up their own lives to do God's work amongst the heathen have neither time nor means to instruct their own little ones. She also thanks 'C. M.' for \$3 towards the same, and acknowledges a gift of beautifully printed articles, sent through her for Mission houses, made by the pupils of the Institute for the Blind at Brantford, Ont.

**LONDON**.—The Rev. W. Lowe, of Wardsville, preached a most profitable and instructive sermon on Sunday, May 31st, in Christ's Church, to the members of the Ancient Order of Foresters and their friends. Rev. Canon Smith, the Rector, and Rev. H. Rhodes, assisted in the service.

Rev. Mr. Lowe preached in the evening to a very large congregation in St. George's Church, London West, where he formerly ministered.

The Bishop again administered the solemn rite of Confirmation to a good sized class in St. John's Church, London, May 31st, Rev. W. T. Hill assisted in the service. His Lordship's

address was most searching and deeply impressive.

The Rev. Canon Davis preached a very impressive sermon to the students of the Ladies' College on Sunday morning, May 31st, from Acts i., 8. It was listened to with deep interest and will long be remembered, as it was so helpful and suggestive in connection with witnessing for Jesus Christ.

**WOODSTOCK**.—The Bishop of Huron administered the rite of Confirmation to a large number of candidates in St. Paul's Church here, on Wednesday, May 27th. Rev. Rural Dean Wade, the Rector, took part in the service. The congregation was large and the service most impressive.

**STRATFORD**.—In our account of the formation of a Sunday school Association for the Deanery of Perth there were one two inaccuracies. The meeting was held in the Home Memorial Church in this town, was largely attended, and the following officers elected—Hon. President, Rev. Canon Patterson, Stratford; President, Rev. W. J. Taylor, St. Mary's; Vice President, Miss Hesson, Stratford; Recording Secretary, Mrs (Rev.) Deacon, Stratford; Corresponding Secretary, Miss Keen, St. Mary's; Registrar, Rev. E. D. Dawdney, Mitchell. The first Convention will be held in St. Mary's, on Tuesday, July seven, when the Revs. A. Beamish, N. Dawdney, J. Farthing and Mr. T. D. Stanley will give addresses and read papers.

**DEANERY OF MIDDLESBXX**.—The May meeting of the Ruridecanal Chapter of this Deanery was held in St. John's Church, Glencoe, on Thursday, the 28th ult. A short service was held at 2 o'clock p.m., at the close of which the Holy Communion was partaken of by the members present, the Revs. Canon Davis and L. DesBrisay officiating. The Chapter assembled for business at 3 o'clock, Rev. Canon Smith, Rural Dean, presiding; the following clergy also being present: Revs. Canons Richardson and Davis, of London; Rev. H. R. Diehl, of Hyde Park; Rev. L. DesBrisay, of Strathroy; Rev. S. R. Asbury, of Delaware; and Rev. W. Lowe, of Wardsville; Messrs. Harrison, French, Walker, Oldrieve, Rogers and others, of Glencoe; Messrs. Simpson, Archer and others of Newbury.

The usual order of proceedings was taken up, including questions regarding statistics, boundaries and parishes, &c. Rev. R. H. Diehl reported that the recently established service at Ilderton is well attended, and efforts being made towards the erection of a new Church. The new Mission Chapel on Hamilton road was also reported to be prospering. Considerable time was taken up in discussing the prospects of opening services at various points, and also the desirability of giving two services each Sunday at Glencoe, all present being strongly in favor of so doing at the earliest possible date. The congregation hope shortly to undertake the erection of a new church.

A copy of petition from the Deanery of Oxford, referring to the former Archdeaconry of Brant, was read by the Rural Dean, and after due consideration it was resolved that no action be taken by this Chapter.

The Rev. L. DesBrisay, of Strathroy, read a carefully prepared paper on the system of raising money by entertainments, &c., for church purposes, showing the evils resulting from such systems, and the good effects of observing the Scriptural method of giving direct offerings. A hearty vote of thanks was tendered Rev. Mr. DesBrisay for his admirable paper. Discussion was postponed until the evening. A special service was held at 7 o'clock, in which Revs. Ashbury and Diehl took part. The Rev. Canon Richardson preached an eminently practical and appropriate sermon from Acts, ix, v. 31, giving a happy description of the elements of true prosperity of a church. At the close of

the service the Rural Dean addressed the large congregation present on the objects of the meeting, and invited discussion on the subject matter of the paper read in the afternoon by Rev. Mr. DesBrisay. A number of gentlemen took part in the interesting debate, including Revs. Ashbury and Lowe, Canons Davis and Richardson, Messrs. Harrison, French and Rogers. The subject of lay help was also discussed at some length. A cordial vote of thanks was passed to Rev. Canon Richardson for his admirable sermon. The well trained choir of the church, under Mr. Yorks, led the musical part of the service in excellent voice and good taste, and the Rev. Mr. Lowe and the members of the congregation vied with each other in extending unbounded hospitality and a hearty welcome to the members of the Chapter.

DIOCESE OF RUPERT'S LAND.

CYPRESS RIVER.—The work on the new Church has been begun, but as our funds are at present, we cannot go beyond laying the foundation. Miss Magrath, of Toronto, has kindly sent \$20 to Mr. T. L. Hingston, warden, Cypress River P. O., Man., in answer to our appeal. Who will follow her example? Or must the sum total of aid received from brethren in the Church be a solitary \$20? And surely there are some who can help our missionary by sending Church tracts, papers and magazines, which should be addressed: HERBERT DEANSFIELD, The Vicarage, Holland, Man.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

It is the fashion with some people to decry the Church of England, to represent her as fast passing over to the Church of Rome, as destroyed by ritualism, etc. But, strange to say, along with these forebodings of evil prophets, we find a very different testimony from men whose sympathies are scarcely with the advanced school. Not to speak of what Mr. Spurgeon and Dr. Parker have recently said, nor to refer again to what we published lately of the sentiments expressed by the venerable ex-President of the Methodist Conference, Dr. Osborne, here is further testimony from one who, as a leader of the Evangelical section of the Church should be heard with respect. Bishop Ashton Oxenden, in an essay on 'Peace and its Hindrances,' just published, writes: 'Never, perhaps, did the Church of England shine more brightly; never was she doing more for her Lord than she is doing now; but she is surrounded by dangers—dangers without and dangers within.' The 'real danger' according to the Bishop (and the italics are his own), is not ritualism, but infidelity: 'This is the canker-worm which is threatening to eat away her vitals. The true source of peril is to be found in that general weakening of all religious faith which prevails not in England only but throughout Christendom.'

Church Bells:

Nowadays, when religious communities and associations, such as brotherhoods, sisterhoods, and guilds are becoming more and more common within the Church, are looked upon no longer with mistrust, but are encouraged and established by the authorities, it is not out of place to say one word of warning as to certain danger which easily arises from such institutions—a danger to themselves and to the Church at large. When people thus gather together and form an *ecclesiola in ecclesia*, there is always some temptation for them, as time goes on, to become a little too exclusively absorbed in the interests of their particular body, to somewhat overrate its importance and the claim it has upon them, to think too seldom of the far superior claims of the Church at large upon them, the claims of their parish and their parish Church. Now, all these minor

communities and associations, most valuable when kept within their proper proportion, may really become hindrances and scandals when they draw us off from appreciating that one community and association to which we are all admitted by baptism, and of which our parish and our Parish Church are the visible witness. We are not imagining a possible danger, but pointing out one which experience only too clearly proves to us is constantly at our doors. To quote the wise warning of a living preacher, 'There is nothing schismatic or anti-social in an *'ecclesiola in ecclesia'*;' but it becomes such when the members separate themselves for selfish religious reasons from that parochial and national fellowship into which the Father has incorporated them by birth and providence, and which the Son has vindicated by becoming a fellow with them, and which the Holy Ghost has sanctified by the common baptism and the common eucharist, by a Common Ministry and a Common Prayer.'

THE COUNTRY'S LOSS.

The impending calamity to which we referred in our last has befallen the Dominion—SIR JOHN A. MACDONALD,—its First Minister, and Greatest Statesman—lies dead; and all Canada mourns. It may truly be said the whole British Empire mourns; for no mere Colonial Statesman was he who now is mourned by friend and foe alike nor were his aims, or his work limited by Colonial bounds. He ever sought to build up and maintain the integrity of the Empire. Well did Sir Hector Langevin say in announcing the sad fact of Sir John's decease to the House of Commons, "Canada has lost its Greatest Statesman, a great Patriot, a man of whom any country in the world would be justly proud. Her Majesty our Gracious Queen never had a more devoted and loyal subject than the Grand Old Man whose loss we all deplore and respect from the bottom of our hearts." Well did the silver tongued leader of the Opposition the Hon. Wilfrid Laurier—his latest opponent in the political arena—add his tribute, and say "the loss which we deplore to day is far and away, and beyond and above the ordinary compass of party strife. It is in every respect a great National loss, for he is now no more, who was in many respects Canada's most illustrious Son, and who was in every sense Canada's foremost Citizen and Statesman \* \* \* \* The place of Sir John A. Macdonald in this country was so large and so absorbing, that it is almost impossible to conceive that the politics of this country, the fate of this country can continue without him. For my part I say with all truth his loss overwhelms me and it also overwhelms this Province as if indeed one of the institutions of the land had given way. Sir John A. Macdonald now belongs to the ages and it can be said with certainty that the career which has just been closed, is one of the most remarkable careers of this century. \* \* \* \* I am only too glad here to sink those differences and to remember only the great services he has performed for his country; to remember that his actions displayed unbounded fertility of resource, a high level of intellectual conception, and above all, a far reaching vision beyond the events of the day, and still higher permeating the whole a broad patriotism to Canada's welfare, Canada's advancement, Canada's glory. \* \* \* \* The sadness of death is not for him who goes but for those who love him and remain. In this sense, I am sure, the Canadian people will extend unbounded sympathy to the friends of Sir John Macdonald, to his sorrowing children and, above all, to the brave and noble woman, his companion in life and his chief helpmeet. \* \* \* \* To day we deplore the loss of him whom we all unite in saying was the foremost Canadian of his time, and who filled the

largest place in Canadian history"; and Mr. Laurier closed his remarks with this noble sentiment—"Before the grave of him, who above all was the Father of Confederation, let not grief be barren grief, but let grief be coupled with the resolution and determination that the work in which Liberals and Conservatives, in which Brown and Macdonald united, shall not perish, but that though United Canada may be deprived of the services of her greatest men, yet still Canada shall and will live."

All our readers will we feel sure join us in extending sincere sympathy to Lady Macdonald and her family in this their hour of irretrievable loss and sorrow.

THE NEW ARCHBISHOP OF YORK.

At the recent meeting of the Congregational Union, the chairman, the Rev. John Brown, is reported to have referred to the new Archbishop of York in the following terms:—"More recently the Bishop of Lichfield invited some of our Staffordshire brethren to meet him at his palace for prayer and fellowship. They accepted his invitation, and some of them have told us how good and how pleasant they felt it to be for brethren to dwell together in unity. But that sacred glow of brotherliness received a saddening chill when the same Bishop who had knelt with them in prayer so soon afterwards spoke disparagingly of our Nonconformist Churches as 'irregular forces,' and told his clergy that for them to take part in our services or to promote our work would be unfaithful to their own Church and misleading to their own people. . . . What we want, continued Dr. Brown, is not merely personal civility shown to ourselves as ministers, but honorable and ungrudging recognition of our Churches as Churches of Christ. This it seems impossible to obtain."

The London correspondent of the *Birmingham Post* says that "Bishop Maclagan's greatest success in London was in the parish of Newington, where he was almost next door neighbor to Mr. Spurgeon at the Metropolitan Tabernacle. He at once set about securing the assistance of Deaconesses and Sisters of Mercy, which attracted the notice of his neighbor in one of his annual almanacks, when Mr. Spurgeon spoke somewhat uncomplimentarily of the Sisters' garb but before long they were the best of friends. Twenty years ago Dr. Maclagan adopted the *Eastward Position* and a hymn after the prayer of consecration; but he abandoned the former at the request of Bishop Jackson after the delivery of the Parchas judgment, and the latter at the request of Archbishop Tait, who attended a saint's day celebration, and scandalized the faithful by standing instead of kneeling when the hymn was sung."

Dr. Maclagan, the Archbishop-Designate of York, visited York last week. He spent several hours at the palace, Bishopthorpe, on Friday evening, after which he returned to the Deanery, and was the guest of the Dean and Lady Emma Porey-Cust. On Saturday morning he attended service at the Minster, and afterwards delivered an address in the Minster Library to the candidates for ordination. In the afternoon he left York by the 2:45 train for Lichfield.

To the Editor of the Church Guardian:

SIR,—Allow me to ask for help towards renovating my church in this town (Tilsonburg). I have a miserably dilapidated wooden building which by bricking in, reroofing, and underpinning, could be made a pretty commodious church. My people will do all they can but are weak in means and numbers. I have daily Matins, weekly Eucharist, and surpliced choir, and the work is full of promise. About \$1,500 is required. Who will help? All contributions will be promptly acknowledged.

Truly yours, R. F. Dixon,  
Rector of St. John's Church, Tilsonburg, Ont



# The Church Guardian

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## CALENDAR FOR JUNE.

- JUNE 7th—2nd Sunday after Trinity.  
[Notice of St. Barnabas]
- " 11th—St. Barnabas. A. & M.
- " 14th—3rd Sunday after Trinity.
- " 21st—4th Sunday after Trinity.  
[Notice of St. John Baptist]
- " 24th—Nativity of St. John Baptist.  
[Athanasian Creed]
- " 28th—5th Sunday after Trinity.  
[Notice of St. Peter.]
- " 29th—St. Peter. A. & M.

## UNWESLEYAN METHODISM.

The observance of the hundredth anniversary of John Wesley's death suggests certain reflections which found no place in the speeches and the sermons delivered at the celebration referred to. It is obvious on such an occasion to wonder what John Wesley's own opinion would have been of the proceedings held to do honor to his memory, could he have been present at them. What, to begin with, would he have thought of the titles borne by the principal speakers? He would have heard of a President of a Wesleyan Methodist Conference, of a President of the Methodist New Connexion, of a President of the Primitive Methodist Connexion, of a President of the Bible Christian Connexion, of a President of the Wesleyan Reform Union, of a President of the United Methodist Free Churches. What would the Founder of Methodism have said to the state of things among people professing to be his followers which this list of officials reveals?

But whatever might be the feeling of amazement with which John Wesley would have witnessed the rending asunder of those calling themselves Methodists into at least six separate organizations, the venerable and saintly man's surprise would have been greater still if he had realised the relation in which they all stand to the Church of which he himself, to the day of his death, was a devoted son. No fact in history is better established than the loyalty of John Wesley to the Church of England. His system, as Mr. Umlin observes in the *Newbery House Magazine*, was designed to supplement, not to supplant, that of the Church. He called the buildings used for his devotional services

'preaching houses,' not 'chapels.' He was scrupulously careful to arrange that the service should be held at hours when they should not clash with the Church services. 'Only when a clergyman officiated,' says Mr. Umlin, 'as was the case in London, Bath and Dublin, would Wesley allow of services in Church hours.'

It is true that, towards the end of his life, Wesley found the movement he had started slipping out of his control. He could not ensure that the system should remain purely supplementary to the Church. But it is a remarkable fact that, in drawing up his Trust Deed of 1784, he expressly provided that the Methodist Society should be, at any rate, capable of *permanence* combination with the Church. To quote Mr. Umlin again: 'The body is perpetual, the trust is well-defined, and the property has become enormous. But the whole machine is legally capable of being worked within the enclosure of the English Church. The Conference would in such case, continue to be the patrons, as such nominating to all posts of duty; and having legal rights analogous to those of the Simeon Trustees or the Council of Keble College.' Yet, at the present day, we see six large religious denominations, all professing to follow John Wesley, though they are as separate from, if not as *antagonistic* to, the Church of England as are the Independents, or the Baptists, or any other sects of Dissenters. This, then, is the vast difference between the Methodism of Wesley and the Methodism of those who style themselves Wesleyans. It is the difference between loyal Churchmanship and Dissent pure and simple.

The time has gone by when we used to be told that Wesley and his disciples had been 'cast out' of the English Church. That unhistorical fiction has long since been exploded. The Church, in Wesley's time, had been forcibly and fraudulently deprived by the state of her Convocations, so that no formal action of the Church either for or against Wesleyanism was, at that period, possible. Nor was Wesley ever inhibited or formally censured by any Bishop or Ecclesiastical Court; so that such allegations as that the Church was hostile to Methodism, or that the Methodists were 'driven out' of the Church, are *absolutely unfounded*. And it is further to be noted that, although Wesley's death was almost immediately followed by the setting up of a rival organisation to that of the Church, yet the Wesleyans did not professedly leave the Church. On Church principles their action was undoubtedly schismatical, but they themselves did not profess to have left the Church. As Mr. Umlin says, 'the Wesleyans, in their corporate character, have never formally seceded. Fifty years since, most of the Wesleyan families kept up a traditional tie, by resorting to their Parish Churches on occasions of Marriage and Baptism; and they often would deny that they were Nonconformists. When away from their homes they frequented Churches, and avoided Dissenting places of worship. Their political and social influence, although not great, was always exercised in the same direction.'

To a very great extent this was still true only a few years ago, and there are localities where it is true even now. But no one can watch the course of events at all closely without perceiving that what professes to be Wesleyanism is sharing the fate of the other Dissenting bodies. The various Dissenting denominations are steadily losing their distinctiveness of doctrine, and becoming assimilated to each other in a common type of theological Liberalism. The Downgrade of Dissent is, there is reason to think, to be witnessed in Wesleyanism as elsewhere. We have no desire to emphasise unduly the fact that, at the Wesley Centenary celebration, special prominence was accorded to 'a representative of the Unitarian Churches bearing an address signed by members of 200 Unitarian families.' At the same time, if this means what it certainly seems to mean, it

might well make John Wesley turn in his grave with horror at the thought that those who profess to be his followers should publicly associate themselves with a phase of religious belief which possesses no claim to be considered Christian in any sense.

It is to be feared that Wesleyanism, like other forms of Dissent, is becoming less and less of a religious movement, and more and more of a political organization. We refer, not so much to individual Wesleyans, as to the officials and wirepullers of the various Wesleyan denominations. Envy of the Church is forcing all forms of Dissent into the arms of Radicalism. It is long since Dissent was well described as 'the backbone of Radicalism.' Wesleyanism, once an exception to this rule, is so no longer. The rapid decay of its spiritual power could not be better exemplified than by the attitude recently adopted by the Wesleyan Methodists on the Education question. That attitude may be summed up in a single sentence:—Better the forcible establishment of universal compulsory non-religious education than that the Church should be allowed to keep her schools any longer.

We must frankly avow the opinion that for those who to-day call themselves Wesleyans to profess reverence for John Wesley's memory is an *utterly hollow and unreal proceeding*. They take his name but they repudiate all that he held dear. Who can doubt that, if Wesley were alive now, he would devote all his energies to working inside that old Church of England which, since his days, has so enlarged her borders and so fully realised the ideal he set before himself?—*The Church Eclectic*.

## EDITORIAL NOTES.

WINNIPEG CONFERENCE.—At the opening of his Synod on the 2nd of June instant, the Lord Bishop of Ontario in his Address, referred to the report of the Winnipeg Conference and its recommendations. His Lordship is very outspoken in his opposition to the resolutions of the Conference, and declined to recommend to his Synod, "to pass resolutions for its adoption or otherwise" as he had been requested. On the contrary, he suggested the formation of a strong committee to take the whole matter into consideration and report at the next session of Synod. Speaking of the plan proposed by the Conference of a GENERAL SYNOD, his Lordship says: 'I know of no precedent for such Legislation. It is an innovation: one, too, of a most serious kind. The novelty of the proposal is not of necessity an objection, but I do distrust all modern systems of Church government. If a committee of this Synod is appointed, I wish them to consider whether there is any instance or any thing that makes it probable that the Provincial Synod can be worked harmoniously with the General Synod.' His Lordship then illustrated his position by reference to England, Scotland and the United States; and concludes this part of his remarks: 'I should prefer that this new system of a General Synod over-riding the Provincial Synods should be tried elsewhere than in Canada.'

HIS LORDSHIP touched upon that which several members of the Conference also claimed would be the case, namely, that the Provincial Synods would, under the assignments of powers made to the General Synod be shorn of all real power and deprived of authority and dignity. If, says he, 'It (the General Synod) assumes the most important items of legislation, now performed by the Provincial Synods, the latter will die of inanition, and by-and-bye will fall into contempt; because when the class of subjects suggested by the Conference as properly coming within jurisdiction of the General Synod is withdrawn from the Provincial Synods, the occupation of the latter is gone.'

HIS LORDSHIP of Ontario also objects to the proposed representation of Dioceses in the general Synod according to the *Clerical* population. This he says is contrary to sound policy as acknowledged by Civil Legislation and to the practice of the Mother Church and that of the United States.

THE Bishop of Ontario was not content with merely finding fault with the proposed plan, he also suggested one which he considered would serve the purpose aimed at, namely, 'to unify the isolated Provinces in the Dominion and to prevent the possibility of their drifting asunder in the course of time, not only in manner of practice but in fundamental truth.' He suggested the formation of a Synod or High Court of Appellate jurisdiction, to consist of all the Bishops of the Dominion and of a number of Priests and Laymen elected, not by the Diocesan, but by the Provincial Synods; which special Synod should not meet at any fixed period (which he also considered contrary to ecclesiastical practice), but only on emergency; and which would virtually be a Supreme Court of Appellate jurisdiction, controlling the legislation of Provincial Synods so as to prevent conflicting Canons, and deviations from the Constitution of the Church of England; thereby securing that unity in faith and discipline which was the great object sought after.

THE month of May amongst our Roman Catholic brethren, in this country at least, is denominated as the month of Mary, and special services in her honor are held in many, if not all, Roman Catholic parishes. The same month is marked in England by the annual meetings of the great Societies connected with the Church which are doing their best to extend the knowledge, not of Mary, but of Mary's Son—yet Son of God; and our exchanges have been very full of reports of the proceedings of the several meetings. Amongst others we notice in the last number of the *Family Churchman*, the report of the forty-eighth annual meeting of the CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, which was held on the evening of the 19th ultimo in Exeter Hall, London, and presided over by the Lord Mayor of London. A large number of the clergy were present and very interesting addresses delivered. We notice that the report affirms indications of the wider recognition and increasing importance of the Sunday Schools, as well in England as in Canada and on the Continent, in India and the United States. It was estimated that there were now connected with Sunday Schools (of the Church of England presumably) 2,000,000 teachers and 17,700,000 scholars.

THE C. E. S. S. I. is evidently doing a good work in the way of publishing, as it reports a sale of publications during the year amounting to £11,149 7s 9d. The Institute's three magazines, the *Church S.S. Magazine*, the *Church Worker*, and the *Boys' and Girls' Companion*, had not only maintained their position but had increased in popularity and influence. The total number of the Associations in union with the institute was 368.

ONE feature of the work of the Institute is the TEACHERS' EXAMINATIONS, the result of which was reported as very encouraging. There had been an increase in the number of candidates of 201 during the year and in the local centres for examination of 16.

THE WHITE CROSS SOCIETY held its fifth annual meeting last month in Exeter Hall, and recorded its opinion that "men of known immorality should not be elected or appointed to

public positions.' The report seemed to foreshadow an amalgamation with the Church of England Parity Society. Beginnings of the work of the Society has been inaugurated in Denmark, Germany, Sweden and Switzerland.

UNIVERSITIES MISSION TO CENTRAL AFRICA.—This Society held its thirteenth anniversary also in Exeter Hall last month under the Presidency of the Bishop of Carlisle. The report showed satisfactory work done with an income of £21,000, far surpassing all previous years; the expenditure having been £18,443. Addresses were given by Sir C. Euan Smith, K.C.B., Archdeacon Maples of Nyassa, the Rev. F. Wallis, from Mkuzi, and Peter Limo, a native student of Magila, twenty years of age, grandson of Kimwari, Chief of Umba.

THE C. E. ZENANA MISSIONARY SOCIETY has now the honor of having as patroness the Duchess of Connaught. It held its 11th anniversary in Princess Hall, Piccadilly, which was as usual well attended. The report stated that 21 new laborers had been sent into the field, raising the staff in home connection to 125. The receipts had been £31,709, an increase of £5,639 over those of the previous year. The adoption of the report was moved by Col. R. Parry Nisbet, the British Resident in Cashmere, who furnished a striking proof that the line of Christian Administrators, Civil and Military, in India is being well maintained. He testified that the work of the Society had been most important in extending the Gospel, consolidating Christian agencies and in furthering the conversion of India. He spoke of Christian work in the Zemanas as a grand destiny for any woman, and pictured in glowing colors the relief to body and mind given to the benighted women of India by this Missionary Society, though the work was difficult and neither easy nor delicate. He appealed for more missionaries. The speech of the meeting, apparently, was that of Miss Hewlett, of Amritsar, who spoke with such glowing sympathy that many were moved to tears.

THE CHURCH ARMY.—The series of gatherings in connection with the Army was held in the third week of May in London. These commenced with a celebration in Westminster Abbey, in Henry VII. Chapel, Canon Prothero, Sub-Dean, being the celebrant, assisted by the Dean of Rochester and Canon Daniel Bainbridge.

The annual meeting took place in Princess Hall, Piccadilly, under the Presidency of the Lord Chancellor, who, speaking in regard to the poverty and misery which they sought to alleviate, said that 'there the Church army had struck a true note, because it had gathered up into one centre all the Christian organizations from which it could obtain assistance, and had not sought to establish a great social scheme with high sounding words; but had sought the co-operation of others. When he found that the Church Army strove, if it could, to procure the assistance of such organizations as were included in the sphere of its influence, when he found that they had *forty thousand* outdoor meetings and *fifty thousand* indoor meetings annually, with 7,000,000 attendances, 6,000 adult converts Confirmed, besides a large number awaiting Confirmation, 12,000 regular communicant members and probationers, many of whom had been reclaimed, 166 officer-Evangelists, and 44 Mission Nurses; when he found that there were *four hundred thousand* visits with Bible or prayer made *annually*, 11,000 Church service attendance with members, 2,300,000 religious half-penny papers sold annually, it seemed to him, as he had said, that the Church Army had struck the true note."

HOLINESS AS A NOTE OF THE CHURCH.—I.

There is a sense in which the Church can be said to be 'holy.' It is united to One who, as its divine Head, is holy. It is indwelt by the Holy Spirit of God. But common sense justly pleads that this 'note of the Church' is not fitly applied except when the Church is actually holy, or striving to be so.

God desires that His Church should be holy \* \* \* We desire to point out some truths which seem helpful in the direction of realizing this great ideal.

The first is that truth, for the expression of which the aged St. Paul wrote the Epistle to the Ephesians, the epistle in which the most heart-stirring description is found of the position and privilege of the Church of Christ. Read the epistle in the light of the time in which it was written, when the Church of Christ was still one definite Body, with one Head and many members in organic connection, steadfast in the Apostle's doctrine and fellowship, and in the breaking of the bread and in the prayers. There was no division and no rivalry. It was then that the meaning and beauty could be seen of the glorious ideal set forth by St. Paul. They were all one, and the world began to believe that Christ was the Son of God. A Holy Temple indwelt by a Holy Spirit, every stone in its place, each contributing to the strength, order, and beauty of the whole—such was the Church then: a living Body with its exalted Head. Let us not allegorise nor cast this epistle to the winds, nor treat it as a mere relic of the bright first century, nor stultify St. Paul's argument by referring his words about the Church only to a spiritual, invisible, or future one. But rather let us say, God helping us, The Church shall set herself to realise St. Paul's ideal.

It is not here alone that we find St. Paul's ideal Church to be the actual, visible, organized Church of the Apostolic fellowship. In 1 Cor. xii., in a passage strictly parallel to that in this epistle, he speaks of the One Lord, and the One Body, and the One Spirit, and the differences of gifts; and then, showing it to be the actual and visible Church, he adds, In One Spirit we were all baptized into one body, and all drank that one spirit; . . . and advancing in the exposition, he adds, after speaking of various members, strong and weak, and more or less honorable and useful, God hath set some in the Church, first apostles, then prophets, then teachers, and so of other offices—clearly showing that when he speaks of One Body in Christ, he is speaking not of the invisible or the future, but of the aggregate present Church, made up of its many members, united by baptism, and ministered to by lawful pastors sent by Christ. This is St. Paul's ideal Church, an ideal then in a fair degree realized, and which may be realized again.

We have here solid ground to stand on. We are not the whole Church; but beyond a doubt we are a part of it, of that Body of which St. Paul wrote here and elsewhere, and into which we are baptized. We are built into Holy Temple. We have the indwelling of the Holy Ghost.

We can take our stand on the truth that we are members of a visible body, united with a divine and living Head, and indwelt by a divine Spirit, that we make part of that 'habitation of God through the Spirit,' which the Apostle describes. This we are unless, which God forbid, for our sins or our schisms, we have been cut off from Christ, or that Christ and His Holy Spirit have ceased to be in contact with men on earth. What strength is here!

And from this proceeds our plea for holiness. Let us hear St. Paul in the epistle referred to: 'I beseech you therefore to walk worthy of the calling with which ye were called.' And he proceeds at once to pronounce on the character

of this worthy walking, or if we may so, to stamp a character on the piety which should mark those so privileged as members of a living Body. And his first thought, following the example of the Saviour in the Beatitudes, is to lay extreme emphasis on lowliness and on unity. These he seems to look on as first principles of holiness or worthy walking. This should attract attention.

When you look at a beautifully proportioned building or body, no part seems to command special attention, much less to demand it for itself. Lowly subordination to the whole, complete absence of rivalry, independence, and self-assertion mark each part. We see not a mass of beautiful stones but a beautiful building, not a collection of living members but a living body. The lowly tone of piety, in which the holiness of the Church is made up of many holy members in organic union is the aim of each, begins with penitence and self-abnegation, and never leaves these behind or outgrows them: lowliness of spirit, penitence, a sense of being nothing in ourselves, is never regarded as being but a stepping stone to joyful assurance.—*Irish Ecclesiastical Gazette.*

## FAMILY DEPARTMENT.

### LIGHT IN DARKNESS.

BY MARY LOWE DICKINSON.

The fire burns low—the shadows gleam and fade,  
And darkness lingers where the sunset played,  
A hand of silence on my lips is laid,  
I cannot find the light!

One eager longing fills my clouded breast,—  
I wait the coming of a heavenly guest:  
Thou, who of old in Bethany didst rest,  
Tarry with me to-night!

With goodly fare my table is not spread,  
Hot tears have mingled with my wine and bread,  
I cannot pour upon thy blessed head  
The spikenard rare and sweet.

But, if my few poor gifts thou condescend  
To take, thy taking worthiness will lend,  
And I will pour my soul out, O my friend!—  
Like Mary at thy feet!

My soul, consumed by sin's corroding rust,  
My soul, that spurned the stars and loved the dust—

My soul that longs at last for love and trust—  
Is all I have to bring.

I strain my gaze now for one gleaming star,—  
I sit in darkness with my door ajar,  
That I may hear thy footsteps from afar,  
The footsteps of my King!

And I do hear, though clouds thy visage hide,  
I reach my hand out thro' the shadowy tide  
Of doubts and fears, and on the other side  
Lo, it is clasped in thine!

I shuddering feel the nail prints in the palm,  
But, oh, the wound drops healing, and a balm  
Of tenderness, that blesses with a calm  
Of peace and love divine.

*New York City.*

## BEN, THE GORDON BOY.

CHAP. X.—CONTINUED.

But with all, the boy had a great longing to see his mother, and when time passed on, and he felt that he had proved himself worthy of confidence, he ventured to ask for a holiday. Suffice it, however, had been heard of his parents to make a holiday anything but desirable, and for a time it was delayed. Ben felt the disappointment keenly, but just then he had a substantial proof of the Commandant's

trust in him that overcame his strong desire to go home.

If a boy proved himself worthy of trust he was promoted to the rank of corporal, and had his part to do in keeping order in his own particular workshop. Ben was overjoyed when he heard of his promotion, and nothing could have helped better in raising the boy's character and strengthening his desire to do right.

Not long after Ben had been made corporal, great excitement was caused among the boys by a rumor that they would probably be taken to Aldershot to take their small part in a field day. The Duke of Cambridge was coming down for the closing review of the season, and he was to be accompanied by Lord Wolseley. The boys were in great spirits when they heard that it was not to end in rumor but in reality.

It was a brilliant September morning, and the inmates of the home were astir early. Dressed in their blue serge jackets, tartan trews of the Gordon plaid, smart Glengarry caps, and carrying Snider carbines, they presented a very soldierly appearance.

The day began with a march of three miles to Brookwood station, headed by the drum and fife band. Every boy held his head erect, as if the success of the day depended mainly on him, and seemed to tell that they were proud of being Gordon boys, and would prove themselves worthy of the name.

The next part of the short journey was performed by rail, and landed them at the North Camp Station, which on that day was full of life and gaiety. No small interest was taken in the lads, but the proud moment of the day was when they were permitted to take their place in the march past. They stepped out well, and were worthy of the commendation they received from the Commander-in-chief.

If Ben had any doubts before as to the path of life he intended to choose, they all vanished after this day at Aldershot. It was a red letter day in the boy's life, and when he found himself back again at the Home at night, tired and weary with the exciting day, it was to dream of camp life, and soldiers, good and noble, like his hero, Gordon. For Ben had learnt to love the brave soldierly face of the great Gordon which looked down upon the boys day after day in the large dining hall, and little by little was growing in the boy's mind the longing to be, like him, a faithful soldier, not only of his Queen, but of the King of kings.

### CHAP. XI.—BEN'S FIRST HOLIDAY.

Time rolls on quickly at the Gordon Home as in other places of her Majesty's dominions, and Christmas was drawing near once more. The joyous happy season of reunion, when families separated at other times love to meet and join in the peace and good will which is the special gift of our Lord and Saviour. Ben like others, had strong longings for those he dearly loved in spite of all their failings, and once more he put in a request for a holiday. His conduct had been so good that the Commandant felt that this time he could not refuse the boy, and Ben, wild with delight at the thought of going to Rengate and seeing all his old friends, wrote home to his mother to tell her of his coming. His memory had faded from baby Nell's mind, but the news was received with joy by the other children.

It was the last day of the old year when Ben found himself leaving the Home on his way to Rengate. As he took his ticket for London he felt himself a man outright, and a feeling of independence stole over him, very different to his sensations on the night of the running away. As he looked down at his uniform, and remembered that he was a 'Gordon Boy,' he determined to do nothing unworthy of it.

With Ben was another boy, Moore, the one that had entered the home with him, and had told the sad story of his lonely life. It was

Moore's first holiday also, but then he had no home to which to go. Not a friend in the world except the kind-hearted policeman who had been the means of rescuing him. It was to this policeman's home that Moore was now bending his steps. The man, with a fatherly feeling warm in his heart, had felt sorry for the boy, and so had sent an invitation for him to spend his few days' leave with him. Moore had gladly accepted, and the two boys were to travel together as far as Waterloo.

No father could have looked at the boy more proudly than did police constable No. 20 when Moore arrived. He looked at the boy from top to toe, and surveyed his improved condition with the greatest satisfaction.

'Why they've made a man of you, that they have, he said, giving Moore a vigorous slap on his shoulder. 'Come here, wife, and see if you recognize the lad.'

Poor Moore had not felt so happy since he lost his mother, and seemed to wear a perpetual grin of pleasure all through that joyous evening.

'I must go to the Mansion House to-morrow,' said Moore, 'and thank the gentlemen that sent me to the Home; maybe it will encourage them to send others; there's plenty more lads about, just as miserable as I was.'

So Moore, true to his word, presented himself at the Mansion House the next day, and having told his errand, was ushered into the presence of the Lord Mayor. It had never struck him that Lord Mayors did not go on for ever, and he saw with disappointment that it was not the same Lord Mayor that he remembered with so much gratitude.

'I am not the one you expected to see,' said his lordship, quickly comprehending from the expression on the boy's face what was passing in his mind.

'No, your honor; you're not the gent as sent me to the Gordon Home.'

'No, but I expect it was my predecessor. Was there something you wished to tell him?'

'I just thought as I'd like to thank him. He did me a real good turn when he sent me there. Oh, sir, do send more of the lads to these homes and have 'em taught how to grow up good, and then you won't have so many of us poor fellows to send to prison.'

Moore seemed thoroughly in earnest and the Lord Mayor felt that the once lonely waif had touched the right chord, when he said that there would be fewer to send to prison.

'The boy is right, Benson,' his lordship said, turning to his colleague. 'Would that such Homes were multiplied all over the kingdom.'

After hearing a little more of Moore's life and future prospects, the Lord Mayor handed him a present, and promising to convey his thanks to his predecessor, Moore departed, feeling that he was the happiest boy in London.

In the meantime Ben had crossed London and at last Rengate station was reached. There around him he saw once more all the old familiar objects. The station master had known him well, for sometimes in the old days he had loitered about to see if he could carry parcels or bags belonging to some tired traveller. He now looked steadily at the boy as he passed the wicket and gave up his ticket.

'Good evening, sir,' said Ben, glad to recognize a well known face.

'Good evening, my boy,' answered the station master. 'I have been looking at you as you came down the stairs, and know your face, but I cannot recall your name.'

'I'm Ben Collins, sir,' said Ben with a smile. 'Ben Collins' but how changed; where in the wide world have you been to look like this?'

'I've been at the Gordon Home,' said Ben proudly. 'and I'm just off on a few days' leave.'

'Well, wherever you have been they've turned you out a smart young fellow,' said the station master. 'Take care of yourself while you're on leave, and don't get into mischief.'

'I'll try not,' said Ben with a grave look on his face, and then he hurried on towards the village. He did not much notice the people he passed, for his thoughts were centred on his home, and in a few minutes he reached the familiar row of cottages.

It seemed to Ben as if everything had stood still just where it was since he had left. The same children seemed to be playing in the road; the same organ seemed to be grinding away its doleful ditty; and surely that was Ned Willett loitering at the corner, just as he had seen him a hundred times before. The door of his mother's cottage stood open, and in another minute he was in the kitchen, while a chorus of eager voices cried out together—

'Here's Ben! here's Ben come home!'

His mother was there among them with baby Nell in her arms, and this being a sober day, from the simple fact that she had no money to spend, she was capable of joining in the general admiration of Ben's appearance. The children looked at his dress, from the smart Glangarry down to the Gordon trews, in silent wonder, evidently thinking that Ben belonged to quite a different order of beings to themselves.

'Give Nell to me, mother,' Ben said, as the first gush of excitement subsided. And if the little one had forgotten her big brother in the long months of absence, still there was something as she nestled in his strong arms that made her wonderfully content.

That same day Ben made his way to Allen Lodge, for he was anxious to tell Miss Carew of all his doings and express his gratitude to her. Her heart was full as she looked at the once forlorn looking boy, and felt thankful that God had put it into the hearts of these good men to establish a home where boys such as Ben might be rescued from sin and temptation.

Miss Carew was as pleased to listen as Ben was to tell of his new life. She only grieved that the boy should have come back to such associations.

'Ben,' she said, 'you will be surrounded by temptations here, you will be tempted to drink and go to the public houses.'

'They won't get me in,' said Ben firmly.

'They won't if you ask for God's strength to help you, Ben; but if you trust in yourself alone I tremble for you. A soldier must go forth to battle prepared for the fight. Our great Captain has given this promise to those who love him, 'Lo, I am with you always, even unto the end of the world.' Remember that he is close beside you, seeing all you do, and listening to all you say; close beside you too, to shield and help you in every time of need.'

Ben had not been many hours at home before he found the truth of Miss Carew's warning words. The battle was hard to fight, and the boy was so miserable, that had it not been for baby Nell he would have returned to the Home long before the week was over. But the helplessness of this wee sister seem-

ed to appeal to him more than ever, especially as pension day had come round again, bringing in its train all the miseries that Ben knew so well. He presented himself at Miss Carew's before he left Rengate, and his friend soon saw that the happy face was clouded.

'I am afraid you have not enjoyed your holiday much, Ben,' she said kindly.

'No ma'am; I shall be right glad to get back to the Home.'

'I am afraid you have sadly missed the good wholesome food.'

'Yes, ma'am, I have,' said Ben; 'but there's more than that. Here everybody is tempting me to do what I know is wrong, while at the Home the Commandant, and the Major, and everybody try to help us to do what is right.'

'Poor Ben,' said Miss Carew sadly; 'I wish you had a different home to come back to. Do you know I have sometimes thought that if any one could win your mother to a different life it would be you. I tried to help her, and she did make a beginning, but soon sank lower than ever.'

'Poor mother,' said Ben, 'if she would only give up the drink, I think perhaps father would.'

'Then try, Ben. God's grace alone can make her turn right about face and begin afresh, but he uses very feeble means sometimes to carry out his wonderful plans, and it would be very nice if her own boy helped her.'

'I'll try, ma'am,' said Ben thoughtfully.

The next morning Ben was off early, and very glad he was to get back to the kindly shelter of the Home, leaving his dear ones yet again to go on in their old ways of sin and misery.

(To be Continued)

Once a minister paid a visit to a deaf and dumb asylum in London, for the purpose of examining the children. On this occasion a little boy was seated in writing: 'Who made the world?' The boy took up the chalk and wrote underneath the question: 'In the beginning God created the heaven and earth.' The minister then inquired, in a similar manner: 'Why did Jesus Christ come into the world?' A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: 'This a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' A third question was then proposed, eminently adapted to call his most powerful feelings into exercise, 'Why were you born deaf and dumb, while I can hear and speak?' 'Never,' said an eye witness, 'shall I forget the look of resignation and chastened sorrow which sat on his countenance as he took up the chalk and wrote: 'Even so, Father, for so it seemeth good in Thy sight.'

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## MISSION FIELD.

[From the S. P. G. Mission Field for May.]

## ELEVEN YEARS IN A BORNEO MISSION.

By the Rev. William Howell, Missionary at Undup.

On February 18th, 1878, I left Victoria Docks and reached Kuching, the capital of Sarawak, on the 23rd April. It was rather a long and tedious voyage. On the 30th of the same month I left Kuching for the Banting Mission. Mr. Perham, on account of his ill-health, obtained leave to go home, and I met him at Lingga, the mouth of the Banting river. Mr. Holland was at the time in charge of the Batang Lupar and Saribas Missions.

The Undup Mission was vacant. Mr. Crossland, after a long service for about sixteen years, utterly broke down in health, and went home under strong medical advice. Two or three months after Bishop Chambers suddenly had to go home under similar circumstances.

After a short stay of ten days at Banting I was ordered to visit Undup, with one coolie and a servant boy, in a little boat, with no protection against sun or rain. It was at the time of flood tides, and there was much danger in the river. We had to be a night on the way. We reached Sabu safely, that is to say we were not altogether capsized and drowned.

Sabu was nearly deserted both by Chinese and Dyaks. Some left the place for good, others only farmed for a year or two to be in reach of those who had paddy. Famine was very severe. The few that still stuck to the place gave me a very warm reception.

The Mission house and Church were in utter ruins, but the former was simply besmeared with the stain of pinang and seroh. I was told that the house never had been swept since Mr. Crossland bade adieu to the place. I remained a fortnight at the place as ordered.

The second visit I made, Mr. Holland accompanied me. He was so disgusted at the place that he suggested that it should be abandoned; but I pleaded hard for Sabu to continue the head quarters of the Undup Mission. The fact is, Sabu is more central than any other Mission in the Batang Lupar.

Mr. Holland left me at Sabu and returned to Banting. I visited every house at Sabu and alongside the Undup. In two months' time, when Mr. Holland came, he was pleased with the people and the place. I presented a large number of men, women, and children to be baptized by him. It was the first time women had been received into the Church here. The people who had farmed away returned. One of the first things I did was to take steps to open a road to the mouth of the Sabu stream.

A few months after, Mr. Holland, not being equal to the task and responsibility entrusted to him, broke down in health, and accepted a vacant chaplaincy in the Straits.



- A - CHURCH - INTERIOR - SHOULD - HAVE - A - SOFT - SUBDUED - LIGHT - THE - GLASS - OF - SUCH - A - NATURE - THAT - WHILE - EXCLUDING - VIEWS, - ADMITS - OF - A - TONED - LIGHT, - HOWEVER - SIMPLE, - IT - SHOULD - BE - HARMONIOUS - IN - COLOR, - THUS - BEAUTIFYING - THE - INTERIOR, - IF - SCRIPTURAL - INCIDENTS - ARE - ILLUSTRATED - THEY - SHOULD - BE - IN - CONCEPTION - AND - DRAWING - WORTHY - OF - RELIGIOUS - ART -

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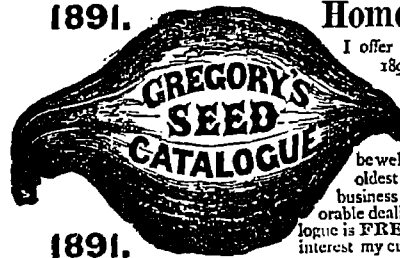
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I then had to take charge of Banting until Mr. Bywater came out and relieved me.

No books or records were left at Sabu by my predecessor, only a book of the register of baptisms, seventy names being entered. I had to work the Mission in my own inexperienced way.

Now over 11 years I have worked in this Mission; the fruits of those years, spent and passed away almost imperceptibly, tells in the register of baptisms. The number of baptised persons when I entered the field was 70, only men, but is now 790, including men, women and children.

Sabu was the only place where divine worship was held, but now there are ten places to be visited where divine services are held. Although this is so, the Mission work is not yet perfect with regard to the Christians. They still would embrace their old superstitions, and patronise their manangs. It is quite time, ere too late, for the Christians to abandon all their evil customs and sacrifices. These are not difficult for them to give up, but they find it inconvenient to give up their manangs. The manangs teach mischievous different doctrines of Hades and the soul. Under the present circumstances a Medical Missionary is very much wanted to train young scholars of their own people to prove the fallacy of their manangs.

[To be continued.]

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'My house cleaning looked like a mountain, but I had used Pearlina for some things, and in my desperation I resolved to experiment still further with it. My first step was to wash the winter blankets and the blanket wrappers of the family. I took one half a small package of Pearlina and poured a pailful of boiling water on it, stirring it meanwhile. I could not wait for every particle to dissolve, so strained it through an old towel into a tub two thirds full of 'warm' water, put my blankets into this and let them remain about twenty minutes or half an hour, stirring them about every few moments. I then lifted them out into another tub of clear water of the same temperature as the first, and repeated the stirring process for a few moments. Lastly, lifted them into a third tub of water still of the same temperature with a little blueing added; and folding them nicely, I loosened the tension on the wringer and wrung them lightly through it, taking them one at a time as soon as finished to the line and hanging evenly across the middle, being careful not to stretch them over the line, but pull and stretch them below, that they might be even. The wrappers were treated in the same way, and hung over the line by the back seam, and when nearly dry each front edge pinned evenly to a line. All dried to look and feel like new.

'I then descended to the cellar, and gathered up every washable thing, empty fiksins and crocks, preserve jars that had missed a proper cleaning, empty pails, &c, and all emerged sweet and shining from a hot Pearlina bath. Shelves were cleaned with it, and it took the place of strength for removing dirt. Ascending to the chambers, when the carpets were up Pearlina left my floors and paint clean and sweet without hard scrubbing, slop, or sand.

'All the washable draperies, including the lace ones of the parlor, were treated the same as the blankets, with the exception of a little boiled starch added to the blueing water. The lace draperies were hung lengthwise, and old sheets were first hung over the line, to which the lace was fastened.

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The 'Gazette' commenting upon the proceedings in the House of Commons in regard to Mr. Curran's motion for the analysis of intoxicating liquors, referred to a report recently presented by a select Committee of the House of Commons of England, from which it appears that during the year ending March 31st, 1890, the production of spirits in the United Kingdom amounted to 40,900,000 gallons, of which 28,000,000 were consumed (presumably as a beverage), 3,500,000 gallons were exported; 1,500,000 gallons used for methylation, 1,000,000 devoted to medicinal purposes; 4,400,000 gallons bonded; and 2,500,000 gallons wasted by evaporation, &c. The amount set down to consumption includes what was stored in cellars and sold to rectifiers. Of the whole 28,000,000 gallons consumed, 16,000,000 were made in pot stills. The liquor thus obtained is said to contain some of the substances that give flavor to the beverage as well as of those compounds that are removed by mellowing or ageing. The report says that the basis of gin is pure alcohol with flavoring materials. Foreign brandy is dilute alcohol with by-products of cane, sugar, or molasses. The report states that the Committee had not found that the spirits of commerce are adulterated with any materials noxious to health. Fusil oil is never present in sufficient quantity to have any sensible effect.

At the meeting of the General Synod of The Church of Ireland held last month in Dublin, the following resolution on the Liquor traffic abroad, and on its kindred evil, the 'Ether Traffic,' was passed:

The Dean of the Chapel Royal moved: 'That the Archbishops and Bishops and the clergy and laity of the Church of Ireland in General Synod assembled, earnestly protest against the continued and increasing demoralization of native races by the extension of the liquor traffic in our dependencies and colonies, and urgently entreat that, as far as possible, restraints should be imposed, by legislation, upon a traffic which is a reproach to our boasted civilization and a fatal hindrance to the influence which a professedly Christian nation ought to exercise in all parts of the world to which its commerce is carried.'

The Archdeacon of Derry moved: 'That this Synod thankfully acknowledges the action taken by the Government for the restriction of the traffic in other as an intoxicant, and respectfully urges that further legislation is necessary for its suppression.'

Rev. Dr. Carter seconded the motion, which was passed.

At a Conference of ministers of the Primitive Methodist Connection held at Sheffield, it was reported to have been stated in the course of a discussion on 'Village Methodism' that during the last twenty years no fewer than four hundred villages have been abandoned by Primitive Methodism. This is another instance of the dependence of Dissent

on wealth. Even in towns, as districts become poorer, chapels move away from them. Where would the people in these 400 villages be if there was no Church to look after them?



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