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Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII
No. 6

MONTREAL, WEDNESDAY, MAY 25, 1887.

\$1.50
PER YEAR

LEGAL DECISIONS REGARDING NEWSPAPERS.

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ECCLESIASTICAL NOTES.

THE consecration of the Assistant Bishop of Kansas, the Rev. Elisha Smith Thomas, D.D., took place in St. Paul's Church, St. Paul, Minn. (his own parish church), on Wednesday, May 4. The consecrator, the Bishop of Kansas, was assisted by the Bishops of Minnesota (the preacher), Missouri, Fond du Lac, Indiana, and the Assistant of Minnesota. About fifty Priests and Deacons attended.

BISHOP WHIPPLE'S sermon at the consecration of Bishop Thomas, noted above, was from the words of our Lord, "Ye have not chosen Me, but I have chosen you." He addressed the Bishop-elect as "his son in the Gospel for twenty years, his right hand, and trusted friend and helper, as scarcely any one else had been; wise in counsel, patient and steadfast in adversity, unsparing in labors, beloved by his brethren in the Ministry, and of good report among those without, of all classes."

WHAT a fuss we make, says the *Family Churchman*, of new bishoprics! What endless heartburnings ensue upon the appeals for funds! And here we read in a four-line paragraph, as a simple matter of fact which yet ought to be of grave significance to us:—

The Pope has created five new bishoprics in Australasia—namely, at Grafton, Wilcannia, Sale, Porte Augusta, and Christchurch (New Zealand); and also vicariates apostolic at Kimberley (Queensland), in the Fiji Islands, and Melanesia, the last comprising the English portion of New Guinea.

Our way is slow and sure, no doubt, but it lacks the dash and brilliancy of His Holiness. Five bishoprics and three apostolic vicariates created by a stroke of the pen! In Her Majesty's dominions, too, for which we ought to be grateful to His Holiness.

THE continuity of the Church of England has been curiously illustrated by a proposal to build a church at Chilcomb, a suburb of Winchester

where the Dean stated that there was land that had been held by the Cathedral since the year 644!

WE are able to announce that the Rev. Dr. Ainger, who has occupied the post of Reader at the Temple Church since 1866, has been appointed by the Lord Chancellor to the vacant Canonry of Bristol, in succession to the Rev. Dr. Percival, resigned. The Canonry is valued at £700 per annum, but of course has been affected by the agricultural depression.

THE library of Canterbury Cathedral has just been enriched by the addition of about ten thousand volumes presented to the Dean and Chapter by the widow of the late Archdeacon Harrison. Included in the number (as we have already stated) is the invaluable Howley collection—the library of Archbishop Howley, which was left by that prelate to the late Archdeacon.

THE Right Rev. S. E. Marsden, late Bishop of Bathurst, Australia, will for the present act as Coadjutor Bishop to the Bishop of Winchester, who is still in a delicate state of health. Bishop Marsden will commence his duties at once by an episcopal visitation of the Isle of Wight.

MR. EDLSTON, having resigned the office of Congregational Minister at Bottisham, Cambridgeshire, Eng., is about to be ordained to a curacy in the Diocese of Manchester.

MR. EDWARD WADSWORTH, formerly a silk manufacturer of Macclesfield, has offered 5000*l.* as a Jubilee gift to restore Macclesfield Parish Church, and a second 5000*l.* contingent upon his approving the details of restoration. The Vicar has accepted both offers.

THE Church of St. Peter's, Chester, was reopened lately, after being closed for some months for restoration. The Bishop of the Diocese preached, and remarked that few churches in all England had more historical association than St. Peter's. He referred to it as standing on the very spot upon which was once the Roman Prætorium—the centre of life and of administration of the Roman city.

THE Bishop of Newcastle in his first Visitation Charge a few weeks ago, gave an encouraging retrospect of the work of the Church in the diocese, and referred to the sum of 243,795*l.* which had been raised for church work since his consecration.

It is officially announced that the arrangements for admission to Westminster Abbey on the occasion of the Queen's Jubilee Thanksgiving Service on June 21 will be under the direction of the Lord Chamberlain. In order that the ceremony may be of a national and representative character, seats will, by Her Majesty's command, be apportioned to members of both Houses of Parliament, to representatives of the army, navy, civil service, Church, law, colonies, India and numerous other bodies and persons selected to represent the nation, with whom the Lord Chamberlain will communicate as

soon as arrangements can be made for the distribution of the tickets. The space for spectators other than the above will be extremely limited.

THE rumour is current that the arrangements for the service in celebration of Her Majesty's Jubilee at Westminster Abbey are to cost 20,000*l.*, and that the Abbey is to be closed for many weeks in preparation for it.

THE appeal of the Rev. J. Bell-Cox, Incumbent of St. Margaret's Foxteth, Liverpool, against the decision of Lord Penzance in the Hakes suit, has been dismissed. The *Churchman* says:—It is understood that no further proceedings in the way of appeal will be taken in the Bell-Cox case. The defendant intends to allow matters to take their course, and although he had no official intimation to that effect he hourly expects to be arrested. The services proceeded as usual at St. Margaret's Church on the Sunday following the judgment. The Church was crowded again in the evening, when the Rev. J. Bell-Cox preached the sermon. At the close of his discourse he said:—And now, dear people, I suppose I have addressed you for the last time for many a weary month to come. Ere to-morrow's sun sets I may find myself a prisoner in one of Her Majesty's goals. I go for conscience' sake, and may God defend the right. For how long I know not. My prosecutor, to whom the power has been given to send me there, can keep me in, and he says he will do it. I beg your earnest and constant prayers that God will give me grace to bear and suffer patiently all that I will be called upon to endure for your sakes; and to your loving care and protection I commit those two dear ones at home—my wife and my child. God bless you. [We believe Mr. Cox has since been imprisoned.]

CANON LIDDON, in his Easter day sermon in St. Paul's Cathedral, expressed the opinion that the tomb in the Church of the Holy Sepulchre at Jerusalem was the real tomb in which the body of our Saviour lay. He gave an interesting description of the site, comparing it with scenes in classical and Jewish antiquity.

THE result of the Lenten mite chests in St. Augustine's, New York City, was \$416. Of this amount nearly \$400 was in cents. Word was sent to the Board of Missions that some one would have to come to help to carry it to the Mission rooms. It required three men, and they had a'l they wanted to do, to carry it from the church to 22 Bible House.

EASTER DAY is getting more and more observed as a great Christian festival by Presbyterian Scotland. Many of the churches were decorated florally this year, and in these there have been Easter anthems, Easter hymns, Easter sermons; "While some, a little more timid (says the Scottish correspondent of *John Bull*), have only ventured this time on an Easter recital of sacred music on some day immediately following." It would be a strange thing if eventually a revived ritual would be found the great means of uniting Christendom.

TESTIMONY TO THE WONDERFUL POWER OF A MUSICAL SERVICE.

The late Henry Ward Beecher, who visited England a few years since, in one of his letters gave the following graphic description of the effect upon himself, in listening to the choral service of the Church of England:—

"The services began. You know my mother was, until her marriage, in the communion of the Episcopal Church; this thought hardly left me as I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. *I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view until I gain the gate.*

"I am so ignorant of the Church service, that I cannot tell the various parts by their right names; but the portions which most affected me were the *prayers and responses which the choir sang.* I had never heard any part of a supplication—a direct prayer—sung by the choir: and it seemed as though I had heard not with my ear, but with my soul. I was dissolved—my whole being seemed to be wafted gratefully toward God. The Divine presence rose before me in wondrous majesty, but ineffable gentleness and goodness; and I seemed irresistibly, yet gently drawn toward God. My soul, then thou didst magnify the Lord, and rejoice in the God of thy salvation! And then came to my mind the many exaltations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. I had risen, it seemed to me, so high, that I was where David was when he conceived the things which he wrote. Throughout the service—and it was an hour and a quarter long—where ever an 'Anthem' occurred, it was given by the choir, accompanied by the organ and the congregation.

"Oh! that swell and solemn cadence yet ring in my ears. Not, once, not a single time, did it occur in that service, from beginning to end, without bringing tears from my eyes. I stood like a shrub in a spring morning—every leaf covered with dew, and every breeze shook down some drops. I trembled so much at times that I was obliged to sit down. Oh! when in the prayers breathed forth in the strains of sweet, simple, solemn music, the *love of Christ* was recognized, how I then longed to give utterance to what that love seemed to me! There was a moment when the heavens seemed opened to me, and I saw the glory of God! All the earth seemed to me a storehouse of images, made to set forth the Redeemer, and I could scarcely keep from crying out. I never knew, I never dreamed before, of what heart there was in the word Amen. Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said: Saviour, so let it be."

"I LIKED THAT SERMON TO-DAY."

BY THE REV. D. D. CHAPIN.

One hears such a remark as this, sometimes; perhaps more often may be heard—although the clergyman does not hear it—"I did not like that sermon," even young children may be heard to say such things, imitating their elders if not their "betters."

Such sayings are worth thinking about, both by preachers and people. Why is one sermon "liked," and another "not liked," or why does one person "like" a sermon and another "dislike" the same? Why are such terms used at all? Let us talk about it a little.

What is a sermon, or what should it be? and by what standard should it be measured and judged?

If we say we like or dislike anything, we measure it by something within us, our taste or choice or preference, as we may a dish at dinner, or a picture or poem or song; in the latter regard the value of our "like" or "dislike" depends upon our ability and culture as critics; but when we come to think about it we shall see that a sermon ought to be measured and judged by another standard altogether, for a sermon is not a matter of sentiment or feeling, to be judged of by taste or preference or choice, but is, or ought to be, a message, as the preacher is, or ought to be, a messenger, and that which he brings is not, or ought not to be, his own word, but the word of Him that sent him.

Now the message brought is either true or untrue. A great responsibility here rests upon the messenger. It is his business, under penalty, to deliver a true message, and it is the business of hearers, under penalty, to receive it as such, if it be true. There is no "choice" or "preference," otherwise, about it.

We see then that "like" and "dislike" have nothing to do with it, at least so far as the subject of a sermon is concerned. The manner in which the message is delivered may (or may not) be a fit subject of criticism, we may or may not, perhaps, "like" that; but we are not talking about delivery, but about sermons.

The question is, Is the message a true message? does the sermon reflect (albeit faintly and weakly it may, perhaps must, be) a portion of God's word or message to man? If it does (and it is fair to presume it does) we certainly shall not presume to say we "like" or "dislike" it. There is much, very much, of God's truth that ordinary human nature does not "like" any way, if that is the test; it goes against the grain, it vexes us, it stops us, it shows us to be what we are, which we do not always like to see; our wills and God's will do not run the same way; so we do not "like" the message. Consequently right here is a sore temptation to the preacher often to smooth down and fix up and sugar-coat the "message" to suit the "likes" and "dislikes" of his hearers, especially if he is dependent upon them, as most preachers are (alas!), for his daily bread. This must be confessed; but the conscientious messenger will not ask what will please those to whom he is sent, what they "like" or "dislike," but what will please his Lord and Master who has sent him.

Kind readers, who with good intention sometimes tell your pastor that you "liked his sermon to-day," perhaps implying that you did not like it last Sunday, have you ever thought of this? You are not asked to like his sermons, but to profit by them; they are intended to help you, to teach you, to do you good. Like wholesome, but withal, it may be, sometimes, bitter and disagreeable medicine for those who have just confessed that they are "miserable sinners" and "there is no health in us;" sermons are not to please and tickle the palate, but to help to a better, a purer and stronger life. If a sermon does not do this, it is no part of the message from God. By this test, and not by the likes and dislikes of men, it shall be judged.—*Living Church.*

A pastor in a State adjoining Virginia, preaching from the text, "Beware of covetousness," said, "Last Sunday night the collection in this house amounted to \$1.80, and the dollar was thrown in by a Baptist brother from Richmond, Va., who happened to be here and did not know any better. The other 600 of you dropped in the eighty cents.—*Richmond Religious Herald.*

"I know," says Paul, "I know" is the language of all positive Christian experience.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—*Rural Deanery.*—The Chapter of this Rural Deanery will meet (D.V.) at River John on June 15th. Appointed preacher, Rev. J. R. S. Parkinson, Rector of Londonderry. First service June 14th at 7.30 p.m.

KING'S COLLEGE AND THE LATE BISHOP.—On Sunday morning, May 8, the Reverend, the President of King's College, at the usual service in the Hensley Memorial Chapel, preached on the words, "I heard a voice from Heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." (Rev. xiv, 13). After stating that these words were read on the Friday afternoon preceding in the presence of an immense concourse of mourners and deeply interesting spectators at the grave of the Right Rev. Bishop of the Diocese and Visitor of the University, and were most fitting words to be spoken on such an occasion, at the close of such a life, the preacher proceeded to unfold the text, and at the close of his sermon alluded in beautiful and touching terms to the late Bishop, and to his arduous labors extending over 37 years in this extensive diocese. But, said the preacher, now he rests from his labors, and his works do follow him.

Now he is gone, he will be appreciated at his true worth. Now will be seen the greatness of the work which he accomplished for this part of our Master's vineyard. Now, his great executive ability, his administrative talent, his large and most unostentatious charity, and his unwearied labors for Christ and His Church in this diocese, will be valued as they deserve. If at times his manner was stern, those who knew him best, knew that beneath that outward sternness there beat a heart kind and true as steel. And in this College, we have special need ever to remember, with the deepest gratitude, our Bishop. There was a time, as one of the Governors of this University said to me last week, when almost alone he bore the burden of this Institution. He carried it through difficulties in the past that would simply have appalled a man less brave, less determined, less heroic. The new Endowment Fund, as also the Restoration Fund, were largely aided by his liberality. Our Bishop was ever ready to promote measures which he conscientiously believed would advance the interests of the College, and increase its efficiency.

I trust that before long we may have in this our Collegiate Chapel a fitting memorial window sacred to the memory of our Bishop. The Archdeacon was here yesterday, he admired much the improved appearance of our Chapel, and kindly promised me \$25 as a start towards such a memorial window."

RESOLUTION OF THE FACULTY OF KING'S COLLEGE

transmitted after the funeral to Mrs. Binney:—

"The Faculty of King's College, at this their first meeting after the deeply lamented death of the Right Reverend the Lord Bishop of Nova Scotia, Visitor of this University, desires to place on record their sense of the greatness of the loss which this College has sustained by the removal of the late Bishop.

They would gratefully acknowledge the deep, abiding, and vigilant interest he ever took in the welfare of this Institution. He spared not his time, his money, or his counsel in behalf of King's College; all were ungrudgingly given to advance what he considered conducive to the highest well-being of the Institution, founded by one of his predecessors, the first Bishop of Nova Scotia.

That Faculty of King's College feel that in losing the late Bishop of this diocese, they have lost a firm friend and a wise counsellor. They

desire most respectfully to convey their sincere sympathy to the widow of the late Bishop, and to his family under the severe loss they have sustained; a loss which must be rendered more peculiarly painful by the Bishop's death having taken place while he was away from his home and diocese.

(Signed),

ISAAC BROOK, M. A., President.
W. R. BUTLER, B. E., Vice-President.
G. T. KENNEDY, M. A.,—B. App. Sc.
Prof. of Chemistry and Geology.
CHAS. G. D. ROBERTS, M. A., Prof. of
English and French Literature.
W. A. HAMMOND, M. A., Lecturer in
Classics.

It is expected that Bishop Kingdon, of Fredericton, will hold the ordination at St. Luke's Cathedral on Trinity Sunday, and will also, if possible, hold confirmations in several parishes which expected the late Bishop to visit them the first or second week in June.

HALIFAX.—The St. Paul's Church Army had an enthusiastic meeting last week, when colors were presented to the Corps.

SPRINGHILL.—Our old and valued friend Rev. J. R. S. Parkinson has been with us again lecturing acceptably. The lecture on "Old England" was a brilliant one. The result was about \$50 gained towards the liquidation of the Church debt. Springhill has good reason to thank the reverend gentleman for his kindness in lecturing twice during the winter, and his efforts cleared for the debt the sum of nearly \$100. The bazaar, which is to be held for the same good object, is to take place on the 13th and 14th June. It is to be hoped that it will be well patronized by our Springhill readers.

OUR correspondent writes: "In the account of the late Bishop's funeral, which otherwise seems to be very correct, the names of Revs. Dr. Bowman and Rural Dean Moore were inadvertently omitted from the list of pall-bearers."

DIOCESE OF FREDERICTON.

ST. JOHN.—*St. Paul's*.—The United service for the children of the seven Sunday-schools connected with the St. John S. S. Association was held at St. Paul's Church on the evening of Ascension Day, when a sermon suitable to the occasion was preached by the Rev. C. J. James, rector of St. James Church. The service was deeply interesting, and the singing and responses by the children as usual was very hearty. The offertory was in aid of the Northwest Missions. The Rev. A. J. Reid, curate at St. Paul's has proved an excellent assistant to the rector Canon DeVeber; his labours in connection with the Sunday-school and choir have been especially valuable.

A Mission station in connection with this parish will shortly be established at Sandy Point, on the Kennebecasis, where a Sunday-school is to be opened and services will be held as soon as the necessary arrangements shall have been completed. In this good work the Church is greatly indebted to the Superintendent of St. Paul's Sunday-school, Mr. M. Chamberlain, who in connection with Mr. Reid has deeply interested himself in the matter. The Sunday-school of this parish is now in a very flourishing condition. The children have contributed largely to the support of Home Missions.

The congregation have been invited by the Rector to express an opinion regarding the advisability of changing the hour of the afternoon service from 3:30 to 7 p.m.

TRINITY.—This Church is in many ways the Mother Church of the Diocese, and we rejoice to say loses none of its vitality with advancing years. Its services are almost invariably attended by very large congregations, and are characterized by heartiness both in the singing

and responding. The communicants roll is very large, the Sunday-school efficient, and the various branches of parochial work thoroughly organized. As an evidence of the appreciation of his zealous labours it may suffice to mention that the roll of members in the Rector's Ladies Bible Class has exceeded two hundred names. There is little doubt that Trinity Church has never been a greater power for good than it is to-day. This is largely due under God to the earnest and self-denying efforts of its Rector, who in addition to his faithful discharge of the duties of a Parish Priest, performs probably a larger amount of extra-parochial work than any clergyman in the Diocese, in connection with such organizations as the following: The Church of England Institute, of which he is President; The St. John S. S. Teacher's Association, of which he is also President; The Diocesan Board of Home Missions; The Diocesan Board of Foreign and Domestic Missions; The Domestic and Foreign Missionary Society of the Church in Canada; the Board of Governor's of King's College, Windsor. In addition to the foregoing he is an active member of five important committees in the Diocesan and several in the Provincial Synod. Lastly he is editor of a small Parochial magazine. Nevertheless still unsatisfied, Canon Brigstocke is now exceedingly anxious to make arrangements for the opening of a Seamen's Mission, a thing of crying necessity in connection with a maritime place of the importance of the port of St. John. We trust success may crown his efforts in this by no means easy undertaking.

ST. JOHN'S.—The Rector of this Church, the Rev. G. M. Armstrong, is slowly recovering from his recent severe attack, but will not be able to attempt any duty for some time to come. The services are held by Rev. W. H. Sampson, recently appointed curate, and whose labours are greatly appreciated at this time, both by the Rector and the congregation.

ST. JAMES'.—This Church continues to prosper under its new Rector, the Rev. C. J. James, who has already made for himself many friends amongst the members of the congregation.

ST. MARY'S.—The Rev. W. O. Raymond, curate in charge of this Church, has recently been appointed by the Board of Commissioners to the chaplaincy of the Alms House.

The annual meeting of the congregation of St. Mary's was held in the Sunday-school House on the evening of the 10th inst. The attendance was good and the proceedings were of an interesting and satisfactory character. The Local Committee appointed by the congregation at this meeting to act in connection with a Committee from the Vestry of St. John's (the parish) Church, consists of Messrs. J. Kenny; E. C. Moran; W. H. Barton, J. N. Wetmore, with S. D. Crawford, Secretary, and A. P. Tippet, Treasurer. A proposal emanating from the young men present, looking to the formation of a Young Men's Association in connection with St. Mary's Church, was warmly approved of, and a committee appointed to take steps for the immediate organization of such an association.

WOODSTOCK.—The growth of the Church in this old and important parish has rendered it very desirable that its Rector should have material assistance supplied. At present it is quite impossible for one parish priest, even with the assistance of a Lay Reader to successfully grapple with all the requirements of the parish. With a view to the solution of the problem the parishioners are carefully considering the question whether it be most advisable to divide the parish or to secure the services of another clergyman as curate to the present Rector, Rev. Canon Neales. It would seem most probable that the latter course will be adopted.

FREDERICTON.—The services at the Cathedral and Parish Church on Sunday last were slightly

interfered with in consequence of the unprecedented freshet. Never has such a flood of waters been experienced on the St. John. The basements of the Cathedral and Parish Church were filled with water rendering the furnaces useless. The fires having been drowned out at the gas works there was no supply of gas, and in consequence evening service was held at 6 p.m. instead of as usual, an hour later. Several Churches on the lowlands of the valley of the St. John were inundated, including those at Mungerville and Oak Point.

The financial loss to the Church in the Diocese in consequence of the damage wrought by the disastrous flood, together with the failure of the Maritime Bank and several prominent mercantile firms, will of necessity be very heavy. Notwithstanding the crying want of the Diocese at the present moment is rather for men than money. With eight vacant missions and two prospective vacancies the Diocese is in a bad way. Why do we have so many pointed appeals in our Missionary and Anniversary sermons for money and so few for men?

CARLETON.—*St. George's*.—The Rev. O. G. Dobbs and his amiable wife have been warmly welcomed to their new home by the parishioners. It is rather remarkable that whilst there are some fifteen clergymen in St. John and its immediate vicinity the incumbent of St. George's is the only one who is favored with a "Rectory." For the existence of this desirable feature in a city parish the people of St. George's are largely indebted to their former Rector, Rev. LeBacon Fowler. The congregation at St. George's is large, and Mr. Dobbs is much encouraged in his new field of labour.

DIOCESE OF QUEBEC.

DRUMMONDVILLE.—The Rev. J. G. Scott, on his return to his parish from his wedding trip, was very cordially received and was presented by his parishioners with a handsome and costly dressing case and fittings.

DIOCESE OF MONTREAL.

EXECUTIVE COMMITTEE.—The quarterly meeting of the executive committee of the Synod of the Diocese of Montreal, was held at the Synod office.

The Treasurer's report of the several funds showed a balance on hand to credit of W. & O. Fund \$5,902.19; to Sustentation Fund \$850.16; Clergy Trust \$5,800; Superannuation Fund \$1,470.50; Episcopal Endowment Fund, all invested; the Mission Fund \$2,879.31.

Mrs. DeGruchy's name was placed on the list of annuitants on the Widows and Orphans' fund. The recommendation of the Committee on Grants that an addition of \$50 be made to the grant of the Mission of Bromo, on condition that the congregation raise the sum of \$300 towards the stipend of the clergyman was adopted. The grant of \$20 a month to the Rev. Robert Acton was continued for three months longer.

The Committee on Superannuation reported that the Rev. Joseph Merrick was qualified to rank on the Superannuation Fund, should the Lord Bishop report him as unfit for duty, and would be entitled to receive a pension of \$400. The Committee also drew attention to the fact that this charge on the fund, together with those already upon it, would almost entirely absorb the income of the Fund, and place it at a stand still so far as the increase of its capital is concerned.

The sale of the Church and lot at St. Therese for \$350 was reported.

The sub-committee named to make enquiry as to cost of printing an annual report on Mission work in the Diocese, stated that 500 copies of the Synod journal, and 3,000 copies of proposed report could be printed for a trifle more than the number of Synod journals now costs, and the report was adopted. The meeting adjourned till Thursday 2nd June, at 4 o'clock.

MONTREAL THEOLOGICAL COLLEGE.—Continuation of Report of Annual Convocation.—After the distribution of prizes the Principal Rev. Canon Henderson, delivered an address, in the course of which he referred to the following needs of the Institution (1) a more widely extended and intelligent interest in the growing prosperity of this institution. 2. We need a permanent consolidation of the teaching staff. This can best be done by the appointment of a permanent assistant to the principal who shall be capable of discharging the duties, or some of them, which now devolve upon some of the parochial clergy of this city who can ill afford to subtract a small portion of their time from their engrossing pastoral work. But this cannot be done without a multiplication of the means now at our disposal for this purpose. 3. We need, therefore, an increase to our endowment fund sufficiently large to enable us to give adequate remuneration to our teaching staff, and by adequate we mean enough to secure their undivided attention to educational work; we need at least three times as large an endowment as that which we now possess in addition to the amount of the annual contributions which we now receive. 4. We need also a fund for the enlargement and improvement of our library—a learned profession can live only in the atmosphere of libraries—books are to the professional man what tools are to the artizan or what sails are to the ship that spreads them to the favoring breeze, and therefore, the influence of a library upon both the faculty and the students is well deserving of the attention of all who are interested in the development of clerical education. 5. We need alteration in the internal arrangements of the building—some of them imperatively necessary—others not necessary but advantageous. 6. We need finally a separate college chapel which we can use exclusively for the purpose of divine worship.

ST. ARMAND WEST.—On the occasion of the recent visitation of the Lord Bishop of Montreal to this part of Bishop Stewart's original parish, eighteen adults and six children were baptized, and nineteen men and thirty-seven women were confirmed; while nearly one hundred and forty persons partook of the Lord's Supper.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOX-VILLE.

The Principal in his Report to the Corporation, April 1887, says:—

We have great reason to be thankful for prosperity during the current year.

We have commenced the third or Trinity Term of our Academic year. We have at present 24 students. The number during the Michaelmas Term was 21, and during Lent Term 25. One student resigned his position after the Lent Term, thus reducing the number to 24; all but one are resident in the Institution. There are four students in the Divinity Faculty; of the other twenty, one is already a Deacon, sixteen are preparing for Holy Orders. Thirteen students have entered since the end of last Trinity Term, one other returned after absence, four of these have entered from the School. Of these fourteen, 12 are candidates for Holy Orders. Our present clerical students may be classified by Dioceses as follows: Quebec 11, Montreal 4, Ontario 2, Niagara 1, Fredericton 1. Two others came from the American Church to us.

On reassembling for the Michaelmas Term, it was found that the general tone of the College was very satisfactory. This high tone has been maintained throughout the year. The general health of those in the College has been good.

As regards the teaching work, that of the Divinity Faculty has remained unaltered. In

the Art Faculty, the help of a Cambridge graduate (Mr. F. W. Frith, B.A., King's College, Cambridge, Classical Honours 1886) has been obtained, Mr. Frith's work has been chiefly, but not wholly, with the preparatory men; his teaching work has been under the supervision of the Professors of Classics and Mathematics, both of whom he has released of a portion of their more elementary teaching.

As regards the ten students who left us in June, seven of them are preparing for various secular professions; one has been ordained to a charge in the Diocese of Quebec. Several of the others are studying for the Medical Profession, two of them in the Medical Faculty of Bishops College in Montreal.

DIOCESE OF ONTARIO.

OTTAWA.—Woman's Auxiliary.—The annual meeting was held on Tuesday, April 27th. After the Litany service in St. John's Church, the meeting was opened in the school house by the Ven. Archdeacon Lander. The President, Mrs. Tilton, took the chair. All the clergy of the city and neighborhood were present and about one hundred ladies.

The President read a short address, in which she referred to the death of Mrs. Lewis, and her own appointment in September last.

The annual report was presented by the Recording Secretary, Mrs. Pollard. It shewed the great progress made during the past year, evidenced by increased attendance at the monthly meetings and by generous contributions in clothing, books and money for the Mission Field. The number of members was now 165, and in Rochesterville the growth had been so great that it was deemed advisable to form a separate branch in that suburb. Papers had been read by Mrs. Parmelee on Zenana work, and by Mrs. Newcomb on Japan, and Mrs. Graves, had given, and two addresses on the Zenana Mission. During the Synod on July last, the branch had entertained the delegates to the Auxiliary from other parts of the diocese and many of the clergy, at luncheon in St. John's school house. Mrs. Boomer's scheme for the Churchwardens' Jubilee offering to the Algoma Widows and Orphans' Fund had been taken up and canvassers appointed from the city. The report concluded with a touching reference to the death of Mrs. Lewis, the first president of the first branch of the Woman's Auxiliary in Canada.

The Corresponding Secretary, Miss Godden, read some extracts from letters received during the year.

The Treasurer's report showed:—

Receipts.—Cash in hand, \$1.16; members' fees, \$90.38; offerings at meetings, \$80.96; total, \$172.50.

Payments.—Clergyman at Norquay, Rupert's Land, \$100; Zenana Medical Missions, \$33; Parry Sound, Algoma, \$15; sundries, printing, etc., \$20.10; balance on hand, \$4.40; total, \$172.50.

From Children's Church Missionary Guild.—Rev. E. Wilson, Shugwah Home, \$50; Anglesea Square Mission, Ottawa, \$20; Rev. G. Scantlebury, Sharbot Lake, \$20; Rev. C. F. Bliss, Mattawa, \$20; clergyman at Regina, for service every Sunday to N. W. Mounted Police, \$15; clothing to Mattawa, value, \$10; sent to Algoma from 20 minutes Society, two boxes, value, \$134.70; sent to St. Joseph's Island, 2 barrels, \$50; sent to Muskoka, 1 barrel, 2 boxes of clothing, books, toys, etc., not valued. The total of money and goods sent through the Treasurer, Miss B. Yielding, amounted to over \$492.20.

Miss Macpherson, the Secretary-Treasurer, of the Children's Church Missionary Guild read the report of the Guild, giving a brief synopsis of its work since its foundation in February, 1884. The first year they sent \$25 and a box containing 80 articles to Rev. Mr. Crompton, Algoma. The next year they realised by their work \$90, also sent to Mr. Crompton to build a

church hall in Apsdin. The third year the Guild had 77 members, and the result, \$185, sent to Revs. Messrs. Crompton, Bliss, M. Taylor, R. Forneri and A. Elliott, with a box of articles valued at \$10. This year, so far, \$125 has been collected and distributed through the Treasurer of the Woman's Auxiliary, with the moneys still due and the result of the annual sale it is intended to present a font to Plvna Church.

The actual amount of money distributed from its commencement has been:—In Diocese of Ontario, \$215; in Diocese of Algoma, \$195; in Northwest, \$15; total, \$425.

The following officers were appointed:—

President.—Mrs. Tilton.
Vice-Presidents.—Mrs. Pollard, Bogert, Muckleston, Hannington and Jones.

Reading Secretary.—Mrs. Pollard.

Corresponding Secretary.—Miss Goodem.

Treasurer.—Miss B. Yielding.

Delegates from the different parishes:—

Christ Church.—Mrs. Forest, Mrs. Chester.

St. John's.—Mrs. H. Egan, Miss Chesley.

St. Alban's.—Mrs. Matteson, Mrs. Bliss.

St. George's.—Mrs. Almon, Miss Johnstone.

St. Bartholomew's.—Mrs. Lambert, Mrs. Bell.

Miss A. Yielding gave an account of the work done by the Ontario Diocesan Board during the past year, and Mrs. Grant Powell an account of the successful formation of the Board for the Ecclesiastical Province during the Provincial Synod in September last.

Short addresses were then made by the Ven. Archdeacon Lander, Revs. H. Pollard, C. P. Bliss and T. Garrett, and the meeting adjourned.

CARLETON PLACE.—Yesterday St. James' Church, in this parish, received a handsome gift from the Women's Guild, consisting of a beautiful chalice and paten. The committee of the Guild came forward in a body after the presentation of the alms, the Treasurer, Mrs. H. Wilson, bearing the vessels and handing them to the Rector, whilst the Secretary, Miss McCallum, made the presentation in the following words:—

REVEREND SIR,—On behalf of the Women's Guild of St. James' we present unto you this chalice and paten for the glory of God and for the use of St. James' Church forever."

The Priest, receiving the vessels, said:—

"In the name of God. Amen. We accept these gifts for the glory of God and for the use of this Church of St. James, and we do now consecrate and set them apart, from all secular and profane uses whatsoever, for the more decent and orderly celebration of the Blessed Sacrament of the Lord's Body and Blood."

Here the vessels were placed upon the altar, the choir and congregation singing the Doxology, after which followed the lesser Litany and Lord's Prayer and these Collects:—

"O Almighty God, unto whom all things both in Heaven and earth do pertain, who yet art pleased to accept the tribute of our humble gifts and praises; have respect, we pray Thee, to these worthless offerings which we this day bring before Thee, and so fit and prepare our hearts that we may present them also a living sacrifice, holy acceptable unto Thee. Through Jesus Christ our Lord. Amen."

"O Lord, by whose blessing the meanest things are made holy; sanctify, we beseech Thee, these gifts—this chalice and this paten—which we bless in Thy name; and grant unto all those who shall receive in them the memorials of Thy dear Son's Passion, that their bodies may be made clean by His Body and their souls washed through His most precious Blood, to whom with Thee and the Holy Ghost be all honor and glory, world without end. Amen."

The work is sterling silver, richly jewelled with pearls and carbuncles, executed by Mr. R. Hendery, of Montreal, from original designs,

furnished by the Guild. The two pieces weigh 32 oz. 10 cwt. and the chalice stands 9½ inches high. The vase is hexagonal, having medallions on each face with the sacred monogram in high relief on a frosted ground, the central one having a Greek cross instead.

The plinth is likewise hexagonal, being finished with six Gothic gables, in each of which is inserted a miniature window with mullions and tracery. It is intended to fill in the spaces with jewels at some future time. The bowl of the chalice is surrounded by a band bearing the text, "The cup of blessing which we bless etc.," done in xiv century letters; and below is a second band engraved with a grape vine pattern. At the commencement of the text is a jewelled cross of pearls and carbuncles. Altogether the work is in very good taste and is a great addition to the proper equipment of the Church. An additional interest is attached to this gift from its being made in part of jewels of silver, jewels of gold and precious stones presented by members of the congregation for this purpose.

KEMPTVILLE.—On Wednesday, 11th of May, the parish church here was crowded by a devout and reverential congregation who had come to witness the marriage of the Rev. A. F. Gorman, Priest of Wellington, and of Jane Bowden, daughter of the late W. R. Anderson, Esq., of this place. After the espousals, "in the body of the church," the bridegroom and bride proceeded towards the altar for special prayer, benediction and godly consent. The Rector, the Rev. C. P. Emery, officiated, being assisted by the Rev. S. Daw. There was a full choir, of which the bride had been a faithful and efficient member, who rendered the musical part of the service with reverence, and exactness. The talented organist, Miss Blackburn, displayed her usual good judgment in her choice of voluntaries, and admirable expression of them. Miss Anderson will not only be missed in the choir, but also in the Sunday-school and in the "Children's Ministering League," where she was always an efficient and capable officer, ever ready to assist in any good work suggested by her parish priest. One praiseworthy feature connected with this marriage was following the Church's ancient straightforward plan—of having the "Banns published."

The report of the Sunday-school handed in on Sunday, May 15th shows that the Sunday-school children raised during the year the sum of \$155.

DIocese OF TORONTO.

The C.E.T.S. Conference opened on Tuesday, May 10th, in St James' schoolroom, by a discussion on the vexed question of Prohibition, with the Lord Bishop of Toronto in the chair. (For further report see Temperance col. p. 14.)

Cemetery Church.—The congregation worshipping in the Cemetery church has been contributed a new parish to be called that of St. Simon. The Churchwardens write saying that the use of the name of Rev. E. Daniels, of Wycliffe College, who has been spoken of as Rector, was entirely unauthorized, and that no site has been secured on Howard St., as was stated in the *Globe* a few days ago.

TORONTO.—**St. George's.**—The Lord Bishop confirmed about fifty young men and women in this church on Sunday evening, May 15th. A large and attentive congregation witnessed the rite. Several of those confirmed were brought in through the Church Army, which is doing a fruitful work in the parish. The Children's Lenten offerings for the Church Home, amounted to \$76.00, and some of the boxes have not been sent in yet. The little ones deserve much praise for the zeal.

The name of the Parish Journal has been changed to *The Canadian Church Magazine and Mission News*.

The adjourned Vestry meeting was held on April 25th., when the advisibility of making

St. George's a free church was fully discussed, and a committee appointed to consider the matter. A Boy's Guild has been established under the direction of Rev. F. M. Webster, to promote the principles of temperance, purity, reverence and earnestness among boys under fifteen.

St. Luke's.—Rev. Canon Dumoulin preached here on Ascension Day evening, when the parish festival was celebrated.

All Saint's.—A special Confirmation service was held in this Church on Sunday afternoon, May 15th, by the Lord Bishop of the diocese, when about fifty candidates presented themselves for the laying on of hands.

TORONTO.—**All Saint's.**—The Parochial branch of the Church Women's Auxiliary to Missions, held its annual meeting on May 4th, the rector, Rev. A. H. Baldwin, in the chair. The chairman gave a very interesting account of the formation and growth of the Society. Mr. Macklem read the reports which were very encouraging. The objects of the association are:—"To interest church women in missionary work; to receive contributions for the various mission funds, Diocesan, Domestic and Foreign, and to make and receive articles of clothing for the needy, both at home, in the Northwest and Algoma." A thorough canvass of the members of the congregation for regular contributions to the various mission funds was made after Christmas and 92 subscribers have promised to give \$242.16 yearly. The Treasurer's report showed \$287.27, to have been raised during the year, and \$272.54 invested in missions, leaving a balance on hand of \$14.73. The report of the infant class showed that five collections for this cause have been taken during the year, and the money given was in most cases the result of self-denial. The officers elected for the coming year are:—Hon. President, Mrs. Baldwin; President, Miss Thorne; Vice-Presidents, Mrs. Morrison, and Mrs. Cox; Secretary, Mrs. Frances; Treasurer, Mrs. Cummings; Committee, Mrs. Booth, Mrs. Barnett, Mrs. Middleton, Mrs. Beach, Mrs. Poole; Delegates from branch to annual meeting of the Diocesan Board, Mrs. Cox and Mrs. Barnett. It was decided to divide the general fund, giving half to diocesan missions, a quarter to Algoma and a quarter for expenses of branch.

St. Peter's Church.—The past year has been a very successful one. The Church receipts have been about \$3,000, and the special funds amounted to \$6,000. In the Sunday-school, which numbers 400 scholars, the receipts have been \$225 and the congregation have contributed about as much more for the support of the school.

The Dorcas society has during the year supplied garments to over fifty families. They have also sent numberless articles to the Sick Children's Hospital, nearly \$500 worth of clothing to Algoma, several large boxes to the families of clergymen in their own diocese, and over 900 pounds to Magnetawan.

The mothers' meetings also have been a source of strength and help.

The young people's and children's societies deserve special mention; the Willing Workers, who are always ready to do whatever they are asked, and the Gleaners and the Standard Bearers, who are in training for missionary work.

The Parochial Missionary Society has raised \$1,670 this year. This parish supports a Zenana missionary and a Bible reader in the South, beside contributing to Mission work in the Northwest, China, and at home.

The Temperance Society has over 300 members, and about 200 children belong to the well-conducted Band of Hope.

A number of ladies, with Mrs. Smallpiece for their president, conduct a girls' sewing class, the girls being required to bring one cent a week to assist in defraying expenses.

DIocese OF HURON.

STRATHROY.—The Bishop confirmed twenty-two candidates in the Church of St. John the Evangelist on the evening of the 12th inst.

LONDON.—The first programme of the closing exercises of Hellmuth Ladies' College, came off on Friday night before an audience comprising many prominent citizens, with great success. The pupils performed the different numbers in excellent style, displaying to the greatest advantage the splendid work which has been done at the College—work which excels all previous years. This programme was the first of nine, all of which promise to be of the highest order, and a rich treat is in store for all who may attend these very interesting entertainments.

ANNIVERSARY MEETING.—The Church of England Temperance Society, in connection with Christ Church in this city, held their anniversary meeting Friday night, it being the fifth anniversary of the Senior branch, and the second of the Junior branch or Band of Hope. The President, Rev. Canon Smith, occupied the chair, and after the opening exercises stated the standing of the Societies. The Senior Branch numbers 100 members, and the Junior branch 200, in good regular standing. The meetings are held on alternate Friday evenings all the year round. The programme of the evening consisted of singing by the Band of Hope, recitations, solos, part songs, tableaux, &c. The Rev. E. C. Saunders, Rector of St. James' Church, Ingersoll, gave a stirring address, which was well appreciated. The room was crowded in every part by an interested audience.

SYNOD OF HURON.—The Synod of Huron, will meet at the Chapter House, London, the 28th of June. A special jubilee service will be held in St. Paul's Church on Wednesday evening, June 29th, on which occasion the sermon will be preached by the Very Rev. Dean Carmichael of Montreal.

DIocese OF ALGOMA.

The Bishop of Algoma has removed with his family to Bishopurst, Sault Ste. Marie, Ont., and requests that letters and other communications be addressed accordingly.

CONTEMPORARY CHURCH OPINION.

The Church Kalendar, of Western New York, says:—

There is too much occasion for the following lecture by the *Gospel Messenger*, of Central New York:

Serious complaints are made that some of the clergy run through the "rendering" at such a "rattling pace," especially those parts where the congregation are directed and expected to keep up with them, that readers at a moderate pace are distanced and swamped, the meaning is lost, attention confused, phrases and sentences are jumbled, devotion is dissipated, and many get out of breath and give up the race in despair—to the final hushing of responses and the consequent ruin of a whole feature of church-worship. It is particularly charged that the minister cuts in, in the Psalter, on the voices of the people before they get more than half through their part or verse, so that they neither know what he is saying or think what they are saying. One would not like to have his own mortal composition treated in that way. Why need we hurry?

The Church Press, New York, under the title "The Truth in Love," says:—

In discussing the problem of Unity, let each that has a word to say stand up and say it. Let him come as fearlessly as the Olympian

came to the great games. Let him say nought in malice, indeed; but yet nothing over-daintily; on the contrary, let him speak with the plainest courage. The harder the blow, the better the work done, provided it be well directed. The times are ripe. The iron is hot upon the anvil; and he, the best smith, who can hit so as to weld, and weld well the broken parts. In other words, let the truth be told and known; fault them that are in fault, that their errors, being seen, may be done away, which cannot be while each claims that he has none to put away.

The Church Record (Conn.) says:—

It is now acknowledged by all scholars who antagonise Episcopacy as of divine appointment, that rule by Bishops everywhere prevailed before the opening of the second century. The Episcopacy was therefore either of divine appointment, or else the result of a universal necessity, so felt by the Church that everywhere it originated without controversy, in the most isolated churches, in exactly the same way. According to human experience so complete, so thorough and so peaceable a change, is unexplainable by any other theory than the overruling action of the Spirit of God. Such action would be miraculous. The organisation resulting from that miracle would have therein indubitable proof of its divine warrant and authority. Which horn of the dilemma will our brethren take?

The Churchman, New York, says:—

While the Methodists in England are bewailing the loss of influence and their decadence as a religious organisation, all of which they lay at the door of a revived Church of England, the Romanists are unwillingly making the same complaint, though, of course, they give the Anglican Church no credit for thwarting their further progress. In the one breath the *Tablet*, their official organ, boasts of the triumphs Rome is making in Great Britain, and of the large number of accessions she is constantly receiving to her communion; in the other the editor, who is but the mouthpiece of the proprietor of the paper, Bishop Vaughan Salford, feelingly laments the Pope's loss of power among the English people the Jesuit's Magazine the *Month* following suit. Mgr. Capel has admitted the fact; Lord Brayne and St. George Mivart acknowledge that the Roman Catholics form but a mere handful in the community; while the two publications already alluded to are fain to confess that every year the secessions from the fold, not only of "reverting 'verts," but of born Irish, Scottish and English Romanists are greatly on the increase, while the gains are virtually nil. The arts and appliances of the Church of Rome have of late years been vastly increased, nor since the days of the Reformation has such an influx of giant intellects come into any other communion as into hers. Yet she is confessedly not going forward, and in the case of a body of such vast spiritual pretensions not to advance is to recede. "'Verts" are few and far between and poor in quality—no distinguished clerical "'vert" has joined the communion since 1860. The ratio of Roman Catholics to non-Roman population is decreasing, as is proved by the registrar general's return of marriages, which shows a lower Roman Catholic proportion now than thirty years ago, while Mgr. Capel himself confesses, in a letter published since his arrival in this country, for the (as yet unsuccessful and unfulfilled) purpose of sweeping all the Church's richest children into his net, it is the Irish element alone that has kept the (Romish) "faith" alive to the present day in England.

The Guardian (Omaha, Neb.) says:—

We regret to observe that the churchmen of Nebraska are unmindful of the fact that every Friday throughout the year is a day when we are to have in remembrance our dear Saviour's

death upon the cross, and that, therefore, there should not be any social gatherings, parties or festivities on that day or evening of the week. We ought to observe our Church system and be consistent with it.

The Church (Philadelphia) says:—

The Ascension of our Lord Jesus Christ into the heavens is the chief of all the springs of hope in the human heart. For, as St. Augustine says, we make "no doubt or question, but that the man Christ Jesus is now in that very place from whence he shall come in the same form and substance of flesh which he carried thither, and from which he hath not taken nature, but given thereto immortality." His local presence there is no bar to His spiritual presence with us, but is a guarantee of it. Richard Hooker says, "Christ as Man hath all power both in heaven and earth given Him. He hath as Man, not as God only, supreme dominion over quick and dead, for so much His ascension into heaven and His session at the right hand of God do import, . . . He is ascended, that He might from thence fill all things with the gracious and happy fruits of His saving presence."

The Ascension was not only the natural and befitting close of our Lord's earthly mission and service, a wonderful end to correspond with the wonderful beginning of His human life, it was also the signal assurance of His triumph. He has gone up on high indeed, but He has not gone away from His people. Rather, He has come the nearer to us because He has entered within the veil. For His visible Ascension into Heaven is the sure token and pledge of the escape of our nature, our proper humanity, from the bondage of corruption into the glorious liberty of the children of God. It is the evident opening of the Kingdom of Heaven to all believers; it is the spring of the mightiest uplifting force in individual life and in Christian civilisation.

The Church Record (Conn.) says:—

Ascension-tide has fullest meaning for the development of the Christian life, and yet of all the great festivals it commands the least attention from Church people. Nor is this explained by the fact of the feast falling upon a working day when business continues without interruption. This was true of Christmas Day at one time and Good Friday now so falls in many states, and yet its solemn memories, and its divine certainties are sufficient to make men very largely withdraw from labor and spend the hours alone with their God. Even where there is general recognition and cessation of business, this is the result of the observance of the day by Christian people rather than the cause of that observance. The cause of the neglect of the high festival lies deeper, and may be in a measure discovered. * * *

* * * Modern Materialism has lessened the conception of the eternal life, and carelessness of popular theological conception has weakened the perception of the real meaning of the intermediate state, and the distinction between death and the period of the Resurrection and Ascension. Selfish indifference to the martyr's prayer, "How long O, Lord," and like selfish forgetfulness of our friends and dear ones waiting the consummation, makes the fact commemorated, and future prophesied, a matter outside of our present interest. The book of life is regarded as closed at death. The Communion of Saints living and dead is not a reality. What wonder, since life knows to most minds only two periods, earth and heaven, with—if believed in at all,—only an unaccounted for interval between, that the general fact of immortality revealed is the only conception that prevails at Easter—the Resurrection in literal meaning and power, fading out of the consciousness—and that the Ascension, which adds—for such thinkers—nothing more to the idea of immortality, altogether lapses from the positive

festivals of Christian experience. Here is the root of the neglect and in restoration of knowledge of the revelation of life here, life after death, and life eternal to general religious thought will be found the remedy, and once more the Church militant, as well as the Church waiting, will unite with the angelic host in alleluias for the Ascension of the Son, in prayer and gladsome yearning for the day when the Heavens shall part asunder and be glorious with light, and the Lord shall lead his bride spotless and adorned with all her jewels, in splendid procession to the eternal marriage supper of the Lamb.

DIOCESE OF TORONTO.

THE first annual meeting of the Woman's Auxiliary of this diocese will be held on Thursday, 26th inst.

There will be a service and the Holy Communion in St. James Church at 10 a.m. with an address to the workers from the Rev. Dr. Mockridge, of Hamilton.

After service the business meeting will be held in St. James school-house, when the reports of each of the branches will be read, officers elected for the Diocesan Board and other business transacted.

At 8 p.m. there will be a general public meeting, the Lord Bishop in the chair. The annual reports of the Secretaries and Treasurer will be made, and short addresses given by the Chairman, Dr. Mockridge, Canon DuMoulin, Rev. J. D. Cayley, Rev. T. Jones, Rev. A. J. Broughall and Mr. C. K. W. Biggar.

MEDONTE.—*East Simcoe Ruri-Decanal Meeting.*—The Spring Chapter of East Simcoe Rural Deanery was held in the parish of St. George's, here, at which, besides the usual clergy belonging to the Chapter, there were present the Rev. G. M. Kingston, of Penetanguishene, and the Rev. A. C. Miles, of Elmvale. Evening prayer was held in the new church at 8 p.m., on Tuesday, 17th, when, notwithstanding the threatening rain and a very dark night, there was a large attendance. The Rev. C. H. Marsh, of Orillia, delivered an able and impressive sermon. Litany and Holy Communion, with an able address by the Rev. W. H. French followed, on Wednesday morning, the celebrant being the Rural Dean, assisted by the Hon. Secretary. A very large number of laity also communicated; the offertory being on behalf of Students' Fund. After a repast provided by the Incumbent and the people, the Chapter meeting was held in the old church, when, besides the clergy, some forty of the laity attended. The usual routine business being over, a discussion was opened by the Secretary on "Spiritual Life in the Church." The subject was discussed by the Revs. Messrs. Marsh, Jones, Miles and Mr. Beard. The Rural Dean closed the meeting with the Benediction.

ORILLIA.—At a Vestry meeting in St. James' school house, on the 16th inst., the building committee reported that they had received no plans from Toronto. After considerable discussion, it appearing necessary that the present building should be removed, it was decided to build either nave or transepts at present, and the remainder when required. Advertisements in the *Packet* and Toronto papers for plans of a building not to cost more than \$10,000, exclusive of tower and steeple were authorised, and the Vestry adjourned for a fortnight.

DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land has received twenty dollars from D.E.F., and has given the same towards the new Church at Gladstone.

Another subscriber in New Brunswick says: "We like the paper, the CHURCH GUARDIAN, very much and think it much improved."

CORRESPONDENCE.

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

WANTED, A CANADIAN PRAYER BOOK.

To the Editor of THE CHURCH GUARDIAN:

SIR,—The above named want, which has often presented itself to my mind, is made more than ever apparent since the death of our late Bishop. We have, as you know, no form of public prayer provided for use during a vacancy in either a diocese or parish. It is true that, in the present case, the Archdeacon has issued one, but why should that be necessary? And even now none but the clergyman in the parish has a copy, which if he forget to carry around with him some of the congregations will not hear; whereas if we had one in the Prayer Book not only could all join in it in Church, but it could be used at family prayer.

The same is equally true with respect to the prayers appointed to be used before and during the sessions of our Synods. And also, and more particularly, the prayers for the Governor General and the Canadian Parliament, which are now often omitted in outlying districts because no copies are at hand.

I need not say anything here about prayers for those at sea and others which have been mooted at different times.

I would suggest that the matter be taken up in practical form by our Provincial Synod, and arrangements made with the S.P.C.K. for the publishing a Canadian Book of Common Prayer.

Or perhaps better first endeavor to bring about a union of the Church throughout the whole Dominion, and thus prevent two or more "uses" in the country.

Will some one take the matter in hands?

Yours,

W. J. ANCIENT.

Rawdon, N.S., May 14th, 1887.

DIocese OF NOVA SCOTIA.

SIR,—The election of a successor to the able and lamented Bishop Binney will (D.V.) take place on July 6th. A great responsibility is thrown for the first time upon our Synod.

The Synod has no experience, no precedents upon which to fall back.

Unconsidered or ill-considered nominations may be made and mar what we hope will be a peaceful selection of a Chief Pastor under the great Prince of Peace.

I venture to suggest that the Rural Deans of the diocese call their respective Chapters together and consider what they will do on July 6th. In this way I think not only a large amount of time and talk will be saved to the Synod, but also the clergy will be better prepared to inform the laity, who, as a rule, have but little opportunity of knowing the qualifications of the different gentlemen who will be nominated.

Yours, Z.

COMMON SENSE.

SIR,—Taking the communication on this head in your issue of April 27th *au sérieux*. I would propose as the commencement of a definition of common sense, "judgments somewhat superior to that of those around you, manifesting itself partly in avoiding, where possible, matters one understands little about, excepting of course quite as a learner; though of course developed like other gifts by exercise, it is like them, also in a sense natural." If the judgment be vastly superior to that of those around (and combined with openness and pluck) the man, like Copernicus, comes to grief, wants common sense, in the opinion of most around him. I do not know who the Bishop in ques-

tion is, but his language implies want of faith in the right selective quality of educational systems and claims. Suppose a man deeply versed in books, classical, mathematical, theological; this proves him to have in a high degree the power of retaining knowledge and the habit of working hard in certain fields of labor. It would not guarantee the patent for the application of knowledge nor for combination; nor yet the faculty natural or acquired for dealing with men (diplomacy say) "apt to teach," includes common sense. The apostle did not refer to preparing men for such examinations as we have now. Great crammists are sometimes men of vast intellect also; some great crammists have no judgment common sense or intellect of any kind in any average degree. Take Colenso, he could prepare men for what were then called high examinations; he could not teach a beginner of only average ability the merest elements of geometry. He came to grief with the Zulu, because he could not turn and "hit him with the right"; could not overwhelmingly attack on some other tack than the one where he found himself so weak; of the many sides of Christianity could not place before the Zulu the one that might have convinced; some one that he could free. Fair amount of learning; not up to five stone in common sense. The Bishop advertising for common sense would be right in expecting to be understood both by those he wished to attract, and (perhaps unconsciously) by those he would repel. He was placing himself in a position somewhat analogous to that of the writers of Holy Writ, who often left themselves pretty open to cavillers, but whose words were sufficient for those seeking to know what to do. Without expressing any opinion as to the advisability of establishing a chair having for its express object the cultivation or discovery of common sense, I would say that the development of learning and common sense should go hand in hand; and, where teachers and subjects, are rightly chosen, do go hand in hand. The two are often divorced because nobody ever troubles about fundamentals in education, like the buffaloes who, when one starts madly down a precipice, the rest rush blindly after; we have played follow-my-leader, without considering our drift, for so considerable a time, that within the last forty years we have managed to pile up an egregiously nonsensical system, or no system; and we now begin to think. Where your correspondent's ground lies for supposing this particular Bishop would take for granted purity of doctrine, &c., is hard to discover; or for supposing his Lordship to have expressed the opinion that common sense is "conspicuously absent from the clergy." The Bishop aims, objects, intentions, at the time are the key to the common sense of his words; the man, if a superior man, can alone give the key to his life, his actions, his utterances, though we may discover much. Our judgment here is I think at fault.

Algoma, May 9th, 1887.

J. S. C.

PRAYERS FOR THE DEAD.

SIR,—I have been pained of late to find, appended to some of the notices of death in your paper, prayers for the dead. They are usually in the form of a couplet taken from a hymn; giving the appearance of innocence to what in reality is a Romish thing. Is this as it should be? Does the Church of England either hold or teach, that the dead can be affected by our prayers? If so, where? I doubt not, but some plausible defender will arise, as in the case of the Montreal Theologian, who has been raised up in defence of Catholicism, who plainly wrote not concerning the sacramental rite, but concerning the "SACRAMENT of holy matrimony." I am not narrow; I have as kindly feelings to the Church of Rome as any man outside her pale can very well have, but having conviction

and belonging to an institution which has fostered these convictions, I am not prepared to pass by or condone such an unbecoming tendency to Romish error and weakness.

Men may have their own private views and opinions, regarding such things; but when it comes to placing them in our view as among things taken for granted by us, and that in a Church newspaper, which professes to "uphold the doctrines and rubrics of the Prayer-book," they and the newspaper are alike liable to critical attack.

JNO. C. GARRETT.

Lacolle, 14th May, 1887.

[It is easy to charge "Romish theories," but hard to prove the charge in most cases. We know not to what in the columns of the GUARDIAN our correspondent refers. We are ready to bear his "critical attack" for anything which appears as editorial matter or is used as such: but in "Home Field" and "correspondence" considerable liberty is allowed, and we do not hold ourselves responsible for every word and thought therein. Nor do we consider that we are bound to refute or rebuke any and every remark in the account of local proceedings which may appear to some to be out of harmony with their interpretation of the Rubric. —Ed.]

SIR,—It would have added to the interest of your account of the reception of the first deaconess of the Diocese of New York had you stated the fact that the candidate was a daughter of the Church in this Diocese, brought up in the parish of Berthier, under the spiritual care of that godly man, now at rest in Paradise, Rev. W. C. Merrick. She was also of that faithful little band who worked with the Sisters of St. Margaret in St. Saviour's Hospital during the Epidemic of Small-pox. Can you tell me, Mr. Editor, why this great Diocese of Montreal cannot give a place to such earnest women, but allows them to find in foreign countries the opportunities of usefulness, denied them in their native land? Has it not been proved more than once that there is much work in this city for such women as the Sisters of St. Margaret, or the Deaconesses of New York?

Yours, H. K.

[We were not aware of the fact referred to by our correspondent, or we certainly would have mentioned it. Provision was made by regulation of Synod some years ago authorizing the employment of Deaconesses in the Diocese of Montreal; but up to the present time nothing effective has been done. Whilst the Committee had been looking abroad for trained women to inaugurate the work, one at least of the daughters of the Diocese, apparently qualified, has been allowed to go elsewhere, and yet there is plenty of work to be done not only in the city but in the country. Doubtless the disorganization and differences presently existing in this Diocese may have had something to do with this result.—Ed.]

A Subscriber in St. John, N.B., writes: "The tone and general conduct of the CHURCH GUARDIAN is moderate, consistent and remarkably free from partizanship; and it should be well patronized, as it apparently is."

Let parishoners make it their business to invite strangers to church, to offer them a seat in their pew, to introduce them to other members, and especially to the rector. Let them, as soon as ascertained, furnish the rector with the names of the new comers to the church and town, in order that he may visit them. This is a practical way to build up a parish in which every one can join.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR MAY.

MAY 1st—3rd Sunday after Easter.
St. Philip and St. James, A. & M.
" 8th—4th Sunday after Easter.
" 15th—5th Sunday after Easter.—(Notice of Rogation Days and Ascension Day).
" 16th }
" 17th } ROGATION DAYS.
" 18th }
" 19th—ASCENSION.
" 22nd—Sunday after Ascension.
" 29th—Whitsun-Day.
" 30th—Monday in Whitsun-Week.
" 31st—Tuesday in Whitsun-Week.

CHURCH UNITY IN RELATION TO THE HISTORIC MINISTRY.

Under this title, the Rev. Dr. Wilson (author of the Church Identified), contributes a valuable paper to the May number of *The Church Eclectic*, from which we take the following extract dealing with one of the current but thoughtless, objections of opponents:—

Dr. Wilson says: The question of the origin and authority of the Ministry, as well as that of its organization, has been conducted chiefly with reference to the Holy Scriptures, as if they were given for our instruction and guide in this matter in such a way, that each and every man, taking them for his guide, might, by a study of them, form his opinions on all subjects of Church organization, as well as on those of doctrine and duty, and join that "Church," which, on the whole, he likes best; or in case he finds no one that suits him nearly enough for his purposes, he may form a new one. On this principle, as a starting point, we have had many discussions of the constitution of the Church, its orders in its Ministry, and the nature and necessity of communion and fellowship within its visible unity.

But we must remember that the Gospel was preached *many years*, not less than fifteen or twenty, before a word of the *New Testament Scriptures* was written. And Churches were founded in countries and cities, far and wide, probably not less far West than Rome and Spain, or in the East as far as Edessa and Babylon, in Egypt and Africa, in Greece and Illyricum, as well as in Palestine and Asia Minor, before any considerable portion of the books which now make up its canon were written, and long before any complete collection of them had been made anywhere. These churches, as those at Jerusalem at Alexandria, at Ephesus and Corinth, as well as those

of Antioch and Galatia, and the Island of Crete, were totally independent of each other. They were in a most important sense *national Churches*; because in all cases the limits and extent of their jurisdiction was bounded and determined by geographical limits and the political subdivisions of the people of the world. The Church of Jerusalem may have been regarded, as in a sense it was regarded, as the Mother Church of them all. Antioch may have been the place where Christians first took their appropriate name. Rome may have been the metropolis and mother city of the world. But while we do find the authority and control of the Apostle over all these Churches, and even as at Ephesus and in Crete, we find men who were not originally apostles, as Timothy and Titus exercising oversight and jurisdiction like that of a modern bishop, we find no hint of any one Church or its bishop having authority over another Church or bishop, simply as a bishop, or in consequence of the authority which belonged to him as the occupant of that see, or as in any way attached to the see.

So much at least will be conceded by all Protestants. But it is claimed that we find no clear statement of the *form* of the organization of those Churches, nor of the *constitution* of the Ministry. And even Episcopalians are found who make a concession of this point and admit, that if we look to the Bible alone, the most that we can claim is a fair probability or presumption at least, in favor of a ministry in the three orders—Bishops, Priests, and Deacons.

Now, suppose we concede this point, we have still the important facts:—

1. That the Church in its distributive form, and some of the national Churches, had been organized before the *New Testament Scriptures* were written, and the *form* of its organization was therefore well known to those to whom and for whom the Scriptures were written. Hence, for this reason, there was *no need* of description or of instruction on this point.

2. In the second place, there was no need of instruction on this point, since the members of the Church, for whom the Scriptures were written, are not regarded or treated as *having anything to do with the organizing of Churches*. The Church itself—the Apostles and the Ministry appointed by them—were charged with this work. The Bible—the *New Testament*—was written to give us information in regard to our Lord Jesus Christ, His words and acts, what as Christians we ought to believe for our soul's health, what we ought to do as duty in regard to our fellow-men, and what, as Christians, we ought to do in relation to the Church and its ministers.

But Christ *Himself* is represented as instituting and sending the Ministry. St. Paul says, that "He gave some apostles, some prophets, some evangelists, and some pastors and teachers." (Eph. iv. 11.) And we find St. Paul sending others, as Timothy to Ephesus, and Titus to Crete, to "set in order the things that were wanting," and to "ordain" for the people their "elders in every church," and deacons as they might be wanted. In Acts vi. 1-7, we find that although the Apostles—the whole Twelve were present—asked the multitude to look out and select seven men for the diaconate: yet they themselves appointed and ordained them to this office.

The people then, it would appear, had something to do with selecting the men and bearing testimony to their fitness for the office; but the appointing power came from Christ Himself the Head of the Church, and, through those to whom He hath said "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

It cannot therefore, be regarded as at all surprising if the *New Testament* does not contain any full and systematic account and directions as to the organization of the Church and the orders and ordination of its ministry. But there is another view of the matter;

and it is chiefly for the presentation of this view that I have undertaken to write this article.

The Church is declared to be "the Pillar and Ground of the Truth" (I Tim. iii. 15). And our Lord Himself has indicated its power and authority in Matt. xviii. 15 and following, when He directs us to regard one who will not "hear the Church" and submit to her decisions and authority "as a heathen man and a publican," that is, as one who is no longer to be regarded as a Christian.

Now suppose there is no clear, full, and precise account of the organization of the Church and its ministry in the *New Testament*, so that we cannot prove either the fact or the necessity for the order of bishops from the *New Testament*; we have, beyond all question, the fact that we cannot prove any other form or constitution of the Church and its ministry, or of any one of the particular bodies or groups of Christians that are called churches at all. Doubtless there are many such instances in which there is no account of the organization at all, many in which something is said of it, which is but an incomplete account, and some cases where there were believers with no organization and no ministry resident among them.

But if we pass down the current of time and of Church history, only a few decades from the time of the Apostles, we find the Episcopal organization in universal existence and recognition.

It has been argued from this fact, and, as I think, conclusively and beyond the possibility of refutation, that that form of organization, both of the Church and of the ministry must have originated with the Apostles.

PROVINCIAL SYNOD AND DIVINITY DEGREES.

The Dean of Montreal has addressed a letter to our contemporary the *Dominion Churchmen* on this subject which calls for notice, simply lest any misapprehension should arise as to the position and action of the Provincial Synod in reference to Divinity Degrees. We agree with the Dean that the question of the jurisdiction of the Provincial Synod and of its powers in reference to Divinity Degrees and Diocesan or other Theological Colleges, are just where they were before the appointment of the committee to report to the next Provincial Synod.

Neither the Bishop of Montreal, nor the Dean, nor the Montreal Diocesan Theological College are in the slightest degree pledged to any particular view in reference to these questions. The simple fact is that the immense majority of the Provincial Synod had full confidence in its jurisdiction and competency to decide this matter on behalf of the Church of England, whilst a minority demurred to this view. Had no understanding been arrived at, this question of the jurisdiction of the Provincial Synod would ever this have been practically tested by the assertion of the right on the part of the Provincial Synod though the enactment of the Canon proposed by the Bishop of Quebec.

It is also certain that the resolutions of both Houses postponing the matter through the appointment of a committee followed upon the pledge given by the Bishop of Montreal; which pledge alone led to the deferring of immediate action by the Provincial Synod, and in reliance upon which the matter was left over in the hope of an amicable settlement till the next Provincial Synod. Until this the Bishop of Montreal has bound himself in express terms not to consent to the taking of any steps towards obtaining for the Montreal Diocesan College, the power to confer such Degrees, and this certainly binds the Bishop's action as President of the Montreal Diocesan Synod and

also of the Theological College. Whilst however, as the Dean says, he (the Dean) takes his seat as a member of the joint committee wholly unpledged on the question of the jurisdiction of the Provincial Synod, he and every member of the minority of the Synod are pledged to the strict observance of the honorable understanding entered into last Session, and in consequence of which that Synod deferred the action it would otherwise have taken; although after the allotted time has expired, this obligation on their part altogether ceases.

It is impossible to estimate how seriously the value and efficiency of all our church assemblies would be diminished, if any doubt whatever were cast upon the binding nature of such an understanding amongst its members, since a majority would in such a case have no choice but to use on every occasion its own legitimate power rather than run the risk of finding an *ad interim* arrangement declared to be informal or not binding. We gladly welcome the Dean's statement that he for one is sincerely desirous to see the question amicably settled, and wishes every success to the joint committee. This is the spirit in which the subject should be approached in September; and with such a spirit animating the members of the committee, we have little doubt that not only will it be possible to arrive at an amicable settlement, but that an arrangement so come to will prove of lasting service both to the Church and its various institutions throughout the Ecclesiastical Province.

WHITSUN-DAY.

The day appointed by the Church in commemoration of the fulfilment of the Saviour's promise and of the outpouring of the Holy Spirit upon the waiting and expectant disciples again draws near; would that it might be kept with like prayerful and expectant spirit as at the first, and that the Church might be refreshed with new gifts of the Holy Ghost. It cannot be denied that the spirit of a *right judgment* is, for one thing, sadly needed, and for another, grace to act as that judgment directs. In how many places in our several dioceses is there need, too, for the enlivening, quickening and inspiring influences of the Holy Spirit! Let, then, due preparations be made for the careful celebration of this Holy Festival. Not alone that the Church and every member thereof may receive the blessed "unction from above," which is indeed "comfort life and fire of love," but also that it and they may more effectively "bear witness" to the truth. "If we pray and wait and believe the Spirit will come and fill the temple of our hearts."

O most Blessed Light Divine,
Shine within these hearts of Thine,
And our inmost being fill;
Where Thou art not, man hath nought,
Nothing good in deed or thought,
Nothing free from taint of ill.

Heal our wounds; our strength renew;
On our dryness pour Thy dew;
Wash the stains of guilt away;
Bend the stubborn heart and will;
Melt the frozen, warm the chill;
Guide the steps that go astray.

On the faithful, who adore
And confess Thee, evermore
In Thy sevenfold gifts descend:
Give them virtue's sure reward,
Give them Thy salvation, Lord,
Give them joys that never end. Amen.

EDITORIAL NOTES.

There are one or two statements in the report of the Educational Council of the Montreal Theological College which are, to say the least, not strictly accurate. First it is not quite correct to make "Lennoxville University" (we pre-

sume Bishop's College, the University of the Dioceses of Montreal and Quebec is meant) bear the whole burden of the opposition to the movement for degree conferring power. Strong and persistent opposition was also made by both clergy and laity of the Diocese of Montreal. (2) The Educational Council strangely assume that the Church Synod (we presume it refers to the Diocesan Synod) "has no jurisdiction in the premises" — whereas the Legislature thought it had, and the promoters of the Bill virtually admitted the authority of this Body. If it has not, whence comes the title *Diocesan Theological College*? (3) It also sounds strange to read "This College is resolved as far as possible to maintain the independence of the Bishop of the diocese in the matter of clerical education" — in view of the peculiar clauses and conditions in the Gault and Turner Trusts, which rob the Bishop of any real control over the religious teaching of the Institution, and set up the opinion of two or more lay-popes as conclusive and final. Funny "independence" this surely! Perhaps, however, the words "as far as possible" have some reference to this limitation. (4) But stranger still and certainly not very creditable to those making it, is the statement: "the present position of the question is this, the Bishop has bound himself personally (NOT THE COLLEGE) not to sanction another application to the Legislature for the term of three years." The Bishop was President of the College at the time he gave the pledge; the pledge was given in order to avoid action upon a Resolution or Canon which, it was admitted by all, affected the College, and it alone; there were present in the Lower House of the Provincial Synod the Principal, the Dean, Archdeacon Evans, Canon Empson, Canon Mills and Messrs. Chas. Garth and James Hutton, all of whom, we believe, were then connected with the Institution, either as governors or as members of the Educational Council and teaching staff, and yet, so far as we can recollect, not a word of objection was made to the action of the President of the College; indeed, if our memory serves us aright, one of the laymen repudiated strongly the mere suggestion that the Bishop's action might be regarded as merely personal; and more than this, we have reason to believe, that a caucus of the members of Synod who were connected with the College and its friends was held, at which the action of the Bishop was virtually endorsed. We venture to say that had it not been understood that the Bishop's action bound the College the Canon would have been pressed through. We are amazed that such a statement should have been made in the presence of the Bishop and of others, who were members of Synod, without protest or objection. It seems to place him in the awkward position of having his action disavowed by the governing Body of the College over which he presides. We think that the statement will be received with unbounded astonishment by most, if not all, of those who in good faith accepted the pledge of His Lordship as binding on the College and consented to postpone the consideration of the Canon.

In this connection and also in view of the late attempt to obtain for Wycliffe College, Toronto, the power of granting degrees in divinity, and further in view of the extraordin-

ary misconception apparently prevailing in some quarters as to the effect and intent of the action taken by the Provincial Synod at its last meeting, the following circular issued a short time ago by the Bishops of the Church of England in the Province of Ontario will be read with interest, as expressing probably the views of the whole House of Bishops. All honor to these defenders of the rights of the Church.

DIVINITY DEGREES.

To the Reverend the Clergy and Laity of the Church of England, in the Province of Ontario:—

GREETING IN THE LORD.—It is right that you should learn immediately from the Bishops of the Church the course which they have deemed it their duty to pursue in relation to a clause in the University Federation Bill conveying to Theological Schools, now or hereafter affiliated to the University of Toronto, the right of conferring degrees in Divinity.

1. In September last the Provincial Synod, having before it a Canon fully and absolutely dealing with degrees in Divinity, instead of proceeding to immediate legislation, referred the subject to a committee, on the distinct understanding that no action would be taken by members of the Church of England in this matter until this committee reported to the next meeting of the Provincial Synod.

2. On this committee gentlemen officially connected with each of the three Universities and of the three Theological Colleges amongst us, were deliberately appointed by the Provincial Synod, to represent them, in order that full justice might be secured for the views and interests of all concerned.

3. This action of the Provincial Synod is a plain indication of the judgment of the Church amongst us that the regulation of the standing and degrees of her clergy in divinity is a matter purely domestic to herself, one in which the public generally and the government of the province can have no good reason or just ground for interfering, except at the duly expressed wish of the Church.

4. Should this clause be finally passed the Provincial Legislature will thereby be assuming to over-ride the authority of the Bishops and of the Provincial Synod of the Church in the management of her internal affairs, and by coercive legislation, and to impose upon her a pre-judgment of this question whilst in the course of settlement by her highest legislative body. Such a proceeding would be without precedent in the past history of this country, and a distinct violation of the rights of religious liberty enjoyed under the constitution of this country.

5. This Bishops of the Church of England in Ontario accordingly appeal to all the faithful members of the Church to unite with them in using every effort.

(a) To guard the Church against the proposed unsought interference of the State with its liberty and just right to regulate its own internal concerns.

(b) To secure that the compact arrived at in the Provincial Synod shall remain inviolate, and that the good faith which characterizes the dealings of Churchmen with each other shall not be impaired in a matter of solemn action on the part of the Provincial Synod.

6. The Bishops feel that they are, in their present course, maintaining a principle absolutely essential to the religious liberties of their fellow citizens without distinction of creed or denomination.

(Signed),
ARTHUR TORONTO,
E. ALGOMA,
MAURICE S. HURON,
CHARLES NIAGARA.

The Bishop of Ontario, who is absent in England, cabled his cordial agreement with the action of the Bishops.

FAMILY DEPARTMENT.

ASCENSION-TIDE DECORATIONS.

BY Y. O. M.

Now the brightest joy of spring-time
Gladly duteous we would bring,
Bring our wealth of golden glory,
Gold for Him who is our King;
To the Father's throne ascended,
All this human warfare ended.

Bring the golden, bring the azure,
That reflect the heaven above,
Telling of the regions glorious
He prepares for us in love,
Who is ever interceding,
God made man for sinners pleading.

Bring the choicest, bring the brightest,
Loving hearts and blossoms fair,
Minds that grasp the truth in fulness,
Skillful hands and reverent care;
Till with gold His altar gloweth,
Where the King Himself bestoweth.

For we mourn Him not as orphans,
Though He reigns above the sky,
He is near us, He is with us,
Gives Himself in mystery;
For our endless consolation,
Gives the foretaste of salvation.

—The Churchman.

TWO FRIENDS.

CHAPTER VI.—CONTINUED.

"Well, Master Reggie, I don't expect there's anything'll ever teach him but the four walls of a jail! Books indeed! What does the likes of he want with book learning. He can steal chickens and set traps without knowing how to spoll their names, I warrant you. No, no, Master Reggie, you're better without him, that you are. And if he didn't teach you no harm, that was all his deepness, it was. He was just waiting to make sure of you, that was what it was, and then there's no knowing what he wouldn't have done."

There was a decided vaguoness in this accusation which made it hard to contradict, and Reggie only answered:

"Well, Sam, what harm can he do me if he comes here when we're gone? And you might find him out if he does, and then you might write and toll me. I'd give you our address when I know it. And mother would see what was best to be done. Do, there's a good old Sam."

"Well, if your mamma knows about it, Master Reggie," said Sam, in a voice that showed signs of yielding.

"I'll ask her this very day," said the boy joyfully. And then you'll promise, won't you?"

"Oh, yes, I'll promise you fast enough if your mamma says so. But they won't likely come back again, Master Reggie; don't you go to think it."

Mrs. Lacy was quite willing that Sam should agree to what Reggie wished, but unhappily for him she rather shared in the gardner's conviction that Nat's return was most unlikely.

"You see, Reggie dear," she said, "that there is no reason why these people should come here any more, and there are many reasons why they should not. I have heard that several of the men would have been taken up had they remained one day longer. And you know that might even be the case with Nat."

"Oh, mother, you don't think so," interrupted Reggie, "surely you don't!"

"He had never been taught better, dear, and he might have done what law punishes without being worse than many children who give way to temptations of a different kind."

Reggie colored but his mother's arm was around him as she spoke, and he felt that as she loved him, she would not be hard upon Nat.

"Perhaps father may think of some plan of finding him out," said Mrs. Lacy. "I should be really glad if it could be managed, Reggie, only you must not build on it too much, or I fear you will be disappointed."

There was a half-shy, half-frightened look on

Reggie's face when he stood by his mother a few days later, waiting for Mr. Lacy's arrival. Mrs. Lacy congratulated herself, however, on his expression being more open than it had been even for some time after she came home, and trusted that the shyness would soon pass off.

It was indeed a happy meeting. Mr. Lacy was delighted to see the improvement in his wife's looks, and Reggie had no cause to complain of the warmth of his greeting.

"He is a dear boy, Arthur," said Mrs. Lacy, when they were alone together.

"Of course! I quite expected to hear that. One thing I am quite glad to see that you haven't been much worried by him. I think I shall have to judge for myself though, as you are certainly not an unprejudiced witness."

"But you must let me tell you that I am quite sure that Miss Everson did not manage him properly. I am not accusing her for I believe she did as she thought right. But Reggie is easily led, and I don't think he would be easily driven. He is very obedient to me."

"Is that not because you only tell him to do what he wishes? And if he is easily led by you, may he not be so by others who would not lead him so well? Did you ever find out the facts of that story Miss Everson wrote to us?"

"Oh, Arthur, there never was such a case of 'much ado about nothing.' I will tell you it all: but Reggie was wrong in the beginning though."

"Well, what was the low company?"

"Reggie was not allowed to go outside the garden, and he did go, and this went on for months without Miss Everson finding it out. So far he was wrong, of course, and he knows it now; he said that to me of his own accord. But the low company was the most harmless possible. He made the acquaintance of a poor boy, who belonged to some worthless tramps, I fear; but as far as the boy himself was concerned, all that he did to Reggie was to tell him about wild animals and their ways: the child has a very precious hedgehog that 'Nat' gave him. And then, the strangest thing of all, he actually got Reggie to teach him to read. He could read words of one syllable quite easily by the time Miss Everson found them out."

"It is a strange story certainly, Lily! Do you feel quite sure that it is true?"

"Indeed, I do, Arthur. No child would have thought of inventing such a thing. You could not help believing it if you heard Reggie."

"You don't think him untruthful then?"

"No, indeed, I do not. And I think that even with Miss Everson it was more that he concealed things than that he said what was false. I am very glad that I came home though, for I fear he was thinking that it was a necessity to be at war with those set over him."

"Did Miss Everson's story agree with Reggie's?"

"Yes. She told me that she came upon him with the boy as she was driving past, and that was just what he said. Of course she did not know what they were doing, and it does not seem to have entered his head to tell her."

"And what does she say about the boy?"

Mrs. Lacy hesitated.

"Well, she certainly said that he was a very bad boy, but she did not say how she found out."

"But surely she would not say it without knowing?"

"I really think it was only because she knew he belonged to a bad set of people. It was a natural enough conclusion to come to. And Reggie would not tell her anything about it, so she felt confirmed in her convictions."

"I hope she was not right, Lily."

"I feel sure of it, and so will you before long. And in any case the boy is gone. Only I have promised Reggie to try and befriend him if I can, and he is hoping that you may hit on some scheme for finding him out."

"Well, we must wait and see about that,"

said Mr. Lacy. "And I suppose we must set off on our own travels before long."

"Yes, I hear from Miss Everson that she is quite well again, and hopes to be home soon, and I think we had better leave first. She certainly would not approve of my way with Reggie, any more than I do of hers."

"And which do you think I should side with?" asked Mr. Lacy, smiling.

"I haven't the slightest doubt upon the subject," was the reply.

"You don't mean to say that you expect me to approve of the spoiling system?"

"I expect you to judge by results! I don't at all mean that Reggie is perfection, it would be very strange if he were. But I think he is really trying to do what is right, and really sorry when he does wrong, and do you think we can look for more? And there are many things which Miss Everson thought wrong that neither you nor I would call by so harsh a name. Besides, she had an endless string of rules, the breaking of which was considered as great an offence as real wrong doing."

"Well, I suppose I must wait and see. I am afraid I am no more unprejudiced than you are though, for he seems to be a nice, bright little fellow."

Reggie also had conceived a very pleasant impression of his father, and indeed, notwithstanding his doubts, he had been altogether more hopeful about him than about his mother before her arrival, so that all promised to go on well. Their stay at Westhampton was now very limited, and Mr. Lacy was away a good deal during the time that remained, looking at different houses that he thought might suit them. At last one was found, and the day of their departure was fixed. Reggie had no friends to whom to say good-bye except Sam, and they had a great many farewell talks. During one of these, Reggie in the fulness of his heart insisted on giving him the hedgehog. And Sam was so far touched as to conch his thanks for it in language more befitting the giver's estimate of the gift than his own.

"And I will look out for that Nat of yours, Master Reggie," he said spontaneously, "and I'll write and let you know about him, if so be as I do hear anything. Perhaps the missus could get him into a Reformatory, and that might be a good thing, it might."

Happily Reggie did not know that a Reformatory was a place for boys who had been convicted, but were too young to be sent to prison, so he did not feel it necessary to be indignant on behalf of his friend.

"That's a good old Sam," he replied. "You'll ask all the tramps that come, won't you?"

"That would be a pretty business, I guess, Master Reggie! And t'would be easier if one knew the boy's other name, wouldn't it?"

"I never thought of asking him," said Reggie, with rather a blank look. "And I don't believe he knew mine either; so he might be quite near us, and never find out that he was. But at any rate I should ask every one."

"Some'at like looking for a needle in a bundle of hay," muttered Sam to himself. However he thought it was of no consequence whatever. He had only volunteered the promise to please Master Reggie, who, now that he was going away, had quite resumed his old place in his affections.

Another week passed, and the Lacys had gone, and Miss Everson and Hannah were once more at home. More completely at home than they had been for years.

Miss Everson gave a sigh of relief over her release from responsibility, and rejoiced in the dead stillness of the house, which was no longer disturbed by little hurrying feet, carelessly shut doors, or even an occasional whistle. It would have been an occasional satisfaction to her had she heard that Reggie had been sent to a boarding-school; but she felt sure that was likely to follow soon, now that Mr. Lacy had come home. The more that as Mrs. Lacy had

a little girl to make a pet of, she would only find the boy in the way. Hannah also rejoiced at the return to the old uninterrupted sway of order, where not even a chair was ever allowed to be a hair's breadth out of its place. An end impossible to be attained by even the strictest discipline in the rooms where Reggie had been.

Only Sam was left to mourn for his departure, which he did in the best decided way, so much so indeed, as to aggravate Hannah, who told him that she thought he might be old enough to have more sense. Even her mistress' illness was put down in the faithful maid's mind to her worrying herself about that boy. And so it seemed to her the greatest want of loyalty that any one should be sorry that he was gone.

"Well, he warn't sorry to go, anyway," said Sam at last, "so I suppose that ought to please you, Mrs. Hannah."

It seemed that it did not, however, for Hannah retreated to the house with an indignant air, and in future avoided conversation with the old gardener.

(To be continued.)

MAGAZINES AND BOOKS.

The Contemporary Pulpit.—Swann, Sonnenschein, Lowrey & Co., London; S. R. Briggs, Toronto. With the April number of this well known Magazine (now on its 7th year) is published an extra quarterly number containing five Sermons by that prince of preachers Canon Liddon, severally entitled "The Disobedient Prophet; Adoration; Jerusalem; The Premature judgment of men; The beginning and the End."

The Waldenses.—S. R. Briggs, Toronto, paper, 25c. This little volume contains a translation from the French by Rev. T. Fenwick, of a brief account of one of the many bloody persecutions suffered by the Waldensian Community, and in which the combined powers of the Duke of Savoy and Louis xiv. seemed to have been successful; but only seemed as it survives still. These memorials relate specially to the year 1686—a sadly memorable one for that community.

A Practical Question Book on the Bible for Juvenile Scholars.—Comprising Lessons on the Old and New Testaments, and prepared by Miss L. L. Robinson, is the title of a useful little tract (paper 6c) issued by the Young Churchman Co., of Milwaukee. It is intended to supply a question-book adapted to the capacity of children beyond primary lessons, but not prepared for difficult text books.

The Bethlehemites.—By Julie Sutter, (Porter & Coates, Philadelphia). This is a charming re-statement in language and style, well adapted to attract and fix in the memory of the little ones, the old old story of the Saviour's birth, life and death. The story introduces to its readers Zadack the Priest and his family; Anna, the Prophet; Virginia the daughter of

the Roman Centurion, and sister of Titus, and beautifully traces the effect of the Christ life upon all.

Elements of English.—An introduction to English Grammar for the use of schools. By George Hodgson Ricker, A.M. The Interstate Publishing Company, Chicago and Boston. Cloth, price 30c.—The author of this little book is a gentleman who has for many years enjoyed the reputation of one of the most successful teachers in New England. His experience is therefore equal to the demand. The book has been written with the hope of making this branch of school study less difficult, more attractive and more useful to young pupils. The work is elementary. It is designed to be used in the lower grades of schools, and to prepare the pupil for the study of larger works on language and grammar. It consists of a series of lessons, treating of the parts of speech and their uses, of the simple sentence in its various forms, fully illustrated by practical exercises composed of common words in daily use. . . It also contains practical lessons on spelling, capital letters and punctuation. Directions for letter-writing are briefly and clearly stated and illustrated. The principles of analysis and synthesis are concisely stated, followed by brief methods of parsing.

Eureka Recitations No 9, (128 p. paper 12c.) J. S. Ogilvie & Co., 57 Rose St., N.Y. This is a very good collection, containing nearly one hundred pieces, compiled by Mrs. Anne Randall Diehl, whose reputation as a writer of standard works of elocution, and also as a teacher of the art is second to none. It comprises Prose and Poetry—Serious, Humorous, Pathetic, Comic, Temperance and Patriotic.

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MARRIED.
ROBINSON-SHUFELT—On May 4th, at Holy Trinity Church, Iron Hill, by the Rev. Rural Dean Nye, M.A., Rector of Bedford, the Rev. William Robinson, incumbent of West Shefford, to Lillian Amelia, daughter of the late John D. Shufelt, Esq., of Iron Hill.

DIED.
SAYRE—At the residence of Dr. Byers, Springhill, N.S., May 8th, Caroline, relict of Thomas Sayre, of Dorchester, N.B., aged 63 years.

POTTER—At Stellarton, N.S., John Potter, of Westville, aged 82 years.

PALMER—At Windsor Forks, on the 23rd instant, William Palmer, Esq., in the 80th year of his age A.I.P.

DELANEY—Entered into rest, at Somerville, Mass., U.S., on the 21st April, Jos. Smith Delaney, a native of Amherst, N.S., second son of James H. Delaney, aged 89. His remains were brought to Amherst, N.S., for interment.

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Temperance Column.

CHURCH TEMPERANCE WORK.

THE TORONTO DIOCESAN CONFERENCE OF THE C.E.T.S.

The first General Conference of the Church of England Temperance Society of the Diocese of Toronto, was held in St. James' Schoolhouse Toronto, last week and was not only a very interesting but exceedingly valuable series of meetings. Though the attendance was much smaller than it should have been, the papers and addresses given before the Conference, contain a vast storehouse of information on every department of temperance work which we trust will with the aid of the press be given to and studied by a very large number of Canadian churchmen.

PUBLIC DEBATE.

The opening meeting on Tuesday evening 10th inst., was a public debate on the subject, "Is legal Prohibition of the liquor traffic desirable in this Country." The champions of prohibition were Rev. Dr. Roy of Cobourg, Revs. S. Weston Jones of Lindsay, and M. S. Caldecott of Toronto. On the other side were Prof. Goldwin Smith, Rev. J. H. McCollum, and Rev. T. W. Patterson of Toronto. It is needless to say the subject was and exhaustively thoroughly handled. Dr. Roy delivered an eloquent and scholarly address, showing the great benefits which would accrue from the utter abolition of the traffic, touching some of its effects on the health, labor, and life of the people. He contended that society had a perfect right to protect itself from so great an evil. Prof. Smith took the ground that unless drinking a glass of wine was *per se* a sin, we had no right to prohibit it, and contended that prohibition where passed, only made matters worse. The other addresses brought out some excellent points. Mr. Caldecott especially, giving very valuable statistics on the question.

C.E.T.S. Work and Temperance Literature.—The Conference proper opened on Wednesday morning when the above subjects were introduced by Mr. Robt. Graham of New York, Gen. Secy. of the Church Temperance Society of the U.S., whose presence at the Conference added greatly to its usefulness and interest. Mr. Graham sketched the rise and progress of the Society in England, showing that after 15 years work, it had now some 9,000 parochial branches, 500,000 adult and 500,000 juvenile members, and over 5,000 total abstaining clergymen in its ranks. The double basis of the Society on which this great work had been accomplished was warmly commended and members urged to guard it jealously. The personal and religious side of the question was the great work of the Society, and some valuable hints as to its conduct were given, legislative restriction however had not been neglected by the Society either at

England or America. The necessity of a plentiful supply of true reliable temperance literature was emphasized. The work among the children was strongly commended and the working of a new branch of the Society in the U.S., the Knights of Temperance, for boys from fourteen to 21 with triple pledge against intemperance, impurity, and infidelity, was explained.

Mr. Geo. Merser, Diocesan Secretary, gave an interesting sketch of the work of the Society in the diocese since its introduction in 1882. Fifty-two branches had been reported with 5,600 members, besides 2,600 children in Bands of Hope, and at least 23 branches outside the diocese had been organized or assisted by the Diocesan Branch. Temperance books, badges and periodicals, had been distributed, and the first Sunday in Lent generally observed as Temperance Sunday. He regretted that some branches showed a falling off in interest lately, and trusted that a special effort would now be made to consolidate and extend the good work.

Obstacles and how to Remove them, was treated ably in a paper by Rev. R. Harrison of St. Matthias Church, Toronto. The first obstacle was he thought a want of the spirit of self-denial which could be best removed by a strict compliance with the Church's rules and fasting and abstinence. Children should be early taught in these rules, given the advantages of early confirmation and communion. For reformation of the intemperate the ordinary machinery of the Church should be sufficient, but counter attractions ought also to be provided. One obstacle was the tendency to ignore the double basis which must be firmly maintained. Discussion followed by Prof. Richardson, R. J. P. Lewis, Rev. H. G. Baldwin, Mr. Hoyles and others, when some good points were brought out.

Scientific aspect of Intemperance.

—This subject was the theme for the afternoon session and papers were read by Drs. Geikie, Aitken, Coverton, Oliphant, McMahon, and Prof. Richardson.

Dr. Geikie said moderation is neither safe nor wise. High medical testimony showed that even moderate use of intoxicants was detrimental to health, and especially to brain workers who should be especially careful to abstain. Drs. Aitken, Coverton, and Oliphant, took similar ground and gave some very valuable statistics. Mr. Richardson and Dr. McMahon contended that, used in proper moderation, alcohol was not injurious but sometimes beneficial though not necessary to persons in good health.

Discussion on the subject was led by Mr. F. S. Spence, who showed by statistics the excessive mortality of those engaged in the liquor traffic, the great advantage of abstainers in longevity and freedom from sickness and the terrible danger of attempted moderation.

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