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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, JULY 18, 1894.

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ECCLESIASTICAL NOTES.

THERE are now 10 vested choirs in the Diocese of Kansas.

THE majority of the churches in New York city will keep open during the summer.

THE death of the Rev. Lord Forrester, Canon Residentiary of York, in his 82nd year, took place last month.

THE Silver Anniversary of the consecration of Bishop Whittaker, of Pennsylvania, will be celebrated on Wednesday, October 17th.

IN Tacoma, at the Church of the Holy Communion, 96 persons have been confirmed within a little more than a year past by Bishop Barker.

THE Church of the Heavenly Rest, New York, has received a gift of two summer homes located near the city, and near each other, both being memorials.

THE Episcopal Hospital, Philadelphia, has received from the Estate of the late Robert Patterson, a prominent member of the Lutheran Church, a bequest of \$5,000.

A priest of the Latin Church has asked to be admitted to the priesthood of the Protestant Episcopal Church in the Diocese of Kansas, and is now preparing for admission.

THE collections on Hospital Sunday at Christ Church, Lancaster Gate, London, England, amounted to £1,042 5s. 8d., the latest return from St. Michael's, Chester-square, being £1,202 15s.

THE Rev. H. R. Wakefield has been appointed to the living of St. Mary's, Bryanston Square, by the Prime Minister. This will add to the strength of the "Sacerdotalists" in the parish of Marylebone, wails the *English Churchman*.

THE degree of D.D., *honoris causa*, was conferred by Trinity College, Hartford, at its last Commencement, on the Rev. Canon Churton, M.A., B.D., Fellow of King's College, Cambridge, England, and on Bishop Hall, of Vermont.

THE *Lancashire Daily Post* states that the Rev. C. O. L. Riley, Vicar of St. Paul's, Preston, has been offered the vacant Bishopric of Perth, Western Australia, by the Bishops of Manchester, Durham, and Southwell (acting for the Synod).

THE York Diocesan Synod commenced its session in the Minster on Tuesday, July 3rd. More than 600 clergy had intimated their intention of being present. Holy Communion was celebrated in the choir at 11 a.m., after which the

Archbishop delivered his Charge. After luncheon the Synod reassembled in the Chapter-house for conference. The subjects selected for discussion were: 1 "The Church and Current Literature;" 2 "The Work of the Church in the Religious Education of Children;" 3 "The Office of Sponsors in Holy Baptism."

"I LOVE the Church as a child loves its mother. I love her because she never puts human opinion between weary hearts and the Saviour. I believe the day will come when she will hold the olive branch of God's peace over Christian strife and say, 'Sirs, ye are all brethren.'"—*Bishop Whipple, Minnesota.*

THE statistics of the recent ordinations in England, published by the Rev. H. T. Armfield, again show a falling off of candidates for the ministry. At the recent ordinations (exclusive of one at Liverpool, which is announced for a later date), there were 502 candidates in all, of whom 229 were admitted to the diaconate and 273 to the priesthood. The educational antecedents of the candidates show that 64 per cent. were graduates of the two Universities. The total in the present list is considerably lower than it has been at the Trinity ordination for some years past.

THE great bronze door of the main entrance of old Trinity church, New York, is nearly finished, and will, when in place, complete the splendid Astor memorial. The two portals of the door are 11 ft. high, 4 ft. 2 in. wide, and together weigh 8,400 pounds. Above those will be a stone tympanum 6 ft. 2 in. in height by about 8 ft. 8 in. in width, giving a total height of 18 ft. The thought expressed in the tympanum is "Christ Opening the Gates of Heaven." The bronze doors are divided into panels, each giving a Biblical scene executed in very high relief, six panels in all.

THE Deceased Wife's Sister Bill was discussed in the House of Lords again on Friday, June 16th last, and was again rejected, the majority against it being 9. Lord Dunraven introduced the measure, and was supported by the Lord Chancellor. On the other side, Lord Selborne and the Archbishop of Canterbury delivered speeches. The *Guardian* of this week, in the course of a leading article on the subject, puts the case very clearly:

"That the Bill in question is a bad one does not to our mind admit of question. In the first place it would destroy the logical basis of our marriage law. At present that law is uniform and consistent. It makes no distinction between relationship of affinity and relationship of consanguinity. The relations of the husband are the relations of the wife; the relations of the wife are the relations of the husband. A man may not marry his mother-in-law, his sister-in-law, his niece-in-law, any more than he may marry his mother, his sister, or his niece. A woman may not marry her father-in-law, her brother-in-law, or her nephew-in-law, any more than she may marry her father, her brother, or

her nephew. Here is a perfectly intelligible prohibition, and if Lord Dunraven had proposed to legalise all marriages of affinity he would at least have left the law consistent. But he stopped far short of this. He did not propose that men should be allowed to marry *all* their wife's relations and women be allowed to marry *all* their husband's relations. On the contrary, he singled out one single instance of affinity for exemption, and confined even this exemption to one sex. The effect of this would have been to throw the whole law of marriage into confusion. Under the law as it stands, if a woman asks why she may not marry her deceased husband's brother, the answer is that the law makes no distinction between affinity and consanguinity. Under the law, as Lord Dunraven would make it, the answer would be that Parliament, though it had allowed one marriage of affinity, had been too timid or too indolent to allow more than one. A law under which a wife's relations are counted as the husband's relations, and the husband's relations as the wife's, is intelligible. A law which should say that the wife's relations were no relations of the husband, and the husband's relations no relations of the wife, would be intelligible. But a law which should allow a man to marry one of his wife's relations while prohibiting marriage with all the rest, and giving no corresponding permission to his wife, would be unintelligible and ridiculous. A measure to legalise marriage with a deceased wife's sister and nothing more is not legislation; it is simply a private Bill for the relief of certain persons from a self-imposed disability."

THE Bishop of Mashonaland, preaching recently in Southwell Cathedral, asked: 'Were the heathen nations of to-day benefited by Christianity?' The best evidences he could give were instances that had come under his own notice. The largest African tribe he knew as having been brought under the influence of Christianity was one of the bravest, richest and most intelligent and most independent in the whole country. They numbered something over 210,000. He once rode through that country with one of the greatest English officers, who turned to him and said, "What this country is to-day is in the main what the missionaries have made it." The largest native town he knew in European territory was reputed to be the worst native town in the whole of South Africa. The magistrate, however, said he must make exception in favour of the Christians. Then take as an instance of individuals the great chief of Bechuana. Where would they find in the whole of Africa a chief like him? Converted when fifteen years of age, he suffered ten years' persecution at the hands of his father. He was never once heard to utter an unkind word. He left his hiding-place to help his father when the latter's enemies were too strong for him, for he was the best of his father's fighting men. Coming to the throne he was very unpopular. He stopped the making of all drink by his people. He prevented them carrying out many of their old cruel customs. He risked his throne in doing this, and, what was harder still, spent a large part of his life

in his efforts to keep European illicit drink-traders out of the country. They could not trace this to heredity or environment. The surprise was not that there had been failure in mission work, but that failures had been so few. The Bishops of North China and Lahore, and the former Bishop of Waiapu, New Zealand, delivered addresses in the nave of the Cathedral in the afternoon. The proceeds of the collection amounted to more than £87.

“THE MISSIONARY NEEDS OF THE DIOCESE.”

[A Paper Read at a Missionary Conference in Toronto during Synod, June, 1894.]

By W. E. COOPER, S.T.B., Rector of Campbellford and Rural Dean of Northumberland, Diocese of Toronto.

The subject to the consideration of which this paper is to serve as an introduction, is “The Missionary Needs of the Diocese.”

Now, at the outset, it is absolutely necessary to have a clear idea before us all as to what is meant, in the present instance, by the term *Missionary*. What are we to keep strictly before us as our *real* meaning when we speak of the “Missionary Needs of the” *i.e.* of *this* Diocese? What, may it be taken for granted, is the prominent idea in the minds of those who arranged the topics for deliberation this evening?

Now, it cannot be meant that the Diocese is a ground on which no form of Christianity is, as yet found; for there is probably not a square mile of it that is not acquainted with some form or other of the many diversified permutations of what is understood as Christianity in our day. The term “missionary” then, in the present instance, cannot be taken in the ordinary popular sense of the word, as having reference to sending the Gospel to the heathen.

What would be, what is really the meaning of the expression “our missionary needs” in the mouth of, we will say, for example, a *Presbyterian*?

Clearly, if we come down to plain speaking, stripped of all figurative language—of all ambiguity, of all diplomatic covering of his real meaning, the Presbyterian would certainly, when asked for his money for “missionary” work, at once, and only think of efforts to extend Christian doctrine, and Church organisation in the form which he considers to be nearest their Divine appointment. And he would be perfectly right; and, if conscientiously convinced of the truth of his convictions would feel quite justified in so doing, and so contributing. The case would be the same with any other of the persuasions, or denominations of modern Christianity. It may, therefore, be assumed that when an assemblage of members of the Church of England speak of the “Missionary needs of the Diocese.” Each member of that assemblage having an *equal belief at least*, with any member of those persuasions that he is also bent in carrying out the will of the Divine Founder of Christianity; and is at least equally persuaded as is his brother of other persuasions that he himself holds in all sincerity, and perfect certainty, possession of Divine truth and order as laid down by the Great Head of His Mystical Body the Church,—it may be assumed that this question before the minds of an assemblage of churchmen presents itself under *two* forms:

1. How may the order, the teaching, the system of that Divine Society be maintained and extended in that portion of Christ's vineyard and designated as “this diocese”?

2. Seeing that the branch of this Divine Society, called here the Church of England, has

lost almost everywhere, great numbers of those who once professedly belonged to it, how may those lost ones be reclaimed?

Now, whatever opinions be entertained regarding the nature and constitution of the Church of England. Even if to belong to it be only regarded as a mere matter of preference freely exercised, or a mere matter of taste in externals in religion—if the Church here has *any reason for its existence whatever*—taking the very lowest possible view, it must be a matter of shame and reproach to those who are attached to it to find it apparently a failure from whatever cause. Hence, we, its members, are bound to take these two most vital matters into most serious and earnest deliberation.

The only alternative is to sit down and quietly see the members of the Church absorbed into one or several of the religious bodies around it.

Such being the position of the question before us, we cannot do better than enquire whether, and to what extent, the system for organisation and practical work, which is provided in the Church of England, has been carried out, or really had a fair trial? Or have things been regulating and taking care of themselves, as if we had but meagre provision for their efficient carrying to an issue that would have corresponded to their need?

Instead of going into an examination of details of work this paper will rather attempt a sketch of what, as near as the writer can conceive, ought to be aimed at in the life of a diocese. The first question then is, what is our system, and has it had a fair trial?

Our system is Episcopal; government, guidance, help from the head downwards through the whole body. The Bishop is “guide, counsellor and friend in the fullest, deepest sense of every word. We have instances in many bishops of our own day. We need not take extraordinary examples, like that of the sainted Bishop Smythies, recently called to rest by the Great Master, after ten years of marvellous work in Equatorial Africa—the Bishop who traversed on foot more than once or twice the 1,000 miles length of his heathen negro diocese, often at the risk of his own life.

We can come nearer home. Let us take, for one instance, the Most Reverend William Dalrymple Maclagan, now Archbishop of York. He has onerous duties in Parliament, which he discharges with distinction. He is Primate of the Northern Province, having the oversight of nine dioceses besides his own. Under him, in his own diocese are four suffragan bishops, four archdeacons, four canons, 625 beneficed clergy, 250 curates, (876 parochial clergy in all). In three years he visited, personally, every single parish, besides, in many cases, holding confirmations at other times, in addition to these visits.

Again, there is the Right Rev. James Moorhouse, Bishop of Manchester, having in his diocese: one suffragan bishop, three archdeacons, four canons, 518 beneficed clergy, and 370 curates; *i.e.* 888 parochial clergy. This Bishop has also personally visited his diocese, examining its needs parish by parish. He has met his clergy and churchwardens together in all the several Rural deaneries; and then held conferences with his clergy apart, pointing out opportunities for greater efficiency in their ministrations, and bestowing commendation whenever he found opportunity.

Let us imagine then, an ideal diocese, not too large geographical extent. Some may call it an utopian diocese. But let us remember the old adage: “He must aim high who would hit the sun,” *sic itur ad astra*.

As a portion of an Episcopal Church, in the real sense of the word, our ideal diocese would have the Bishop a Father of his diocesan family—the “overseer,” not the “overlooker” of his diocese. In those days of religious unrest, of shaking of the very foundations of the faith, he would have learning of a varied kind. He would be able to direct and correct the studies of his

clergy. They would be able to look up to him as one whom they are assured is superior to themselves in knowledge of every kind, most of all, of course in theological knowledge; more especially would he be capable of pointing out to them the perversions of history that are accountable for the errors, and divisions, and discords of the so-called world of religious thought. He would be able to show them where are the quicksands of the falsely called “liberality” in the opinions of the religionists of the day—quicksands in which the ruler of the kingdom of this world would be glad to see engulfed in the kingdom of the Incarnate God.

He would have a way ready to hand in the organisation of his diocese into Rural deaneries, in all of which it might be customary for the clergy to meet together for mutual help in things of the soul and spirit, and also for discussion of important subjects arranged and carefully studied beforehand. At such meetings the presence of our ideal Bishop would be of untold benefit to all.

As regards the *laity*, he might be, among the various parishes, what the parson should be in the houses of his parish; the Bishop might be known to the laity from constant intercourse, or at least from acquaintance not long intermitted. He would thus get to be consulted with deference, and his expressed opinions and judgment received with respect and obedience. In a word where the *head* was thus living and active the *body* would be proportionately benefited. Then as to the clergy of such a diocese. It would be insisted on, first and foremost of all, that they should be men filled with an overwhelming, overmastering love of our Lord Jesus Christ. Men full of the Holy Ghost, and therefore of power. Men whose hearts were so impressed with a sense of His stupendous love for souls that they would undertake the “cure,” *i.e.* the charge of souls with a dread that would shrink back appalled with the awfulness of its responsibility unless upheld by the assurance of His merciful and Almighty Grace that can be made perfect in their personal weakness.

With the sense of this responsibility they would not rush rashly, or with but scant preparation of heart and head, to their fearful charge. Their time of preparation would, for one thing, be earnestly spent in the endeavor after a fuller acquisition of the sevenfold gifts of the Holy Spirit to prepare them, with the only really efficient preparation, for the work of the ministry—the edifying of the Body of Christ.

Again, realizing also their responsibility as teachers of Divine Truth they would feel how wicked it must be to be ignorant, or even only partially learned in the interpretation of those Holy Scriptures, which are able, through the enlightening guidance of the Holy Ghost, to make them and the flock committed to them, wise unto salvation. They would not be content, moreover, merely to know the Holy Scriptures in their English form. They would have understanding and conviction, to feel keenly how absurdly pretentious it must be to undertake to teach a collection of books, such as forms the Holy Scriptures, from any mere translation however good—they would be students of the Scriptures as they were Divinely given; especially of the New Testament, which has been given to us in a language, the like of which for accuracy of thought and power of giving clearness of expression the world has no equal. But they would know that the acquisition of that language needs deep study, and careful thought, for which they would be amply repaid in the fruit it would produce of carefulness of statement, as well as of intellectual acuteness.

And calling to mind how greatly party bias rules in the world, especially the world of religions, they would never think of taking on trust, no matter from whom, any so-called historical, or *any other* “quotations,” without careful verification for themselves; and least

of all when these "quotations" militate against the distinctive doctrines or principles of the Church and in their study of Holy Scripture in the languages in which it was written they will find how often wrong interpretations, of our English New Testament especially, have given rise, and apparent foundation to the various religious divisions of our day.

But this equipped, and thus qualified they would make the Church what the world calls a "success,"—but it would be in a far higher acceptance of the term—for they, would have been doing the Master's work in the Master's way.

Again, in our Ideal Diocese we should not have the "cure of souls" committed to the solitary charge of young lads fresh from College life, least of all to men without training for some years beforehand. The ordination examination they should have to pass would consist of more than a mere acquaintance with a few selected books of divinity, or of so called "Evidences of religion," some of which are utterly unsuited to the needs of the day; nay! rather *aid* than *confute* the modern objector against the New Testament Revelation. On going forth they will be put under a more experienced brother and—*watched over by the Bishop*—will be trained to meet, as far as human knowledge can meet them, the difficulties as well as the cavils of unbelief, or misbelief.

And this time of preparation for a higher post will have its intervals of spiritual work wrought out in their hearts by prayer and meditation and study of the things that concern the dealing with the soul and spirit.

And such a clergy will never forget the warning of the prophet that if the "people are to seek the law at his mouth" "the priest's lips should keep knowledge."

And one word more. As the physician to be quite successful must not only know the disease, but also have a personal knowledge of the habits and temperament of the sufferer. So must the physician of souls get acquainted with the personal spiritual temperament of his people. He must be constantly among them, almost make himself of them. If in a city, he must be ready to meet the quickness that is born of our hurrying business-life, and adapt his teaching to the intellectual keenness of his flock. He will have to be "apt" in teaching; ready in illustration, sharp to *keep from fallacious teaching*, no less than to *detect it*.

While in quieter scenes among people of *sluggish intellect*, though perhaps keen in the ways of their own mode of life, he may expect to find his powers of patient persevering endurance often sorely tried. He will find ready forgetfulness of what he thought he had securely impressed upon his people; and no less a trial in the readiness with which he will find them drawn away, by some loud-voiced, overbearing perversion or contradiction of what he thought he had made so clear, and given such reasons for believing.

Hence the need of intimately knowing and adapting himself to the circumstances in which he will find himself placed. And there will be no desire felt by a clergy thus trained, ever guided by the Spirit of Christ to deviate in the least from the prescribed mode of doing the work of the Lord and Saviour of men in the Church's way. It will be felt that what has done the work of the Lord Christ in the Kingdom of God 1800 years will suffice; yes, even to the end of the world, to continue on that glorious work!

Lastly, to complete the picture of our Ideal diocese, there will be found an ever-increasing desire, on the part of the laity to aid such a band of Bishops, Priests, and Deacons in the grand work of winning men to a true allegiance to the King of the kingdom of Heaven. In every parish, for many a day to come, there will be work of that kind for the well-instruct-

ed layman to do; to go to his fellow-laymen and unfold to them the true nature, and work, and scope of that Kingdom that is to absorb the kingdom of evil, if only the will of the Christ-King can have its way.

And in *combined* action as well as in individual effort this may be done. To instance one way: Could not one evening during Synod week be devoted to this end? Call it "The Layman's Evening." Let the *Clergy* if they wish to be present, attend only as *listeners*.

At first it might not issue in much of real benefit; but its usefulness would grow! Men would come up with greater zeal from the country. And even if things crude or even rude might be said, the knowledge thus gained of what was in men's minds might surely be turned to advantage. Thus, in our ideal diocese, we should have joint work of the whole Christian priesthood, lay and cleric; and it is *joint work*, carried on in an helpful and loving way, that ever produces *joint interest*, bearing fruit in lasting good.

THE BOOK OF COMMON PRAYER.

The Book of Common Prayer which the English Church provides for her children is the strongest bond uniting us to her. There is no state, or condition of life, for which this book does not afford some consolation or advice for her children.

'In all time of our tribulation,' the Church, speaking through this book, teaches us to pray, 'Good Lord deliver us,' and, 'in all times of our wealth,' our well-doing, her wisdom would have us say likewise, 'Good Lord deliver us.' To help us tell out our sins to God, she gives us a Confession that is unequalled.

When tried by the unkindness of those about us, when 'friends stand aloof from us, and kinsmen afar off,' then her love puts words into our mouth, that breathe the very spirit of forgiveness.

Are any in anxiety for some dear one who is sick? Or anxious for some friend travelling by land or sea, or an unrighteous person who is wandering away from God? Then she teaches us to pray for each. With a far seeing tenderness, she remembers the condition of those who are more sinned against than sinning, who are more to be pitied than blamed; who have been led by false guides out of the prepared, appointed way, and in the gentlest accents, her 'Mother-love,' prays: 'Bring into the way of truth all such as have erred, and are deceived.' Is there a child of hers deficient in moral courage, weak of will, yet longing to do right in the sight of the Lord? Then her voice is heard saying: 'Comfort and help the weak-hearted.'

Comes there upon any woman the woe of widowhood, or upon any child the grief of orphanhood? Then that woman and that child are given one of the Church's tenderest prayers: 'Defend and provide for the fatherless children, and widows, and all that are desolate and oppressed.'

Are our hearts full of loyalty to our earthly Sovereign? Our Church provides words wherewith to express that feeling, words that speak not only of our Queen's temporal prosperity, but of her spiritual joy, her inner life; and that even follow her across the dark valley, beseeching that 'after this life she may attain everlasting joy and felicity.'

Has any parent or sister a dearly loved son or brother entering upon the holy work of the Priesthood? Then that mother and sister have a loving prayer to meet their earnest need. 'And to those which shall be ordained to any holy function give thy grace and heavenly benediction: that by their life and doctrine they may set forth Thy Glory and set forward the salvation of all men.'

And all this is no matter of chance; for not one member of the English Church can use the

book of Common Prayer without finding a fixed and certain help. Each one knows where to look for it, knows where to listen for it; it is an unchangeable privilege.

Every member of the Church knows that his prayer is meeting the prayers of all the members of the common Church throughout the wide world, that for him there can be no loneliness, no want of sympathy, but rather a bond of brotherhood: for is he not daily taught 'the Communion of Saints,' and does he not know that the very words he uses are being used by brothers and sisters in the far off wilds of Australia, and in the dusky shades of Africa and India, as well as in the sunny Islands of the Southern Seas, in the Highlands of Scotland and the bays of Ireland; thus is there continually being offered up to God, the daily Incense of Prayer and Praise.

The individual teaching and guiding of the Book of Common Prayer is not the least of its many rare qualifications. Our Mother, the Church, deals with each child apart, and not in the mass. At Baptism she says, 'Mercifully look upon this child,' 'Give Thy Holy Spirit to this Infant,' 'We call upon Thee for this Infant.' And in the Catechism, wherewith she nourishes her children's early years, she teaches each to say: 'My Baptism, wherein I was made a member of Christ, the Child of God.' 'My Godfathers and Godmothers did promise and vow three things in my name,' etc.

And in Confirmation it is still an individual care she has, as we see in the words: 'Defend O Lord this Thy servant with Thy heavenly grace.' In the Marriage Service, whereby two lives are blended in one, our Church yet prays: 'Send Thy blessing upon these Thy servants, this man and this woman.' 'Look O Lord mercifully upon them from Heaven and bless them.'

Of the tender beauty of the 'Service for the Visitation of the Sick,' we can scarcely speak here, or of the Commendatory Prayer that goes with the dying Christian to the very threshold of eternity. When the earthly life is over, the Church does not forget her child, forgets not her motherly care, but meets his dead body, once 'the Temple of the Holy Ghost,' meets it as it is brought to God's acre with those words of love spoken by her own Lord: 'I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die.' Our Book of Common Prayer teaches that in the sight of God, and in all matters of the Christian life, every member of the Church is equal.

She singeth the same for mighty Kings

And the veriest babe on her breast;

And the Bishop goes down to his narrow bed,
As the ploughman's child is laid.

And alike she blesseth the dark-browed serf,
And the Chief in his robes arrayed.

She sprinkles the drops of the bright new birth
Alike on the low and high;

Oh! the poor man's friend is the Church of
Christ

From birth to his funeral day;

She makes him the Lord's in her surpliced arms
And singeth his burial-lay.

For this matchless Book of Common Prayer let us give thanks. 'Common,' because it is open to all, high and low, rich and poor, young and old, the joyous and the sorrowful; 'Common,' because all the memories of childhood pass into it, and all the associations of youth lie hidden amidst its pages; 'Common,' because always ready for every need; 'Common,' because it hath sustenance for every day. Most *uncommon* in its surpassing beauty of diction, its holiness of thought, its loving words coming straight from our Mother's heart.

Yes, most *uncommon*, inasmuch as it is unequalled.

—*Parish Magazine.*

News from the Home Field.

Diocese of Fredericton.

SYNOD NOTES.

At the last meeting of Synod, just held, a resolution was adopted that a union of the Diocesan Synod of Fredericton with the Diocesan Church Society be approved. The question has been before the Society and the Synod for several years.

The report of the Woman's Aid Mission Society showed total receipts for the year, \$1,425; and in the eight years' existence of the Society, \$10,000 in all; and this had been spent in the domestic work of the Diocese.

A lively debate took place upon a motion introduced by Judge Hanington, endorsing the Church School for Girls at Windsor. It would appear that there was some intention of starting a Girl's School in New Brunswick, but ultimately wiser counsels prevailed, and the endorsement of the Church School at Windsor was adopted by the Synod, and Mr. John B. Forster was appointed a trustee for the school.

A resolution by the Rev. R. E. Smith, seconded by W. M. Jarvis, Esq., approving the work of *The Brotherhood of St. Andrew*, was carried unanimously; several of the delegates, clerical and lay, expressing themselves strongly in favour of the Society.

Venerable Archdeacon Brigstocke introduced a resolution on the observance of Sunday as follows: "This Synod, recognizing the priceless value of the Christian Sabbath, as set apart by Divine command for rest from ordinary labor and for holy worship, views with deep anxiety the growing laxity which now so widely prevails respecting its due observance, by its hours being so largely used for amusement, worldly recreation and excursions, and urges on all the members of the Church to strenuously oppose such violations of a Divine command, and use every possible effort to retain unimpaired the sacred character of the Lord's Day."

The Revs. F. Davenport, Parke and Neales (seconded) spoke strongly in support of the resolution, which met with hearty approval, and was adopted.

The Archdeacon thereupon offered to send 10,000 copies of it to the various parishes for distribution.

The Archdeacon also introduced the following resolution in regard to religious education in secular schools: "That the Synod records its deliberate judgment that religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and conserve the highest interest of the nation at large, and trusts that the day is not far distant when Biblical instruction will form a regular part of public education."

Unfortunately, owing to the late period of the session at which the resolution was reached, it was not determined, but stands over till next session.

BISHOP MEDLEY MEMORIAL.—The treasurer of the fund, G. A. Schofield, Esq., reported at the Synod that \$5,000 in all had been raised for this memorial, though the canvas had been by no means an exhaustive one. The Committee now find themselves able to proceed with the work.

The Committee on the MEDLEY memorial fund reported their proceedings since the 5th of July, 1893, from which it appears that the total amount of subscriptions secured by Mr. Higgins' personal canvas was \$1,312.

The marks for those in the city of St. John, N.B., who attempted the examination in con-

nection with the CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE, have been received from England. Three young ladies attempted the preliminary section, and of these Miss Edna Gregory has captured a prize and Misses Roberta Robinson and Bessie Dougherty have taken first-class certificates. In the advanced section six applicants tried, and of these Miss Maud Betts has taken one of the largest prizes, Misses Kate M. Crookshank and M. Armstrong honors, and Misses Ethel H. Jarvis, Sarah Murray and Isabel Bruce first-class certificates. Of the young ladies mentioned above, four—Misses Dougherty, Betts, Murray and Bruce—are teachers in St. James' Sunday school.

WOODSTOCK.

ORDINATION.—The Lord Bishop of the Diocese held an Ordination at Woodstock on Sunday, the 8th July, when Messrs. Arthur Lea and Ernest Simonson were admitted to the Diaconate. The following clergy remained over after the Synod to take part in the services: Revs. Canon Forsyth, Mathers, Wilkinson, Murray and Dibblee. The candidates were presented by Rev. Canon Neales, who acted for the Archdeacon. The Bishop preached a learned and impressive sermon from Isaiah xxi. 5. The church was crowded. In the afternoon there was a Confirmation service, when twenty candidates received the Laying on of Hands. In the evening a full choral service was held, Rev. Canon Neales intoning the service, being assisted by a full choir.

Diocese of Ontario.

OXFORD MILLS.

It is some time since we sent you any Church news from this village. Like many other country villages, we are progressing slowly, and we hope surely in "the things that belong to our peace," since the Rev. Mr. Forsythe came amongst us four years ago. We have lost some good members through deaths and removals, but our services are well attended in the three churches of the mission, and we have no cause to feel discouragement.

On the 29th of June a very successful garden party and strawberry festival was held in the ample and beautifully laid out grounds of the magnificent Rectory in Oxford Mills, whereby the sum of \$46 was made for improvements around the Church Rectory, the fences in both places requiring renewal.

This festival, which is an annual affair, is well patronized. The ladies of the Committee did their part in furnishing the tables with fine strawberries, cake and ice cream, and the corps of pretty waiters, in caps and Marguerite favors, were quite an attraction to the numbers of people who thronged the gates for some hours. The members of the Oxford Mills B. Band won golden opinions for their kindness in playing continuously for the benefit of the public, and deserved a vote of thanks from all.

On Sunday, the 8th, Orange Lodge No. 72 joined their brethren of St. John's church at the 11 a.m. Service, when our Rector gave them one of his able and conclusive extempore sermons, which elicited a vote of thanks from their head master, as also one for the members of the choir.

Miss Anna Kathleen Davis presided at the organ in her usual happy style. By the way, we are greatly indebted to that young lady for her good music and kind and affable manner towards the members of the choir and others. One cannot help realizing that her music is "not for man nor air," but we may suggest here that it would be a graceful act of the many worshippers in St. John's church (who

appreciate her talents) if they would show their love for her in some more tangible form than mere praise, and we feel sure that this will soon be the case. We are particularly lucky in our three choirs, however, as at Acton's Corners the 16 year old daughter of Mr. John Scott is doing wonders, and is a credit to her teacher, Mrs. Laing, of Kemptville; the music there too is bright and hearty, and the dear young members of that choir are regular communicants. Then at Oxford Station Miss Sarah Saunderson presides over the organ, and a most united Band of happy workers in the service of the Master, and she too deserves much praise; so that we have a great deal to be thankful for, and I have written all this to prove that we are striving not to be behind our neighbours in "good works which are to the glory of God." I will therefore end my letter in the words of our favourite hymn:

One the object of our journey,
One the faith which never tires,
One the earnest looking forward,
One the hope our God inspires.

Onward, therefore, pilgrim brothers,
Onward with the Cross our aid,
Bear its shame and fight its battle
Till we rest beneath its shade.

Soon shall come the great awaking,
Soon the rending of the tomb,
Then the scattering of all shadows
And the end of toil and gloom.

Yours truly,
A member of St. John's church, Oxford Mills.

Diocese of Toronto.

TRINITY COLLEGE SCHOOL, PORT HOPE.

The following is the prize list for the June examinations, just completed:

EXAMINERS.

Divinity: Rev. H. Symonds, M.A., Peterborough, and Rev. Prof. Cayley, M.A., Trinity University, Toronto.

Classics: Rev. H. Bedford Jones, M.A., C. S. MacInnes, Esq., M.A., Trinity University, Toronto, and Rev. W. C. Allen, M.A., of Millbrook.

English Subjects: Rev. Prof. Rigby, M.A., Trinity University, Toronto; E. L. Curry, Esq., B.A., High School, Montreal; and P. Perry, Esq., B.A., High School, Fergus.
The Masters of the School.

Prizes for General Proficiency.—Sixth Form: The Chancellor's Prize, H. F. Hamilton; 5th, the Rev. F. A. Bethune, Scholarship, S. B. Lucas; 4th, W. W. Francis; 3rd, L. Lambe; 2nd, [Upper], H. S. Macgregor; 2nd [Lower], R. P. Jollett; 1st, A. H. Moore.

Divinity.—Fifth Form: The Lord Bishop of Toronto's Prize, C. M. Baldwin; 4th, the Rev. Canon Dumoulin's Prize, T. W. B. Marling; 3rd, A. L. Palmer; 2nd [Upper], H. S. Macgregor; 2nd [Lower], R. B. H. Cotton; 1st, [not awarded.]

Mathematics.—Sixth Form: The Governor-General's Medal, H. F. Hamilton; 5th, the Rev. Prof. Jones's Prize, W. C. Walsh; 4th [not awarded]; 3rd, H. M. Rathbun; 2nd [Upper], H. S. Macgregor; 2nd [Lower], C. G. Heaven; 1st [Lower], arithmetic, Rev. Prof. Jones's Prize, A. H. Moore.

Classics.—Fifth Form: Mr. E. Martins' Prize, S. B. Lucas.

Greek Grammar.—Rev. A. J. Broughall's Prize, H. F. Hamilton; 2nd Form, the Headmaster's Prize, A. Morrow.

Latin Grammar.—Mr. Worrell's Prize: P. B. Tucker; 2nd Form [Lower], Mr. Nightingale's Prize, R. P. Jollett; 1st [Lower], Mr. Marling's Prize, A. H. Moore.

Latin Translation.—Mr. S. G. Wood's Prize: H. F. Hamilton.

French.—Fifth Form: Rev. Sutherland Macklem's Prize, J. G. Macdougall, F. T. Wolverton; 4th, W. W. Francis; 3rd, L. Lambo.

German.—First prize [not awarded].

History and Geography.—First Prize, the Rev. Prof. Clark's Prize, J. G. Macdougall; 2nd, Rev. A. Lloyd's Prize, W. W. Francis; 3rd, E. A. Cartwright.

English Literature.—Fifth Form: Mr. James Henderson's Prize, P. B. Tucker; 2nd [Upper], Rev. A. W. Mackenzie's Prize, H. S. Macgregor.

Writing and Drawing.—Writing: D. L. McKeand; Drawing, Rev. Sutherland Macklem's Prize, C. W. Gamble.

Book-Keeping.—Modern Form Prize, F. Morgan.

Book of Common Prayer.—Rev. W. E. Cooper's Prize [not awarded.]

Church History.—Rev. J. D. Cayley's Prize: J. R. H. Warren.

Music.—First Prize: Mr. J. E. Birch's Prize, E. S. Senkler; 2nd, Mr. F. H. Coomb's Prize, J. E. K. Osborne.

The Bronze Medal.—H. F. Hamilton.

Cricket.—Best batsman, E. S. Senkler; best bowler, E. S. Senkler; best fielder, W. R. Dibb.

Tennis.—Prize: W. R. McConkey.

The Prizes were distributed by His Lordship, the Bishop of Toronto, in a very pleasant manner.

Diocese of Huron.

The Synod of the Diocese at its session last month adopted the following important resolution *anent* the Provincial Synod system:

Moved by Matthew Wilson, Q.C., seconded by Richard Bayly, Q.C., That as one of the objects of the Provincial Synod of Canada was from its formation declared to be to promote the further consolidation and united action of the whole of the dioceses of British North America. And as a General Synod has now been formed with jurisdiction extending over the whole Dominion of Canada, upon the following fundamental principles:

"We declare that the General Synod when formed does not intend to, and shall not take away from or interfere with any rights, powers, or jurisdiction of any Diocesan Synod within its own territorial limits as now held or exercised by such Diocesan Synod.

"We declare that the constitution of a General Synod involves no change in the existing system of Provincial Synods, but the retention or abolition of the Provincial Synods is left to be dealt with according to the requirements of the various provinces, as to such provinces and the dioceses therein may seem proper."

And as such General Synod may exercise jurisdiction over almost (if not quite) all the subjects and matters which come under the consideration of and lead to action on the part of the Provincial Synod of Canada.

And as all the dioceses represented in the Provincial Synod of Canada are, and will be represented in the General Synod of the Dominion.

And as in matters affecting the general welfare of the Church it is desirable to secure full representation, free deliberation and united action without the burden of over legislation.

And as provision is now made by the constitution for the holding of the Provincial Synod of Canada in September in every third year, or oftener, and for the holding of the General Synod in September, 1896.

And as no alteration of the Constitution or Canons of the Provincial Synod shall come into operation until it has been confirmed at a second session of the Provincial Synod.

And as the cost of a session of a General Synod (which is borne by the various dioceses in

the whole Dominion) amounts to about \$3,000, and the cost of a session of a Provincial Synod (which is borne, as an additional expense, by the Dioceses in the province only) amounts to over \$3,000.

And in addition thereto considerable incidental expenses are necessarily borne by individual members of the Church in connection with such sessions.

1. Be it therefore resolved that in the opinion of this Synod it is desirable that so far as is practicable the General Synod should supersede the Provincial Synod of Canada, and the latter should meet (if at all) only when the necessity of any particular case may require a session thereof, and that the Constitution of the Provincial Synod should be amended at the two next concurrent sessions thereof.

2. That the various Diocesan Synods in this province be respectfully invited to unite in the endeavor to procure such amendments to the Constitution and by-laws of the Provincial Synod as will abolish or materially reduce the number of sessions and expense of the Provincial Synod and as will conduce to the strength, usefulness and efficiency of the General Synod.

Diocese of Guelph.

GUELPH.

St. James'.—The Woman's Auxiliary of this parish closed its regular business meetings for the season on June 26th. Last year the branch raised \$92.48 for the missionary cause, and holds the fifth place on the Diocesan list. A large bale was packed and forwarded to the Rev. George Bruce, Fanford Lake, Kinosota, Man., which contained 77 articles of clothing for men, women and children, besides a bundle of magazines and papers. The work will be resumed in September.

The Young People's Association closed its business year on June 7th. It, too, has done excellent work, and gives promise of much valuable service to the Church. The Society was only formed at the New Year, but has already reaped returns of \$65, of which \$50 has been appropriated to the organ fund.

The Rev. George Beamish preached in St. James' here on the morning of June 17th. He was formerly curate at Stratford, Ont., and, having spent the past year in England, is now going as Assistant to St. George's Cathedral, Kingston.

The Rev. R. F. Taylor, agent for the Sabrevois Mission, preached in this church on June 24th, in the evening.

C. E. S. S. I.—The result of the S.S. Institute examinations, held last April in St. George's Rectory here, have been made public. In section B four candidates presented themselves: Miss Annie Hutchinson, Miss Eva Taylor, Miss Annie Colson and Miss Mary Rydall, and all took first-class in Scripture, History, and the Prayer Book.

It is reported that Mr. Arthur Palmer, son of the late Venerable Archdeacon Palmer, Rector of Guelph for 44 years, has received the degree of D.C.L. from Oxford University. He is also a Professor of Classics in Trinity College, Dublin.

Diocese of Algoma.

CORRECTION.—In the letter of Rev. C. J. Machin, which appeared in last week's number in the middle column, page 5, twelfth line from the bottom, instead of 'Synodical parishes,' read 'Synodical parishes.'—Ed.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—My attention has been called to

the fact that the year 1893 was one of special efforts made in favor of the Diocese of Algoma, and that \$4,000 was raised largely through the exertions of the Women's Auxiliary, to meet a deficit hanging over the Diocese from the previous year. This, of course (as well as the \$2,300 'Health Fund,') was included in the \$20,000 that I spoke of.

Yours truly,

CHAS. H. MOCKRIDGE.

Toronto, July 6th, 1894.

Diocese of Rupert's Land.

SYNOD MEETING.

(Continued.)

Meantime notice has been again given of a motion for the adoption of a system, which would be practically what is known as the Quebec system. The principle of the system is first an equitable assessment of all the missions in the diocese towards the stipends of the missionaries, secondly the payment of the assessment not directly to the clergyman, but into a common fund, out of which the missionary clergy receive the whole amount of their stipends; thirdly the services of the church are withdrawn from a parish in case after due visitation and remonstrance it does not pay its assessment.

This method, when practicable, removes in a measure from the clergyman the feeling that in securing his parish assessment he is soliciting for himself, but after all only in a measure as the continuance of his services depends on the payment of the assessment. The plan has succeeded admirably in Quebec, but when tried for a time in the diocese, the result was disastrous. The diocese was left under serious obligations, the mission received for its clergymen from the mission fund \$800. It gave back nothing. It is not difficult to see why the experience of Quebec is inapplicable here. 1. When the plan was started in Quebec the stipends of the clergy were met by an S. P. G. grant of \$10,500 slowly reduced and a clergy reserve fund of \$53,341. 2. The scale of salaries was very low. For the first year \$400, for the next four years \$500, for the next twenty years \$600. Even now the scale of payment of the missionary clergy of Quebec rises from \$600 to \$850 only after twenty years' service. 3. The missions were not new missions in our sense. Most of the churchmen in them were settlers of some standing, who had things more or less comfortable about them. 4. Though from time to time a new mission was added, there was no such immigration as we have. As far as I can find, only eleven new missions were added in fifty years, while three have been dropped from the departure of the church population. It is useless to compare such an experience with ours when we have had almost as many new missions in a single year. 5. There is no aggressive work being carried on by the other religious bodies as with us. The members and spheres of the different Protestant churches are very much fixed. But it is quite otherwise with us. The withdrawal of services would threaten for a time the extinction of the church. 6. Yet even with all these special advantages I question if the funds in Quebec would have advanced as they have done, but for the presence of laymen with both the means and will to bring out help from others by their own generous devotion. church, feel to-day that they have lost a friend—perhaps a generous benefactor.

Dear friends, we have anxiously to consider the financial means for the support of the Church—of its ministers, of its college, of its institutions, and I have felt obliged to confine my remarks to these to-day, but let us remember

But we have no such laymen yet. We have simply a body of new settlers, slowly building up their position.

From the considerations, much as I value the Quebec plan, where practicable and admirably suited, as it is, for that diocese, it would be foolish for us to venture upon it. Our clergy will do well to remember that if a number of missions fail in doing their part, and it is my belief they would fail, the result would be a general and serious reduction of the grants. At present, unless under some special disadvantageous circumstances most clergymen who do their duty faithfully and competently, get what is guaranteed. With a trying year like the past, there must be difficulty, whatever system is adopted, when we are so dependent on the annual gifts of our people.

Local endowments are a great help, though it is rather too soon for us to look for them. Canon Pentreath secured a canon for encouraging them, but nothing has yet been done. Though I consider the General Endowment fund more important for us in our present circumstances, still one would expect that some would prefer making provision for their own parish. Much has been done for this in the diocese of Quebec, largely through the munificence of one noble layman, the Hon. Robt. Hamilton. He offered \$200 to meet the same amount raised for endowment in any parish.

The Church society promised \$100 and later on \$150. The S. P. G. voted a block grant of £1,000 from which a grant of one-fifth could be added to a local endowment. Thus when a parish raised \$200 it secured a local endowment of from \$600 to \$670. Out of fifty-one parochial cures in Quebec, forty-five have now local endowments of more or less amounts. There is great reason to question the desirability of an ordinary parish having its rector entirely supported by an endowment, but such moderate endowments as exist in the diocese of Quebec must greatly strengthen the Church and make the clergyman less dependent on the varying circumstances of his people. There are other ways in which comparatively moderate endowments would greatly improve the position of the clergy in a church like ours mainly dependent on voluntary contributions.

1. A clergy, widow and orphan's fund. Such a fund was established with the organization of the Church. I have pressed it upon the attention of our clergy and people. If the clergy had as a body subscribed to it, our fund would now have been giving \$200 a year to each widow on it. They receive \$120. The annual payment asked for from the clergy, \$5, is less than in most dioceses. There is a small entrance fee, dependent on age, for those subscribing, about 26. In Nova Scotia the annual payment varies from \$6.50 to \$18. In Huron the payment under 30 is \$5, above 30 from \$20. In Toronto from \$7.20 at 23 years of age, to \$50 at 70. Yet only twelve clergymen of this diocese, including myself, are subscribers to the fund.

2. A clergy superannuation fund. The want of such a fund is a grave deficiency. The time must come and no man in the best of health knows how soon it may come, when the bodily or mental powers will fail and when the duties of the pastor can no longer be performed with efficiency and acceptability. The people, however they may regret the necessity, will complain, and if for such a cause a clergyman has to leave his old parish, what can a bishop or others do for him in finding a new sphere? In the dioceses of Eastern Canada such a fund usually exists. There is an annual payment by the clergyman and a collection is ordinarily imperative. I hope, when the Provincial Synod meets in 1896, a fund will be commenced.

Since last Synod, churches have been opened at Trebern, Rathwell, Holland, Odanah and High Bluff. Churches have been consecrated at Odanah, High Bluff, Clearwater and Oak-Lake

and a churchyard at All Saints, Turtle Mountain. Parsonages have been secured at Deloraine and Oak Lake.

Our Indian mission fund is very unsatisfactory, the balance is almost exhausted, collections were taken up last year in forty-nine parishes and missions, but the amounts generally were very small. The executive committee agreed that every parish be asked to give at least a certain amount. How far this was brought before the clergy I do not know, but the whole sum suggested would have been perfectly inadequate unless largely supplemented by subscriptions and donations. There is I fear the same difficulty in getting offerings in Eastern Canada for the Indian mission as for all other work. The C. M. S. is reducing its grant by one-twentieth yearly. We need at least \$2,500 next year. We do not see our way clear to obtain any appreciable help from our Indian congregations. I would very affectionately commend to clergy and laity this interesting field. Do not fear any falling off in parish funds. I would bid the clergy study the intensely interesting missionary publications and without collections bring carefully prepared details occasionally before the people. That was my way when a parish clergyman. If the people get interested so as to give liberally to this work for Christ's sake, there will be a new interest and a new liberality also in the parish and Home Mission work.

The Indian school at St. Paul's is now entirely supported by the government under the charge of a churchman. The present principal was a very valued voluntary lay-reader in the diocese in former days and has my fullest confidence. The Church undertook the charge of the school at the request of the Government with the understanding that it was to be a Church school aided by the Government. But the arrangements were never quite satisfactory to us. We objected to having the whole cost of finding and returning pupils and the whole loss from a deficiency in their number. We also wished that any wishes or directions of the Government should reach the principal through our governing body. We intimated to the Government that if it could not meet our wishes in these two respects we would in about six months surrender the charge. The Government took over the school and we have to thank it for the great consideration for us, with which it closed up the matter. The financial demand on us for the school was too much for us. But we retired without having any obligations upon us, and were able to return \$400 to the Indian fund. The future of the school we cannot speak of, but it is a satisfaction that the excellent work done under Mr. Burman is being maintained under the present principal. I have also to acknowledge the good work that is I believe being done in the Indian school at Elkhorn under W. Wilson, also on Church lines.

I have to express our obligation to the W. A. for assistance to the Church in many ways. It has agreed on a constitution connecting itself closely with the efforts of the Synod. Such associations have long been of inestimable assistance to the Church, and we doubt not our own association will be a great strength and support to us.

The financial position of St. John's College has been considerably improved in the past year. The debt has been reduced by \$15,000 from the sale of ten acres to the city for a park. We have also been able to claim for the General Endowment fund from the S.P.C.K. the grant of £1,000, and from the S.P.G. grant of £500, which was in addition to a former grant of £1000. We are very grateful to these societies, but the necessary sum for claiming these grants was only made up by the bequest of Miss Clouston for a scholarship fund in memory of her nephew, Mr. W. R. Fleet, a dear pupil, scholar and master of St. John's College, and afterwards

a foundation scholar and graduate of Sidney College, Cambridge. It is hoped that the balance of the subscriptions promised to the General Endowment fund will soon be paid. Again I would mention the great importance of raising what would pay off the loan of £3,000 lent the College by a friend of mine at 4 per cent. I have a promise of £500 towards this effort. This would enable the College to add a mathematical scholar to its staff and to relieve me from duties, which though very acceptable, must interfere with my freedom for engagements likely to open before me in my new position in the Canadian Church. I have great pleasure in stating that an effort proposed at the archdiocesan meeting at Brandon for offerings in the Sunday-schools in Lent for preparatory studentships in theology produced about \$400. The studentship of the S.P.G. and S.P.C.K. can now only be given to matriculated students of the university. The preparatory studentship will then be very helpful. There has been no change in the position of religion in the primary schools.

The General Synod unanimously resolved that religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large. The pastoral letter issued by the Bishops while enforcing this, pointed out our duty in the absence of what we could wish. I think this letter and the basis of the constitution of the General Synod should be printed in the appendix of the Synod report.

We cannot at present maintain parish schools of our own, nor with our divided Christianity can we have in our public schools a full teaching of religion. Still, we might have much more than we have—at least we might have the teaching and memorizing of selected passages of the Holy Scripture. In many of the public schools in England, under school boards, very admirable courses of such instruction are provided, and the Roman Catholic body usually has united with the Church of England in electing on the board representatives favorable to such religious teaching. It is a matter of regret that the Roman Catholic Church in this province in the effort of securing specially favorable terms for itself, is opposing even what remains of the acknowledgment of religion in our schools. Thus in the petition of the Roman Catholic Episcopate lately laid before Parliament, it is noticed that I was the chairman of the Protestant section of the Board of Education, and am now the chairman of the Government Advisory Board—that the religious exercises now recommended differ little from those prescribed by the Protestant section, and that in my address to our last Synod I attached no little value to their existence in the schools. The intended deduction is that the present religious exercises are Protestant. But the fallacy lies in this that the Protestant section never required any distinctively Protestant teaching. There is nothing in these exercises involving any question between Protestants and Roman Catholics. There is no desire to use the schools in the interests of Protestantism; but simply to do a little—alas! too little, that the children may be not only brought up provided with the rudiments of secular knowledge, the importance of which no one would underrate, but may be helped to lead a godly and a Christian life.

Upon referring today to the Roman Catholic Church, I cannot forget that that great prelate, who so long presided over it, in this land is this morning being laid to rest. I have been associated with him in many ways in the past 29 years, from the time we sat together in the council of Assiniboia, and I learnt with others to admire him, not only for his great abilities but for his sterling worth—his unassuming character—his invariable courtesy and consideration. He was in no ordinary sense the father of his people, and many, even outside his own

that after the most faithful labor, the blessing must be sought from God, the real spiritual measure is from God. I trust that each of us whether clergyman or layman, is learning to live as in God's presence and is asking from the heart in his own field of occupation and labor, what the Lord would have him to do—what is the ministry he is called to perform—what the service he can discharge, and then our God shall supply all our needs according to His riches in glory by Christ Jesus.

After service Holy Communion was celebrated, and at the conclusion the Synod adjourned to Holy Trinity school house for the transaction of business.

Diocese of Qu'Appelle.

CANNINGTON MANOR.

While, what is now the Diocese of Qu'Appelle, was yet part of the vast Diocese of Rupert's Land, Archdeacon Pinkham, now the Bishop of Calgary, visited Moose Mountain in 1883 and appointed Mr. S. S. Page sole churchwarden. Mr. Page with others in the settlement, immediately set about to get means to build a church and appealed to friends at home for help. During the winter of 1883-84 the Rev. H. Shaw Page collected in England the sum of £123 and in the summer of '84 logs for building the church were voluntarily hauled by the settlers as was also the lumber from Moosomin. A "raising" was held when what is now the nave was built; most of the work being voluntary, only such work as could not be done by the settlers being done by contract. More than \$200 was given in voluntary labour. Services were first held in the church in the winter of 1884-85, the services being taken by the Rev. W. W. Bolton who came from Moosomin every three weeks, he having visited the parish for the first time in the previous summer. On June 1885 Bishop Anson visited the parish and on the 21st day of that month consecrated the church. It ought to be remarked that it was the Bishop's first consecration and also the first church consecrated in the Diocese. Up to the autumn of 1885 the parish of All Saint's was served from Moosomin, but from that date it had a resident priest, the Rev. Walter S. John Field, taking charge. During the years 1886-87, the settlement having received a large influx of settlers, funds for building the chancel, plastering the church inside and out, were collected by friends of the settlers in England. The tower was also built at this time. The Rev. W. Field left the parish and diocese in the winter of 1888-89 and was succeeded by the Rev. H. B. Cartwright who remained in charge of the parish until spring of 1889, when the Rev. W. H. Green, at that time in deacon's orders, was in temporary charge for three months, being relieved by the Rev. S. Agassiz, the latter having charge of the parish for two years. In June 1891, Mr. Agassiz left the Diocese to take up work in B. C. Mr. Cartwright who had been working the huge district now known as Oxbow returned to Cannington Manor and on his leaving the Diocese in Nov., 1891, the Rev. G. Nelson Dobie took up the work and is now in charge.

The church, as will be gathered from the above is built of logs and plastered on both sides, is cruciform in shape and is capable of seating 60 or 70 people. It is well furnished with all the requisites for the decent worship of Almighty God. It is certainly one of the prettiest churches in the Diocese of Qu'Appelle and a great credit to those who were at such pains to build it, amongst whom we ought to mention the late Captain Pierce, his wife and daughter aiding very materially in collecting money amongst friends in England.

The writer feels that he must apologize for the sketchy nature of the above, but the ma-

terials from which it had to be gathered were of the most meagre description, all the books of the parish having been lost some years ago.

Besides the services in the Parish Church, monthly services are held at Turton's in the bush and at Glen Adelaide. There are weekly and Saint's Day celebrations in the Parish Church.—*Qu'Appelle Church Monthly.*

WAPPELLA.

A sad accident befell our church in the storm of June 12th. The hail shattered the glass in the west windows and the wind gaining an entrance, blew off the greater part of the north aisle roof, and did some damage to the interior of the church the books, &c. We are thankful that the accident was no worse. Immediate steps have been taken in the matter of restoration and an appeal made for subscriptions in aid of the work.

WHITEWOOD.

We now have in this neighbourhood for a time the Rev. Dr. Fletcher, Rector of Bradford, Manchester, Eng., who has been kind enough to assist in the services during his stay.

FLEMING.

It is hoped that the people who belong to the Church will remember that the Church of England service is responsive, that is, the people have to take a share in the worship of God, not only to sit and listen to the words of a sermon. The sermon is merely an adjunct of the service whilst the main part of the service is the Liturgy.

Diocese of New Westminster.

THE VACANT SEE.—The news of the death of the late Lord Bishop of New Westminster has been officially communicated to Bishop Ridley, of Metlakathla, by the Venerable Archdeacon of Columbia, in the usual form. Bishop Ridley being the senior Bishop of British Columbia, the duty of summoning the Diocesan Synod of Westminster to meet for the election of a new Bishop devolves upon him. Bishop Ridley is in England at present, which will cause some delay in the summoning of the Synod. The mode of proceeding is as follows: When the Synod meets, immediately after reading the mandate, a vote is taken on the following question: "That this Synod delegates to the Bishops in the Civil Province of B.C., with three other Bishops to be appointed by this Synod, the selection of a Bishop." Should this not be carried by a two-thirds vote of each order, then "it shall be competent for the clerical members collectively or individually to nominate any eligible person or persons for the office of Bishop, after which nomination the lay delegates shall form themselves into a separate chamber for the purpose of voting." A two-thirds majority in each chamber "of the votes actually given" must be secured for election. The election must be confirmed by the Bishops in B.C., or a majority of them, "in conjunction with the Metropolitan of Canada." The election must take place not less than two nor more than three months from the date of receiving the mandate. It will be seen that there are features about this appointment different from those prevailing in other Canadian dioceses, and the proceedings will be watched with interest as being the first election in the Consolidated Church.

FAILURE IN THE HOLY MINISTRY.

(From a sermon by Bishop Gillespie, in St. Paul's Church, Baltimore, before the Associate Alumni of the General Theological Seminary.)

The great cause of failure in the Holy Ministry is the lack of *personal consecration*. The spirit of the Master is to live in His humblest servant. "My meat is to do the will of Him that sent Me and to finish His work." And the Apostle, even in his tent-making, because he "would be chargeable to no man," is to be our example. Nineteen centuries have made no change in the demands on a holy priesthood. The man who holds not all that he even planned or hoped for in life, all that the natural love of ease and comfort would dictate, all that nature and education and social position would entitle him to, under the direction of usefulness to man and glory to God, is *not* called of God to serve Him in the Ministry.

Yet is not this spirit often wanting? Is it not sometimes wanting on the grounds of desire for *admission* to the Holy Ministry? We know the danger,—the temptation of promised social position, of literary opportunity, of temporal support, and the anticipations of youthful confidence and conceit. And we know how poorly some of our provisions work as safeguards of the Ministry. Strange that on a vestry, a body of men not necessarily of any Christian or Church position, should be allowed to present the testimony of "such qualifications as fit him for entrance on a course of preparation for the Holy Ministry," not to speak of the more solemn witness for admission to the sacred Order of Deacon or of Priest.

It is no presumptuous knowing of hearts when we say that there are men in the Ministry who know not its demands upon their lives, and who have never put *self* under their Ordination vow. And these men are failures. Intellectual force, social magnetism, eccentricities, may for a time fill the pews and pay the salary, and give the touch of popularity; but there is not the "faithful minister of Christ, who stands before God in his life and conversation," "the saviour of life unto life." When these are wanting the failure is surer and more immediate, more discernible.

I believe, my brothers, that here is the explanation of a migratory clergy; of unemployed clergy, rather than in the acknowledged defects of our system, and the critical spirit and capriciousness of this age in the Church. And I do believe that, where there is *true personal consecration*, for a man, by the grace of God as much devoted to God, as in human nature a man is devoted to himself, even in the midst of this naughty world, with no more exception than belongs to everything here, there will be the place found, and in that place the "full proof of the Ministry made," and "the crown of righteousness laid up."

The solemn ceremonial past,
And I am set apart
To serve the Lord from first to last,
With undivided heart;
And I have sworn with pledges dire,
Which God and man have heard,
To speak the holy truth entire
In action and in word.

SOUTHBY says beautifully of the church chimes, that "it is a music hallowed by all circumstances which, according equally with social exultation, and with solitary pensiveness, though it falls upon many an unheeding ear, never fails to find some hearts which it exhilarates, and some which it softens."

Trial Trip.

ONE YEAR'S Subscription for new Subscribers only [Montreal excepted] at \$1.00. THE CHURCH GUARDIAN, Montreal.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

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CALENDAR FOR JULY.

- JULY 1—6th Sunday after Trinity.
 " 8—7th Sunday after Trinity.
 " 15—8th Sunday after Trinity.
 " 22—9th Sunday after Trinity. [Notice of
 St. James.
 " 25—St. JAMES. Ap. & M. [Athan. Creed].
 " 29—10th Sunday after Trinity.

A PLAIN STATEMENT.

(The Living Church Chicago.)

There are said to be persons whose logical faculty is so peculiarly constituted that they are capable of suspending judgement upon the sum of two and two. They will say forever, "two and two make"—but never get any further; or, if the common consent of mankind seems too unanimous to allow of doubt, and they are compelled to admit that two and two make four, they will make the attempt to save themselves from anything too definite or final, by insisting that though it be admitted that two and two make four, that positive statement must not be so interpreted as to involve a negative as against other results. Though we assert that two and two make four, we must not go so far as to say that they do not make five, if any one else prefers that result.

We have become tolerably familiar of late years with this style of reasoning in relation to Holy Orders. It is admitted that the Prayer Book speaks with but one voice on this subject. The preface to the Ordinal asserts the fact of Apostolic Succession, at least it does so to those who take its phrases in their *prima facie* and historical meaning. Whatever beginning may have been made, by the middle of the sixteenth century, in Germany or France, of a ministry not episcopally ordained, the expressions of the Ordinal, with the most emphatic comment upon it in the catechism set forth within the same year by Cranmer himself, must have been felt as a complete condemnation of such irregularities, by the Church of England. Nothing could be more uncompromising than the utterances of these two documents. The catechism, especially, from which we printed some extracts a few weeks ago, not only affirms the validity of one kind of ministry, but condemns the other, and warns the faithful against it. These things were official they were set forth as expressing the mind of the Church. It was the peculiar vagaries of Cranmer himself, the lax notions or illogical charity of those who came after him, often influenced by political considerations, which came under the head of private opinion.

The Ordinal was never modified. The preface remains unaltered, the form of ordination, with its tremendous claim is still employed. There are prayers here and there throughout the Book which imply or assert that exclusive position concerning the ministry of the Church which has been maintained in the Catholic Church through all Christian ages. If the Anglican Church should disown this position and vitiate the character of her own ministry by admitting to a place in it those who have

not been validly ordained, she would cut herself off forever from Catholic unity.

In her practical action the Anglican Church has been exceedingly careful upon this point. Assured, as Bishop White once said, sitting in his place as Presiding Bishop, that to admit any others to execute the functions of the sacred ministry within our churches would be "an inroad upon the constitution of the Church of Christ," she has always been careful to allow none in such a position but those who have had episcopal ordination. She has admitted Roman priests even when the feeling between herself and Rome has been most bitter, while she has refused Presbyterian ministers even when her Protestant sympathies have been most strong. The recent utterances of a large number of our most influential bishops have shown that they have no thought of changing this state of things; that they know well that to admit the validity of any other than the ministry of Apostolic Succession would be to overturn our own foundations and to introduce confusion.

An overture towards unity was put forth in 1886 with all the authority the consensus of the House of Bishops could impart to it. It was afterwards reaffirmed at Lambeth by the representative bishop of the whole Anglican Communion. It was understood that everything would be conceded which was not essential. But Episcopacy, with all that it involves, was insisted upon as being part of a divine heritage, as something which could not be compromised, much less given up. This was made as plain as words could express it. If it means anything, it means that this Church, being a part of the Holy Catholic Church, could not and would not acknowledge the validity of any other ministry than that of the Apostolic Succession. This is now understood, thanks to *The Independent*, as it has not been understood before. This has sometimes been called the "High Church view." But, in reality, it is not a party view. It is the "Church" view. It is writ large in the Prayer Book. It has been the basis of all formal and official action on the subject of the ministry since the Reformation as before it. It has been the rule of all practical administration recognized by the Church.

It is mere playing with words to say that because we affirm that it is our bounden duty to maintain the Episcopate and the ministry of episcopal ordination, and will not come into unity with other Christians unless they accept this position, that we do not therefore reject and repudiate a ministry which is not episcopally ordained, at least if "ministry" in both cases means the same thing—implies the same functions. Why is it our bounden duty to adhere to the Episcopate, if it is not the duty of all Christians? Surely this duty is not one which grows out of merely accidental circumstances; it is founded upon belief in and connection with the "Holy Catholic Church," and that separation from this ministry involves separation from the Church. Thus it is that there is no possibility of Christian unity apart from Episcopacy.

We are sometimes asked whether we would impose upon ministers coming to us from the denominations such an uncompromising position as this. We answer that just such terms are imposed, and always have been imposed. Such a candidate is compelled in the most definite manner to repudiate his former ministry, through a new ordination in which the old one is treated as simply non-existent. There is nothing conditional about the act to which he is obliged to submit himself. We are unable to comprehend how any honest and self-respecting man can bring himself to accept a new ordination in the terms of the Ordinal unless he is thoroughly convinced that, so far as the exercise of the functions now bestowed upon him are concerned his former ordination was absolutely nugatory. On the part of those who prescribe this course and make it obligatory, the act is mere sacrilege if there is a reasonable

probability that the previous ordination was a real one.

But it is said that this is to impose more severe terms upon those who come to us from other ministries than upon the generality of the clergy. But the question at issue is not what various vague, inconsequential, and even self-contradictory ideas on this and other subjects may be held by individuals or by a section of the clergy, but what they are bound to adhere to in consistency with loyalty. We do not admit that there is or ever has been any question, so far as the formularies of the Church and official action are concerned, that she holds to the exclusive validity of the apostolic ministry. It is true she does not deal summarily with those who contrive ingenious methods of reconciling opposites. Discussion and the logic of events generally suffice. But if actual danger should arise through any organized propaganda or definite disloyalty, there is no doubt the bishops would ere long exercise special vigilance to prevent men of loose ideas from filling up the ranks of the priesthood.

Spite of all ingenious quibbling both those without and those within understood well enough the real attitude of the Church. There are those among us who are not satisfied with the amount of freedom which they have. They have an uneasy sense that their position is not that of the Church and they would be glad to mould the Church according to their own ideas. To use the expression of an able and respected member of the General Convention of 1892, by no means a High Churchman, the object of some gentlemen in striving to let down the bars of separation, is not so much to let in those who are without as to let out those who are within. They claim that the Church allows them the licence they now take, but their very effort to influence legislation shows that they are conscious of restrictions morally binding upon them now, from which they would fain escape.

DECLARATION ON THE INSPIRATION OF HOLY SCRIPTURE.

The undersigned, deeply sympathising with the distress and disturbance of mind which have been widely felt among Churchpeople generally, and in particular by many theological students, in consequence of the unsettling effect of recent discussions on matters connected with the criticism of the Bible, have ventured to put forth the following *Theses*, under the conviction that they express truths which form an essential part of the Church's belief, and in the hope that when published they may tend to clear the issue, and be found to indicate with sufficient plainness the attitude which Churchmen may adopt in the present controversy.

1. By inspiration is meant a special action of the Holy Ghost, varying in character and in degree of intensity, upon those writers from whom the Church has received the books included in the canon of Scripture, by which those books were directed to certain divine purposes, and protected from all defects injurious to those purposes.

2. The main purpose of Holy Scripture is generally to reveal truths concerning God and man, and in particular to bear witness to our Lord Jesus Christ. It fulfils this latter purpose, as in other ways, so specially by being the record (1) of the preparation for Christ's Incarnation by the selection and supernatural training of a chosen people; (2) of His manifestation when "the Word dwelt among us"; (3) of the results of that manifestation—viz., the Coming and Presence of His Holy Spirit, the revelation of His mind in Christian doctrine, the building up of His Church on the foundation laid by and in Him, the communication of the fruits of His

redemptive work, and the promise of His appearing and His kingdom.

3. The several books of the Old Testament were delivered to the faithful of the Old Covenant, to whom God had revealed Himself through the oral teaching of His messengers and prophets, and were retained as "Holy Scriptures," "able to make men wise unto salvation through faith which is in Christ Jesus," when the several books which make up the New Testament were successively entrusted to faithful Christians, baptized and instructed in the Church of God, which is "the pillar and ground of the truth." The way in which Holy Scripture has been sometimes isolated, by the attempt to use it as the sole ground of faith and without the precedent condition of belief in Christ and fellowship with His Church, has been the cause of much misconception and confusion.

4. The frequent reference made by our Lord to the Old Testament in support of His own claims, or in illustration of His teaching, is decisive in favour of its inspiration in the sense defined above.

5. It is certain that all the words of our Lord were always the most perfect words for His purpose, and that the forms in which they have been recorded for us are those which are best adapted to the needs of the Church.

6. Since the human mind of our Lord was inseparably united to the Eternal Word, and was perfectly illuminated by the Holy Spirit in the discharge of His office as Teacher, He could not be deceived, nor be the source of deception, nor intend to teach, even incidentally, for fact what was not fact.

7. The Divine revelation set forth in the Bible is progressive, and issues in the final manifestation in the New Testament of God's truth and will. The Bible, taken as a whole, possesses conclusive authority in matters pertaining to faith and morals.

8. The Church has never authoritatively formulated what she has received to hold concerning the scope and limits of the inspiration of Holy Scripture; and it may even be said that there has not been a complete unanimity of view among her accredited teachers in regard to some points connected with that scope and those limits; but the undersigned believe that at least so much as these *Theses* express has been held "everywhere," "always," and "by all."

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THE CHURCH AS A SOCIAL POWER.

[From Church Bells.]

Turning from the Stage, we can trace the influence of the Church in a marked degree in the matter of Labor disputes. Many instances might be cited of the good effect in local dissensions of the intervention of the clergy, and it will be within the recollection of most of us that the great Coal-strike in the North two years ago was brought to a successful termination by the wise and prudent interposition of the Bishop of Durham.

This state of things, when the poor are drawn to turn to the clergy as their advisers in temporal as well as in spiritual matters, is a most hopeful augury for the future. If the followers of the Apostles desire to walk in the footsteps of their Master, they will be constantly insisting on the brotherhood of Christians; they will teach the mutual duties and responsibilities of those who are members of the same Divine family; they will show their sympathy and brotherly kindness on every possible occasion. But, while this should be the aim and desire of every true 'minister of Christ and steward of the mysteries of God,' it is doubtful whether a certain movement of recent growth, the ostensible object of which is to promote this consummation, will not rather tend to hinder it—I mean that association by which a certain small number of clergy have identified themselves with the extreme Socialists, with a view, doubtless, of moulding and modifying the opinions of their fellow-members, but with the danger of lending their support and influence to a scheme of operations which may endanger the whole fabric of social law and order.

In the cause of Temperance the influence of the Church has, undoubtedly, been felt in the right direction. A century ago it was thought to be no disgrace for a man, moving in the highest ranks of society, to be carried home from a dinner party in a state of intoxication. But, during the last twenty or thirty years, there has been a very remarkable change for the better, and the efforts of the clergy and of the Church of England Temperance Society have, undoubtedly, accomplished a great work in this respect. It is, however, to be feared that, while, outwardly, there is a strong feeling among the upper and middle grades of society against an indulgence in intoxicants, there is growing up, among a certain section, a tendency to secret drinking which is doing a terrible amount of mischief. Yet the Church has effected something well worth striving for by creating and fostering a healthy public opinion on the subject.

We may also notice the remarkable change which has taken place in the relations between the Church and the Scientific World. Time was when the clergy, imagining that the researches of science were synonymous with the propagation of infidelity, attacked those who propounded new theories in the domain of geology, of physiology, of astronomy. The able men who were devoting their lives to the search after 'truth as it is in nature' resented the inference, hap-

pily, this strained position has long been a vision of the past. As knowledge arrived at by investigation grows clearer, it is seen to converge more closely to that which we reach by revelation, and thus science and religion are now recognised as being correlative and not antagonistic. Not a few of our leading Church dignitaries are acknowledged to be scientists of a high order, while the lives of many scientific men show us that their life-study by no means incapacitates them for an acceptance of Christian truth. While the Church has learnt to respect and honor those who spend their lives in the desire to add to the sum of human knowledge, she has led some of those who ridiculed her to pause before attempting to overthrow her beliefs because they failed to coincide with their own premature and sometimes erroneous speculations.

It would be easy to multiply instances in which the Church has proved herself to be a real and active social power in our midst. Her influence is daily increasing, in spite of (may it not be in some measure because of?) the virulent and bitter attacks of those who oppose her on sectarian or political grounds. Never in all her past history, has she been more truly the Church of the nation, because she has never, at any former period, been so closely bound up in the hearts of the people as now. She asks merely to be allowed to go her way unmolested and unhampered. Her work is affecting for good every class in society and every corner of the land. Her children cannot believe that the attempt to rob her of the funds she holds in trust for carrying out the wishes of their ancestors, for benefiting posterity, and for promoting the glory of God, is really meant.

The position of the Church is a great one, but it must become still greater. She must carry—and to this end every true Churchman is bound to assist her—the leavening process of religious advance and increased spirituality into every phase of our social system. Her influence has effected much in the past; but her future achievements in bringing about the Christ-ideal in the national life will be far more extensive and effectual, if every individual that helps to compose the corporate life of the Church will strive to follow the teaching of Christ and to spread the knowledge of His will.

MONTAGUE FOWLER.

THE CLERGY HOUSE.

CACOUNA, Quebec, July 7, '94.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—Permit me, through the columns of your paper, to direct the attention of the clergy of Ontario and Quebec to the very excellent opportunity for a holiday, rest, or change of air and scene, which has been made possible for them by the establishment of "The Clergy House of Rest" at Cacouna, Quebec, where clergymen are welcomed and made comfortable, and a liberal table provided at the nominal rate of 50c per day. The beautiful air and the possibilities of sea-bathing, etc., etc., make Cacouna a most desirable place for change and rest.

It is hoped that many of the clergy of the Church will avail themselves of the privileges offered them by the erection and equipment of this Summer Home.

Yours, etc.,

FRED. HELLING FATT,
Rector of Merriton, Ont.

The following statements speak for themselves:

1. The Home intended for the Clergy only.
2. The residents in the House are bound by no rules but those of Christian courtesy and consideration for others.
3. "The House of Rest" is neither a Hospital nor an Infirmary, nor a "Convalescent Home." It is not a cheap boarding house, but it is in

every particular what its name implies—a "House of Rest."

The strong in health who wish for a pleasant change, the weak or delicate who require bracing air and sea-bathing, and the weary in mind or body who long for rest, all are made equally welcome.

As there is no desire to make money, there is no attempt to make the receipts for board cover the expenses.

Rooms will be assigned according to priority of application. Terms, 50c per day.

For rooms, etc., apply to Mrs. M. Bell Irvine, Quebec.

Family Department.

SUN THOUGHTS.

The sun is rising; clothed in light

He climbs the yielding skies,
Strewing his course with blessings bright—
Christ, on my heart arise!

The sun has reached his azure throne,
And rules with golden grace!
The earth with smiles his power doth own—
Christ, in my heart find place!

The sun on yonder cloud's dark breast
Sheds such a dazzling hue,
Each separate dye some flower has drest;
Christ, clothe my heart anew!

The sun descends, his day's work o'er
Into the reddening West—
Christ, in my heart for evermore
Set crimson—then 'tis rest.

The sun has gone, and lightsome day
Is lost in darkness drear—
Christ whispers, "I will ever stay,
Thy longing heart to cheer."

O Christ, my Light, my Lord, arise,
Make this poor heart Thy throne;
Shine on me with Thy beaming eyes,
Till I am Thine alone.

—ALICE (WILTON) SUTCLIFFE.

Over The Sea Wall.

CHAPTER VI. (CONTINUED.)

Everything was new to the children. They had never been to a picnic in their lives, and really it was not wonderful that Guy should be so determined to believe himself in the heart of some wild and scarcely inhabited country. He chattered away all lunch-time about wild horses and lassoes and savage Indians, and we ceased to try to check him. Both children dearly loved to play games of their own invention, personating characters about which they had been reading; and what more natural than that Guy should blossom out into a tracker or wild hunter, bent on all manner of adventures and perils?

After lunch we wandered down to the shore, and Guy had a fine paddle amongst the rocks and pools there. It was a very beautiful part of the coast, fringed almost to the edge of the water by a thick growth of trees—the sort of scenery one very seldom sees in this country—and I was as much impressed and delighted as the children.

We left Aunt Lois to take care of the basket and enjoy a little nap, perhaps, after her long drive and the substantial lunch. The children and I wandered on and on along the shore or in the woods, until I too felt a little tired, and sat down to rest. The children played various games close by, one of which was hide-and-seek, and I was to be "home." This game had gone on for some little time when Maudie ran up hot and panting, and threw herself down beside me.

"I found such a beautiful place in a hollow tree. I heard Guy hunting about everywhere quite close, for he is very sharp, and he follows one's track, as he calls it, very cleverly. But he couldn't find me and went off in another direction, and then I crept out and ran to you. He has caught me so many times. I am quite glad I have got away at last!"

We waited a long time for Guy to come back, but he did not. At first we were not surprised for he was a determined little mortal, and it took him a long time to think himself beaten. He was sure to go hunting about everywhere in the neighborhood; but we began to wonder at last that we did not hear his steps or his voice, for he soon got impatient and would talk to himself as he went along.

"He can't have lost his way, I should think, Guy never gets puzzled as to where he is," I said, getting up at last. "Do you think he is hiding from us? Perhaps we had better go and look for him?"

We left my parasol on the fallen stump, so that if Guy came there he would know we meant to come back, and then we rambled about, calling and seeking; but nobody answered, and as we found no trace of the truant, I became a little uneasy, though I would not let Maudie see it.

He must have rambled right out of the wood. Perhaps we had better go after him." And so we did, reaching the limit of the plantation pretty soon, and seeing a bare expanse of heatherly common stretching out before us.

Maudie looked about and gave a little cry of surprise.

"Why, I do believe there is a gipsy camp out there! Do look, Cousin Olivia! I'm sure that is smoke, and there's a tent. Oh, I expect Guy has gone there. He'd never keep away if he thought there was anything to see. Hadn't we better go and find him? He might stay there over such a time if we don't. He never thinks of anything if he is enjoying himself."

I heartily wished we had Aunt Lois with us then. I was afraid of gipsies, though I did not really think they would hurt us, and I had nothing valuable on to arouse their cupidity. But I had heard stories about them which might or might not be true, but which were not reassuring at such a moment. Still, if Guy were there—and I had little doubt that he was—we must certainly go and fetch him; and he must have a scolding, too for doing exactly the thing that aunt Lois had forbidden.

"He doesn't stop to think when he wants a thing very much," said the little girl apologetically, for she remembered well what had passed a short while before. "He doesn't mean to be disobedient, but when I'm not there to remind him he forgets so soon."

We crossed the hot space of open common, and as we approached the camp there, sure enough, was Guy, chattering away at the top of his voice with a dark, swarthy looking man, whilst a number of girls and women and children, with dark faces and very white teeth, stood about listening and laughing, seeming to be enjoying the dialogue, although we could not hear what was said.

When Guy saw us he came running up with his face all in a glow.

"Miss Sea Gull! Miss Sea-Gull listen. This man has the dearest little pony for sale. He isn't here, but he would get him; and he say she will just suit me down to the ground—that's what he said. And he'll have him here very soon now—the day after to-morrow—and he'll show him to us any time we like to come, or bring him to us. He's chestnut, with a white mane and a white tail—ever so long! And he's used to little boys, and goes like the wind. Would you like to have him? And mayn't I come here another day to see him and try if he goes nicely?"

"No, Guy, you certainly may not," I answered, with a decision and severity that surprised

myself, for I was nervous at this close proximity to these gipsy-folks, and only in a hurry to get the children away. I had got Guy by the hand, and now turning sharply round, I began walking away as fast as I could, entirely disregarding his expostulations and entreaties, and very much surprising him. I have no doubt, by this unprecedented disregard of his wishes.

Finding he could do nothing with me, he suddenly snatched his hand away, and turning back to the camp, waived his hat and shouted at the top of his voice—

"Good-bye, gipsy people! I'm sorry I can't stay any longer, but I'll come again and see you and the pony another day. I think he'll just suit me, but I have to go home now. Good-bye and thank you very much for being so kind to me."

Then he came running back and slipped his hand into mine.

"I knew there must be wild people about here," he remarked exultingly; "and these are very wild, though they are quite kind too. I could see you were afraid, so I didn't ask you to come any nearer; but I had rubbed noses with the old woman, so I knew I was all right. And I could have taken care of you."

"But, Guy, you had no business to have gone there at all. What did Aunt Lois say about going away and getting lost?"

"I didn't get lost!" cried Guy, indignantly. "I knew exactly where I was. And I shall tell Aunt Lois all about the gipsies. I expect she'll like to come and see them next time I go. It's only very old people like you who are so frightened. I've heard Mrs. Marks say that old people lose their nerve and get scared all about nothing. That's what you do; but I don't think Aunt Lois does. I'll get her to come with me when I go to see the pony. But I can go alone if she doesn't like to. I could find my way quite well."

Aunt Lois, however, took a very different view of the plan, and told Guy in plain terms that he was not to go there any more, and that it had been naughty of him to run out of the wood alone at all. As it was a birthday, no more should be said about it then; but he must fully understand that he was forbidden to have anything to do with the gipsies in future. He was not to go near them again on any account, or think anything more about a pony till his brother came home to say what he thought.

Guy was quick enough, and quite understood all this. He looked rather solemn over it, for he had plainly been much taken by the description of the gipsy-man's pony; but he was not deliberately disobedient, although childish thoughtless, and we had no fears that he would make any attempt to carry out this plan in defiance of explicit orders.

Going home he was as merry and talkative as ever, and seemed to have forgotten the whole affair. We had tea at the wayside inn, greatly to the delight of the children, and did not get home till Guy's bedtime. We found on arrival a letter awaiting us which Mrs. Marks had brought. It was a letter from Mr. Douglas, and was addressed to her. It had been posted at Brindisi, and announced the fact that he would most probably be in England himself two days after its arrival. He had business in London that would detain him about four days, but he thought he might fix Tuesday next—just one week all but a day—as the day he could get down to St. Benedict's and hoped to be able then to relieve her of the charge of the children which she had so faithfully carried out till then.

All our faces were rather long as the sense of the message came home to us.

"Till Tuesday—only till Tuesday," whispered Maudie to herself, and her eyes were full of tears as she kissed her good-nights and went away with Guy. What would the next week bring forth.

(To be continued.)

WISE SENTIMENTS INDEED.

The Episcopalian Club of Massachusetts gave a great banquet to the Rt. Rev. A. C. A. Hall, D. D., the new Bishop of Vermont.

Bishop Hall made a suggestive speech, and was followed by several Bishops and other clergy, together with two or three layman. Many of the addresses were extremely thoughtful.

Two sentiments distinctly brought out:—First that a Diocese should whether large or small, seek the strongest man within its reach for Bishop, and second, that it should not consider State and sectional bounds too much, but get the best man wherever he is to be found. In our day, if the Episcopate means anything, it stands for leadership.—To make it simply an ornamental heirloom that attests our ancient lineage is to miss the mark completely. To choose a man to the high office because he is rich, or of the right party, or knows the Diocese, or because he is willing to accept a small see, is to sacrifice much of the power of this apostolic office. Let a Diocese get a large-hearted, clear-headed leader with a strong personality and wide acquaintance with the world, and he will learn its people and its wants better, and get more into sympathy with it in one year than a smaller man would in a lifetime.

Such a man would grapple with local problems wisely and boldly, and turn the light and inspiration of his wisdom and character upon clergy and parishes, the obscurest as well as the most conspicuous, and so give a powerful impulse to the Church. Of course real spirituality is essential to a true Bishop, also, and should be put first among the qualities that we require in a man whom we choose for that sacred office. This is the substance of several of the speeches.

It was refreshing to hear such sentiments as these expressed in the presence of two hundred picked laymen.—*The Dakota Churchman.*

THE LANGUAGE OF SIGNS.

It is a fact worth noting, remarks a writer in an American contemporary, that the signs used by the Indian of north America are identical, in instances, with those employed by the deaf-mutes of to-day. A short time ago a friend of the writer, who had spent considerable time among the Indians, but who had never talked with a deaf mute before, conversed with some pupils of the New York Institution by means of signs which he had learned from the red men. "Where are you going?" and "I am going away on horse-back," were the same when given by the deaf-mutes and by the visitor. Another instance showing the sign language to be a universal one was when the mother of the writer, herself a deaf person, while attending a convention of instructors of the deaf

in French, conversed on various topics with a mute friend by means of signs. The French lady had no knowledge of the English language, while the American knew hardly a word of French. It is evident that, with the aid of a means of communication having the scope of this sign language, and learned without effort by simple inter-communication of deaf mutes, general knowledge may rapidly be instilled into the minds of those who are deprived of hearing. They improve remarkably fast; but this system is not without its drawbacks for if the sign language is depended upon too greatly, the pupil does not make that progress in the English language that is essential to his communication with hearing and speaking people, nor for his improvement by the reading of both text books and current literature.

MARRIED.

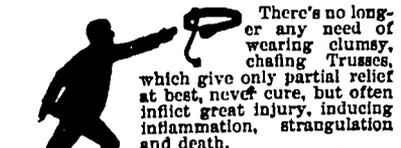
HETHERINGTON-BENNET—On the 10th inst. at St. Martin's Church, by the Rev. G. Osborne Troop, M.A., J. S. Hetherington to Maud Kedington, daughter of the late Rev. E. K. Bennet, D.C.L., F.S.A., rector of Bunwell, Norfolk, Eng.

DIED.

CRATHERN—At her father's residence, 32 Macgregor street, on the morning of July 9th, Evelyn Maud Crathern, in her 23th year, beloved daughter of James Crathern.

JONES—In this city, on the 7th inst., at her late residence, 1523 Ontario street, Melinda Handyside, beloved wife of Joseph Jones, coroner.

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Mission Field.

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

From the Bishop of Iowa the meeting had beautiful testimony to the love of America to England—"our old home"—and of the American Church to the Church of England. Last year there was in America a "Columbus Cult," associated with the "gift" of the new world by the Borgian Pope to Spain. But Columbus never saw North America. It was Cabot who went on an English mission who was the first European to set foot on it. He went along its coast from Labrador to Florida. On the Pacific coast, too, it was Sir Francis Drake who was the discoverer, and his chaplain held the first Christian service in California.

The American Church, "the brightest of the jewels adorning the diadem of the S.P.G.," has now its eighty bishops and 4,000,000 members. Before leaving for Europe the Bishop spent his last Sunday at West Chester, where the church is that which Scabruy, the first Bishop had. There in the stained glass of the east window he saw the representation of the Society's Corporate Seal, while on the walls are several tablets in memory of its missionaries, its name there, as in many an American parish, being treasured as "venerable." He then spoke of the reciprocal influences of the two Churches of America and England, and showed how even by its needs America had benefited England, by leading to the foundation of the S.P.G.

AFTER giving a geographical description of his diocese, which is named after a range of mountains, the Bishop of Lebombo spoke of the way in which the work in the rest of South Africa tended to help that in his diocese. In a pioneer trip which he had made he had actually found natives teaching their neighbors. One man, for instance, who had gone for employment to Capetown, had been converted there, and on his return to his own land gathered a congregation round him. Another man had been converted at the Kimberley gold fields, where the Rev. G. Mitchell is working.

The Bishop concluded by an impressive answer to the question, "How do you make a convert?" He described the steps by which the Missionary convinces a man, and then added that he can never convert him, for that is the work of the Holy Spirit. Great, therefore, is the share of the Church at home in the work by its prayers for the outpouring of grace. The work of the Church is one all over the world, and the life of the Church in Africa is dependent upon the prayers of us at home.

By the increased grants the need for men, of which we have spoken lately, becomes greater. For India we should be glad to have ten more clergymen. The work of a single English missionary to the natives of India comprehends such large opera-

tions that the difference between filling and not filling such vacancies is incalculable. We would ask that those who contemplate offering themselves would kindly let their intention be known as soon as they can do so conveniently, as it is desirable, on grounds of health, that those going to India for the first time should leave England early in the autumn. Provision is made for passages and outfits, as well as stipends on a progressive scale, with furlough and other allowances. Preparation of that kind is made in England: preparation of another kind is made in India in the shape of great openings and opportunities and of urgent needs. We ask the prayers of all that the Lord of the harvest may send the labourers.

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TEMPERANCE.

The Archbishop of York, speaking the other day at the annual meeting of the York Diocesan Association of the Church of England Temperance Society, said some sound words on the question of temperance. No one will accuse his Grace of being lukewarm in the cause, or blind in the least degree to the evils, direct or indirect, of drunkenness; but legislation, he points out,—a just legislation, which is in no sense a class legislation,—is an extremely difficult thing to arrive at; and, after all, however efficacious in certain respects it may be, personal work and influence are better. No doubt, in more things than one just now, we have a tendency to expect too much from legislation,—to think of it being used in a sort of mechanical way for the regeneration of the world. Of course it can do much, in this matter of drunkenness, for example; it can do much if it is wise and just; but as long as human beings are human beings, the moral efficacy of law is sternly limited. To the moral efficacy of personal influence one can set no bounds, and it is of the highest importance that the value of personal religion—not merely for a man's self, but as making him a salutary force in the world,—should perpetually be insisted on; for nowadays there is some danger of our neglecting it—of substituting something else in its place. No, there is nothing one can substitute for it; let it be ignored, and all our fine schemes will turn out but dust and vanity.—Church Bells.

VOLUME XXVIII of *The Homiletic Review* opens with an able statement by Prof. George Schodde, of Capitol University, Columbus, Ohio, on "The Present Condition of the Protestant Church in Germany." Rev. Edward M. Deems, Ph.D., writes on "The Ghost Theory of the Origin of Religion," presenting an able refutation of the positions of Mr. Herbert Spencer on this subject. Mrs. Aubrey Richardson of London, contributes an interesting paper on "The Testimony of Science to the Truth of Christianity." Prof. William C. Wilkinson sends a condensed extract from an extended poem entitled "The Epic of Paul," in which he treats the subject of "The Imprecatory Psalms." Dr. William Hayes Ward writes on "Chedorlaomer and Abraham," giving new light from recent discoveries upon the relations of those historic characters. Among the sermons worthy of special mention in the Sermonic Section is that of Dr. A. J. F. Behrends, of Brooklyn, on "The Doctrine of Eternal Punishment." Dr. B. F. Kidder, now travelling in the East, gives the first of a series of "Papers on Social Science and Comparative Religion." "Suggestive Lessons from Two Biographies"—those of Dean Stanley and Andrew Bonar—are drawn in the Miscellaneous Section by the Rev. D. Sutherland, of Charlotte-town, P.E.I. The whole number augurs well for the new volume just begun.

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NEWS AND NOTES.

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The ancient Liturgy of the Church of England seems to have been derived from an Eastern source, and to have been somewhat similar to the Gallican, and although some dioceses retained minor provincial peculiarities, the great rite of Salisbury or Sarum, as arranged by Bishop Osmund about 1070, became practically the English Liturgy. It is upon the Sarum book that our present Liturgy is composed.

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—Ralph Waldo Emerson.

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