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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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## ECCLESIASTICAL NOTES.

**BISHOPRIC OF WAKEFIELD.**—The Bishop of Ripon has arranged to preside at a series of meetings to be held in the towns of West Yorkshire, in aid of the movement for raising the £90,000 required for the proposed Bishopric of Wakefield; towards which about £25,000 has been promised. In aid of this object a meeting will also be held in the Mansion House, London.

**SUNDAY SCHOOL WORK IN IRELAND.**—The Archdeacon of Dromore, Dr. Stewart, preaching the annual sermon on behalf of the parish schools of Holywood parish, near Belfast, on Sunday week, mentioned in the course of his address that there were some 30,000 children attending the Sunday Schools of the united dioceses every week.

**CANADIAN CHURCH CONGRESS.**—Archdeacon Farrar will leave for Quebec in September next. He expects to spend some time in the States, but has intimated his intention to accept, if possible, the invitation of the Congress Committee and take part in the next Congress of the Church in Canada, to be held in the City of Montreal in October next.

**THE NATIONAL SOCIETY WORK.**—From the sixty-fourth report of the National Society (of England) it seems that the Church of England has now 2,454,788 school places, with 2,121,728 pupils on the registers, and 1,607,823 in average attendance. The voluntary contributions of the Church last year amounted to £585,071. The accommodation in Church schools increased in the year by 41,112 places, and the average attendance by 45,310. Large sums were also expended on building and improvements. During the existence of the National Society, the Church has spent about thirty millions sterling on education.

**FREE AND OPEN CHURCH ASSOCIATION OF THE P. E. C. IN THE U. S.**—A fund has been established by this Association for the purpose of aiding in the erection of Free Churches. This fund is to be held by the Treasurer separately from other moneys of the Association, and payments from it, except when specially designated by the donors, to be made by the order of the Board of Council only.

Very satisfactory progress has been made in public opinion favorable to the principles it advocates during the ten years of its existence. This progress is shown, not only by the number of parishes which have been converted to the Free System, but by a more willing disposition throughout the Church to discuss fairly and dispassionately the questions at issue. Nearly two-thirds of the Churches and Chapels of this country, excluding those of the Missionary Jurisdictions, are now free. In the Diocese of Florida, all the Churches are free, and in a number of other Dioceses there are only a few parishes depending on pew-rents. And in the Diocese of Maine there is only one Church wholly supported by pew rental, and one in which pew rental and offertory are combined. The offertory, also, as a means of support, has grown more and more into favor, many parishes depending wholly upon it.

Of the whole number of Churches and Chap-

els in the respective Dioceses of the U.S. viz.—3055, 2106 are free.

It may then be confidently asserted, that the absolute gain in free Churches in six years has been more than fifty per cent, or 756 parishes; and that as the entire increase in parishes was but 300, no less than 456 of the older ones have been converted to the system, supposing that every one of the 300 new ones is worked upon that system.

**RELIGIOUS LIFE IN ENGLAND AS IT NOW IS, CONTRASTED WITH WHAT IT WAS EIGHTY YEARS AGO (BY A WORKING MAN).**—Almost as great a contrast might be drawn between the religion of our land as it now is, and as it was at the beginning of the century. It needs no pen or paint-brush to describe it as it is, for evidences of its life and activity are visible everywhere. New churches and conventicles of beautiful architecture have sprung up in all our large towns, and amongst the green trees of isolated hamlets. Pay a visit to the church of any well-to-do village, and ten to one but we find that it has lately been either rebuilt, or restored, or repaired and beautified. Its stately tower, like a stony-finger, points incessantly heavenwards, reminding the living of the life beyond the grave. Under its shadow lie the earthly remains of those who have already "shuffled off this mortal coil." Above them the grass is green and well kept, the grave-stones are clean and white, and all the flowers and evergreen shrubs are in nice order. Then the doors of the sacred edifice are ever open for the benefit of those who wish to retire apart to meditate, and the bell frequently tolls, calling worshippers to pray. Inside all is warm and bright, and beautiful and clean. The free and unappropriated benches show that here

• "The poor man meanly dressed  
Is as welcome as the best."

**SOCIETY FOR THE PROPAGATION OF THE GOSPEL.**—The annual meeting of the S.P.G. took place on Wednesday afternoon, June 3rd, at St. James' Hall, under the presidency of the Archbishop of Canterbury. The report states that the income of the Society during the last year was £110,039, an increase on that of the previous year, though £2,450 less had been received in subscriptions and donations. The number of ordained missionaries now on the Society's list is 544. Of these 168 are laboring in Asia, 135 in Africa, 17 in Australia and the Pacific, 197 in North America, 26 in the West Indies, and 1 in Europe. There are also in the various missions of the Society about 1,600 catechists and lay teachers, mostly native, and about 350 students in the Society's colleges; 221 persons were added to the list of incorporated members during the year 1884. The report gives interesting accounts of the progress of the Society's missions in all parts of the world, especially in India. The Archbishop said the report contained a record of continual progress, and he hoped the withdrawal of any grants was only temporary. He showed how missionary work had passed through three phases—1. The personal phase; 2. The governmental phase; and 3. The society phase. In very early days men of great power and capacity, with mighty ideas of the unification of churches and peoples, did the work. This

Armenia was converted by Gregory the Enlightener; Ethiopia and Abyssinia by two brothers, Ireland by St. Patrick, and Gaul by St. Martin. Next came the governmental epoch; when rulers converted nations, as did Charles the Great, by offering their people the option of the rivoer or the sword, and after naming several saintly men living during that violent time who really did the work, he especially mentioned Cyril and Marthusius, who converted Bulgaria and South Russia, as brilliant lights, whose motto was especially appropriate in our day—"The Word of God in the common speech of men."

**THE DEATH OF BEDE.**—We have a simple, but most graphic, account from the pen of one who was present, one of Bede's devoted pupils. There are few things more touching in the whole range of English history. For two weeks before Easter, in the year 735, he had been suffering from severe attacks of asthma, but, nevertheless, continued his usual devotions and teaching; and, being skilled in English poetry, he would remind his pupils in simple verses of death's stern "must go," and of the need to consider beforehand the account one will have to give. Besides his teaching, he was striving to finish two works for the use of his scholars, some extracts from the works of St. Isidore, and a translation of the Gospel of St. John. At the dawn of the fourth day of the Ascension week (Wednesday) he told his pupils to write diligently that which they had begun, and they did so until nine o'clock. Then they had to leave him for the services of the day. But one of them remained with him, and said to him: "Dearly beloved master, one chapter is still wanting; but my asking any more questions seems to be painful to you." But Bede replied: "It does not trouble me; take your pen and be attentive, and write quickly." At three o'clock, he told his scribe to fetch the presbyters, that he might divide his small possessions among them—spices, kerchiefs, and incense. He addressed each of the brethren singly, and entreated them to be diligent in celebrating masses and praying for him. They all wept until he said: "It is time that I returned to Him Who made me. I have had a long time upon the earth. The merciful Judge has also been pleased to ordain for me a happy life. The time of my departure is at hand, for I have a desire to depart, and to be with Christ." And, talking in this strain he lived on till evening. Then the lad, who had been acting as scribe, said to him: "Still one sentence, dear master, remains unwritten." He replied: "Write quickly." After a while the boy said: "Now the sentence is finished." He answered: "You have spoken the truth; it is indeed finished. Raise my head in your hands, for it pleases me much to recline opposite to that holy place of mine in which I used to pray; so that while resting thus, I may call upon God my Father." And, being placed upon the pavement in his cell, he said: "Glory be to the Father, and to the Son, and to the Holy Ghost," and, as soon as he had named the name of the Holy Spirit, he breathed out his own spirit, and passed away to the kingdom of heaven. "Let me die the death of the righteous, and let my last end be like his."—Dr. Plummer.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—*St. Mark's*.—This Church has sustained a heavy blow in the loss of Wm. Hedley, Esq., a much esteemed vestryman. A very short illness and then the Master came and called for his servant. A widow and large family mourn their heavy loss. Mr. Hedley was always first in every good work at *St. Mark's* and was also identified with many city charitable objects. In business circles he was well known and highly esteemed. We extend to his wife and family our deepest sympathies in their sad bereavement.

WINDSOR FORKS.—*Picnic*.—At a large picnic gathering of the parishioners an address and handsome silver salver were presented to Dr. Dart, who was present, as a mark of sympathy and appreciation of his ministry and many good works amongst them. Most are all aware that the Forks Church has been the especial charge of Dr. Dart since his arrival in Windsor as President of King's College. Dr. Dart replied in a heartfelt and splendid speech, creating in the minds of those present deep impressions, as well as sorrow for the loss they would sustain in the departure of one so gifted, and at the same time so full of sympathy and kindness for all connected with the parish. Below is the address: *To the Rev. Canon Dart, D.C.L.*

Reverend and Dear Sir,—We, your attached and grateful parishioners of *St. Michael's* Church, the Forks, Windsor, meet to-day to tender you our sincere and hearty thanks for your kind ministrations during the past nine years, and to express our deep regret at your departure from us. We are indebted to your generosity for the gift of a bell to our Church, which we shall ever look upon as a monument to your memory. You have been with us in joy and sorrow, and we have always felt sure of your sympathy; but as circumstances are such that we must part, please accept this silver salver as a token of our appreciation of your works. At the same time, believe that our prayers and best wishes for your own and Mrs. Dart's future welfare accompany your departure.

JOHN TAYLOR, }  
ROBERT BACON, } Churchwardens.  
June 26th, 1885.

*S. Luke's Temperance Guild*.—The usual monthly meeting was held the first Wednesday in the month in *S. Luke's* Hall, where a large number of people were assembled. Addresses were delivered by Mr. Brown, W. E. Fairbanks and the Rev. A. D. Sylvester. The chair was ably filled by the worthy and beloved Rector, Rev. F. R. Murray.

*S. Luke's* Guild is about the most flourishing in the city, and is gradually making its influence felt. Month by month new members are invited, and it is customary for a paper to be prepared on the subject of Temperance and read for the benefit of all present.

TRURO.—On Sunday last, fifth after Trinity, at *S. John's* Church, mattins and lessons were said, and two powerful and impressive sermons preached to large congregations by the Rev. A. D. Sylvester, Curate of *S. Luke's* Cathedral, in the absence of the Vicar, who has gone to the Island to relieve the Rev. Mr. Hodgson, who is still suffering considerable indisposition.

LYON'S BROOK.—The Rev. Mr. Edgecumbe of Pictou preached an earnest and impressive sermon here last Sunday. The district is under obligations to the Rev. gentleman for the kindly interest he manifests in its affairs.

HALIFAX.—*St. Luke's Cathedral, Parish St. Alban's Mission*.—The Anniversary Service and Festival in connection with this Mission was held on the Feast of the Patron Saint, Wednesday, June 17th, when the two Mission rooms were crowded.

Loving hands had decorated the rooms, so that all looked bright and cheerful, clad in festal garb.

Evensong was said by the Curate, and the Lay Readers, Messrs. Wiswell and Sumichrast, read the Lessons.

The Rector, in his address, briefly alluded to the times of *S. Alban*, his wonderful conversion to Christianity, and its sincerity being evident in his willingness to die for the Faith once for all delivered to the Saints. The spirit of thankfulness to Almighty God was strongly inculcated, not only for the many mercies vouchsafed to us, but for the opportunities we have of enjoying in comparative peace and quiet the worship of God.

Mr. Wiswell brought out in clear light the duty of regular attendance upon the means of grace, for as by Baptism we were born again into the kingdom of grace, so, afterwards, if grace was to abound, we were compelled to wait on the channels of grace. Confirmation, Holy Communion, were duties which every Christian was bound to fulfil and carry out.

The Rev. A. D. Sylvester then spoke most forcibly of the constant need there was for each soul to approach God in prayer, the breath of the soul, both in private family and public, without each of which in their respective spheres man must become unspiritual and forgetful of God.

Mr. Lay Reader Sumichrast very briefly alluded to the work which had been attempted in that part of the parish to build up the children of God as living stones in the Spiritual Temple of Christ's Church. He felt that the work had only been touched as yet in its extreme outside edge. He thought that none who participated in these Services could rest contented until a Mission Chapel had been commenced to the Glory of God and the benefit of souls, one in some measure worthier of Him whom we serve, than the rooms which we now occupied. He trusted that the members of the Church in that part of the Parish would soon consult together, put their shoulders to the wheel, and erect a simple, yet stately edifice to become a Bethel for God and His people in *S. Alban's* district. This hearty Service, which was choral throughout, was concluded by the Rector pronouncing the Blessing.

BRIDGETOWN.—The Lord Bishop of Nova Scotia visited Bridgetown on Sunday, 14th June, for the purpose of administering the apostolic rite of confirmation. The services were held at *St. Mary's* Chapel, Belle Isle, in the morning, at 11 o'clock, and in the Methodist Church, Bridgetown, in the evening, at 7.30, and were attended in both places by large congregations. The Bishop on this occasion had arranged, at some inconvenience to himself, to have the services in this parish on a Sunday, in consideration of the efforts made by the people to repair the Belle Isle church and build a new one in Bridgetown. Eleven candidates were presented at Belle Isle, 8 males and 3 females, and nineteen at Bridgetown, 6 males and 13 females, thirty in all, making an unusually large class. His Lordship congratulated the Belle Isle congregation on the greatly improved appearance of their church, by the addition of a new chancel, and the alteration in reseating, giving the praise, where it was chiefly due, to the ladies of the congregation, who had raised the funds wherewith to carry on the work. In the evening the Providence Methodist Church was crowded to its utmost capacity, many being obliged to go away unable to procure a seat. The Bishop, after tendering his acknowledgments and hearty thanks to the Methodists for their kindness in loaning their handsome church, and especially for the cour-

tesy of their minister in giving up his own evening service for the convenience of Church people, next congratulated his own people on the satisfactory progress they had made with their handsome new church, and commended its style and arrangements in every respect. The Bishop's addresses on both these occasions were forcible and expressive as they always are, and evidently most acceptable and well-timed. After the Confirmation in the evening, the Bishop preached a very eloquent and impressive sermon from 2nd Tim. iv., 7th and 8th verses, which was most attentively listened to.

To Nova Scotia Correspondents.

(We are obliged to hold over a number of communications, amongst them an interesting account of the opening of *St. Augustine's* Mission, *St. Luke's* Parish, on the 23rd ult.)

DIOCESE OF FREDERICTON.

THE SYNOD.

The Synod assembled at 10 a.m. on the 1st of July instant in the Church Hall, the Lord Bishop of the Diocese (Metropolitan) presiding.

The Secretary certified that there was a *quorum* of both orders present. The minutes of the last session having been confirmed, the Synod proceeded to the election of the Standing Committee by nomination and ballot; the result being the election of the following:—

*Clergy*.—Canons Brigstocke, Medley, and Neale, and Rev. G. G. Roberts.

*Lay*.—Chief Justice Allen, R. T. Clinch, Hon. B. R. Stevenson and C. W. Weldon.

Canon Churton and Rev. E. S. W. Pentreath being present, were invited to a seat on the platform, and each returned thanks for the honor conferred.

The Lord Bishop appointed the following Board of Discipline:—Messrs. G. S. Grimmer, R. T. Clinch, Dr. C. W. Weldon, G. A. Blair, Judge Wilkinson, W. F. Dibblee, G. E. Fenety, W. M. Jarvis, G. R. Parkin, Hurd Peters, G. Sidney Smith, and Col. Maunsell.

On motion the Board of Domestic and Foreign Missions was constituted as follows:—The Lord Bishop, the Bishop Coadjutor (ex-officio), Canon Brigstocke; Revs. G. M. Armstrong, D. Forsyth, and Messrs. G. Herbert Lee, T. B. Robinson and E. J. Wetmore.

The Secretary submitted the Contingent Fund Account, which, having been referred to the Auditor, R. T. Clinch, Esq., was subsequently reported correct, the account showing a balance of \$373.68.

The Bishop submitted the report of the Standing Committee, which described the action of the Legislature on the bill that had been submitted at the last session to the House of Assembly. The report was ordered to be received.

Canon Medley presented the report of the SUNDAY-SCHOOL COMMITTEE.

Owing to incomplete or entire absence, in some instances, of returns from the parishes and missions, the committee were not able to present accurate statistics as to Sunday-School work, but hoped to do so next year. In order to secure this the committee recommended that returns should be made each year to the chairman of the S. S. committee, according to a form to be supplied by the committee, either by the clergymen of the missions or parishes, or by the Superintendents of Sunday Schools, with a view to bring before the Synod the whole work of Sunday Schools in the diocese. The committee gathered from the report of the D. C. S. that 48 missions have returned 74 Sunday Schools, with an attendance of 434 teachers and 3,700 scholars. They find from the same source that 16 parishes or missions have made no returns, but they estimated that had such returns been made, 25 Sunday Schools, 50 teachers and 500 scholars would have been added to these figures, making in all 95 schools, 485 teachers

and 4,200 scholars. It is evident, says the committee, that such a statement cannot fairly represent what ought to be done in the way of imparting religious instruction to the young; and this becomes a greater certainty from the fact that while the Deanery of St. Andrew's returns an average of 59 scholars to a parish, the Deanery of Chatham shows an average only of 42 scholars to a parish. The committee stated that the average enrolled scholars to a parish was 65. The committee note with thankfulness that in St. John and Kingston, S. S. Teachers' Associations have been established with excellent results. In each deanery special opportunities for receiving instruction are afforded the teachers, which have borne fruit in the number of names sent in by them as candidates for examination for diplomas or prizes. At the last examinations of teachers, held on May 16th and June 2nd, 1885, five candidates competed in the deanery of St. John and twelve in the deanery of Kingston, and all did very creditable work. The committee earnestly recommended the formation of similar organizations in every deanery of the diocese.

The report of the Committee was subsequently ordered to be printed.

KING'S COLLEGE, WINDSOR.

Rev. Mr. Simonds reported verbally that the Governors of King's College, Windsor, were unable to present a report to the Synod.

Notices of motion were given:—

By Canon Brigstocke, that he would move a resolution to the effect that the Governors of King's College, Windsor, be authorized to consider the question of increasing its endowments, and to consider whether a union with Dalhousie College would be advisable.

By Chief Justice Allen:—

Whereas, A question has arisen as to the insufficiency of the notice given for the present meeting of this Synod, though such notice has practically been amply sufficient.

Therefore resolved, That the Bishop and the Standing Committee be requested to prepare and submit to the Legislature, at its next session, a bill for the removal of any doubt as to the validity of such notice and the legality of this meeting.

By Mr. W. F. Vroom:—

That this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom.

And that in the opinion of this Synod the Church of England should be found in the front ranks in the contest against this gigantic evil, and that the clergy and laity of this diocese be called upon resolutely to oppose the evil, and to encourage every legitimate effort to suppress it.

THE CONSTITUTION AND CANONS.

The Coadjutor presented a report of the Committee appointed to take into consideration the present Constitution, Rules of Order and Canons adopted by this Synod, together with a report upon the codification and amendment of the same, which was received, and it was decided to take it up section by section.

AFTERNOON.

Synod re-assembled at 2.30, the Coadjutor Bishop in the chair.

The discussion which was begun in the morning on the report of the Committee on the Constitution, Rules of Order and Canons, was continued. Some debate ensued over the question whether it should appear in the declaration of principles as the "Church of England and Ireland."

Rev. L. A. Hoyt moved that it should appear as the "Church of England and other churches in communion therewith," instead of "the Church of England and Ireland."

Rev. Geo. Schofield moved in amendment that it appear as "the Church of England."

After some debate, the amendment, on being put, was carried by a sweeping majority.

The Metropolitan arriving at this point, he took the chair.

The declaration of principles, as amended, was adopted by both orders by standing votes.

The Synod went on to consider the Constitution as prepared by the Committee. The first section, which names who shall constitute the Synod, was adopted. The second section, which states that "the lay representatives shall be male communicants," etc., created some discussion.

FEMALE REPRESENTATION

was again strongly urged, and it was moved by Mr. W. F. Vroom, seconded by Rev. H. Neale, that the word "male" in the second section be omitted; but on the amendment being put, only three of the clergy and four of the laity were found voting in favor of the omission.

The third, fourth, fifth and sixth sections caused more or less discussion.

During the progress of the debate on the sixth section, Rev. L. A. Hoyt desired that the word "missionary" should be altered to "incumbent."

The Lord Bishop wanted to know what possible difference it would make to a man, when the thermometer was 20° below zero, whether he was an incumbent or a missionary.

A burst of laughter followed, and the section was allowed to remain as it was.

The seventh and eighth sections were passed as read.

Consideration of the ninth section was deferred until to-morrow morning.

FEMALE REPRESENTATION ONCE MORE.

When the tenth section (fixing the electorate for lay representatives) came up, Rev. Mr. Troop moved, seconded by Rev. W. O. Raymond, that the words "male" and "he" be omitted, and a further debate of some length followed, which was finally terminated by a declaration by Chief Justice Allen, on being appealed to for his opinion, that if this motion was adopted the Synod would be flying right in the face of the act of Assembly. He concurred in all that was said concerning the usefulness of the women, and in all his experience he had never found a woman who wanted to vote.

The motion was then withdrawn by consent of the house, and the tenth section was adopted, with a trifling amendment.

At the suggestion of Mr. Hanington, the ninth section, which was deferred, was taken up, and it was adopted after the last clause had been struck out, and Synod adjourned until 10 o'clock on Thursday morning.

(We are obliged to hold over the balance of report till next number.—Ed.)

MISSION CHURCH OF ST. JOHN BAPTIST, PORTLAND.—The Rev. J. M. Davenport, Priest in charge of this Church, being about to make a three months' visit to England, a conversazione was held by the members of his congregation on the evening of Tuesday, 7th inst., for the purpose of presenting them with an address and meeting him in a social way before his departure. The school-room of the Church was crowded, several of the clergy and many friends of Mr. Davenport and of the congregation being also present. After an hour's pleasant intercourse and partaking of light refreshments, served by the ladies of the congregation, the address was presented and expressed the warm affection in which Mr. Davenport was held by the members of the Mission Church, and their thankfulness for his teaching, guidance, and pastoral care, and regretting his absence for even three months. His parishioners expressed the hope that he might be attended by every blessing, both temporal and spiritual, and he might return in reinvigorated health and strength to receive the welcome of all his congregation.

DIOCESE OF QUEBEC.

PERSONAL.—The Rev. M. M. Fothergill has returned to his old charge, St. Peter's, Quebec.

SHERBROOKE, P. Q.—At the last meeting of St. Peter's Church Guild, held on Tuesday the 16th ult., before closing for the summer vacation, the members presented Mrs. Beckett, their vice-president, with an address, accompanied by a handsome work-bag and purse of \$35, through the medium of the Secretary-Treasurer. (We regret that we have not space for the address and excellent reply in this number.)

BROMPTON AND WINDSOR.—The rain has come, rejoicing the heart, cooling and clearing the dusty air. Sunday last was also a day of spiritual refreshment, as Brompton and Windsor were favored by a visit from the Bishop of Quebec. He arrived on Saturday evening at the Falls, and found the school-house, through the efforts of Mr. Rose, seconded by the teacher, in readiness for service on Sunday morning. The Bishop, with the resident Missionary, commenced at 9 o'clock with the baptism of three children, and the Apostolic ordinance of Confirmation to six candidates. The congregation were very attentive, and the singing hearty. One aged lady remarked it brought her back to old England again. He started immediately after service, stopping for a minute opposite Mr. Richie's house to partake of the refreshments so kindly brought to the road side. Confirmation was again administered in Brompton to five girls, followed by a sermon and Holy Communion, of which the confirmees all partook. Then on to Windsor, where, with only half an hour for dinner, Evening Prayer was said, and Confirmation again to a class of six girls and four boys, with an edifying address and sermon from the Bishop. A change of horses was made, and on to Hardwood Hill, where the school-house was tastily decorated with evergreens and flowers. A short evening service, followed by an instructive sermon, closed the Church work for the day, being four sermons, three Confirmation addresses, and administering both Sacraments by the Bishop. At 9 in the evening His Lordship returned to Windsor. This is certainly filling up the corners of a square day's work of 12 hours. It would seem the invitation given to one of the Missionary Bishops in the Western States is equally applicable to the old Diocese of Quebec. A man came to him on his first passing through one of the rising towns there, saying: "We have heard you Episcopalians are about the toughest set of fellows and hardest to kill of any of the preachers, so I guess we will have you stop."

COMPTON.—The Trustees of the Ladies' College, Compton, are taking active steps to reopen the College on the 9th of September next, under an efficient staff of teachers. The buildings will be put in a thorough state of repair, special care being bestowed upon the warming and sanitary arrangements. Miss Williams, late of St. Margaret's Hall, Halifax, N. J., and of St. Agnes' School, Albany, N. Y., has been appointed Lady Principal, and will be assisted by a thoroughly competent staff of teachers. The school will be under the direct control and management of the Corporation, aided by a committee of management, whose members reside in the immediate neighborhood of the College. The names of the Lord Bishop of Quebec, the Hon. M. H. Cochrane, and Mr. H. B. Brown, advocate, of Sherbrooke, as members of the committee, will be a sufficient guarantee to parents that the school will be made a happy home for their daughters, where no pains will be spared to make their moral and intellectual training a success. Prospectuses of the College may be had on application to the Secretary, the Rev. John Foster, Coaticook, P. Q.



## DIOCESE OF ONTARIO.

**MABERLY MISSION.**—An eight days Mission was preached here lately by the Rev. Reginald S. Radcliffe, Rector of Mount Forest, Diocese of Niagara, in St. Paul's Church Oso, which, following on the solemn and impressive Rite of Confirmation, was wonderfully blest in its results. At each evening a different aspect of the soul's progress was traced, increasing interest was manifested by the steadily swelling congregations which crowded the Church and seemed to drink in eagerly of the Word of Life. Twenty-seven received the Holy Communion on Sunday, and the offering of \$11.60 was given to the Missioner as a small token of the gratitude felt by the Clergyman and people of his labour of love amongst them. The interest taken in these services reached its full height when the people assembled for the last time on Monday evening to bid farewell to the Missioner who, though so short a time in their midst, had won all hearts by the manly and straightforward way in which he handled the grand old doctrines of the Church; it was indeed a touching scene, when about eighty people rose from their seats to testify to the reverend gentleman that they had received benefit from the Mission, and many were the sincere expressions of grief exhibited by these warm hearted good people as the time of the Missioner's departure drew nigh. The musical portion of services was conducted by Mrs. P. T. Mignot Catechist, Miss Mary A. Cavanagh, of St. Stephen's, very efficiently and kindly acting as Organist. The Rev. H. Farrer, Lanark, and Rev. S. Bennetts, Roslin, assisted in the offices of devotion. We can with full hearts pray that the day may come when in every Diocese in Canada men full of the Holy Ghost may be set apart as Diocesan Missioners to go from parish to parish stirring up the Spirit of Christ within us. On Tuesday, June 30th, before leaving for the West, the Reverend R. S. Radcliffe delivered by special request an able and instructive Lecture on "The Cross" in Maberly School House which was well attended. At the close, Mr. Atcheson moved a vote of thanks which was seconded and duly tendered to the lecturer, and thus a season of great spiritual refreshment was brought to a close. "LAUS DEO."

Maberly, July 6th, 1885.

**TYENDINAGA.**—In consequence of the failure of the Mohawks to fulfil the conditions upon which the Rev. Rural Dean Baker consented to retire from the upper Church, Mr. Anderson's appointment as his successor has been cancelled. This leaves Mr. Baker sole Missionary at this place.

**BELLEVILLE.**—Christ Church Bible Class presented the Rev. E. W. Sibbald with a very handsome writing desk, Mr. Sibbald warmly thanked the class for their kind remembrance.

**MABERLY MISSION.**—The Bishop of the Diocese lately confirmed 26 candidates at St. Stephen's, Bathurst, and 41 at St. Paul's, Oso.

**KINGSTON.**—The Church Women's Aid Society in connection with St. George's Cathedral, held a very successful Strawberry Festival and sale of needlework on the 7th inst. This Society is now doing a splendid work, thanks to the energetic efforts of the ladies and especially to Mrs. Jas. Agnew, their Vice-President.

The children of St. George's Sunday School have sent \$14.89 to Rev. T. W. Smithett, Omeo, as a partial contribution to the funds of the Irish Society.

## DIOCESE OF TORONTO.

## Meeting of Synod—Third Day's Proceedings.

The Synod met at ten o'clock, the Bishop presiding. The Ven. Archdeacon of York read the opening prayers,

On motion Revs. C. H. Chandler and G. G. Ballard, of the Diocese of Huron, were invited to seats in the Synod.

The Audit and Printing reports, which contained nothing of importance, were received and adopted.

The Ven. Archdeacon Boddy read the report of the Committee on Sunday Observance. It stated that in the Dominion Parliament a bill on the subject had been introduced, but it was thrown out, being *ultra vires*. Subsequently, a bill, having for its object the prevention of Sunday excursions was passed by the Provincial Legislature. The Committee, therefore, asked to be relieved, their duty having been fulfilled.

A long and interesting report on Religious Instruction in schools caused a very animated discussion, in which several country members joined.

The Committee reported that an onward step had been taken during the year. The Ontario Government had authorized a new volume of Scripture readings for the schools, and had supplemented that order by a series of regulations rendering the work of religious instruction more effectual.

The Committee hoped that sufficient combined pressure would now be brought to ensure that weekly instruction be given in them during the hours of school teaching. The Committee was re-appointed.

In the afternoon session, Rev. John Langtry presented the report of the special committee appointed to consider a scheme for the permutation of missionaries. The Rev. W. C. Bradshaw also presented the report of the committee on the Superannuation Fund. These were received and ordered to be printed.

In referring to the See House, Mr. A. H. Campbell stated that the contract for the erection of a house for the Bishop had been let and ground would probably be broken this week. The committee had in hand about \$7,000, and there were subscriptions still due amounting to \$5,000. It was estimated that the See House would cost about \$11,000, and he hoped it would soon be ready for occupation by the Bishop. (Applause.)

The memorandum respecting the duties of Church wardens was referred back to the committee with instructions to add to each section the authority for the proposition of law contained in it, the report to be considered at the next session of Synod.

Rev. Mr. Bradshaw read the report of the Committee on the Girls' Friendly Society.

He stated that the committee had been unable to do much during the year, the members not having attended the meetings, but asked for the re-appointment of the committee to take steps in conjunction with the Diocesan Council, to establish branches throughout the Diocese. The committee was appointed.

The Synod adjourned at 6 p.m., resuming work at 8 o'clock. The Lay Secretary read a fraternal resolution adopted by the Toronto Conference of the Methodist Church, and asking that an hour be named for receiving a delegation from the Conference. Twelve o'clock on Friday was named for that purpose, and the Bishop nominated a committee to receive the delegation.

The sustentation scheme was then taken up clause by clause, the Rev. W. C. Bradshaw, chairman, explaining, in a lucid manner, the object sought to be attained and the methods to be adopted.

The report was passed in the following shape:—

## SUSTENTATION FUND.

1. The committee recommend that immediate action should be taken to augment the stipends of our clergy so as to reach at least the following standard:—

Class A—Consisting of clergymen who have ministered in this diocese 15 years and upwards, \$1,200 in addition to parsonage, if any.

Class B—Consisting of clergymen who have ministered in this diocese 10 years and upwards, \$1,000 in addition to parsonage, if any.

Class C—Consisting of clergymen who have ministered in this diocese five years and upwards, \$800 in addition to parsonage, if any.

2. That the amounts collected and the income of the present fund be distributed *pro rata* among all those entitled, as above, to participate therein.

3. In order to augment the fund the following steps to appear to your committee to be necessary.

1. To obtain accurate statistics showing (a) the number of church families and unmarried adults earning their own livelihood in each parish; (b) the amount annually contributed during the past two years by each parish towards the clergyman's stipend; (c) the amount so contributed by such parish during the said period for all other church purposes; (d) the number of clergymen belonging to each of the above classes (A, B, C) who now receive less than the minimum amounts above mentioned; (e) the total amount per annum required to augment the stipends of the clergy, as above.

2. When the above information shall have been collected and analyzed, the committee recommend the preparation of a circular embodying in concise form such statements as will show the present position of the Church in this matter, and what parishes have not contributed according to their ability. (3) The committee further recommend that energetic action be then taken to disseminate this information as widely as possible, and as means to this suggest *inter alia*:—

A. The distribution of these circulars to every Church family in the Diocese. B. The appointment of one or more clergymen to bring this important subject before our congregations by sermons and addresses, to solicit individual subscriptions, and to take up annual or other collections, for which collections your committee recommend that special envelopes be provided.

4. Lastly, the committee suggest that in the distribution of the fund, regard should be had to the amount now contributed by the parishes requiring aid, and although they cannot yet formulate a complete set of regulations, they are of opinion that no parish should participate in the benefits of the fund which has not contributed at least \$200 per annum towards the support of its clergyman.

After the adoption of the scheme, on motion of Mr. Biggar, a Special Committee, consisting of Revs. W. C. Bradshaw and A. J. Broughall, Messrs. Herbert Mason, Alex. Marling, and C. H. Greene, was appointed to act with the Executive Committee in carrying out the suggestions of the report, and that the moneys collected be distributed by the Clergy Comutation Trust Committee.

The Bishop expressed his pleasure at the action, and the hope that it would result in some good.

The Synod then adjourned at 10.30 p.m.

**C. E. W. S.**—Mr. Charles Powell, the Secretary of the Church of England Working Men's Society, paid a flying visit to Toronto recently, and addressed a large gathering of working men at St. George's School room. He also spoke to the congregations of St. Matthias and St. Luke's Churches. The objects of the Society Mr. Powell represents is to better the condition of the working men and to unite them to the Church. It is likely that a branch of the present society will be formed in Toronto as a result of Mr. Powell's visit. At present over 9000 communicants are entered in its ranks.

**THE SISTERHOOD.**—On the 18th ult. a sale of ladies work was opened at the Horticultural Gardens in aid of this institution. It was held under the distinguished patronage of Mrs. J. B. Robinson. The pavilion was beautifully decorated with bunting. The art table was under the care of Miss Robinson and Miss Bolton, and upon it were displayed a fair collection of

water colors, statuettes, &c. Mrs. Sweatman, Mrs. Baker, Mrs. Broughall and Mrs. Kent had also charge of tables on which were displayed useful articles of ladies' work. Miss Grier had care of the flower booth. The proceeds amounted to a considerable sum.

**TORONTO.**—*Church of the Ascension.*—The annual strawberry festival in connection with this church took place a short time ago in the Adelaide Street rink. The festival was under the patronage of Lady Howland, Lady MacPherson and Mrs. Goldwin Smith. The interior of the rink was very attractively fitted up, and besides refreshments of all kinds a sale of fancy goods was also held for the benefit of Algoma. There was a large attendance. The band of the Royal Grenadiers supplied excellent music.

**PETERBORO.**—The Woman's Missionary Association of St. John's Church held a garden party recently at Inglewood, the residence of W. E. Sherwood, Esq. The evening was pleasant and it being clear moonlight no artificial illumination of the grounds was necessary. The Fire Brigade Band attended and discoursed delightful music during the evening. The attendance was fairly large and the proceeds for the object of the Society amounted to \$50.

**LINDSAY.**—The foundation stone of St. Paul's Church here was laid with masonic honors on the 1st of July. We will give fuller particulars in a future issue.

DIOCESE OF NIAGARA.

**ORANGEVILLE.**—The Lord Bishop of the diocese visited this parish on Saturday, July 4th, and consecrated the Church at 11 o'clock. A large congregation attended, and ten of the neighbouring Clergymen were also present, and assisted in the service which was very hearty.

In the evening a reception was given to his Lordship at the rectory, where a large portion of the congregation met him. Our Bishop is much beloved by all who have had the pleasure of meeting or hearing him here, though amongst us but for the first time.

On Sunday morning 36 Candidates for Confirmation were presented to the Bishop to whom he delivered an excellent and impressive address. All felt his words to be most earnest and soul-stirring.

In the evening an excellent sermon was preached by Rev. E. A. Irving of Guelph, appropriate to the Consecration of the Church. The hearty and touching services on these occasions will be long remembered by the members of the Church in Orangeville.

**NIAGARA.**—*Christ Church Cathedral.*—The Bible Class of this Church, now numbering 42 members, last evening held their first semi-annual meeting at the Vestry of the Church for the purpose of electing officers and a standing committee of management for the ensuing six months. For the last six months this class has progressed wonderfully under the able management of the Rev. Mr. Harvey, Curate of the Cathedral, and its future prospects are exceedingly encouraging; everything is carried on in a thoroughly systematic manner, which contributes greatly to its success. The attendance at the meeting last night was very large, and the great interest of the members continues unabated.

**ANGASTER.**—The Bishop of Niagara arrived in this parish on Saturday afternoon 13th ult. and at 7 o'clock at the request of the Stockholders laid the corner stone of a new Carriage Factory (the old one having been destroyed by fire a few weeks previously). The Bishop and the Rector of the Parish robed in the chancel and were met at the door by the Stockholders

of the Company where a procession was formed. Upon reaching the site of the factory, his Lordship delivered an excellent address to the large congregation there waiting, impressing upon all the duty of mingling religion in their every day life work, and of beginning, continuing and ending all things in God's name.

Prayers suitable to the occasion were then said, after which the Bishop taking the trowel in his hand, said:—In the faith of Jesus Christ, and in the hope of God's blessing on this enterprise we lay this foundation stone in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

\* E. Kenrick, Esq., Barrister, who is the secretary-Treasurer of the Company then stepped forward and thanked His Lordship for his kind service, and for his excellent advice which he trusted would not soon be forgotten.

At the Rectory on the same evening a reception was given to the Bishop and Mrs. Hamilton and was largely attended.

On Sunday the Bishop visited and addressed the Sunday School, and at 11 o'clock held a confirmation service when 15 persons (3 of whom were over 50) resumed the vows made for them in their baptism. The whole service was highly hearty and impressive. A celebration of the Holy Communion followed and was largely attended including the newly confirmed. This is the fourth Confirmation held in this parish during the past six years. The Revs. T. Geoghegan, and W. R. Clark, the Rector, assisted in the service. It may also be said to the credit of this parish that although neither large, nor rich, it has met all its liabilities (both Diocesan and Parish) for some years past. The large stone church and rectory here, are amongst the handsomest in the Diocese.

**NIAGARA FALLS SOUTH.**—On the evening of 18th June His Lordship the Bishop of Niagara, held a Confirmation service at All Saints' Church, Rev. C. L. Ingles, Rector. The service was a very impressive one and was largely attended. Rev. Mr. Rowe of Sault St. Marie, Diocese of Mich., U. S., bore the Pastoral Staff. Rev. Mr. Ingles was assisted by the Rev. G. A. Harvey, Curate of C. C. Cathedral, Hamilton, and Rev. W. Freeman of the adjacent Parish Chippewa. The church was on this occasion newly carpeted and tastefully decorated. After the service the large congregation adjourned to the Rectory, where a reception was given his Lordship and to whom an address of hearty welcome was then presented.

**STAMFORD.**—*St. John's Church.*—At a parish gathering, which took the shape of a "picnic tea," at Mrs. Perram's, most heartily entered into by the whole congregation and their friends, including many of the various denominations, as a reception for the Bishop, an address of welcome was presented to His Lordship. Thanks to Mrs. Perram and the rest of the ladies, the affair went off with much *eclat*, and seemed to be enjoyed by all. The congregation also decorated the church most beautifully.

**GRANTHAM.**—On the following morning His Lordship proceeded to the church at Grant-ham, where he held a Confirmation service, and soon after found himself in the interesting and historic town of

**NIAGARA,** where he arrived early in the evening. His Lordship was welcomed by the joyous pealing from the beautiful bells of old St. Marks, the surroundings of which, and itself the centre, are truly interesting in the annals of the Canadian Church. While here, the Bishop was the guest of the Ven. Archdeacon McMurray.

At a reception at the rectory in the evening, which was largely attended, the Archdeacon presented the following address, which, containing so much of historical and general in-

terest, will be appreciated by the readers of the GUARDIAN everywhere:—

*To the Right Reverend Father in God, Charles, Lord Bishop of Niagara.*

The undersigned, the Rector and Churchwardens of Niagara, in behalf of themselves and the parish, beg leave to offer to your Lordship their sincere congratulations upon the choice of the Synod of this diocese, by which, under the providence of the Great Head of the Church, you have been called to the high and holy office of our chief pastor, as the successor of our late lamented and beloved Diocesan and first Bishop.

It seems very fitting that we should tender you, as we now do, a most cordial Christian welcome, on your first official visit to this parish, which gives its name to your diocese. Here, after the division of the Province of Quebec into Upper and Lower Canada, the first mission of the Church was established by the learned and zealous Robert Addison, in 1792, under the auspices of the venerable Society for the Propagation of the Gospel, the faithful nursing mother of missions on this continent.

That venerable society, after nearly two centuries, during which she has sent the glad tidings of salvation to the uttermost parts of the earth, still flourishes in ever-increasing vigour, with abundant blessing crowning her manifold labors of love and faith.

Upon the site of this church was erected the first building dedicated to God's service in this part of Canada.

Mr. Addison's mission embraced an extensive district west of Lake Ontario, then a wilderness sheltering the scattered pioneer settlers who had remained true to the Empire during the revolution, and the loyal red men, led by Brant, himself a devoted son of the Church, to the fertile lands on the Grand River, granted to them by the Crown, upon which their peaceful descendants now reside.

The first Parliament of Canada was convened in 1792, within the limits of this town, by Governor Simcoe.

Mr. Addison officiated as its chaplain, an office which he held for nearly thirty years, and it is noteworthy that for the long period of ninety-three years since this parish was founded its ministrations have been filled by three incumbents only, by the Rev. Robert Addison from 1792 to 1829, by the Rev. Thomas Green from 1829 to 1856, and by the present rector, the Venerable Archdeacon McMurray, since 1856.

The vast changes during this period in the growth and progress of the Church are an earnest of the future.

That all her members may strive together in promoting the cause of Christ in love and harmony and peace, and that your work among us may be long continued and richly blessed, is the fervent prayer of ourselves and of our fellow-churchmen.

Dated at Niagara, the 20th day of June, A.D., 1885.

W. McMURRAY, D.D., D.C.L.,  
JOHN W. BALL,  
J. GEALE DICKSON,  
Churchwardens.

To which His Lordship replied as follows: *To the Venerable Archdeacon McMurray, Rector of Niagara, and to his Churchwardens and Parishioners:*

MY DEAR FRIENDS,—Your hearty welcome, conveyed in terms so attractive and so full of interest, is most acceptable to me.

I will place your beautiful address among my treasures, and I do not doubt that the many points of interest to which it alludes, in connection with this province and its first Parliament, this parish and its church, the Society for the Propagation of the Gospel and its successes in planting the Church far and near in England's colonies, will attract the eager attention of not a few under whose eye it may come in future years.

We cannot set too high a value upon the principles of life among us, whether in the civil government of the country, or in the institutions of our Church for her extension abroad and her steady, increasing work in each parish which are exhibited in and illustrated by the historical facts which your kind address have recorded for my advantage.

When we recall the first Parliament, convened in this town in 1792, and then send our thoughts east and west to the numerous provinces linked together in this fair and far-reaching Dominion of Canada, we recognize the power of expansion, of adaptation, of cohesion, amongst the people and in the civil institutions of this country.

The quiet, steady life, and the healthful work of the Church within the parish are illustrated by the pastorate of three clergymen whom you and those before you have known as your only rectors during ninety-three years. May your present venerable rector be permitted to fill up the full century and more with his active energies of mind and body unimpaired and his genial, kindly, loving ways only matured and refined further by his nearer approach to the peace and quietness of the Church at rest in Paradise.

The church which the Society for the Propagation of the Gospel helped to found and maintain in this country, has expanded until our own diocese, the youngest of five sisters within this Province of Ontario, takes its name and title, as you remind me, not without some fitness, from your own town of Niagara. The progress which the Church in Canada has made under the fostering care of the Society for the Propagation of the Gospel, proclaims the life which is within her and justifies the hopes which ought to inspire and invigorate her efforts for the good of all whom she can influence.

Discouragements and hindrances which beset and clogged her movements are now wholly removed, and she is free, free in the unfettered exercise of all the intelligence and thought which her members, clerical and lay, can exercise to manifest the divine life that is within her, and to minister to all whom she can reach the priceless treasures of grace and blessing so fully entrusted to her.

To secure a larger success than our wildest imagination can picture for the Church of England in Canada we only need the peace and harmony and love for which you offer up your fervent prayer to God.

I cannot thank you as I desire for your kind greeting and for your good wishes for me.

Believe me, my dear friends, your faithful friend and bishop.

CHARLES NIAGARA.

On Sunday morning following his Lordship delivered an eloquent address upon confirmation before a large congregation and administered the rite to 35 persons, who were presented by the Rev. E. Stewart Jones, Curate. In the afternoon he visited and addressed the Sunday school.

He preached in the evening a thoughtful and instructive sermon upon Romans viii., 16, setting forth the great danger of self-righteous overconfidence and of trusting to the guidance or justification of an uneducated conscience on the one hand; or of self-abasement and distrust and unworthy fears on the other. Steadfast reliance on God's living promises, constant use of the means of grace, and unceasing watchfulness lest we enter into temptation were what we need, and through these we could measure our Christian growth and the foundation of our hope.

During his brief visit to Niagara the Bishop has won the esteem and affection of all who have had the privilege of hearing or meeting him.

#### DIOCESE OF HURON.

RIDGETOWN — OPENING OF ST. GEORGE'S CHURCH.—The new church, Victoria street, was opened on Sunday, 5th inst., by the Bishop

of Huron, assisted by Rev. Messrs. Sanders, Rally, Fletcher, Downie and Stone, incumbent. The Bishop preached in the morning from Rom. xiii., 12, in the evening from Luke xviii., 42. The Rev. J. Downie preached at 3 o'clock, from Gal. ii., 20. The church is of brick, in the early English style, 32 x 56, with chancel proper, bell, turret, and seats 250 persons. It has been erected at a cost of \$3,000. There is a debt of \$600 on the building. The offertory at the three services amounted to \$130.

PORT STANLEY.—A garden party was given on the afternoon and evening of July 3rd, under the auspices of the ladies of Christ Church, Port Stanley, Ont., which in every respect proved a gratifying success. The entire parish, as well as persons outside, took an interest in the affair, and contributed to the entertainment. The grounds being those of Capt. John Ellison, were admirably adapted to the purpose, and were decorated with much taste. The refreshments, which were presided over by the ladies, as usual, were all that could be desired. Nothing, indeed, was wanting to add interest to the occasion. We need scarcely add that it was most liberally patronized by the community at large. Special mention should be made of the names of Mrs. John Meek, Miss S. Ellison, Miss J. Mellor, Miss Lighton, Miss Armstrong and Miss Chandler, who took an active part in the proceedings.

#### DIOCESE OF MONTREAL.

LACHINE.—A bazaar, under the auspices of St. Stephen's Ladies' Guild, was held on Saturday, 4th July, on Mr. Cross' grounds, Upper Lachine. Refreshments were provided in abundance. From the sale of fancy articles and other sources, the neat sum of \$186 was realized.

The Rev. Dr. Lobley has been spending a few days in Lachine, the guest of Mr. E. Wilgress. On Sunday, 5th July, the reverend gentleman preached in St. Stephen's and St. Paul's churches, to crowded congregations. His sermons, which were an earnest and eloquent setting forth of Jesus Christ as the only source of eternal life, the centre of our hopes and affections, were heartily appreciated by all who were privileged to listen to the words of exhortation. This was Dr. Lobley's last Sunday in Canada prior to returning to England, where the sphere of his future labours—yet, however, unveiled to him, lies. May God grant him and his estimable lady a safe and happy voyage.

#### Synod—First Day.

After the Bishop's address had been delivered Reports of Committees were called for, when Rev. Canon Norman read the report of the Committee on Education, which drew attention to the resolutions passed at the last meeting of the Synod in 1884, that the recommendation of the Committee on Education in reference to the recognition on the part of the Provincial Council of Public Instruction of the courses of teaching in our higher educational institutions be particularly adopted by this Synod, and the Bishop be respectfully requested to make the recommendation immediately effective. In the Diocesan College six students had taken arts courses at McGill University, three taking a practical course, three preparing for the University, one taking University course after ordination, and one studying Divinity alone. In all making eighteen students. The recommendation of the Council of Public Instruction that the Bishop should nominate annually a committee of examiners, was complied with, and their report was annexed.

Very Rev. Dean Carmichael submitted the report of the Committee on Sunday-schools. Arrangements had been made with publishers to have copies of their publications supplied for distribution.

The Committee on Deaconesses reported that

they regretted they were unable to obtain the services of trained deaconesses to instruct women, who wished to devote themselves wholly so Church ministrations, in the way of teaching, visiting or nursing.

The Girls' Friendly Society reported that they had issued a circular to the clergy of the diocese stating the nature of their work and requesting their co-operation.

Rural Dean Lindsay read the report on Foreign Missions. The contributions had increased somewhat, and last year the revenue amounting to \$1,376.83, which was disbursed as follows:—To the Society for the Propagation of the Gospel, \$964.66; Church Missionary Society, \$185.39; special to Madras, \$39; Society for the Promotion of Christianity among the Jews, \$188.78.

Rural Dean Lindsay submitted the report of the Committee on Immigration.

Rev. H. Dixon reported what he had done in reference to providing immigrants with employment. The time he was in the office he spent in writing letters for the men, and in other ways attempting to get them work. Altogether 1,800 people had passed through his hands during the past year.

Rural Dean Lindsay read the second part of the report, which referred to the work done by the Women's Protection Immigration Society, the reformatories, jails, lunatic asylums, hospital and convalescent work, coffee house and city mission work. Special mention was made of the necessity for a school for teaching girls to nurse and grant them certificates.

The City Missionary (Rev. Mr. Evans) reported that Divine Service had been held in the Dissident school-room, 120 St. Lawrence Main street, St. Jean Baptiste Village, the average attendance being 42; Outremont, where the attendance was 35; General Hospital, attendance 17; Sunday School, St. Jean Baptiste Village, attendance, 29. A small mission church was wanted somewhere about the intersection of Bachand and St. Lawrence Main or St. Denis street. During the year there had been 9 baptisms, 4 marriages, 31 burials, and Holy Communion had been dispensed 11 times; 1,480 individual pastoral visits had been paid to the hospital.

The Committee on French Work reported, recommending that the Synod should raise funds everywhere for the promotion of this work, to be administered according to the regulations which govern grants to missions.

Reports were received from the rural deaneries of Bedford, Hochelaga and Iberville.

After a number of notices of motion had been given, the unfinished business of last session was then taken up, and

Dr. L. H. Davidson moved, seconded by Mr. J. Hutton, "That inasmuch as the property, buildings and real estate held by the different parishes and missions in this Diocese partake of a Diocesan as well as a parochial character, it be enacted by this Synod: That no sale, disposal or exchange of any property held in any parish or mission for the purpose of Church work, shall be made, nor shall any mortgage be granted thereon, without the consent of the Lord Bishop of the Diocese, which consent shall only be given after the Bishop shall have submitted the proposal to the Executive Committee of the Diocese, and to the legal adviser of the Synod; That no application shall be made to the Legislature of the Province of Quebec for authority to mortgage, sell, or in any way to interfere with or change the trust connected with the grant of any property held by any parish or mission within this Diocese for the purposes of the Church, otherwise than in the name of the Synod, and after due submission and consent thereby given."

A long discussion followed, nearly every member taking part.

On a vote being taken, the main motion was lost by 22 to 26, and the amendment was afterwards voted down.

The Synod then adjourned.



THE FESTIVAL SERVICE.

A special festival service was held in St. Church on the evening of June 16th, in connection with the Synod. There was a large attendance of the visiting clergy, and also a good congregation. After evening prayer, the Ven. Archdeacon Evans preached from the text Acts 1st and 14th: "These all continued with one accord in prayer and supplication."

The service was a fully choral one, and was very finely and effectively rendered by the choir. At the conclusion, "The Hallelujah Chorus" was given.

DIocese OF ALGOMA.

HUNTSVILLE.—The quarterly business meeting of all Saints S. S., was held on the 28th ult. Rev. T. Lloyd in the chair. The reports, as to attendance, finance, &c., showed the S. S. to be healthy and prosperous. The children's service was appointed to be held August 9th, and the Picnic in Mr. Hunt's grove, August 13th. Thanks was expressed to the kind friends in Toronto who through the Incumbent and Mrs. Denton have supplied the school with books and papers. The Superintendent stated that a more liberal supply of S. S. Papers was greatly needed.

Geo. Eccleston, Secy.

DIocese OF QU'APPELLE.

CLOSING OF THE MILITARY HOSPITAL AT MOOSEJAW.—The hospital staff have left, and the Sisters and Nuns gone to their respective homes or scenes of labor, as there are no more wounded to come this way. Since the Saturday in Whitsun week the hospital, so far as the arrangements and nursing went, has been under the superintendence of the Mother Superior and three members of the Sisterhood of St. John the Divine, together with three ladies, professionally trained nurses, who had kindly volunteered for this good work. It must be a source of congratulation to our Church that both in the Sisters of Mercy and in the lady nurses she had daughters willing and ready to give themselves to this holy work.

CONSECRATION OF ALL SAINTS', MOOSE MOUNTAIN.—Sunday, June 21st, was indeed a red-letter day for Qu'Appelle Diocese in general, and All Saints', Moose Mountain, in particular, this being the first church consecrated since the arrival of the Bishop, the other buildings used throughout the Diocese as churches being more or less of a temporary character. The Bishop was accompanied by Mr. Bolton, whose mission includes the Moose Mountain districts. All Saints' is a log building, not very prepossessing outside, but finished in the interior in a manner that would do credit to a much fairer exterior. In this log church the good people of Moose Mountain have given to God not of that which cost them nothing, but of the best they had, and, at no little sacrifice of time and labor, have themselves got together the logs of which the church is built. The lumber for the inside was hauled by road from Moosomin, on the Canadian Pacific Railway, sixty miles north of the mountain. This lumber, in the hands of a more than ordinary skilled worker in wood, has been used to give the interior a most church-like and appropriate appearance, far surpassing one's expectation on entering. The Sunday services were held at 11 a.m. and 3 p.m., both of which were largely attended.

DIocese OF NEWFOUNDLAND.

ORDINATION.—On Sunday, the 21st ult., the Lord Bishop of Newfoundland held an Ordination in the beautiful Cathedral Church of St. John the Baptist, when Mr. Weaver, late of St. Augustine's College, Canterbury, was ordained Deacon, and the Rev. F. Colley was advanced to the Priesthood. The choir and

clergy robed in the boy's Sunday school, and walked in procession through the west door and up the centre aisle to their stalls, singing "The Church's one Foundation." The Rev. Canon Churton preached an excellent and very instructive sermon. The candidates were presented by the Rev. A. C. F. Wood, Rector of S. Thomas's, and the Rev. A. Heygate, Senior Curate of the Cathedral, acted as Chaplain. His Lordship was assisted in the imposition of hands by the Revs. Canon Churton, E. Colley, (father of Rev. F. Colley), A. C. F. Wood, W. Pilot, A. Heygate and E. Davis.

Mr. Colley has been appointed to the Labrador Mission, and Mr. Weaver to that of Trinity Bay.—*St. John's (Nfld.) Times.*

THE ALUMNI ASSOCIATION AND THE ALMA MATER SOCIETY

OF BISHOP'S COLLEGE, LENNOXVILLE.

The annual meeting of the Alumni Association of Bishop's College was held in the College on June 24th, the day before Convocation day. The attendance was good and the interest warm, not to say enthusiastic. It was the general feeling that some measures should be taken to extend the influence of the Association. This feeling was brought to the surface by the truly admirable report of the Executive Committee, read by Dr. Rowe. In this report, which will be published in full at an early date, the history, principles and work of the College in the past were clearly summarized, and her prospects and needs for the future set in vivid array. The importance of maintaining that harmony between College and School which Dr. Lobley (who is now, unhappily for us, returning to England) has given so much time and labor to promote, and the necessity of increasing still further the endowments of the institution, which have in the past year or two been so largely augmented through the indefatigable zeal of Dr. Roe, were emphatically urged upon the Association; and with a view to further these and other interests of the College and School, a distinct suggestion was made that the Association should reconstruct its Constitution upon a wider basis.

A lengthy and lively discussion ensued, which resulted in the appointment of a committee to draft and submit to an adjourned meeting an amended Constitution. Later on the draft of this committee was presented and adopted; and the old Association proceeded to re-form itself upon new and extended lines. The name was changed the "Alma Mater Society of Bishop's College, Lennoxville." All old students of the College and old boys of the school were declared eligible for membership, as well as all holders of university degrees and certificates. Of the two vice-presidents provided for, one was to come from the ranks of the "old boys," and the terms of membership generally were to be equal in every way to all.

Thus the old "Alumni Association" of J. B. C. L. was merged into the "Alma Mater Society." All members of the old being considered members in the new Society.

The advantages looked for from this achievement are obvious. It is hoped thus to win the active interest of that influential class of visiting young men known to us as "Old Boys." It is also hoped that the union of the two sections of our men into one Society will further the harmony and unity and feeling and action so essential to the well-being of College and School alike.

Before adjourning a resolution was adopted by the meeting, with a view to holding the next Annual Dinner in Montreal. It is almost certain that this resolution will be carried into effect.

In the course of the proceedings the Rev. Canon Robinson carried a resolution calling the attention of the authorities to the difficulties which hinder young men of the Eastern Townships from availing themselves of the

valuable facilities for learning offered at Lennoxville.

The officers of the Alma Mater Society are Rev. Dr. Roe, President; Rev. James Hepburn M.A. and Mr. Robert Campbell M.A., Vice-Presidents; Rev. Geo Thorneloe M. A., Sec.-Treasurer.

CONTEMPORARY CHURCH OPINION.

*Church Bells* concludes an able article on "Shall we give, or shall we not give?"—

Even amongst the more sincere Church-goers it is doubtful how far the duty and privilege of almsgiving is understood. An immense number of substantial citizens are regular givers to nothing, and, if they have a conscience in the matter at all, compound with it by dropping an occasional shilling in the plate at church. It is sometimes suggested that these uncounted gifts mount up to a high sum, but spasmodic alms-giving is usually based on considerations of economy, and will not stand the test of examination. Nay, more than this, it is infinitely less useful than are those regular subscriptions which may be duly looked for year by year.

Where is the remedy to be found? The clergy will often tell you that they are tired of urging this subject upon their people; churchwardens have doleful tales as to their experience in raising necessary funds. But cannot the laymen do something? Once upon a time a body of laymen in an old cathedral town met and agreed to raise the standard of almsgiving in their own circle. They did so, and the results were felt as long as they lived. Are there no more examples of this kind to be found? The cry for help is heard on all sides; the giver may choose his own field if he will, only in the name of our common faith let something be done to increase the self-denial and restrict the indulgence of Christian folk.

The Church says:—

We have just read, in one of our religious papers, a statement of the formation of two more organized societies for the purpose of advancing a special morality, or of promoting particular forms of Christian action. There is a general conviction that Bishop Hopkins went too far in his opposition to Temperance Societies as human instrumentalities to accomplish that which the Church herself is divinely charged to do. But the time has fully come when inquiry ought to be made to the formation of societies each of which is specially charged with the duty of enforcing upon the general Church some one particular virtue.

Are we to have ten associations to enforce obedience to the commandments of Sinai?—Are there to be nine organizations in order that Christian people may be taught to appreciate the "Beatitudes" of the sermon on the mount? Are we to dissect the Bible and refer each particular precept or truth or doctrine to a society, just as our conventions divide a Bishop's address into minute portions and refer each part to a committee who report hastily upon something that was written deliberately? And how many different bodies, with presidents and secretaries, with constitutions and by-laws, will it be necessary for the baptized Christian to join in order to gain an adequate idea of the Divine precepts, and of personal obligations?

It does seem that we have enough organizations, and before launching any others into the religious current, it will be better to invigorate such as we have, and to make them a power in the land. Organization is no substitute for personal consecration and devotion, nor is it the most direct and effective method for the attainment of such hallowed results.



# The Church Guardian

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See page 14.

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## CALENDAR FOR JULY.

JULY 5th—5th Sunday after Trinity.  
 " 12th—6th Sunday after Trinity.  
 " 19th—7th Sunday after Trinity.  
 " 25th—St. JAMES. A. & M.  
 " 26th—8th Sunday after Trinity.

## THE SCEPTIC'S CREED.

Unlike the great body of Christian doctrine, the sceptic's creed requires to be re-written at least once in every generation. The clouds of speculation which roll across the blue sky of truth, are for ever chasing each other into obscurity, and leaving the azure without a stain. How many gospels have not been preached to the wearier centuries, each as sure as can be that it alone, and at last, enshrines all that is necessary for man to know, and yet each in turn thrown upon the dunghill by its disgusted votaries. What a standing gibe against christianity, that it is nothing but a "book-faith," and yet what has unfidelity to point to as its memorials but a crumbling mass of half-forgotten and wholly discredited objections in the moth-eaten pages of library top-shelves where the dust is ever deepening? Unbelief has no continuity. Each new objector begins by contemptuously shattering the labored piles of his predecessor, and by building amidst the ruins a new fane to fall inexorably in its turn. Toland boasted that he had "cut out such a piece of work for the Bampton lecturers as would keep them busy till doomsday:" but Toland's Deism was in a generation the bye-word and the scoff of a new school of "thinkers." The Christian Camp "lying four-square to every wind that blows," meets every attack by simply facing in its direction: but the infidel forces are compelled to change their base after every battle, and form new standpoints from which to rush upon the old position.

Still changing forms of infidelity demand altered apologetics; a fact, by the way, which the opponents of Christianity often forget, for they not unfrequently spend their strength in opposing statements of truth which were uttered merely to combat a form of error that was popular generations before their time. Celsus can be effectually answered by Tertullian, but Tertullian's defence would not avail against the infinitely subtler attacks of a Voltaire or a Strauss. Even in a few years we outgrow our armor. "The Eclipse of Faith," that marvell-

ously clever *reductio ad absurdum* which many years ago wrought such havoc among the rasher spirits of evolutionary atheisms, is beginning to lose its applicability, if not its point and pungency, and the arguments need re-writing to date.

This task has been most successfully essayed by an English Clergyman, the Rev. Nevison Loraine, Vicar of Grove Park West London, in a volume entitled, "The Sceptic's Creed."\* The author of this admirable work has thoroughly saturated himself with the subject upon which he writes, and out of the fulness of his knowledge he speaks with a power that is cheering in its firm conviction and self-centred strength. Few of the many books that profess to deal with modern scepticism are informed with the breadth of thought and the high-toned culture that mark every one of Mr. Loraine's chapters. There, indeed, we have a calm-eyed and courteous disputant, whose thoughts in their forceful sweep are largely their own evidence, such is the ring of conviction which marks every one of them. His theses are "Can the Creed of the Sceptic be reasonably held? Is it worth the holding?"

Here is the opening paragraph, agreement and illustration both in one: "A pathetic mission took me a short time ago to a well-known London cemetery. Passing along its central walk, a fragment of a printed page lying in the path attracted my attention, and stooping, I read in bold type: 'I know the present; of the future I know nothing; therefore I live for the present, and let the future take care of itself.' There lay the sceptic's creed, brief and defiant; there, too, in that grim setting, with a thousand monuments around, bearing their melancholy testimony to the perilous uncertainty and inevitable brevity of the life present, but witnessing also that that life in its darkest hour may find solace in the hope of the bright future."

This is how the author states the sceptic's creed: "The present I know and possess; of the future I know nothing. The things seen are plain and patent to the senses; the invisible is the unknown, and the future is the uncertain. I live, therefore, for the known present, and let the unknown future take care of itself." Now I challenge and controvert that entire position. I deny alike the proven inadequacy of Christian evidence, the destructive results of scientific research, and the hostility of the most cultured thought. Moreover, I aver that the sceptic's creed is intellectually untenable, and morally a morass."

Look on *that* picture, and on *this*: "Christianity has its sublime declarations, its noble ethical principles, its historical and internal corroborations; it is a creed confessedly loftiest in thought, purest in principle, illumined with unique splendor of immortal hope, and around it murmur Æolian airs of memory; yet how often it is bartered, an ancient birthright go for a mess of pottage; dropped to snatch at a creed that shuts out God and immortality, and shuts in life within the precarious precincts of the present—a creed of frigid negations, alike without dignity, delight, or expectation."

The basis of the current of argument which follows may be described as a re-statement of Bishop Butler's argument as to probability

the guide of action. "Has the sceptic honestly estimated the balance of probabilities involved in the grand argument for a future life? Or has he striven with earnest impartiality to balance the probabilities in favor of the Christian religion before he separated himself from its ethical control refused its revelations, and rejected its hopes?" The demonstrative evidence of the physicist is not at the command of the Christian apologist; yet the doctrine of a future life and the central truths of the Christian faith are sustained by evidences as powerful to win the assent of enlightened trust, and the homage of moral conviction.

In his disquisition on the attitude of scepticism towards miracles and mystery, Mr. Loraine is at his best. The unsubstantial sophistries of Positivism are unsparingly exposed, and then, in his concluding paper, he presents the solid reality of Bible truth to the grasp of the disappointed seeker. We have only space left for a single paragraph from a volume which we earnestly recommend both to the sincere Christian and to the man trembling on the verge of scepticism. The author is dealing with objections against the Bible: "But," says the sceptic, possibly, "I cannot accept the theory of the inspiration of the Bible." What theory of inspiration? The Bible itself has formulated no theory of its own inspiration. The Church has pronounced no authoritative definition of inspiration. Holy Scriptures are their own best witness. Human definitions are apt to be too strait for Divine subjects. Those who know the Bible best, who have drunk most deeply at its hidden springs, have the truest understanding of its inspiration; but they may not be able to define it. Let the earnest, honest sceptic search this sacred literature, look into it with eager and enquiring eyes, even as they who watch for the morning; and upon the horizon of his life will some day dawn a ruddier glow, the herald lights that broaden into day... I, too, have been haunted in the gloom by spectral forms of doubt, disturbing and distressing with their ghostly movement otherwise peaceful hours, and giving many a tremor to the heart, many a trouble to the mind. Even yet... I sometimes imagine that I see the arras tremble, or that I hear strange footfalls on the stair... And in the foregoing cumulative argument it has been my anxious though humble endeavor to help you to face the spectres of the mind and lay them, that at length you may find a stronger faith than your own."

THE death of the Bishop of Salisbury has deprived the Church of England of one of its brightest ornaments. The Rt. Rev. George Moberley, D.C.L., was the son of an English merchant at St. Petersburg, and was born in that city in 1802. At an early age he was sent to the famous Winchester School, from which he passed to Balliol College, Oxford, where he graduated with high honors in 1835. In 1836 he was appointed to the important position of Head Master of Winchester School, which he filled with distinguished success for the long period of thirty years. On his retirement from Winchester in 1866, Dr. Moberley was presented to the rectory of Brightstone, in the Isle of Wight. In 1870 he was appointed Canon of Chester Cathedral, and in 1876 succeeded Bishop

Hamilton in the See of Salisbury, which he was on the eve of resigning owing to the growing infirmities of old age, when he was called from the scene of his abundant labors to the rest of Paradise. Bishop Moberley was the author of several volumes of sermons and essays, but his most valuable contribution to theological literature was his masterly treatise on "The Great Forty Days," which is by far the best work extant on the events of our Lord's life on earth between His Resurrection and Ascension.

A remarkable incident took place the other day at Aix-les-Bains, in connection with the visit of the famous Pere Hyacinthe. There is a small but handsome English Church at Aix, and a second service is given by the chaplain, the Rev. Mr. Doyle, to the numerous visitors, in the "Splendide Hotel," at the top of the town. The proprietor had given permission to Pere Hyacinthe to address the English visitors and others in the large *salle* of the hotel, but on the very day he informed Mr. Doyle that he would have to rescind his permission for fear of offending his Roman Catholic guests. The English visitors were naturally very angry at being disappointed, but Mr. Doyle was equal to the occasion. He immediately telegraphed to the Bishop of London to know whether he might offer the English Church to Pere Hyacinthe. His Lordship's reply was soon received. It consisted of four words, "Yes, with Church service." Evening service was, therefore, held in the Church, which was crowded, not only by the English, but by many Roman Catholics, who had ventured for the first time to enter an Anglican Church. The Pere preached, vested in an Anglican surplice and Latin stole, and dwelt much on the catholicity of the Anglican Church, with which the Gallican Catholic Church held communion. Some of the Roman Catholics present declared that the Pere had explained to them for the first time why the Anglican Church was a true branch of the Catholic Church, they having hitherto considered it to be an heretical sect, like other Protestant "Churches." Thus Roman Catholic intolerance has for the first time caused a public acknowledgment of the intercommunion between the Anglican and Gallican Catholic Churches to be publicly declared by the large-hearted and large-minded Bishop of London.

LORD SALISBURY'S announcement of the foreign policy of the new English Government does not indicate any violent change in the course of diplomacy inaugurated by the late Administration. The negotiations with Russia are to be taken up where laid down by Mr. Gladstone, and there seems to be at least a reasonable prospect that they will result in an agreement honorable to both nations and favorable to the peace of the world. The Egyptian problem is a more knotty one, and the new Premier's utterances with regard to it are extremely cautious and non-committal. The most remarkable feature of the home policy announced by the Salisbury ministry is the resolution not to renew the "Crimes Act" for Ireland, but to endeavor to govern that country by means of the ordinary course of law. Most persons who have watched the course of events for the last few years will be disposed to regard as a rather dangerous experiment; but all

will hope that it may prove a complete success.

THE approaching marriage of the Queen's youngest daughter is regarded with even more than the interest which usually surround a royal wedding. The Princess Beatrice is a kind of love-bird in the royal nest, and leaves it last of all. Hitherto she has lived for, as well as with her mother, the solace of her every grief, and the lightener of her many cares. She will go to the marriage altar attended by the hearty good wishes and prayers of millions of loyal hearts throughout the wide Empire which rejoices to own Victoria as Queen.

**CORRESPONDENCE.**

To the Editor of THE CHURCH GUARDIAN:

SIR,—As the subject of Temperance is claiming special attention just now, I trust a few words in reference to it may be kindly permitted to reach your many readers from one who is himself a total abstainer, on the ground of the sacrifice of his own liberty for the sake of Christ, and those weak brethren for whom He died, as well as for the strong.

There may be two ways suggested as offering deliverance from the curse of intemperance:—

1. To cut off the SUPPLY of strong drink by Prohibition.
2. To stop the DEMAND for strong drink by bringing to bear upon the hearts of men the self-sacrificing power of the Gospel of Christ, through the liberty-giving grace of the Holy Spirit.

The latter method (No. 2.) which does not exclude the aid of fair restrictive legislation, is that which commends itself to me as the only radical cure of the evil.

Not to trespass on your space, let me conclude with two questions:—

1. Is the man who does not take strong drink, solely because it is put beyond his reach, in any real sense a sober man?
2. Will not such a man satisfy his craving by the use of opium, chloral or other worse things than the prohibited liquor?

These questions are asked on the assumption that Prohibition is really possible. For myself, I believe it to be practically impossible to stop the supply except by exhausting the demand.

With many thanks for your courtesy,  
Believe me,  
Yours faithfully,  
G. OSBORNE TROOP,  
Rector of St. James' Church,  
St. John, N.B., June 16, 1885.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I am sorry to be obliged to differ still from Mr. E. J. Hodgson. Whether he "travelled out of the record or not" I will not further argue. I am not convinced that he did not. But I cannot so easily let pass the assertion that I have "misapprehended" "Plain Reasons," and that Dr. Littledale's chapter ciii. only goes to prove that "the irregularities referred to have voided the claim to apostolicity and the heirship of St. Peter."

The heading of Littledale's chapter ciii., page 199, is "The succession in the Roman See long broken."

The Roman See is not, in this argument, the Papal chair. The succession being "long broken," the occupants of the See are not legitimate Bishops, and whatever is the "legitimate conclusion" must follow, of course. The claim to be "heir of St. Peter" is another matter, and Littledale treats of it in another chapter, cvii., p. 207, which winds up with a saying of S. Ambrose: "They have not Peter's heritage who have not Peter's faith."—(*De Penit.*, 7.)

NOVA CAESAREA.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In your paper of the 24th June, under the heading "Diocese of Quebec," your correspondent makes some observations upon the present Bishop of Niagara, all of which I am entirely in accord with. In the short time he has been in his Diocese, he has won golden opinions from the members of the Synod, and all that have had the pleasure of meeting him. But your correspondent, when he speaks of "work accumulating for some time in Niagara and needing a master's hand," conveys an idea, perhaps, for want of knowledge of the facts, that the work of the Bishop had fallen behind in the hands of our late revered and beloved Diocesan. Such was not the case, for no Bishop ever set a more noble example to his clergy, in the self-denying manner in which he performed his episcopal duties. To the very last, in a condition of extreme feebleness, he travelled to remote parts of the Diocese to visit the Parishes and hold Confirmation services.

His correspondence and his episcopal work were kept up to the end, and possibly no Bishop ever took charge of a Diocese in which there was so little arrear of work as our present Bishop found on taking the episcopal chair. The interregnum was very short, and the ability of the Metropolitan's Commissary, Ven. Archdeacon McMurray, in his administration of affairs, prevented any arrears accumulating that could be settled by any other hand than the Bishop's.

Trusting, Mr. Editor, that these explanations may clear away any slight that your correspondent's remarks might seem to convey to your readers respecting the memory of our late beloved Bishop.

I remain,  
Yours respectfully,  
GEORGE ELLIOTT.  
Guelph, June 29, 1885.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—A communication to a Church newspaper, seems to be acceptable now in proportion to its brevity. Omitting therefore the exciting incidents of an eventful passage across the Atlantic, and the details of the Thanksgiving service held on board by passengers more than ordinarily grateful for their deliverance from the dangers of the deep, I would make a very limited selection from among the innumerable topics of interest which engage the attention of a visitor to these widely celebrated lands. Perhaps one relating to England and one to Ireland may suffice. "The Church Army" was the subject of conversation previous to my departure in relation to the approaching Congress in October. Since my arrival here I have learned that the Bishop of Durham, one of the Patrons, presided, June 11th, at the second annual meeting in connection with the Army in Prince's Hall, Piccadilly, London. The report stated that the "Army" has now forty-five lay evangelists fully employed (in addition to the staff) being just three times the number that there were at the same time last year, and there was an unceasing demand. Inquiries had come from India, Australia, Canada, and the West Indies, but from want of funds they could not be responded to. The new departure for supplying working men to hold short missions had been greatly blessed, and promised to be a most important part of the work. It was estimated that over three million persons had attended the meetings of the army during the year, that three thousand adults had been confirmed, that a thousand more are waiting to be confirmed, and that £300 sterling had been subscribed mostly by the working people's pence. The central receipts had been £2,546, being in excess of the previous year. The army has now a band of Home Missionaries numbering over 500. During the year the army had been brought officially before Convocation and

in several dioceses its operations were as far as possible under Diocesan supervision. As a memorial to Mr. Reginald Braithwaite, it was suggested that a training institution should be erected, for the preparation of Evangelists for the work, and it was estimated that £5000 would be required for that purpose.

The Right Rev. chairman after congratulating the army on its success during the past year, said there was one thing in the report which particularly struck him and that was the discussion in the upper House of Convocation in both Provinces respecting the Church Army, and he was glad to say that these discussions were uniformly in favor of the operations of the Army. He confessed that from the first he had received the Army with a bias in its favor because he had studied for sometime the working of the Salvation Army while he was quite sensible of the extravagances and defects which mocked the working of that organization, he admired its magnificent enthusiasm and undoubted achievements. But that army was really becoming a church or a sect, and he did not think a person could be a loyal soldier in the Salvation army and a loyal son of the Church of England. He believed the problem of how to reach the working classes was being solved by the Church Army. His conception of the difficulty of the Church in the present day was the multiplication of its interests. He thought they needed to be more demonstrative and to adopt her methods and new forms of service where necessary.

In Ireland, the principal event of interest was the election to the Bishopric of Meath. The Rev. Dr. Bell, Rector of Kells, Diocese of Meath, received the highest number of votes, but as four votes were lacking on the side of the laity, his name and that of the Dean of Clonmacnoise, Dr. Reichel, the next in order will be presented to the House of Bishops to make a choice between them.

Hoping that this communication may be within the orthodox limits.

I remain yours truly,  
MONTREAL.

## FAMILY DEPARTMENT.

(From The Church.)

### MILDRED'S CONFIRMATION.

#### CHAPTER II.—Continued.

When they arose, a loving kiss was pressed upon Mildred's sweetly-serious face, as the mother said—

"Pray, my dear child, for the gift of the Holy Spirit, that you may thus be led in the blessed path that leads to heaven."

Mildred was deeply touched, for daily marks of mamma's increasing debility spoke its own serious voice to the loving child.

"I am going to attend the lectures," she said, "for last Sunday our dear rector spoke to me after Church so kindly, bidding me to heed the call."

The next evening mamma summoned Julius to her room, and spent a solemn hour with the dear boy, impressing upon him the voice from the sanctuary, committing him also to the care of the Good Shepherd.

He seemed to have listened seriously to the notice, and said—

"I shall never, dear mamma, take such a step, unless assured that I am ready to assume such vows, for I can never be a hypocrite."

Lucy and Emily at different times received a similar call to mamma's room. Every Saturday evening it has been Mrs. Delancey's custom to assemble her dear family in her room, for on that occasion they brought their weekly savings to deposit in a little bank which mamma kept for them, and on opening it at appointed times, it had extended help to many a holy object.

They always had a little concert, too, for dear mamma on Saturday evening, for they al-

had lovely voices, and on this evening they sang—

"One offer of salvation  
To all the world make known;  
The only sure foundation  
Is Christ, the Corner-stone.

Chorus—"No other name is given,  
No other way is known,  
'Tis Jesus Christ, the First and Last,  
He saves, and He alone.

"One only Door of Heaven  
Stands open wide to-day,  
One Sacrifice is given,  
'Tis Christ, the Living Way.

"My only song and story  
Is—Jesus died for me;  
My only hope for glory,  
The Cross of Calvary."

Mamma had a sweet story of some dear little child of God, which she told so impressively, saying—

"Remember, dear children, that my little Christian was not early called away, but lived to be a great blessing to her own little family circle."

Lucy had seemed more than usually interested in serious subjects, and asked, timidly, if she might be allowed to attend the lectures on confirmation.

It was a blessed privilege to the dear girls, for they were very instructive, and although, perhaps, all who attended, were not quite ready to take this open stand for Christ, the good Rector adapted his instruction to the different characters of his hearers, but there were always most tender and affectionate calls to all classes, and at the close this impressive hymn was sung—

"The Spirit, in our hearts,  
Is whispering, 'Come!'  
The Bride, the Church of Christ proclaims  
To all His children, 'Come!'

"Let him that heareth say  
To all about him, 'Come!'  
Let him that thirsts for righteousness,  
To Christ, the Fountain, 'Come!'

"Yes, whosoever will,  
O let him freely come,  
And freely drink the Stream of Life;  
'Tis Jesus bids him, 'Come!'

"Lo, Jesus, who invites,  
Declares, 'I quickly come!'  
Lord! even so; I wait Thy hour;  
Jesus, my Saviour, come."

#### CHAPTER III.—At Rest.

The invalid's cough is very troublesome, and the physician is much alarmed by the symptoms.

There are sweet hours of most blessed communion now between the husband and wife, for Henry Delancey had long been a devoted servant of the Lord, and the most precious hopes of future reunion in the world to come cheered the two in view of the change that was surely approaching.

In company with sister Helen they partook together of the blessed sacrament, and thus enjoyed the sweet privilege of commemorating the dying love of their own precious Saviour.

Her communion with her dear Lord each day seemed more hallowed, and many tender requests were made to husband and sister by the fading invalid, whose trust in her Saviour was perfect, and it might well be said of her—

"In my hand no price I bring,  
Simply to Thy cross I cling."

Mildred will never forget the sacred hours spent with dear mamma, nor the clear testimony borne by the dying Christian to the faithful love of her own dear Master.

But the messenger has come, and the sudden rupture of a blood-vessel closed the mortal race of this holy saint of God.

The last few hours were sweetly solemn, for, unable to speak, it was only by looks so full of heavenly love, that she could communicate with her beloved family, who lingered around her bed.

It was no common loss to the household, and when they stood in deepest grief around the dear remains, it was indeed an hour of most touching sorrow. Dear little Winnie had to be led away from the chamber of death, and folded

in sister Mildred's arms; she sobbed out her grief, but said, at last—

"We shall go to her dear sister, for we love mamma's Saviour."

The few days intervening before the funeral, were spent by the family in recalling the lessons of her holy life, and the precious memories will come with their soothing voice to cheer the mourners' hearts when mamma ministers no longer around their stricken fireside.

\* \* \* \* \*

Mildred is a candidate for confirmation, and the faithful Rector has had many conversations with the two dear girls. Believing that they are both under the teachings of the Holy Spirit, he encourages their desires to be wholly the Lord's.

Aunt Helen is, indeed, a valuable guide to the youthful disciples, and every evening after supper she meets them in her own room, where her instructions are just what they need. They always commence with the sweet hymn—

"O, in the morn of life, when youth  
With vital ardor glows,  
And shines in all the fairest charms  
That beauty can disclose;

"Deep in thy soul before its powers  
Are yet by vice enslaved,  
Be thy Creator's glorious Name  
And character engraved;

"Ere yet the shades of sorrow cloud  
The sunshine of thy days;  
And cares and toils, in endless round,  
Encompass all thy ways;

"Ere yet thy heart the woes of age,  
With vain regret, deplore,  
And sadly muse on former joys,  
That now return no more.

"True wisdom, early sought and gain'd,  
In age will give thee rest;  
O then, improve the morn of life,  
To make its evening blest."

Then followed a familiar talk on the subject of confirmation, always closing with fervent prayer.

We will give a sketch of one of these holy lessons. Happy would it be if other young candidates were as faithfully and prayerfully instructed in their first Christian steps.

"And first, what is confirmation?" Aunt

Helen asks, and answers thus—"It is not a mere formal renewal of baptismal vows, but a solemn profession of open, decided spiritual consecration to the service of God, renouncing all temptations from the world that would interfere with such heart-warm profession. It is true that it contains but few words, but they are all full of meaning, and when we consider them in the light of Holy Scripture, we shall see their great importance, their large demands, solemn teaching," and here she remarked, "It is our privilege, dear girls, to belong to a Church that receives little children to holy baptism, simply receiving them as our Lord did, with a blessing."

And here Helen read an extract that seemed appropriate—

"She treats them as members of a pardoned family, pardoned for Christ's sake, and needing to be taught both the happiness and responsibility of their high privilege. She says it cannot be that the lambs alone of all the flock are to be refused the shelter of the fold. And so she welcomes the little ones, promises them all the help that love, and care, and tenderness, and holy discipline can give, and then expects them, when 'the right time comes,' with their own mouth and consent, openly before the Church, to ratify and confirm what was done for them at the start."

"And this, my dear girls, is confirmation," remarked Aunt Helen. "In neglect of such a personal acknowledgment, the privileges of baptism are practically forfeited, for only those who with their own lips have confessed the faith are received to the privileges of Communion. The Church presupposes a whole world redeemed—not necessarily saved—rather a whole world put in the way of salvation. To convince us of our guilt, and to make us appreciate the pardon, this is the conjoint work of the Spirit and the Bride."

(To be Continued.)



**BOOK NOTICES.**

**THE PULPIT TREASURY** for July is prompt in time, full in matter and excellent in spirit. A portrait of President Stephens of Adrian College is given as a frontispiece. His sermon, sketch of life, view of his college and former church edifice are also presented. Other sermons are by Prof. Gerhart, Drs. R. S. Storrs, J. G. Hunter, J. Hall, Wm. M. Taylor and J. H. Rivers. The editorials are on the Revised Old Testament, An Army with Banners' Undeveloped Talent, and Nephilim. Yearly, \$2.50. To clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, publisher, 771 Broadway, New York.

**LITTELL'S LIVING AGE.**—The members of *The Living Age* for July 4th and 11th contains amongst other selections, James Russell Lowell, Letters from a Private Soldier in Egypt, and Genius and Insanity, *Nineteenth Century*; The Muse of History, *Contemporary*; Johann Sebastian Bach, "The Father of German Music," and Curiosities of Music, *Leisure Hour*; The Queen's Drawing Room, *Saturday Review*; Lord Beaconsfield's Youth, *Spectator*; Curiosities of Taxation, *All the Year Round*; with instalments of "A House Divided Against Itself," "Mrs. Dymond," "Fortune's Wheel," and "Unexplained," and poetry.

The subscription price is \$8.00. Littell & Co., Boston, are the publishers.

**THE SPIRIT OF MISSIONS** (Edited by Secretaries of the Domestic and Foreign Missionary Society of the P. E. Church in the U. S.).—The July number of this most interesting publication contains full information regarding the various branches of the Missionary work of the Church in the United States; and how extensive and successful that work is becomes endless from a perusal of this Monthly Report. We feel sure that Canadian Churchmen would be excited to greater efforts by subscribing to and reading carefully this magazine.

**THE CHURCH ECLECTIC** for July is, as usual, full of most interesting and instructive matter, original and selected. It is one of the most welcome of our many excellent exchanges, and we should be glad to know that it was in the hands of all our clergy and intelligent laymen. W. T. Gibson, editor, Utica, N.Y.

**THE CATERER.**—(E. C. Whitton, 1013 Chestnut Street, Philadelphia, Pa.) This excellent Household Magazine comes to us for July, full of articles interesting not only to housewives but to the general reader. Subscription \$2 per annum.

**PRESBYTERIANISM V. EPISCOPACY.**—If you strain out the gnat of primitive Episcopacy, you have got to swallow a camel larger than the wooden horse of Troy, viz., this: The assumed Presbyterianism of the Apostolic Church, in one gene-

ration unanimously and universally changed to Episcopacy, an Episcopacy, too, which knew nothing of any change, but always supposed itself to have been Primitive and Apostolic.

The Rev. F. E. Clark, in a sermon printed in the *Golden Rule*, thus touches on a habit that makes many a home insufferable:

"Oh the eternal nagging and fault-finding and carping that go on in many a family! Every little personal, every little harmless pet indulgence, every ingrained trait on either side, comes in for a pestering fire of unpleasant remarks, that prick and scarify and sting until that house is no more fit to live in than a patch of nettles is for a tired man's bed."

**MARRIED.**

**CAMPBELL-SHERWOOD.**—At the Church of the Transfiguration, New York City, on Tuesday, June 30th, by the Rev. Andrew Gray, A.M., Rector of St. Luke's Church, Chelsea, Mass., Colin Campbell, Esq., of New York, broker, and Miss Sarah A., daughter of the late John Y. Sherwood, Esq., of Passaic, N.Y.

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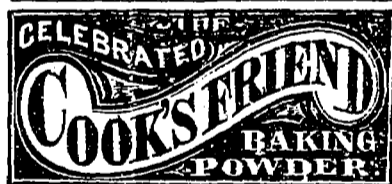
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MISSION FIELD.

The following interesting letter has been on hand for several weeks, but owing to change of printing arrangements and press of matter we were unable to give it earlier insertion:—

BISHOP'S COURT, MOOSE, via Temiscamgue, Ottawa R., Canada, Jan. 26.

MY DEAR CHRISTIAN FRIEND,—

Another year has our Heavenly Father preserved me in health and strength, and enabled me to labor for Him continuously in this inclement and isolated land; and now it is with deep pleasure and thankfulness I set about giving you an account of what I and my faithful band of assistants were able to do during the year which has come to a close.

Outwardly the year was a very chequered one; storms of unprecedented force and duration almost entirely deprived us of summer, while a serious and fatal epidemic of influenza visited every post on the Bay, carrying off many victims everywhere; while at Albany it threatened to be as destructive as the whooping cough had been the previous season. Our ship was again late in coming, and was not able to return to England, finding the Hudson's Straits entirely closed by ice, and was consequently obliged to return to the vicinity of Moose to winter. Then winter set in much earlier than usual, entirely preventing us from making a fall fishery—an object of such great importance to us in providing a portion of our winter food. The weather has been extremely severe, and such large quantities of snow have fallen, that I shall not be surprised should a destructive flood take place in spring.

Nearly the whole of my vast diocese was again visited last year, and everywhere the Gospel was received with great readiness. We have now no active opposition; indeed, there are very few persons in the diocese, except those in the far North, who have not been baptized,—by far the greater part into our own beloved Church. For those on the northwestern part of the Bay a man admirably adapted for the work has been appointed, in the person of the Rev. J. Softhouse, who longs, with God's blessing, to gather into Christ's fold the Eskimo of that region, as the Rev. E. J. Peck has done with those on the eastern side of the Bay. Many difficulties have arisen in our way as to the location of Mr. Softhouse, but I hope they are now nearly surmounted, and that before long Churchill will form the basis of extensive missionary operations, extending eventually as far north as any human beings exist. For this Mission, the most arduous, perhaps, in Moosonee, liberal provision must be made, so that the dear brother, to whom its management will be entrusted, may feel that he has the fullest sympathy of those whose substitute he is in the evangelization of the heathen. For the present winter Mr. Softhouse is residing at York Factory, in the place of Mr.

Winter, who is now in England on account of his wife's health; but I expect them both back in the summer, when Mr. Softhouse will be take himself to his more northern home, and devote himself to his labour among the Eskimo and Chipawayans.

The Ven. Archdeacon Vincent visited Martin's Falls and Osaburgh during last summer, conducting at each place a very successful Mission; his son, a Divinity student under my charge, undertook his first Missionary journey, and went to English R. where his ministrations proved very acceptable to the Ojibway Indians who resort to that Port for the purposes of trade.

The Rev. E. J. Peck visited Fort George and Great Whale R. in the early part of the summer, and then started from Little Whale R. for the distant station of Ungawa, at the entrance of the Hudson's Straits, to see the Indians and Eskimo of that quarter; he was then to embark on board the Hon. Hudson's Bay Company's Steamer for Quebec, whence he was to proceed to England, where I trust he now is, but I have heard nothing of him since he left S. W. R. I hope all has gone well with him, and that by and by he will again appear among his people, by whom he is greatly beloved.

The Rev. H. Nevitt remained at Moose all the summer, conducting services and school, and attending to the numerous wants of our large summer population; this kept him very fully employed while I was absent on various Missionary journeys.

As soon as the river broke up, I set off for Long Portage House, a station one hundred and twenty miles distant, on the way to Canada. The Indians there are Ojibbeways, and as yet have not made much progress in the religious life; but they received my message with attention, and I dare say will yet become emancipated from the superstitions which now oppress them.

Returning from Long Portage House, I remained for a short time at Moose making all necessary arrangements, and then went in my Mission boat to Rupert's House, which I formerly visited yearly, and where I have long wished to see a Missionary permanently settled, and for which I had too fondly hoped to see one arrive from England last autumn. Sad troubles have come upon my much loved people here during the last few years, numbers of them having died of starvation from the failure of deer which were formerly very numerous in their hunting grounds; it greatly pained my heart, when asking for one and another, to receive for answer "He was starved to death two years ago," or "He died of starvation three years ago;" I trust the worst is over now, and that such stories of misery and death as I was constrained to listen to, will never fall on my ears again. My Mission was very successful; for I was enabled not only to minister to all the Rupert's House Indians, and residents, but likewise to the Indians of the far interior, who

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came in the different trading brigades from Mistasinee, Waswanep, Machiskun and Nitchekwun; these are all Christians, many of them are Communicants, and the greater part of them read and write the Syllabis characters very well. Rupert's House is a great centre of trade, hence the vital necessity of the establishment of a strong Mission there. I commenced a house for a Clergyman while there, but the greater part of the materials will come from England, and should a Clergyman come by our ship which is almost a certainty, he will bring those materials with him; I need not say that all this will be costly; the Clergyman's stipend too, is as yet but partially provided for; I am therefore constrained to look to you and my other Christian friends for that assistance which will enable me to carry out my plans without pecuniary anxiety. At Rupert's House I had eighteen baptisms, married seventeen couples, confirmed fifty-seven persons, and administered the Sacrament of the Lord's Supper to sixty.

Returning to Moose, I intended to remain there the remainder of the summer, as there was so much to be done here which I alone could do; but there soon came a cry of distress from Albany, with the urgent request that I would go there, for the people were dying rapidly. I went at once, and found matters very bad; Archdeacon Vincent was himself suffering, but both he and the Hon. Hudson's Bay Company's representative were indefatigable in their endeavours to mitigate the sorrows of those by whom they were surrounded. My presence inspired hope, all felt that what could be done for them would be done; they were not to be left alone; a change for the better took place almost at once, and before I left all the sick were on the road to recovery.

I visited Albany again just before Christmas, and found all well; I was then engaged almost daily in examining and revising Archdeacon Vincent's translation of the Pilgrim's Progress into the Cree language, it is his first work of translation, and on it he is bestowing much patience and skill; the book, will be published by the

Religious Tract Society, is one calculated to be extremely useful among all the Cree tribes in the Diocese of Moosonee.

Our Moose Indians left us for their distant hunting grounds in October, and from the more distant ones I have not since heard; they must be doing fairly well, or some of them would have been in before this. We seldom have any cases of starvation among the Moose Indians, most of them being tolerably well off, and able to take off with them a good supply of flour, when they go off in the autumn.

We are all doing what we can; there is not one among us but what does his best; in the last year we had much to discourage us in the sufferings of our people, we look to our English brethren, who, under God, have placed us where we are, to keep our hands and hearts up, lifted by their sympathy and prayers that we weary not in our labor but go on, rejoicing in the Lord, and the power of His might.

Believe me, My dear Christian Friend, Yours most gratefully, J. NO. MOOSONEE.

Contributions will be received by either of my two commissaries. The Rev. Canon Scott, Robertson, Throwley, Kent, or the Rev. J. Burnside, Hertingfordbury, Herts, by The Rev. A. Clarke, the Grange, Elvington, York, or H. G. Malaber Esq. 20 Compton Terrace, Islington and in Canada by the Rev. H. Pollard, Ottawa, or they may be paid to the Acct. of the Moosonee Church Fund at Messrs. Lloyds Barnett's & Bosanquets, Bank 60 and 62 Lombard St. London.

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KIND WORDS.

WYMOUTH, N.S.

DEAR SIR,—I have used your Emulsion myself, and so have members of my family, and must say, with signal benefit. Soon after taking it, one is sensible that the article is not a "bogus" preparation, but all that it claims to be.

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Wishing you all success,

I am, Dear Sir,

Very faithfully yours,  
P. J. FILLEUL,  
Episcopal Minister.

Infants' Home Report.

HALIFAX, N.S.

I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil, &c., as prescribed by our physician, Dr. T. R. Almon, and the great benefit and service it has rendered to our babies in the Home. I have found they take it without any trouble, and it does not in the least disagree with them; and with weak, delicate and anemic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength; in fact, our Home cannot do without it. I can, after the experience of over four years, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

I am, yours respectfully,  
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## Temperance Column.

### SELF-CONTROL, THE RULE OF LIFE.

BY E. BARNWELL COOK.

This great principle of self-control is the secret of the exercise of all Christian virtues, but especially so of Temperance and Chastity. For what is self-control than the possession of strength to resist temptation in whatever form it is presented to us? As a consequence of this truth, real happiness, which can only be experienced by good lives, must depend ultimately on the possession of the power of self-control.

From the cradle to the grave, throughout every hour of our lives, this power is so necessary to us, and is such a matter of daily experience, that it is with difficulty that we can at times detect its existence; and, more than this, there are many men who never, throughout their lives, recognize its value as the most important moral law.

By the side of the sleeping infant's bed this great idea is taught as well as in after years. The tiny forehead, rippled o'er by never a care; the sweet, half open mouth clothed in a happy smile; the gentle rise and fall of the miniature coverlet; all speak of unconscious bliss and peaceful happiness. But, when recalled, and when those fair visions of the unseen are faded from its eyes, the awakened babe gives voice to its human failings. In its ignorance it does not see, as old and experienced persons do, the folly of indulging its human passions, or the good gained by practising self-control; it does not know that, by restraining its disposition to vent its feelings by crying, it could once more fall into the happy condition which it now frets at having left.

It is not until after many years of training in the hard school of experience that it gradually comes to feel that self-control is the mistress of happiness. But, alas! this knowledge to many never comes. During the time that experience is teaching her sad lessons, they fall away, never to be reclaimed, or, when too late and at death's door, they look back on the mistakes of an ill-spent life.

Such is the condition of many of our countrymen with respect to the Temperance question; and these, not only members of the artisan and agricultural classes, but also farmers, employers, and men of education. They are not conscious of the value of self-control as a moral rule of life, that it gives to him who practises it perfect freedom; but they rather think that anything which acts in opposition to self-interferes with so-called individual freedom of will. They say, "If a man wishes to go without beer, let him do so, but they do not see why he should be coerced by others into Teetotalism. Their laborers are well able to care of themselves in that matter."

But the fact remains, whatever be the assertion, that not only can the labourers not take care of them-

selves, but even the employers are not without blame; and, further, that anyone of experience knows that it is conducive to the labourer's happiness to curb that "wish for beer." In this way they are mere babes with regard to this question of self-restraint, and it becomes the greatest duty of such Societies as the C. E. T. S. to prominently enforce its importance.

They do not know it as a duty, nor do they know it as the key of happiness and perfect freedom; and yet farmers and employers are unwilling to be taught themselves, or to allow their men's eyes to be opened by men of greater experience and ability than themselves.

It is an old saying that men can observe and judge other people better than themselves, and in this Temperance question it is also true that there are men who have time to pay attention to these grave moral questions, and who are in a position and able to advise their fellows.

At the present time there are hundreds of men who are daily becoming morally weaker and weaker, and, as a consequence, are unfit and ignorant of their duty to teach their children in youth the power and value of self-control. "Spare the rod and spoil the child" is as true now as then, but its truth cannot be read by men and women who are themselves self-indulgent, who do not themselves see that the use of the rod is not to work the vengeance of the parent, but to assist in controlling the child's human inclinations to give way to his every desire. In the vast agricultural work especially, which the C. E. T. S. has now vigorously undertaken, as well as in all other phases of Temperance work, there is a great need of pushing this principle of regarding the virtue of Temperance, not as a means of making men and women into ideally healthy animals, but as a means of curbing the human passions and of rendering men's lives as happy as possible. —Church of England Temperance Chronicle.

### A TRANSFORMED ISLAND.

On the 29th November ult. in S. Lat. 19° 50', E. Long. 169° 50', a vast table-like mass of hardened coral rose out of the blue Pacific to a height of 200 feet. On nearing it, we found that the cliffs bounding the shore are everywhere hollowed out by the continual action of the sea into an endless series of curious caverns, the roof supported by pillars. Far above, here and there, neatly plastered cottages peeped out of groves of bananas and sugarcane. At considerable intervals, as we coasted round, villages revealed themselves. Forests of cocoa-palms abounded. This was the veritable Savage Island, discovered by Captain Cook in 1774, and so named because the gallant navigator and his followers were, without provocation, attacked by the natives "with the ferocity of wild boars." Savage Island is thirty-three miles in circuit, with a population of upwards of 5,000, gathered into nine settlements. Each village has its

own Church, school-house, native Pastor and manse. The Rev. F. E. Lawes, not long returned from a visit to England, superintends the whole, trains an indigenous Ministry, and prints for his flock. We landed at Alofi, the residence of their missionary, which is literally "a city set on a hill." The village is beautifully kept in order. The natives are of a light brown colour, active, polite, and well-dressed. We found ourselves opposite a spacious school-house, the walls of which are well-furnished with Scripture scenery etc. Next stands Mr. Lawes' airy and pleasant home a model of neatness and comfort. The open roof is a beautiful piece of native workmanship; the thatch is the leaf of the sugar-cane. I was glad again to meet Mr. and Mrs. Lawes and their fine healthy children. A sprinkling of gray hairs testifies to long years spent amongst these Islanders. In 1860 the Rev. W. G. Lawes settled down on this interesting island as their first missionary. Seven years afterwards he was joined by his brother, the present missionary. As the result of their toil, aided by native evangelists, the entire population attend the various means of grace, observe the Sabbath, and for the most part read fluently the New Testament and Psalms translated into their own tongue by the Brothers Lawes. Upwards of 1,800 are communicants. These converts give liberally towards the extension of the Saviour's kingdom; for, after paying the salaries of nine native pastors, nearly £400 was put into the hands of our Captain as a free contribution to the London Missionary Society. Moreover, it is a Teetotal island. They cultivate cotton, fungus, copra, and arrowroot. In 1874 the elder Mr. Lawes went to labour in New Guinea. Many of his converts gladly followed to assist him in preaching the Gospel to the Papuans. To fill up gaps in that brave little band, too volunteers with their wives go on with us to Port Moresby. How true are the words of the prophet, "The isles shall wait for His law" (Isa. xiii. 4). This was my fourth visit to Savage Island. As time pressed after getting a hurried bath in a deep stalactite cavern, we went on board, thanking God for the blessing evidently resting upon the labours of two brothers on this once "Savage" Island.—William Wyatt Gill, B.A., in the "Sunday at Home."

THE *Orillia Packet* (Ont.) says: During the last generation French gin-drinking has increased so much that the consumption is now about twelve pints per head, being greater than in England. Is this a proof that sobriety is the rule in wine countries? In Russia drunkenness prevails most during the church festivals. Miss Bird, the traveller, says drunkenness is one of the greatest vices of Japan, and yet the country is not one quarter so intemperate as England. In Holland laborers are paid partly in drink, and one and a half pints of gin is the very smallest allowance per day. In Belgium the consumption per head per annum of the whole population is 13½ pints of brandy.

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**THE GENERAL'S RUN.**

*Orillia Packet* of 10th July gives the following account of the origin of the above title, frequently used in connection with the North-West troubles:—

Among the unpublished incidents of the rebellion was one which, at the time, created perhaps more sensation and amusement than any other during its course. It happened on the last morning of the Batoche fight, and is well-known among the men as "The General's Run." That morning General Middleton had, for some reason known only to himself, wanted to see either a priest or some one else who was in the priest's house, which stood between the loyal and rebel lines, four hundred yards from the former and only two hundred from the latter. Accordingly he started out without a word to anyone, dressed in civilian's clothes, except he wore a helmet. Capt. Young, Brigade-Major, saw him start out with much apprehension, and was on the point of ordering a guard to attend him, but feared in doing so he would be much more likely to attract the attention of the enemy. The General reached the house in safety, and was met at the door by the man with whom he had to converse. The interview ended, he started back, but had hardly got twenty yards from the door when pop-pop-pop went the rebel rifles, and bullet after bullet sped harmlessly by the General's person. This was the more remarkable, as the stout corpulent body of the General offered a good round target to the enemy. The Commander-in-Chief thought it was time to get out of the way, but he was no longer an athlete, and his fat little legs were hardly capable of carrying their load at any pace. He, however, did his best, and with a motion more like a waddle than a run, increased his speed. His wind was no longer good and soon began to give out, and as he waddled along the puff-puff-puff which came from his panting frame was audible in the lines of his men. The rebels still kept pouring leaden hail after him, but whether their aim was bad or his waddle disconcerted, it will never perhaps be known. At any rate they missed him every time. Capt. Young, as soon as he saw the predicament of his chief, called for volunteers to go out and draw the fire of the rebels away from him, and accompanied by Major Kirwan, Lieutenant Helliwell (who was three hours afterwards badly wounded), and two others, started out. They succeeded in their design, and probably saved the General's life. He kept on his way, panting, puffing, and blowing until, with a face as red as a beet, and completely pumped out, he eventually reached the lines in safety. He must, however, have acquired much additional respect for his powers of pedestrianism, for, as he fell exhausted on his camp bed, he was heard to mutter:—"I didn't know I could run so fast before."

**NEWS AND NOTES.**

Thousands of dollars might be annually saved to farmers if they would give freely of *Sheridan's Cavalry Condition Powders* to their horses, cattle, sheep, hogs and fowl. They prevent disease and promote the growth. We said Sheridan's. Those put up in large 25c. packs are utterly worthless. Sheridan's in large cans, \$1.00.

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