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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with 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.

The parish of Christ Church, Stratford, Conn., was founded in 1706.

Miss Dawson, of Ripon, has given a fine peal of eight bells to the parish church, Rothbury.

A beautiful carved oak pulpit was presented to St. John's Church, Oneida, N. Y., on Easter Day.

At the 61st annual Convention of the Diocese of Tennessee, the Rev. Dr. Gailor was elected as assistant Bishop.

The Dean of Worcester has accepted the Presidency of the Parochial and Foreign Missions to the Jew's Fund.

At St. Andrew's, Romford, Eng., a brass processional Cross, set with stones, presented by two members of the congregation, was used for the first time on Easter.

At St. Mary's, Chelmsford, two handsome brass candlesticks, the gift of two ladies, were used for the first time on Easter Day.

The Bishop of London, on 13th April, laid hands on four Deaconesses, over whom the *Veni Creator* was sung, and to each of whom a Bible and sealed Commission were given.

The Rev. W. Lawrence, S. T. D., Dean of the Episcopal Theological school in Cambridge, Mass., has been elected as Bishop of the Diocese in succession to the late Rt. Rev. Dr. Brooks.

Zion Church, Pontiac, Mich., received new altar vestments from its Young Ladies' Guild and \$200 from the congregation, and \$130 from the Sunday School as Easter offerings.

At St. Paul's, Des Moines, Ia., the Easter offering for a complete set of Eucharistic vessels amounted to \$1,600. This parish is a centre of bustling activities, all enlisted in the Church's work.

Among those who were expected to speak at the St. James's Hall meeting on the 24th ult. were Lord Selborne, the Bishop of Llandaff, Lord Cranbrook, Sir John Llewelyn and Canon Knox Little.

In St. Andrew's, South Brooklyn, 141 persons have been confirmed in three years, and during the same time there have been 146 baptisms, including 27 adults. Yet the chapel only contains 150 sittings.

The new church at What Cheer, Ia., only recently opened suffered severely in the recent cyclone which passed over that State. It was removed from its foundations, badly wrenched and strained.

Grace Church, Port Huron, Mich., received a baptistry lantern, new altar linen and an altar desk as Easter gifts. On the evening of Easter Day a vested choir of 42 girls and young ladies led the service.

The Bishop of Pretoria, the Bishop of Cairo, Ill., U.S.A., the Dean of Bloemfontein, and Archdeacon Bedford-Jones, Kingston, Ontario, have consented to become vice-presidents of the Society of St. Osmund.

The Bishop of Peterborough has arranged a retreat for the clergy of his diocese, which will be held in the Cathedral on the 11th, 12th and 13th of July. The conductor is to be the Rev. Canon Newbolt, of St. Paul's Cathedral.

A church is about to be erected at Shrewsbury in memory of the late Mrs. Heliwell, of Bryan Hall, Salop. The cost of the building and endowment will be at the sole expense of her only surviving daughter, Mrs. Holmes.

One hundred thousand persons over sixteen years of age from the Diocese of St. David's (Wales) alone, petitioned against the "Suspensory Bill," and three hundred thousand in all from the four Welsh Dioceses, prior to the middle of April.

The City meeting (London, Eng.) to protest against the Welsh Suspensory Bill, held at Cannon-street Hotel on Friday, April 14, was most successful. The Roman Catholic Lord Mayor of London, be it noted, had refused the use of the Mansion House for this meeting.

The Bishop of St. Asaph (Wales) confirmed last month, at Brynbo church, 80 persons. Four were over 60 years of age, 11 over 40, 20 over 30, and 34 over 20 years. Twenty-one of the adults had just come over from Nonconformity.

It is rumoured that a meeting will shortly be held to protest against the recent action of the Lord Mayor in placing the name of the Pope before that of the Queen on the toast list at the

Mansion House. The same spirit which animated Archbishop Saurcott and the six bishops who suffered with him, is alive and active today. Protests are being prepared for signature both on this subject and on Cardinal Vaughan's insult to the Church at Cardiff.—*Family Churchman*.

At Boone, Ia., there is what is called the "Angelic choir." The singers are clothed in black with white kerchiefs around the neck and wear the Oxford cap; the dress being academic and in no sense trenching on the vestments of the priesthood. So writes the correspondent to the "*Churchman*."

The English Church Congress will be held this year at Birmingham, on October 3, 4, 5 and 6. The Archbishop of Canterbury will preach the opening sermon at St. Martin's, the Bishop of Durham at St. Phillip's, and Archdeacon Farrar at St. George's, Edgebaston.

By the will of the late Mrs. F. D. Perry, Trinity Church, Southport, Conn., receives the family residence, &c., valued at \$18,000 and the interest of \$8,000 is set apart for maintaining the rectory grounds and buildings. \$10,000 was bequeathed to the Endowment Fund to which later on \$16,000 additional will be added; the bequests in her will in all amounted to \$150,000.

The Bishop of Bedford did well at the annual meeting of the East London Church Fund, held on last month, to point out that Churchmen have no wish to ignore the good work being carried on by Dissenting bodies. He did wisely, too, in emphasizing the difference between the work of the Church and the work of Nonconformists, when he said that the former was *continuous* and the latter was not. It is quiet, steady labour which tells in the long run, not spasmodic effort. The Church is doing a great work among the poor in the East of London. Every year finds the clergy there growing better acquainted with the people. The seed sown by Bishop Walsham-How, who inaugurated the Fund, is bearing fruit a hundredfold. But much remains to be done. There is even yet only an average of one clergyman to every three thousand souls in the East of London.—*Family Churchman*.

## THE BIBLE.

God I unto Thee I kneel,  
And thank Thee! Thou unto my native land—  
Yea, to the outspread earth—  
Hast stretched in love Thy Everlasting Hand;  
And, Father, Thou has spread  
Before men's eyes this Charter of the free,  
That all, Thy Book might read,  
And justice love, and truth, and liberty.  
Thou doubly precious Book!  
Unto Thy light what doth my country owe?  
Thou teachest age to die,  
And youth in truth unsullied up to grow.  
In lowly homes a comforter art thou—  
A sunbeam sent from God—an everlasting bow.  
—ROBERT NICOLL.

The Bishop of Manchester attended service on Sunday, April 16,—which was the Greek Easter Day—at the Greek Church in Manchester. The Archimandrite, alluding to Dr. Moorhouse's presence, expressed his warm desire for the reunion of Christendom. The Greek Church is a branch of the Catholic Church with which English Churchmen could well unite at least theoretically. The friendly attitude of the Greek Church towards the Anglican is in striking contrast to that of the Roman branch.

Dr. Durnford, the venerable Bishop of Chichester, is more than a rival of Mr. Gladstone as "an old man eloquent." Though in his ninety-first year, he preached a long and excellent sermon at the consecration of the new church at Holt, Sussex, built by Mr. Oswald Smith to the glory of God and in memory of his deceased wife. His voice showed no sign of failure, and, what is more remarkable, he reads without the aid of glasses.

At a meeting of Nonconformists at Carnarvon, Wales, Mr. Robert Williams (Independent) proposed, Mr. J. W. Jones (Wesleyan) seconded, the following resolution, which was carried unanimously:

"That this meeting of the members of the denominational churches of Carnarvon enters its protest against the Welch Suspensory Bill as being unchristian and iniquitous in character, contrary to our sense of justice and right, and calculated to cripple the Welch churches, and that without conferring any corresponding benefit upon any religious denomination or any class of the community."

The Bungay (England) School Board election, which took place last month, was fought entirely on the question of Bible teaching. For many years the Dissenters have been in a majority on the board, and have allowed no religious instruction. On this occasion there were five candidates (members of the Church of England), all pledged to Bible teaching, and five Dissenters and Secularists opposed to it. Three of those latter five have been rejected; the other two have come in at the bottom of the poll. The five Church candidates have all been returned, the new vicar, the Rev. Dr. Allan, late of St. James's, Bermondsey, heading the poll.

At the Albert Hall, on May 16, the speakers are the Primate, Lord Selborne, Professor Jebb, Mr. Bosworth Smith, Alderman Phillips, the Duke of Argyll, the Archbishop of York, the Bishops of Durham and Manchester, Sir John Mowbray, and one other. Here the competition for places is very great, and the managers have decided that for those who wish for a reserved seat the boxes shall be set apart at a fixed charge. Every other seat in the hall, except those retained for the elected churchwardens and the specially invited guests, will be free to Churchmen, to whom places will be assigned in the order of application.

#### "HOLY FATHER" AND "THE QUEEN."

*The Church Review*, London, Eng., of April 20, says:

Yesterday week our Roman Catholic Lord Mayor entertained Cardinal Vaughan and the Bishops of the Italian Mission at the Mansion House. In proposing the toast of the Queen, he said that, adopting the usage in many of the City companies of coupling together "Church and Queen," he would propose that of the "Holy Father and the Queen." This was met

by a few cries of "No, no," and the Chief Magistrate was questioned about his course of action next day. We are of opinion that there is a difference between "Church and Queen," and the toast which the Lord Mayor proposed, inasmuch as the Pope claims a temporal sovereignty and the power of depriving kings of their crowns. Had he proposed "The Catholic Church and the Queen" we could have understood it; but there is much to be said for the protests which have been made against what is regarded as a slight to the Queen. Most of the papers on Thursday spoke of the prelates who met the Cardinal at the banquet as the "Catholic Bishops," and we are glad to see that, in the *Standard* at least, protests have been recorded against giving them a title which belongs to the Bishops of the Church of England.

*The Family Churchman*, London, 21st April: "The Bishop of Rome hath no jurisdiction in this realm of England." It is necessary to sound an alarm, therefore, when we find the Lord Mayor of London in his official capacity putting the Pope first and the Queen second in the disloyal toast which he submitted to the gathering of Roman Catholics last week at the Mansion House. With the object of that gathering we have no quarrel. The Lord Mayor was perfectly justified in honouring his co-religionists if he thought fit to do so; but he was not justified in taking advantage of the high position in which his fellow-citizens have placed him to publicly affront their loyal convictions. There is no portion of the Queen's dominions more devoted to Her Majesty than the City, and for its Chief Magistrate to thus give precedence to a foreign priest must of necessity be resented. Taken alone this incident might have passed perhaps; but following as it does upon Cardinal Vaughan's public insult to our Church at Cardiff—and the Cardinal was the Lord Mayor's most honoured guest—there can be little doubt that the insult to the Queen was a studied one. Straws show which way the wind is blowing, and it is necessary for us, both as loyal subjects of Her Majesty and as loyal Churchmen, to protest against this new Papal aggression.

#### ROYALTY AND ROME.

The "faith" of Romanists in the really blasphemous claims of the Pope, is hardly more wonderful than the apparent inability of our leading secular newspapers to understand that such a "faith" exists.

The other day the Lord Mayor of London, most consistently, and acting in thorough accord with the teaching of his "faith," proposed as a toast—"The Holy Father and the Queen." The secular papers have since expressed their surprise. But what else could the Lord Mayor have done? The wonder is that he could bring himself to add the Queen's name at all to that of "the Holy Father"—"the great Head of the Church, the Vicegerent of the King of Kings, seated on Rome's heights in incense-laden atmosphere"—as he had described him in his speech. The Queen is, in Rome's estimate, "a heretic;" and it is only because "Giant Pope" lacks the power that she is not already dethroned. Archbishop Manning meant what *Rome* means when he said—"The supremacy of the Vicar of Jesus Christ is as full of life now as when Henry III. resisted Clement VII., and Elizabeth withstood Pius V." And Mr. Purcell, his friend, explaining his words, said no more than *Rome* says to-day:—"The election of a Prince cannot be put in the category of a thoroughly civil act. If, therefore, an heretical prince is elected or succeeds to the throne, the

Church"—Rome—"has a right to say, *I annul the election, and I forbid the succession.* If a king falls into heresy, it is in the power of the Church to *depose* such a person in punishment of his *spiritual* crime." In even plainer terms, if possible, Dr. Manning added: "The right of deposing kings is *inherent* in the supreme sovereignty which the Popes, as the vicegerents of Christ, exercise over all nations."

When will English Protestants understand the meaning of plain words? When will English newspapers in a Protestant country understand what the Prince Consort so truly termed Rome's "assertion of a right to *unqualified supremacy over the State.*" Rome is aiming at this "supremacy" over the Queen and over England; and the Sovereign Rome cannot dethrone she is trying to compliment and allure. And so the Lord Mayor, in the presence of one Ecclesiastic who has usurped the foreign title of "Prince" in the Queen's dominions without the Royal sanction, and of many of her Bishops who would if they could depose Her Majesty, went so far as to couple the name of the heretic Queen with that of "the Holy Father!" The act was one of *condescension*—a kind of recognition or acknowledgment of what his lordship was pleased to misrepresent as "the *homage* and respect the Queen, with all her Catholic people, had recently offered to the Vicegerent of God!"

We are glad the *Globe* is Protestant enough to tell its readers: "The Queen of these realms owes and pays *homage* to no potentate whatever;" but why proceed to suggest, by way of excuse for the Lord Mayor, that he "more than probably allowed his better judgment to be overruled by ecclesiastical influence," and then express the "doubt whether he fully appreciated the meaning of his words?" The Lord Mayor is not a simpleton; and the cheers of "Cardinal" Vaughan and his Bishops declared only too plainly that they endorsed to the full every word he had uttered.

We abstain from further comment. We have no wish to say one word of Rome that Rome would not say of and for herself. Her blasphemous claim to be "THE BODY OF CHRIST" accounts for all. But we ask our readers to notice well, that, apart from Rome's treason against Christ and the fatal influence she exercises over the spiritual interests of mankind, this claim to be "THE BODY OF CHRIST" necessarily involves also a Pontifical *jure Divino*, jurisdiction over kings and rulers, utterly inconsistent with civil and religious liberty. For once Mr. Gladstone was right when he said: "No one can become her convert (Rome's convert) without renouncing his moral and mental freedom, and placing his civil loyalty at the mercy of another."—Proposition 3, *Vaticanism*, p. 12.) Mr. Gladstone may since have contradicted himself, but human changes do not affect the eternity of truth.—C. B., in *The News*, London, Eng.

#### "PERILOUS TIMES HAVE COME."

For the past few weeks the prayer in the Church services for the High Court of Parliament has been used regularly in our church and the question may be asked why is it now read? And our reason is, that we believe that there has not been, during the century, a more urgent need of fervent heartfelt prayer to God, "to direct their consultations to the good of Thy Church, the safety, honour and welfare of our Sovereign and her Dominions." For measures are being forced through that Parliament, by a majority of Irish votes calculated to inflict a deadly blow on a large section of the Church, the bulwark and glory of England and also to destroy the unity of the Empire, by cutting off Ireland, thus revolutionising the relations of

the three kingdoms, and this also, against the declared will of England, infinitely the greatest and most powerful of the three. Further, the great bulk of the wealth, business talent and respectability of Ireland, both Protestant and Roman Catholic protest against the threatened disruption, which if carried out would lead they believe, to civil war. The aged leader of the ministry in answer to the deputation that protested against his scheme, with his usual "exuberant verbosity," mentioned Canada an illustration of the happy harmony produced by self-government. It is an argument, however, of no weight. It would be analogous to the "home rule," he seeks for Ireland, were an effort made to force upon Ontario the same laws and ecclesiastical regulations that prevail in Quebec. We know enough of Ontario to feel certain that it would not offer less resistance to the infliction of such a yoke, than the Ulster men are now doing in Ireland.

The Church, in Ireland also is working with tremendous energy to avert the ruin and disaster they are certain will result from "home rule." About a fortnight since there was a meeting on the subject of the "Synod of the Irish church" in Dublin, the Primate of Ireland presiding, and the Bishop of Derry speaking in terms seldom heard from the episcopal bench. Out of 1,229 church parishes in Ireland 1,190 have protested against the "home rule" bill. That is the unchallenged statement of the Bishop of Derry, one of the most eminent of Irish bishops. He took care to add that the 550,000 Presbyterians, a great proportion of them Liberals, are equally unanimous against this measure. At the Leinster hall meeting next day in Dublin, Roman Catholics joined hands with Protestants. In the words of an eye-witness:—All that is substantial and intelligent in Dublin, all that is eminent, all that is prosperous is represented. The great hall was crowded from floor to ceiling. The head of the most prosperous business in Ireland, Lord Iveagh, presided. The meeting unanimously adopted resolutions declaring "home rule" a menace to the lives, the liberties, and the property of the loyal people of Ireland. A great meeting in Waterford, was held the same day, and expressed the same conviction. The General Assembly of the Presbyterian Church met in Belfast also on the same day, and solemnly declared its belief that under a Dublin Parliament neither persons, property, nor religious belief would be safe.

A manifesto has just been issued, signed by the very elite of Irish Roman Catholics, protesting against Gladstone's bill. The petition states, "we regard the maintenance of the union between England and Ireland as a necessary safe guard of civil and religious liberty. We believe that the bill lately introduced would be prejudicial to our religion and disastrous to the best interests of Ireland." In the address to their "fellow Roman Catholics," they declare, we believe, that if "home rule" were imposed upon Ireland, it would under the peculiar conditions of the country foster a revolutionary spirit, disastrous to the true interests of our religion." Among the many well known names attached, is Daniel O'Connell, D.C.L., Derrynane."

Much more to the same effect might be said, but enough has been stated to show the duty of all loyal churchmen, to unite in the prayer for "The High Court of Parliament," in this great crisis.—*Arch. Dixon in Guelph Parish Magazine.*

#### THE INSULT TO THE QUEEN.

When commenting last summer upon the attitude of the late Government towards Romanism we called attention to remarks which had fallen from Lord Salisbury and Mr. Balfour concerning "Typical Romanists." Neither of them would admit that the Popish prelates,

and people of Ireland could be regarded as fair specimens of the disciples of the Roman Pontiff; but as Lord Salisbury, in addressing the Primrose League, nearly twelve months ago, took advantage of the occasion to express his satisfaction at the appointment of Dr. Vaughan to fill the post vacated by the decease of Dr. Manning, we may assume that a Romish prelate, thus distinguished by the Pope, may be regarded as competent in the judgment of the late Premier, to express an opinion on the subject.

On the 12th inst. the Lord Mayor entertained at dinner Cardinal Vaughan and the Roman Catholic Bishops in England. His objects was, as he told his guests, "to pay a tribute of respect, love, and homage to his Eminence;" and, in responding to the toast, "the chief guest" of the evening said that "the honour paid him and his colleagues that night was the greater and more acceptable because they recognized in the Lord Mayor not only a genuine Englishman, but a typical Catholic layman," who had "maintained, unsullied and uncompromised, his great religious principles, in a way that had won for him the admiration of the whole world." This was received with loud applause by the assembly, composed almost entirely of Roman Catholics, so that we have the decision of a Cardinal ratified by his "colleagues" and by a distinguished gathering of "the whole [Roman] Catholic body" in this country concerning this important but somewhat delicate question.

Now that we have secured so excellent a sample of a "typical Roman Catholic," whose orthodoxy in principles and practice is vouched by such unquestionable authority, we find him very much what we have represented such an one to be. It is gratifying to observe that our estimate is fairly accurate, and we beg Lord Salisbury and Mr. Balfour to observe how true it is that "every convert and member of [the Roman Catholic] Church [is required to] place his loyalty and civil duty at the mercy of another, that other being" the Pope: and that (again to quote Mr. Gladstone's words) "the Queen must either be content with a divided allegiance from her Roman Catholic subjects, or none at all."

We have repeatedly insisted upon the fact that the Papacy being a political system, claiming temporal power, under a spiritual supremacy alleged to be conferred upon the Bishops of Rome by Divine authority, the members of the Roman Catholic Church who recognize the claims of the Pope are bound, as they believe, by their duty to God, to admit his claim in priority to that of their earthly Sovereign. They are Roman Catholics first, and British subjects afterwards. Their principles require them to subordinate their patriotism as British subjects to the interests of the Vatican. So long as it suits the Pope that they should serve the Queen there are, we believe, many Roman Catholics whose loyalty to her throne will be most devoted. But their allegiance depends upon the will of another, and that other an Italian priest. They are not free to judge for themselves in the matter; hence we submit that they are disqualified for the loyal discharge of official duties in a Protestant country. When a number of Germans resident in England meet at a banquet we see no harm in their placing the toast of "The Emperor" before that of "The Queen." They are foreigners, and their allegiance is due to their own Sovereign. Is not the position of English Roman Catholics similar to that of German residents in England?

We do not cast any doubt upon the Lord Mayor's expression of loyalty to the Queen; but he "maintained, unsullied and uncompromised, his great religious principles," by giving preference to the Pope. His speech was an admirable specimen of the way in which the most devoted Romanists adapt themselves to circumstances. Very adroitly the Lord Mayor began

by proposing "the health of the Sovereign," to whom "they offered their most heartfelt homage," and for whose welfare they prayed. He "united with this toast the Church, and as he found himself" surrounded "by bishops and clergy and other members of the Catholic Church, he would prefix, as was their custom, the health of him, the great Head of that Church, vice-regent of the King of Kings," to whom "was due in this his year of jubilee the homage and respect which their loved Queen, with all her Catholic people, had to offer him." The Lord Mayor then gave "the health of the Pope," and afterwards that of "the Queen," amidst loud expressions of dissent from some of the guests present.

It will have been observed that when Mr. Clough, M.P., called attention in the Court of Common Council to the painful circumstance, the Lord Mayor attempted to justify this insult to the Queen by a reference to the practice, which prevails in some gatherings of toasting "Church and Queen" together; but his Lordship entirely overlooked the fact that the Church thus coupled with the Queen is that of which Her Majesty is, by the British Constitution, the earthly head, and that the toast implies that she is in Church and State alike supreme. Moreover, according to some reports, the Lord Mayor did not propose one, but two toasts consecutively separate and distinct, giving the Pope a precedence which he does not possess by law.

We believe this is the first time since the Reformation that the British Sovereign has been thus insulted at the Mansion House by the official representative of the citizens of London. We hope they are conscious of the disgrace which they have brought upon the city. We say not a word in disparagement of the Lord Mayor. He has acted according to his "great religious principles" in exalting Leo XIII. of Rome above Victoria of England. When he accepted the office of Lord Mayor he made it perfectly clear that he could not allow anything whatever to interfere with his conscientious convictions; where was the loyalty, where was the Protestant honesty, where was the common sense, of the Liverymen, and of the Aldermen, of the hitherto loyal city of London, when they chose, as the Chief Magistrate of the city, one whose conscientious convictions compelled him to avow his allegiance to the Pope in preference to the Queen? We observe that Sir W. Lawrence, the Senior Alderman, intends to move a vote of censure on the Lord Mayor at the next Court of Aldermen. It is all very well to be indignant with the Lord Mayor, but it is the Corporation who are responsible for this insult to the Queen, who have incurred public censure, and who need to set themselves right with the nation.—*The English Churchman, St. James' Chronicle, London Eng.*

#### HER MONUMENT.

She built it herself; and yet she did not know that she had a monument. She lived in it; but she did not know that it existed.

She never dreamed that she was great, or that she was specially useful, or that she had achieved anything worth living for. Sometimes when she read the stories of historic heroines, she, too, had her "dream of fair women," and looked with a sigh upon her life made up of little deeds, so little that even she who did them was not conscious of the doing, she whose loom moved so noiselessly that she neither thought how long she was at it nor what a beautiful pattern she was weaving. Indeed, it would have seemed to her, if she had ever thought about herself or her work, to weave herself. But she did not. Her unconsciousness was her charm. Self-consciousness would have destroyed her monument.

She was not a great woman; at least no one thought her so. In truth, they did not think

much about her; they simply loved her. She wrote no books; her letters never circulated in a wider circle than that of a few favored friends. Her song of love was too sacred and she was too shy to sing it to the public or to strangers. She was not president of a Dorcas Society, nor the life of the sewing circle, nor a leader in the Woman's Prayer Meeting, nor the teacher of a great Bible class. She had admiration for women with a "gift;" sometimes she was a trifle tempted to envy them; but she had no "gift" herself.—She did not even sing in the choir. Her only singing was a lullaby to her own baby. As to public speaking, she never was on a platform in her life; never lectured—not even her husband; never led in prayer, except when her husband was away from home, and then only by reading in a tremulous voice from a book at family prayers. This was the one occasion of her life when self-consciousness came in to terrify and deprive her of that simple naturalness which was her gift.

Her monument was *her home*. It grew up quietly, as quietly as a flower grows, and no one knew, she did not know herself how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste; and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alambic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator: for imitation is always of kin to falsehoods; and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet everything she saw elsewhere entered into and helped complete the perfect picture of life which she was always painting with soft fingers in everything from the honeysuckle which she trained over the door, to the bureau in the guest's room which her designing made a new work of art for every new friend, if it were only by a new nosogay and a change of vases. Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality, and make him at home, and so make him his truest and best self. Neither man nor woman of the world could long resist the subtle influence of that home; the warmth of its truth and love thawed out the frozen proprieties from impersonated etiquette; and whatever circle of friends sat on the broad piazza in summer or gathered around the open fire in winter knew for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable because her heart was large; and any one was her friend to whom she could minister. But her heart was like the old Jewish Temple—strangers only came into the court of the Gentiles; friends into an inner court; her husband and her children found a court yet nearer her heart of hearts; yet even they knew that there was a Holy of Holies which she kept for her God, and they loved and revered her more for it. So strangely was commingled in her the inclusiveness and the exclusiveness of love, its hospitality and its reserve.

Ah! blessed home builder! You have no cause to envy women with a "gift." For there is nothing so sacred on earth as a home; and no priest on earth so divine as the wife and mother who makes it; and no gift so great as the gift which grafts this bud of heaven on the common stock of earth. "Her children rise up and call her blessed; her husband also, and he praiseth her."—*Christian Union*.

## News from the Home Field.

### Diocese of Nova Scotia.

#### HALIFAX.

A large gathering of the congregation of St. George's Church and other friends assembled in the school room, at the invitation of Rev. Canon and Mrs. Partridge, who held a reception on the occasion of their silver wedding. The presents which had been made to them by their various friends were exhibited and much admired. Dr. Partridge came to Halifax in 1882, when he succeeded Rev. J. B. Uniacke as rector of St. George's, and has gained universal respect. The warm regard felt for him and his wife was manifested in the speeches made, and the cordial greetings of those who attended the reception, at which almost every family in the congregation was represented. There have been many vicissitudes in the parochial history, and there are comparatively few families now attached to St. George's who belonged to it eleven years since, yet the parish is strong and quite as united as any large body of people can fairly expect to be. In one thing they appear to be of one mind, namely, in affection for their pastor and his family. Dr. Partridge made a touching speech in welcoming his people, in which he referred to the changes time brings in its train, and the scenes in which it had been his privilege to minister to them; thanking them in the name of his wife as well as of himself for the handsome presents made to him by his people, and heartily reciprocating their good wishes for his future.—*Herald*.

#### LOCKEPORT.

Special Mission services were held during Passion and Holy Week, in St. Peter's Church, Green Harbor, and the Church of the "Holy Cross," Lockeport, conducted by the rector, Rural Dean Johnston. Addresses were delivered on "Faith," "Free-Will," "The Gospel," "Conversion," "The Sacraments," "Redemption," &c., &c. "Prayer meetings" were held in St. Peter's church in the afternoon. House to house visiting with prayer and Bible readings filled up the other hours of the day. As the services progressed, greater interest was aroused, larger numbers attended, and a deeper spirit of devotion was manifested by all. Holy Communion was celebrated on Palm and Easter Sunday, when several made their First Communion. The "Story of the Cross" was sang at the Good Friday Services, with many other suitable hymns, such as "Rock of Ages," "Jesus Refuge," &c. And the Simple Gospel Message, was earnestly and lovingly brought home to the hearers. Many acknowledged the good done to themselves and others, and the zeal and spiritual energies of many were quickened. *Laus Deo*.

The Easter Services, (3) were all well attended. The singing was particularly bright and cheering, and the hearty devotions of the worshippers very gratifying. The Easter Offertory at Lockeport was fairly good. At Green Harbour, it was larger than in any previous year. The congregation of St. Peter's Church have succeeded in freeing their church and hall of all debts for painting and sundry repairs, leaving only a small balance due on the bell, which, it is hoped, will be cleared off this year.

A very healthy church feeling exists in the parish, generally, and the church people, though comparatively few in numbers, and poor, as far as this world's goods is concerned, are alive to their duties and privileges.

#### ANNAPOLIS.

The Lord Bishop of the Diocese administered Confirmation to over 50 candidates in St. Luke's church here on the 25th ult.

#### THE AVON RURAL DEANERY.

The 62nd Session of Avon Rural Decanal Chapter was held in the parish of Aylesford, on the eve and festival of St. Mark's Day.

The following clergy were present, the Rev. Rural Dean Axford, the Ven. Archdeacon Jones, the Rev. K. C. Hind, M.A., Jas. Spencer and J. M. C. Wade, M.A.

There were three public services held, viz.: 1st. In Christ's Church, Berwick, on the 24th, at 3 P.M., when after evensong said by Rev. R. C. Hind, the Ven. Archdeacon Jones gave an address on "The special need in this country for churchmen to understand the principles of the Church and to know why they are churchmen."

2nd. In St. Mary's Church, Aylesford on the same evening at 7.30 p.m. At this service Archdeacon Jones sang evensong, after which Rev. Mr. Spencer, rector of Rawdon, gave an admirable address on "Domestic and Foreign Missionary work the outcome of a living Church" followed by the Rural Dean on "The Continuity of the Church of England."

3rd. In St. Mary's Church, on the 25th, at 8.30 a.m., a celebration of the Holy Communion; the Dean being celebrant, Archdeacon Jones, server. Mr. Jones gave an address on "Holy Communion." The music at all three services was bright and hearty.

The clergy assembled at the Rectory at 11 o'clock, for the disposing of the business of the Session. After opening office said by the Dean, Archdeacon Jones moved that the usual order of business be suspended in order to move a congratulatory resolution to the Lord Bishop of the Diocese upon his arriving at this the 5th anniversary of his consecration, which was passed, and the following resolution was presented to his Lordship on the same day as he was passing through on the train.

"We, the members of Avon Rural Deanery, in Chapter assembled, beg to extend to our beloved Father in God, our heartfelt congratulations upon this the 5th anniversary of your consecration, and desire to express our thankfulness to Almighty God, that you have been spared to us and the Diocese, through the serious illness and trials which you have experienced since your consecration to the sacred office of a Bishop of the Church. We also pray that you may long be permitted to continue to advise and govern us in the arduous task of the cure of souls to which God has called us."

The minutes of the previous meeting were then read, and being correct, were approved.

The office for the "Form and manner of ordering priests" was read.

It was agreed upon that the next session of the chapter be held at Walton, Newport parish, on St. James' Day, when the following services should be celebrated, viz., Holy Communion 7.30 a.m., Mattins 10.30 a.m., Evensong 7.30 p.m. The business to be disposed being light, the session should be out-doors on the Walton shore.

A communication from Amherst Deanery respecting candidates for Holy Orders was read, discussed and finally disposed of by the following resolutions:

Moved by Rev. Jas. Spencer, and passed.

That this Deanery endorses the sentiment contained in the communication from the Amherst Rural Deanery, and that the Secretary be instructed to inform the said Deanery of this expression of opinion.

The Chapter then adjourned.

The offerings at the various services were given to the W. & O. C. F.

The following ladies have the thanks of the visiting clergy for kind hospitality:

Mrs. M. J. C. Sawyer, Mrs. J. Edgar Batton, Mrs. T. R. Harris, Mrs. Fred. E. Harris and Mrs. J. M. C. Wade.

J. M. C. WADE,  
Secretary.

## Diocese of Fredericton.

### FREDERICTON.

On Thursday, May 4th, at the Cathedral in this city, Miles B. Dixon, Esq., barrister of St. John, was married to Mrs. Hilton Green, of this city. The Lord Bishop of the Diocese assisted by the Rev. Mr. Alexander, sub-deacon, officiating. The bride received many very beautiful presents.

### ST. JOHN,

*Teachers' Examination.*—The regular annual Sunday School Teachers' Examination, in connection with the Church of England Sunday School Institute, was held Tuesday evening, 25th ult., in Trinity Church School House, St. John, N.B. Nine teachers presented themselves for the examination, one being prevented by illness from attending. Rev. Mr. Raymond and H. H. Pickett presided at the examination and had it in charge.

### MONCTON.

*Sunday School Teachers' Conference.*—The Church of England Sunday School Teachers' Conference will be held at Moncton on Wednesday and Thursday, 17th and 18th instant. The Bishop of the Diocese will preside. On Wednesday evening, the 17th, at 8 o'clock, there will be a service in St. George's Church, at which Rev. V. E. Harris, of Amherst, will preach. On Thursday morning at 7.30 there will be a celebration of the Holy Communion and the conference will open at 9.30 with an address by the chairman, Bishop Kingdon. The programme is as follows:

9.45 to 10.45.—Subject, "The Catechism as the Basis of S. S. Instruction." Paper, Rev. J. R. Campbell. Address, Rev. G. E. Lloyd.

10.45 to 11.45.—Subject, "The Preparation of Teachers for their Work." Paper, Miss Barlow. Address, Rev. O. S. Newnham.

1.45 to 12.45.—Subject, "Mistakes in Sunday School Teaching." Paper, V. W. Tippet, Esq. Address, Rev. Canon Roberts.

### Afternoon Session.

2.00 to 3.00.—Address, with Model Bible Class Lesson, Rev. Canon Brigstocke, D.D.

3.00 to 4.00.—Subject, "Reflex Benefits of Sunday School Teaching." Paper, Rev. C. J. James. Address, Rev. Canon Forsyth.

4.00 to 5.00.—Subject, "Discipline and Organization in the Sunday School."

If time permits volunteer speakers will be allowed five minutes each.—*Globe.*

## Diocese of Quebec.

We would be thankful for some items of Church news from this Diocese week by week. Who will undertake to send the "GUARDIAN" such news?

### COATICOOKE.

A sub-deanery meeting was held here last week. On Monday evening missionary addresses were delivered by Rev. W. T. Forsythe, rector of Stanstead, and Rev. C. H. Brooks, for eighteen years a Congregationalist minister in

Turkey, and now incumbent of Way's Mills. The other clerics present were Rev. Canon Foster, Ernest King, G. H. Murray, also Rev. Mr. Wheeler, of Island Pond, who was heartily welcomed as a fraternal link connecting this diocese with that of Vermont.

On Tuesday took place a celebration of Holy Communion at 8 a.m., matins at 9; the reading of Greek Testament 10 to 1, the discussion of practical difficulties connected with Holy Baptism and other topics in the afternoon, and conversation on parochial matters in the evening. This meeting was felt to have been of a peculiarly profitable character. The clergy were right royally entertained by Canon Foster and his kind parishioners.—*Special to the Star.*

## Diocese of Montreal.

### MONTREAL.

*Christ Church Cathedral*—Dear Sir.—The members confirmed in this church were:—males 1, females 14,—total 15;—not males 4, females 4, total 8, as reported in your last issue. Yours, J. G. NORRIS, rector.

*St. Stephens.*—At the confirmation held in this parish on Sunday evening week, 49 persons were presented by the rector, Archdeacon Evans, for the laying on of hands. Two others were prevented from being present.

### COTE ST. ANTOINE.

On Monday evening of last week the Brotherhood of St. Andrew, in connection with St. Matthias Church, Cote St. Antoine, met at the rectory to hear a lecture by Mr. G. W. Willis on LABRADOR. This gentleman resided on the coast for eight years, during which time he collected much valuable information as to its early history, and settlement, the origin of the name "Labrador," the customs and habits of the people, and the seal and cod fisheries, etc., etc. His description of some of the scenes at weddings and dances were very amusing, while that of the burial of a little child on the seashore was very pathetic. There are many legends on the Labrador coasts, some of which were touched upon, and the whole address was illustrated by maps and charts, and many beautiful and interesting objects collected by Mr. Willis were shown.

Heartly thanks were tendered to the lecturer.

### ST. HENRI.

*St. Simon's.*—The last of the St. Simon's church Band of Hope meetings for the season was held on Friday night 5th inst., in the hall of the church, which was greatly crowded. There was plenty of music, and short addresses by the Rev. Mr. Massey and the chairman, Warden Jas. Brown. The children were regaled with oranges, candies, etc., and a very pleasant social time was enjoyed by all present.

### ST. LAMBERT.

*St. Barnabas.*—The annual vestry meeting of St. Barnabas church was held on Friday evening of last week. The statement presented by the people's churchwarden, Mr. Sudbury showed that although there was not the increase that might be expected in a growing place like St. Lambert, the finances were in a satisfactory condition. It was decided that a special effort would be made to clear of the debt on the building. Mr. J. P. Sudbury was again unanimously elected people's warden, and Mr. George W. Dawson rector's warden. After the usual votes of thanks to the various officers the meeting closed.

### LACHINE.

The Rev. Canon Thornloe, M. A., rector of Sherbrooke, officiated here both morning and evening of last Sunday, administering Holy Communion in the morning and preaching practical impressive sermons. There was a large attendance morning and evening.

## Diocese of Ontario.

### OTTAWA.

The annual Meeting of the Woman's Auxiliary took place on April 11th. In the morning the members assembled at St. Alban's Church for a celebration of Holy Communion, and in the afternoon the business meeting was held. The membership was found to be 263, the receipts \$232.34, the number of boxes and bales sent away 16, of which the value of new material was placed at \$133.76. The reports of the Junior Woman's Auxiliary and the Children's Church Missionary Guilds gave us receipts \$298.56. Making the total receipts of the Auxiliary \$664.66.

### KINGSTON.

It is proposed to hold a choral festival in connection with the opening of the Diocesan Synod in this city in June. Surplined choirs would be available from Belleville (3); St. George's and All Saints', Kingston; Christ Church, Gananoque; and St. James', Tweed. It is said that the Bishop of the Diocese is favorable to the proposal.

### GANANOQUE.

On the 27th inst. Mr. Ernest Howard, of Montreal, was married to Miss Ford Jones of this town, at Christ Church here, by the rector, the Rev. H. Austin. The bride is a niece of Mr. Clarkson Jones of "Barnstable," Toronto. There was a large concourse of friends and others to witness the ceremony.

## Diocese of Toronto.

### ORILLIA.

The April Meeting of the Church of England Temperance Society on Tuesday evening, the 25th was one of much interest and was well attended. The musical part of the programme was under the direction of Mrs. Horner, Mrs. Smith presiding at the organ. It is conceded by all bodies that the Church of England Temperance Society is in the forefront of the fight against intemperance here. Addresses were delivered by Rev. J. H. Shophord and Canon Green, and Mr. Hill gave two recitations accompanied with a short address.

At the Easter vestry meeting of St. James' parish a warm resolution of thanks to the Rev. Canon Green for his earnest and faithful ministrations was adopted.

The Brotherhood of St. Andrew has started an agitation in favor of early closing of shops on Saturday night. Several of the leading firms have already assented.

On Friday evening week, the Brotherhood closed their weekly cottage meetings for the summer months. These have been held during the winter at the house of Mr. and Mrs. Van Norman, to whom, in behalf of the Brotherhood, Canon Green presented a handsome hanging lamp as a token of their appreciation of the kindness extended to them.

### TORONTO.

A subscriber in Toronto writes to us com-

plaining of the item which appeared in our paper of April 19th, in regard to alleged surprise at the position which the Church of England in the city of Toronto occupied according to the Census. He says that the fact should not be a "surprise" to any one, since the Church of England has always held that position in the city from its earliest history down to the present time; and which position, as heading the list numerically, has never been questioned until, perhaps, the recent "boom" within the last decade, when there was a large influx of population rather to the disadvantage of The Church, and which tended to raise other bodies nearer to an equality with her. But that equality has not been reached.

Our subscriber again objects to the statement that "in the matter of buildings The Church is a long way behind." He says: "I cannot understand what authority there can be for such a statement. The Church has in Toronto and suburbs over 40 church buildings irrespective of mission halls and the like, and a large proportion of these are buildings of good size and substantial character. Some of them may be rated as first-class, and I do not know any other body that can claim any kind of equality in this respect with The Church. If all the other bodies in town were to be put together no doubt The Church would be surpassed, but certainly not by any one body alone."

We are much obliged to our friend for the correction. We are very jealous of The Church's interests, and certainly would not be willing that our columns should be made at any time a means of belittling or misrepresenting the Church's strength and the Church's progress.

## Diocese of Niagara.

### GUELPH.

*St. George's*—At the Easter Vestry Meeting Dr. Lott and Mr. J. M. Bond were re-appointed wardens. The gross receipts for the year amounted to \$3,979.00 and the expenditures to \$3,891.00. There were outstanding liabilities on notes amounting to \$337.00. Though there was a slight falling off in receipts from pew rents, the offertories showed an increase of \$3.55 per Sunday, attributed largely to the envelope system.

On St. George's Day in the afternoon, St. George's Society to the number of about 150 marched to St. George's church where a large congregation was assembled and where a beautiful choral service was rendered. There were 70 voices in the chorus. Archdeacon Dixon was the preacher taking as his text Samuel xii, 14.

A touching service was that of the funeral of Miss Fannie Howard, daughter of William P. Howard of this parish, a young girl who had endeared herself to all she was brought into contact with by her thoughtful kindness of disposition and devotion to her father. There was a large attendance of Sunday School members and teachers and other prominent members of the congregation and of her class in the public school.

St. George's on Easter Day presented a most beautiful appearance, being decorated with flowers, palms, lilies, carnations, roses, ferns, &c. At the early celebration of Holy Communion there was a very large attendance, and at the midday service the church was crowded to doors. The music rendered by the highly trained and powerful choir was grand. In the morning Archdeacon Dixon delivered an eloquent sermon from Luke xiv, 2, 3; and in the evening the Rev. J. H. Ross preached to a very large congregation.

St. George's has lost another valuable member in the death of Major Harvey, which took place on April 23rd. He was a devout member of The Church from the early days of Archdeacon Palmer's ministry. He died in his eighty-fourth year. He came to the country when 24 years of

age, served in the Mackenzie rebellion and always took an active part in military affairs.

The Lenten offerings of the Sunday School children of the parish amounted to \$35.50, which were forwarded to Archdeacon Mackay, to aid in the education at Emmanuel College, of a young Indian student.

The offertory on Good Friday for Bishop Blyth's Mission to the Jews amounted to \$34.13, being the largest yet given.

### ORDINATION.

It is announced that the Bishop of the Diocese will hold an Ordination in St. George's church, Guelph, on Trinity Sunday morning and will in the evening administer the Apostolic rite of Confirmation.

### WEST INDIAN CHURCH NEWS.

(From "The West Indian Guardian," organ of The Church in Barbados.)

It was expected that the new Primate would be appointed at an early date, as the election takes place from amongst the present Bishops.

The Bishop of NASSAU and Father Lowndes visited Andros Island, where it is said every soul over twelve is confirmed.

In GRENADA the Bishop confirmed between the 16th and 23rd of March, 191 persons.

The Synod of JAMAICA was attended by 76 priests and 85 laymen. It very strongly endorsed the work of the Church Army. A committee was also appointed to draw up a syllabus of a course of religious instruction in Church day schools. The Bishop lately admitted four to the priesthood and two to the diaconate. The report of the Deaconesses Home was encouraging. Great efforts are being made towards Church extension in Kingston.

In the Diocese of ANTIGUA the first priest, according to a sketch of Diocesan history by Archdeacon Clarke, was the Rev. Gilbert Ramsay 1634-1693. It is claimed that the West Indian Bishops can trace their Orders back to the Apostles by six lines of descent.

The Synod of DEMERARA unanimously confirmed the nomination of the Rev. W. P. Swaby, D. D., as Bishop of the Diocese and passed a resolution thanking the English Committee of selection for the good service rendered, and cordially and loyally welcoming its new Bishop. The death of the Very Rev. Dean May whose first curacy in Demerara dates back 1853, and who became Dean of the Cathedral in 1890, is announced.

In the Diocese of St. VINCENT the Bishop confirmed at his last visitation in the parish of St. Patrick's, St. David's, St. Paul's, North and South Chartoll, St. George's, St. Andrew's and the Islands of Beguia, Carruon and Urriere, 522 persons. The Rev. Jos. F. White, M. A., of Toronto, was instituted to the cure of souls as rector of St. George's and St. Andrews on the 9th of March; and the Rev. Mr. Melville was installed as Canon of the Cathedral, and the Rev. Mr. Timothy as rector of Beguia and Grenadines. At the last visitation of the Bishop Mr. Timothy, as curate of those places, presented, 180 candidates for confirmation. The following incident is given by the St. Vincent correspondent to the West Indian Guardian:

We must just a little longer trespass on space of *Guardian* to give one more incident (pathetic in its character) during the Bishop's visitation.

On the 14th we were becalmed between Carriacou and Union islands, and as we afterward heard all day long persons were on the look-out for the Bishop's vessel, but somehow she was not seen. In the evening the captain of the *Kee waten*, when about 5 miles from the Union, put out his boat and four hearty sailors pulled us across the channel to Ashton Bay of the Union Island. Located on the sea shore are some 200 houses with a population of 700. As we had severe difficulty in getting to the right place for landing, time was given for our arrival being known, the bell of the school chapel rang and in a few minutes an eager and excited crowd thronged the beach, the boat still in the shallow water was surrounded and willing hands dragged boat and all high and dry on beach. We were so thronged in that we could scarcely move, when some one happily started a hymn and slowly we made our way on, with all reverence it reminded one of the scene on Palm Sunday. Around the School Mistress's home, to which the Bishop went, for a long time members lingered as afraid he might go away. Again and again they had to be assured that the Bishop would have a confirmation early next morning. Next day the Bishop received a petition praying that a Deacon School master should be located amongst them. That there were 1,000 people in the two villages that only once every month their rector could visit them; and Sunday after Sunday they wanted somebody if only to read the church prayers to them in the school-chapel; a list was handed the chaplain of those who would give, and a sum already collected as an earnest of what they would do.

The island is owned by a gentleman in England who is perhaps in ignorance of the spiritual destitution thereof, but who at all events gives nothing. The lesser is a poor man, hardly able to pay the rent, about £25 to £35 per annum is the most the poor people could raise for a clergyman. What they should have is an educated resident Parson who could command and secure respect, one with the single motive of advancing our Lord's Kingdom. Would that one of the devoted men in England with some means and a Missionary spirit would come to our help. The Island is not isolated, we went over in an open boat to Carriacou in a little over an hour, and Carriacou has all connection with the outer world.

Here are 1000 ready made Christians, ALL OF THE CHURCH, waiting, longing, praying for one to reside amongst them to teach them how they should live in this world and to fit them for their right hereafter. The fields are white already to harvest, but where are the reapers to reap it.

One's thoughts often go back to the simple minded grown up children of little Union island, following us to the water's edge thrusting on us offerings of eggs, so that at last not to seem ungracious and to give pleasure, the chaplain had to open his hand-travelling bag and take out its contents to be soon filled with eggs eagerly put in. At last it seemed as if he escaped from their kindness, and one often looked back to see them lingering on the shore, regarding their Bishop as some heaven-sent messenger, who had come and gone but too quickly. S. F. B.

### Contemporary Church Opinion.

*Church Bells* (London, Eng.):

The discussion to which the appointment of Bishop G. H. Wilkinson to the bishopric of St. Andrews lately gave rise, owing to his not being a Scotsman, will be fresh in the minds of our readers. The appointment of Bishop Burn to the See of Qu'Appelle has been, we hear from a Canadian correspondent, the subject of some rather similar feelings among Church people in North-west Canada. It appears that they

wished Bishop Anson's successor to be a man acquainted with the country and in touch with its people. Such a feeling is most natural, and there are few, we imagine, who would not find themselves able to sympathise with it. Probably, however, if the Archbishop had appointed some local man, his selection would have occasioned much more disappointment, and probably also much more adverse criticism. There can be, we think, no doubt that in the young days of the Church, in such a country as the Northwest of Canada, and under such conditions as are in force in that country, a man from at home of wide and ripe experience is, as a general rule, much more likely to be successful in building up the Church than a man whose experience is mostly of a local character. At any rate, it cannot be questioned that the men whom the Church at home has given to the Churches in the colonies have been among the best of her sons, and have splendidly justified their selection. We hope and believe that none of those who think that their Bishop should have been a local man will let their feelings tinge the heartiness of the welcome which they will give to Bishop Burn.

#### Family Churchman:

We have always been accustomed to look upon the *Standard* as an opponent (upholder!) of good Church principles. We were therefore both surprised and grieved in common with many of our contemporary's correspondents, to find it heading the account of the Lord Mayor's dinner, "Catholic Clergy at the Mansion House." It was evidently a *lapsus calami*, for the error was corrected the next issue, but such a mistake, unfortunately too common, is very liable to create a false impression. The Catholic clergy in this country are the clergy of the Church of England, the others are "Roman" Catholics, and they should be given their proper title.

(For *Contemporary Church Opinion* see p. 11.)

### THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB,  
DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa.

It is but a few weeks ago that the people of the United States were called upon by President and Pope to celebrate the discovery of America by Christopher Columbus, Oct. 12-21, A.D. 1492. It does not appear to have occurred to him who claims to sit in St. Peter's seat or to the Chief Magistrate of this English-speaking nation, that the people of the United States, to whom the allocution of the Pope and the proclamation of the President were addressed, owe absolutely nothing to Columbus, nothing to Spain, nothing to Rome. The sighting of an insignificant West Indian island by the Genoese adventurer seeking the "land of Ind" and ignorant to his dying day that he had found anything else, was of comparatively little moment to the world at large, which had long known of islands to the westward, or to us, the people of the United States. Our interest as a race and as a nation centres in the discovery of the North American continent on June 24th, St. John Baptist's Day, 1497, by Cabot, sailing under the authority of King Henry VII, of England. It is on the ground of this priority of discovery of

the continent that, as Hakluyt, prebendary of Westminster, assures us in his "Western Planting," the English crown and commonwealth based their claims to occupy the West. Edmund Burke, in his "European Settlements," published a century and a half ago, reiterates this claim. It was in consequence of this discovery of the continent by Cabot, and in pursuance of this asserted right to people the land on which the Cross of England's church had been first planted and to which the arms of England had been affixed by Cabot, that the great historical fact—not to be forgotten in this year of grace, 1892, nor in this great city of Chicago, whither all the world will come in 1893, drawn by the vast splendor of the Columbian exposition—is due that we, the people of the United States, are neither by discovery, by colonization, by civilization, by race, by institution, or by faith, Spanish or Roman. The Latin races and the Latin Church were granted by Divine Providence full opportunities of planting their colonies in North and South America and of attempting the conversion of the aborigines of the Western world. God willed it that on this Northwestern continent there should be witnessed the struggle between the two races, the two civilizations, the two ideas of liberty, the two faiths, the one of the English Church and State, and the other of the Latin peoples and belief. It is this struggle for a continent, extending through four centuries of our history, that has determined our origin as a nation, the nature of our institutions, our civil and ecclesiastical liberties, our common laws, our forms and features, our very speech, our present standing and glory among the peoples of the earth, our civilization, our culture, and our Christianity.

The supremacy secured in this struggle for a continent by English statesmen, soldiers, churchmen, over Spanish and French adherents of the papacy, has not only glorified our annals, but has obtained for us our civil and ecclesiastical independence. Not a service said nor a sacrament celebrated, in connection with the first efforts of English discovery and settlement on the Pacific (1579) and Atlantic (1587) coasts; not a heroic deed at Jamestown, Virginia, or a noble deed at Fort S. George at the mouth of the Sagadahoc on the shores of Maine, 1607; not an act of self-denial or patient endurance, experienced by the frontiersmen pressing sturdily westward over the Alleghenies or along the turbid Ohio during the French and Indian wars, or in the strife with the Spaniards of Florida and the Southwest, but contributed to this great result; Oglethorpe, the philanthropist and churchman of Georgia, driving back the Spanish forces from the Florida frontier. Washington, at the head of his Virginia regiment, forcing the French from their vantage ground along the Monongahela, or daily reading prayers to his soldiers at Fort Necessity; Wolfe dying at the moment of triumph on the Plains of Abraham; the sturdy New Englanders, attempting and accomplishing the reduction of well-nigh impregnable Louisburg, under the banner bearing the legend supplied by the great evangelistic priest of the Church of England, George Whitefield, "*nil desperandum Christo duce*;" the settlers of the Northern frontier towns and hamlets over New England and New York, fighting at fearful odds against the Indians, urged to frenzy by their Jesuit teachers, and against the still more savage French; the farmers of Western Pennsylvania plundered, captured, cruelly killed by the baptized savages—such as Parkman says, "a savage still;"—all these were actors, heroes, martyrs in the strife for the possession of a continent, in this struggle between the Latin civilization, supremacy, and faith, and that of England and England's church. The story of these days written in blood is among the later chapters of the history of this

struggle for the continent now going on for full four hundred years.

Francis Parkman, in his most recent volumes—the product of his riper years and his most exhaustive studies—tells the tale of a "Half-Century of Conflict," as he gives us in matchless prose the annals of this antagonism of races and faiths which resulted in the English ascendancy within the limits of our national domain over French, Spanish, and Roman opposition. But for all the history of the earlier struggles for the guerdon of the new world, we must turn to the time-stained pages of Richard Hakluyt's "Collection of Voyages," that "great prose epic of the modern English nation," as Mr. Froude felicitously styles the loving record by an Anglican priest, of the details of American discovery and settlement. It is from the chronicles of these days of England's earliest "protests" against the papal line of "demarkation and partition" by which Alexander VI—a Borghia—attempted to give to Spain the Western world to hold as a fief of Rome, that we learn the true philosophy of our history and the purpose of our planting and preservation as the dominant people of the Western hemisphere. It is from Hakluyt and his compeers, and especially from that noblest of late contributions to our early American history, "*The Genesis of the United States*," by Prof. Alexander Brown of Virginia—a work which every intelligent churchman as well as scholar should possess—that the claim I make of the close connection, the intimate relations in fact, of our American Church with our country in all its history and development from the first, is made good.

The Church of England; the "Holy Church" of *Magna Charta*; the Church which gave us our being and our nursing care through years of slow development; the Church whence we derive from the Apostles and from the Lord of the Apostles Himself, the Apostolic Succession—the only possible "Historic Episcopate;"—our dear mother Church of England across the sea;—was the moving cause, the true source and spring of American discovery and settlement. The great statesmen and churchmen of England who planned and furthered the colonization of the New World, sought in their schemes of settlement and in their adventures on our shores, the enlargement of the domain of England's crown, indeed, but they labored equally for the conquest of new realms for Christ and His church. It was Raleigh, well styled "the Father of American colonization," who, when impoverished by the charges of his effort for the settlement of the "Virgin's land," gave to the adventurers who took up the work he was forced to relinquish, the sum of £100 sterling—the first missionary gift on record—for the conversion of the Aborigines of North America. Earlier (1587), in accordance with his plans, Manteo, the first Indian convert to the church, had been baptized at Roanoke, North Carolina, by an English priest and with the use of the baptismal office in our Book of Common Prayer. This was nearly half a century ere John Eliot became, in spite of Puritan opposition and distrust, and largely through the beneficence and support of the celebrated Robert Boyle, an English Churchman who provided much of the means for this work, the apostle to the New England Indians. The mission work of the church among the Aborigines thus not only ante-dated that of the Puritans, but it alone shows to-day, as its lasting results, a Christian people, the present representatives of the Mohawks of New York and Canada. While no one of this day and generation can ever read the Indian Bible of John Eliot, the Mohawk Prayer Book, of which various editions were published between 1714 and 1787, is still in use, and doubtless will be for all time to come.

(To be continued.)



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.  
 “ 7—5th Sunday after Easter. (Rogation.)  
*(Notice of Rogation Days and Ascension.)*  
 “ 8—  
 “ 9— } ROGATION DAYS.  
 “ 10— }  
 “ 11—ASCENSION DAY. (Holy Thursday.)  
*(Athanasian Creed).*  
 “ 14—Sunday after The Ascension. (Expectation Sunday).  
 “ 21—WHITSUN-DAY. (Notice of Ember Days.) *Athanasian Creed.*  
 “ 22—Whitsun Monday.  
 “ 23—Whitsun Tuesday.  
 “ 24— }  
 “ 25— } EMBER DAYS.  
 “ 27— }  
 “ 28—TRINITY SUNDAY. (*Athanasian Creed*).

## DRIFT CHURCHWARD.

The English *Guardian*, after speaking of the notorious imitations of the Church by various sects in respect to responsive services, musical and ritual, goes on to say:

But a much more serious drift is seen in regard to sacraments in the modern dissenting chapel. Up in Scotland some noted Presbyterians have begun to set the Eucharist in its rightful place in worship. Nearer home, the Methodist conference reaffirmed the solemn duty of baptism as the one entrance into the Church. Congregationalists have not yet followed on that line; but the present dissatisfaction with the position of baptism, in their communion, points to the beginning of a movement for which Dr. Dale's suppressed chapter upon baptism, in the Congregational Church Annual, prepared the way.

That chapter, if it had any meaning—and all that Mr. Dale writes is full of meaning—was, as the late Dr. Allan said, sacramental. The same is true of Dr. Dale's chapter in the same book upon the Eucharist. Strong language was used therein—too strong for that time, but most significant as to the trend of the deepest and most scholarly thought in the congregational body. Dr. Dale wrote as only a man who believes that the Eucharist is more than a “memorial” could write. And what Dr. Dale thinks to-day, his younger brethren apt learners at his feet, will think to-morrow. It is not too much to say that amongst dissenters worship is growing in reverence, devotion and beauty, and in that worship the great Sacrament is slowly taking its rightful place.

Further, the drift into line with the Church is evident in other directions. On all hands the parochial system, peculiar in England to the Church, is winning the sympathy of dissenters, and stimulating them to practical imitation. At the “Free Church Congress” at Manchester this was clearly in evidence. The advocates of the parochial system may not just now realize what it means for Congregationalism; they will see that soon enough. But, in yet another direction we see how wonderfully the dissenters are falling unconsciously into line with the



THE REV. G. CALVERT CARTER,

Rector of the Church of the Redeemer, Brooklyn, N. Y.

Church. They think and speak of Episcopacy in a way enough to make their fathers shiver in their coffins. Episcopacy, they admit, was first, is primitive, and, in a modified sense, historic. Years ago the Bishop seemed like some monstrous mountain of difficulty forever blocking the way of return to the Church. To-day, the dissenting leaders are disposed to accept the Episcopate as primitive and Scriptural. The stone is, indeed, rolled out of the way. Writing about the congress of the seven denominations at Manchester a well known dissenting journal says: “The great feature in the session . . . was the affirmation of the visible unity of the Church of Christ!” To some members of the congress this was a surprise; but it came with dominant impressiveness. And so, deepening, broadening, yet drifting in one direction, and one direction only, the tendency of dissent is towards church lines in worship, in work, in a better conception of the Church and the Sacraments, while the whole prejudice against the “parish” and the Bishop is dying a natural death.

Are there not some pregnant lessons for Churchmen in these facts? One certainly is self-evident. There must be no lowering of the Church standards, no failing in the fullest teaching of her truths. The Church has leavened dissent not by compromise, nor by feeble utter-

ances and stammering declarations. Clear, concise and bold setting forth of the Church, with her episcopate, her parish, her liturgies, her sacraments and her visible unity must be the order of the day. The deepest, most scholarly and most spiritual thought of dissent is falling into line with the Church. Is this a time for the Church to waiver, to speak indistinctly, and to indulge in vague words as to “unity” on other lines than those of her own historic life? If ever churchmen were called to be such it is now. If they are sometimes inclined to be self-critical, and to think that all things are better in dissent, let them look upon that profoundly interesting and wistful face that is turned with such unmistakable signs of self-weariness towards the Church.—*The May Church: Eclectic.*

## THE CHURCH IN NEW ENGLAND.

It has been a hard soil, this New England, for the growth of Catholic truth and practice, but under God's grace the Church has prospered here, in the very centre of radicalism. She has prospered even as she has grown into the fuller realization of her Catholic heritage, and has adopted in her teaching and in her ritual those distinctive features which are hers by right as the Catholic Church for English speaking people. It has not been by temporizing with the decaying spirit of Unitarianism; by yielding one iota of her faith that she has been blessed with great increase, but it is by holding up in this city and state her rigid adherence to “the Faith once delivered to the saints.” Men have realized more and more that this Church holds steadfastly to the rock of Holy Scripture; that she is unyielding to the attacks of infidelity in its myriad forms, and yet at the same time that she offers in this keenly intellectual age, a faith at once rational, reasonable, sensible and satisfying. Resisting alike additions to and subtractions from the faith, this Church appeals to the past for her commission, to the present for her work. Not vainly sighing for the ideal faith and Church of the future, she works under God to lead men to better lives in the present. To give them a religion at once satisfying to brain and to heart; to lead them to realize in their lives as far as possible the ideal of Christian manhood given by Christ himself, to comfort them in trouble, to rejoice with them in prosperity, to give them a manly faith, because it is the faith of the Son of Man, transmitted through His Apostles to her care—this is her mission, and because she refuses to yield to the shifting influences of the so-called liberalism; because she stands invulnerable upon the one rock, even Christ, she is attacked and vilified, her priests are assailed and her teachings are ridiculed.

But the Divine Providence is in it all. It is through conflict that the Church works out her Master's will. God maketh even the wrath of man to serve him, and in this attack there may be good. It is bitter invective and unsupported assertion against the Church that has led many fair minded men to investigate for themselves. The Church can rest content. She is given grace from on high to withstand assault; she confidently appeals to men simply for fairness. All that she asks is calm and dispassionate study for her position, and she is receiving this, more and more. Many there be who were born with inherited prejudice against her, who have found peace within her fold. In this Puritan commonwealth the Church has made remarkable progress and seems sure to make much more. She has grappled in earnest with the great problems of life; she has worked as well as prayed, and her work is but beginning. But it is by holding fast, with ever increasing firmness, to her fundamental and Catholic principles that

she is meeting with success. To yield in the least, to the chaotic influences of prevailing religious unrest will mark the turn of the tide. It is an era of unsettlement, so great and so confusing that the very elect may be deceived; but the Church will continue faithful, and because she is doing her Lord's will and is supported by His promise always to be with her; because she realizes that this promise is true and that Christ indeed is with her, she will continue to do her part in working out the "American problem;" and she will continue to feed men with the Bread of Life."—*Church Notes, Boston.*

EDITORIAL NOTES.

VERY considerable indignation has been aroused in England, and that most rightly, in regard to an action—the like of which we are, unfortunately, too familiar with in this Rome overshadowed Province of Quebec, but,—which we hardly expected to find would be attempted by the ever astute and wily Roman power in Old England. As all the world knows, a Roman Catholic Lord Mayor of London was chosen for the present year for the first time, we believe, since the Reformation. Considerable opposition was manifested, and there were not wanting expressions, not alone of dissatisfaction, but of fears as to the result. These are all too soon verified. On the 12th of April, this Roman Lord Mayor of London, entertained at dinner in the Mansion House, for the first time, it is said, since the Reformation, the Roman Bishops of England, including Cardinal Vaughan. The object of such gathering was, according to the Lord Mayor to pay a tribute of "respect, love and homage to his Eminence." Of course the toast of the Queen could not be passed over in a meeting such as that held on the soil of Old England, but it was proposed by the Lord Mayor in a form not unknown in this country, viz.: the health of "the Holy Father and the Queen." We do not wonder that we find our exchanges in open protest and rebellion against this, what one of them calls, "studied insult," not alone to the Queen but to the British people. History teaches that once upon a time and that a memorable occasion in the history of England and of the English Constitution, it was declared that the "Bishop of Rome hath no jurisdiction in this realm of England, and the doctrine of supremacy of the Pope of Rome, or of any submission to him, was, it was supposed, effectually disposed of long ago. Some ever remains the same, and the history, if of no other country, at least of the Province of Quebec, now being repeated in England itself, shows the truth of the old adage in this connection "give an inch take an ell." We give in another portion of this issue extended quotations from several of our English contemporaries on this matter. We believe like danger exists in Canada,

and it is well that the whole English speaking, Protestant people, should be placed on their guard.

We learn from the cable despatches that Sir Wm. Lawrence, the senior member, we believe, of the Court of Aldermen, the Mayor presiding, gave notice at a meeting of the Court on the 4th May instant, that he would move the following resolution at the next meeting :

"That this Court of Aldermen deeply regrets that at the banquet given at the Mansion House to Roman Catholic Bishops and others the Lord Mayor should have been so ill-advised as to propose the unconstitutional and disloyal toast of 'The Holy Father and the Queen,' and that this Court desires to record its disapproval of this disloyal toast, and hereby protests against the departure by the Lord Mayor from the loyal

slow to assume it. We could wish that one result of this discussion might be, greater care in the use of the word, and a clearer perception of the fact that it belongs to the members of the Church of England and its branches, as truly, if not more truly, than to those of the Church of Rome.

The learned and eloquent Bishop of Iowa, the Right Rev. William Stevens Perry, D.D., (Oxon), well-known as the historiographer of the Protestant Episcopal Church in the United States, in an address delivered at the annual banquet of the Chicago Church Club, on "The Relations of the Church and the Country," paid an eloquent though well-deserved tribute to the Church of England, and to the Mother land itself, in regard to the discovery of America and the introduction of Christianity therein. We give our readers in this number a lengthy extract from such address. It ought to be read by every Churchman; and Bishop Perry deserves warm thanks for re-calling attention to the undoubted facts of history in this connection and for the warm tribute of praise and affection, which he, an American Prelate, bestows upon the Mother Church and Motherland.

ONE of the prominent churches of the city of Brooklyn, L.I., is the Church of the Redeemer, erected at a cost of \$35,000 by the persistent and untiring efforts of the Rev. Edward Jessup. The present Bishop of Ohio, the Right Rev. Dr. Leonard, also occupied the position of Rector of the parish for some years. The present Rector is the Rev. G. Calvert Carter, a graduate of Trinity College, and of the General Theological Seminary, who succeeded the Rev. Dr. Stevens Parker, and who, though yet a young man, is no unworthy successor of the able men who preceded him. In this church on Easter Day last a very beautiful carved Memorial Pulpit of Walnut wood, made by Geissler, N.Y., was unveiled—an illustration of which, through the courtesy of the Rector, we are able to give our readers this week.

READ AND NOTE: TRUE.

The Book of Common Prayer is as noble in thought as it is stimulating in feeling. It satisfies the taste of the most cultured, while it is perfectly simple to the unlearned. Like the old Latin hymns it is majestic and undemonstrative and works its spell upon the worshippers by the force of its statements and the calm intensity of its earnestness. It has none of the sentimentality that characterizes many prayers and hymns, yet it is instinct with devotional fervor. It ministers to the strength as well as tenderness of religious life; and is a wonderful expression of the religious characteristics of the English nation. Although to a more sensuous people,



PULPIT IN THE CHURCH OF THE REDEEMER, BROOKLYN, N.Y.

course of action pursued by the Corporation of the City of London for the last four centuries." The incident above referred to has also served to call attention to the misuse of the term "Catholic," in speaking of the 'Italian Mission' in England, and a protest has been made against this course even by secular papers. The term is too precious a one to be lightly abandoned to any section of the Church of Christ. Yet Churchmen in conversation as well as in correspondence, often use it as if it were the peculiar possession of the Roman Church; and it is not

such as the French and Spanish, it would seem cold, distant and rigid, very precious are many of its prayers from their simplicity, their spiritual wisdom, their compressed meaning, their chastened reverence; and their deep and solemn pathos commend them to all religious hearts. We can scarcely wonder, therefore, that the Book of Common Prayer should be so far removed from the conditions under which they are regarded. It is an Ark of God which contains many precious things and around which great memories gather.—*British Quarterly Review.*

## Family Department.

### THE UNION EVERMORE.

*Uno Ore.—CICERO.*

Fling out your banners to the sky!  
The hour has come to do, or die,  
For Freedom, Truth, and Right!  
Be every patriot-heart aflame  
To save our land from woe, and shame—  
From darkness deep as night!

From every creed and class arise!  
Consolidate your energies,  
In this decisive hour;  
And, slinking petty aims and ends,  
Be here, at least, united friends,  
Where common dangers loom.

Resist anarchic rule, and wrong;  
Resist the wild, untutor'd throng,  
By agitators led;  
Resist the gilded baits hung out  
To win the vacant groundlings' shout,—  
The nets adroitly spread.

Tell the great patron of Home Rule  
That he has join'd a sorry school,  
Unworthy of his past;—  
Tell him, and make him feel the fact,  
That with the Union still intact,  
You battle to the last.

You'll make no "league" with blood and crime—  
You'll never touch the nauseous slime  
That drips around "the Plan";—  
You'll never bend your necks to those  
Who've proved themselves your country's foes,—  
Ignoring God and man!

Up' Loyalists! If you'd be free,  
As blows the wind—as sweeps the sea,  
Around old Erin's shore;—  
Whate'er the altar where you bow,  
Whate'er your station, rally now  
For Union evermore!

March 28th, 1893.

S. R. W.

## "ACROSS THERE."

BY JENNIE HARRISON.

(From the *N. Y. Churchman*.—Continued.)

"Poor fellow! poor young fellow!" he repeated, over and over.

When his chair was wheeled back to the window, it was quiet "across there." Bess was telling the story of her new neighbors and their friendly ways.

"Will you let me smoke a pipe with you?" asked the brother, leaning over the child's bed, and speaking to the old man.

"Certainly."

"You come in here; and I'll go sit with your sister," said Mrs. Goff. "And, father, tell him the story of our Joe!"

And so, while the sidewalks and the streets were crowded and noisy with the other inmates of the tenements, those four sat looking across the narrow "well," into one another's faces, through the dim light.

And the story of "our Joe" was gathered from the sacred past, and told there; while aching hearts throbbled with sympathy, and the silent stars looked down, and no answer came to the weary cry that had been going up to God's heaven—"How long?"

Yes, God's time had come for the telling; and the little story was to do its work of help and warning. All the while the toil-worn hand of Joe's mother held close the child's thin fingers; and the little one felt the old form quiver with suppressed sobs.

"Joe was our baby-boy. He was the only one of our four children who grew up. And he was so stonny and hearty, aye, and handsome as a picture, too! Not like you, my lad (excuse me; you know I'm nearly four times your age). He was fair; with blue eyes as sweet as a girl's and shining curly hair—but so big and brave; and so good to mother and me! Ah! often I think maybe, if he hadn't cared for us two so well, that the trouble mightn't have come so heavy. He never had a sweetheart, as some young fellows have. He was just our boy, and we were all he had to care for; and he wanted to do his best for us.

"It fretted and vexed him when there was any set-back at the factory. And there were set-backs of course; ups and downs, you know, the same as there must be in any business."

Mr. Goff felt his young listener start uneasily; but he paid no heed, and went quietly on with his story.

"He asked to have his wages increased, and—well you see, he asked at just the worst time (but Joe didn't know that), when the firm were in a pretty tight place. And they said no to him, and to a great many other workmen. They didn't give the boys any reason—I wish they had! it might have kept the poor lads quiet. But they didn't—and the first thing we knew there was a great strike. Joe wouldn't tell us, you see, for fear of worrying us. If he had—I think, old as I was I'd have gone there and talked to those boys. I knew what their feelings were exactly—I'd been through it all, long before. But there's a right way and a wrong way; and they took the wrong one. It was a big concern, and the owners were very determined.

"They called for help; the militia came; and the poor boys were so hot-headed, they wouldn't give in, till they had bloodshed on both sides. We heard rumors—mother and I—all day; and then they brought us our boy—wounded unto death."

"Oh!" cried the childish voice, across in the other window; and the young man's hands were tightly clinched, though the darkness hid his angry, determined face.

"Only a poor workman, who was crushed down, and not let to live—that's all!" he exclaimed fiercely.

"No, my lad," replied the old man, shaking his gray head, sadly, "that wasn't all. The master was killed, the owner, a rich man, yet as kind and honorable a gentleman as ever lived. He went among them to try and control the outbreak, to speak to the boys; and he was struck by a great stone. He died almost immediately. But Joe lingered a day and night; lingered—thank God—until he knew how wrong he had been. The next day the master's son came to see him; a bright, kindly lad, who cried like a child as he told us of his father's death. He seemed really heart-broken. And when Joe told him how he felt they had been all wrong, he said: 'Oh, Goff, why couldn't you wait, and trust us? Didn't you know we would do our best for you, always? Why it was only yesterday morning that my father was planning'—but the young man broke down—he never finished. But it didn't matter, Joe understood; he began to see with clear eyes then. With his very last breath he said: 'Tell the boys it was all a mistake; don't let them strike again! If God lets me see the master, I'll tell him how sorry we were.' And so our boy died."

The old people "across there" had gone to rest; the great crowded house was still; the little sister slept with tears on her long lashes;

but Joe paced his tiny room with slow, noiseless steps, thinking, arguing to see things clearly; going over and over the old man's story, and striving to plan out his course of action for the next day.

Dare he propose any different movement from that which the workmen had settled upon? What might it not cost him? and was it wise after all? "Only an old man's story!" and yet somehow he could not put it from him. It was a terrible night for the poor young fellow. He was doing battle with life's great problems; but he did not realize it. "Daily bread" and shelter and a few dainties for little Bess; these were all he asked for—so he said.

There had been a time—not so far back—when he had felt a high ambition; had thought to mount steadily, to reach out to great things. But he had to struggle to "make ends meet." There were doctor's bills; and there were the dues at the "Union," which somehow he had often rebelled at, "but it'll be a right good thing now, if the men go out on strike, and there's no work for nobody knows how long."

The daylight found him haggard and resolute. "They'll kill me, possibly," he thought, "and if it wasn't for Bess, I'd about as lief they did."

He set about getting breakfast for the child, making an effort to be cheerful.

A knock at the door drove the last traces of colour from his face. But it was only the grimy janitor, with a parcel "for the young miss."

He took it to Bess, thinking perhaps it was some little token of kindness from the old people on the other side.

A cry of surprise from his sister called him to her. She had opened a basket of downy-cheeked peaches, with little cups of jelly set in amongst the cool, shining leaves.

"Oh, Joe dear! how really kind! See!"

She arrested the question on his lips by handing him a card which had been fastened to the basket.

"Miss Roston sends love to Bessie, and asks her to accept something which may tempt her appetite, after the weariness of moving."

And on the back of the card, more informally, was written—"May I come and see you to-day, about eleven?"

"Again he said with a sneering laugh. "You might ask her, when she comes, if her father means to pay wages in such stuff."

"Oh, brother! I will ask her about it all, and why—"

"There, darling! you needn't bother your little head about anything. I didn't mean to be cross. I did not sleep well. Never mind. Here, let me fix some of that lovely fruit in a dish for your breakfast. No, my pet; don't ask me! I couldn't—it would choke me. See here; I've a famous cup of strong coffee, to give me courage. I must get off early this morning, dear. And I am so glad of our good friends over there. You will speak to that kind old lady if you want anything, won't you, Bess?"

"Yes, Joe, I will. And you'll be careful; won't you, brother?"

"Yes, St. Elizabeth; careful and 'conservative'—though I be killed for it"—he added under his breath, as he kissed her, and went out, having made all comfortable for the day.

The workmen were already there in large numbers, when Joe reached the factory. They stood talking in little groups. They greeted Benson eagerly. He had always been a sort of favorite. He knew it, and it only made his task the harder.

"Boys," he said, "I've got something to tell you."

His lips were ashy, yet there was a resolute curve in them as he began the old man's story.

To be continued.

**Contemporary Church Opinion.**

*Family Churchman* (London, Eng.): The Dean of Bangor (Very Rev. Evan Lewis) does well to insist in his paper upon the historic continuity of the Church in Wales. In this lies the true title of the Church to her endowments, and her right to be considered the Church of the Welsh people. Yet it is this Church, dating back to Apostolic times, whose history is intimately bound up with the national traditions and corporate life of Wales, which Cardinal Vaughan thought fit to denounce the other day at Cardiff "as a miserable schism forced by a lustful King upon an unwilling people." Surely Papal insolence and mis-statement could hardly further go. We bear no ill-will to the Roman Communion, and we should be the last to join in a reckless "No-Popery" cry, but when the head of that body in England deliberately goes out of his way to insult our National Church, and wound the religious susceptibilities of Churchmen, we feel bound to enter a protest. It is not the National Church which is schismatical in this realm of England, but the Roman sect of which Cardinal Vaughan is the mouthpiece. We are not concerned, like Mr. Froude, to whitewash Henry VIII., though we might point out that, bad as he was, his moral character would compare favourably with some of the mediæval Popes. But what we are certain of is this—that the Reformation movement was distinctly a popular one, and, if the King had not placed himself at the head of it, the people would have risen of their own accord to throw off the Papal yoke under which England had groaned so long. The history of England in the subsequent Tudor reigns, and throughout the Stuart dynasty, bears witness to the truth of this statement. The English people are above all things tolerant in matters of religion, and it is to this tolerance that Cardinal Vaughan owes his liberty of speech. It will be well for him not to abuse it, or he may receive an unpleasant reminder that the rugged independence of the English character which brooked no Roman interference in the sixteenth century is equally determined to resent any Papal insolence to-day.

*Irish Ecclesiastical Gazette* (Dublin):

There are at present half a million of children under education in connection with the London School Board, and it is appalling to think that it is an open question whether these children are to be educated or not in the principles of the Christian religion. Mr. Atholstan Riley, who is a member of the Board, is seeking in the face of great opposition to persuade the Board to pass resolutions (1) directing their teachers when they are giving religious instruction on passages from the Bible which refer to Christ to teach that He is God; and (2) to take steps to secure that such teaching shall be given to the children by teachers who have received some training in the principles of religion, and who may

be reasonably supposed to possess capabilities for imparting elementary religious knowledge. Strange to say, several leading Protestant Nonconformists are resisting the passing of such resolutions.

TAKE life like a man. Take it just as though it were, as it is, an earnest, vital, essential affair. Take it just as though you personally were born to the task of performing a merry part in it, as though the world had waited for your coming. Take it as though it were a grand opportunity to do and to achieve, to carry forward great and good schemes, to help and cheer a suffering, weary, it may be heartbroken, brother. The fact is, life is undervalued by a great majority of mankind. It is not made half as much of as should be the case. Where is the man or woman who accomplishes one tithe of what might be done?

The servant of the Lord must not strive, but be gentle unto all men, apt to teach, forbearing.

**BAPTISM.**

On St. Mark's Day, in the Chapel of Ease, Phenopolis, South Carolina, by the Rev. Robert Wilson, D.D., Rector of St. Luke's, Charleston, James, son of Rev. James and Anna Hill Simonds.

**MARRIED.**

CARMICHAEL-MACRAE.—At the Church of the Ascension, Toronto, on May 8, 1893, by the Very Rev. Dean Carmichael of Montreal, father of the groom, assisted by the Rev. H. Grasset Baldwin, Eva Jessie, youngest daughter of the late Alex. S. Muerne, to Fred. Carmichael, of the Bank of Montreal, Toronto.

**DEATHS.**

SUTTON.—Eliza Evelyn Ball, wife of the late Lucius Doolittle Sutton, who entered into rest at St. Peter's Rectory, Cookshire, May 3rd, 1892.



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The Bishop Paddock Lectures, 1862, by Rev. Morgan Dix, S. T. D., D. C. L., Rector of Trinity Church, New York.

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Mission Field.

JAPAN.

[Continued from last issue.]

"Meanwhile, I went on with Niya to Tanaka and Fukura, and then to Kusaka, at each of which places we held Holy Communion with the Christians, and gave addresses to those who came. It is some sign of progress to find five places where there are Christians to assemble at our Lord's table, but what I long for now, in Awaji especially, is the advance of the Church, and increase of the number of Christian men and women. God grant it in His good time."

In Kobe itself a site for the new permanent church of the headquarters of the Mission has been acquired, and this Mr. Foss regards of high importance.

"We have now actually purchased and entered into possession of the new lot that has been decided on for the church. Land is so expensive in Kobe that our funds in hand are almost all expended in the purchase of ground; but I am now asking some of the foreigners for assistance, and as soon as I know what we may be likely to get, I hope to set about building, and the native Christians are stirring themselves up again to subscribe and collect and work as they can for this object. I hope I may be able to get sufficient funds to raise a handsome church on so good a site, and that God may make it a centre of much strong and healthy Church work to His honor and glory. Evidently Kobe is still increasing; building is going on again everywhere, and the opening of the port of Hyogo, as well as that of Kobe, to foreign shipping has also roused up the mercantile community to more sanguine hopes and greater efforts.

"I had a very interesting visit the other day to a merchant captain to whom I had an introduction from Nagasaki. He spoke English very fluently, and told me that, being interested in Christianity, he often asked the catechist in Nagasaki to come and speak to himself and officers and crew when they were in that harbor. He also said that several of his officers were seeking after Christianity, and that his wife and his chief engineer's wife were both wishing to be taught. They both live now in Kobe. I trust that there are many such seeking after God for themselves, though very rarely able to come under Christian influence or to have instruction. May God bless our dealings with them."

Mr. Foss has also been engaged in translation work, including a translation of the *Imitatio Christi*, and a share in the production of the Church Hymnal with tunes.

Of course Tokyo, the capital, is the residence of the Bishop and the centre of the whole work in Japan; and there, under the Bishop's eye, is the Shiba, St. Andrew's Divinity School. The number of its present and former students is twenty-four.


Of this institution the Rev. A. F. King, the Principal, writes:

"The time will surely come, as our sphere of choice widens, when we shall have more applicants to choose from. In the meantime (as I suppose) our wisdom is to train as thoroughly as may be those sent to us, for the work of catechists, even if only a small proportion of them prove fitted for the ministry itself. It is worthy of note in this connection that there is a remarkable possibility in Japanese students; it is astonishing how some of them, in many respects apparently quite unfitted to be evangelists, make, if docile and single-minded, singularly rapid progress, both in the study of theology and in the development of the needful character.

"We have at present eight students in residence, and, in addition, two former students, who are working in neighboring districts of Tokyo, attend some of the lectures. Four of these are studying Greek, and the two out students have just begun Hebrew."

The Bishop has now reached England, having come home by way of India, and visited his old friends and colleagues at Delhi.

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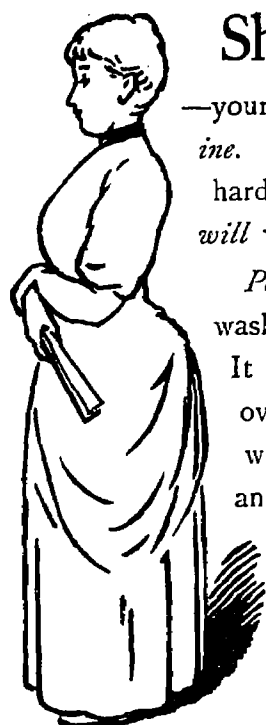
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LOOK TO THE FUEL.

A WORD TO PUBLIC WORSHIPPERS.

By the Rev. Richard Glover, M.A., Vicar of St. Luke's, West Holloway.

We ought to try to make the most of the holy time we spend in the House of God. A habit of formal attendance is worse than useless.

Our worship should be real. Each congregation should aim to win the character of being a thoroughly hearty one. The services in our Church should be as far removed as possible from that unreality and freezing coldness which characterizes too many. Prayer, praise, and preaching ought to be becomingly fervent, so that devout formalists may be put to shame, and that true worshippers may feel that it is good to be amongst us.

To this end there should be something like special preparation for the sanctuary. Ministers, it is true, are chiefly responsible for kindling the flame; but the people themselves can do much to arrange and prepare the fuel.

And this is the meaning of my word of exhortation to public worshippers. I would ask them to look to the fuel. Don't throw water upon it. Don't bring it damp. Bring it into the sanctuary in such a state that it may be prepared to catch the spark applied, and to kindle it into a glowing flame.

You damp the fuel if you breakfast so late on Sunday morning that you have had no time, or little and hurried time, for private prayer or family prayer.

You damp it if, before coming to church, you secularize your mind by reading the Sunday newspaper; or if, on the way there, you converse on business or politics, or the news of the day, or perhaps the convivialities of the night before.

What wonder is it that a man is cold, and listless, and dumb in the worship of God, who has just previously secularised his mind in this way; or that he has made impression impossible by thus secularising it a little more?

If we would enter into God's worship with heart and feeling, believe me, it must be by the exercise of watchfulness and self-denial here! We must guard most carefully against all such temptations, and "prepare our hearts to seek the Lord God of our fathers."

It will not be difficult to the ministers or the choir to kindle the hearts of those who have done this to the work of prayer or praise; while such invitations as "Let us pray," or "Let us sing," will fall on other hearts as on ice or lead. The "doctrine" from the pulpit, too, will, through the warm atmosphere of congregational devoutness, "distil as the dew on the tender grass"; while the chill mists of formality will make it "come down as hail on the forest."

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The April number contains a paper on "The Gospel of Peter," by Professor Alfred Williams Anthony, Lewiston, Me. Among the sermons, one on "The Resurrection of the Body," by the Rev. J. L. Albritton; and another "Easter Message and Easter Joy," by Professor Kantzsch, Halle, Germany.

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**TEMPERANCE.****ALCOHOL, HEALTH, AND MORTALITY.**

What is the relation of alcohol to public and private health and mortality? In the first place, we say that alcohol is entirely unnecessary to health. No animal but man takes it; the lower animals are healthy without it; many of them endure enormous toil and hardship, but never show the least desire or need for it. The majority even of the human species live strong and long in ignorance of it, and millions of persons in the nations where it is known and used have never tasted it or have long forsworn it with not only no harm but positive good from the want of it. In all conceivable circumstances that might test the question—in fatigue, hard work, exposure, danger, privation, and other trying conditions—it has invariably been found that men not only can do without it, unharmed, but are actually better without it—which is another way of saying that they would have been—as in many such trials their drinking companions are—worse with it, that is, injured by it.

This brings us to the second thing we have to say of alcohol, namely, that it is injurious to health and increases the death rate. We could fill column after column of this journal with testimonies in proof of this, but space forbids. We will only give a few facts. The new and unnatural appetite that it begets for itself—from the slightest desire for it to the strongest crave—affords a perfect certainty that it has altered and injured the system, for the system has naturally and ought not to have any such desire or crave. By the most delicate and reliable mechanical apparatus, Dr. Rudge proved that a quantity of alcohol insufficient to be felt in the system impaired the senses of sight, hearing, and weight. The tissues and functions of the body can be shown to be more or less injured according to the amount of alcohol imbibed and other circumstances—the heart is quickened, for instance, the temperature is lowered, the discharge of effete matter is hindered, the brain and nervous system are disturbed, the muscles are weakened, the internal organs are congested, the blood is poisoned—in short, the thoughts and acts and powers of the drinker are never made better but generally made worse by the presence of alcohol in his system.

What better proof of the mischievous effect of alcohol on health and longevity could any unprejudiced man desire than is afforded in abundance, and with unbroken uniformity, by our insurance and friendly benefit societies? The United Kingdom General and Temperance Provident Institution, for example, divides its insurers into abstainers and non-abstainers, and it appears from its last annual report that, during the past twenty-six years, the percentage of deaths among the abstainers was only 70.7 of what was expected, whereas among the non-abstainers it was 97.5 of the number expected, giving the abstainers a superiority of 26.8 per cent., or a sav-

ing of nearly twenty-seven lives in every hundred. The Sceptre and other insurance associations tell the same story, and the Rechabites and Sons of Temperance Benefit Societies show both a lower mortality and less sickness than other societies whose members differs from theirs only in not being total abstainers.

It has been estimated that the direct annual mortality arising from drinking in the United Kingdom is not less, but probably more, than 40,500, and the indirect 79,500, or 120,000 persons in all. Dr. Richardson, one of the greatest sanitary authorities now living, calculates that the universal practice of total abstinence over a population of 35,000,000, would be equal to a saving of upwards of 200,000 lives annually, or a lengthening of the lives of the people by one-third.

It is well known that not only does drink thus directly injure health and shorten life, but it favours and largely brings about those unsanitary conditions of squalor, accidents, neglect, and unwholesome dwellings to which many sanitarians directly attribute an undue share of our high mortality. It is neither better houses nor higher wages that will lower the death rate so much as the sobriety and wisdom which at once earn those boons and know how to enjoy them.—*Irish Temperance League Journal.*

**A MONTREAL MIRACLE.****FACTS PROVED TO BE STRANGER THAN FICTION.**

The Remarkable Cure of a Long-Time Sufferer—Rheumatism of Ten Years' Standing Permanently Cured—A Story Full of Interest to all Other Sufferers.  
Sunday Morning News, Montreal.

Impressed with the persistency with which the most astonishing accounts of cures effected through the agency of Dr. Williams' Pink Pills for Pale People in almost all the newspapers of Canada and the United States, a reporter for The Sunday Morning News, to satisfy himself generally of the genuineness of these cures, determined to investigate a case for himself, which had recently been brought to his notice, where the cure was claimed to be due entirely to the efficacy of this medicine. Aware that Dr. Williams' Pink Pills had been tried in the case of a gentleman residing at 709 Sherbrooke street, in the City of Montreal, who had for years been afflicted periodically with rheumatism, the reporter set out on a journey of inquiry to ascertain what the result had been. Arriving at the home of Mr. Granville, the gentleman referred to, he found him apparently enjoying perfect health.

"You don't look as though you had been suffering a great deal lately, Mr. Granville, said the reporter, accepting the invitation of his host to be seated.

"Well, no, you would scarcely suppose from my present appearance and activity that I had just recovered from a most acute attack of chronic rheumatism, which kept him in bed for over two weeks. You see," con-

tinued Mr. Granville, "I am an habitual sufferer from rheumatism, or at least I have been for ten years past, and, although I have tried almost every remedy, it has only been since recently that I have found anything to do me good. It is now about ten years since I first became afflicted with this painful disease, and when it began to come on, having never experienced it before, I was at a complete loss to understand what it was. It was in Chicago that I had my first attack, and I remember the circumstances very well. While walking on the street I was suddenly seized with a violent pain in my left knee, which continued to grow worse until I could walk no longer, and was compelled to call a cab and be driven home. Once there I took to my bed and did not leave it for ten days, being totally unable to move my leg without experiencing the most excruciating pain, which nothing I could get seemed to relieve."

"Did you not have a doctor?" asked the reporter.

"Oh, yes, but he didn't seem to do me much good. He wrapped the limb in flannels and gave me some decoction of salicylic acid to swallow. But it was of no avail. Each year as winter passes into spring I have been seized with this painful disease and laid out for some weeks, nor have I been able until lately to obtain anything which would even help me a little. You would not believe it if I were to recount the various patent remedies which I have taken both externally and internally during all that time in an endeavour to obtain relief. I must have tried a hundred so-called cures, and never experienced any beneficial results until I came across Dr. Williams' Pink Pills. I must frankly confess that at the outset I had no great faith in the pills. I had tried so many medicines, all to no purpose, but I was willing to give them a trial anyway, so I sent out to the drug store on the corner and got a supply. I followed the directions carefully and soon experienced relief, and before I had been taking the Pink Pills long I was able to get out of bed, and although I was still a little stiff, the pain had almost completely disappeared. I am still taking the pills, and shall keep on taking them for some time, and furthermore I don't intend to be without them in future.

"Then you ascribe your relief entirely to the efficacy of Dr. Williams' Pink Pills," suggested the reporter.

"I most certainly do, and Mr. Curtis, the druggist on Blourey street, will verify what I have said."


The reporter next visited Mr. H. H. Curtis, the druggist referred to, whose place of business is at 291 Bleury street, and interrogated him with reference to the case. Mr. Curtis stated that he knew of Mr. Granville's ailment and that he had suffered for years, and he had no doubt Pink Pills did all Mr. Granville said. He further said that Pink Pills had a very large sale, and gave universal satisfaction. The reporter then withdrew, quite satisfied with the result of his investigation.

The Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brock-

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

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

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