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# The Church Guardian

W. H. Naylor 1295  
SHAWVILLE QUE

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.  
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JULY 11, 1894.

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## ECCLESIASTICAL NOTES.

THE Bishop of Milwaukee recommends a division of his Diocese.

THE population of the world increases by 200 millions every twenty years.

IT is said that there are fully a hundred former priests in the ranks of the cab-drivers of Paris.

THE Bishop of Milwaukee reported 775 confirmations last year, also 43 candidates for Holy Orders.

THE centennial of the founding of the Episcopal Academy, Cheshire, Conn., was celebrated on June 21st.

BESIDES the 43 candidates for Holy Orders in the Diocese of Milwaukee, there are 44 Lay Readers, 14 Deacons, and 65 Priests.

THE Church Mission House, Tokyo, Japan, was wrecked last month through an earthquake; loss, \$10,000. A Japanese teacher engaged therein was killed.

THE *Tourist's Church Guide* says that the Eastward position is now taken in 5,037 churches in England out of 5,957 reported on, and that Daily Holy Eucharist is observed in 406.

IN a recent Convention address of the Bishop of Michigan mention was made of a pledge of \$500 for three years for missionary work in Oakland, Cal., made by a member of the Church of England.

A plea for more doctrinal teaching in modern sermons is made by the Rev. John H. Molineux in a sermon preached by him, now printed in pamphlet form, entitled "The Importance of Doctrinal Teaching."

H. R. H. the Duke of Connaught has just sent a donation of £10 to the Church Army, several instances of selected individuals having been reinstated as respectable members of society having come before his notice.

A pamphlet entitled "The Evidential Value of Miracles," by Bishop Spalding, of Colorado, contains his charge at the last Convention, and is an eloquent defence of the miracles of our Lord, as showing the power of God in Him.

ACCORDING to the report of Bishop Clark, of Rhode Island, the number of communicants in his Diocese has increased during his episcopate from 2,614 to 10,167; 16,307 persons have been confirmed. During last year he confirmed 859 persons.

At the S.P.C.K. last Monthly General Meet-

ing, money grants amounting to £3,500 were voted, and book grants amounting to £307. The former included £1,000 for the Cathedral at Ballarat, and £1,500 for the High School for Girls at Bombay.

THE edition of the Book of Common Prayer, recommended by John Wesley more than a hundred years ago for use by the Methodist Missions in America, has just been reprinted for use by the present Methodist congregations in the United States.

THE Bishop of Durham, speaking at a gathering of ladies in his Cathedral in connection with the Girls' Friendly Society, said he did not think that the ordinary standard of society, either in dress, living, amusement, or literature, was the standard of the New Testament.

THE Bishop of Albany has issued a pastoral letter entitled "The Service of Preaching and the Preaching of the Service." He is convinced that unless service is the chief thought of the preaching, and preaching is the second thought of the public service, they will both come to their end.

THIS year the Diocese of Gibraltar will have its Diocesan Conference. The Bishopric was established in 1842, but this is the first occasion upon which a Conference has been attempted, although smaller gatherings have been held. The scene is to be the Church House; the dates are July 10 and 11.

NOTWITHSTANDING the financial depression in the Diocese of Milwaukee, every fund showed a credit balance; all debts paid; the amount raised for Diocesan Missions was larger than ever before; and the corps of missionaries in the field considerably larger than hitherto, and a balance remained in the Treasurer's hands.

THE late Lord Coleridge, in his earlier days, attached himself to the High Church School. He was a great friend and admirer of Keble, author of the "Christian Year," and wrote his life in a work which is now out of print. He was a scion of the family that produced the famous poet-philosopher, Samuel Taylor Coleridge, and Hartley Coleridge, and inherited much of their literary tastes.

THE late Bishop of Bath and Wells contributed the following words on the subject of "England's Church," to the *Fireside Almanack*, 1893. They will now be read with much interest: "The Church of England has provided a minister of Jesus Christ in every parish to be the friend and adviser of rich and poor at every time of their lives. The Church has also been careful to supply the people with the Holy Scriptures in their own tongue, and the Book of Common Prayer. For deep devotion, for sober but fervent piety, for sound doctrine, for earnest exhortation, for solid comfort, this Book, which is the authoritative voice of our

Church, has no rival. Happy is the man or woman who lives as the Prayer Book teaches."

THE Archbishop of Canterbury has issued a very spirited address to the clergy against the Welsh Church Disestablishment and Disendowment Bill, pointing out how severe will be its effect in crippling the Welsh Church, how fatal are its provisions as against any new organization of that Church after its disestablishment and disendowment, and how much it will cost Wales in rates to replace the Church schools which now exist by the Board schools which the Gladstonians demand.—*Irish Ecclesiastical Gazette*.

EGYPT contains a population of about seven million, of which more than 6,000,000 are Mohammedans. The Copts number not far from 400,000, and the nominal Christians are divided between the Greeks, Syrians, and Roman Catholics. The ruling language of the country is Arabic. Alexandria is a city of 300,000 inhabitants, while Cairo, which approaches to 500,000, is much the largest city in Africa, and, next to Constantinople, is the largest in the Turkish empire. Here is the seat of the chief Mohammedan university, with more than 300 teachers and from 10,000 to 12,000 students, attracted thither from well-nigh every country of the East.

THE National Anti-Gambling League is determined not to let the grass grow under its feet. The demonstration in Exeter Hall lately was a great success, and it may be hoped that good results will flow from it. We are glad to see the National Church taking the lead against a national sin. The speeches of Bishop Barry, and Dr. Perceval were admirable, and more than half of those on the platform were Churchmen. So it is not merely the "Nonconformist Conscience" which is offended, but the Christian Conscience throughout the land. A crusade of this kind is nothing if half-hearted. Boys are rightly punished for playing "pitch and toss," but royal and aristocratic families countenance gambling in its most wholesale form. The secular press cants about the evils of betting, but it publishes the betting lists day by day, and grows rich thereby.—*Family Churchman*, London.

AN important work by Dean Lueckock, of Lichfield, will soon be ready for publication by Messrs. Longmans. Its title will be *The History of Marriage, Jewish and Christian, in Relation to Divorce and certain Forbidden Degrees*. Dr. Lueckock will seek to show that marriage was originally regarded as indissoluble; that the law of Moses does not, as the Authorized Version indicates, sanction marriage after divorce; and that facilities for this belong to the later perversions. The Dean will trace the historical evidence in order to prove how the Patristic and Conciliar evidence of early times has often been misrepresented, and he will be able to ac-

count for the laxity of the Eastern Church in comparison with the adherence to primitive rule in the West; and what he considers to be the disastrous consequences of divorce laws, with right of re marriage, will be shown in different countries, and not least in England.

The *Irish Ecclesiastical Gazette* copies the following from the *Spectator*:

#### ELEMENTARY EDUCATION.

SIR,—I have for very many years taken a deep interest in elementary education. I met with the following experience lately; it is not encouraging, though I think it is puzzling and interesting: An unusually intelligent-looking lad offered to carry my bag for me for a consideration. The lad appeared to me about eleven, and we talked. He had passed the fifth standard, and had attended the Wesleyan school. Was he a Wesleyan? Certainly. Would he, for an extra penny, tell me the date of John Wesley? He did not know, and declined to guess? Did he know anything of John Wesley? Yes, certainly; he was shot. Where? At Jerusalem. On what occasion? A battle. Between whom? The Philistines and Egyptians. The boy's answers were obviously *bona fide*, and his last word to me was his assurance that he was not mistaken; it certainly was Philistines and Egyptians who were engaged; what he felt most doubtful about was on which side John Wesley was fighting, and why. For himself, he was certainly a Wesleyan.

I am sir, etc., C. J. HUNT.

Worcester, May 28th.

#### IS THE CHURCH IN WALES AN ALIEN BODY?

In answer to those who talk of the Church in Wales as an alien body, it may serve to reprint the following extract from the diary of John Elias one of the greatest of the Calvinistic preachers. He died June 8th, 1841. The charge had been brought that the Methodists as a body were hostile to the Church, and this is his reply.

"Never was there an accusation so groundless, for there is no Methodist in the country opposed to paying tithes or any such impost; and no true sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it. Its ministers were the most celebrated instruments in the commencement and advancement of Methodism in Wales, and from the hands of those ministers the Methodists received the ordinance of Baptism and the Lord's Supper for upwards of sixty years. When circumstances arose which led the Methodists to set apart some of the older preachers to administer the ordinances, it was not intended to make an essential alteration with regard to the form and order of the body. It was merely a setting apart of some to assist ministers of the Established Church, whilst they were among us; and everyone who was ordained was called upon to confess and declare that he most truly, from his very soul, approved and accepted the present order and constitution of the Connexion; . . . so it is evident that no faithful, sincere Methodist can intend the destruction of the Church of England, nor desire to withhold tithes or contributions towards its support."

**We ask the Assistance** of the **CLERGY** in extending the Circulation of the *Church Guardian*. Specimen copies sent to any address. Special rates for six or more New Subscribers.

## News From the Home Field.

### Diocese of Nova Scotia.

#### MUSINGS AFTER THE SYNOD.

On looking over the account of our Synod (Nova Scotia) funds one cannot but lament the absence of the strong restraining hand and financial foresight of our late diocesan, Bishop Binney.

The practical common sense of Rev. Dyson Hague's suggestion that the Bishop give a fortnight solely to procuring money for King's College must be plain to everybody, and, surely, every generation of churchmen should add its proportion to the funds already raised for the Church's benefit, and, who so able to extract dollars in a personal interview as our Bishop, with his genial manner and persuasive powers? A sermon may be a grand effort to arouse men to a sense of the duty of giving—the personal pressing hope of the responsibility will be most effectual.

We could not but admire the cool off hand way in which the Island of Prince Edward was declared part of the Diocese of Nova Scotia. That it was not in the diocese, the Rev. J. Simpson conclusively proved. Were further proof necessary, it would have been furnished by the Colonial Bishopric Fund committee in London, who have the Island of Prince Edward upon the list of Bishoprics yet to be founded. Admission to the diocese means admission to participation in all its funds upon the same footing as the clergy of the diocese. If P. E. I. clergy claim admission to all funds in the diocese, can they be refused? And yet the nucleus of each fund, Widows' and Orphans' fund, C. E. F. fund and Superannuation fund was raised for special objects in the Diocese of Nova Scotia. The Synod occupies the position of trustee (therefore administrators) to the trust funds, which the law would demand to be administered according to the provisions of the trusts—as set forth in the prospectus according to which these funds were created. In what position will our Synod be placed, should a Bishopric be created in P. E. I.? Would not the clergy of the new diocese claim a proportionate share of each of these trust funds, which were raised not for them but for the clergy of the diocese of Nova Scotia? Would not the widows of the clergy of Nova Scotia have a just cause of complaint (which might be carried to a court of law) when they found their small pensions rendered still smaller by division with widows of P. E. I. clergy, for whom the trust fund was not created? It is not a matter of *sentiment*, but of carrying out the provisions of a trust, created for the Diocese of Nova Scotia—the funds of which were raised in that province.

It was frankly confessed at the Synod that the assessment for our Bishop's stipend was not fair. Let me suggest a fair way. Let every Rector send to the committee who have that matter in hand a list of his parishioners' assessment for town and county purposes from the annual rate roll of his district. Then let any assessment be made upon that basis—could any way be more fair? DELEGATE.

#### Prince Edward Island.

##### CHARLOTTETOWN.

The Silver Jubilee services held on June 29th and July 1st, at St. Peter's Cathedral, Charlottetown, P.E.I., to commemorate the 25th anniversary of the dedication of that Cathedral were a grand success, and closed with a great victory for true Catholicism. The services each day consisted of two low celebrations of the Holy Eucharist, matins, a high celebration with pro-

cessions and festival. Evensong with sermon and processions. On Sunday there was a sermon by the Lord Bishop at the high celebration of the Holy Eucharist, and after Evensong a solemn "Te Deum" was sung before the altar. At 3 p.m. the Lord Bishop of Nova Scotia administered the Holy Sacrament of Confirmation to the thirty-eight candidates presented therefor by the priest incumbent, Rev. James Simpson. The music used at the above services was composed expressly for the occasion by the organist of the Cathedral, Lawrence Watson, Esq., M.A., and was exactly what Catholic music ought to be—not a species of 'sacred music concert,' but the means of bringing out the true force and meaning of the sublime Liturgy, and adding reverence and solemnity to the imposing ceremonies.

The Cathedral was thronged with worshippers at each of the services, and even though the dissenters procured the services 'for one night only' of the much talked of evangelist, Mr. Ira D. Sankey, and held a mass meeting at the hour of Evensong on Sunday, still the crowd that attended at the Cathedral remained undiminished. The Lord Bishop of Nova Scotia, Ven. Archdeacon of Nova Scotia, Ven. Archdeacon of P.E.I., and six priests took part in the Jubilee services.

The cause of true Catholicism is in an encouraging condition at Charlottetown. Notwithstanding that the census shows a decrease in the population of the city, and that the Rector of the low church in the city coquettes with the dissenters and openly opposes the Catholic form of worship, still the number of communicants at the Cathedral has, during the last six years, increased nearly forty per cent.

### Diocese of Fredericton.

#### S. JOHN.

The Rev. A. D. Dowdney was inducted as Rector of St. James' Church here on Wednesday evening, June 27th, by the Venerable Archdeacon Brigstocke, D. D., acting under the mandate of the Bishop of the Diocese. Most of the clergy of the City were present, and the Revs. W. H. Sampson; J. de Soyres; A. G. H. Dicker and W. Eatough took part in the services, the Archdeacon himself being the preacher.

Davenport School held its closing exercises for the year, on the afternoon of the 25th of June, when the prizes were distributed and addresses given by several parties. The Rev. Mr. Davenport spoke of the work done in the school in giving the boys both a religious and general education, thus training body, soul, and spirit, and referred hopefully to the outlook for the school, anticipating a prosperous future, Sheriff Studee who has two boys at the school bore testimony, from his own observation and experience, to the useful and sound training given therein.

The Rectory at Cambridge, Queen's County, was burned on Tuesday the 26th, ultimo; most of the Rector's furniture, however, was saved.

The annual meeting of the Diocesan Church Society of the Diocese was held at Woodstock on July 3rd. The reports furnished by the Treasurer showed the finances of the Society to be in a healthy state. The expenditure however, for the year past, in Missionary grants, was \$2,584 less than the previous year owing largely to vacant missions. The contributions from self supporting parishes in aid of their weaker brethren in the rural districts, showed a falling off of \$800.00 as compared with the previous

year. The reports furnished by the missionaries showed good, faithful, and arduous work. Some of the Missionaries had laboured for many years in the mission field. The report expressed a hope that additions to their number might be made from the young men of the province; noting with regret that up to the present year a period of five successive years had elapsed without a single New Brunswicker entering into the ministry of the Church of England within the bounds of his native province. The report of Mr. George E. Fairweather, as treasurer of the Diocese, submitted the accounts, these were clear and so drawn as to enable the position of the Diocese monetarily to be easily and definitely ascertained. Mr. Fairweather was evidently a model treasurer. The Secretary's report gave the following interesting epitome of the history of the Church Society which is worth recording in view of the movement to incorporate it into the Synod of the Diocese.

The Church Society during the fifty-eight years of its existence has hitherto held its anniversary meeting either at St. John or Fredericton.

For several years after its organization in 1836 the society—then known as "the Church Society of the Archdeaconry of New Brunswick"—always held its anniversary meetings in Fredericton. This was, however, the day of small things with the society.

The formation of the Diocese of Fredericton and the arrival of Bishop Medley in 1845 as its first Diocesan was happily followed by a marked increase in the support accorded the society. The city of St. John and a number of influential parishes that heretofore displayed but little interest, now for the first time gave substantial aid and as a consequence the income increased from \$1,000 to nearly \$4,000 in a single year.

The society having secured recognition at the hands of the diocese at large entered upon a new stage of existence and a larger sphere of usefulness as "the Diocesan Church Society of New Brunswick." Certain modifications were made in its rules, one of which provided that the anniversary meetings should henceforth be held alternately at Fredericton and St. John.

After adhering to this usage for nearly fifty years the society this year ventures on a new departure, and is about to hold its anniversary meeting in the town of Woodstock. This step, though regarded by many in the light of an experiment, it is hoped may not be without its attendant advantages. The present session of the general committee is of special interest and importance in view of the anticipated decision on the important question of the union of the Diocesan Church Society and the Diocesan Synod.

A former secretary of the S. P. G. has stated "the organization of the Church Society in New Brunswick is memorable as the first systematic attempt in a British colony for the more full and efficient support of its own Church."

In a young country such as ours the history of this society embraces a period sufficiently extended to warrant the use of the word "venerable" in referring to it. In view of the honorable record of the society, which all will admit has proved a very valuable handmaiden in the extension of the work of the Church in this diocese, the question whether it shall now lose its corporate existence and be merged in another corporate body, becomes a very important one, and one that can only be decided, after mature deliberation, in which we devoutly pray the great Head of the Church may give to us a "right judgment."

According to the report, the number confirmed during the year, ending 1st. January last, showed an increase of 242 and there had also been an increase in the number of baptisms. The number of communicants had also increased by nearly 500.

There had also been an increase in the amount

of offertory collections, all of which facts, offered ground for encouragement and thankfulness.

## Diocese of Quebec.

### QUEBEC.

During the whole of July, the Bishop will be engaged visiting the harbors of that part of the Labrador Coast which lie within the Straits of Belle Isle and the Province of Quebec within his Diocese. He will be accompanied by the Rev. James Hopburn, M. A., During his absence the Venerable Archdeacon Roe, D. D., of Windsor Mills, P. Q., will act as his commissary. About the end of July his Lordship will commence the visitation of the Gaspé and Bonaventure parishes and expects to return to Quebec about the middle of August.

On the evening of June 17th last, Mrs. Richardson, the beloved wife of the Rev. Canon Richardson, Quebec, entered into rest and her funeral took place on the 19th ultimo.

The Bishop of the Diocese has confirmed, within the year past, 101 persons in the parish of New Ireland. Five adults of these formerly belonged to the Presbyterian Body and three to the Methodists. All these eight have become communicants in the Ancient Historic Church of their forefathers.

On 3rd June, 23 persons were confirmed in St. George's Church, Sherbrooke. This was a good number, considering that a Confirmation was held on the 29th September last.

On Sunday, June 10th, Mr. John W. Curran, of the Montreal Diocesan College, was ordained Deacon by the Bishop of Quebec, at Richmond. He remains in charge of St. John's Mission under the care of Archdeacon Roe.

On June 5th, 10 persons received the 'Laying on of Hands' in the Mission of Acton, P. Q., six of whom were adults.

At the last Ruri-Decanal meeting at Levis, the expediency of holding meetings at four centres, namely:—Frampton, Leeds, Bourg Louis and Levis was discussed, and it was determined to hold such meetings. The Rural Dean will visit Frampton on July 24th and 25th. It is proposed in addition to the services in Church that some time shall be spent by the clergy in a devotional study of a passage of Scripture, and also in conference upon a subject connected with pastoral work.

A memorial font has been placed in St. George's Church, Beauce, given by Mrs. Wm. Pozer, in memory of her mother, the late Mrs. George Tarfalgar Pozer, who for many years resided at Scotts, in Beauce Co., being known during her lifetime as a faithful church woman and a true friend of the Clergy. There are two other churches in the same Mission which have no font. The missionary expresses the hope that some other generous hearted Christian may be moved to present a font to each of these churches, or else that the congregations will make an effort to provide one.

## Diocese of Montreal.

### MONTREAL.

There was a large gathering at l'Eglise du Redempteur on Wednesday evening, June 20th, on the occasion of the Confirmation service and the closing exercises of the Sabrevois Colloge.

His Lordship Bishop Bond was attended by Archdeacon Evans, Rural Dean Renaud, Rural Dean Sanders, the Rev. L. V. Lariviere and

the Rev. H. Jokill. After the opening hymn, the Rev. D. Lariviere presented to the Bishop eleven candidates for Confirmation. His Lordship addressed them in English and the Rev. L. V. Lariviere in French. The Confirmation service over, an adjournment was made to the Colloge, where the Rev. D. Lariviere read the following report:

*My Lord*,—It is my privilege to give to your Lordship and our friends here assembled the report of our School and Church for the year just ended. At the outset, we desire to express our heartfelt gratitude to the Giver of all good gifts for the measure of success which has attended our efforts during the year.

The school re-opened on the 11th of last September. One hundred and six pupils registered in our book. Of these sixty-six were boarders and forty day pupils. Our work from the beginning of the term to the end was uninterrupted. Those who helped me in the school were: Mr. F. W. M. Barnes, Mr. A. Dougados, Mr. G. W. Hollis, Mrs. Lariviere, Miss D. Brunet, Miss E. Bulman and Miss Duval. I may safely say, that a more efficient staff of Teachers would be difficult to find. Many of them have given their time almost gratuitously, and the excellent results shown in the examinations are due to their zeal, prompted rather through the interest in the work than by pecuniary remuneration. Mr. Barnes particularly, not only taught the number of hours he was supposed to teach during the day, but for the past two months, has given almost all his evenings to help the more advanced pupils to prepare themselves for their examinations. With reference to the final examinations, James Boyd and Wm. Clark were examined by Rev. Dr. Adams, Principal of Bishop's Colloge, Lennoxville, for the Matriculation for the study of medicine. Dr. Adams has not yet sent us the results, but I think they have been successful. The other pupils were examined here, and we have the report at hand. Our representatives at McGill Normal School, at McGill University, and at Bishop's Colloge Medical Faculty, were a credit to our school. Miss Lalla Vezina, at McGill Normal School, came out third in her class. Mr. Chandler Hart, the third year Science at McGill University, took a very high standing in all the subjects of that year. Mr. Fortin in the 1st year; Mr. James Benny and Mr. Oscar Stevens of the 2nd year, and Mr. Leandre Brunet of the 4th year of the Medical Faculty of Bishop's Colloge, passed all their examinations very satisfactorily. Mr. Brunet graduating M.D., with honors in several subjects.

Financially, our school is better now than it has been for the past ten years, but as finance is not my department, but particularly that of our secretary, I will leave that part of our report to him. The work of the Church has been continued, as in the past. The services have been comparatively well attended, and we have met, as usual, all the expenses incurred.

I was pleased, My Lord, to present to you this evening eleven candidates for confirmation. Though I rejoice in the success which has attended our efforts, yet I regret that the membership of our church has not increased more rapidly. The need which we have felt for many years, and which we feel perhaps more keenly now than ever, is the want of more laborers in this department of the Lord's vineyard. The incumbent should be relieved of all other works and give his whole time to the congregation. He should have time to find and visit those who occasionally, especially in winter time, come to the evening service.

This work cannot be successfully prosecuted, as long as the incumbent of the church is also the Principal of the school. Here my Lord, you have a French religious school, where, with comparatively few teachers, we undertake to do the work that is done at the High School, that is, we take the pupils from their A B C's

and prepare them for matriculation in Arts or Science, or for the study of the liberal professions. I hope ere long the committee will see its way clear to separate the church from the school.

My Lord, before drawing my report to a close, I desire to express my sincere thanks to the kind friends who have in various ways materially assisted us. To Mr. Dixon who has faithfully, efficiently and gratuitously presided at the organ for the past three years, at times with great self-sacrifice. To Mr. F. W. M. Barnes, who, during the holidays last summer, devoted a month towards repairing the College. To Dr. Cameron for gratuitously attending our sick pupils. To the Editors of the CHURCH GUARDIAN, the "Franco American" and "Le Reveil" for their papers. To Mr. Barnes for two medals. To Principal Tucker, Prof. Dougados, Messrs. Lovell, Miller, and Drysdale for books for prizes. And lastly to the President of the Ladies' committee for the many gifts, and encouraging visits to our school. To this kind lady, I feel that we cannot be sufficiently grateful for all that she has done to help this good work. May her noble example induce many others to do likewise. Respectfully submitted,

D. LARIVIERE, Principal.

## Diocese of Ontario.

### KEMPTVILLE.

Thursday, June 28th, 1894, held a very prominent position amongst the red letter days of the Parish of Kemptville, in consequence of the grand, yet intelligent and devotional function of consecrating the "Patton Memorial Church," under the invocation of St. James the Apostle, by his Grace the Archbishop of Ontario. For nearly three years the entire debt on the church had been wiped off, and the Rector, with his people, had waited patiently for the consummation of their long cherished desires, but whilst waiting they gave attention to sundry important improvements, which were being completed when the day at last arrived. The passer by would have seen a body of men occupied in restoring St. James Hall; another body in erecting a fine churchyard fence, extending over 400 feet; another set covering the organ chamber and vestry with galvanized iron, and yet another band placing memorials to departed friends; and several, chiefly ladies, decorating the graves of such as were to be "had in remembrance." The Rector and his wife and parishioners had no time to be idle in making preparations to receive, with befitting honours, his Grace the Archbishop, over 20 clergymen, besides prominent laymen. Some sixty invitations had been issued to clergymen of the Diocese; all would have been accepted had not imperative parochial duties hindered. There were four services in the church. The Holy Sacrifice was pleaded at 7.30 a.m. by the Rector, and at 11 a.m. by His Grace. Litany was sung at 4 p.m. by the Rector of Grace church, Ottawa, the Rev. W. F. Gorman. Evensong was sung at 7.30 p.m. by the Venerable the Archdeacon of Kingston. During the Offertory in the morning Mrs. Dr. Jones sang with exquisite pathos a beautiful solo, "The Holy City," and in the evening, at the Offertory, Mrs. O. Bascom rendered in a most admirable manner Gounod's "Abide with Me."

His Grace the Archbishop and his chaplains robed at the Rectory; the clergy vested in the Parish Hall. The latter headed by the churchwardens, Messrs. J. Murray, Harding and Geo. Eager, preceded by the beautiful Parish banner, borne by Master Samuel Sparkles, met his Grace at the entrance of the Rectory grounds; he was preceded by his chaplain, bearing the Metropolitan crosier; the procession then moved on, entering the church by the south-east porch, going down the main aisle to

meet his Grace, who entered with his chaplains at the main entrance. The request having been made by the Rector, Mr. Emory, and his Wardens, and others, to consecrate the church, his Grace proceeded with the solemn service. At the celebration he preached a most appropriate sermon. His Grace and the clergy, with several prominent laymen, were entertained at luncheon by the Rector and Mrs. Emory at the Rectory. Toasts in harmony with the occasion, such as "Church and State," were the order of the day. Reference was made to the great duties accorded to the English speaking part of the Catholic Church, as the rallying power to draw together into visible unity the Eastern and Western parts of the Church, and to restore the divisions that have seceded the last few years. His Grace made some happy reference to former Rectors, naturally emphasizing the work done by the present Rector and his wife, sustained by faithful parishioners.

The Reverend Messrs. Lewin and Patton made excellent addresses at the four p.m. Litany service, whilst Canon Spencer preached at Evensong an excellent sermon on the Church as the extension of the Incarnation, and the Rev. Rural Dean Carey delivered a very practical address. The services were all choral. The Offertory during the day was dedicated to the New Rectory Fund.

Friday being the Festival of St. Peter, there were three services. Matins was sung by the Rev. A. Phillips, Rector of Hawkesbury, and an eloquent sermon preached by the Rector of Richmond, Mr. Saddington. The Holy Eucharist was offered by the Rev. W. F. Gorman. Litany was sung by the Rector at 4 p.m. Evensong was taken by the Rector of St. Luke's, Kingston; the sermon preached by Rev. J. P. Smitheman, suited to the festival.

The Altar was resplendent with flowers and proper ornaments; a large floral cross of three feet in height, with eight vases of flowers. A large quantity of rare roses and carnations were kindly presented by the Honorable Senator McLaren, of Perth.

The Sunday following the Rev. A. Cook, of Kingston, preached twice, acting as epistoller and server at the Celebration. According to previous instruction that the Holy Eucharist would be offered every first Sunday in the month, without matins or litany, the non-communicants remained in to worship.

## Diocese of Toronto.

### TRINITY COLLEGE SCHOOL, PORT HOPE.

Friday, the 29th of June, was the annual Speech Day of Trinity College School. On this day in each year, the breaking up of the school for the summer vacation takes place, and there is always a goodly assemblage of the parents, friends and old boys to witness the distribution of prizes, and hear the reports of the examiners.

The one just closed was the first Speech Day since the old Headmaster Rev. C. J. S. Bethune, reassumed control; and the interest taken in the proceedings, and the success of the past year's work must be gratifying not only to himself, but to every friend and well-wisher of Trinity College School.

The proceedings were as usual, of a religious character, in accordance with the principles of the school. At 7.30 o'clock a.m. there was a celebration of the Holy Communion in the Chapel, at which the Headmaster officiated.

At 10.30 a.m. morning prayer was said by the Rev. G. H. Broughall, assisted by Rev. A. W. MacKenzie, and Rev. C. J. S. Bethune. The sermon was preached by the Rev. the Provost of Trinity College, Toronto, on the text: "The Book of Life." It was a most admirable discourse in every respect, and was listened to

with rapt attention by the congregation. It was indeed, the finest effort of the kind that we have ever heard from the Provost, but it would be impossible to do it any justice in a brief abstract.

The service was fully choral throughout. The singing of the choir, composed of boys belonging to the School, under the able supervision of Mr. F. H. Coombs, the organist, was excellent, and much appreciated by all present.

At 12 o'clock, the company assembled in the Speech-room. The chair was occupied by the Lord Bishop of Toronto; the seats on the platform were occupied by the Rev. the Provost of Trinity College, Rev. Prof. Jones, Rev. Herriz Smith, Dean of Pembroke College, Cambridge, Eng., and the Rev. Dr. Bethune, Headmaster. Amongst those present, we noticed the following:—Mr. Christopher, and Mrs. Robinson, Mr. Percival Ridout, Mrs. R. D. Gamble, Mrs. and the Misses Francis, Mrs. Thorne, Mr. E. B. Osler, Mrs. G. Hagarty, Mrs. W. A. Baldwin, the Misses Bethune, Mr. C. Stuart Wilkie, Toronto; Mrs. and Miss Lucas, Mrs. McLaren, Mr. W. McLaren, Hamilton; Mrs. Walter Ridout, and the Rev. H. Webb, Colborne; Col. Mrs. and Miss Boulton, and the Misses Ladd, Cobourg; Judge and Mrs. Ladd, Cobourg; Judge and Mrs. Senkler, Perth; Rev. G. W. Morley, Tullamore; Rev. R. A. Rooney, Perrytown; Rev. J. S. Baker, Port Hope; Mrs. and Miss Warren, Niagara; Mrs. George Boulton, Chicago; Mr. G. S. Wilkes, Brantford; Mr. G. H. Barnard, Victoria, B. C., Mr. E. F. and N. Seagram, Waterloo; Mrs. Anderson and Miss Cowie, Montreal; Mrs. and the Misses Burnham, Judge and Miss Benson, T. Dixon Craig, M. P., Mrs. W. Read, Miss Scott, Mr. J. R. and Mrs. Montizambert, the Misses Paterson, Miss Stuart, Mr. J. Craick, Mr. R. A. Mulholland, Miss Hill, Mrs. Frith, the Misses Sowden, Mrs. Gifford, Miss Martin, Mrs. J. Robertson, Miss Evans, Miss Chisholm, Miss Wellington and a number of others from Port Hope.

The Headmaster began the proceedings by reading a list of the distinctions won by former pupils, during the past year, namely:—Dr. Parfitt, gold medal, and Dr. Prosper White, gold and silver medals, Trinity Medical College, Toronto. Mr. R. H. Locke, First Dickson Scholar, and Mr. D. M. Rogers, Second Dickson Scholar, at Matriculation, Trinity University, Mr. W. H. M. Nelles, B. A., honors in mental and moral philosophy, and D. M. Rogers, Burnside Scholar in classics, June examinations, Trinity University. Mr. R. A. Fessenden, Prof. of electricity in the Western University of Pennsylvania, Pittsburg, Mr. H. M. Muckleston, bronze medal, and Mr. R. H. Boyd Magee, recommended for commission in H. M. Infantry, Royal Military College, Kingston.

The prizes won at the Christmas examinations were first distributed. The following is the prize list for the June examinations, just completed, [we will give this next week].

After the prizes had all been presented by his Lordship the Bishop of Toronto, accompanied by a few pleasant remarks of commendation or advice to the recipient of each, Rev. Mr. Herriz Smith, of Cambridge, Eng., made a brief and hearty speech, which was loudly applauded.

The Head Master spoke in feeling terms of the loss the University, the school, and the country generally were about to sustain, owing to the resignation of the Provost of Trinity University, to accept a position in the General Theological Seminary of New York. He had always been a warm friend and an earnest supporter of the school, and he earnestly hoped that the change to a less onerous position, would be the means of conferring upon the Provost renewed health and long continued happiness.

The Provost made a happy reply, and stated that he would never cease to take a deep interest in Trinity College School.

The Bishop closed the proceedings after a

few parting words to the boys by pronouncing the benediction.

#### TORONTO.

THE BISHOP STRACHAN SCHOOL.—This institution has just closed a most successful year of work; the attendance having been very large and the work done excellent, as is shown by the fact that no less than eight pupils have been prepared for University matriculation. On Thursday evening, June 28th, the academic year was fittingly ended by an excellent concert and the annual distribution of prizes. The hall was crowded with parents and friends of the pupils, and friends of the school. Among those present were the Lord Bishop of Toronto, the Rev. Canon and Mrs. Dumoulin, Revs. John Pearson, J. P. Lewis, A. Hart, C. E. Thomsen, H. W. Davies, the Rev. John and Mrs. Langtry, Dr. and Mrs. Adam Wright, Mrs. L. R. O'Brien, Miss Patteson, of St. Hilda's, Mr. and Mrs. James Henderson, the Rev. Dr. and Mrs. Mockridge, Mrs. C. A. Morrison, Mrs. and Miss Isabel Grier, Dr. and Mrs. Ellis, Professor and Mrs. Vandersmissen, Mr. and Mrs. H. B. Spotton, Mr. and Mrs. Holmstead, and many others. The concert was excellent and was thoroughly appreciated by the audience. Perhaps the most striking feature was a scene from Labiche's play, "La Grammaire," which was capitally rendered in French by the Misses Sheila Macdougall, Ethel Ellis and Lina Goad. Miss Winifred Mackinnon's rendering of the well-known Hollander March also deserved high praise. Excellent recitations were given by Miss Rosa Mockridge and Miss Naomi Farrell. Miss Jellet's song, Nevin's "Jesu, Jesu, Misereere," was charmingly given, as was Raff's "Tarentella," by the Misses Winifrid Mackintosh and Lily Rankin. Miss Lily Rankin also sang "He was a Prince" in a clear, sweet soprano voice, which gave evidence of careful and intelligent cultivation. Other numbers on the programme were: Piano quartetto, Mendelssohn's "Wedding March," by the Misses Frances Phepver, Helen Macleod, Rosa Robertson and Frances Anderson; a piano solo, a nocturne of Chopin's, by Miss Ethel Ellis; "Hungarian Dance," by Brann, Miss Mary Barr; a song, "Just as of Old," by Miss Mary Kennedy; piano solos, Chaminade's "Pas des Echarpes," Miss Dora Grier; Karganoff's "Valse Caprice," Miss Augusta Cooke; Weber's "Polonaise in E flat," Miss Rose Mockridge, etc.

The pleasing ceremony of presenting the prizes then followed, the Bishop of Toronto and Canon Dumoulin handing the prizes to the successful competitors. Each made a brief speech, which called forth frequent bursts of applause.

The Bishop said: Never had the school been so prosperous; never had it stood so high as at the present time. He paid a high compliment to the thorough and admirable work done by the lady Principal, Miss Grier; it had been reported, he said, "by a not too veracious press" that she was about to leave, but this report, he was happy to say, was unfounded. Much credit for the good work done was also due to the skillful and accomplished staff retained, and the great reason for the manner in which it held the confidence of Church people was the solid and excellent education given, while it was always to be remembered that it was a Church school, and was careful to impart religious instruction.

Canon Dumoulin spoke very strongly both on this occasion and when presenting the junior and intermediate prizes, on Wednesday morning, of the advantages of religious education. He urged the necessity for cultivating each part of the three fold nature—of the combination of physical, mental and spiritual training, which could only be obtained in a Church school. He entreated the girls to try and carry

out in their lives the lessons they were taught in this Church school; to be not mere "society women," but earnest Christian women, the centres of happy homes, by their example and influence leading others to aim at a high standard of purity, truth and usefulness. He could point out to them an example of a noble woman as a pattern of all domestic and womanly virtues, though filling a very exalted station—one whom they ought to love and honour with all their hearts—their Queen. He would ask them presently to join in singing the National Anthem.

## Diocese of Algoma.

"WHAT IS TO BE DONE WITH ALGOMA?"

To the Editor of the CHURCH GUARDIAN:

SIR,—Certain well-known circumstances have recently attracted to this unfortunate diocese the special attention of Churchmen in the old Ecclesiastical Province of Canada. Doubts are now freely expressed respecting the wisdom or justice shown in the mode of its creation. And the question, long muttered, is openly uttered, "What is to become of Algoma?"

On behalf of my brethren I desire to address my fellow Churchmen upon the subject. The fact that I am the oldest man among our clergy, the senior in the sacred ministry, and in my tenth year as a priest of the diocese, should be sufficient to shield me from the charge of presumption in so doing. Various suggestions have been offered in answer to the question at the head of my letter. Others will probably appear. But the subject will bear much discussion. Nay, it will *compel* much discussion; and, long before it is settled, will bring into the arena of disputation combatants undreamt of by nine-tenths of those outside the diocese who imagine that a solution of the difficulty can readily be found. Dr. Mockridge has honestly and manfully offered a plan for consideration. Whatever the Provincial Synod may eventually think of it, the Bishop of Algoma has, for the present, gently and courteously repudiated it. But Dr. Mockridge has, in his very earnestness and anxiety for the welfare of the diocese, exposed himself to a rebuke from one of my brethren (see "CHURCH GUARDIAN" of June 20th) on account of the estimate he placed upon our clerical staff. If I could for one moment think that Dr. Mockridge intended to wound the feelings of brother priests by an expression of contempt for their alleged inferiority, I believe I could so represent the matter that he would not hesitate to express regret. But I am perfectly satisfied that he never dreamed of scorning or hurting us. And no disclaimer to that effect is needed from him.

The simple fact is—Dr. Mockridge has unconsciously voiced the estimate placed upon us by the Church in the whole ecclesiastical province. The proofs of this statement are too numerous for mention. One or two will be sufficient. Only at the last Provincial Synod was our diocese represented in the lower house; and then—what a representation was permitted us! Almost insulting in its scantiness. Previous to 1892 we of the diocese of Algoma were merely Synodical parishes! Well do I remember, when I was a clergyman of the diocese of Montreal, the Bishop of Algoma pleading with the Provincial Synod of 1883, and pathetically reminding the delegates that his diocese was unrepresented in their assembly. Take another instance. When the Winnipeg Conference took place in 1890, with a view to church consolidation, the dioceses of the North West (some of them consisting of a bishop, two archdeacons, and five or six priests and deacons, with a laity composed almost entirely of Indians and half-breeds) were

invited to send delegates. But we, pariahs of Algoma, were not asked to send anybody at all, priest or layman; notwithstanding the fact that questions involving fundamental and far-reaching organic changes were to be discussed. Yet the number of our clergy far exceeded that of any diocese between Lake Huron and the Pacific excepting only that of Manitoba, known as Rupert's Land.

We met together at Sault St. Marie in 1892, not daring to call ourselves a diocesan synod, and ventured to pronounce our opinion upon the Winnipeg scheme; but the official report of the Provincial Synod garbles our resolution, renders it ridiculous, and being a permanent record, stultifies us for all time. Verily the Church's [not Dr. Mockridge's] estimate of us cannot but be vividly impressed upon our minds; especially if we are compelled to continue in a state of ecclesiastical infamy, and, practically, forbidden to organize a synod for our own good. This brings me to my last. How it is to be accounted for, except on the ground mentioned by Dr. Mockridge, that, among all the suggestions offered, respecting our diocese, not one has been made proposing to give Algoma itself a voice on this subject? This is *my* suggestion. And presumptuous as some may deem me, I venture to assert that, as a matter of common justice and manly fair play, we clergy and laity of the diocese of Algoma are righteously entitled to be heard by the Church of the ecclesiastical province respecting our future. Let our bishop be authorized to call us together at once; and then, with his knowledge of the diocese added to our own, we shall not fail to recommend some practical measure of relief. But let us also be assured that our decision will receive respectful consideration.

Now, before my fellow churchmen condemn my suggestion, let me ask a question or two. Is their estimate of our clergy, innocently voiced by Dr. Mockridge, so true and just that we really deserve to be barred from an expression of opinion respecting the diocese we serve? Some of us did not receive our priesthood in Algoma, but have sat in several diocesan synods, and have been called upon to preach before assembled synods in various cathedrals. But, possibly, we have degenerated in Algoma. Still, if any of the brethren should with me, confess a feeling of unworthiness of the dignity of the priesthood the Church has conferred upon us, I ask whether humility before God ought of necessity to be followed by humiliation before man?

What, however, about our laity? (Some of them, even, have sat in synods elsewhere.) Are they, too, degraded, and incompetent to form an opinion respecting the needs of the diocese? I could send capable men from this mission. There are plenty in other parts of the diocese. At one time I had five university graduates among my laymen at Port Arthur, and a sixth man who had spent two years as an undergraduate at Oxford. I had nine sons of clergymen, some of them benefited clergy in England. One of these is a physician, one a barrister, two bankers, another now in Holy Orders and just taking his grandfather's parish in Bermuda; others filling responsible positions. One layman, for three years my warden, is a member of the Dominion parliament. Another a former sidesman, is cousin to an English Earl, late governor of one of the great colonies. I could largely increase the list. In fact Port Arthur, Fort William, Sault St. Marie, Bracebridge, and even Schreiber, could furnish men worthy to sit in any synod in Canada.

I say, then, let us in Algoma have a voice in this matter. All things can then be ready for legislative action at next year's Provincial Synod. And if I, in soreness of heart from various causes do seem by this letter to fling down my gage before the whole church from Sarnia to the sea; let my gage be lifted, and myself defeated and proved to be in the wrong by an admission that our clergy are not so greatly in-

terior to their brethren elsewhere; that we have laymen capable, and sound of judgment, as those of other dioceses; and an assurance given that we shall be no longer treated as children, or Indian wards.

But, if it be decreed that we clergy and laity of Algoma, are incapable of forming an intelligent opinion upon the needs of our diocese; or of giving an intelligible expression of our opinion when formed; and if, especially, our priests are to be stingingly reproached, humiliated, and branded with marks of immeasurable inferiority; then, these things cannot be too plainly stated, nor the facts too widely known; so that when our crushed and overwhelmed bishop is compelled to send in his threatened resignation, those of us who wish to preserve some lingering traces of self-respect may be prepared to follow his example.

C. J. MACHIN.

Gravonhurst, June 27th, 1894.

### Diocese of Rupert's Land.

#### SYNOD MEETING.

The opening service of the Synod of the diocese of Rupert's Land was held in Holy Trinity Church at 10 a.m. on the 27th June, in the presence of a large congregation, composed of clerical and lay delegates and many church members. After the shortened Form of Prayer, the anthem, "How lovely are the Messengers," from Mendelssohn's St. Paul, was given, preceded by the recitation and duet, "Now are we Ambassador's for Christ." In place of the usual sermon His Grace the Archbishop delivered the following address, reviewing the present condition of the diocese and its work and progress since the last meeting of the Synod:

*Reverend Brethren and Brethren of the Laity:* In addressing you to day I feel that I must first of all congratulate you on the Consolidation of the Church in Canada. This is the consummation of many hopes and efforts, and we all trust that it will prove a great blessing to the Church. The constitution that has been adopted should be eminently satisfactory to our province. We owe our organization as a province, and the formation of our dioceses to the countenance and help of kind friends, especially of the Church Missionary Society of England, in the case of the four northern dioceses. It would have been very ungrateful on our part if we had accepted what might have shaken their confidence in the disposition of their funds or the liberty of their missionaries. It was, therefore, necessary that the arrangements for the appointment of our bishops should remain with the province, and that our province should be able to suspend the application to it of measures of the General Synod of a coercive character unacceptable to our people or friends. There was a risk of opposition to such concessions. There is an attractiveness in the simplicity of a single authority and a natural fear of weakness in allowing non-concurrence in its decisions. But better counsels prevailed. The draft of a constitution that was drawn up by a small committee at the Conference in Winnipeg was adopted almost without change, first by the Conference in Winnipeg and then by the General Synod in Toronto, after it had been very fully discussed in the various Diocesan Synods and in the Provincial Synod of the Province of Canada. My dear brother the Bishop of Caledonia has not yet seen his way to join us. I am sure if he could he would have a most hearty welcome. Already we have to deplore the loss of one, who took a very active part in the General Synod. The Bishop of New Westminster by his judgment and consideration very materially aided the work of Consolidation and was naturally chosen as the preacher at the great Thanksgiving service in St. James' Cathedral, Toronto. The diocese has lost its head at a very critical time, when it is crippled and prostrated by those dis-

astrous floods. It should have our sympathy and prayers. The basis of the constitution adopted by the General Synod cannot now be easily changed, as the same conservative conditions have been laid down in it as exist in our provincial constitution, but while we have reasons to feel satisfied at securing these provincial safeguards, it is not that we apprehend any necessity for their exercise or that we do not appreciate the desirability of conforming, if possible, to the decision of a majority. The Consolidation of the Church has been heartily welcomed throughout the Dominion and seems to have met with the cordial approval of the whole of the Church of England. The next General Synod meets in this city in Sept. 1896. I am sure our church people will give its members a most hearty welcome and show a generous hospitality. There cannot but be many immediate advantages in the Consolidation of the Church—a great increase of brotherly feeling and sympathy from closer relations, an assurance of united action throughout the Dominion in many ways as in the same services for special occasions—a fuller and more searching discussion of all questions before a final decision—a greater security for the maintenance of sound doctrine and discipline, more power and influence in dealing with the many social, educational and religious questions of the day.

Still there are other practical benefits, which we should seek from Consolidation. The life and progress of the Church must depend much on wise financial arrangements. When we observe the mission work of the Presbyterian and Methodist bodies in Canada, we cannot but be conscious of great weakness in our divided administration of funds. It seems to be impossible to have a proper enthusiasm in a Dominion mission effort when every diocese has its own. This limited and selfish degree of effort in crushing out generous and broad views of duty cannot but be hurtful to the diocesan mission effort as it is to the Dominion. It was often said that the reason the spontaneous interest and help of our fellow churchmen in Eastern Canada in work here compared poorly with those of other bodies, was that we were not in the same Church organization. I never regarded this as the true reason. It would have been strange if it had been, in view of the fact that the dioceses of Eastern Canada had for so many years been fostered by England though not in the same organization. The reason was the contracting effect resulting from each diocese having a separate organization for its own wants. We feel the need of a change. Our able and indefatigable secretary, who deserves our warmest thanks, meets with ever increasing difficulties in securing openings in the stronger parishes in the east for presenting our needs. It seems to be thought by many that the home work of the parish and diocese cannot withstand the withdrawal of donations to our work, and yet only four Canadian churchmen in the east gave to Mr. Rogers last year as much as \$50. The other Northwestern dioceses need a change. They have not the means that even we have of putting before the Church in the east their needs. The Diocese of Algoma needs a change. The devoted Bishop, who has for years spent himself for the diocese, when now in broken health intimating the probability of resignation, says: "The unsatisfactory financial position of my diocese and the constant strain of anxiety which it imposes, have contributed largely to the decision referred to."

But the dioceses of Eastern Canada, always excepting Quebec, no less need the change themselves. The deficiency in the Mission funds of the Dioceses of Montreal, Toronto and Huron exceeds \$30,000. The remedy for this grave position is not to contract the opportunity before the public of giving, but to increase their sense of duty and privilege, and arouse their interest. With a warm presentation of duty accompanying a clear and effective statement

of needs, there would be a more liberal response for home as well as for western claims. This would be most effectually done by an interchange of well-qualified speakers. Unquestionably there are great difficulties in the way of such a common mission fund. The Union of the Church was so long deferred—even in the Provinces of Canada—that independent dioceses sprang up. All financial matters such as mission funds, clergy, widow and orphan funds, and superannuation funds belong to the diocese. There are separate organizations in each diocese with varying regulations. How consolidation of these can be brought about with due regard to existing interests amid such complications is a difficult question, probably at first only tentatively and partially, but as things are the Church cannot have the growth and progress which we could wish and which it should have, and we cannot secure the full advantage of Consolidation. At the last Provincial Synod the revision of our constitution was completed. The arrangement for the election of the Bishop of the diocese, who should be the Metropolitan of the province, which was accepted by this Synod in October, 1890, has been finally adopted by the Provincial Synod and now forms part of the constitution of the Province. A canon, which has been approved by the Executive committee will be submitted to you for carrying out the part assigned to this diocese. And here, I may mention that the General Synod resolved that the Metropolitans of the Ecclesiastical provinces in the Church of England should receive the usual and ancient title of Metropolitans—namely, archbishop. I have accordingly for convenience obtained the passing of a bill by the legislature of this province changing the title of the sole corporation "Bishop of Rupert's Land." I have to express my satisfaction of the completeness of the statistical returns this year.

The Executive committee on the resignation of W. Brock, who so kindly acted as honorary treasurer, was induced largely by his advice and kind gift of \$100 to secure Synod rooms for the treasurer, and to have a paid accountant under the Dean, who kindly agreed to act as honorary treasurer. It was also found necessary to have an assistant secretary, owing to the frequent and prolonged absences of the secretary, which the interests of the diocese required. The increased expenditure, from these arrangements, has been abundantly justified by the conveniences to the diocese and the business shape into which everything is now brought. Since last Synod we have with the rest of the world passed through a period of depression, especially since the last harvest. In many cases, the crops were seriously injured by hot winds just as they were ripening, and the whole province suffered severely from the lowness of prices. The losses of the farmers are felt by all classes. The consequent depression has affected the Church. Many of our clergy have not received the full stipend from their people, and the grants from the Home Mission Fund have only been paid by drawing on capital funds. At the last Synod the treasurer reported that there was a noticeable decrease in the Home Mission Fund. The deficiency was \$3,291.64, but in spite of the deficiency we resolved to supply a clergyman wherever the people in a new district would properly meet a grant. The number of missions has been thus materially increased—not altogether by new missions—partly by re-occupying fields that for some cause had been for a time without a resident clergyman. Since last Synod, we have had to regret the loss of six or seven faithful laborers; but we have an increase of fifteen, while the missions of Oak Lake and Souris are still vacant, and we should be looking forward to new missions at Ninga, Belmont, Pipestone and perhaps the Brokenhead district of Springfield. This means a very large addition to our yearly expenditure. We thought it well to act with faith, that God would provide

the funds, but we recognized that we have no right to look for God's blessing on our endeavors for him, unless there is faithful co-operating work on our part. Therefore, a very strong effort was put forth to bring out the utmost from ourselves. A minimum sum was assigned to every parish which at least it was hoped that it would work up. Some failed to do the work assigned to them, but the great majority did all that was asked of them, and many even more. Then Mr. Rogers appealed for us with much success, in the face of great difficulty in Eastern Canada. We feel very grateful to all who helped him.

We have also to thank the Canadian Board of Missions and the Woman's Auxiliary for continued assistance, also Wycliffe College. The S. P. G. and the Colonial and Continental Church Society have most kindly continued their grants. The S. P. G. for the next three years has voted us for new work a special grant of £100 per year. The S. P. C. K. in addition to grants in various ways for studentships, passage money and books, has again voted us a block sum of £1,000 for church building. We all know how much we owe to this aid in the past. Our very grateful thanks are due to these Societies. We had hoped with these efforts and continued help to have removed the deficit in the Home Mission Fund, but the depression has come in our way. On March 31st, when the accounts were closed, there was still a deficiency of \$2,343.34, or more, accurately if account be taken of several advances that will be repaid, about \$1,800. Now this deficit is met from the uninvested balance of the Clergy Endowment Fund. This would not matter for a short time as, if this balance were invested the interest would go to the Home Mission Fund. But the Synod has no securities independent of its trust funds. It would not be right, then for the Synod, as trustees of these funds to carry any further or even continue this use of the uninvested capital. I do not propose that action towards this repayment be taken abruptly, but that the Executive committee at once place a limit on this draft—say \$3,000 this year—and then \$2,500 next year and so on, if necessary, making a special effort for the repayment, and then if the Home Mission Fund is not kept up only two courses remain—one is, that a pro rata that is proportionate payments be made to the clergy up to the funds possessed, with a special appeal to make up the balance, or there must be a reduction of the amount of the grants or of the number of missions. The Executive committee has been very anxious to carry out a gradual reduction of the grants, but it has seldom made even a slight reduction without remonstrance, and even this it is to be feared, has sometimes meant a corresponding reduction in the already too small salary of the clergyman. This is very far from the intention of the Executive committee. Again there has been complaint that the raising of the amount assigned to a parish has made the collection of the clergyman's salary more difficult, and it has been questioned whether it would not be better to reduce the grants by the assigned amounts and then throw the whole force of the secretary of Synod and Executive committee into securing the salaries from the people. Probably it is better not to venture on any change. The secretary of Synod will not visit parishes as needed and perhaps next year some clergyman may be sent to Eastern Canada to appeal in his place, so as to leave him next year more time for visitation of the missions.

(To be Continued.)

#### FRANCE.

##### THE VISITATION OF THE CHURCH OF THE HOLY TRINITY, PARIS

The visitations of the "Foreign Churches" made by the Bishop of Iowa, acting under the commission and in behalf of the Bishop of

Albany, found their culmination in the noble Church of the Holy Trinity, Paris, where three Sundays were given—the Bishop preaching, confirming and ordaining a Deacon to the Priesthood, besides visiting the Mission Church of St. Luke, and attending, as often as he was able, the daily choral services of the parish church. The labours of the rector, the Rev. John B. Morgan, D.D., extending over a quarter of a century, or nearly that period of time, have been successful to a degree in which every American Churchman may feel proud of his Church, and grateful to Almighty God for the results here attained. The church—wondrously beautiful, built at a cost of nearly, or quite, half a million of dollars, and maintaining services that are faultlessly dignified, beautiful and attractive—is crowded at every Sunday service with a thousand or twelve hundred worshippers, and at the daily prayers, which are choral, never lacks numbers who find church and service a delight amidst the counter attractions of the French capital. The American Church owes a debt of deepest gratitude to the Rev. Dr. Morgan, who has thus built up a devoted congregation worthy of the splendid temple which has here been raised with but little aid from home for the American colony in Paris. Those who recall the old days in this city, ere the Church of the Holy Trinity was built, will deem no praise too great in recognition of the happy result here attained by rector, vestry and congregation, in the development of our services here. It is to be hoped that an illustrated history of this church, giving its annals from its inception to its successful completion, may be prepared to acquaint the Church people in America with the story of this great work, so complete and perfect in its every detail, and so worthy both of the Church and country it represents.

On the Sunday after Ascension the Bishop of Iowa, who had just arrived from Spain, preached at the morning service, and in the evening at St. Luke's chapel, the mission in the Latin quarter. On the following Sunday, Whitsunday, the Bishop preached in the morning, and in the afternoon confirmed twenty-six persons, and addressed the candidates. On Trinity Sunday, at the request of the Bishop of New York, the Bishop advanced to the Priesthood the Rev. George Granville Merrill, B.D., the son of a former vestryman of the Church of the Holy Trinity, and long connected with this congregation. The Bishop preached, and the Rev. Prof. Ferguson, of the Berkeley Divinity School, united with the Rev. Dr. Morgan, and the Revs. Messrs. Masse, Kolley and Caldwell, the clergy of the parish, in the imposition of hands. . . . The church was more than filled at each of these services, and the ordination was especially noticeable, as it was the Bishop's hundredth ordination during his eighteen years' episcopate.

The mission work in the Latin quarter, which is the outgrowth of the spiritual activity of the rector and congregation of the Church of the Holy Trinity, has its neat and commodious temporary iron church, and bids fair to develop into a large and important parish. There is, besides, a noble work of ministry to the poor, which enlists the active co-operation and hearty support of the parishioners of the Holy Trinity; and with the proposed opening in September of a Church school for girls under the charge of two daughters of the late Rev. Dr. Ackly, of New Milford, Conn., and under the patronage of Dr. Morgan, the church appliances and the work of the parish will be even more complete than ever before. The music is a most fascinating feature of the parish activities. The vested choir is composed of trained singers, men and boys, and the music rivals in its exquisite beauty that of the cathedrals of the mother land. In fact, one cannot say too much in praise of this noble church—the crown and flower of our foreign work—or too heartily

commend the untiring labours and marked success of the rector, vestry and people, in making noteworthy and attractive the American Church of the Holy Trinity, Paris, France.—*The Churchman, N. Y.*

#### THE CHURCH IN WALES.

The Bishop of Manchester has sent the following letter to his clergy, with a copy of the manifesto of the Bishops which appeared in our columns last week:

'MY REVEREND BROTHER,—In commending to you the enclosed address, I would call special attention to its two last paragraphs. These refer, as you will observe, to the practical measures which seem to be demanded at the present crisis.

'(1) The clergy are requested to 'use every proper opportunity to instruct their parishioners.' In doing so, it will be well to concede as much as truth requires. We should admit, I think, that the Disestablishment and Disendowment of the Church of England would be justified if any of the following propositions could be established:

'(a) That the Christian religion is false.

'(b) That the Church of England, in her doctrinal and devotional formularies, gravely misrepresents Christian truth.

'(c) That the Church is seriously neglecting her work, and therefore misappropriating the funds entrusted to her.

'So far as I know, none of her present assailants have undertaken to prove any of these propositions. The *onus probandi* lies on the assailant. Until, then, proof has been given, we are entitled to assume the converse of these propositions, viz., that the Christian religion is true, that the Church of England truly represents that religion in her doctrines and services, and that she is doing satisfactorily the work entrusted to her. But if this be so, on what ground of right or reason can any one propose to take funds which are being devoted to the establishment and extension of the Kingdom of God, and divert them to less useful and necessary purposes? Why are the poor in our small villages, or in the destitute centres of our large towns, to be robbed of the means of grace?

'The pretexts alleged in connection with the Church of Wales have been dealt with in the enclosed address, and the only other one which has been advanced is, that the spoliation of the Church is required by the claims of religious equality. Can there be Christian men who desire to rob the poor of the help and comfort of religion, in order to make the Church of England as needy as those who have voluntarily left her communion? If not, I am unable to conceive what they mean by religious equality.

'These considerations, I think, we should urge on all our people, whether rich or poor.

'(2) Religious men are recommended in the address to withhold their votes from any candidates for seats in Parliament—no matter what their political party—who are in favour of Disestablishment and Disendowment. In order to give effect to this recommendation, I think it will be necessary to establish, in every parish, Church Defence Committees. If it should be urged that, in so acting, Churchmen are making an improper use of their political influence, I answer that it is not we, but our adversaries, who have dragged religious matters into the political arena, and that it is only by resisting them in that arena that we can protect the poor of this land from a great religious calamity. We are attacked with political weapons, and it is only with those weapons that, at this crisis, we can defend ourselves. Let us, then, throw aside all indifference and half-heartedness. Let us take into our hands the sword of justice, and strike with all our power, and may God defend the right. I am, yours very faithfully,

J., MANCHESTER.'

—*Church Bells.*



# The Church Guardian

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## CALENDAR FOR JULY.

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

## EDITORIAL NOTES.

BISHOP ANSON, formerly of the Diocese of Qu'Appelle, seems to have lost none of his interest in the mission work of the Church, through his resignation of his See. He has on several occasions, since he returned to England, done good service in this respect by speeches and publications. He also read an admirable paper at the great Missionary Conference held last month in London, in which he discussed the question, "How can the Church at home best organize and administer the important work of missions." He dealt very thoroughly with the question in its various aspects; so thoroughly as to arouse some fears of the supporters of the *Society* system, amongst others of the *English Churchman* and *St. James' Chronicle*. He spoke out strongly upon the necessity of the work being done by the *Church as such*, and referred to the example of the American and the Canadian Church. He also refuted the pretension that more enthusiasm was awakened in missionary work when carried on on party lines. In this connection he said: "Alas, alas, for our Christianity, that it should be possible that this could ever be said. What? Shall we then acknowledge that Christians in general are more keen and zealous and enthusiastic for their little *shibboleths* than for the great cause of Him Who died for them or for the Church of which it is said that 'He loved it and gave Himself for it.' We cannot think so meanly of our Christianity. No! Let it be seen that the cause of missions is not and ought not to be the work merely of a few enthusiasts here and there, who have banded themselves together in a Society, but an essential part of the work of the Church, and therefore of every member thereof according to his or her ability, and I believe that you would soon see an enthusiasm in the cause evoked, or at least a recognition of the duty, in every parish and in every individual, far surpassing anything we have seen in our Church as yet."

IN the course of his paper, Bishop Anson said that about one-quarter of the parishes (3,321) in England do not send contributions to either the S.P.G. or C.M.S. He also gives a table showing that 5,355 parishes support the S.P.G. only, 1,698 support both the C.M.S. and S.P.G., and 3,454 support the C.M.S. only, whilst, as above mentioned, 3,321 support neither. He adds—what we fear may truly be said of Churchmen the world over—"that the total amount contributed (in England) is miserably inadequate to the wealth of our Church people, and, when analysed, the unworthiness of the total becomes all the more apparent."

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

### EIGHTH SUNDAY AFTER TRINITY.

The prayer of the Church in the *Collect* for to-day is for the spiritual gift of God's preventing grace that we may think, and His assisting grace that we may do what is rightful, because in accord with His Will. A sense of complete reliance upon the help of God runs throughout the *Collect*. To think aright requires grace as well as the power to do aright. But hopefulness also is suggested. If we cannot of ourselves help ourselves, yet by the influence of the Divine Spirit we can "do all things."

The *Epistle* reminds us of the neglect of the old Israel to think and do such things as pleased God. Levity and carelessness ever precede deep and terrible lapse into the more flagrant vices. To think seriously at all times is a great protection against doing ill. To be self-confident—to think "he standeth"—is to tempt Satan. To walk warily and heedfully is to be safe. The Old Testament to be thoughtfully studied as full of teaching for our own age.

The *Gospel* gives us the story of the steward who thought out his plans and prepared for the future. His deeds followed his thoughts. "He called His Lord's servants," etc. A bad example of a good quality in man—premeditation and preparation. So let us think, but well, and so let us prepare, but wisely.

The *First Morning Lesson*, 1 Kings, x to v. 25.—The thoughts of Solomon attracted men by reason of their depth and vast area of range. His wisdom brought him honour and wealth. "His wisdom which God had put in his heart," v. 21. The thoughts were of heaven. The Spirit to think and do given to him from above. He glorified the House of the Lord and added to the beauty of his own palace as well as to his own renown.

The *Second Morning Lesson* Acts xviii, v. 24 to xix, v. 21.—The right use of knowledge as shown in the case of Appollos, "an eloquent man, mighty in the Scriptures." He taught with all earnestness what he knew. A right use of knowledge, as in his case, leads on to greater light and wisdom. He thought and then used well the results of his thinking. St. Paul an example also of sanctified thought put to use for God's glory and the good of the race. The confusion of superstition, evil-mindedness. The power of the Word of God over all error of thought and all false reasoning.

The *First Evening Lesson*, 1 Kings xi, to v. 15.—The sad effects of evil habits upon the greatest thinkers, e.g., Solomon. His heart was no longer perfect with the Lord. He fell away into senseless follies. The sorrows which resulted an ample warning as to the necessity of keeping "the heart with all diligence," for truly on it are the issues of life and death. Intellectual gifts unsanctified lead to error of thought and faulty living.

The *Second Evening Lesson*, St. Matt. vii, 7, teaches the need of thoroughness in our thoughts, of care to avoid insincerity or double-mindedness. Not to say only "Lord, Lord," but to do the will of God day by day. To hear also is not to profit. The house builded on the rock exemplifies the man who hears and does; whose life is an act of trust and confidence in the teaching of the truths of Holy Scripture and the Holy Spirit. May the Spirit to think rightly and do wisely be ours for Christ's sake.

SURELY God has put no small honour on human speech when He permits His own Son to be described as the Word of God.—*Aitken.*

## THE MARQUIS OF SALISBURY ON THE WELSH DISESTABLISHMENT BILL.

The annual meeting of the Church Defence Institution at the Queen's Hall, Langham Place, London, on the evening of 14th June, and which was an unqualified success, the Marquis of Salisbury presided, and among those present were the Bishop of Chester, the Dean of Norwich, Lord Selborne, Lord Nelson, Lord Eger-ton of Tatton, Principal Owen, Sir F. S. Powell, M. P., Mr. E. R. Wodehouse, M. P., Mr. Penrose Fitzgerald, M. P., Mr. Hobhouse, Mr. P., Mr. Stanley Leighton, M. P., Mr. Boscawen, M. P., Mr. B. Francis Williams, Q. C., and M. C. J. Davies (Chairman and Hon. Secretary of the London Welsh Committee for Defence of the Church in Wales). The hall was crowded in every part with an enthusiastic audience. Lord Salisbury, who was received with deafening cheers, said:—

'Ladies and Gentlemen—We are assembled here upon a grave occasion—one of the gravest that can occupy the attention of English citizens or of Christian men. We are threatened with an attack upon the integrity of our Church, and the deprivation of those means which the Church possesses and has ever used to succour those who are intrusted to her care and to preach the Gospel among the poor. I know I shall be told, and by no mean authority, that the present attack is not serious, and that we are taking up our arms too soon. My reply is, the question whether the attack is serious or not depends on the attitude with which we meet it. If we allow it to go on it will in time become serious enough. We cannot recognise too completely or too quickly the opportunist character of modern English politics. And as Churchmen

### THE DUTY OF CHURCHMEN.

we must remember that those will be safe who defend themselves, and will have done their duty to hand down to posterity intact the treasure that has been committed to themselves. The attack that is made upon us is nominally only an attack on the Church in Wales. Even if that was true, the Church of Wales, one of the most ancient in this country, would have every right to call upon its brethren throughout the Island to sustain it in the terrible trial that awaits it. But the attack on the Church of Wales is only a cover and a mask for the most serious attack of which it forms a part, and will be the introduction. It is an attack in itself on the Church of England, for the four dioceses of Wales are an integral part of the Church of England and you cannot cut off my hand or my foot without attacking me generally. The enterprise is based upon the Disestablishment of the Church of Ireland. I remember we were told very confidently then that if we would only consent to sacrifice the Church of Ireland, the Church of England would be all the safer for the process. We can now see what the truth of such prophecies was.'

After remarking on the peculiarities of the case of the Church of Ireland and referring to causes of the shortcomings of the Church in Wales during the last century, the Marquis proceeded:—

'I need not repeat to you—you know them well—the proofs of the advance of the Church in Wales. During the last sixty years her ministering clergy have doubled. Enormous sums—more than two millions of money within a present life—have been spent in reviving the machinery of the Welsh Church. And in every respect there is a sign, a clear promise, of rapid revival; so that those who attack her confess that they are obliged to do it now, lest they should not be able to do it later. Now, you may think that you are safe in the Church of England from having the principles of that spoliation

plied to you. On what do you rely? Is it the zeal of revival that you have shown? I have pointed out to you that that zeal has been usually conspicuous in Wales. Perhaps you will be told that in Wales there is a majority of those who are anxious for the disestablishment of the Church, and that there is no such majority in England. How are we to know that there is a majority of those who are in favour of disestablishment in Wales? For the last thirty years I have heard it asserted, and I have never seen a vestige of proof. They welcomed a religious census. They showed clearly—too early—that the Roman Catholics and the Presbyterians were in an enormous majority for the Church in Ireland. But our adversaries in Wales shrink from a religious census. They are very confident in their assertion as to numbers, but they object to the elementary process of testing numbers, which is by counting. This termination of our adversaries in Wales to prevent any counting, any census, is, to my mind, an absolute proof, which it is impossible to get over, that they are not satisfied with their calculations themselves. I do not believe at those who desire the disestablishment of the Church in Wales—especially if you include the women—I do not believe that they are in a majority in the Principality. But, of course, do not imagine that if you allow yourselves to be defeated upon this, and to believe this transient

#### THE INVENTION OF FIGURES.

It is a matter of fact, that the matter will stop there. It will be a very easy matter to point to other parts of England in which it will be said that the Church is no longer in a majority; and if you allow the question of majority to be settled by a people who refuse counting, and invent figures, you will find that it is very easy indeed to prove that the Church of England is in a minority.

#### CONFISCATION OF THE CATHEDRALS.

After speaking of the contempt of the rights of property shown in Ireland, and the evil fruit had borne, the Marquis asked—

‘When we come from Ireland to Wales, are we more careful of the rights of property? What of the cathedrals? Those cathedrals have belonged to the Church of Wales from time to which the records of man cannot go back, but within quite recent days they have been restored and adorned by the offerings of archbishops, amounting to between 100,000*l.* and 200,000*l.* Yet all that is to be confiscated by a decree of the Home Secretary’s pen. Do not ask for any protection which the rights of property may give you. The rights of property will have trouble enough to look after themselves. They were undermined in the Disestablishment of the Irish Church. If you allow the Welsh Church to be overthrown, they will cease to have any protective power

#### THE DANGER AND HOW IT IS TO BE MET.

Whatever it may be. Now, that is the danger that stands before you; it is the danger which, as Churchmen, you must meet, and how must you meet it? We must each in his own part of the country, in various parts of the country, make people understand what the nature of the attack on the Church of England is, what the character of the principle at issue is, what the dangers are which any yielding to this encroachment will involve. We must carry that knowledge to all our neighbours, high and low, to all who are likely, when they are fully informed, to support us with their influence and power. It must be a matter in each parish of the country of private personal insistence and persuasion. We must carry round to the people of this country, whether they live in town or in country, a sense of the great responsibility which in this crisis attaches to them by reason of the power that is reposed in their hand, and

the tremendous interests which the exercise of that power in the present day will affect. We must not allow ourselves to be frightened by vain words. You will find people who will tell you that those things are political, and that the Church should not be political. I quite agree that, in one sense, the Church should not be political. But when the inheritance and the power for good, which by God’s providence has been entrusted to her is threatened by a conspiracy of this kind, she must use the weapons that are in her hands—weapons of the world if need be—and every Churchman must exercise what political influence he has in order to assure that this outrage shall not take place. Do not allow yourselves to be misled by being told that that is

#### ‘YOU MUST PROTECT YOUR CHURCH.’

a political way of acting. You must protect your Church, and if you have a shred of power, use it only for the protection of the Church and let all other considerations go. But I shall be told that that is not a policy of peace, that the real policy of peace is to allow the Welsh Church to be cut off in order to satisfy our enemy. . . .

‘Just imagine, what I hope is a wild hypothesis, that this agitation could succeed, and consider what would be the state of things after the Welsh Church had been disendowed. Would it be a question of peace on the side of Churchmen? They would know that they had been disendowed by political manoeuvres and doctored statistics. They would know that it was merely as a matter of log rolling that the Bill, if it did pass, had passed through the House of Commons—that they had been disendowed to give to a Minister a majority for a totally different object; and they would know that that disendowment had paralysed their arm in working for the good of their fellow-creatures in Wales.’

#### THE RESULT OF DISENDOWMENT.

‘Every charity, every educational effort, every sacrifice for the good of their fellow-men would be paralysed and arrested, because every farthing that Welsh churchmen could contribute would be needed to conduct, however imperfectly, the ancient and inherited duties of the Church. And what would be the feelings of the other side? What would be the feelings of our adversaries? Would they be feelings of peace, and gentleness, and non-aggression? The passion of jealousy, the desire that your adversary should be stripped in order that you may rejoice over his nakedness, the desire that your adversary’s possessions should be taken from him even if they have to be wasted, even if they have to be spent upon the most absurd and frivolous objects, even if they have to be so dealt with that they will go back to the hated landlord—that passion is not capable of easy satisfaction. As long as the adversary remains, the desire to trample on him will remain, and the partial victory in Wales will only whet the appetite for the further gratification of this passion; for the further carrying out of the humiliation and restriction of those whom they have learnt to recognise as their greatest enemies, and the most formidable obstacle to the cause to which they are attached. Behind this enterprise against the Church of Wales there lies— if it should unhappily be successful, which I thoroughly disbelieve—a long period of mutual resentment and conflict, which will be a most fatal impediment to social progress or Christian culture. When we ask you now to make an effort—a supreme and enthusiastic, but, above all, a tenacious and persevering effort—to defend the Church which you have inherited, and in which you are born, we ask you to sustain the cause not only of good order, not only of prosperity to this Empire, but the cause of Christian truth, the cause of liberty, and the cause of peace.’

Over and over again the audience broke into irrepressible cheers as the Marquis made his points. His Lordship was followed by the Bishop of Chester, who made a splendid speech on a motion protesting against the Bill, showing that the practical outcome of disendowing the Church in Wales would be the endowing of undenominationalism. Mr. Hobhouse, in seconding the motion, which was unanimously adopted, spoke with much force and directness. A resolution, moved by Mr. Alderman Phillips in a pungent and witty speech, expressing satisfaction at the increased support accorded to the Church Defence Institution, was supported by the Dean of Norwich, and adopted.

A vote of thanks to Lord Salisbury, who briefly replied, moved and seconded by Lord Egerton of Tatton and Sir F. S. Powell respectively, closed one of the most important meetings which has taken place in connection with the Bill for the spoliation of the Church in Wales.

#### THEOLOGICAL BOOKS FOR THE POORER CLERGY.

The Church of England Book Society, 11 Adam Street, London, England, is engaged in a most interesting and helpful work in granting Theological Books to those poorer clergy at home and in the colonies whose incomes do not permit them to otherwise procure them. Such are positive necessities to them in their studies and vocation, and it cannot be denied that were their needs in this respect better supplied they would be more successful in their ministry.

The clergy are bound by their ordination vows to be diligent, not only in the reading of the Holy Scriptures, but “in such studies as help to the knowledge of the same.” Diligent study being therefore necessary, it is imperative that reference and research should be made among such works as shall help to prove the true and original sense of the inspired phraseology, and help to a better understanding of God’s sacred Book, and thus veritably enable them to better conform to their ordination vows.

Very many of the clergy are, however, placed at considerable disadvantage in the matter of study because of their impecuniosity. To numbers of them does the question present itself: “How can I understand the Scriptures and study them profitably without the aid of a Commentary?” That a clergyman should be without a Commentary may seem incredible to some, but it is nevertheless a fact; and yet what an indispensable help to a right interpretation of the Scriptures is such a work! It is often really distressing to know that many newly-ordained men start their ministerial life with practically little else in the way of theological helps than their college text books, and without homiletical or exegetical literature of any kind.

How often are the clergy counselled to give attention to reading—not desultory and superficial, but thorough, regular and systematic?; and it is not too much to state that certainly the majority of the poorer clergy, young, middle-aged, and old, would be delighted to do so if they had the books. Their impecuniosity is often such that it is almost more than they can do, without extraneous help, to keep, clothe, and educate themselves and their families. They receive most meagre incomes, considering the large sums which in most cases have been spent upon their education, first at the public schools, and afterwards at the universities, to prepare them for their clerical life; and it is an undisputed fact that the clergy, as a body, are the worst-paid professional men in existence. This Society seeks to help only the really needy, always declining to entertain any application that favours of the applicant being able to help himself.

Much sympathy need be extended to the

clergy in many of the small towns, villages, and mission stations, where, away from library and other centres of literary life, with no books, and no money to purchase them, they are in a sense quite "buried." The appeals from very many are for help in the preparation of their sermons and addresses. They having to face the same people, in a limited population, so often, it is a trial to them, as one has so aptly put it, "to clothe his words in new language without a new thought or new book from one year's end to another." No freshness of thought can be expected from one who is literally starved of the, to him, needful necessities of life—books.

All communications concerning the work of this Society should be addressed to John Shrimpton, Esq., 11 Adam street, London, England.

## Family Department.

### Over The Sea Wall.

#### CHAPTER VI. (CONTINUED.)

Guy always thought me very old, which half flattered and half provoked me. It arose from the fact that I and Aunt Lois was the owner of the house, so that he was quite sure that I was the senior of the pair. He amused us all very much by treating Aunt Lois with a good deal less ceremony than he treated me; but he had so completely won her heart, that she never minded what he said or did.

He was just now greatly excited over some riding lessons coachman was giving him, using the old pony who mowed the lawns and rolled the drives as the most suitable steed for the purpose. Guy took to the exercise like a duck to water, and Billy had enough spirit of his own to enjoy a canter across the turf of the park beside one of the carriage horses bearing coachman, with the leading rein in his hand. He was very proud of his little pupil, and I think he must have put ideas about Shetland or Exmoor ponies into Guy's head, for the little boy had been talking a good deal on the subject of late, and very gladly would I have made the addition to the stables, only Aunt Lois advised postponing any such steps until something more definite had been settled about the children's future.

But Guy's birthday, at any rate should be kept in style, and we would have some expedition all together to celebrate it. I had entirely recovered my strength by that time and was not at all afraid of a long day out, and was as ignorant of the country around my new home as the children themselves. Guy was very much torn in twain mentally between the rival delights of an expedition by land or by water, but at last it was settled that we should drive rather than sail. Aunt Lois was no sailor, and I was uncertain whether I should enjoy myself if there were a breeze, whilst a dead calm would make water-work tedious and very hot.

Aunt Lois knew of a delightful place for a picnic about ten miles off. The drive was a very pretty one through woods and up and down heathery hills. The place was a wild little glen, through which a stream tumbled to reach the sea. The rock coast all about was very fine, and we could drive home another way, almost the whole of it being a coast road. Guy was enchanted by the idea of seeing a real glen, and a waterfall, and having a bath or a paddle in the sea as well. We did not take long to make up our minds, and the children fairly counted the days and the hours until the birthday should arrive.

The days were running along all too fast for me.

The children had been three weeks with us by this time, and we knew that the brother was already on his homeward way, and would appear at St. Benedict's before very long. I sometimes felt my heart sink at the thought of losing the little ones who had made all the world brighter for me. Sometimes I made sure he would continue to befriend them; but moments of misgiving would come over me, in which I realized that I was asking rather an unusual thing, and that if he were at all a proud or a hard man he would most likely decline to lay himself under any sort of obligation to a perfect stranger, and would take the children away and make his own arrangements about them without the smallest reference to us and our wishes. However, we kept our misgivings to ourselves, and did not damp the children's pleasure in their present life; though I sometimes saw a shadow fall across Maudie's sensitive little face, and knew that she was pondering something in her own mind, and I thought perhaps that she was thinking of the brother, and wondering what would happen to them when he should come.

But at least the birthday was ours, although any day after that we might look to hear news of the traveller. The sun rose bright and clear upon the day, and very early I heard Guy's joyous voice about the house, and I knew that he was receiving numerous little gifts from the good old servants who adored him, and that he was thanking them and admiring in that whole hearted way which was one of his great charms.

A little before breakfast time there was an imperious summons at my door, made by Guy's foot.

"Miss Sea-Gull!" Miss Sea-Gull! may I come in? And please will you open the door? I've got such a lot of things to carry myself. I haven't a hand to spare."

I opened the door, and there stood the little hero of the day, his arms embracing a heterogeneous mass of things, including a large white rabbit in a cage, and a kitten standing precariously on his shoulder with all its small claws outspread to steady itself, his face in such a glow of pleasure as did one's heart good to see, his eyes dancing as though they would almost dance out of his head, his eager little face held up for the morning kiss and the birthday greetings which I was ready to offer.

"Oh, thank you very much. I should like all my birthdays to be here. It's the nicest birthday place I was ever in. Miss Sea-Gull listen! I must tell you who gave me everything. Just look at the rabbit! Isn't he a beauty? Reynolds gave him me. He made the hutch himself. I must invent something for him—some sort of a trap for vermin that goes by electricity, and doesn't give him any trouble setting. Here's such a knife! Wobbe gave me that, and Mary the kitten. She says I may have it in the nursery, but the rabbit is to be out of doors. See this pen-wiper with a puppy; Mrs. Diggles made me that. And this grinning monkey on the top of the walking-stick; Jem cut it himself. Hasn't he done it well? Look at these sea-gull's eggs; aren't they lovely? The woman at the lodge came up and brought them. She said her boy had collected them once. He's grown up and gone away, and she thought I'd like them. People are so kind to me. And see here; Maudie gave me this little purse and sixpence in it. Isn't it a pretty one? And it was quite a surprise, for I only know about the gloves she was knitting. Here they are; hasn't she done them well?"

The happy little face was happier still when the great kite was added to the pile of presents, and Maudie was summoned to take them all away whilst he devoted himself to the last and most cumbersome gift. There would hardly be time to fly it to-day, but it was well looked over and admired; and when Aunt Lois ap-

peared with the prettiest of little writing-desks in her hands, the child's cup of happiness seemed full to the brim, and Maudie's delight in her brother's many gifts was almost as pretty a sight as his own.

"It is a nice birthday!" they both kept saying; and if the little girl sometimes felt a pang at the thought of the first birthday spent without the mother, Guy was really too happy to be troubled by one sad thought, and the blank in his life had been too completely filled up for him fully to realize his loss. Dear little fellow! it was not that he was in any way unfeeling; but his eager mind was always so full of thoughts and plans crowding in one upon another that he could not remember the trouble as Maudie could. He was always off upon some fresh idea, and full to the brim of some new plan or project.

We could not have had a better day for our picnic nor a nicer place to go to. Cook had spared no pains upon the hamper stowed away in the carriage, and Guy was made absolutely happy by being allowed to sit with coachman upon the box, and have the reins to hold at intervals when the road was clear and the horses had steadied down to their work and were going quietly.

"I'm driving you, Miss Sea-Gull—I'm driving you!" he would say from time to time, turning his radiant face to smile and nod to us behind. You can be quite happy and comfortable now, because I'm driving, and the horses do go so nicely with me. Coachman says so!"

Then Maudie would look quite flushed and proud, and stand up in the carriage to watch with some awe whilst Guy held the reins and even flicked at one horse or the other with the long whip.

Guy is so brave, he isn't afraid of anything," she would say with a little sigh of admiration as she took her seat again; "I think he must be rather clever. There are so many things he can do that I can't. I should never dare to drive a pair of big horses; but he doesn't mind a bit."

Maudie's faith in Guy almost equalled his own, and to-day, for the first time since their arrival at the house, she ventured to ask, in a shy and timid way, if we thought Brother Reginald would send them away to different places. There was such a wistful expression in her eyes that it was plain how greatly she was feeling the impending separation; and I looked at Aunt Lois, not knowing what to say myself.

Well, my dear, so long as Guy is quite a little boy—till he is eight or nine, perhaps—there would be no very great difficulty in finding you a home together. But after that he would have to go to a real boy's school. He would be better now with boys than girls. He is a little bit too masterful, and wants the discipline of other boys that they call 'kicking' or 'licking into shape.' Don't look so troubled, Maudie my dear. Guy will hold his own wherever he is, and will probably be a small leader in his own set, whether he is with boys or girls. But it might be for his good to be part of the year away from you; and you must try to think of this if your brother should decide upon separating you."

Maudie tried to look brave, but her lip quivered.

"If I could see him in the holidays——" she began, and then stopped short.

Aunt Lois took up the word cheerfully.

Of course the holidays are the times for meetings, but where there is no home it is a little more difficult to arrange. Still, my dear, something might be managed; and we shall have a talk to your brother about it when he comes."

A grateful light shone in the child's eyes. She looked from one of us to the other, saying—

"I couldn't bear for him to forget mother and the things she wanted us to do. And so many mornings Guy has such a lot of things in his head, he would forget everything if I did not

remind him. He always stays when I tell him how mother hoped he would always say his prayers and read with me; but at school—"

I understand only to tell what the child meant. I could just picture Guy, all eagerness to be out and off, restrained by his warm love for Maudie and his very sincere desire to be a "good boy." I could also see well how easily those resolves and habits would be forgotten and laid aside in the stress and novelty of school life and the exciting companionship of other boy. And I realized, too, how much more really earnest and devout little Maudie was than I had been as a child, or perhaps was even now, and I thought that I had many lessons to learn from the little girl who looked up to me as to a superior being. If only I could keep Maudie as my little friend and companion and sister, I felt that I might grow up a better and more unselfish woman. I was beginning to be thoroughly alive to the fact that my life had been a very selfish one hitherto, and I was making many mental resolves to try and copy this little maiden, whose thoughts were never for herself, but always for those about her.

But it was not the day for grave or painful themes to be discussed, and Guy's eager chatter kept us all alive. The road was rather more rough and winding now, and he had resigned the reins to coachman, and was sitting facing us now, with his legs dangling down towards the carriage, asking questions, pointing out everything that caught his eye, and eagerly planning the flying machine that he intended to invent as soon as ever he had attained to the possession of an electric machine, which would enable him to go soaring all about these wild rocks and peaks and make all manner of discoveries there.

"It's a very savage country," he remarked, as we drove through a narrow gorge where the walls of rock almost shut us in. "I expect there are lots of wild men and buffaloes and wild horses and things all about here. I should like to see a painted savage. I should go up to him and rub noses, and then he'd be friends with me and I'd take care of you, so you needn't be frightened if I bring him up to you. And I'd ask him about the wild horses, and if there was a pony that would suit me, and then perhaps I'd get a lasso and catch it and ride it home bare-backed. I have ridden Billy bare-backed. Coachman says it's the best way of getting a seat—don't you, coachman? So if you miss me any time to day you needn't be frightened! I shall only have gone prospecting round; and if I don't turn up you can go home without me. I shall be just making my selection amongst the wild mustangs."

We had been reading some of Mayne Reid's stories of prairie life to the children lately, so that we had no trouble in accounting for Guy's magnificent ideas. I laughed. Maudie gently remarked that she didn't think this was the right country for mustangs and savages, and Aunt Lois said with an air of command.

'You must not run about by

yourself here, Guy. You do not know the country at all, and might get lost. You must keep with us, you will not find any wild men or wild horses either. Maudie is quite right. We have not come nearly far enough for that."

"Well, I should like to go further, then" said Guy; "I awfully want to catch mustangs."

But he forgot everything else in the delight of getting to the ravine, and carrying down the big basket with coachman to the little plateau we had settled on as the place for lunch, whilst we stayed with the horses till coachman came back and drove them away in the direction of the nearest inn, where he and they were to stay till he came to fetch us and the basket again.

(To be continued.)

**MARRIED.**

**FLANAGAN-HODGINS.**—June 14th, by the Ven Archdeacon Taylor, M.A., assisted by Rev. W. A. Fyles, B.A., at St. Stephen's Church, Thorne, the Rev. Jas. L. Flanagan to Sarah Sophia, fourth daughter of John Hodgins, Esq., of Thorne.

**DIED.**

**CRATHERN.**—At her father's residence, 32 Macgregor street, on the morning of July 9th, Evelyn Maud Crathern, in her 25th year, beloved daughter of James Crathern. The funeral service will take place at St. George's Church, on Thursday morning next, the 12th inst., at 9.30 o'clock punctually, to which friends and acquaintances are respectfully invited. Please omit flowers.

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## Mission Field.

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

NEARLY the whole of the speech of the Metropolitan of South Africa related to his province at large rather than to the diocese of Capetown, of which he was scarcely able to speak in the time allotted.

He called attention to the great fact that the South African Church has now almost completed its organisation as to area, its diocese at last reaching from the Cape to the Zambesi. Twenty years ago, when he went out, this was hoped, but seemed impossible. The creation of the diocese of Lebombo forms the last link in the series. He then alluded to the very serious illness of the Bishop of Mashonaland, who had just reached England. He spoke of him as noble-hearted and brave, told the story of his being with the advance column in the recent expedition, when he showed himself the Bishop not of the whites only, but equally of the natives; of his giving up his own waggon for the camp hospital, and of his going out under fire to bring in a wounded native. All this, said the Bishop of Capetown, was nothing surprising to those who know Bishop Knight-Bruce. That which he wished to emphasise was that in Mashonaland there is an opening for the Church such as there never was elsewhere. In Matabeleland there had been Romanist and London Missionary Society Missions, but without success. In Mashonaland there had been no Missions at all.

With the exception of Mr. Selous, Bishop Knight-Bruce was the first European to go through the country. Before English enterprise was attracted to the country he went to Lobengula, and, after waiting six days outside his tent, received permission to open work in Mashonaland. The chiefs receive him as teacher and friend, and Mashonaland seems, as a great L. M. S. missionary said at a meeting in Capetown, to be given by God to the Church of England.

The Bishop then went on to speak of the obligations of the Church in South Africa to the Society, which had stood by it in both its missionary and its constitutional difficulties.

THE Bishop of Lahore described his diocese as the Mahomedan diocese of India. There are more Mahomedans in Bengal, but the proportion to the population is far higher in the Punjab and the other parts of the diocese of Lahore.

Although the Mahomedan problem is formidable, it is far from hopeless, as the Bishop showed in several ways. Of the eighteen native clergymen in the diocese no fewer than eight are converts from Mahomedanism. As many converts are gathered from among Mahomedans as from the Hindus and Sikhs. Delhi, the Mahomedan centre, with its numerous and most splendid mosques, is the centre of our attack, with varied missionary

machinery, especially the graduated educational system, ranging from the simplest schools to the University classes, the itinerating work, and the work of the Ladies' Association, which is growing both in efficiency and force. The Delhi Mission, under Mr. Lefroy, approaches Mahomedanism on the plan of finding "common ground," and then, after seizing upon what is of good, seeing how much there is of evil. In the Bickersteth Conference Hall at Delhi Mr. Lefroy reasons for six hours at a time, often continuing the discussions until after midnight. Attention to Christianity is compelled. The Mahomedans would keep one another away from the Conference Hall if they could, but they cannot. The Bishop dwelt on the interesting case of the blind Maulvie who was converted, and said that he himself had an intimate knowledge of the man, and had great confidence in him.

It is in India that the conflict with Mahomedanism must take place. 'The Church seeks there 'no favour,' but it has—what cannot be had in Persia and other lands—a fair field.' Therefore the Bishop earnestly asked to be supported by the prayers of the Church at home.



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By THE REV. H. BRANDRETH, Vicar of Dickleburgh.  
(Continued.)

Think what an outcry there would be if anybody proposed to spend £10 a year to light the village street, or to raise £50 by a rate for any useful purpose whatever. Let us ask quietly what do they get for their money? Even the strongest advocates of drinking admit that strong drink is a bad thing for women and children, so that of our 825 people there are 625 at least to whom it would do more harm than good.

I know that there are some things still unsettled about Intemperance, that some people still think it useful where others think it only does harm. But it is quite settled, a thing which everybody who knows anything agrees about, that strong drink is bad for girls and growing young men; so we may put aside the women and children and girls and young men, and I have only to ask the strong grown-up men in the place, Do you think that the good you get out of the public-houses makes it worth while that the village should pay £1,000 a year to keep them open? Don't you think that if the village had £1,000 to spend on a reading room and a cricket ground, and on food or clothes, or improving the houses and gardens, we should all be a great deal happier and better off if we spent our money on these things instead of public houses?

I know of course that many people will refuse to believe that public-houses really cost so much, and I confess it is very hard to tell. I am trying to find out. But the same thing is true if they only cost half as much. I should say we got a very bad bargain if the village only spent £500 a year—or even a quarter if it were only £250. But I have given three ways of finding out what they do cost: (1) We know that our share of the £142,000,000 spent by the nation is £3,300. (2) We know that where people counted the beer barrels brought into a village they found a parish of this size spent £1,400. (3) We know that a public-house where everything was done to prevent too much beer being sold, cost a village of 400 people no less than £555; and I will tell you yet another way of finding out what they cost; there was a law-suit about some public-house business a few months ago, and it was plainly stated the keeper of a house belonging to brewers got for himself 10s. out of every hundred he took.

Well, you know publicans do not live like common labourers, they get more than 12s a week and if you will put down what you think a publican gets every week to spend on himself and his family, and then put down ten times as much to buy the beer and pay the taxes on drink, and to make the fortunes of people who own public-houses, you will find that this

fourth way of finding out how much a village pays for a public-house comes to a good deal more than it is worth. This question of the actual cost of a public-house, the actual sum of money taken out of the villagers' pockets is specially interesting at this time, because a plan has been put forward, that to do away with the mischief unquestionably worked by very many public-houses at present, people should subscribe money and buy up the present houses and pry people to manage them, who should try to sell as little drink as possible, and have no interest in tempting people to drink more than is good for them. But the gentleman who has honestly tried the experiment and published his accounts, has, I think, conclusively shown that under the most careful management a public-house is a thoroughly bad bargain to the villagers.

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Some months ago the *Expositor* gave the particulars of the remarkable cure wrought upon Mrs. Avery, who lives at Pleasant Ridge, a few miles out of the city, and the case created much interest among the people of the city and vicinity. We are now in a position to give the particulars of another wonderful cure that has occurred in the city since the first of January. The then unfortunate, but now happy and healthy man, is William G. Woodcock, who resides at 189 Murray street. He is an Englishman, and has been out from Kent, England, about eleven years. A baker by trade, he accepted a position with Mr. Donaldson, and came to this city about two years ago. A reporter called on him a few days ago and interviewed him with reference to the cure which has been spoken of, and the following story was told by him:

"I came to the city two years ago and worked at Donaldson's bakery. For nearly a year previous to the first of January I had been troubled with some disease or sickness, but was able to continue my work, but about the month of September last I was completely used up and had to quit work. The trouble seemed to be an excessive weakness; at first from my knees to my feet, but afterwards from my hips to my feet. I obtained advice and treatment from several medical men, some of whom said the trouble was caused by a bodily strain, others that I was run down so that I was very weak and open to take almost any disease. Although they did not agree as to the cause, all advised me to tightly bandage my limbs from the knees down. I did so, but this was of no avail, and I became so weak that I was not able to move even around the house. The pains I

suffered were terrible, and the only way I could relieve myself at all was to lift one foot off the floor and extend it straight out from me. In November I was in the hospital fourteen days, and was treated for typhoid fever, and although I cannot say for certain, yet I do not think that I had the fever at all. When I was taken from the hospital I could neither eat nor sleep, and was still suffering the most intense pain. I continued in this way, more dead than alive, until the first of January, 1894, when I concluded to try Dr. Williams' Pink Pills. I sent to Mr. Bachelor's drug store on New Year's Day and bought six boxes of pills. At this time I could not stand at all, but in about a week I threw away the bandages which I had been wearing on my limbs, and in two weeks I could walk first rate. By the time the six boxes were finished I was fit for work and in the best of health. I did the hardest day's work on Saturday last that I had ever done in this country, and felt none the worse for it. When I was weighed a week ago I tipped the scales at 163 pounds, and when I came out of the hospital in November I did not weigh over 100 pounds, so you can easily see what Pink Pills have done for me in that way." Every statement of Mr. Woodcock's was corroborated by his wife, who was present at the interview, and, if appearances are correct, Mr. Woodcock is enjoying the best of health, and can do many hard day's work yet. He is also very positive that Dr. Williams' Pink Pills, and nothing but them, relieved him of his terrible disease and probably saved his life.

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