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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JULY 28, 1886.

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ECCLESIASTICAL NOTES.

HOW TO MEET DISSENTERS.—At a recent meeting of the Home Reunion Society, the Bishop of Lincoln, in seconding the motion, contended that more information was needed on the part of the clergy with regard to the history and tenets of the various sects around. Where our knowledge was shallow, we felt touchy when a subject was raised; but, on the contrary, we were calm and quiet if we had given a fair amount of time and study to the subject. He would recommend Canon Curteis' "Bampton Lectures" to his younger brethren, that they might study Dissent; not with a cold antiquarian interest, but on this principle: no body of men could hold to error as error—there must be some germ of truth in it; and that germ of truth, the thing for which they separated, must be acknowledged to them. The object of the Wesleyan body was, doubtless, the increase of personal holiness, and the organized association of all classes in good works. There was no chance of winning our way with them unless we saw clearly this truth, and gave them full credit for it, and then tried to show *how in the Church we can have the truth they so jealously clutch hold of in full possession, with the added safeguard of other truths to balance it.* He would recommend the clergy to get such volumes as the *Congregational Year Book*, the *Baptist Hand Book*, and the *Minutes of the Wesleyan Conference*, where they might get, at first hand, at what Dissenters really thought and wanted.

CHURCH ENDOWMENTS.—No man in England is better qualified to give a weighty judicial opinion on great questions of law and right than Lord Selborne. He says, in allusion to a recent report that he had called the endowments of the Church of England "national property," that "nothing can be farther from the fact; that he holds, and has held, that they can no more be taken from that large part of the people—i.e., the Church of England—which now holds them under ancient and legal titles, not by any act of the State, than any property held in trust under the protection of public law can be."

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE POSITION OF COLONIAL CLERGY IN ENGLAND.—A letter from the Archbishop of Canterbury to the Primate of Australia is published by the *Australian Churchman*, in which he says:—

"There is not the slightest foundation for the impression, which you tell me has got abroad, that the Bishops of the Mother Church are disposed so to use the enactments of the Colonial Clergy Act of 1874 as practically to debar all colonially ordained clergy from ministrations in England, under any circumstances. Every single case is dealt with, as you would suggest, 'on its merits.' I need only mention that from June 1, 1884, to June 1, 1885, 79 colonially ordained clergy were admitted to

licenses in England, as against 63 from June 1, 1883, to June 1, 1884. What is a serious danger is, that men are attempting to use the Colonial Church as a *side door for Orders* to the Church of England. They get ordained abroad, return very speedily on various pretences, and claim to be licensed and benefited at once. This is a question to which the Colonial Church ought to take great heed."

SEVERE.—The *New York Graphic* gives the following as the programme of modern Sunday services:—

1. Fifteen minute semi-operatic prelude on the organ.
2. Short innovation, complimentary to the Deity, and lenient with the audience.
3. Selections from Moody and Sankey's hymn book.
4. Reading of notices.
5. Fifteen minute sermon on "The Lost Atlantis"—scientific and prehistoric. Fortified by erudition, scientific research and arguments from fauna and flora from the Eastern and Western continents. Mild religious application.
6. Preacher announces for self three weeks of summer vacation.
7. Singing of popular religious airs.
8. Benediction.
9. Dinner.
10. Nap.
11. Scientific novel.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE BISHOP-ELECT OF FLORIDA.—The following will be read with much satisfaction by all who are interested in the personnel of the Episcopate of the sister Church:—

"With genuine sorrow the Standing Committee of Georgia parts with the Rev. Edwin G. Weed, Bishop-elect of Florida, whose resignation as President of this Committee has just been accepted. We know no better man for Florida, but believe there are many eminent men in the Church who could have acceptably filled the office of Bishop of Florida, and that the man cannot be found who can fill the vacancy he leaves in Georgia. For devotion to duty and zeal in the Master's service he has been conspicuous, no less than for methods peculiarly his own, that have contributed so largely to the success of his work in this Diocese. We do not question the wisdom of his election, nor the integrity of his acceptance; and, notwithstanding our regret at his departure, we bid him God-speed, and invoke the blessings of heaven on his labors and Diocese."

VAGARIES OF THE SALVATION ARMY IN INDIA.—A late resident in India writes to complain of the injury done to religion by the profane antics coupled with the name of "Salvation." During the last few days what is called an "International Congress" has been held, at which, for a specified sum, "trophies" from

all lands might be seen and heard. The writer observes that, viewed as a religious service, the whole thing was *lower in tone*, more *grotesque* and more pathetic than any Hindoo or Mohammedan form of worship he had ever seen—obviously less real than the drum-beating, breast-striking and wailing, when the faithful work themselves up to frenzy, and certainly less sacred than in the silent earnestness of the pious Vaishnava, who sits absorbed in contemplation of the "Great Unseen," that awful Being whom he never identifies with any material object. He wonders what the grave and solemn Hindoo, stared at by a sea of unwashed faces, would think of the "converted minstrel," who danced a break-down to the refrain, "I couldn't, and I wouldn't, and I couldn't stay away"—and I think we may safely predict that if these poor misguided Easterns do not escape in time their last state will be worse than their first. In Paris the cause of Evangelical proselytism has been *seriously injured by the ridicule evoked by the misquoting of the "Army,"* which an antagonistic and indiscriminating populace persists in regarding as a species of Protestant evangelization.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

THE HIRED PASTOR.—"We have it here because our 'Common Christianity' goes on the purely sect idea. That idea is that the congregation, the particular voluntary association or society, is all for whom 'the pastor' is responsible. He is their pastor. They hire him, pay him, and give him work on vacation. With the huge mass of ignorance, vice, and misery outside, not in the society or congregation, he has nothing to do. The society is a voluntary society. The pastor's office is a voluntary office. The society builds a 'Church.' They call it so,—Christ's House, the word means. The name is an absurdity. They build it to have their pews in, to gaze at gorgeous bonnets in, to hear their hired preacher preach in. The poor are shut out. The ignorant and vicious have no place there. The pew-holders own the church. The pastor, being the pastor of the people that hire and pay him, is cut off from all outside. He is 'called' and hired for those good people here in their pews. If outsiders want churches, let them build them. If they want pastors, let them 'call' them. It is their affair."—*Rt. Rev. H. M. Thompson, Asst. Bishop of Louisiana.*

DECREASE OF METHODISM.—The London correspondent of the *Manchester Guardian* writes: A friend who has seen the returns of Church membership from 28 districts which comprise the strength of British Methodism outside the metropolis, informs me that they show a net decrease of 1,140 members on the year. Whilst Lancashire Methodism more than holds its own, Yorkshire Methodism shows a decline. Nearly half of the net decrease reported is in the Hull and Halifax and Brantford districts, where in the past special revival missions have been most vigorously carried on. The number of members "ceasing to meet" increases nearly every year and some idea may be formed of

the annual wear and tear when it takes on an average 45,000 new members to fill gaps caused by death, emigration, removals, and lapsed members.

ENGLISH CURACIES.—It is stated on good authority that there are more than 1,000 Curacies in England under the value of £100 a year, more than 1,500 below £150, and another 1,500 below £200 per annum. There are more than 3,500 livings under £150, more than 8,000 altogether, that is two-thirds, of the whole number, under the annual value of £300.

TRINITY ORDINATIONS IN ENGLAND.—On Trinity Sunday and St. John the Baptist's Day ordinations were held by the two Archbishops and twenty-nine Suffragan Bishops, when 235 candidates were admitted to the diaconate and 235 deacons advanced to the priesthood. Of these 148 were graduates of Oxford, 145 of Cambridge, 35 of Durham, 18 of Dublin, 11 of London, 8 of Lampeter, 2 of Glasgow, 1 of Edinburgh, and 1 of Aberdeen, the Rev. Thos. Stenhouse, the graduate of the latter University, being also a Ph. D. of the University of Tubingen. Of the remainder, 22 were educated at St. Bee's College, 20 at King's College, Strand, 13 at Lincoln Theological College, 12 at St. Aidan's, Birkenhead, 11 at Chichester, 9 at Lichfield, 6 at London College of Divinity, 5 at the Church Missionary College, Islington, 4 at Gloucester, 2 at Salisbury, and one each at Wells, Truro and Queen's College, Birmingham.

HUMILIATING SPECTACLE IN QUEBEC.—Under this heading the *English Churchman* and *St. James Chronicle*,—one of the leading organs of the Evangelical School,—thus refers to the action of their brethren in the Province of Quebec, in regard to the Cardinal. After referring to the action of the legislature of the Province and objecting thereto, it proceeds.—

A spectacle even more humiliating—not to say disgraceful—than this was to follow. The Protestant Bishop of Montreal and Metropolitan of Canada (Dr. Bond), accompanied by the Protestant Dean of Montreal, and the Protestant Archdeacon of Iberville, and two Canons of the Cathedral, filled with zeal for the honour of the Pope's representative, also went in a body at the same time to congratulate the Papal Archbishop, upon being raised to the temporal rank of a "Prince of the Church." The scene is thus described by the Roman Catholic newspaper quoted above:—

(*The True Witness and Catholic Chronicle, Montreal.*)

"The most remarkable feature of the Cardinal's reception was the visit of His Lordship Bishop Bond, together with Dean Carmichael, Canon Mills, Canon Henderson and Archdeacon Evans, who tendered their congratulations to His Eminence. Bishop Bond and the Montreal Clergymen were introduced by Speaker Wurtele and Hon. Dr. Lavallee. Cardinal Taschereau immediately descended from the dais on which he was standing, and entered into conversation for some minutes with His Lordship of Montreal. The event was the occasion of an enthusiastic reception for Bishop Bond and the clergymen accompanying him. When His Lordship descended from the reception-room the members of the Council, House of Assembly, and Catholic clergymen, who thronged the entrance chamber, made a passage for the clergymen of the Church of England, and the Bishop, with the Dean and Canons, were the first to enter their names in the visitor's book."

A bad example is contagious. What would England have thought had the late Archbishop of Canterbury, accompanied by the officials of his diocese, thus waited on Archbishop Manning, when he arrived in London after having been made a Cardinal in Rome? Shall we ever witness such a scene in England?"

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

THE BISHOP of Nova Scotia left Halifax on the 15th instant, having made the following appointments:—

July 16, Musquodoboit Harbor; 17, Jeddore, Oyster Ponds; 18, Ship Harbor, Tangier; 19, Spry Bay; 20, Salmon River; 21, Ecum Secum, Marie Joseph; 22, Liscombe Harbor; 23, Sherbrooke; 24, County Harbor; 25, Guysboro', Half-way Cove; 26, Canso; 27, Arichat, C.B.; 29 and 30 Louisbourg, Main-a-dieu, &c. August 1 and 2, Cow Bay and Glace Bay; 4 and 5, Sydney and Weymouth; 8, North Sydney and Sydney Mines; 10 to 15, Baddeck and stations of the travelling Missionary; 17, Milford; 18, Bayfield; 19, Antigonish.

The Bishop will probably be in Halifax from August 21st to September 6th, when he will leave for Montreal to attend the Provincial Synod.

FALMOUTH.—New Ross Road.—Church work is progressing in this mission. Although the mission is situated almost in the heart of the woods, about twenty miles from Windsor, and is approached by one of the roughest roads in the Province, yet this did not deter Church people and others from Windsor Forks and Falmouth from grasping the opportunity afforded them to aid Church work here by patronizing the Bazaar and Strawberry Festival held on July 8th. Too much praise cannot be given to the members of our Church in this mission for their zealous efforts in Church work. The success of the festival and bazaar is mainly due to the untiring labors of Messrs. Bilkanah Deal and Jacob Sweinheimer and their families. Our thanks are specially due to Mr. Thomas Doran, of Windsor, for his kind assistance on the day of the festival. Work at the interior of the new church will be at once proceeded with, and it is hoped ere long to have it ready for consecration. The amount realized was \$180.38.

RURAL DEANERY OF AMHERST.—The Rev. R. W. Hudgell, of King's College, Windsor, has entered upon his duties as travelling missionary for this Deanery. Consisting, as the Deanery does, of three large counties and portions of two others, with only twelve settled clergymen, it naturally follows that scattered members of the Church of England would be beyond anything like regular attention from a pastor or regular services. To supply this want, Mr. Hudgell has been licensed by the Bishop, at the request of the Chapter, who have taxed themselves and their parishes for the larger part of Mr. Hudgell's stipend, while the B.H.M. grants a supplementary sum of \$250 per annum. If, as is hoped, this trial succeeds, other large Deaneries will doubtless imitate that of Amherst. *Pro Ecclesia Dei.*

ALBION MINES.—Mr. H. H. Pitman, Divinity student, King's College, Windsor, is acting as Lay Reader here, under the Bishop's license. There are now six services in the parish each Lord's Day, besides early celebration twice a month. Thorburn, Westville and Trenton had no Sunday services till Mr. Pitman came.

YARMOUTH.—Holy Trinity Church.—The Rt. Rev. Wm. Stevens Perry, Bishop of Iowa, visited this town, and preached twice on Sunday, the 11th inst. The church was filled both morning and evening with large and attentive congregations; and the earnest words of the Bishop came home with power to many. The morning sermon was from the words of the second chapter of 1st. Corinthians, 9th and 10th

verses. The evening sermon, from Exodus, 32nd chapter, v. 31-32, and Romans 9, v. 3, was a practical and earnest exposition of "The Christian Duty of Self-Sacrifice." Bishop Perry, by his kind and affable manner, won the hearts of all, and we trust that at no very distant day the Church people of Yarmouth may be privileged to meet him again.

A very pleasant reception was given him at the residence of the senior churchwarden on Saturday, at which many of the parishioners were present, and had the pleasure of meeting the Bishop and Mrs. Perry.

The Bishop was present on Sunday afternoon at the children's service, and addressed a few encouraging and happy words to the scholars, giving them the greetings of their fellow young Churchman in the distant Diocese of Iowa.

PRINCE EDWARD ISLAND.

GEORGETOWN.—A correspondent writes us: "Twice I have seen in the CHURCH GUARDIAN remarks on the state of the Church people at Georgetown, representing them to be in a very deplorable state. I know not who your correspondent was; he either did not know the state of affairs here, or else misrepresented us. It is true we are few in number and poor in purse, consequently not able to support a resident clergyman; notwithstanding, the people assemble together every Sunday, morning and evening, for worship, and are most regular in their attendance, although services are conducted by a layman, under the Bishop's license. The red letter days are all well observed, and even in Lent, though we met in a cold church at 9 a.m. daily, and Wednesday and Friday at 7 p.m., we always had the 'two or three.' Holy Week was well observed, and quite a number was present at the three hours' devotion on Good Friday. Our Church is very comfortable, well finished and furnished, and out of debt—not a neater church on the island. A priest from St. Peter's, Charlottetown, visits us once a month, and administers Holy Communion. The people contribute well through the offertory. All this is, I think, a sign of active life, and not of being dead as represented."

[We are glad indeed to make the correction, and to note the good Church work being done. We do not know how our former correspondent could have made so grave a mistake, apparently.]

DIOCESE OF FREDERICTON.

KINGSCLEAR.—On Sunday, July 11th, a Confirmation service was held by the Most Rev. the Metropolitan in the Parish Church. Thirty candidates, eighteen male and twelve female, were presented by the Rector, the Rev. H. Montgomery, for the sacred rite. The youngest of the candidates was twelve years of age, and the oldest eighty. The latter, an aged woman, had listened to the Bishop's first sermon in the Parish Church forty-one years ago. Just before the laying on of hands, hymn 347 A. & M. was sung, the candidates kneeling. The service was most impressive throughout, and the wise counsel, sound advice and loving words spoken by the Bishop touched the hearts of many present. There were sixty-six communicants. All of the newly confirmed partook of the Holy Communion. The church, which was beautifully decorated with flowers, was crowded to its utmost capacity, many having to go away for lack of room. The large congregation was very reverent and attentive, and went home no doubt deeply impressed by what they had seen and heard. The newly confirmed, strengthened and refreshed, went out from God's house, we believe, fully resolved to fight more manfully under Christ's banner, and fully determined to continue steadfast and faithful in His service unto their life's end.

The services were somewhat saddened by the remembrance of two candidates who just a

few days before had been taken from us by that dreadful malady, diphtheria.

The Metropolitan was accompanied by Mrs. Medley. Many were the expressions of joy and thankfulness at having our beloved Bishop with us once more, and many too were the wishes and prayers that God, in His infinite love and goodness, might bless and prolong his days amongst us.

PETITCODIAC.—On the 6th inst. the ladies of St. Andrew's Church, Petitcodiac, held a bazaar and fancy sale, and realized \$70.

LUDLOW.—The following contributions in aid of the Hudson Memorial Church are gratefully acknowledged:—

Collected by Miss MacNamee.....	\$23 50
" Mrs. Maltby.....	6 50
" Mr. Wm. Maltby....	4 30
Rev. J. H. S. Sweet.....	5 00
	\$39 30

As the building is now progressing rapidly, it is requested that all those who have collected any funds will at once forward them to the treasurer.

DIOCESE OF QUEBEC.

QUEBEC.—The Rev. G. V. Housman, M. A., Rector of Quebec, is enjoying a well-earned rest at Dalhousie, N.B. Rev. M. M. Fothergill is in New York.

The annual excursions of the Sunday-schools of St. Matthew's and St. Peter's Churches were held a short time ago, and were both exceedingly successful. In both cases the youngsters were taken to the Isle of Orleans, and much enjoyed the treat.

Considerable regret is expressed at Levis at the approaching departure of Rev. Mr. Lloyd, who has endeared himself very much to his people, during his incumbency of his present charge.

Bishop's College, Lennoxville, is likely to be called upon, ere long, to exercise its right to confer degrees in music. It is understood that E. A. Bishop, Esq., organist of the Cathedral here, is about to go up for examination for the degree of Mus. B. The College has selected as its musical examiners some of the foremost English musicians.

COOKSHIRE.—On the 13th inst., this branch of the "Girl's Friendly Society" celebrated its third anniversary. The associates, members, and candidates of the branch attended Divine service in St. Peter's Church at 5 p.m. A short Children's service was used. The lesson chosen was Gal. vi., to verse 10; hymns 393, 305 and 271, A. & M., were sung. The first of these being one of the hymns sung at the annual service of the Parent Society, held on 22nd June at St. Paul's Cathedral, London, England.

The Rector gave an earnest and impressive address from Ephesians iv., i: "Walk worthy of the vocation wherewith ye are called."

Looking back over the year, since the last anniversary, we are encouraged by signs of progress. Seven new members have enrolled. A candidates branch has been formed for the little girls, too young to become full members, and two members have been admitted to the new order of "Friendly Helpers."

DIOCESE OF MONTREAL.

MONTREAL.—Extract from the will of the late Miss Mary Turner, of Montreal, probate of which was granted by the Superior Court, Montreal, under the No. 1,136, 4th Feb., 1885.

Will executed in the English form before witnesses, Strachan Bethune and E. C. Fisher, on the 21st April, 1883.

Having received repeated requests for information as to the terms of Miss Turner's will, in so far as it relates to the Montreal

Theological College, and being unable to reply individually, we print the clause in full for the benefit of the Church at large.

"I give, desire and bequeath the sum of six thousand dollars, presently invested in County of Dunham Debentures, and the said Debentures themselves, to the Reverend John Empson of the City of Montreal, Clerk in Holy Orders, Andrew Frederick Gault of the said City, Merchant, and Alexander Johnson of the said City, Professor of Mathematics, and to their successors in office, in trust, to be by them invested in a safe and proper manner, and to be held in trust by them primarily as an endowment for the Theological Chair in the Montreal Diocesan Theological College.

"And it is my will and desire, therefore, that the said Trustees and their successors in office shall apply the net annual revenue or income to be derived from said investment towards the maintenance and support of said Theological Chair; but only so long as the majority of my said Trustees or their successors shall be of opinion that the training of candidates in the sacred ministry of the Church is of a truly Evangelical character, and in accordance with the doctrines, principles and spirit of the Thirty-nine Articles of the Church of England. And whenever the majority of said Trustees or their successors shall be of opinion that said training is not in accordance with said Evangelical doctrines, principles and spirit, they shall have absolute power, and I hereby declare it to be their duty instantly to cease to apply said net annual revenue or income to the support of the said Theological Chair, and to apply the same instead to the support of the Montreal General Hospital. And in order to secure a proper succession of said Trustees, I hereby declare it to be my will that in the case of the death of any of the said Trustees, a successor shall be appointed forthwith in his place by the surviving Trustees within one month of the death of such Trustee, and in case of their failure to appoint such successor within that period, the Principal for the time being of said College shall appoint such successor; and that any subsequent vacancy in the trust shall be filled up in the same way by the then survivors and said Principal (in case of failure aforesaid) so that the trust shall be perpetual, and shall always consist of three persons, of whom the majority shall govern."

DIOCESE OF ONTARIO.

As we find that some errors have been made in our summary of the Bishop's charge, and as it shows advance in Church work, we give it in full:—

His Lordship said: "Since addressing the Synod of 1884, the following have been my principal official acts: I visited and held confirmation services in the following parishes and Missions. (Here follows a list, showing 88 stations; number (male and female) confirmed, and number at first communion, for which we have not space in full.)

The total of those confirmed is 2,833; of whom 2,763 received their first communion at the time of their confirmation, and 312 were converts to the Church from various religious denominations.

It is evident from the list and figures which I give that the demand for biennial and even annual confirmations is increasing. This I believe to be mainly due to increased earnestness and the growth of the spiritual life amongst us, which have proved their existence by steady work done for God's honor throughout the Diocese. I wish all earnest workers to be encouraged, and all faint-hearted members to be reassured by the fact that two new parishes and six new Churches have been added to our Diocese every year for the last twenty-four years. This steady and uniform expansion of the Church is to me a cause of deep gratitude to God, and em-

boldens me to speak with greater confidence than ever before of the future prospects of the Diocese. It also reminds me that the demands upon me for increased oversight and parochial visitations can scarcely be answered by me as effectively as in days gone by. It is not granted to many Bishops to enter on the twenty-fifth year of their episcopate, and I, therefore, hope that our success under God may have the effect of stirring up every member of the Church to do what in him lies to promote the division of the Diocese.

I have held five ordinations, at which thirteen Deacons and nine Priests were ordained.

The following Churches have been consecrated:

- Christ Church, Dixon's Corners.
- Bishop Strachan Memorial Church, Cornwall.
- St. Paul's Church, East Hawkesbury.
- St. James' Church, Carleton Place.
- Emanuel Church, Arnprior.
- Holy Trinity Church, North Gower.
- The Burial ground of St. James' Church, Tweed, and that of St. James' Church, Carleton Place, were also consecrated.

During the past winter, I addressed two pastoral letters to the members of the Church in this Diocese, touching the Widows' and Orphans' Fund and the Mission Fund respectively. I am thankful that the result has been satisfactory. The increase in the contributions to the Widows' and Orphans' Fund was \$531.57, and to the Mission Fund \$1,748.80. Happily, therefore, we commence our financial year without debt, and I earnestly trust that our future policy may be to refrain from incurring debt even for so important a fund as our Mission Fund. When our deputations have year after year to appeal to meetings and congregations for the means of paying our indebtedness, the effect is disheartening to those who are speaking as well as to those who are listening. People do not like to be called on to pay off debt which they do not themselves incur. The fact of the Fund being in debt indicates in their opinion a want of confidence in the Fund or in its management, and they do not care to assist in a failing cause.

We all know by experience how much easier it is to get subscriptions for the building of a Church than afterwards to collect money to pay off a debt incurred in the building. Better far is it to keep well before the minds of our Churchmen what great things God has enabled us to do through the instrumentality of this Fund, and to point out our own still pressing needs, thus showing that the past success warrants good hope for the future, if only our brethren will do their duty by the Diocesan Mission Fund.

Without this Fund the expansions of the Church in the rural districts would have been impossible, and indeed we could have scarcely held our own, because stagnation in a Diocese means decay. Let me emphasize again and again the immense importance of this Fund to the life of the Diocese. Without its existence and growth we could not point to the fact that, as I have said, two new parishes, six new churches and more than one thousand confirmed members have been added to the Diocese every year for the last twenty years.

Let us labor that this ratio may be increased. In order to do so we must take care that the Fund be administered to the best advantage. All personal sympathy and favor must be ignored, and the Mission Board must act solemnly as Trustees. Bearing this principle in mind, I am persuaded that, if we wish to recommend this pious work to the sympathy and good will of our members, one or more missions now receiving aid from the Fund must be removed each year from the list of beneficiaries. There can be no doubt that the Fund has lost its hold on many minds in this and other Dioceses from the fact that many missions have been recipients of aid for twenty or more years. The practical man asks the question whether if they could not become self-sustaining after such a

lengthened period they are worth supporting? Would it not be better to try some new ground? For late experience shows that new ground is more hopeful than some old mission fields. Appeals may be made on behalf of these older missions on the ground that it is cruel to take away the already inadequate stipends of the missionaries; but the answer is plain. If after a visit from the Archdeacon or Rural Dean a mission will not or cannot make up an amount sufficient to compensate for the reduction made by the Mission Board, then such mission must be content with such occasional services as can be rendered by the neighboring clergy or lay-readers, while it will be our duty to see, so far as is possible, that the late Missionary be provided for elsewhere.

You will be interested to know that although only ten parishes in the Diocese have been canvassed the sum of seven thousand six hundred and sixty-six dollars has been subscribed towards the Supplementary Endowment Fund of Trinity College, Toronto.

I have to remind you that two Clergymen and two Laymen are to be nominated by each Diocesan Synod, to be members of the Board of Management of the Domestic and Foreign Missionary Society.

I was unable to be present at the last meeting of the Board in Quebec, owing to the meeting having been called for the same date as our own Diocesan meeting in May. The following resolution was passed, and I have been requested to bring it before you at this Synod:

It was moved by the Bishop of Niagara, and seconded by Mr. Reynolds, and resolved: "That the Bishop of each Diocese be requested to lay before the Synod of his Diocese the following statement: That the stipends of the Clergy of the Diocese of Algoma amount to about \$16,000 per annum, of which about \$4,700 are received from the Societies in England, and about \$3,500 from the congregations in Algoma, leaving nearly \$8,000 which should be supplied by the Church in the eight Dioceses in this Province, this amount being exclusive of that pledged by the several Dioceses towards the Episcopal stipend. "The Board earnestly entreats each Synod to discuss and consider fully the claims of the Diocese of Algoma and the Dioceses in the Northwest upon the Churchmen in the older provinces, and to take such steps as will result in sufficient funds being placed in the hands of the Board to enable them not only to meet the prior claims of Algoma, but also to make still larger grants to the other Dioceses than they have hitherto been in a position to do, the Board being of opinion that at least \$20,000 should be raised annually for the purposes mentioned. The Board would urge respectfully upon each clergyman the certainty that the efforts and contributions of each congregation towards Domestic and Foreign Missions will not diminish, but rather extend and multiply at once their ability and their readiness to aid in the support of their own congregation and their parish institutions.

The Board would further request each Synod to afford them the great advantage and help of such representations as their discussion of this statement may lead them to forward to the Board in good time for their meeting in Montreal on the 8th of September next.

Also that the Bishops of the Northwest be requested to make a statement of their needs similar to that mentioned above as made by the Bishop of Algoma for the future guidance of the Board.

KINGSTON.—The Sunday-schools of St. George's and St. Paul's have closed for the summer holidays. Rev. B. B. Smith, of St. George's Cathedral, has gone to Quebec he will be absent a month.

ODESSA.—On the 18th inst., the Rev. B. B. Smith, of St. George's Cathedral, Kingston, preached at this station and administered Holy Communion to thirteen persons, the day being

very wet prevented many from attending. The services here are steadily improving, the singing is good and the responding excellent. The Sunday-school is in a flourishing state. There are now thirty children on the roll.

DIocese OF TORONTO.

PROCEEDINGS OF SYNOD.

FOURTH DAY.

The Synod resumed work at 10 o'clock, the Bishop presiding.

CONFIRMATION OF CANONS.

Mr. G. B. Kirkpatrick moved the confirmation of a Canon passed last year making necessary a service of notice upon churchwardens of any parish whose boundaries will be affected by a proposed new parish, the Bishop to decide upon any objections made by them.

PROPORTIONATE GIVING.

Rev. W. C. Allen brought up his motion in regard to the formation of an association to be called "The Diocesan Association for the Promotion of Proportional Giving."

A long discussion took place, joined in by many of the clergy and laity, after which the following motion was substituted for the original, and it passed unanimously:—

"That in view of the large and growing needs of the Church, both at home and abroad, and the inadequacy of the methods employed for raising funds to supply those needs, and recognizing the obligation of giving as God has prospered us, believing that in the adoption of some organized system for the promotion of the principle and practice of proportionate giving as the only hope of meeting the wants and necessities of the Church; that with the view of urging the consideration of this question of systematic proportionate giving upon the members of our Church, a Committee be appointed by the Lord Bishop to consider the whole matter, and report at the next meeting of Synod."

INCREASE OF STIPENDS.

The Rev. W. C. Bradshaw moved that the whole question of the increase of clerical stipends be referred to the Executive Committee, with instructions to report at the next meeting of Synod.—Carried.

ELECTION OF RURAL DEANS.

Rev. John Langtry brought up the following motion:—

"That in the judgment of this Synod it is desirable that the Lord Bishop should leave the election of the Rural Deans to the clergy of the diocese, subject to confirmation by the Bishop, and that such Rural Deans shall, when so elected, hold office for four years only, but shall be eligible for re-election."

A very animated debate ensued, but the motion carried, only four voting against it, whereupon several of the Rural Deans offered their resignations on the spot.

On motion it was resolved "that a memorial from the Synod of this Diocese be presented to the Provincial Synod at its next session, praying that the Provincial Synod shall consider the expediency of authorizing the use of the Revised Versions of the Old and New Testaments in reading the lessons at morning and evening prayer in all churches in this Ecclesiastical Province."

THE BISHOP'S ADDRESS.

The Special Committee appointed to consider the Bishop's address reported:

"In the judgment of your Committee, the employment of mission preachers or evangelists, who should be duly authorized by the Bishop and work with the approval of the parish clergy, is an additional and practical means for deepening the spiritual life of the clergy

and people, attracting the masses, reclaiming lost ground and benefitting the entire Church. They therefore respectfully urge that the resolution to be found in the Mission Board report in reference to this matter be carried out as soon as practicable, and that one or more evangelists or mission preachers be appointed for this purpose." Hear, hear.

The report was adopted, and the address referred to the Mission Board for action.

In the evening session a very long protracted debate followed on the introduction of Rev. J. Langtry's motion expressing sympathy with the Irish Loyalists.

After reading his motion, several members rose to point out that as it involved political issues it could not be received.

The Hon. G. W. Allen, after the Bishop's statement that a portion of the resolution was improper, submitted the following in its place:

"That we, the members of this Synod, desire to express our heartfelt sympathy with our fellow-Protestants and fellow-Churchmen in Ireland in the trying circumstances in which they are placed, and we earnestly pray that He who ruleth over all may so dispose the hearts and minds of those who may be called to the councils of the nation that no measure may be adopted which shall in any way imperil the integrity of the Empire or expose our Protestant fellow-subjects in Ireland to injustice or oppression."

Then followed a heated discussion, Professor Clark closing an animated speech in these words:—

No man can speak to a resolution like this unless he can speak his mind with all his heart. There were few things a man would shed his blood for, but the unity of the British Empire was a thing he (Prof. Clark) would shed his life for. (Loud and prolonged cheers.) Politics were all on the other side, and he would prove it unless some one rose to a point of order. (Hear, hear and laughter.) He had never been a party politician in his life. He had rather been a Radical, if that were worth mentioning, but there were some things which even Radicals could not stand—(laughter)—and one was the dismemberment of the British Empire. (Loud cheers.) The charge of political animus was absolutely unfair and unfounded as directed against those who had moved in this matter of maintaining the unity of the Empire. With regard to the general subject, it was so bristling with difficulties to speak to it that he thought he must sit down with the satisfaction of knowing that he had entered his protest. (Laughter.) He could not speak of the measure which was introduced into the House of Commons, but he held the opinion that but for the respect felt towards Mr. Gladstone personally, which for many reasons was properly held, he did not think there would have been hardly any educated Englishmen who would entertain for one moment the thought of passing the particular measure which Mr. Gladstone had brought before the House of Commons. (Applause.) He (Prof. Clark) was the last man in the world to introduce party politics into anything, but one thing he would say, much as he was prejudiced against Orangemen in old times, against the Irish Protestants in the old times—he admitted it, and some he did not regard as very beautiful now—he would say this for Orangemen, that in all his intercourse with them here he had found in them a staunchness, a loyalty and a persistency which he would be glad to see in many of those who opposed them. (Applause.) Not only so, but these Orangemen had welcomed him and others whom they knew to have an imperfect sympathy with them religiously and politically. (Hear, hear.) The Orangemen had welcomed them, taken them to their hearts as brothers, and why? Because they were politicians or Churchmen, or held views similar to their own? No; but because he and his friends believed in those

principles which Orangemen represented by what they called "the glorious and immortal memory of William III.," viz., religious and civil liberty. (Prolonged cheers.) Concluding, the Professor said: "Now, my Lord, I stand for religious and civil liberty. (Cheers.) I stand for the unity of the British Empire. (Renewed cheers.) I stand for the protection of those whom we love in Ireland, and if they object to talking of the others in Ireland as disloyal, it is humbug, I say it is hypocrisy. (Hear, hear.) It is not true for one moment that we regard those who are striving to rend the Empire asunder as friends of Ireland. They are profoundly disloyal to the British Crown, and if we desert those who are loyal we shall desert all those who follow."

Senator Allan's motion was shortly afterwards put and adopted unanimously, amid loud applause.

SUPERANNUATION FUND.

On motion, a Special Committee of four clerical and four lay members was appointed to prepare a Canon for the establishment of a Superannuation Fund for the clergy of this diocese, to report at the next meeting of the Synod; the Committee to consist of Revs. S. Jones, John Langtry, John Vicars and A. H. Baldwin, Hon. James Patton, Messrs. William Ince, A. H. Campbell and Clarkson Jones.

UNION OF CHURCHES.

Rev. Dr. Roy moved, seconded by Rev. J. Langtry, "That this Synod instruct its delegates to the Provincial Synod respectfully to request that body to appoint a Committee of representative men to confer with any similar Committees appointed by other Christian bodies for the purpose of ascertaining the possibility of honorable union with such bodies, and if such union be found possible, without sacrifice of essential Christian principles, to formulate a scheme for effecting such union." The motion passed.

After a special vote of thanks had been passed to Rev. Dr. Snively for his eloquent sermon and missionary address, followed by the usual votes of like nature, the Bishop made a few closing remarks, in which he expressed his gratification at the harmonious and pleasant character of the session, and his hope that their labors would cause increased earnestness and growth in the Church, and the session closed with the Benediction.

PERSONAL.—Rev. Alex. Allen, Rector of Lincoln, Neb., paid a visit to Millbrook, where his father is Rector, and preached on Sunday, July 25th.

Rev. A. Mortimer, of Staten Island, a well-known mission preacher, delivered an interesting sermon at St. Luke's Church, Toronto, on the 18th inst.

Rev. Henry Softley has undertaken work in the western suburbs of the city, at the Bolt Works, Humber, and will act under the supervision of the Rector of St. Ann's, Toronto.

TRINITY COLLEGE CONVENTION.—The annual Convocation was held on Tuesday, July 6th, the Hon. G. W. Allan, Chancellor, presiding. Among those present, in addition to several city clergymen, were Rev. Principal Grant, Kingston; Canon Belt, Burlington; Rev. R. H. Merritt, Morriston, N.J.; Canon Worrell, Oakville; Dean Geddes, Hamilton; Rev. D. J. F. McLeod, Hereford, Eng., and many others.

After the opening prayers, the following degrees were conferred:—

B.A.—T. G. A. Wright, G. N. Beaumont, W. A. H. Lewin, H. O. Tremayne.

Lic. Th.—J. L. Lewis, L. I. Smith.

B.C.L.—A. M. Taylor (gold medalist in law), W. B. Lawson, Walter Macdonald, Norman McDonald, J. W. McCullough, D. T. Symons, J. P. Eastwood.

M.A.—Rev. G. W. White, Rev. A. Henderson, Rev. H. J. Evans, Rev. D. F. Bogert, Rev.

J. M. Ballard, Rev. H. D. Cooper, Rev. C. H. Shutt, Rev. C. R. Leo, Rev. C. C. Forster, Rev. A. H. Coleman, Rev. A. Jarvis, Rev. A. B. Chaffee, Rev. E. B. Hamilton, Rev. A. T. Fidler. M.D.C.M.—R. L. Island.

Prizes for Composition.—J. L. Lewis for sermon; I. G. A. Wright for prize essay; M. A. Mackenzie for prize poem.

Short addresses were made by Rev. Prof. Clarke, Chancellor Allan and Principal Grant. The last named gentleman gave Queen's reasons for rejecting University federation.

The Chancellor closed his address as follows: "I was much struck with some portions of a speech delivered at a late meeting of the Conference of the Methodist Church, by a reverend gentleman connected with our sister University of Victoria, in which he is reported to have said that 'No mere planting of theological schools round a secular institution, no mere external appendages to a secular institution, could make the higher education of the country Christian, in the true sense of the term. The Christianization of the higher education of the land could only be effected from within, not from without!' (Hear, hear.) Now, I contend that it is this Christianizing from within, this leavening of the whole system of secular education with religious influences and religious teaching, that we are endeavoring by God's help to carry out within these walls. (Applause.) Seeing, therefore, that in Trinity we are doing our work on the right lines, and the only right lines, we may surely feel that we have the strongest claims upon the sympathy and support of every thoughtful, earnest-minded member of the Church of England. (Applause.) That these claims have been largely recognized and generally responded to is witnessed by the subscriptions to our supplementary endowment fund already received from this and the other dioceses of Ontario, but we cannot afford to cry a halt, and I would urge upon our friends, I would urge specially upon our graduates, that now, more than ever, they should labor earnestly, unitedly and loyally to extend the influence of Trinity, and to press its claims for such a liberal and generous support as may enable us to keep pace with the educational requirements of the times, and so place this College and University in the very forefront of all the institutions of higher education in this Province, if not in the Dominion." (Loud and prolonged cheers.)

The Benediction was then pronounced, and the proceedings terminated.

DIOCESE OF NIAGARA.

ARTHUR.—The Rev. A. J. Belt, of Arthur, has lately removed to Harriston, to the great regret of his former parishioners.

DUNDAS.—The Sunday-school of St. James' Church, Dundas, held their annual picnic at Burlington Beach. With the exception of a slight accident to one of the children, there was nothing to mar the enjoyment of the day.

BURLINGTON AND NELSON.—The Bishop held a Confirmation in this parish recently. Exactly twenty persons in all were confirmed; three of those of middle age, or beyond it.

A small addition to the burial-ground at Nelson, given by Mr. Ireland, was consecrated.

The Sunday-school excursion and picnic of the Burlington church came off with great success at Landsdowne Park on Thursday, the 15th inst.

DIOCESE OF SASKATCHEWAN.

ORDINATION.—On St. Peter's day, the Rev. A. A. H. Wright was admitted to the Order of the Priesthood by His Lordship the Bishop of Saskatchewan. The service was commenced and carried on to the end of the 3rd Collect by

the Rev. Canon Flett, B.D. The sermon then followed which was taken from the third chapter of Ephesians, verse 8, and was preached by the Rev. Rural Dean E. R. Matheson, in the course of which the reverend gentleman showed that an inward call by the Holy Spirit, and an outward call by those having authority in the Church to give it are necessary for every one who enters Holy Orders, and then led up from this to the consequently great and solemn responsibility resting upon ministers and people, as being in their respective spheres partakers of the benefits of the Christian Ministry.

The candidate, who was presented to the Bishop by the Ven. Archdeacon McKay, B. D., then had the usual questions put to him, which were answered in the hearing of the whole congregation present. His Lordship the Bishop, at the laying on of hands, was assisted by the Ven. Archdeacon McKay, Rev. Canon Flett and the Rev. Rural Dean Matheson. At the close of the ordination service the Sacrament of the Lord's Supper was administered, when a large proportion of those present remained to partake of it with the newly advanced Priest. A special collection was taken up in aid of the Church Endowment Fund.

For nearly two years past Mr. Wright has carried on the pastoral work of the chapel congregation in this town successfully, and our sincere wish for him is that he may be endowed with Divine strength to long continue in the work to which he is called.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSEHORN, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

The Diocesan Synod will meet in Trinity House, Winnipeg, August 5th. The Synod has been incorporated by the Local Legislature.

WINNIPEG.—Holy Trinity.—The Bishop of the Diocese confirmed between thirty and forty candidates on Sunday last.

All Saints'.—His Lordship preached in All Saints' at Evensong, July 11th, and congratulated the congregation on the progress they were making. The new school-house will shortly be completed.

Christ Church.—Sir Donald H. Smith has given \$100 towards the enlargement of the school-house, which will include a reading-room, guild-room and room for the Girls' Friendly Society.

The Rector's Bible Class are about to procure a second bell.

An orchestral band of seven instruments assists the organ once a month at Evensong. At the last service the instruments accompanied the choir in the canticles, hymns, Johnstone's and the "Hallelujah Chorus." These services are found to promote congregational singing, as well as to provide the best of music in Divine worship.

St. George's.—Rev. Canon O'Meara, incumbent of this church, is at present taking duty in St. James' Cathedral, Toronto. The parish is trying to arrange for a resident clergyman. The duties of Canon O'Meara at the College will preclude him from retaining the charge after next fall.

BIRTLE.—The Bishop has visited Birtle, and confirmed a class prepared by Rev. J. J. Morton. The Bishop also visited the Sioux Mission and Oak Lake.

ORDINATION.—The Rev. C. R. Lutter, B.A., of St. John's College, was ordained at Christ Church, Winnipeg, on the second Sunday after Trinity. The preacher was the Rev. Mr. Pentreath, Rector of the church, and the candidate

SPRINGFIELD.—The Bishop visited Springfield on the 11th, and preached.

The Rev. G. H. Harper is doing excellent work in this scattered Mission.

was presented by Ven. Archdeacon Cowley. Archdeacon McDonald assisted in the services. Mr. Lutter was formerly a parishioner of Christ Church, and is stationed at Gladstone.

EXECUTIVE COMMITTEE MEETING.—A quarterly meeting of the Executive Committee of the Synod of the Diocese of Rupert's Land was held on Wednesday, July 14.

The following members were present:—The Metropolitan of Rupert's Land (in the chair), the Dean, Archdeacon Pinkham, Canon Matheson, Revs. O. Fortin, T. N. Wilson, M. Jukes, E. S. W. Pentreath and H. H. Barber; and Messrs. C. J. Brydges, A. H. Witcher, J. W. H. Wilson and Joseph Carman.

The Treasurer presented the Synod accounts for the past nine months.

Archdeacon Pinkham presented a lengthy report of his visits to Eastern Canada—the first visit in December, when \$1,190.75 was secured, and the second extending from April 13 to about June 15. During that time he visited Montreal, Quebec, St. John, N.B., Kingston, Port Hope, Hamilton, Guelph, St. Catharines, Niagara, Brantford, London, Galt and Hespeler. He was present at the Synods of Huron and Niagara dioceses, and addressed missionary meetings and Sunday-schools at various places on the Indian work. The subscriptions and donations received during the second visit amounted to \$1,837.21, or a total of \$3,027.99 for both visits. The total expenses of both trips were \$403.

It was moved by Mr. Brydges, seconded by Canon Matheson, and resolved, That a return be prepared as soon as possible of all churches, school-houses, parsonages and other buildings in each parish or mission in the diocese, giving the following particulars:—

1. Name of each parish or mission.
2. Description of building, with cost of same, amount of debt, if any, and in whose name vested.
3. Exact locality where building is situated, and the name under which the land is held.

That the Secretary keep a record of those returns, and add to it in future as new buildings are erected.

A grant from the Home Mission Fund for the current year, at the rate of \$400 per annum, was made for Gladstone, and for each of the following places, when resident clergymen are appointed to them, viz.:—Poplar Point, Manitou, Clearwater, Neopawa, Oak Lake, Killarney, Russell, etc.

Several notices of motion were submitted as part of the business for the next Synod, which meets August 5th.

A committee on hospitality was appointed, after which His Lordship pronounced the Benediction, and the meeting adjourned till August 4th, at 3 p.m.

FLORIDA.

GAINESVILLE.—A comfortable chapel is now in course of erection in the new town of Sutherland, which is about eight miles south-west of Gainesville, in Alachua County. The new chapel is yet a mission, under the charge of Rev. F. B. Dunham, Rector of Holy Trinity, Gainesville, but it is hoped that in the fall it will be made a separate work, with its own Missionary in charge. Mr. Geo. H. Sutherland has given 5½ acres of land for a glebe, and has also been the largest donor in money. The Lord Bishops of Fredericton and Nova Scotia have both aided with blessing and purse. The Hon. J. W. Forster, of Dorchester, N.B., has promised a liberal gift towards the completion

of the church. With this and what we already have in hand, it can be finished in a plain and substantial manner. We now want to build a parsonage, so that a permanent pastor may minister among the scattered Church people for miles around. The settlers in this section are largely from the Dominion.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In a former letter I omitted to mention a point which is, I consider, an important one. In bringing it up, I have no intention of showing disrespect towards Bishop Bond, but am prompted solely by a sense of the importance of the question involved. First, then, I wish to point out that the Diocesan College is not only in every way separate and distinct from the Synod, but that it has more than once declined to recognize the authority of the Body of the Church, evidently desiring to be free from all control. That this is the case is shown by the fact that their application to the Legislature for degree-conferring powers was made in *their own name*, and *on their own behalf*, (and by only a portion of the Board of Governors!) The Legislature, however, refused to admit their right to apply for powers which affected the Diocese as a whole, and sent them back for the necessary authority. Then, and *only* then, did they look to the Synod for help; then, and *only* then, were they willing to allow the Synod to deal with the affairs of the College.

When it was found that the Legislature would not act without the sanction of Synod, this august board of College Governors (or such of them as were aware at all of the scheme) were quite willing to permit Synod to do for them what they could not do for themselves.

But there is more even than this. In order to ensure success for the attempt to get Synodical consent to their bill, there was incorporated in the Bishop's Charge an appeal on behalf of a body with which, as I have conclusively shown, the Synod has no concern in any shape or form. To use the language of the Very Reverend the Dean, "matters extraneous" to the business and functions of Synod were urged upon that assembly; and, Canon Henderson to the contrary notwithstanding, I maintain that there was nothing before Synod, even of the most informal character, which could be construed into a *petition from the College* for aid.

I hold, therefore, Mr. Editor, that under these circumstances, and considering the natural effect an Episcopal appeal would have upon any church audience, that it is simply impossible to arrive at a fair estimate of the late vote in Synod. As an instance, it was plainly said to me during the session:—"I don't understand the question, but I intend to vote for the Bishop."

Now, if claim is made by the majority in the late Synod to the same prerogative for the Bishops of the English Church as is claimed by the Bishops of Rome, I venture to say there are a large number who will take issue upon any claim of that sort.

In my humble opinion, matters and methods were introduced into the proceedings of the late Synod which will form most dangerous precedents, and which in future years may be the source of much more trouble than at present.

A COUNTRY DELEGATE.

SIR,—It is with the greatest reluctance that I come again to ask for a brief space in your columns. You did me the honour to criticise my letter editorially, and in so doing you in-

ferred from my words, "an admission of weakness in the cause itself, and a fear of open, free discussion." Such an inference is as unjust as it is unwarranted. Did our refusal to send any opponent of the claims of the College as our representative to Provincial Synod involve the exclusion of *all* such opponents your inference would be a right one. But how does the case stand?

The opposition hitherto has come entirely from friends of Lennoxville, and largely from the Diocese of Quebec. Are there no friends of Lennoxville in Provincial Synod? Is there no deputation from the Diocese of Quebec? It is not unreasonable to infer that the whole deputation from Quebec will oppose us. At any rate the men who were chosen to oppose us in Parliament are members of the Quebec deputation. Reinforced, as they will be, by such men as Dr. Roe, Dr. Allnatt and others the interests of Lennoxville will not suffer in their hands. Is there only fear of open free discussion, why not common sense, to prevent us from deliberately weakening ourselves in order to strengthen such an opposition?

Moreover the opposition has been based on the grounds of interest in University education. The question is claimed to be not a Diocesan, but a "Provincial" one. Are there no advocates of University Education in the other Dioceses? Are they likely to be incompetent to argue their case? It is just as likely that our College will be destitute of *supporters* as of *opponents* outside of our Diocese. Is there only, I ask again, fear of open, free discussion to prevent us from weakening ourselves at home in order to strengthen our enemies abroad?

Again, Provincial Synod, like all such bodies, abounds in men who never look a question in the face, and who have a genius for points of order, technical objections and side issues. One of the ablest speeches I ever heard in Provincial Synod was made by yourself on the Metropolitan question, and you were politely silenced on a paltry technicality. Why should we invite such men to raise false issues by our divided councils? Some would say: "We are not dealing with the petition of the Montreal Synod, but with that of the friends of the College merely, for the Synod is represented by opponents of the petition." Others would say: "It is a house divided against itself, and the minority invite us to protect them against the tyranny of the majority." In either case the question would not be settled on its merits.

Under present circumstances there can be no false issue raised. The united representatives of Montreal are face to face with the Church at large. The question can neither be shunted off nor decided without full as well as free discussion. We have a definite object in view. In trying to achieve that object we have met with determined and able opposition within and without. We may have to meet further opposition, but we do not shrink from it. Only we are girding ourselves to make the contest as decisive as possible on the one side or on the other. Our course of action, therefore, seems eminently practical, sensible and business like. And that is the very opposite of fanaticism, folly or fear.

LENT.

Montreal, July 23rd, 1886.

[We make room, to the exclusion of other matter, with pleasure for the second letter of "Lent," but we fail to see that it justifies the action of the majority any more than did the former one. It is not quite correct to say or assume that the opposition has come "entirely from friends of Lennoxville," &c., nor that the question is claimed to be *not a Diocesan*, but a Provincial one" only. The opposition has been clearly and unmistakably made on Diocesan grounds, as well as on the broader one of the interests of education generally, and it has

been made by some who have no other friendship for Lennoxville than that arising from the good work done in the past, and its connection by sanction of the Synod itself with the Diocese of Montreal. Admitting that from other dioceses there may come some who will oppose conferring on local Theological Colleges the power of granting degrees, and who will ably defend the rights of Bishop's College, is that any reason for deliberately excluding all of those in the Diocese of Montreal who might have made known the views of the minority (so-called), and their reasons for opposing on purely *Diocesan* grounds? If the papal theory of infallibility be claimed for the representatives of the great majority, and for their opinions and decisions, then the minority, we suppose, should not be heard; but if not, the old maxim, *audi alteram partem*, remains good. Notwithstanding the clever attempt of our correspondent to escape the inference drawn from his previous letter, we think it stands good, and is supported, too, by this second letter.—ED.]

THE LATE SYNOD AND "LENT."

DEAR SIR,—Your correspondent "Lent's" contribution to this question is valuable. It presents in so far a disclosure from behind the scene, and it formulates the reckless assumptions of those who are scouring the regions of logic or poking among the sediments of brotherly love for some pretence of warrant for their misdoings. The assumption that "both sides of the house voted for an exclusive list of delegates" is the usual legal device of a plea of *manslaughter*, to escape the more dreadful conviction under a charge of *murder*. The evidence can be produced to sustain the true crime. Your note, Mr. Editor, "We do not believe from the result that this was done by a minority as a body," is an unqualified *statement of fact*. The minority, as such, nor any body representing them, neither agreed upon, discussed or issued any "list." Under the audible breathings of threatening and slaughter against all who presumed to exercise the right of private judgment, two or three individuals, as such, to neutralize the obnoxious, ostracising list previously heralded and then in actual circulation, hastily made a counter-selection, from which any independent mind could select those who might be approved. "Lent's" plea is absolutely *frivolous*, therefore, as referring to an action before maturely decided on, and then actually perpetrated. "Lent's" acknowledged "list" was fulminated before his now attempted justification was in existence, and its *culpability* is measurable only by its *vindictive intolerance*. It is capable of proof that the minority did not "use the same tactics and weapons" under all the unfair odds which were wielded against them.

When "Lent" passes from "tactics" to "principle," he trips yet more heavily. "Principle" with him is evidently a shuttle-cock. If "principle" had aught to do with the matter, to what depth is "principle" degraded when it becomes the spiteful engine of malevolence in ostracising Dr. Norman and other leading members from the *Executive or Business Committee*, where there could be no ground for the moral cowardice as to Provincial Synod, and which has such little confidence in the justice of its course that the alternative of Synodical destruction is chosen rather than to meet with confidence a brother who with all courtesy and fairness, in the very words of "Lent," is able "skillfully to introduce and ably argue the question." Surely "a majority" which needs such a line of defence is put to perilous shifts, if it hopes for a favorable verdict from any but the most partizan and prejudiced minds.

Yours,

FACT.

SIR,—I have not the pen of a ready writer, but the east wind must have been blowing when "Churchman" wrote his letter in last week's GUARDIAN. He asks of what use are our Archdeacons, Deans and Canons?

An Archdeacon's son in England the other day said, "an Archdeacon was a sort of chap that did lots of work for the Bishop." Perhaps if your correspondent were to ask Bishop Baldwin the question he might get an answer. As to Deans, I suppose "Churchman" did not include Rural Deans, who are simply lower corporals. We have but one Dean—one of the oldest and most respected of the Priests in this Diocese. The Canons, with two exceptions are Priests of twenty-five years, upwards, standing and hard work in this Diocese. The youngest Canon is a Priest of sixteen years standing—a gold medalist in classics, Toronto University. I think these facts will answer most of "Churchman's" questions.

As to "the (so called) Western University" Churchman has nearly demolished it with the following adjectives, "absurd, childish, almost idiotic." The possibility is, the Western will survive this attack. There may be large difference of opinion as regards the number of degree conferring institutions; but it might be well to remember that the Western University stands upon a different footing from say the Montreal Theological College, or Wycliffe College in Toronto. The Western is an outgrowth of Huron College (theological). Huron College is not under the shadow of a University. It is the training college for the Diocese of Huron, and in the keen competition and many demands of these days, we are anxious to have our clergy as well fitted as possible for their work. We think University powers will help in this direction. Let it be remembered also that Huron College is not of yesterday. It is more than twenty years old; its Alumni can be found in many Dioceses of Canada, occupying no mean positions, and so it can hardly be wondered that some advance should be attempted. Your correspondent signs himself a "Churchman," let him know then that there are Huron College men who can lay some claim to be Churchmen, who are known as pronounced Churchmen, who have led the way in the dissemination of true Church principles as distinguished from Romanism on the one hand and Puritanism on the other, and who think it better to have Huron College with University powers, supplying clergymen for this Diocese, than that the Diocese should be dependent on Wycliffe Hall—as it very soon would be if you deprive Huron College of University powers. Some of us think it would be better for those who call themselves par excellence Churchmen, to fall in with and help the "Western University," than to be perpetually sneering at it and playing into the hands of those who prefer Wycliffe Hall to Huron College.

I am neither an Archdeacon nor a Canon, but am not ashamed to sign myself a graduate of the Western University, and perhaps a Churchman.

Yours very truly,

ALEPH.

Diocese of Huron, July 15th, 1886.

LIVERPOOL, N.S., July 19th, 1886.

DEAR GUARDIAN,—I made a sad error a short time ago, a few persons succeeded in getting me to refuse to take the fermented sacramental wine. To add to this sin I wrote an article in a paper against the wine. Then my conscience smote me. I learned for the first time what I ought to have known, that no other wine could be used. Bitterly do I regret the past, but it is done now. A life time regret to me it will be. Yet, this is comfort to taste the Supper of the Lord. I trust I have been forgiven, and that I have led none astray. Yours in truth. C.W.

SIR,—Two points in addition to what I wrote in my last may be instructive. First—I have learned the evils of pew-renting in Barbados. To my mind it is a curse. As to funds, it is

not necessary, as the organist, sexton and wine are the chief item of expense. It promotes class feeling where little expected. It keeps the Church from being the Church of the poor as well as the rich. While it secures a certain number who are generally always present, it dampens the ardour of the priest in the praiseworthy object of inducing others to come. It is a grievous burden to have to collect the rents. The law is open, but who will use it? Where the church is too small for the people the rent is properly paid, as a few manage to monopolize the seats. If it be a fashionable congregation, many come from surrounding districts, withdrawing proper revenue from their own and bringing it to another church, depriving the poor in connection with it of the benefit of the chief services. In poor districts, or with ample accommodation, seats are rented, and sometimes paid for. But the bickering, wrangling, pride and neglect, together with ignoring of communicants by putting the church franchise in the hands of pew-holders, has caused me to take a decided stand, which will result in my abolishing pew-renting in my parish.

Second—I have fallen in love with church endowment, or rather its practical equivalent, the system adopted by the government of concurrent endowment. I know the merits of the voluntary system; it is excellent under certain conditions, but failure as to its bright ideal is very well known. *Liberty* to pay undergoes, we all know, not seldom a conversion to *refusal* to pay. A few give a little, some what they can, and others nothing at all. This is very unfair. All alike enjoy the great advantages consequent on increased morality, which decidedly diminishes crime. In a word, civilization depends on the pecuniary support of religion.

I have just awakened to the immense advantage that comes to all from paying the clergy from the public purse. I did not understand it at first; nor do I know, in my ignorance, any other part of the world in which this system is adopted. I know it is not in England, as not a penny is there paid by the Government, the salary all coming from the funds of the Church. Of course cases in the civil service are excepted. Here we have concurrent endowment. In other words, practically, a certain amount is required yearly for the support of the clergy. This comes out of the ordinary revenue, and is paid them in monthly instalments. The question of denominationalism is got over by assisting in like manner those in dissent. Thus the State recognizes religion in the same substantial manner as it does education.

Could not Canada do likewise? Even the disgrace of many denominations might be managed by a similar system. Let the Dominion Government appropriate each year—or, for that matter, the Government of each Province—a sum for clerical support. Divide this among the official representatives of the Church and the sects, giving to each a percentage in proportion to the number of adherents. They would subdivide with their clergy. This, assisted if necessary by local effort, would place the position of Christian teaching in a condition that it otherwise cannot attain for many long years. Since I don't think we have any reliable basis for supposing one kind of Christians has more worldly wealth in Canada than another, it would seem none could object to this but infidels, and we can no more listen to them than to the wise-heads in our lunatic asylums. It is superior to Church endowment, as a few centuries hence a heathenish cry may be raised to secularize religious property, that the greed of rapacious robbers may be satisfied; or an investment may appear wisely made, yet years may come, and changes of time and changes of trade may render the same financially worthless.

JAMES LOWRY.

St. Barnabas, Barbados.

The Church Guardian

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CALENDAR FOR JULY.

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 " 11th—3rd Sunday after Trinity.
 " 18th—4th Sunday after Trinity.
 " 25th—5th Sunday after Trinity,
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THE LORD BISHOP OF FREDERICTON, METROPOLITAN, ON ELECTION TO RECTORIES, CONFIRMATION AND MARRIAGE.

(Continued.)

From the address of the aged Metropolitan to his Clergy at the late Synod we take the following:—

ELECTION TO RECTORIES.

First, on the duty of those in whose hands the power of electing rectors to parishes is vested, and on the duty of the clergy in respect of testimonials which they give to persons who are desirous of obtaining a benefice. The law appears to impose checks on such of the parties who are interested in this important matter. The laity have a large power intrusted to them, and the law very properly provides that it should not be autocratic and absolutely beyond control. The persons elected must be in priest's orders, without which they cannot, according to the rites of the Church of England, administer Holy Communion in the Church, or in the chamber of the sick and dying; and they must have the Bishop's license, which is a security to the laity that the Bishop has obtained proper and sufficient testimonials from those who are competent to give them, of soberness, piety and honesty; and this during personal acquaintance for a period of three years. Similar testimonials are required by the heads of respectable firms before they will admit a young man into their employment. A check is likewise imposed upon the clergy. For if they give careless testimonials out of mere good nature (as it is termed), they willfully impose upon the Bishop, and testify to what they might know on enquiry to be untrue, and that by a most solemn attestation to which they in writing have voluntarily set their

hands. A check is also imposed upon the Bishop. For if he institute and issue his mandate for induction without sufficient testimonials from the clergy, in respect of personal knowledge for the required time, and from the Bishop of another diocese if the person to be elected come from another, then he violates the order of the Church, injures the clergy and laity who are placed under his protection, and subjects himself to ecclesiastical censure. And the laity are equally wrong if they persist in electing a person who is not in priest's orders, or who has no testimonials or insufficient testimonials. And they are fighting against their own interests, for testimonials are required as their security against the intrusion of unfit persons. And it is not unreasonable to suppose that the Bishop, who has familiar intercourse with the clergy, may have opportunities of knowing which the laity have not. And it is more desirable on all accounts that both the laity and the Bishop should be satisfied as to the election.

CONFIRMATION.

It is no doubt a great benefit to parishes to have this holy rite administered frequently. But it should not be overlooked that there is as much if not more need for watchfulness after Confirmation is over than during the preparation for it. The minds of the young are open to every kind of impression, and when the first fit of earnestness has spent itself, if the priest be not watchful to strengthen the good impression which was made there may be a speedy declension from the promise of early piety or a disposition to seek assistance elsewhere. For this reason Bible classes or Communicants' classes are needed after confirmation; and the clergy must not suppose that their work is ended when there are no more to be confirmed at that special time. The young require clear and definite teaching, lessons of reverence in regard to the service of Holy Communion, which, if they do not get from us they will learn nowhere else. We must not take it for granted that they have all they ought to know on such matters. It is highly probable that no definite instruction has ever been given them by their parents on the fundamental doctrines of their religion.

MARRIAGE.

Next, I would speak on the Marriage Service. I know of no more solemn rite in our whole Prayer Book than this. The symbolism of the rite taught us by St. Paul; the solemn appeal to "the dreadful day of judgment, when the secrets of all hearts shall be revealed;" the certainty that "those who are coupled together otherwise than God's word doth allow are not joined together by God," and even if their matrimony be legal it is not in God's sight lawful; the solemn espousal "till death us do part;" the three-fold blessing; the prayer that they may "live together in holy love unto their lives' end"—those repeated cautions and warnings, and blessings, invest this rite with a significance and seriousness unsurpassed. And, yet, where is there a right more irreverently handled? I do not speak of the baser sin that is sometimes committed before marriage, but of the frivolousness with which matrimony is undertaken. The absence of religious feeling, especially of religious unity; leaghtly made the sole measure of lawfulness; the moneymaking business which often forms the chief desire for union; the hasty performing of the rite in a house, where the prayers seem unsuitable, the blessings unfit; where the whole wish is to make the service as short as possible; or if it be fashionable to go to church, the crowd of irreverent gazers, bent on nothing but criticism and the dress of those who are appealing to God for His sanction and His blessing—when all these signs of frivolity are manifest, who can wonder that the rules and prohibition of the church are trampled under foot? that bonds so lightly made are as lightly regarded,

and that in a neighboring county as stated on high authority one in ten of every family is said to have a divorce, and in some cases two or three divorces. So that mutual respect and family love have been broken up again and again. What kind of children must such disunions produce, if a heathen poet who lived in a loose age well tells us

Ætas parentum, pujan avis, tulit
 Nos nequiores mox daturos
 Pro geniem vitiosiorum.

I thank God we have not got so low as this. But we should fear lest one step further should lead us to a point from which we cannot go back.

The clergy then, will do well to refuse to sanction unions prohibited by their own church laws, and to exhort and persuade their parishioners to have marriages celebrated in the most reverent way; and further, which is probably the more difficult task, to persuade them not to contract marriages where there is no bond of religious union, more especially where it is almost certain that the validity of our Orders and Holy Sacraments will be denied. Or, they will have to submit to being re-baptized, reconfirmed, and then deprived, as they most richly deserve, of the essential part of the Holy Sacrament of the Lord's body and blood. If you think highly of holy matrimony you will endeavor to counteract such evils as opportunity may be afforded you.

THE OFFICE OF BISHOP.

It only remains for now to me thank you for the many marks of your respect and confidence which have been shown to me on several occasions. A Bishop can only be useful when he acts, not as an autocrat over his clergy, but as their fellow-laborer, in concert with them in the duties of their common calling; and in the exercise of his ministry, the Church of God from the earliest days has committed to his care functions in which priests take a subordinate part. The Clergy will readily acknowledge that these spiritual powers have been entrusted to him for the strength and protection of the whole body of the faithful, according to the wise rules which the Church herself imposes.

A Bishop is as much restrained as the priest, in matters of the highest moment, by the Creeds which are at the bulwarks of our faith, and by the definite and clear interpretation of Holy Scriptures, which our Offices severally contained. As long as we abide by these landmarks there must be a substantial and visible union amongst us, greater than the mere opinions of any single member or officer of the Church. It were to be desired that we should see eye to eye in all things; and that there should be no division even of opinion, but that we should be perfectly joined together in the same mind and in the same judgment. But as this is not to be expected, and some points either of ritual or of speculative theology will probably always remain open to discussion, our best security is that charitable construction of the actions and motives of others, which each man unquestionably desires to be practised towards himself. In these respects the Church of England occupies the peculiar position of being more tolerant and comprehensive than any other religious body with which we are acquainted; and while there is a considerable diversity as to the means by which reverence is promoted, the church inflexibly holds fast to primitive doctrine, primitive order and practical piety, so that whilst there has been in the last 50 years a peaceful revolution in matters not absolutely fundamental, and in the aspect in which certain theological opinions are presented to the mind, and as multitudes see no evil what ever in that which they formerly looked upon with distaste, or even with horror, the Church has not departed one iota from the fundamental doctrines of Christianity, and at the same time she has been everywhere stirred

up to greater and more earnest efforts in reclaiming the fallen, in searching for the wandering, and in promoting every design which tends to the practice of reverence and love.

It has ever been my earnest desire and prayer to act on such principles; and if in the prosecution of these I have seemed to any of you to exceed the bonds of a sober judgment, I trust that you will understand that I have not acted without much weighing of the subject in all of its parts. As Bishop of the diocese I only claim what seems to me to be an essential part of the Episcopal office, to mediate between conflicting opinions and to give complete toleration and support to all that may fairly be considered as within the limits of the Church in the Province of New Brunswick. A narrower line that this does not commend itself to my judgment; and I am ready to bear patiently whatever amount of censure may be thrown upon me for having adopted it. More than this I need not say; less could hardly be said by one who has the courage of his convictions, and who desires to embrace in the circle of his charity and his prayers, schools of thought which differ, and methods of action which vary but which are consistent with the hearty love for the ark which contains us all. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

LESSONS OF THE ROYAL JUBILEE.

The occurrence of the Jubilee year of the reign of Her Most Gracious Majesty Queen Victoria is pregnant with interesting and instructive lessons for us, both as British subjects and as Churchmen.

Royal Jubilees have been rare in this or any other nation. Only three English sovereigns, before Victoria, have ever reached the fiftieth year of their reigns, and, by a curious coincidence, each was the Third of his name. They were Henry III. (56 years), Edward III. (50 years), and George III. (60 years); but it should be noted that Henry had a minority of nine years, and for another period was practically dethroned by his barons. Edward likewise had a minority of three years; and the last nine years of George the Third were occupied by a Regency. Thus, if her Majesty should survive about a couple of years more, she will really have reigned longer than any of her predecessors.

The long reigns have all of them been famous. Thus, the miserable civil wars of Henry led to the invention of the House of Commons, which met for the first time in 1265; and Henry was the builder of the choir, transepts, and the three eastern bays of Westminster Abbey, a work as notable in art as the creation of Parliament is in constitutional history. The reign of Edward the Third not only illumined our military annals with Cressy and Poitiers and other famous victories, but by the Statute of Provisors it began to assert the freedom and independence of the Church of England. There was, however, a marked difference between the two reigns. Henry III., himself a feeble sovereign, gave place to the greatest of the Plantagenets, or perhaps of all our kings since the Conquest; but the reign of Edward III. ended in disgrace, and he was succeeded by one of the weakest of his race. The reign of George III. was as crowded with events as it was long; but after all, it may be doubted whether its interest much exceeded that of the fifty years through which

we have just passed. Notwithstanding the fond hopes which some enthusiasts had cherished that the opening of the Great Exhibition would inaugurate the reign of perpetual peace, the civilized world has never witnessed more terrible wars. It is more pleasant, however, to contemplate the vast strides which have been made in the wealth and power, the prosperity and well-being of the empire.

A comparison between the state of things in 1886 and 1837 would take a volume to do it anything like justice, but we cannot omit a few words on the advance which has been made in Christian civilization. The close of the Georgian era left the Church of England almost at its lowest ebb. Up to that time all the movements in the direction of revived life appeared to be made under the influence of some strange centrifugal force which soon hurried it beyond the pale, and the break-down of the ecclesiastical machinery in all its parts seemed complete. Then, by the mercy of God, the Oxford School appeared on the scene, and the result may be seen not only in the deepened piety of individuals, but in the complete rehabilitation of the Church. Since 1837 the number of clergy has been more than doubled; the new and rebuilt churches are counted by the thousand; and the sums expended on the old ones which remain would have provided at least an equal amount of decent accommodation for Divine worship. The home episcopate has been increased by six new sees; the North American bishoprics have grown from two to nineteen; the Asian, from two or three to twelve; the Australian, from one to thirteen; and the West Indian and South American, from two to seven. In New Zealand and the Pacific eight sees have been created; in Africa fourteen, and in Europe one. In the United States the number of Bishops has grown from sixteen to fifty-nine.

But the crowning glory of the reign of Queen Victoria has been the revival of true Catholic Churchmanship in the Church of England, and the refounding of the Church herself in the veneration and affection of the people.

This Jubilee year brings with it much to be thankful for; let us keep it in a spirit of gratitude all the year through. Let us never be weary of reminding ourselves and others of what the reign of her Gracious Majesty has seen achieved for the Church and Empire; let us use what has been gained as a reason why we should thank God and take courage; but, at the same time, let us

'Think nought done while aught remains to do.'

CHURCH MUSIC.

I want to say a word to the Council on the subject of the music of the Church. It is a very important subject, since so large a part of our service may be musical, and since the Hymns and Chants not only form a pleasing feature and afford a grateful variety in our worship, but contain also, in familiar and beautiful form, the most precious truths of the Gospel of our Saviour Christ.

These Hymns and Chants are for all, and when a large part of the congregation is practically barred from using them, or systematically discouraged in trying to do so, there is

great impropriety committed, and great injustice done, not to speak of music that is light and unseemly. It is far often the case that its newness or its difficulty practically excludes the greater part of the people from joining in it.

If the Book of Common Prayer is to be looked upon not only in the nature of a guide in public worship, but also in the light of a compact between all who mutually accept it, we may well demand, in behalf of a large part of those who worship in our churches, that they be not thus dobarred in taking part in the services. Many have suffered and still suffer from the evil of which I speak. Oh, the weariness, on this account, of some services I have attended. Oh, the dreadful break in the continuity of the services, and the low ebb in the tide of devotion when so many have had to stand dumb, while a few persons were monopolizing the magnificent verses of the Te Deum, or one of the sweet Psalms of David. The trouble arises, I think, not so much from an irreverent spirit as from a misapprehension of the whole object of the music which is introduced into the body of our morning and evening prayer.

Only a few months ago I heard one of our most distinguished and active Bishops say that he was afraid that the chants had often proved a great hinderance to the progress of our Church. I believe that he was right; for in my judgment no elaborate or artistic rendering of them, if it exclude the bulk of the people, can possibly afford the edification, or equal the unrivalled charm of Congregational Worship. I gave it as my deliberate judgment, and that after varied experience, that especially in a new field like ours, that our services are often made wearisome to the very persons we are most anxious to attract and influence. How often have I stood myself painfully waiting, and not failing to see the impatience of the mass of the congregation while a few persons were making such intricate progress through the words of the Chants, that almost every feeling of devotion was lost in a natural anxiety as to whether they would safely reach the conclusion.

Although this is confessedly a most difficult matter to deal with, yet the minister must face the responsibility and not allow so important a part of the public worship of God to be so often shorn, as I fear it is, of all its power. I do not desire the Council to take any action on this part of my address, but I do desire, in all seriousness, to bring this matter to the attention of the Clergy, and to beg them that they will try to promote the spirit and edification of our services by greater care over the music which the Church puts under their care.—Selected

Materialists are always in trouble. They build theories on nothing, and change with the seasons. They glory in facts, and build largely on imagination. They boast of logic, and bridge chasms by assertions to conceal their poverty of connecting links. They leap from nothing to matter, and from matter to life though an unbridged gulf divide them. They evolve the highest from the lowest, and yet ridicule the thought of the Highest creating the lower. They assume the eternity of matter, but deny the possible eternity of mind. They imagine force before substance, yet discard the Almighty and Infinite God. They scorn the faith of the Christian, but build on their own imagination. They confess their reasoning unsatisfactory, and still plod in the dark, insisting that facts must justify them, though unable to find them. They treat living as if it were the offspring of dead matter, though no case of life out of dead substance is recorded. Thus they flounder, imagine, guess, dogmatize and end where they begin, in Agnosticism. We need not fear their bite, for they knock out their own teeth; Christianity will not suffer, for it rests on a Rock.—Selected.

FAMILY DEPARTMENT.

THE FISHER'S SONG.

"Thou rulest the raging of the sea."—Ps. lxxxix. 9

Come, messmates, 'tis time to hoist the sail,
When it's fair as fair can be;
Then the eddying tide and the favoring gale
Will carry us out to sea.
So down with the boat from the beach so steep,
We must part with the setting sun;
For ere we can spread our nets in the deep,
We've a weary long way to run.

As through the night watches we drift about,
We'll think of the times that are fled,
And of Him who once called other fishermen out,
To be fishers of men instead.
Like us they had hunger and cold to bear,
Rough weather, like us, they knew;
And He who guarded them by His care
Full often was with them too.

'Twas the fourth long watch of a stormy night,
And but little way they had made,
When He came o'er the waters and stood in their sight,
And their hearts were sore afraid;
But He cheered their spirits and said "It is I,"
And then they could fear no harm,
And though we cannot behold Him nigh,
He is guarding us still with His arm.

They had toiled all the night and had taken naught;
He commanded the stormy sea,
They let down their nets and of fishes caught
An hundred and fifty-three.
And good success to our boats He will send
If we trust in His mercy aright;
For He pitieeth those who at home depend
On what we shall take to-night.

And if ever in danger and fear we are tossed
About on the stormy deep,
We'll tell how they once thought that all was lost,
When their Lord "was fast asleep."
He saved them then, He can save us still—
For His are the winds and the sea;
And if He is with us we'll fear no ill,
Whatever the danger be.

Or if He see fit that our boat should sink,
By a storm or a leak, like lead,
Yet still of the glorious day we'll think,
When "the sea shall yield her dead:"
For they who depart in His faith and fear
Shall find their passage is short,
From the troublesome waves that beset life here,
To the everlasting port. AMEN.

MERCY REJOICETH AGAINST JUSTICE.

It was a summer Sunday afternoon, many years ago, and the yellow sunshine lay all along the village street. By twos and threes the village folk were straggling home from church, not by any means in too much hurry for a little friendly talk with each other as they went.

But old Mr. and Mrs. Welby, as they went on arm in arm, seemed to be too busy talking to have time for more than a nod or a smile to their acquaintance. They were the most well-to-do folks in the village, and the most regular in attendance at church; and Sunday afternoon would not have seemed like itself without their sober old-fashioned figures passing along the village street, always side by side, while their rosy little servant maid followed at a short distance.

Mr. Welby was a gentle-looking old man generally, but on this particular Sunday afternoon he looked grave and almost annoyed, and his wife's soft placid face looked a little grieved, as if for sympathy.

And yet it was only the sermon that they were talking about, as they passed on together. 'No!' he was saying. 'I don't agree with it. I'm old-fashioned I suppose, and I hold with what I was brought up to. "A jealous God," it used to say when I learned the Catechism, "and visit the sins of the fathers upon the children to the third and fourth generation." It's not scriptural, this new notion about everyone being God's child—bad folks and all. There's covenanted mercies for some, and there's others that are vessels of wrath. And it stands to reason that those that are properly brought up must stand the best chance.'

'But,' said his wife's gentle voice, 'it seems very hard on those that haven't been properly brought up, and never had a fair chance, poor things!'

'Of course it is,' answered her husband, promptly. 'But it can't be helped. The sins of the fathers—that's what it is. Just look and see if it isn't so really. There's that fellow Wood—James Wood—a regular bad lot he's

been, and cheated me and ever so many more. And look at his children. No mother, and running about the place as ragged and miserable as any beggar's children, and all through their father's bad conduct.'

Mrs. Welby sighed. She had vexed her motherly heart on the miserable condition of the little Woods many a time, thinking of her own dead babies and how tenderly they would have been cared for if they had but lived.

'Poor little things,' she said. 'It's a pity they can't be better done to.'

'Nay!' said her husband, stoutly. 'I'm sorry for them, but it would not be fair if every scamp's children were to be as well off as those that belong to respectable folks. It's contrary to Scripture.'

The words were still on his lips when a woman came up the road to meet them, rather hastily, with a grave important face.

'Oh! Mr. Welby, have you heard the news?' she asked, stooping before them, and speaking in a low, almost awe-struck voice. 'Nay! I've not heard it long myself, but they've just sent up to fetch me to come and lay him out. Jim Wood's dead.'

'Nay! you don't say so,' cried the old man, looking shocked as well as astonished. 'Why! we were just talking about him. When did that happen?'

'Only this afternoon. It were very sudden, but he'd been ailing a good while, and the doctor told him he might go any time. He'd got about to the far end of everything, I doubt.'

She nodded, and bustled on, and the old couple went on up to their cosy little house almost without speaking a word.

They were silent, too, over their cup of tea in the pleasant little Sunday parlour. Mrs. Welby was thinking of those two poor little children, a boy and a girl, left without a friend in the world as far as she knew. But she did not like to speak of them lest it should seem to reproach her husband for what he had said of them just before.

After tea Mr. Welby took his hat and stick and went out again, but for once he did not tell his wife where he was going, or ask her to take another turn with him.

It was nearly dark when he came home again, and then he did not come straight in, but stood at the door, calling to his wife in rather a shame-faced tone.

She hurried out, and started in surprise to see two wretched-looking little children creeping behind him.

'It's the little Woods,' said Mr. Welby, looking rather ashamed of himself. 'I couldn't help speaking to them, and they've followed me up here. Could you—could you put them up, wife, just for to-night? I don't like sending them home again, and him lying there.'

'To be sure I can,' answered Mrs. Welby, promptly. 'Come in, my dears.' She gathered the two frightened little creatures into her motherly arms and drew them into the house; and her husband saw no more of her, or of the rosy-cheeked maid either, until the poor little things had been fed and comforted, and were forgetting the troubles of the long strange day in sleep.

The two old people said very little about the children that night, but Mrs. Welby bent over them before she went to rest with a tender recollection of her own three, safe in their 'churchyard bed.'

And she was pleased to see, the next morning, how much interest her husband took in them and their little ways. He had always been fond of children.

Presently Mr. Welby, still looking rather abashed, asked his wife if she would mind keeping the children till after the funeral.

'They're left quite destitute by what I can make out,' he said, 'and it seems hard to pack them off to the workhouse, and their father not buried yet.'

'Very well, my dear,' answered Mrs. Welby, placidly. 'But to herself she said, 'I know you better than you know yourself, my old man. And if you find the heart to pack these children off to the workhouse after their father's buried, I shall be very much surprised!'

And, indeed, Mr. Welby proceeded to give orders for 'a bit of decent black,' for the two children, in a way that did not look much as if he intended them to go away immediately.

Nothing more was said between the two old folks for the present; and the days passed on and still nothing was said about sending the children away. It began to be understood that they were there 'for good,' and they grew rosy and merry; and seemed to be in a fair way to forget that they had ever had a less happy home.

But Mrs. Welby did not forget, and one night after she had carried them off to bed, fresh from a romp with the indulgent old man, she came back resolved to speak out what was in her mind.

'George!' she said, 'how about visiting the sins of the fathers upon the children? That's not what you're doing now. No one would think that James Wood had cheated you to see you with James Wood's children.'

Once more Mr. Welby looked rather ashamed.

'I can't help it,' he said. 'I can't do different, somehow.'

'But if it isn't scriptural, George?' she went on smiling to herself.

'I can't help it,' he said again. 'But the feeling I have in my heart towards those children—I can't believe but what God put it there. And there's texts in the Bible that agree with it well enough. It's a puzzle to know how to explain it all.'

'I can't explain it,' said his wife gently. 'But it seems to me that folks are often better than their own notions if they'll do what their heart tells them is right. And if that's so it's not much to be wondered at that God should be better than our poor notions of Him.'

HELEN SHIPTON.

ACKNOWLEDGE THE DEBT.

A venerable clergyman said recently: "Men in my profession see much of the tragic side of life. I have seen men die in battle, children, and young wives in their husbands' arms, but no death ever seemed so pathetic to me as that of an old woman, a member of my congregation. I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught school, she painted, she sewed; she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the same chance which their father would have done. She succeeded; sent the boys to college, and the girls to school. When they came home, pretty, refined girls and strong young men, abreast with all the new ideas and tastes of their time, she was a worn-out, commonplace old woman. She lingered among them for two or three years, and then died. The shock woke them to a consciousness of the truth. They hung over her as she lay unconscious, in an agony of grief. The eldest son, as he held her in his arms, cried:—"You have been a good mother to us!" Her face colored again, her eyes kindled into a smile, and she whispered: "You never said so before, John." Then the light died out, and she was gone."

How many men and women sacrifice their own hopes and ambitions, their strength, their life itself, to their children, who receive it as a matter of course, and begrudge a caress, a word of gratitude, in payment for all that has been given to them!

So, children, acknowledge the debt you owe your parents before it is too late!

NEW BOOK.

CANADA; its History, Productions and Natural Resources.

Under this title an admirable Hand-book of Canada has been prepared under the direction of the Hon. John Carling, Minister of Agriculture, which is replete with information, and will be found most useful, not alone in connection with the Colonial and Indian Exhibition, (for which doubtless it was primarily prepared), but for permanent reference. Its table of contents, which includes the following, shows how thoroughly the work has been done: Extent: Historical Sketch: Confederation: Constitution: Population: Land: Geological Survey: Public Debt: Revenue and Expenditure: Trade and Commerce: Transport Service: Auxiliaries to Transport Service: Savings' Banks: Cities of Canada: Insurance: Newspapers: Manufactures: Forests: Education: Agriculture: Minerals: Fisheries: Shipping: Prices (Rate of Wages, Articles, &c.): Animal Life and Hunting Grounds. Accompanying the book are two maps: one a chart of the world, showing the new route thro' Canada between England, China, Japan and the East; the other a large map of Canada itself, showing the products of particular sections and their value.

CONTEMPORARY CHURCH OPINION.

The *English Churchman* says:—

In one of Lord Beaconsfield's clever political novels (*Coningsby; or, The New Generation*) the hero is invited to spend Christmas at an old Roman Catholic mansion, which they who seek may find in Leicestershire. Here Coningsby meets a distinguished circle, including—under the pseudonym of Buckhurst—no less a personage than Lord John Manners, who, having been appointed "Master of the Revels," is thenceforth addressed as "Lord of Misrule." But, whatever may be the claims of the master of the revels to this title, they cannot enter into competition with those of Mr. Gladstone, whose thousand acts of reckless statesmanship will find their fitting acknowledgment in the opprobrious title of Lord of Misrule. As such he deserves to be known by his countrymen, especially in connection with the electoral contest in which he has plunged the three kingdoms, sorely against their will. We say this with no spirit of partizanship, but under a solemn conviction of the imminent peril in which, as a nation, we now stand.

The *Living Church* says:—

The Reformation found Englishmen steeped in ignorance, and left them in possession of knowledge—found them without Bibles, and placed a Bible in every parish—found them in darkness, and left them in comparative light—found them priest-ridden, and left them enjoying the liberty which Christ bestows—found them strangers to the blood of atonement, to faith and grace and real holiness, and left

them with the key to these things in their hands—found them blind, and left them seeing—found them slaves, and set them free. Forever let us thank God for the Reformation! It lighted a candle which we ought never to allow to be extinguished or to burn dim.

The *Parish Record*, of Oshkosh, Wis., says:—

Louder! Louder! We do not mean a noisy clatter, but our appeal is for hearty responses in the service of the Church, especially in reading the Psalter. Dear friends, speak out! Be ready at the proper time, and read as though you were deeply interested. Lose no time in finding the place, when you ought to be responding. Read together as with one voice. Do not lag behind, but read in concert. Try.

The *Church* says:—

The outcome of Unitarianism is illustrated by the recent action of the Western Unitarian Conference at Cincinnati. This Conference has been drifting away from everything distinctively Theistic or Christian. And Unitarianism, as illustrated by it, is not a religion at all, but an "ethical" aggregation, dreading even the Name of God as "dogmatic," and rejecting the word Christian as suggestive of "narrowness!" It seems incredible that the Western Unitarian Conference should refuse to accept two resolutions 'declaring its purpose to promote pure Christianity,' and 'to promote a religion of love to God and love to men.' Such resolutions were rejected on the ground that the name God implies a theology, and Unitarianism is "ethical" and that Christianity is a word of limitations and Unitarianism is a "free religion."

MARRIED.

WEBB-LEWIS.—On Wednesday, July 14th, in St. Alban's Church, Grand Valley, (late Luther), by Rev. R. S. Radcliffe, Priest of Mount Forrest, assisted by Rev. Rural Dean Spencer and Alfred J. Belt, Rev. R. T. W. Webb, Missionary in charge of Amaranth, E. Luther, S. Garafaxa, to Mary M., eldest daughter of the late Charles J. Lewis, of Grand Valley.

DIED.

WISWELL.—At Halifax, on Tuesday, June 15th, Agnes S., beloved wife of W. H. Wiswell, and eldest daughter of the late Hon. Hiram Blanchard, in the 43rd year of her age.

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THE WOMAN'S AUXILIARY.

A General Meeting of Churchwomen, will (D.V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada."

The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the Board.

All Churchwomen who contemplate attending, are requested at their earliest convenience to notify the Secretary that their names may be sent to the Reception Committee in Montreal who will receive them as guests during their stay.

It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province of Canada."

On behalf of the W. A. Provisional Committee.

ROBERTA E. TILTON, Secretary.
251 Cooper st., Ottawa, June 23rd.

N.B.—Arrangements will be made with the different railways, to issue return tickets at reduced rates to those attending the meeting. 12-5

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"THE CHURCH REVIEW"

For JULY has the following contents:
Some Points in the Labor Question. Right Rev. F. D. Huntington.
The Early Creeds of Asia. John Dunlop, M. A.
The Universities' Mission Zanzibar. Rev. Alfred Leo Royce.
Marriage: The Table of Kindred and Affinity. Rev. George W. Dean, S.T.D.
Book Reviews.

N.B.—Beginning with this (July) number THE CHURCH REVIEW will be published monthly.

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Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

THE GOSPEL AND PHILOSOPHY.—The Rev. Dr. Dix's new book.—Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

THE PATTERN LIFE.—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

SADLER'S COMMENTARY ON ST. LUKE, which has been so anxiously looked for, has at last been issued, and orders can now be filled promptly. Price \$2.42 including postage. It is larger than the preceding volumes of the Commentary, and is sold fifty cents higher.

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MISSION FIELD.

OUR MISSIONARY EXPANSION.— We know of no direct result of the century's Foreign Missions more significant and satisfactory than these two: (1.) That in 1884 there was no fewer than 2322 ordained Native Ministers, or nearly as many as the whole number of Foreign Missionaries, officers of an army of 26,637, Nativeworkers of other kinds, catechists and teachers. (2.) That the number of Native Communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that, at the present rate of increase, in this year, the ninety-fifth since the first Englishman went out as a Missionary, there are outside of Christendom Reformed Christian communities more than three millions strong, led by 2,500 ordained Ministry of their own speech. In India alone, the census of 1881 showed nearly two millions of Christians of all kinds, and an increase of Reformed Native Christians at the rate of eighty-six per cent in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the increase of the English-speaking races to whom they had been intrusted for their civilisation in the highest sense.—Quarterly Review.

SOUTH AFRICA.

Kaffraria has suffered a great loss by the death of the Venerable Thurston Button, who died after injuries sustained by his being thrown from his horse. On his ordination, in 1871, he went to the Mission of Springvale, going in the following year to Clydesdale, Upper Umzikulu, where he remained until his lamented death. He was appointed archdeacon of Clydesdale in 1879. His great work in missionary and linguistic fields is well known to all familiar with the Clydesdale and cognate missions.

The Government have agreed to make the Church Missionary Society a grant of £5 per head for all the rescued slaves handed over to the care of its missionaries in East Africa.

At a meeting held in the hall of Trinity College, Oxford, in support of the Oxford Mission to Calcutta, the Bishop of Oxford presided, and Sir Charles Turner, formerly Chief-Justice of Madras, one of the speakers.

In Japan, the Church Missionary Society's missionaries baptised ninety-eight adults last year. The baptised Christians connected with them are now five hundred and nineteen, with forty-six catechumens. The first Aino convert has been received, the son of a village chief.

CHINA.

The American Church is extending its Missionary operations in

China. On the 14th of March Bishop Boone opened a chapel in the city of Wuhu or "Sedgey Lake," the great mart of An-Hwui Province on the Yangtze River. Wuhu is situated about 250 miles from the mouth of the river, nearly midway between the great cities of Shanghai and Hankow, the two centers of the American Church in China. During the rebellion the city was partly destroyed, but it is now steadily increasing, and it will be a convenient starting point for journeys to the interior. The Bishop was visited at the opening service by two of the clergy, Mr. Hung, a Candidate for Orders, and three or four Chinese ladies. The Bishop preached and celebrated in the Mandarin dialect. The American Church has thus had the privilege of planting the Cross of Christ in this fertile valley, some thousand miles in extent.

"The worst girl in Birmingham" was brought before the stipendiary magistrate lately, and was sentenced to five years' detention in a reformatory. She will be only sixteen when she comes out, having obtained her bad pre-eminence at the age of eleven. Ada Pitt is a promising specimen of the young people likely to be turned out under the system of education in favor at Birmingham and Paris, says The Rock.

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PARAGRAPHIC.

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Temperance Column.

SPEECH BY LADY FREDERICK CAVENDISH.—In an address delivered lately at the Woman's Union, said she would confine herself to one or two points that had come to her observation in the course of her work in town and country. The first point was the "odd" glasses, and the second was, children drinkers. They were rather separate, but she thought both of them went to the very heart of the matter. They might not care about giving up the drink altogether, but it would not be a bad sort of half-way house to take the pledge against the odd glasses. (Applause.) She thought every body would agree with her. What could be the benefit, what good could come out of it? they might ask. Perhaps many a time they could not get a full meal. Was that a reason for the odd glasses? No, indeed, it was the very reverse, for that was the doctors' business, and there was not a doctor in the land but what would tell them that the emptier the stomach is the less drink you ought to put into it. (Hear, hear.) She very much condemned the ill-timed good nature of the men who found a friend out in the street, where he had been all day in the wet and cold, perhaps looking for work and not caring to go to his dreary home, and treated him to something to drink. If he wanted to be really good-natured why not take him to the coffee shop, where he could get a good meal? It could not be called good-nature, it was devil's good-nature. (Applause.) The sadder part of the subject was the poor little children, and she had heard such things about them. She heard of a young woman, about five-and-twenty, who was taken into a Home for drinking women, who came there with a little baby in her arms a few months old. Its very clothes were saturated with spirits; it would not think of drinking milk. Thank God, it was brought to the home in time. Before it left it knew what milk was, and she believed and trusted the mother was saved too. If the child had not been brought to them it would have lived in misery and drunk itself to death. What a terrible thought was that. (Applause.) She had known terrible drunkards who had got all their children into Bands of Hope. There was something pitiful about that. They were so anxious to save their children from their misery. But when they came home from their Band of Hope meetings they would see the drink all around them, and would say, perhaps to themselves, "What father and mother do must be right; of course, we are only children, and must not have it, but we will when we grow older." She, therefore earnestly, besought them, for their own sakes, and for the sake of their children, to leave off the drink themselves, and thus remove the great temptation from the way of themselves and their children. (Applause.)

Haunted houses—Gin palaces.

A WORD TO YOUNG GIRLS.

Never give thyself to a man who has nothing wherewith to commend himself to thee but he that says he loves thee. If in other things he be not what he should be, thou never wilt be happy. Thou admittest that the most accomplished man, who loves thee not, ought never to become thy husband, for horrible is marriage without mutual affection. Yet affection is not enough. If the man be of infamous life, low minded, or given to any vice, such as drinking, the time wilt come that thou wilt abhor him or sink thyself till thou wilt be like him. Thy future consort ought to be a guide on whom thou canst rely, a protector and faithful companion and friend as well as lover. But will the man who loves strong drink ever be this for thee? Nay, he will be thy tormenting spirit and oppressor, a burden and grief to thee all thy life long. Many a young girl has been mad enough to give herself to a man who she knew beforehand was not a noble, pure hearted and sober man merely "because he loved her so dearly." But, ere long, the fire of his affection ceased to burn—she feels now the icy cold, and grieves in vain. The faithless husband's love has turned away from her to strong drink! Young girls, be on your guard against allowing yourselves to marry a beer barrel, a whisky butt, or a wine cask, instead of a man who is worthy of your love.—*Translated from a Danish paper.*

THE Bishop of Manchester on Temperance Associations.—In reply to a correspondent of the *Manchester Guardian* is stated to have said that he believed strongly in Church Temperance Associations, but not in any religious society identifying itself as such with teetotalism. He found, he said, that in Australia teetotalism was a perfect fanaticism, and told with great enjoyment the story of a teetotal lecturer who recommended his hearers to let themselves and their friends die rather than touch one drop of alcohol, even though the doctors were positive that alcohol would save the threatened life. 'Yet I would,' added the lecturer after a moment's hesitation, 'make three exceptions—our Bishop here, my own father, and the Chief Justice.' Nevertheless the Bishop spoke most strongly of the vice of drunkenness as ruining the emigrant's prospects in the colony."

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