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# The Church Guardian

A. P. Willis  
225 St. George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**THE CHURCH IN AUSTRALIA.**—In Melbourne, Australia, a religious "census" has recently been made, showing that on a given Sunday there was an attendance in the various churches with a capacity of 107,620, in the morning of 53,924 and in the evening 59,183. Of these, 11,041 in the morning and 11,909 in the evening were Church of England attendants, these being the largest of any one religious body. Next in order respectively are Wesleyans, Presbyterians, Romanists.

**JOINT LETTER.**—The Archbishops of Canterbury and York, have addressed a joint letter to the Bishops of the British Colonies and dependencies, directing their attention, and that of their clergy, to the evil effects of the drink traffic amongst the native races, and asking the Bishops to use their influence as far as possible to stem the evil.

**CENTENARY IN CLOYNE CATHEDRAL.**—A Special Service with Festival of Choirs was held in Cloyne Cathedral on Friday, August 12th, the centenary of the consecration of the first Bishop for the English Colonies; being one of the commemorative services of thanksgiving held on that day throughout the British Empire. Choirs from various parishes in the Diocese—Queens-town, Rushbrook, Midleton, Aghada, Corkbeg, Inch, Ballycotton and others took part. The music having been carefully practised, was most accurately rendered. The service—full choral—was intoned by Canon Warren and the Archdeacon of Cloyne. The Dean of Cork read the first Special Lesson, and Canon Wilson the second. The responses (Tallis) were fully joined in by the choirs. The hymns were Nos. 233 and 335. The services, Ebdon in C. The first anthem, "God is a Spirit" (Sterndale Bennett) was admirably rendered without accompaniment. The second anthem, "Nazareth" (Gounod), solo with unisuo chorus, was most effective. A very instructive and suitable sermon was preached on the subject of the day by the Rev. Canon Nicholson, Treasurer of the Cathedral.

**YORK MINSTER.**—Special Services were held in York Minster on Friday, the 12th ult., in celebration of the centenary of the Colonial Episcopate. In the morning the sermon was preached by the Rev. W. Kirkham, vicar of All Saints',

Dunedin, New Zealand; that in the evening by the Archbishop. Preaching in the Minster the Archbishop of York said that the sum subscribed annually now to the Society for the Propagation of the Gospel was but a feeble effort fit to be mentioned with bated breath and with something like a blush. But, on the other hand, it showed growth, and it was little enough to a nation like this to rise ten times higher. Ignorance was one of the chief hindrances in missionary matters. They wanted to kindle a missionary spirit in every place and parish, or their means would languish and their speeches be received by dull ears.

**ST. PAUL'S AND WESTMINSTER.**—There was a choral celebration of the Holy Communion in St. Paul's, and a sermon by the Bishop of London. The anniversary was also commemorated by a solemn service in Westminster Abbey, conducted by the Rev. F. K. Harford, who is closely connected with several leading families in the United States, through descent from an expatriated Devonshire Royalist, Colonel Tristram Coffin of Virginia. The sermon was preached by Dr. Perry, Bishop of Iowa, in the United States, who, by a happy coincidence, has just been elected Bishop of Nova Scotia. Special prayers, written by the Archbishop of Canterbury for the occasion, were used at the different services.

**A TEST.**—The Rector of Bury, Lancashire, has made an interesting experiment by way of testing the desire of the laity to obtain information from the clergy. Acting on the suggestion of a clerical friend, Mr. Hornby gave notice in his Church that a box would be fixed accessibly in which might be placed any texts for explanation or questions to be answered. In the space of a year he only found two suggested texts, both of which would seem to have been selected with the object of exercising the ingenuity of the preacher. Mr. Hornby's conclusion is, that either the congregation are (1) satisfied with the sermon they hear, or (2) that they take very little interest in this matter; and he believes the second to be the true answer.

**FREE CHURCHES.**—The percentage of Free Churches in the United States is now seventy-four and a half, as reported by the Free and Open Church Association. In the Diocese of Florida, all are free; in Connecticut only 14½ per cent., while in the Dioceses of Fond du Lac, Minnesota, Mississippi, North Carolina, and Springfield (part of the State of Illinois) 95 per cent. or more are free. Nine other Dioceses have between 90 and 95 per cent. of their Churches free.

**AN INFERENCE.**—Canon Tristram, who has been classifying the fishes to be found in the Sea of Galilee, says that they do not belong to the Mediterranean species but to those of the great inland lakes of Africa. The inference is that the waters of the Jordan valley, in far back ages, were in direct communication with the lakes of Central Africa.

**BISHOP OF OHIO.**—Bishop Bedell, on the 27th ult., completed his seventieth year. He was

born at Hudson, N. Y., August 27th, 1817. His early life belongs to Philadelphia. He is now in the twenty-seventh year of his consecration, and has been for more than fourteen years sole Bishop of the Diocese of Ohio.

**CONGRESS MEETING.**—The Eleventh Church Congress of the P. E. Church in the United States will be held in Louisville, Kentucky, from Tuesday to Friday, October 18th to 21st. Twice the Congress has been held in the West, at Cincinnati and Detroit, and once in the South, at Richmond.

The great debate of the Congress will probably be on the "Proposal to change the name of the Church;" wherein Bishop Randolph and Dr. Phillips Brooks will be met by such champions of the change as Bishops Seymour and Thompson and Judge Prince. Another question that engages such strong debaters as Drs. Hardwood, Vibbert, Donald, Holland and Babcock, is "The historic Episcopate and Apostolic succession." Bishop Peterkin is appointed for the opening address at Holy Communion; and among the more devotional themes are, for the first evening, that of "The function and power of the Christian preacher of to-day," treated by Rev. Drs. Greer and Leonard, Bishop Harris, Rev. Prof. Lawrence and Rev. D. W. Rhodes; and that of the last evening, "Prayer Meetings," by Rev. Messrs. Glazebrook, Stoddard, A. C. A. Hall and others. Other topics of more special interest are "Higher education of women;" "Lay co-operation in Church work," and "What should be the basis of representation in the General Convention."

**A WARNING.**—As an illustration of the shameless prevalence of divorce, the fact may be mentioned (says *The Standard of the Cross* and *The Church of Philadelphia*), that the present writer has been called upon twice within a week to marry young people who had to be refused on account of divorce. A young man not thirty years of age had a wife that he had not heard of for a year and a-half since being divorced, and now wanted to marry again. A young girl, scarcely past twenty, arrayed in costly satin, brought her second living spouse through dark wet streets in a rainy night for the Church's sanction of union "other than God's Word doth allow." A sadder sight than that of these young people wandering about in the rain and darkness to find some one sufficiently regardless of Christian principle to soothe their guilty consciences with the legal form of marriage, it would be hard to find. These two cases occurred in the regular course of duty in a populous city parish. One of the many comments they suggest is that we have reason to be proud and thankful that our Church supports her ministry by a canon so explicit as that which covers these cases. And another comment is that clergymen cannot be too careful in making inquiry behind the civil license of marriage.

**H. B. BYRON.**—The Mother Superior of the Sisterhood of All Saints', Margaret St. London, died on the 3rd ult. In the world, her name was Harriet Brownlow Byron. Her work has been singularly faithful in a post of no little difficulty. With reference to the lamented death

of the Mother Superior above referred to, the following particulars will be of interest:

In 1851, with the sanction and support of the late Vicar of All Saints, the Rev. W. Upton Richards, Miss Byron began her work as Sister of the Poor, and on St. Luke's Day of that year undertook the care of a few incurable women and some orphan children, in a house in Mortimer street, St. Elizabeth's Home, which has now been rebuilt and enlarged, and holds 60 beds for incurables. In 1853 the community, then numbering six Sisters, moved to All Saints' Home, Margaret street, which then became the mother-house, and there under fixed rules and statutes the foundation of the present large community was laid on August 4th, the Bishop of London consenting to act as Visitor, but in consequence of illness, being unable to be present, the Bishop of Oxford (Wilberforce), acted for him, and appoint her Mother Superior. On the Bishop of London's translation to the see of Canterbury, he consented to continue his office of Visitor; which office is still filled by his Grace the present Archbishop. The works, now numbering *thirty-one*, and extending to *Africa, Asia, and America*, still carry on the original intention of the Foundress, in the training of orphans and destitute children, mission work, and the care of the sick in the hospitals.

Notwithstanding continued ill-health, the Mother Superior had been able to direct the work of the Sisterhood, guiding all the different houses with her counsel, and giving sympathy and support to all who came to her for help.

In 1885 her life was almost despaired of, but after months of illness she was again able to take up with renewed vigor the entire work of the community until the Spring of this year, when she had to undergo a severe operation, and after four weeks, an attack of bronchitis coming on, her strength gave way, and a sudden relapse caused her death on August 3rd.

We are glad to know says the *Family Churchman* that we have some Wesleyan readers, and still more glad to hear from them upon questions in which we are mutually interested. This week we have received letters from a well-known Wesleyan (who for several reasons does not wish his name to appear) in the course of which, while declaring his loyalty to the Methodist body, he concurs with us in deploring the separation of Wesleyans from the Church. "No one now believes," he says, "that the Wesleyan body has any *raison d'être* for separation other than *denominational aggrandisement*. Besides, the stream of tendency among Wesleyans as among Churchmen is emphatically towards greater individual liberty, within clearly defined limits, and there is no scope for such a healthy development within the narrow borders of a sect. Men are becoming more and more Christians, less and less sectaries. It will therefore, not be surprising if we should fall back upon the *Church* as the *only true* representative of *historical Christianity*. Only, we stipulate that the Church do also strip itself of sectarianism."

WELL-DIRECTED WEALTH.—To the editor of the *Missionary Review* a correspondent writes, that in the English Indian Colonies he frequently finds both lady and gentlemen missionaries, who not only come out themselves, but leave not their wealth behind them. They bring their money, and use it in the support of themselves and their work. Some of these he finds to be among the best workers in that field. We believe that among them is "A. L. O. E.," the well known authoress. Some are from the best old English families. Some have brought with them half a million dollars each, and all is generously given and spent in the cause. Would that more of our own people might do this here, at home, too. "Tis only noble to be good."

### EDITORIAL NOTES.

For such as earnestly desire and are continually praying for visible Unity amongst Church followers (and where is the Churchman who faithfully uses the liturgy of the Church of England, who does not do so) every indication of progress towards this end is cause of thankfulness. We hail therefore with pleasure the announcement made in the secular press that at the late Convention of the Baptist Society, held in Charlottetown, a basis of union between two of the many divisions of this body, *The Baptists*, and the *Free Christian Baptists*, (whatever the distinction may be), had been adopted. We cannot help thinking that the first step towards the recovery of organic unity is the reunion of the multitudinous divisions of the secular bodies themselves; and that, when this has been accomplished to an extent to reduce the number to that of the original main bodies or divisions, the return of these to the great Catholic Church from which on one pretext and another they broke off, will speedily follow. May God speed the day when this shall be; and in the meantime let the prayer for "All conditions of men," and for "Christ's Church Militant here on Earth," be ever more faithfully and earnestly used.

Some persons are disposed to make excuses for these needless "divisions" on the ground of "inherited differences"; that is, that people are born Methodists, Presbyterians, &c., and merely follow without thought in the steps of their parents. Doubtless there is some force in this claim; but, it cannot excuse, unless indeed there be no evidence of there having been for ages but *one unbroken undivided Body*. If the evidence of this fact is conclusive (and the very limited age of the oldest sectarian bodies proves it) then it would seem to be the bounden duty of every rational creature to exercise its God given powers, weigh the evidence, find out and adhere to the Body of which Christ is the Head, and yielding obedience to His wish—that they all may be One, that the world might be convinced—cease by example and influence to perpetuate division and schism. And there is little foundation in these days for any such excuse since attention is being continually drawn to the historical claim of the Church Catholic.

There has been an uneasy feeling in the minds of many a churchman in our various dioceses—especially since the revelation made of the terms of the Gault Trust deed in the Diocese of Montreal, that the teaching given in certain Theological Schools, was not only of the narrowest kind but directly intended to bias the minds of the students in favor of one particular party on school in the Church. This has been denied in times past, but the remarks of our Contemporary, *The Evangelical Churchman*, of Toronto in reference to the late election in Nova Scotia leaves no longer room for doubt. We quite expected that considerable illfeeling would be raised by the refusal of the clergy to accept the Bishop of Algoma, but we were not prepared for so open an avowal of the policy of the party, or for so unblushing, and wicked an attempt to excite and perpetuate party feeling, as that contained in the following extract from the Edi-

torial utterances of our Western friend—(The italics are ours).

"Plainly the evangelical churchmen of Nova Scotia are engaged in an unequal conflict. To some extent they must take to themselves the responsibility of the inequality. Let them learn from their opponents. If they would retrieve lost ground and retain for the Church in Nova Scotia any portion in the heritage of Truth and Freedom which we have in the gospel, they must be up and doing. It will never do to be depressed and inactive for years, and then, in some such crisis as an episcopal election, put forth a spasmodic effort. Only well-considered and sustained work can be successful. The first desideratum is organization, *Meet together, work together; agitate, educate; disseminate evangelical literature, build up a sound and earnest church opinion. Let there be an Evangelical Union to do this work systematically and thoroughly. It can be done. It will involve self-sacrifice. Its promoters will have to bear obloquy and reproach. They will be taunted as extreme men, disturbers of the peace, no churchmen. From the days of Alexander the copper-smith and the Ephesian Diana down to the present, such cheap cries are a favorite weapon of intimidation. He that heeds them will accomplish little.*

The second desideratum is the providing of *theological education in harmony with evangelical principles*. This is vital and essential. So long as the clergy receive their training in seminaries, removed from all the religious thought and activity of 19th century, and are trained in a system of theology essentially opposed to the tenets of evangelical truth, (*sic*), the present divergence between the clerical and lay elements will continue; and all the work accomplished by the evangelical laity be *neutralized and combated by the Church teaching* in the majority of the parishes. The High Church monopoly of theological education is deemed by themselves essential to their position and predominance. Here is the key to the whole position. The High Church party realize this, as their bitter and unabated opposition to Wycliffe College and their tactics in the Provincial Synod show. The same feeling was manifested in one plea urged against the Bishop of Algoma, namely, his connection with the Montreal Diocesan College. Let the evangelical churchmen of Nova Scotia and New Brunswick lay this very seriously to heart."

There is much in this extract worthy of condemnation, but there is one notable inference to be drawn from it; and that is that if our Contemporary is correct, there would seem to be of necessity, incompatibility between evangelical theology as understood and taught to the so-called "evangelical laity" and true "*Church teaching*". We dispute however, the right of our friend to monopolize evangelical truth, and principles. We claim that true *Church teaching* i.e. teaching according to the standards, of the Church of England, as one branch of the Church Catholic—must necessarily be evangelical in the true sense of the word; and we work and strive for this, free from party bias of either or any kind, or broad and true as the Church itself. If the remarks referred to should stir up churchmen throughout this Ecclesiastical Province to more united action for disseminating, not so-called "Evangelical literature," nor ritualistic or High Church literature, but—true sound unmistakable *Church literature*, it will be well;—but let our readers take warning of the efforts made to the contrary.

It is not accurate (as we understood the report of proceedings connected with the election at Halifax), to say that the objection urged against the Bishop of Algoma was "*his connec-*

tion with the Montreal Diocesan College,"—the objection was his connection with the *Trust Deed* of the college; which subjects its whole teaching not to the judgment or direction of the Bishop, but ignoring him, to that of two irresponsible and it may be utterly unqualified layman, which are made the sole and final judges of whether the instruction is *evangelical* or not; and also because it unwarrantably limits the teaching of the Church in regard to the Lord's Supper.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

**WEST LA HAVE FERRY.**—My attention has been drawn to a paragraph under the heading "New Dublin," in your last issue which states that I lack the recognition of a Bishop and hold no license to officiate here; I beg to state that my work is recognized by the administrator of the Diocese, from whom I hold the necessary license to officiate as Lay Reader in this Parish.

I may add that I was accepted as a candidate for ordination by the late Bishop.

I may further say that the people receive me kindly, my services are well attended, and the Holy Communion I have had administered twice. Several children have received the rite of Holy Baptism by a neighbouring clergyman whom I called in. Yours, GEO. P. MEL-  
LOB.

**ALBION MINES.**—The Sunday-school of this place held their Annual treat in the grounds of Mr. Rendell, by the kindness of the Senior warden J. Rutherford, Esq., on August 31st, after a short service in Christ Church, and a few loving words from their Rector.

**CAPE BRETON.**

**ST. PETERS.**—The Church people who reside in this pretty little settlement have had for a number of years to rely upon the kindness of any passing clergyman—and he was a *rara avis*—to minister to their spiritual wants. But matters have taken a charge at last. Some time last year the members of the Deanery of Cape Breton [the nearest of whom is sixty miles from St. Peter's], determined to take these outcasts under their care and minister to their spiritual needs at regular intervals. In November last the then Missionary at Louisbourg visited the place and stayed a few days among the people, holding services in what serves for a public hall, and administering the Blessed Sacrament in a private house to five communicants. During his stay among them he strongly advised them—few though they were—to try and erect a small mission chapel for themselves. The idea was joyfully received and on Tuesday and Wednesday last a bazaar, for which the women had for some time been preparing, was held for the purpose of raising funds to erect the chapel. The weather was everything that could be desired, the *fete* well patronized, and the handsome sum of \$230, clear of all expenses was netted. This amount will be placed in the bank until the spring when steps will be taken to commence work. An excellent site commanding a view of the Bras D'Or lakes and St. Peter's Bay, has been most generously offered by John Morrison, Esq., and all that is now required is money to carry on the work. It has been proposed to expend \$700, and we would now appeal to church people at large to help, according to the means with which God has blessed them, this most necessary work. The Presbyterians are erecting a fine place of meeting; the Roman Catho-

lics contemplate building a church next summer; and shall our church be backward in providing for the spiritual wants of her children? Nobly! although for years almost deserted, have they adhered to the "faith of their fathers," and now in their proposed work they re-echo the cry, "Come over and help us." "Freely ye have received, freely give." "Inasmuch as ye have done it unto the least of one of these my brethren ye have done it unto me." Any subscriptions toward the proposed St. Peter's Mission Church will be received and acknowledged by Rev. T. Fraser Draper, the Rector, Louisbourg, C.B.

P.S.—We may also add that this undertaking had the full approval of our late lamented Bishop, and this appeal has the most hearty support of the Rev. D. Smith, Rural Dean of Sydney.

The Church people at St. Peter's, C.B., return their thanks to all those who so kindly contributed towards their bazaar, and thus aided in making it such a grand success.

**DIOCESE OF FREDERICTON.**

**BATHURST.**—The Lord Bishop of the Diocese the Metropolitan, confirmed in the parish of Bathurst last week, eighty-five persons. The Rev. J. Davenport, of St. John, accompanied his Lordship.

**CAMPOBELLO.**—The Rev. Frederick Pember, B.A., of Calais, has been licensed by the Bishop of Fredericton to the Mission of Campobello. He bade his Parishioners good-bye on August 14th, proceeding to his new field of labour, and commencing there on the following Sunday. Mr. Pember laboured faithfully in St. Anne's, Calais, for the last eighteen months, and has done considerable good in a Church where it was sorely needed.

**DIOCESE OF QUEBEC.**

**RETREAT FOR CLERGY.**—The Rev. Father Hall, of the Mission Church of St. John the Evangelist, Boston, has kindly consented to hold a retreat for clergy in this parish on October 18th and 19th. Although intended primarily for the clergy of the Diocese of Quebec, we shall be glad to welcome any who may care to come.

Further particulars can be had on application to me.—F. G. SCOTT.

The Rectory, Drummondville, P. Q.

**SHEBROOKE.**—The Rev. and Mrs. Thornloe, have returned from their trip to the Labrador Coast. The Rev. Dr. and Mrs. Reid, have also returned.

**LENNOXVILLE.**—*Bishop's College*—A Special meeting of Convocation has been called for the 14th inst., for the purpose of conferring the degree of D.C.L. (*honoris causa*) on His excellency the Marquis of Lansdowne.

The College course commences on the 10th September, and the School re-opened on the 5th inst.

**DIOCESE OF MONTREAL.**

SEPT. 1—North Clarendon, Rev. W. A. Naylor, M. A.

- " 2—Bristol, Mr. Beattie, Catechist.
- " 3—Onslow, Rev. A. B. Given.
- " 5—Eardley, Rev. G. Smith.
- " 6—Shawville, Deanery Meeting.
- " 7—St. Augustine's, Eardley, Rev. G. Smith.
- " 7—Aylmer, Rev. T. C. Cunningham, B.A.

The Bishop of the Diocese has been making his annual visitations to the Ottawa District: for the last week having been in the Deanery of Clarendon. Unfortunately we have not been favored with any particulars of the confirmations and other services held, and can only assume, on the principle that "no news is good

news" that the work of the Church in this section of the Diocese is progressing and that satisfactory. The Clergy List of this district includes some of the most faithful and hardworking men of the Diocese, and a splendid field for Church development and extension is in their hands. We would, however, be glad to receive accounts from time to time of the work being done, as well for the encouragement of other laborers in the home field, as to afford evidence that the Church is *not* asleep: is *not* losing ground, as some would have it believed.

The Executive Committee of the Diocese is to meet on the 9th Sept. inst.; the usual quarterly meeting in August having been postponed.

**MONTREAL.**—The Rev. Canon Cooper who has been acting as one of the agents of The Church Emigration Society (England) preached in the Church of St. John the Evangelist on Sunday morning last, and gave a short account of the objects and work of the Society. A meeting was thereafter called for Monday afternoon last in the vestry of the Church, to form a Branch of the Church Emigration Society.

The Rev. G. Forneret, of Hamilton, (one of the Rural Deans of the Diocese of Niagara), preached in St. George's Church here on Sunday morning last. There was a large attendance—many of the parishioners having returned from the seaside, and the Church of St. James the Apostle being closed for repairs, some of that congregation also attending. It would seem as if more system were needed in carrying out repairs and improvements to City Churches, so that two of the most important thereof might not be closed at one and the same time; as was the case this summer.

Sabbath desecration seems to be on the increase in Montreal. The latest step in this direction is a so called concert of Sacred Music by the Band of the Victoria Rifles in the Victoria Skating Rink, commencing just in time to catch those returning from the churches, and do away all good effects received—and probably too keep others away entirely from the evening services. Probably the list of stockholders of the Rink includes many Churchmen and many others who though not members of the Church yet profess Christianity. Surely they should resist this unwarrantable use of the building and interference with the sacredness of the closing hours of the Lord's Day. And should not the priests of the Church speak out boldly and rebuke all such insidious attacks?

**DIOCESE OF TORONTO.**

**CONFERENCE OF SUNDAY-SCHOOL WORKERS.**—The Bishop of Toronto has issued the following circular:—

It is proposed to hold a Conference of Representatives from the various Diocesan Sunday-school Committees of Ontario and Quebec, at the Synod Offices, Merchant's Bank Buildings, 15 Wellington Street West, Toronto, at 2 p.m., on Tuesday, September the 13th, to consider the feasibility of adopting a joint Diocesan scheme of Sunday-school Lessons for the Canadian Church, and of appointing a Joint Committee to report thereon, and also as to united action in the preparation of Lesson Helps for Teachers and Scholars, Annual Examinations, &c.

The Sunday-school Committee of the Diocese of Toronto, respectfully request your attendance at this meeting, and your earnest cooperation in the furtherance of the object had in view.

ARTHUR TORONTO.

W. C. BRADSHAW, Chairman, S. S. Committee.

P.S.—As the date proposed for the meeting has been fixed for the second week of the Toronto Exhibition, low Railway rates can be secured.

## DIOCESE OF ONTARIO.

The Lord Bishop of the Diocese has returned from England, and we trust is quite restored to health. His visitation of his diocese will commence almost immediately; and we doubt not that a hearty welcome awaits him in every Parish and Mission.

## DIOCESE OF TORONTO.

The next meeting of the Board of Domestic and Foreign Missions of the Church of England in Canada takes place in Toronto on the 14th September inst.

ASHBURNHAM (Peterboro).—Mission services are to be commenced in St. Luke's Church, on Wednesday, September 21st. Services will be held daily with special addresses on Sunday. There will be four services each day. The series of meetings will close on October 2nd. The rector, Rev. W. Bradshaw, has issued in circular form an earnest and affectionate invitation to these services, and states the objects of the Mission to be "to awaken the careless, to soften the impenitent, to guide the doubting, to comfort and help the weak-hearted, and to strengthen such as do stand.

"To effect these objects, special services will be held daily, under the direction of a Missioner, i.e., one, who by the gifts of nature and of the Holy Spirit, and by special training is fitted for this particular work."

## DIOCESE OF HURON.

CLINTON.—St. Paul's Church.—A Branch Society of the Woman's Auxiliary to the Domestic and Foreign Missions Society has been formed.

The following Officers were elected:

President, Mrs. Murray; Vice President, Mrs. Combe; Recording Secretary, Mrs. W. Jackson; Corresponding Secretary, Mrs. Dowsley; Treasurer, Miss Mountcastle.

Meetings are to be held on the third Wednesday of each month for the dissemination of information about missions, and for the arrangement of work for the Society.

## DIOCESE OF NIAGARA.

We have just received the Journal of Proceedings of the 13th Session of the Synod of this Diocese, and from the address of the Bishop. (the Right Rev. Chas. Hamilton, D.D.,) we take the following:

"The Report of the three Standing Committees indicate an improvement in the funds by which the general work of the Church is promoted.

The parochial statistics furnished by the clergy indicate also an advance in some important directions. Another encouraging feature in the year now closed, is to be seen in the response made to the annual appeal for Foreign Missions."

Of changes in the Diocese, the Bishop says they have been somewhat numerous:

"I have appointed the Rev. H. F. Mellish, Rural Dean of South Wentworth and Haldimand; the Rev. Alfred J. Belt, Rural Dean of Wellington; the Rev. W. J. Mackenzie, Rural Dean of Halton and North Wentworth; the Rev. John Gribble, Rural Dean of Lincoln and Welland. I have also erected the city of Hamilton and the town of Dundas into a Rural Deanery, of which I have appointed the Rev. George A. Forneret, the first Rural Dean. At my request, the clergy have in each instance, nominated the man whom they would prefer to have as their Rural Dean. The Rural Dean is, however, the Bishop's officer, and I have accordingly retained the appointment in my own hands. The office is at present tenable for three years."

"I have appointed the following Canons of

the Cathedral; Rev. William Belt, M.A., Rector of Burlington; Rev. G. A. Bull, M.A., Rector of Stamford; Rev. H. Holland, B.A., Rector of St. George's Church, St. Catharines; Rev. R. Arnold, B.A., Rector of Fort Erie; Rev. R. G. Sutherland, M.A., Rector of St. Mark's Church, Hamilton; Rev. Charles H. Mockridge, D.D., Rector in charge of Christ Church Cathedral, Hamilton."

During the year two ordinations to the deaconate took place, viz.: Mr. Chester C. Kemp and Mr. Richard Laphorn Sloggett; and two deacons were advanced to the priesthood, Rev. W. R. Blachford and Rev. Geo. H. Webb; four Lay readers granted licenses; two churches, one at Clifford and the other at Nanticoke, were consecrated. Of the latter the Bishop says:—"The energy and ability of the church people in Nanticoke and its neighborhood were admirably proved by the patient and complete preparation which they made before they entered on the erection of their church. Every detail was so matured that the building was ready for consecration in seven months from the laying of the corner stone.

Two burial grounds have been consecrated during the year—one at Nelson and one at Smithville.

One new parish, that of St. Matthews, Hamilton, has been formed out the parish of St. Thomas and Bartonville, to which the Rev. Thos. Geoghegan, of Flamboro, had been appointed Rector.

Three hundred and thirty-six males and 524 females have been confirmed during the year, of these 176, representing 20 per cent. of the whole number were brought up outside the Church of England. The Bishop adds these weighty words as to Confirmation:

"I desire to hold up to all parents and god-fathers and god-mothers and pastors, the rich reward which awaits the faithful and loving preparation of their young wards for confirmation. The opportunity is a grand one. If the preparation of the heart, and the mind, and the soul is made devoutly and intelligently, and thoroughly, the effects can hardly fail to be recognized all through life. Large numbers are not favorable to that minute and individual introduction and guidance which each candidate not only admits, but requires. No two candidates are exactly alike in their attainments and their experiences. The home influence and its associations have probably been very different for each. All, however, are open at the time of their first public solemn consecration of themselves to God's service: nay all look and crave at such a time for personal aid and close guidance in their spiritual life. How earnestly and persistently should we all seek to be ready to afford them all the help in our power to put opportunities in their way of talking to us reverently and freely of their own souls. What an accession to the strength and effectiveness of our Church. What a light and attraction to others in this dark, troublous world will those annually confirmed prove to be if they have been well prepared in heart and mind, and have received the Holy Ghost to be at once their guide, and make them guides to others."

## PROVINCE OF RUPERT'S LAND,

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

PROVINCIAL SYNOD OF RUPERT'S LAND.—Cont'd  
THURSDAY.

The Synod opened after Prayers at 10 a.m. The new Constitution passed last year was then ratified as a whole, it being understood that amendments could be passed to lie over for confirmation till next Synod. This was concurred to by both Houses.

Moved by Canon O'Meara, seconded by Canon Matheson, that their Lordships of the Upper House be requested to appoint a committee of

their House to co-operate with a committee of this House to take into consideration the restrictions imposed by the English ecclesiastical authorities upon colonial clergy officiating in England, and to take such steps as may seem to them advisable in the premises.

The mover and Rev. W. A. Burman gave explanations of the way in which colonial clergy are questioned and required to produce documents and pay fees before being allowed to exercise their functions even for a short time. Rev. E. S. W. Pentreath, Canon Matheson, and Mr. H. M. Howell and Rev. O. Fortin spoke in support of the motion which was carried, with words "by the English ecclesiastical authorities," struck out at the suggestion of Dean Grisdale, who pointed out that the regulations were provided in the English Colonial Act of Parliament.

The committee was afterwards named:

The Bishops of Saskatchewan and Qu'Appelle, Revs. Canon O'Meara, W. A. Burman and Messrs. Matthewson and H. Fisher.

During the session a number of amendments to the constitution were passed by more or less importance, and lie over for confirmation next Synod.

The House of Bishops submitted the following in reference to the death of the late Bishop of Saskatchewan: That this synod records its deep grief at the lamented death of the late Rt. Rev. Dr. Maclean, the first Bishop of Saskatchewan, who, since its last meeting, has been called to his eternal rest; the gain is his, the loss is the Synod's, into whose proceedings he entered with all the heartiness of his fervent nature. The wisdom of his counsel, the frankness and courtesy of his manner at the meetings of Synod, all of which he attended, endeared him to those who sat with him and conducted very largely to the success of their labors. Dead, he yet speaks,—by what he so largely assisted in accomplishing—the laying the foundation of Synodical action in this province, the effects of which will be felt through the generations. Concurrence in this message was heartily given by standing vote.

The House of Bishops sent down the following resolution: That a joint committee of the two houses be appointed to prepare a revision of the canons of the Province, and to make any additions that may be thought desirable, and to present the same at the next Synod. Concurrence given on motion of Mr. Brydges, seconded by Rev. Mr. Sargent, the prolocutor to appoint its committee.

The committee was subsequently named as follows:

The Metropolitan, Bishops of Qu'Appelle and Saskatchewan, Dean Grisdale, Canon Matheson, Canon O'Meara, Rev. E. S. W. Pentreath, Messrs. Howell, Brydges and Mulock.

The following important message was then received from the Upper House relating to the proposed Diocese of Calgary:

"Whereas an earnest wish was expressed by the House of Delegates of the late Provincial Synod "that their Lordships could see their way to recommend the setting off of the District of Alberta into a separate diocese, to be placed, until the circumstances are such as to justify the appointment of a Bishop, under the episcopal supervision of the Bishop of Saskatchewan, the House of Bishops has passed the following legislation: Whereas, it seems necessary for the better organization of Church work in the Diocese of Saskatchewan, that the civil Territory of Athabasca be formed into a separate Diocese from the rest of the Diocese of Saskatchewan; and whereas this is the desire of the Bishop of Saskatchewan; but, whereas, it is not desirable to make any effort for the endowment of a new Bishopric till greater progress has been made with the endowments of the Bishopric of Qu'Appelle; therefore, it is resolved that the civil territory of Alberta be formed into a Diocese to be called the Diocese of Calgary, but that the Bishop of Saskatchewan shall, until endowment be ob-

tained, satisfactory to the Provincial Synod for the Bishopric of Calgary, be the Bishop of Calgary as well as of Saskatchewan, and shall continue to have the same responsibility for the Diocese of Calgary as if it still continued part of the Diocese of Saskatchewan.

Subsequently announcement was made that "The House of Bishops having heard the legal objections to the division of the Diocese of Saskatchewan submitted by the Lower House, withdraw their resolutions on this subject."

The reason for this was that under the new Constitution difficulties were found in the way of forming the Diocese. The Bishop has to choose which part he will resign. It was evidently the desire of Bishop Pinkham to retain Calgary. Calgary has at present no endowment, and the committee learned that it was not thought desirable to seek an endowment until Qu'Appelle was endowed. It was understood that three-fourths of the endowment was raised. There were other technical objections to the proposed action and no way was seen out of the difficulty. It may as well be stated here how the difficulty was overcome; on the next day, the Centennial Anniversary, the committee met the House of Bishops and after considerable discussion they returned to the Lower House and reported that an arrangement had been made. This arrangement is shewn in the following message from the Bishops:

In reference of the new Diocese of Calgary, the following communication was submitted from the Upper House: "That the civil territory of Alberta be formed into a separate Diocese from the rest of the Diocese of Saskatchewan, to be called the Diocese of Calgary, subject to the consent of the Archbishop of Canterbury to the appointment of the present Bishop of Saskatchewan on his choosing either the Diocese of Calgary or the Diocese consisting of remaining portion of the Diocese of Saskatchewan (which shall continue to be known as Diocese of Saskatchewan) to be Bishop of the other Diocese until such time as in the opinion of the Provincial Synod an adequate endowment is provided for the Bishopric of Calgary, when the Bishop shall resign either of the Dioceses as he sees fit.

It was suggested that the stipulation should be amended by the addition of the words "or other sufficient provision made" after "endowment is provided." Mr. Brydges sought concurrence of the Upper House which was granted, and on motion of Mr. Brydges, seconded by Rev. Mr. Jukes, the message as amended was unanimously concurred in.

So amid great applause on the 100th anniversary of the consecration of Bishop Inglis this youngest child of the Colonial Church took its place among the Bishoprics of the world.

It is a sign of the great progress made in this Western Country, that in 1883 two dioceses were founded and in 1887 another one. The Diocese of Calgary can strongly appeal to Churchmen for an endowment as founded on the 12th August, 1887.

The following resolution was proposed in a message from the House of Bishops:

That the Provincial Synod desire to record its devout thankfulness to Almighty God that the untiring labors and self-sacrifice of the Metropolitan in behalf of St. John's College, Winnipeg, have resulted in placing that institution in its present position of usefulness and importance; expresses the conviction that the true interests of higher Christian education throughout the ecclesiastical province will be materially advanced by making use of the college for the present for students desiring an university education, and pledges itself to promote the welfare and extend the influence of the college as widely as possible.

A motion of concurrence was very warmly passed on motion of Mr. Wrigley, seconded by Rev. T. N. Wilson; the mover, Canon O'Meara, Archdeacon John McKay, on behalf of the institution at Prince Albert, Archdeacon Reeve as

interested in a training school in the Peace River country. Mr. Mulock, Mr. Howell, Rev. Mr. Sargent, as one of the delegates from Qu'Appelle, where a college is located, and Dean Grisdale, cordially favored supporting St. John's College, as the college for the province, as regards university education. The other institutions named were referred to as likely to be feeders, not rivals to St. John's college.

Moved by Rev. W. A. Burman, seconded by Rev. A. E. Cowley, that the House of Bishops be requested to appoint a Committee of two to represent their respective dioceses as a joint standing Committee of this Synod on Indian mission work, the said Committee to report fully to the next meeting of this Synod on the Indian missions in this Province, and also to act in concert in all matters affecting mission work where just action may seem desirable. The mover spoke of the great need of more united action in regard to the Indian work, and of the importance of securing information in regard to it. He thought recommendations to the Government respecting educational work would have greater weight, coming from a standing Committee. The motion was then carried.

Moved by Rev. E. S. W. Pentreath, seconded by Mr. C. J. Brydges: "Whereas the Provincial Synod of Canada at its session in September, 1886, did pass a resolution tending to a union of the various dioceses in the Dominion of Canada, and did appoint a Committee of two from each diocese to consider the whole subject and report thereon, and whereas at the same session the following message from the House of Bishops was received and concurred in by the Lower House: "Resolved that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land the desire of the Church in this Province, to establish closer relations with the Church in the Province of Rupert's Land, and their readiness to consider and adopt any measure which may promote the same;" And whereas there is a growing feeling in the Province of Rupert's Land that the time has come to draw closer together the scattered portion of the Church in Canada; therefore be it resolved, "That the Provincial Synod of Rupert's Land, heartily reciprocates the desire of the Provincial Synod of Canada to establish closer relations, and, while not committing itself to any scheme of union, resolves that a Committee be appointed, who shall meet immediately and arrange to communicate with the Committee appointed by the Provincial Synod of Canada, and with the Bishops in British Columbia, so as to provide for a conference this fall, if possible, for the purpose of discussing a basis of union." The Metropolitan is requested to convoke a Special meeting of Synod, if by so doing, the cause of union can be promoted.

The mover spoke of the desirability of drawing more closely together the provinces of Canada. The name Province of Canada was now misleading, as that Province did not represent the whole Dominion. He thought it would be a great mistake and calamity to do away with the provincial system in this part of the Dominion; but he favored steps towards federation which would be especially appropriate in this, the centenary year of the Colonial Episcopate. He believed such a movement would stimulate missionary zeal and enterprise in the East.

Mr. Brydges, in seconding, pointed out that the motion did not specify any course of action. He was not committed to any opinion as to whether federation or union would be the more desirable; these were questions which would be left to the consideration of the Committee it was proposed to appoint. Before the construction of the Intercolonial Railway, it had been impossible to have a useful union, but afterwards the dioceses of Nova Scotia and Fredericton were brought into the Province of Canada. So physical difficulties here had been

removed by the construction of the C.P.R. Mr. Brydges referred to the great good resulting to the Presbyterian body, whose General Assembly recently met here, from their union. The number of Churches, Congregations and Communicants had been increased, and the total amount collected for Church purposes had increased the first year from something under a million dollars to upwards of a million and a half. Misconception and misunderstanding could only be removed by union.

Rev. T. Wilson thought a difficulty had arisen from the fact of the Church here having been in the past directly connected with the Old Country, not with the lower Provinces; and that the time had now come to do away with the difficulty.

Rev. Canon O'Meara, of Port Hope, was introduced as a deputation from the Synod of the Diocese of Toronto, to confer with this Provincial Synod, in regard to union. He stated that the feeling in favor of union was quite unanimous in his diocese. There had been no particular scheme mooted. He had felt with the whole Synod, that some such union would be exceedingly desirable. The feeling of the mover and seconder of the present motion was very much identical with the feeling of the Synod of Toronto on the subject.

At the suggestion of Rev. A. E. Cowley, the words "the Church" were changed to "the Church of England;" and at the suggestion of Dean Grisdale the last sentence relating to a special meeting of the Synod, was struck out.

The motion was unanimously carried, and a copy was ordered to be furnished by Rev. Dr. O'Meara.

Rev. O. Fortin moved, seconded by Archdeacon Reeve, "That the members of the Provincial Synod of Rupert's Land, now in session in Winnipeg, have heard with unfeigned joy and deep gratitude to Almighty God, of the efforts that have been made by the representatives of some of the leading Churches in Canada towards Christian unity, that they cordially sympathize with the movement, and are anxious to co-operate in bringing it to a successful issue, and that a Committee, composed of members of the Upper and Lower Houses, be appointed to confer with similar Committees appointed elsewhere, as the best methods of promoting brotherly love and Godly accord between the various branches of the Church of Christ."

The mover referred to the action taken by the Methodists and the Presbyterians in St. Louis, Chicago, and at the General Assembly in Winnipeg; and to the numberless sermons preached and able articles published in newspapers on this subject, which was occupying the minds of the best and most godly men in the various branches of the Church of Christ. He thought it well for this Synod to concur in the general feeling now pervading the hearts of the Christian people in regard to unity, and Dean Grisdale spoke of denominational divisions in support of the motion, the latter referring to the effect upon the heathen mind, as he had observed in India, and also among the Indians of this Country. The motion was unanimously carried.

The following resolution from the House of Bishops was submitted, and concurred in:—"That the Provincial Synod desire to convey to His Honor the Lieutenant-Governor the deep regret of the members that, from press of business they will be unable to accept his kind invitation to the Government House."

It was resolved to appoint delegates to attend the next meeting of the General Assembly of the Protestant Episcopal Church in the United States, and the Provincial Synod of the Ecclesiastical Synod of the Ecclesiastical Province of Canada, and that the delegation be appointed by the Metropolitan and the Prolocutor.

The Synod adjourned until 9 a.m. Friday.

(To be continued.)

## CONTEMPORARY CHURCH OPINION.

The *Weekly Churchman* [England,] says:—

It is sometimes charged that our Church people do not recognise the good that there is in other Christian bodies, or give them credit for the value they have been to Christianity. Nothing can be more unjust than such a charge. All right-minded persons will recognise and rejoice in good wherever they see it; and when they observe how a sect or a denomination has, from time to time, caught up a neglected truth and rescued it from oblivion, or restored a neglected practice to the edification of Christian people, they are ready to give all credit and honour for the same. But this is a very different thing from admitting that such a sect or denomination, by such real good that it confers, earns the right to separate itself from the Catholic body, and set up a Church on its own account. No possible good, present or prospective, can compensate for the evil, to say nothing of the sin of schism. So then, while we see the good there is in other Christian bodies, and give them large credit for the same, we hope they will credit us with sincerity in holding at a very high value Christian unity, and in doing all that we can to discourage divisions.

The Monthly paper of the F. and O. Church Association [Liverpool, England,] ably remarks:—

If Public worship were better understood in the present day it would be more honoured than it is. If it were accepted as the first duty of man to God—devolving upon every member of the baptized community, irrespective of age, sex, or rank—the act would be more generally performed than we find it to be. If we could see that Public Worship is the Church's Witness to God before the world, that without it men might never bow the knee before Him at all, and that hence He might be forgotten on earth, the necessity of maintaining it would be at once apparent. If Public Worship is once more to become the rule instead of the exception of the inhabitants of so-called Christian England, two requisites are necessary, viz: first, that all Churchmen by their own lives and habits do set the example of regular attendance in the House of God, and, secondly, that every barrier felt or known to form a possible excuse for non-attendance on the part of others be removed. If we tell our neighbours that reading the Bible or saying our prayers at home is no fulfilment of one of the clearest public duties to God, we must at the same time make church-going easy to them, and the building in which they meet must be as free for their use as that of any other public meeting. If it be desired that God should be honoured by the whole population congregating together to offer Him public homage, such a desire may be realised, but on one condition only, viz: that rich and poor meet together on terms of absolute freedom and equality. This theory was the universal rule during the last fifteen centuries of the Christian era; and it would seem difficult to prove that in recent times practical religion has so far advanced that we are justified in throwing overboard the manner of assembly practised in the primitive and Apostolic times.

The *Church Kalendar* [Buffalo, N.Y.] under the title "An improbable translation," thus speaks of the election of Bishop Perry for the See of Nova Scotia:—

"An Episcopal election of, at least, unusual character was recently held in Nova Scotia, where, as in most Canadian dioceses, party spirit still prevails as it did in former days in our own branch of the Church. Unable to agree upon a Canadian as successor to the late Bishop, the name of the Bishop of Iowa was proposed, and he was unanimously elected.

The incident—if the election of a Bishop can be called an "incident"—is a remarkable one, and in some respects puzzling. The first thought is, why should Bishop Perry wish or consent to resign his charge of thirteen years for any other—and if for any other, why for this? One can hardly suppose the work of the Episcopate of Nova Scotia to be enough more important than that of the great and rapidly growing Diocese of Iowa, to justify such a change. How Bishop Perry may look at it, we have no idea; but it strikes us that there should be overwhelming reasons in favour of acceptance, reasons which we cannot conjecture.

Next, can such a translation be effected? Bishop Perry can resign his jurisdiction with the consent of the House of Bishops, but it is expressly provided that in such case he shall remain subject to the laws of the Church in the United States, just as before. There is no way under our Canon law of transferring a Bishop of this Church to any other branch of the Anglican Communion. So far as we see, it must be done lawlessly or by an *ex post facto* law. We think the action of Nova Scotia is to be regretted on every account except the personal qualities of the Bishop-elect.

The *Living Church* says:—

At the time when some Church journals are making a great fuss about ritualism and "Romish" teachings and tendencies in the Church, outside observers are noting with satisfaction the progress of our Communion in aggressive Christian work. The growth of charities and educational work was never so remarkable as of late, and the prosecution of missions in the large cities is the outgrowth of the revival of earnestness among all classes of Churchmen. This croaking is all wrong. It can only make the croakers miserable and frighten people away from the Church. Oh! that the goodly fellowship of the harpers, each one harping with all his might at something he does not like, would only remember that if each one of them would faithfully attend to the working and the praying which God expects of them, a good many of the wrong things would come right, and the Church would grow more rapidly than it does, and every harper could then hang his harp on the willows.

The *Young Churchman*, of Milwaukee, Wis., U.S., one of the very best and most "live" Sunday-School papers we know, in its Sept. 4th, number, thus advises teachers, returning to Sunday-School work, after the vacation:

"Teachers should enter upon the work, not only with the renewed energy which a vacation has inspired, but with the determination to do something for the spiritual benefit of each individual soul under his charge. This can only be done by one who is himself growing in spiritual grace. The spiritual life needs cultivation, requires wholesome nutrition, and the most careful supervision, in order to develop and deepen a devotional habit. The Church has provided helps in her sacramental life. He who keeps closely to the Church's order of festival and fast will be the most benefitted. The careful selection and reading of devotional books will be found advantageous. The literature of the Church is too little used. Habits of devotional reading are too rare among our people, and many is the household where no aids to the inner life have any place in the library or in the collection of books for the private room.

It is well to be serious now, after the summer is ended. Be as light-hearted as ever, but think and meditate upon the needs of the soul.

Churchmen believe that there must be a visible, organic union of the whole Body of Christ, or else the world is given ground for not believing in the Son of God. For the world can-

not be convinced by a unity which it cannot see. And only when all Christians shall have united in all that is primitive and essentially Catholic, with liberty in all that is reasonable and desirable, only then will the Church be in a position to grow as she ought.—*The Church Helper, Michigan.*

## 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.]

## PROGRESS OF FEDERATION.

To the Editor of the CHURCH GUARDIAN:—

SIR,—I am writing this from Victoria, B.C., with its noble harbour and the islands of the Straits of San Juan de Fuca stretched out before me.

The Canadian Pacific Railway authorities at Winnipeg, with characteristic generosity offered the Delegates to the late Provincial Synod an excursion to the coast on very liberal terms, and a party of twenty-four took advantage of the opportunity to see the country opened up by the great road. But we did not lose sight of important church interests. You will recollect that a resolution was passed by the Synod, appointing a Committee to confer with the Committee named by the Provincial Synod of Canada and with the Bishops of British Columbia on the subject of Federation. The Rev. Mr. Pentreath was named as Convener. The party of excursionists reached Vancouver on Sunday last. The Rev. Messrs. Pentreath, Fortin, Tudor, Cooper and Lewis went on to New Westminster for the special purpose of consulting with the Clergy there in charge, (in the absence of Bishop Sillitoe), who is on a visit to England on the Federation question.

This morning I saw them on their arrival from New Westminster. They were warmly received by Archdeacon Woods and the other clergy. A formal meeting was held. Mr. Pentreath presented a copy of the resolution of the Synod, and the matter was fully discussed. The idea of Federation was not new to them. It had already attracted the attention of the three Dioceses of British Columbia, and they were all ready and anxious for the adoption of the new system. Dr. Sillitoe, the Bishop of New Westminster is in England; but Archdeacon Woods promised to write to him by this day's mail, enclosing the resolution of our Synod, and desiring him to stay over at Winnipeg on his way home for consultation with the Metropolitan of Rupert's Land on the subject. Having accomplished this important object, Mr. Pentreath and his associates came on to Victoria, and reported to us the extremely kind and sympathetic bearing of the New Westminster clergy.

This morning our party was reinforced by the Rev. Mr. Boulton, formerly of Qu'Appelle, but now Admiralty Chaplain of the Dockyard at Esquimalt, and Mr. Parker, formerly of St. John's, now of Washington Territory. Mr. Boulton and Mr. Tudor waited upon His Lordship, Dr. Hills, Bishop of British Columbia, and arranged for his reception at 11 a.m., of the Delegates of the Provincial Synod of Rupert's Land. The following gentlemen assembled at the "Clarence" and walked to His Lordship's residence; and I may here say by way of parenthesis, that our march along the streets surprised the people of this dove-cot, and I think startled the courteous and polished Bishop, who I am pretty certain never before saw such an invasion on his dignified quiet. As I am now writing history, I desire to be full and thorough. I, therefore, give the names of those who waited upon his Lordship, as well as those who conducted the actual conference with him. The whole party consisted of the following Clergy: Messrs. Pentreath, Convener; Fortin and Tudor, of Winnipeg; Wilson, of Morden; Lewis and Cooper, of Qu'Appelle; Boulton, of

Esquimalt; and Parker, of Washington Territory; Judge Walker, of Brandon; and Gilroy, of Winnipeg, Lay Delegates to our Provincial Synod. I, though neither a member of the Committee, nor of the Synod, was politely invited to join the Conference.

His Lordship met us in his drawing-room. Mr. Pentreath opened the proceedings by a brief account of the Federation movement, and then read the resolution of our Synod, a copy of which he handed to the Bishop. A general discussion then ensued, in which he expressed the great pleasure he had in receiving so large a deputation engaged in the important work of bringing together the scattered portions of the Church in British North America. He felt deeply the necessity of closer union, and expressed his determination to further it in every way possible to him. He warmly, and with evident feeling, thanked the gentleman from Rupert's Land for the great trouble they were taking in the interests of the Church, and said he would immediately call together his executive committee for the purpose of taking action in the matter, and would lose no time in communicating the result of their deliberations to Mr. Pentreath. We then strolled through the beautiful garden of His Lordship's residence, conspicuous, I cannot help saying, for the most extensive and most beautiful collection of flowers I ever saw anywhere, or at any time—not even excepting the Exhibitions of the Horticultural Society of Hamilton, Ont., which had, and I hope retains, the reputation of being the best exponent of horticulture in Eastern Canada.

We have been received with open arms by the Bishop and clergy of this important section of the Canadian Church. Our advent, they declare, has been the most important and delightful event of their lives in this beautiful country, and we, on our part, have been charmed by their courtesy and warmth of reception. Federation has by this visit, gained a most important accession of strength, and that it will soon effect a wonderful improvement in the condition of the Church in British Columbia there can be no doubt. In saying "good-by" to his Lordship, I added: "I feel quite certain, my Lord, that within a few years, you will see sitting in Victoria, the General Synod of the Federated Church of England in British North America." His Lordship's handsome face lighted up with a smile. I thought, of doubt. He may perhaps doubt,—I do not.

W. LEGGO.

Victoria, B.C., 23rd Aug., 1887.

KING'S COLLEGE, WINDSOR.

SIR,—A letter appeared in your paper of August 24th, in reference to the year in which King's College was founded. The writer states that the Academy at Windsor was established by private individuals in 1788; and that the College was established by Act of Parliament in 1789; and the writer calls in question the correctness of the date that appears year after year on the title page of our College Calendar: "Founded A.D. 1788."

The exact facts, so far as I have been able to ascertain them, are as follows:

Bishop Inglis was consecrated Aug. 12, 1787. Immediately on his arrival in this country he urged upon the Government the importance of educating in loyalty to the British Crown the sons of the numerous Loyalists settled in the Maritime Provinces, and of providing means to raise up and prepare a body of native clergy. His representations speedily bore fruit.

On 28th Nov. 1787, a series of resolutions passed the House of Assembly, recommending the establishment of an Academy at Windsor, providing grants for the stipends of the Principal and a Professor of Mathematics, and voting money for the purchase of a suitable house. The government and general management of this Academy was vested by resolution of the House in the hands of the Lieut.-Governor, the

Bishop, the Chief Justice, the President of the Council, and the Speaker of the House of Assembly. This was no private enterprise; and this was the first step towards the establishment of the College: for eleven years in fact the Academy and the College were one.

In 1788 the Academy was formally opened by the Lord Bishop of Nova Scotia, who delivered a Latin oration on the occasion, and received an address from the magistrates and principal inhabitants of the County of Hants. The Bishop's nephew, Mr. A. P. Inglis, was appointed to take charge of the Academy for one year.

In 1789 the House of Assembly granted £400 per annum for the support of a College at Windsor; and voted £500 for purchase of a suitable property. In 1790 the British House of Commons voted \$1,000 towards the erection of a College in Nova Scotia; and that year the present collegiate building was begun. In May 1790, the Rev. W. Cochran was appointed to take charge of the College School; from 1788 to 1799 the Academy College formed one Institution; in that year the Academy was severed from the College and placed under a separate master. In 1802 King's College received the Royal Charter, which bears date at Westminster on 12th May, 1802, in the 42nd year of King George III., King's College beginning as a humble Academy in 1788, became a University in 1802: and then the question of the expediency of keeping up the school as an adjunct to College was mooted by the Governors; at a meeting held in July, 1802 they decided to carry on the School.

After the formal opening of the Academy in 1788 by the Bishop, we read of no opening of the College; but we find the Academy developing into the College, and for eleven years the two institutions grew together. T. B. Akins, D.C.L., probably the best living authority in this matter, told me a few days ago that he regarded the date on our Calendar, "Founded A.D. 1788," as correct, because we must look on the opening of the Academy as really the opening of the College; and this he said was the view taken by our late Bishop. I am indebted to Dr. Akins' Brief history of King's College for the facts above set down.

As I have my pen in hand allow me to make a brief reference to the Financial Statement of the College recently issued with the Calendar for '87-'88. Some disappointment has been expressed that that statement contains no account of the subscriptions paid to the new endowment fund during the year ending June 30th, 1887. Such an account was drawn up by the Ven. the Archdeacon, the treasurer of that fund, and handed by him to Dr. Partridge, a member of the Printing Committee. In the hurry of his sudden leaving for England, the Doctor either took the account with him or locked it up, so that was not accessible. During the pressing business of the Synod it was impossible for the Archdeacon to duplicate a somewhat lengthy account; and as the Calendar had already been too long delayed, it was resolved to print it without the account of the new Endowment Fund for the past year '86-'87. No doubt the Board of Governors will publish it on the Doctor's return.

In the estimated expenses for the year '87-'88, there is a mistake, which may mislead those who get the Calendar, as to the financial position of the College. One Professor is paid from the Visitor's Fund; four from the General Fund; only three are estimated for. This makes a difference of \$1,000, in the estimated expenditure, and will leave a deficit instead of a surplus of \$500 in the expenditure for the current year. I remain yours truly,

ISAAC BROCK.

President of King's College.  
King's College, Windsor, August 29th, 1887.

There is not one sin that we ever commit but has its effect upon our souls in after years.

NEW BOOKS.

An Introduction to the Textual Criticism of the New Testament, by Benj. B. Warfield, D.D., Professor of New Testament Criticism, in the Western Theological Seminary, Alleghany, U.S.; S. R. Briggs, Toronto; cloth, 221 p., 90c.

This book only purports to be a "Primer" to the Art of Textual Criticism rather than to the Science itself, and is introductory to such books as Dr. Dort's introduction; Dr. Gregory's *Prolegomena*, &c. The author does not claim originality for his treatise, but nevertheless has produced a work which will be found highly useful. The book is divided into 4 chapters under the titles: *The Matter of Criticism*; *The Methods of Criticism*; *The Praxis of Criticism*; *The History of Criticism*.

MAGAZINES.

*The Century for September*.—The September Century has both a holiday and a political flavor, in each of which respects it makes a strong appeal to current interests. The second part of "Snubbin' Through Jersey," by Mr. Hopkinson Smith and Mr. J. B. Miller, narrating a unique summer excursion in a canal boat, is even more rollicking than that already published. The narrative not only reflects a very admirable holiday humor, of the sort which should characterize a "lark," but has the ballast of a substantial presentation of an interesting and little-known type of American life. The reader is likely to rise from a perusal of the papers with a desire to repeat the experiment for himself. The illustrations, by Hopkinson Smith, George W. Edwards, and O. H. Perry, realize and supplement the text.

Other papers of outdoor life (and of cumulative interest in The Century series on photography) are devoted to "The Amateur Photographer," by Alexander Black, and "The Camera Club of Cincinnati," by D. W. Huntingdon. Mr. Black's article reflects the growing attractiveness of amateur photography, while Huntingdon records the organization and doings of the Cincinnati Association. Accompanying the two papers are a number of odd views, including, A street band from a third story window, A man divor, and Some Roses of Sharon wet with dew.

*The Homiletic Review* for September is prompt in its appearance, and shows no falling off in interest. One of the marked features of the Review for the current year is the series of masterly and brilliant papers on some of the "Representative Preachers of the Day," which is justly attracting wide attention. Dr. Talmage, and Rev. Henry Ward Beecher, were discussed in former numbers, while Dr. Philips Brookes is the subject of the current criticism. The article is much longer than the former ones. It will be read with intense interest by Dr. Brooks' friends and by the public, Dr. Eaton, of Louisville, Ky., has an able and sensible article on the Labor Problem, and Prof. Winchell gives a short paper on Recent Scientific Discoveries of special interest to clergymen.

Funk & Wagnalls, 18 & 20 Astor place, New York. \$3.00 per year; 30 cent per single number.

*The American Magazine* for September is, as always, full of interest. Of especial merit are the articles on our "New Navy" and the "Military System of Canada." The magazine is profusely and well illustrated.

*The Church Eclectic* for September is an admirable number, and well worthy careful reading. It contains amongst other selections:—*The New Roman Dogmas* (2), by Rev. W. Bol-lard; *Roma-Phobia—the Bane of Foreign Missions*, by Rev. S. C. Partridge; *Egyptian Christianity* (ii) from *Church Quarterly Review*; *The Church and the World, and the Second Advent*, by J. G. D.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR SEPTEMBER.

SEPT. 4th—13th Sunday after Trinity.  
 “ 18th—14th Sunday after Trinity.  
 “ 18th—15th Sunday after Trinity. [Notice of St. Matthew and Ember Days.  
 “ 21st—St. MATTHEW.  
 “ 21st }  
 “ 23rd } EMBER DAYS.  
 “ 24th }  
 “ 25th—16th Sunday after Trinity. [Notice of St. Michael and All Angels.  
 “ 29th—St. Michael and All Angels.

### THE EVIL AND FAILURE OF DENOMINATIONALISM.

“Is the present broken-up denominational condition of Christianity which obtains among us necessary or desirable?” It is neither. How can that be either necessary or desirable which is contrary to the known will of God? For the Christian there should be, in this matter, only one decisive question, and that is, What is the will of God as made known to us by our Lord and Saviour Jesus Christ?

It is not a matter of uncertainty. In the night in which He was betrayed, praying for His disciples, He said: ‘Neither pray I for these alone, but for them also which shall believe on Me through their word: that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me.’

This was a prayer for unity, the unity of His people: ‘That they all may be one.’ But what sort of unity was it which our Lord had in mind? Certainly not the unity of an ‘Invisible Church.’ It was not only that they might be one in Him but in work for Him, for it was a prayer for unity that had reference to the work of the world’s conversion. ‘That they all may be one that the world may believe that Thou hast sent Me.’ This prayer of the Lord remains unfulfilled. His people are not one, and the world does not believe in Him. It is a significant fact that the work of the world’s conversion has been proportionate to the degree of unity that has characterised Christianity. The grand conquering Church of the first days was indeed afflicted with heretical teachings and party spirit, but these seldom resulted in open schism. In the early Church there was no quarrels about Church policy, methods of organization or administration. And so long as it remained one it moved as an avalanche moves. It carried all before it.

Since then there have been no such conversions of whole nations to Christ as were so common aforetime. In our day even faith, zeal, prayer, and gifts, are not wanting, but men and means are wasted and efforts are minimised by

reason of our unhappy divisions. Our missionary work at home and abroad is administered with *wicked waste*. There are places where missionaries of half-a-dozen of different sects are eagerly competing for converts, while elsewhere whole nations still lie in heathen darkness. So, too, all around us in our own land, to-day, there are places by the thousand where one good Church would hold all the people and one pastor shepherd them, but where there are instead half-a-dozen poor little Churches, and as many poorly equipped, poorly-supported, and often abused pastors. Worse yet: there are spiritually waste places all over this broad land that have practically lapsed into an unchristian, if not actually heathen condition. A comparatively small proportion of the people of this nation have any even outward relation to organized Christianity of any sort. In many villages, and in our agricultural districts generally, such a thing as settled pastoral work is unknown. And yet we have few villages so small or country places so sparsely settled as to be unable to build churches and support settled pastors, if even the Christian portion of the community were of one heart and mind as to the few really essential things for a Christian to know and believe to his soul’s health. And yet they find it easy enough to unite in other necessary things. They go to the same town meeting. They deposit their votes in the same ballot-box; they get their mail at the same Post Office, but in this one matter of religion they will not be persuaded to unite on any real and solid ground of union. Why not have a Methodist Post Office, a Baptist Post Office, a Universalist Post Office, &c.? ‘Why (men say) it would be perfectly absurd!’ Yes, so it would; and yet no more absurd than are our present unnecessary and wicked divisions among those who alike acknowledge and worship a common Lord and Saviour. We all know it, too. Why not acknowledge it, and on our knees before God ask Him to help us put away this sin, this shame and scandal to the Christian name? Why should it be thought a thing impossible? To God all things are possible.

Our present divisions are not largely our fault. They are inherited evils. The fathers have eaten sour grapes and the children’s teeth are set on edge. The sad results, however, are no less deplorable. Now do any escape them. If one member suffer, all the members suffer with it. Denominationalism is not only a great evil, but is a great sin, because now we all see its sad results. If it simply involved a waste of money it would not so much matter, but it involves the loss of souls. With all our manifold modern aids to missionary work the greater part of the world still lies in heathen darkness; and grievous evils, which are directly traceable to our divided and weak condition, abound on every side in the very heart of Christendom. For over a century now Denominationalism of every sort has had full sway in this land, and it is a great and manifest failure. The masses are still unevangelised and living without God in the world. Many a so-called Christian congregation is more Christian in name than in anything else. In many others the really devout people are outnumbered and outvoted by a worldly and utterly unchristian element. The sad results are manifold—among other things, with all denominations an alarming falling-off in candidates for the ministry. But is it strange, when it is a perfectly well-known fact that in the average congregation, of whatever sort, money often goes for more than character; and a pastor, no matter how blameless and faithful, can eventually be driven from his home and flock if only one or two ungodly—and possibly utterly immoral—but rich men, once resolutely set their face against him? It is a sad, shameful blot upon American Christianity. But it is a sober though shameful fact. Why longer conceal the fatal cancer that is eating its way into the life of our ‘common Christianity?’ It is a sordid age. It is engaged in a mad fight for gold. And the broken-up, weak Christianity of our day is peculiarly open to this

deadly sin of simony. Brethren, whereunto will these things grow? God only knows. It must, however, be certain, even to us, that unless things are soon better they will soon be worse. God, help us and save us from all narrowness, ignorance, pride, prejudice, and mere sectarianism, and of Thy great mercy grant that the comfortable doctrine of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour.—Rev. W. Snyder.

### HALF TRUTHS.

The Lutheran says:—

“What makes a Christian is faith in the Lord Jesus Christ; what makes a Church is the coming together of two or three in the name of the same Lord Jesus Christ. \* \* \* It is the Word which makes the Church; not the Church which makes the Word.”

Here are several propositions, all true in one sense, all false in one sense.

1. “What makes a Christian?” Surely, the Incarnation and Atonement stand first among the agencies which make a Christian. There is also the work of the Holy Spirit; “by one Spirit are we all baptized into one body;” and to be a member of Christ’s body is to be a Christian. Therefore, in Baptism, is the actual entrance upon discipleship. The command was: “Go, disciple all nations, baptizing them;” and the promise was to those who should be baptized, repenting of their sins. We are taught that in Baptism we “put on” Christ (Gal. iii. 27). The Lutherans regard their baptized children as Christians, though not capable of exercising faith. It was not faith which made them Christians, but “the washing of regeneration,” which their authorized Catechism says is Baptism.

The bare statement, then, that we are made Christians by faith, is only a half truth. We prefer the statement of our House of Bishops, that all who are duly baptized in the name of the Holy Trinity are members of the Holy Catholic Church—that is, Christians. Some of them are unworthy of the name, no doubt; some of them are prodigals, straying far from the Father’s house. But they are sons; they bear the name of Christians, and they will be judged as Christians.

2. “What makes a Church?” If by “a Church” is meant a congregation, the statement of *The Lutheran* may stand. But it is evident from the context that the writer means an integral portion of the Kingdom of God, with the “power of the keys.” In that sense the statement must be challenged. By such a definition of the Church, no idea of a kingdom or body is conveyed. It is impossible to conceive of our Lord’s making the promise to such fortuitous coming together, that the gates of hell should not prevail; that He would be with them always; that they should be led into all truth; that as all power was given unto Him so He sent them, etc. It is impossible to believe that such amorphous fragments should have been in mind when the Apostles spoke of the Church which is His Body, the pillar and ground of the truth, a living organism with head and members, the Bride of Christ. We doubt if the scholarly editor of *The Lutheran* would recognize as a church “two or three coming together in the name of the Lord Jesus Christ,” without some mark of truth and order beyond what is assured by these words.

3. “It is the Word which makes the Church, not the Church which makes the Word.” Again true in one sense and false in another. If the writer means that the Church was founded by Christ, the Logos, the Eternal

Word, and that the written Word was given to the Church, and by the Church to the world we have no controversy with him. But he does not mean that. He means, apparently, that the Church is something that grew upon or developed out of the gospel; that the Church, instead of being the steward of the mysteries, teacher of the nations, keeper and interpreter of the written Word, is merely a human expedient for co-operation in the work of making the gospel known among men. This is the radical mistake of Protestantism. All other issues between Protestant and Catholic (not Roman) theology are bound up in this.

The Church is the *Body of Christ* and not a human arrangement based upon private interpretations of inspired writings which were given for the guidance of the Church in her work, and not for the guidance of individuals in forming or deforming the Church. We grant that the Church was made by the Word, but it was the *living Word, the Christ*, and not the written word, of which the Church was made the custodian, and without which she carried the gospel to all parts of the known world.—*The Living Church.*

#### FIVE REASONS FOR THE SUFFICIENCY OF BAPTISM BY POURING.

1st. Because it cannot be proved in a single instance from Holy Scripture that baptism was ever administered by plunging the whole body under water.

The following are the passages generally quoted as favoring immersion:—

(I.) St. John iii. 23: "John also was baptizing in Aenon near to Salim, because there was much water there." The vast multitudes that "went out" to John from time to time would necessitate "much water" for any mode of baptism. "There went out to him Jerusalem, and all Judea, and all the region round about Jordan" (St. Matt. iii. 5).

(II.) St. Matthew iii. 26: "Jesus, when He was baptized, went up straightway out of the water." It does not say that He went up from under the water. The rude sculptures of the primitive Christians in the catacombs at Rome (dating from the second century) represent our Lord and St. John as standing in the water, and St. John pouring water on the head of our Lord.

(III.) Acts viii. 38: "And they went down both into the water, both Philip and the eunuch; and he baptized him." It does not say they went down under the water; in fact this cannot be the meaning, for "both Philip and the eunuch went down into the water." No one will assert that Philip went down under the water.

(IV.) Colossians ii. 12: "Buried with Him in baptism." The context shows this to be a spiritual burial, "a death unto sin" of those who before were "dead in sins." In the same way baptism is spoken of in the previous verse as "the circumcision of Christ," where there can be no possible reference to the mode of circumcision, only to the spiritual effect. In any case, no argument for putting under the water can be drawn from Christ's burial, as Christ was not put under the earth at all. (See St. Mark xv. 46, and St. Matt. xxvii. 59, 60.)

On the day of Pentecost total immersion of the body would seem to have been an impossibility under the circumstances. Three thousand persons were baptized on that day, not by a river side, but on a steep hill in the heart of a large city, where the religion of Christ was hated by those in power, and the Lord himself had been publicly crucified a few days before (Acts ii. 41.)

2nd. Because the word *baptizo* (baptize), which occurs seventy-six times in the New

Testament, cannot be proved in a single instance to mean "plunge under."

In the following cases it is plainly incapable of any such meaning:

St. Mark vii. 4: "When they come from the market, except they wash (*baptizontai*, are baptized) they eat not." In the two previous verses we learn that this baptism consisted of washing only a part of the body, namely, the hands. Nor was even this act performed among the Jews by immersion; the universal custom was for a servant to pour water upon the hands.

St. Luke xi. 38: When the Pharisee saw it, he marvelled that He had not washed [*ebaptisthe*, been baptized] before dinner." Here again pouring water on a part of the body is spoken of as baptism of the whole.

St. Mark vii. 4: "Many other things there be, which they have received to hold, as the washings [*baptismous*, baptisms] of cups, and pots, brazen vessels, and of tables." These "tables" were large wooden frames on which they reclined at their meals, and any one acquainted with the matter will know that they were not plunged under water. In fact these very "baptisms" are minutely described in Numbers xix. 18, where they are first commanded, and where we learn that they were performed by sprinkling water upon the vessels with a bunch of hyssop.

In all these passages the word translated "wash" is in every case *baptizo*, the exact word used by our Lord when He said, "Go ye, therefore, and teach all nations, baptizing [*baptizontes*] them" [St. Matt. xxviii. 19.]

3rd. Because the word *baptizo* is explained by the Holy Ghost himself to mean "pour out." St. John the Baptist foretold of Christ, "He shall baptize you with the Holy Ghost" [St. Matt. iii. 11], and when, on the day of Pentecost, this prophecy is first fulfilled to the Jews, St. Peter declares concerning the event that "this is that which was spoken by the prophet Joel, I will pour out my Spirit upon all flesh" [Acts ii. 16]; so, when the Gentiles first receive the baptism "with the Holy Ghost," it is again described as a pouring out—"on the Gentiles also was poured out the gift of the Holy Ghost" [Acts x. 45.]

4th. Because the Sacraments are means or instruments and not mere figures. They depend therefore for their efficacy, not on exactness of likeness or on quantity, but on God's power and promise in the use of the means appointed. A basin serves as well as a river; one crumb of bread, one drop of wine, is as efficacious as a hundred loaves or a whole vintage. "He that is washed needeth not save to wash his feet, but is clean every whit" [St. John xiii. 10]—this is a saying of our Lord that is applicable to all Sacramental acts. Were this not the case, the Holy Communion ought to be made a meal for supplying the body, for in proportion as it did so it would be an exact figure of satisfying the soul.

5th. Because it is only within the last three centuries that a religious society has sprung up which has insisted upon immersion as the only valid method of baptism, while the historic Church of Christ in every age has practised and allowed both these methods prescribed in the Book of Common Prayer, namely immersion and pouring.

#### THE TRUE IDEA OF A DOGMATIC CREED.

So much is being said against a clearly defined belief in Christian doctrines that we give space to part of a noble paper by Canon MacColl on dogmatic teaching. He says:

"A common objection against a scientific study of theology is that it cramps the mind and fetters thoughts. Christian dogmas are regarded by some as illegal fences put up by usurping theologians on the salubrious common of

free thought, to prevent the enjoyment of it by all except a select few. A common may be enclosed for various reasons, to keep people out, or to prevent intruders from breaking it up. In this latter sense dogmatic definitions of the faith are fences. Their purpose is not to limit the area of belief but to guard its latitude. The Church Catholic is necessarily more comprehensive than any community or set of men who dissent on particular grounds. Her original creed was exceedingly short and simple and it was gradually enlarged in the interests of comprehension, not in the interest of sectarian exclusiveness. Theological definitions were laid down in self-defence to guard the common for the whole body of Christians against the assaults of various parties who would have divided it among themselves, each party railing in his own plot to the exclusion of the rest. It was the heterodox parties who began the war of limitations, and sought by definitions to narrow the faith by insisting that 'our Lord was made of a substance which once was not,' and that there was a time when He was not.' That reduced our Lord to a mere creature and this was not by the Nicene Creed in the words begotten, not made, being of one substance with the Father.' The object of all dogmatic definitions is to repel limitations attempted by individuals and parties and thus to protect the creed of Christendom as the common heritage of all."—*Selected.*

WHENEVER a number of the clergy are assembled together for Divine Worship, it is generally remarked that the service is a hearty one. And the reason is very manifest. They respond in a clear and audible tone. Their 'amens' are uttered with fullness and fervor. They read the Psalter as if "they took delight therein," and if it be permitted, their voices may be heard in the singing of the hymns. If we were asked on what depends a warm and attractive service, we would say, the hearty responses of the people, and in the singing of such tunes to the hymns as the people can join. It has been wisely said that no service has ever been devised which contains such possibilities of dullness, or of living interest, as the Liturgy of the Church. If the responses are feebly whispered by the congregation, what can be more depressing? If they are given fully and promptly, nothing can be more inspiring. It is one of the chief excellences of our Liturgy that the people have so large a share in the service. We exhort, therefore, the laity to appreciate this advantage and make their voices to be heard when they assemble themselves together for worship.

BISHOP ELLICOTT, of Western Texas, died at Sewanee, Tennessee, on Friday night, August 26th, at the age of forty-seven years. He was born at Beaufort, S.C., August 16th, 1840, graduated from South Carolina College in 1861, served as aide and adjutant general in the Confederate army, and suffered a severe wound at the second battle of Manasses. After the war he studied theology, and was ordained deacon in 1868, and priest in 1871, and was elected and consecrated Bishop of Western Texas in 1874, being at the time rector of St. Luke's Church, Atlanta. He was a whole-souled, good-humored man, whom everybody loved. Devoted to his work, courageous in the face of difficulties, tender in his sympathies and withal a ready speaker, he was a favorite at the North, where he was known chiefly as a pleader for the missionary cause, as well as at the South, where his name is cherished with almost passionate enthusiasm. In so far as his death may be traced to missionary zeal, he may be counted among the noble army of the martyrs of the Cross.—*Standard of the Cross and the Church.*

## FAMILY DEPARTMENT.

## "RECEIVETH SINNERS."

"Receiveth sinners and eateth with them,"

BY F. BURGE GRISWOLD.

Ah! blessed truth! who among us would dare,  
Unto God's table, ever to repair,  
If only holy ones were welcome there!

"Receiveth sinners"—Chief of these am I,  
And yet I hear His gracious voice: Draw nigh,  
And take the food that cometh from on high.

"Eat, and thy soul shall live; dip thou with  
me

In the same dish, but let no treachery  
Betray thy Lord, who deigns to eat with thee."

A sinner thou, for whom thy Saviour died,  
For whom all good He freely doth provide,  
Repent, believe, and in His love abide.

So shalt thou always be His welcome guest,  
Thy Lord may even suffer thee to rest  
Thy weary head upon His gentle breast.

—Washington, D.C.

## "OF SUCH IS THE KINGDOM OF HEAVEN."

"Oh! Benny, it do look real grand wi' all the  
banners and flags a-flyin'; how I whises yer  
could see it."

"Tell me all about it, Stevie. What's it all  
been done for?" murmur a plaintive little voice,  
from the hard bed in the corner of the dark attic  
that Stevie and Benny called home.

"Why to-morrow's Jubilee day, Benny, and  
the Queen's a-goin' to the Abbey wi' all the  
princes and princesses."

What's she goin' for?" asked Benny.

"Why, to say her prayers, I s'pose, like the  
people we saw when we peeped inside the church  
that day afore you was ill; all a-kneelin' down,  
and the man, in the white thing, readin' out of  
a book."

"I remember," said Benny. "And then they  
all stood up and sang, and then the tall man  
came and sent us out; and wasn't he angry, and  
wasn't we frightened, Stevie?" and the little  
frame trembled even now, at the remembrance  
of the verger's terrible frown and threats of pun-  
ishment if they ventured there again. They  
never had. Benny had often longed to hear  
the sweet singing once more, but fear of the 'tall  
man' had conquered his desire, and of late he  
had been too ill to care to go out, and had been  
glad to rest his weary little limbs on the hard  
bed at home, though it was very sad and dreary,  
all alone in dismal attic, while Stevie was out  
selling his matches in the sultry London streets.

Poor little fellows! they had no one to love  
or care for them in all the world. The good,  
hard-working mother, who had done her best  
for her children while she lived, died two years  
ago, and their drunken father totally neglected  
them, often obtaining, by threats and blows, the  
greater part of Stevie's hard-earned pennies to  
satisfy his craving for drink.

"I'd like to see the Queen, Stevie," said Benny,  
when the little brothers had finished their sup-  
per, his share of which, frugal as it was, had  
proved too much for Benny's sick appetite.

"I wish yer could, darlin'; but, Benny, yer  
ain't eaten no supper; yer ain't no worse, are  
yer?" asked Stevie, anxiously.

"No," said Benny, wearily "only so tired; I  
I don't feel as though I'll never be strong and  
well again, Stevie."

"Maybe yer would if yer could get away into  
the beautiful country," said Stevie, sighing as he  
thought how impossible such a thing would be.

"How I wish I could," murmured Benny.  
"Tell me about it, Stevie."

So, with the child's hand in his, Stevie told  
his little brother, as he had often done before,

about that one day they had spent in the country  
long ago, before mother died, when Benny was  
quite a tiny boy. What a bright, happy day  
that had been! What memories it had left Ste-  
vie of green meadows and shady lanes, far, far  
away from the noisy, dirty city! Even now,  
as he thought of it all, the dark attic seemed  
fragrant with the scent of the new-mown hay  
and the wild roses in the hedge-rows. The sound  
of Stevie's voice soothed Benny, and soon his  
soft, regular breathing showed that he was  
asleep. Poor little Benny! how wan and wast-  
ed his face looked in the grey twilight. Stevie's  
eyes filled with tears as he looked at it, for he  
loved him very dearly, this delicate little brother  
whom his dying mother had committed to his  
care. Was there nothing he could do, that Ben-  
ny might get better?

As he sat there in the twilight, a sudden idea  
came into Stevie's young brain. It was a very  
wild one certainly, and Stevie turned hot and  
cold all over, as he thought of the courage he  
would need to carry out his plan. But what was  
there he would not do or dare for Benny's sake?

He had often heard of the kindness and good-  
ness of the great Queen. He would ask to speak  
to her to-morrow, as she passed along the  
streets; he would tell her about Benny, his little  
sick brother, surely she would help him if any  
one would. Stevie could hardly restrain him-  
self from waking Benny up to tell him of his  
plan, and it was with quite a lightened heart he  
crept on to the hard bed beside his brother, to  
dream that the Queen, in a golden chariot drawn  
by four horses, was driving along the dirty alley,  
and that by her side, his radiant face with smiles,  
and the old bright light in his blue eyes, wee,  
curly-haired Benny was sitting, waving good  
bye to him as they drove away. And though,  
even in his dreams, he sobbed for loneliness,  
when Benny was gone he was glad because of  
his brother's joy, for Stevie's love was a very un-  
selfish one. In the grey dawn of the great Ju-  
bilee day, he woke to find little Benny sleeping  
beside him, and having washed and dressed him-  
self with unusual care, he waited impatiently  
for him to wake. Oh! how wide Benny's blue  
opened when he heard his brother's plan.

"Will yer really dare, Stevie?" he asked in  
wonderment.

"See if I won't," answered Stevie. "And now  
we'll have our bit of breakfast, 'cos there's sure  
to be a sight o' people, and I must get in the  
front somehow yer know."

The hours seemed very long to Benny when  
Stevie was gone, and he was growing quite  
feverish with excitement when Annie, his favor-  
ite little companion who lived in the room be-  
neath, came up to see him. It was quite a relief  
to have some one to talk to, and Annie was scar-  
cely less excited than Benny when he told her  
of Stevie's expedition.

"Do you think the Queen 'ull really come here  
herself, Benny?" she asked.

"No," said Benny. "Cos yer know this dirty  
place ain't fit for the likes o' her, but maybe  
she'll send a footman or some one."

It was growing late in the afternoon when the  
two children heard at last the welcome sound of  
Stevie's footsteps on the stairs.

One glance at his downcast, tear-stained face  
showed he brought no good news.

"It wasn't a bit o' good, Benny, not a bit," he  
sobbed, burying his face in the pillow; I tried  
hard, oh, so hard to get near, but they wouldn't  
let me."

"Who wouldn't, Stevie?"

"The policemen and soldiers," sobbed the boy.  
"I never so much as see'd the Queen, Benny, only  
heard the people shoutin', and knew she was a-  
passin' by."

"Poor Stevie, don't cry," said Benny, stroking  
his brothers tangled locks lovingly with his  
little thin hand.

"I know what I'd do, if I were you, Stevie,"  
said Annie, eagerly. "I'd just tell Jesus all  
about it—the great King what lives up in heav-  
en, you know."

"But how would Stevie get there? Heaven's  
right away, above the sky, ain't it?" asked  
Benny.

"Yes," said Annie. "But we can pray to God  
—that's what my Sunday teacher told me—and  
He'll hear us right up there, and give us the  
things we want."

But he wouldn't care to have such as we pray-  
in' to Him," said Stevie. "It's the rich folk what  
goes to church to say their prayers."

"Oh, yes, He would," said Annie. "Once,  
when He was here on earth, some little children  
came to Him, and He was so pleased."

"Wasn't there no policemen, nor no one to  
keep 'em back?" asked Stevie.

"No," said Annie, Jesus wouldn't let them."  
And went on to tell, in her simple, childish lan-  
guage, the "sweet story of old"—how Jesus had  
taken the little ones in His arms, and said, "Suf-  
fer little children to come unto Me, and forbid  
them not, for of such is the kingdom of heaven."

"What sort of a place is heaven?" asked  
Benny.

"Oh, such a beautiful place; teacher's told  
me a lot about it," said Annie. And then she  
described to her eager listeners all that she knew  
herself of the far-off heavenly city, and the glo-  
rious things that God is preparing there for  
those who love Him.

"It must be a good place," said Benny. "How  
I'd like to go there. Couldn't you ask Jesus for  
me, Annie?"

Annie considered for a moment. "There's a  
prayer I say about having a place up there,"  
she said at length. "You might say it after me,  
Benny."

So Stevie and Annie knelt down side by side  
on the dusty floor and with his thin hands fold-  
ed on his pillow, Benny in his weak little voice,  
followed Annie through his first and last prayer:  
"Gentle Jesus meek and mild."

"I must go now," said Annie, "I hear mother  
calling."

"I feel worse than ever to-night, Stevie," said  
Benny, when the little brothers were alone, "the  
pain does hurt so bad."

"Poor darlin'," said Stevie, tenderly, "I'll  
make yer a little tea. Maybe, yer'll feel better  
then."

But Benny grew worse rather than better as  
the hours wore on. He scarcely noticed Stevie  
bending so anxiously over him, but tossed rest-  
lessly to and fro with pain, and murmuring oc-  
casionally broken, incoherent sentences about  
the home little Annie had spoken of.

But just as Stevie had made up his mind to  
run and fetch a neighbor to see what ailed his  
brother, the restless tossing ceased, and Benny  
opened his blue eyes and laid his hand in Ste-  
vie's, in the old, confiding way. "Tell me  
about it, Stevie," he murmured. "I'm so sleepy  
I can't remember."

And so, almost in Annie's own words, Stevie  
repeated what she told them of the beautiful  
city, with its golden streets and pearly gates,  
within which sorrow and tears and pain may  
never come. The sound of his brother's voice  
soothed Benny, and he lay so still and motion-  
less that Stevie thought him asleep, and feared  
to move lest he should awake him. And when  
an hour later Annie's kind-hearted mother toiled  
up the staircase to have a look at "them poor  
motherless bairns," she found Stevie still crouch-  
ing there in the darkness with Benny's hand in  
his.

"Hush, Mrs. Willis," he whispered, "Benny's  
asleep, but I can't think what makes his hand  
so cold."

Mrs. Willis came nearer, and as the light of  
her candle fell upon the quiet little face on the  
pillow, the tears rose to her motherly eyes for  
she saw that Benny's slumber would know no  
waking on earth.

"He's gone home, Stevie," she said gently;  
and then, as she folded the wee, cold hands to-  
gether, she murmured reverently "the words of  
the loving Saviour—

"Of such is the kingdom of heaven."

**BIRTH.**

**PLANT.**—At Durham, Mass., on Friday, August 19th, 1887, the wife of the Rev. R. W. Plant, of a son. 18-2

**BAPTISMS.**

**MORRIS.**—At Clementsfort, N.B., on 12th Sunday after Trinity, William Clement Morris,

**WIGGINS.**—At St. James' Church, Centreville, Mission of Wicklow, County of Carleton, N.B., by the Rev. J. E. Flewelling, Mary Elizabeth, child of Mr. and Mrs. George S. Wiggins, of Avondale, Carleton Co.

**MARRIED.**

**HOOPER-FOSTER.**—At the Church of the Good Shepherd, Stayner, Ont., by the Rev. H. Cooper, on the 4th August, 1887, the Rev. E. Bertram Hooper, Missionary in charge of Weldford, N.B., and Annie A. Forster, of Stayner.

**WURTELE-MOYLE.**—At St. John's Church, Lunenburg, N.S., on Wednesday, the 17th August, by the Rev. A. Kaulbach, Vicar of Truro, niece of the bride, assisted by the Rev. Geo. Easton, Rector of the parish, Capt. A. G. G. Wurtele, of the Staff of the Royal Military College of Canada, son of Wm. G. Wurtele, of Quebec, to Tryphena, youngest daughter of the late H. M. Moyle, Esq., Controller of Her Majesty's Customs, Lunenburg.



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## MISSION FIELD.

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For twenty-seven years Dr. Robt. Morrison toiled unceasingly, preparing the way for those who should follow, but during all those years only three fellow-workers came to his help. Until 1842 the actual mission work had scarcely begun. After this it became evident that the new religion was beginning to take root (a feeble plant in its infancy, but one which, nevertheless, may yet overshadow the whole empire).

By 1853 the Protestant missions numbered 350 Chinese communicants. In 1863 these had augmented to 2,000. Ten years later showed a further increase to 8,000, and now 22,000 well-proven converts kneel at the Christian altar, while about 100,000 regularly attend Christian services—not as a matter of form or of habit, but from determination to learn the truth at whatever cost. From this number have been selected about 1,100 earnest and devout men who work as catechists, and a handful of the most able and eloquent have been ordained to the Ministry. Yet even these, added to the 500 foreigners now working in various parts of the great empire, are but as a grain of salt to a barrel of horring as compared with the multitudes lying utterly beyond reach of their influence.

If you consider the mere size of China—that it is 104 times as large as England, 176 times as large as Scotland, forty-four times the size of the United Kingdom—and then consider that Scotland alone claims the whole services of 3,845 ministers, while Great Britain absorbs 35,000, each of whom finds work enough in his own sphere, it is evident that 1,600 Chinese and foreign Christian teachers can only reach a very small proportion even of the people of China proper, to say nothing of the vast outlying regions beyond.—From "Wanderings in China," by Miss Gordon-Cumming.

## AN OBJECT WORTH LIVING FOR.

The lives of Christian young ladies are too often deprived of all interest by a false and foolish parental affection. I once knew a

mother of two of the finest little girls I ever saw, who was insanely anxious about their health. The wind was never suffered to blow on their rosy cheeks; they were kept in bed for days if they chanced to sneeze; and the mother's life was one long misery for fear they should be ill. She succeeded at last in making them ill, and soon after she died of over-anxiety. Then the girls left to themselves, got well. Now, few mothers are so foolish as to the bodies of their children; but the characters of too many are developed under similarly unnatural shelter and protection. It is not natural for a woman grown to be an object of tender parental care. The full-fledged nestling leaves the nest, and cares for itself, and soon for its young. If a young woman does not marry, and no special demand for her presence exists at home, she should be allowed, yea, encouraged to devote her life to some worthy object, not thwarted and opposed and restricted by petty conventionalities, perplexed by finding her Bible teach self-sacrifice, and her parents self-preservation; her Bible teach her to despise the world and earthly interest, and her parents teach her to put them in the first place.

Alas! friends, my heart aches when I think of the buried talents that exist in the shape of loving, well-educated, gifted daughters, pining in Christian families for lack of an object worth living for; and then think of the miserable millions of their own sex pining elsewhere, and perishing for lack of the knowledge these could impart! Again I ask, Whose is the fault? Dear fathers and mothers, does it not lie at your doors? Say not, "We cannot make our children missionaries; God must call them." I well know that. But do ye your part, and be very sure God will do His.—Mrs. H. Grattan Guinness.

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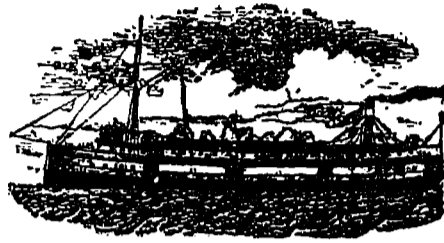
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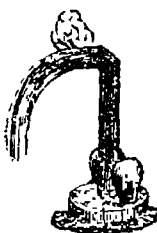
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**Temperance Column.**

**THE BIBLE AND TEMPERANCE.**

*By the Rev. Charles Courtenay, Vicar of Emanuel Church, Liverpool. Author of "Temperance Home Truths," etc.—Continued*

Timothy seems also to have been a Total Abstainer, for so I think we may fairly infer from the Apostle's words, "Drink no longer water, but use a little wine" (1 Tim. v, 23). A total Abstainer he was, however, only for a time; that is, if he obeyed the Apostolic suggestion, which we may suppose he did.

Apart from these two instances we find no trace of Total Abstinence amongst our Christian Fathers in the New Testament. I do not say that this is in any way conclusive as to their practice. I merely state the fact.

There is one incident which should not be omitted in our investigations, and which has furnished an argument to some as to the non-abstinence of the Disciples. I refer to the accusation of the multitude on the day of Pentecost. "These men are full of new wine," they said, mockingly (Acts ii, 13), when they heard them "speaking in their tongues the wonderful works of God" (Acts ii, 11). The reply of Peter to this accusation shows clearly enough the sense in which he and the rest understood their words. "These are not drunken, as ye suppose," and to some minds the reason given by St. Peter in their defence was not such a reason as would have been given by Total Abstainers. "These are not drunken, as ye suppose, seeing it is but the third hour of the day" (Acts ii, 15). I know that it has been declared by some that the word translated new wine, *gleukos*, is a wine devoid of intoxicating qualities altogether. But many scholars say otherwise, and the context seems to confirm their opinion.

I have now to touch with all reverence on a question of vital interest and importance, viz., *what was the practice of our Blessed Lord?*

We know that our Lord did not practice the asceticism of John the Baptist. He mixed more freely with men, attended feasts, and was less rigid in eating and drinking. All His enemies laid hold of this feature of our Lord's life for their own dismal purposes. "The Son of Man came eating and drinking, and they say: Behold a gluttonous man and a wine bibber" (Luke vii. 34). I use this statement in no way as definite evidence, but simply as a hostile misrepresentation of the difference between John's asceticism and our Lord's sociability.

The feast of Cana in Galilee, for which the Lord put forth His Divine power in the production of wine from water, must not be overlooked in this connection. That the Lord made the wine—that the wine was drunk—that its quality was found to be startlingly good by those who partook of it—that it provoked comment from the master

of the feast—these are facts which lie upon the surface of the narrative. It would seem, also, to have been such wine as men were accustomed to drink at feasts, better in quality it is true, but the same in kind. Was it, however, intoxicating wine? Here lies the crux of the whole question. Those who deem fermented wine a pernicious thing in itself, are violently opposed to any such interpretation. But those who have no such scruples insist on the alcoholic nature of the wine, although of course declaring fully its purity and naturalness. That their case is no slight one, I am bound to admit. And for my own part I cannot help feeling that had it not been for the theory which many have adopted that wine is a creature of the devil, and that to drink it is a sin—we should never have heard a word of controversy on the subject.

The institution of the Lord's Supper must next claim our attention, inasmuch as the fruit of the vine was selected by our Lord as a symbol of Himself and His outpoured blood. "Drink ye all of it" (Matt. xxvi. 27). Here is a command laid upon all His disciples to drink the "fruit of the vine" (Matt. xxvi. 29). What is the "fruit of the vine"? Well, undoubtedly, wine is the fruit of the vine. But fermented or unfermented? It is not said. But many Abstainers have said, and said decisively, that unfermented wine is the *only* "fruit of the vine." Now if they had said that unfermented wine was as truly the fruit of the vine as that which is fermented, I, for one, would acquiesce—but to my mind their exclusion of the fermented wines is unwarranted. I know it is argued by many that the presence of any ferment was prohibited at the Passover feast, and that, therefore, ferment in wine must have been prohibited too. But the fact is against inference, the law for bidding only unleavened bread, and the Rabbinic comment going, as it always did, beyond the letter of the law, only forbidding fermented drinks made from grain.

The incident mentioned by St. Paul in connection with the Corinthian abuses at the Lord's Supper, may furnish some light on this disputed point. They seem to have furnished their own provisions, including wine, and to have formed themselves into social groups—eating and drinking to repletion; "and one is hungry and another is drunken" (1 Cor. xi, 21), wrote the Apostle: words which seem to point to fermented wine, and not to unfermented. I know that this was not the Lord's Supper proper, but only the Agape, or Love Feast; but it was a preface to it, and seemed to have been almost a part of it, for it took place "when they came together in the Church" (1 Cor. xi, 18). And the Apostle says of the whole abuse, "When therefore, ye assemble yourselves together it is not possible to eat the Lord's Supper, for . . . one is hungry and another is drunken" (1 Cor. xi, 21, Revised Version).

But of whatever kind was the wine used at the institution of the

Lord's Supper, our Lord partook of it.

(To be Continued.)

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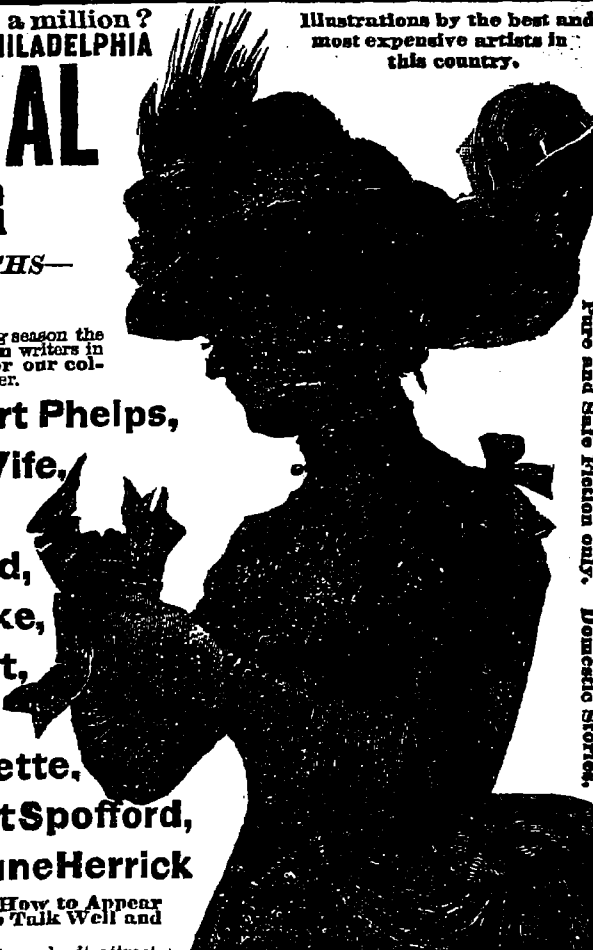
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