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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 2.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JUNE 7, 1893.

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ECCLESIASTICAL NOTES.

THE Rev. J. R. Illingworth, M. A., has been elected Bampton Lecturer for 1894.

THE quingentenary commemoration of Winchester College will take place on July 24th, 26th.

BISHOP Pelham's resignation of the diocese of Norwich took effect on the 4th May. He was consecrated in June, 1857.

THE ancient parish Church of Llangynwyd lately reopened by the Bishop of Llandaff was erected in the 13th century.

THE Bishop-designate of the Niger, the Rev. J. S. Hill, is back in England, and, it is assumed, will now be consecrated.

THE income of the Bishop of London's Fund for the last financial year was £28,565, an increase in the net receipts of £6,956.

THE Dowager Marchioness of Londonderry has been admitted by the Archdeacon of Merioneth as a churchwarden for the parish of Machynlleth.

THE total number of signatures to the petitions against the Welsh Suspensory Bill up to 10th May was more than 800,000. The number from Wales exceeds 355,000, and names were still fast coming in.

THE Rev. W. H. Towle, Baptist minister, late of Tucknall-Torkard, and a student at Nottingham Baptist College, has just been confirmed by the Bishop of Lichfield, preparatory to taking Orders in the Church of England.

THE Congregational Church, York-street, has addressed a very urgent appeal "to the Congregational body of Great Britain" for help in opposition to the Home Rule Bill, the disastrous character of which is ably shown.

THE S. P. G. announces an increase in its funds this last year of £10,000; the sister missionary society, the C. M. S., announces the largest income ever received with a single exception (1882-3). It received during the year one legacy of £50,000.

IN the first week of May the Bishop of Llandaff confirmed seventy-four persons some of whom were over sixty years of age. The increasing success of the Church is winning back to her fold the people of Wales is the true reason of the bitter hostility of the liberationists.

THE number of ordained missionaries of the S. P. G., including 8 Bishops, now on the Society's list in 677; that is to say, in Asia,

224; in Africa 159; in Australia and the Pacific, 18; in North America, 210; in the West Indies, 33; and 33 in Europe. Of these 119 are natives labouring in Asia and 38 in Africa. These are labouring in just fifty dioceses, and are preaching the gospel in exactly fifty separate languages or dialects.

THE Society for Promoting Christian Knowledge has made an offer to the clergy of publications relating to the Church and her endowments, the case for establishment, tithes, etc., for distribution among their parishioners. These booklets and tracts are non-political, but set forth the historical aspect of the question.

A ROME correspondent of the *Record* informs us that in the popular procession at Rome to congratulate the King and Queen on their Silver Wedding the banners included one of the "Circolo Evangelico." The device was a large open Bible with the name of the Book inscribed in prominent letters upon it.

ACCORDING to a *Guardian* correspondent, the Mission of the Russian Church in Japan is making considerable progress. Its Bishop is now at the head of eighteen priests, four native deacons, and 139 "evangelists." There are 215 "churches." The High school at Tokio has 100 students; the clerical seminary has twenty-one. The latest report gives the year's baptisms as 2,480; the entire number baptised since the commencement of the Mission has exceeded 16,000.

THE S. P. G. has published in one large octavo volume (1,000 pages) a classified digest of its proceedings, journals, MSS. letters, and reports, with a record of all missionaries whom it has supported, from the date of its incorporation by Royal Charter in 1701 to the present time. In view of the observance of the society's bicentenary in 1900, the time of publication is opportune. The Archbishop of Canterbury speaks of the book as "fascinating wherever he opened it."

CANON Morgan Jellet contributes an able letter to the *Guardian* refuting several misapprehensions on the subject of the Church of Ireland in connection with its disestablishment, &c. In refutation of the statement that the R. C. Church could claim in effect to be the historic as well as actual Church of the people, he points out that "not one Roman Catholic Bishop or priest in Ireland is in succession from the Church of St. Patrick; they are all intruders from foreign parts into Ireland after the Reformation."

THE annual meeting of the C. M. S. was held on Tuesday 23rd May. The chief meeting was at Exeter Hall, in the morning, under the presidency of Sir John Kennaway. Another meeting at the same time was held at St. James's

Hall, under the presidency of Sir T. Fowell Buxton. In the afternoon the ladies' meeting took place at Prince's Hall, Piccadilly, under the presidency of the Rev. F. E. Wigram. Evening meetings were held at Exeter Hall and at St. James's Hall, the latter being an "overflow" meeting. All the gatherings were largely attended, of a most successful character.

Dr. E. J. Hopkins, the veteran organist, on Sunday 7th May celebrated the completion of half a century of service at the Temple Church London Eng. The music on this occasion was exclusively from Dr. Hopkins' own pen, and a new setting of the canticles and a new organ voluntary were written by him expressly for the service. Dr. Hopkins' whole life, since as a child of eight he, seven-and-sixty years ago, entered as a choirboy at the Chapel Royal under Hawes, has been devoted to Church music; and as far back as 1834 he gained his first appointment as an organist at Mitcham. It was, however, for the Temple Church, to which he was appointed in 1843, that he wrote most of his anthems and services; and he has also done useful work as editor of the madrigals of Weelkes and Bonnet for the Musical Antiquarian Society, and as the author of the "History of the Organ," a standard book, which since 1855 has run through three editions.

THE LORD MAYOR AND THE POPE.

On Tuesday afternoon (May 9th) the usual weekly meeting of the Court of Aldermen was held at the Guildhall, London, Eng., the Lord Mayor (Mr. Alderman Stuart Knill) presiding.

There was a very full Court, all the members being present, with the exception of Mr. Alderman Moore. The Recorder (Sir C. Hall, M.P.), the Chamberlain (Sir Richmond Cotton), and the sword and mace bearers were also in attendance.

An influential deputation from the Liverymen of London waited upon the Court with reference to the Lord Mayor having proposed, at a banquet given by his Lordship at the Mansion House on April 12 last, as the first toast, "The Holy Father and the Queen."

The deputation, which numbered about 20 Liverymen, waited upon the Court for the purpose of presenting to them a memorial recording their protest against the action of the Lord Mayor, and to take such steps as might be deemed expedient to protect Liverymen and citizens from the growing encroachment of the Papacy.

Mr. J. W. Fraser (Skinners' Company) was chairman of the committee, and representatives from most of the City Guilds were in attendance.

The memorial, which was signed by upwards of 1,100 Liverymen, including Mr. H. Rokeby Price (chairman of the London Stock Ex-

change), Mr. J. D. Allcroft, and Mr. George Williams, was in the following terms:

"To the Right Worshipful the Aldermen of the City of London:

"The Humble Memorial of the undersigned Liverymen, Freemen, and Citizens of London.

"Sheweth, that the serious attention of your memorialists has been drawn to the fact that, at a public banquet given at the Mansion House by the Right Hon. the Lord Mayor of London, on the 12th day of April, 1893, to his co-religionists, his Lordship, in the presence of many distinguished personages holding official and other positions in this country, proposed as the first toast, 'The Holy Father and the Queen,' and stated 'that, in doing so, he was following the old tradition, still retained in the great City halls, of uniting the toast of 'The Church' with that of 'Her Majesty the Queen,' and that he prefixed 'the health of him, the great head of the Church, Viceregent of the King of Kings, seated on Rome's heights in incense-laden atmosphere, to whom they owed their Princely guest, and to whom was due that homage and respect which their loved Queen, with all her (Roman) Catholic people had offered to him.'

"That such a toast is unconstitutional, as neither the Pope of Rome nor any foreign prince, prelate, person, State, or potentate, hath or ought to have any temporal or civil jurisdiction, power, superiority, pre-eminence, directly or indirectly, within this realm; and that such toast is, moreover, disloyal to Her Majesty the Queen, and offensive to the nation over which she reigns. That no homage is due on the part of the Queen of the United Kingdom to the Pope of Rome as the assumed Viceregent of the King of Kings, forasmuch as Her Majesty's title to the Throne by the Statute of 1 Will. and Mary, secs. ii. cap. ii., secs. 9 and 8, and by the Statute of 12 and 13 Will. III., c. ii., is based on the profession by the Queen of Her Majesty 'being a Protestant' in accordance with the doctrines of the 'Protestant Reformed Religion of the Church of England, as established by law' (1 W. and M., cap. vi., and 12 and 13 Will. III., c. ii, s. 3), and on the public repudiation by Her Majesty, at Her Majesty's Coronation, of the 'superstitious and idolatrous' doctrines and practices of the Church of Rome (12 and 13 Will. III., c. ii, s. 2), with which Church Her Majesty, by said Statute of 1 W. and M., c. ii, secs. 9 and 8, and the Statute of 12 and 13 Will. III., c. ii, sec. 2, is expressly prohibited from 'holding communion.'

"That the toast of 'Church and State,' or of 'Church and Queen,' of 'old tradition,' connects the Church of England, established by law (of which Her Majesty is 'supreme head'), with the Crown and Government of the country, and bears no reference whatever to the Church of Rome.

"That your memorialists respectfully protest against the unconstitutional and disloyal precedence thus given by the Lord Mayor and Chief Magistrate of the City of London to the Pope of Rome in placing his name before and in conjunction with that of the Queen of England, to whom, as his Sovereign Ruler, his allegiance is due.

"That your memorialists observe with astonishment and regret that both the Sheriffs of London, Alderman Renals and Alderman Wilkins, were, it is alleged by their own desire, present at the entertainment in question, and were thus assenting parties to or acquiesced in the Lord Mayor's toast and the speech in which it was proposed.

"Your memorialists, therefore, respectfully but earnestly pray that your honourable Court will be pleased to record on the journals of your proceedings, in plain and unmistakable terms, a protest against the Lord Mayor's proceedings, which will otherwise be converted into a precedent, and add further to the greatly increased

and increasing power of the Papacy in our beloved Protestant country.

"And your memorialists will ever pray," &c. The Council Chamber, which is of small dimensions, was filled to excess with the members of the deputation and the general public, the latter being present in an unusually large number.

Upon the admission of the members of the deputation, and after some formal business had been transacted,

Alderman Sir W. Lawrence rose to move the following, of which he had given notice: "That this Court of Aldermen deeply regrets that at a banquet given in the Mansion House on Wednesday, April 12, 1893, the Lord Mayor departed from immemorial and constitutional precedent by proposing the 'Holy Father and the Queen' as the first toast, although his brethren fully believe that his Lordship was not actuated by any disloyal motive," when

Alderman Sir F. Truscott, interposing, remarked that there had been some alteration in the substituted motion from the original motion.

Alderman Sir W. Lawrence thereupon replied that there could be no discussion before the Court until he had submitted his motion.

Alderman Sir F. Truscott said if he were permitted to proceed it would materially save the time of the Court. If, however, the Lord Mayor ruled him out of order, he would resume his seat. He moved that the petition signed by upwards of 1,100 Liverymen, although proper notice had not been given of it on the summons, be received—(hear, hear.) He thought that such a memorial signed and supported by so large a number of respectable and influential citizens should be received with respect—(hear, hear.)

Mr. Alderman and Sheriff Renals—Is this question before the Court, my Lord Mayor?

The Town Clerk (Sir John Monckton) explained that, strictly speaking, three days' notice of the petition should have been given in order that it might have been put in the summons. It was not in the summons because it was not endorsed by an Alderman.

Alderman Truscott—I shall move that the petition be read.

Alderman Savory—I will second that. The Court thereupon assented to the reading of the petition; but before this was done,

Alderman and Sheriff Renals rose to move "The previous question."

Alderman Knight thought it would be a mistake if the amendment by Mr. Sheriff Renals were carried—(hear, hear). The petition was from a very large and prominent body of Liverymen in the City of London, and, for his part, he could not see the slightest objection to its being read.

A show of hands was then taken on the amendment; Alderman and Sheriff Renals, the mover of it, being the only Alderman who voted in favor of it.

At the request of the Town Clerk, several of the memorialists stepped forward to the bar of the court, and the memorial, as set out above, was then read.

Alderman Savory then moved that another petition which he had presented might be also read, although it had been sent in too late to appear on the notice paper.

The Town Clerk (reading from the document) said it was a petition from the general committee of the National Club in Whitehall place.

Alderman Whitehead asked whether the National Club had any *locus standi* before the Court, and whether they ought to be heard.

The Town Clerk pointed out that the petitioners were not in attendance.

Alderman Savory said he was one of the general committee of the National Club, and, if necessary, he would appear as a petitioner—(hear, hear). The club had been in existence

for fifty years, and one of its objects was to promote the doctrines of the Church of England.

The Court decided to hear the memorial, which was then read by the Town Clerk as follows:—

To the Right Worshipful the Aldermen of the City of London:

"The humble memorial of the General Committee of the National Club, 1, Whitehall-gardens, Westminster, S.W., Sheweth—Whereas at a public banquet at the Mansion House on April 12 last, the Lord Mayor, in proposing the first toast, 'The Holy Father and the Queen,' thereby gave precedence to the Bishop of Rome over our beloved Sovereign Queen Victoria, and he supported his action by the public declaration that the Pope of Rome is "vicegerent of the King of Kings," so might lead our countrymen to infer that Her Majesty is a subject of the Pope of Rome; and whereas any such action and statement is in direct contravention of Article XXXVII. of the Church of England, which states that 'the Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all cases doth appertain, and is not nor ought to be subject to any foreign jurisdiction. . . . And further that 'the Bishop of Rome had no jurisdiction in this realm of England; and whereas the Lord Mayor also spoke of 'the homage and respect which their loved Queen, with all her Catholic people had offered to him,' i.e., the Pope—such statement being *contrary to the fact*, and, if true, would be subversive of the title by which Majesty occupies the throne of these realms; And whereas any such unpatriotic and unconstitutional conduct might, if allowed to pass without being disavowed and repudiated, become a misleading and dangerous precedent; your memorialists desire to protest in the most emphatic manner against the disloyal action and perilous innovation introduced on the occasion referred to by the Chief Magistrate of the City of London. And your memorialists will ever pray, &c.—J. E. Campbell Colquhoun, Chairman, Colonel W. Robinson, Secretary, 1, Whitehall-gardens, S.W., May 8, 1893."

Alderman Sir William Lawrence then said that, as the senior alderman and the senior member of the Corporation, it became his duty to move the following resolution, which he knew expressed the sentiment of his brother aldermen. The resolution was in the following terms:—"That this Court of Aldermen deeply regrets that at a banquet given in the Mansion House on Wednesday, April 12, 1893, the Lord Mayor departed from immemorial and constitutional precedent by proposing the 'Holy Father and the Queen' as the first toast, although his brethren fully believe that his lordship was not actuated by any disloyal motive."

Alderman Sir A. Lusk seconded the motion. Alderman Truscott thought there was something more due to the Court than the carrying out of the motion. The motion said, "The Aldermen deeply regretted what had occurred," but he wanted to ask the Lord Mayor this question, "Do you, my Lord Mayor, concur in that deep regret which the Aldermen are about to press?"—(hear, hear).

Upon his Lordship rising to address the Court, the whole of the Aldermen rose also, and remained standing.

The Lord Mayor, speaking in a clear and dignified tone, said:—Aldermen, as Lord Mayor it is my duty and my pleasure to respond to the question which has been put to me by Sir Francis Truscott. I beg to say, therefore, in connection with that, that I protest against the inferences which have been drawn in both the petitions which have been read. I beg to say that I had no intention, nor could I have had any intention, of placing any person above the civil and temporal position of our Queen—(hear, hear). And I beg to state most distinctly this,

that the word "homage," made use of in one of those petitions, was used by me in the simple manner in which homage is often used. It was simply in a manner meaning respect—(hear, hear.) I had no intention in my mind to use that word in any other way. In answering directly to Sir Francis Truscott I say that, whilst acting entirely on my own responsibility, having neither asked nor received advice from any one, I regret that any words of mine should have been, as I think, misinterpreted, and have given pain to my brother Aldermen, or any of my fellow citizens—(hear, hear, and applause).

At the close of his Lordship's speech the Recorder put the resolution to the Court, and declared it unanimously carried.

There was some slight applause from the body of the public, which was at once suppressed.

The matter then ended, and the Court, after disposing of the remaining business on the agenda, adjourned.

A protest on the subject of the Lord Mayor's recent action, in view of the national principle involved, has been unanimously resolved upon by the North Sussex Protestant Parliamentary Council, and been forwarded on behalf of the Council to the Town Clerk of the City of London, for presentation to the Court of Aldermen at their meeting, for which Sir William Lawrence, Father of the Court, recently gave notice of a motion. A resolution, similar in effect, has also been passed by the executive committee of the Crowborough and District Protestant Association, and forwarded for presentation to the Court.

At a Committee Meeting of the Brixton and Clapham Branch of the Protestant Churchmen's Alliance, held on Monday last, a resolution was passed condemnatory of the recent action of the Lord Mayor, and forwarded to the Court of Aldermen.

HYMNS AND HYMN WRITERS.

BY

REV. CANON BRIGSTOCKE, D.D., RECTOR OF TRINITY CHURCH, ST. JOHN, N.B.

(Continued.)

IV.

Leaving out all mention of some less eminent names, we come to Charles Wesley. The mention of his name, almost calls for some notice of his life and work; but these are subjects to be treated of by themselves. Few, if any, are ignorant of the remarkable place, he and his brother John were called to fill in the history of the Church, and none can fail to recognise the power and influence of the work they accomplished. And no doubt much of their influence was through their hymns. Charles Wesley was a most prolific hymn-writer, and is said to have composed altogether six thousand hymns. They are of all kinds, and for all occasions. Some are eminently popular, and found in all hymn-books. Of these we would mention the Christmas Hymns:

"Hark! the Herald-Angels sing,
Glory to the new born King."

Also:—

"Jesus, Lover of my soul,
Let me to Thy Bosom fly,"

and the magnificent Advent Hymn:—

"Lo! He comes, with clouds descending
Once for favoured sinners slain."

Then we have the Easter Hymn:—

"Christ the Lord is risen to-day,
Sons of men, and Angels say,"

also, the beautiful morning hymn:—

"Christ whose glory fills the skies,
Christ the True, the only Light."

And:—

"Forth in Thy Name, O Lord, I go,
My daily labour to pursue,"

and that most touching hymn, said by his brother to be the sweetest that he wrote:—

"Come, let us join our friends above,
Who have obtained the prize."

In some hymnals the hymn begins with the second verse:—

"Let Saints on earth in concert sing,
With those whose work is done,"

and sometimes, as in Church Hymns, the first verse is altered to:—

"The Saints on earth, and those above,
But one Communion make."

The last lines which this great Christian poet dictated shortly before his death in March 1788, were:—

"Jesus, my only hope Thou art,
Strength of my failing flesh and heart,
Oh, could I catch a smile from Thee,
And drop into Eternity."

We now come to speak of Augustus Montagne Toplady, whose hymns have been on the lips of thousands who never heard his name. He was the son of a Major in the Army, and was born in 1740, at Farnham, Surrey. He entertained religious views in early years, and wrote several sacred poems. It was, however, after entering the ministry that he composed most of his hymns. His health was very poor, and under medical advice, he removed to London. For three years he carried on his ministry with remarkable success, yet evidently dying by inches, until he sank into the grave, at the early age of thirty-seven. These few particulars give much interest and force to some of his noted hymns.

"Rock of Ages, cleft for me,"

was published in London in 1776, in a magazine of which Toplady was the editor. It is there entitled, "A living and dying prayer for the holiest believer in the world." This hymn has been considered by many the finest in the English language. Dr. Pusey wrote of it as, "The most deservedly popular hymn,—perhaps my favourite, very beautiful is it."

The next English poet we shall speak of is William Cowper, and with him we associate John Newton. These two became associated together in religious meetings in Olney, Buckinghamshire. Newton persuaded Cowper to write many hymns for their meetings, and with those he wrote himself, was produced the Olney collection. Among the best known of Cowper's hymns are:—

"There is a fountain filled with blood,"
&c., &c.,

"Hark! my soul it is the Lord,"
&c., &c.,

"Oh, for a closer walk with God,"

and finest of all:—

"God moves in a mysterious way,
His wonders to perform."

This was the last Cowper wrote. It was in January 1773. The shadows were falling over him thick and fast. The hymn is entitled, "Light shining in darkness." It is said that he got possessed with the idea, that it was the will of God, that he should go to a particular spot on the river, and drown himself. He started in a carriage, but the driver missed his way. The cloud lifted for a season from his mind, and on his return home, he wrote this hymn. The following verses of it, tell their own tale:—

"Ye fearful Saints, fresh courage take,
The clouds ye so much dread,

"Are big with mercy, and shall break
With blessings on your head."

"Judge not the Lord, by feeble sense,
But trust Him for His grace;

"Behind a frowning Providence,
He hides a smiling face."

John Newton, in his early days, had lived a

wild strange life. He had been in the Navy; he had deserted; had been a slaver, when he commanded a slave ship, and for years had been a hardened sinner. When twenty-four years old, he experienced a great religious change, and led a new life. At the age of thirty-nine he was admitted into the ministry. We are now indebted to him for such noble hymns as:—

"How sweet the Name of Jesus sounds,"

and:—

"Glorious things of Thee are spoken."

He died as rector of a church in London, at the age of eighty-two. A portion of his Epitaph written by himself is characteristic.

"John Newton, clerk, once an infidel, and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy."

(To be continued.)

Correspondence.

CANADIAN BISHOPS.

To the Editor of the CHURCH GUARDIAN:

Sir,—The Church in Canada is under obligations to the Rev. Dr. Mockridge for the tabular statement in regard to the Canadian Episcopate. It triumphantly silences the noisy outcry of those who would renew the pro-Calvary dissension as to the greatest—so sharply rebuked by Jesus. The pertinacity and temerity of "Presbyter Anglicanus" is the more to be condemned. He adduces no single argument in rebuttal of the signal discomfiture which has followed this ebullition of selfish sectionalism. He affects to gauge the motives of some of the best of the Master's servants, and gives himself up to reckless and uncharitable judgment and idle assertion in saying that "the Church is terribly crippled in her spiritual warfare by having Bishops from England." It would be truer to state—if the slander had the slightest modicum of truth, that—"the Church is crippled terribly in her spiritual warfare" by having Diocesan Synods instead of a few sound heads "taking a real interest in her welfare" like "Presbyter Anglicanus." What a terrible slur on the Apostles was cast in that they were not elected to fill the highest office in the Church—when St. James was elevated to the Bishopric of Jerusalem and to the Presidency of the Apostolic Council. It must have been that Scriptural Apostolic example which is making "the Church in Canada an exotic!" Comparisons are odious, but nominations from English clergy stand well the scrutiny for personal worth, intellectual gifts, and that spiritual administration which, in charity and effectiveness, repeat the brightest features of the Apostolic Church. When we cease to repeat the Article of the Creeds, "I believe in the Holy Catholic Church," when we depart from the priceless heritage of the Book of Common Prayer—when our Canadian Bishops cease to feed upon the daily food of English Endowments—when the Dominion ceases to look for the largest immigration from English homes—when the ranks of Canadian clergy are rescued from the majority of English candidates—when our colleges are equipped with learned tomes of Canadian-born scholars—it will be time enough for the feverish question of the "loaves and fishes" to lift up its repulsive form among Canadian Churchmen. If Synodical selections be just, then there is no room for whining individualism. If august Synods solemnly invoke the Holy Spirit's guidance, then (barring those who cause divisions) the field is the world and those who love the Lord Jesus. "Presbyter Anglicanus"

and the little body of cavillers have their answer from Apostolic example and constitutional Synodical authority founded upon the Master's promise, "It seemed good to the Holy Ghost and to us."

It would accord with individualism and congregationalism perhaps, but no Catholic Christian or devoted member, who catches a glimpse of the mission of England's Church to the English-speaking population of the globe, dare offer a prayer of limitation to the Holy Ghost less wide than that of the "Great Commission." With a "returned empty" of the discontents belonging to the "Presbyter Anglicanus" class—a living representative in England—your correspondent's allusive savours of wild detraction. The Canadian Church will be enriched when it can attract to itself servants of God of truest devotion and noblest gifts and loftiest attainments from any quarter of the globe.

The selection of the chief pastor, outside of any particular diocese, is one of the happiest omens for fresh spiritual life and enlarged Christian activities, and one of the surest guarantees of that impartial administration which makes the spiritual head of the diocese a true "Father in God" to every faithful and sincere labourer in the greater Shephard's service.

— PRESBYTER.

News from the Home Field.

Diocese of Nova Scotia.

ORDINATION AT WINDSOR.

Sunday, May 28th—Trinity Sunday—will long be remembered by the congregation of Christ Church. For weeks past the occasion has been looked forward to with feelings of the most pleasurable expectation, and as not only the energetic and painstaking rector, and his choir, but the clergy and choir connected with King's College, had spared no pains in their preparations for the important event, its success was confidently expected by all who were interested. It is needless to say that no one was disappointed; indeed, the general expression of opinion seems to be, that the services were even brighter and more attractive, and the whole occasion more imposing, than had been hoped for.

Matins was said separately at 9.45, as the length of the Ordination service rendered this necessary. The church began to fill with worshippers for the latter service as early as 10.30, and when the bell ceased ringing at eleven o'clock, there was hardly a vacant seat discernable. The Processional Hymn was No. 601. "The God of Abraham praise"—a beautiful hymn, which has never sounded better than when rendered by the long procession of nearly fifty vested choristers and clergy, as they moved slowly up the centre aisle from the main entrance, taking upon order as they reached the chancel to allow the Bishop and his chaplain, (Rev. E. T. Woollard, Nov. Ross) to pass through. When all were seated in the chancel, the preacher of the morning, Rev. E. P. Crawford, of St. Luke's, Halifax, entered the pulpit and delivered the Ordination sermon, his text being taken from St. Paul's Epistle to the Ephesians, iv, 7-14. Those who had heard the reverend gentleman on other occasions were prepared for an earnest and eloquent discourse, and they were by no means disappointed, as the sermon was a fine one in every respect, his closing words addressed to two candidates for ordination being such as neither they, nor others who heard them will be likely soon to forget. At the close of the sermon, the candidates were presented to the Bishop by the Ven. Archdea-

con Weston-Jones, Mr. Howcroft, first, to be ordained deacon, and Mr. Warner, of Middleton, to be ordained priest. The Litany was sung by Rev. Mr. Crawford. Then followed the Ordination, the scene being a most impressive one, especially when the candidate for priesthood was advanced to that sacred office by the Bishop, "with the laying on of the hands of the Presbytery," ten men taking part with the Bishop in this portion of the ceremonial. Rev. Prof. Vroom was celebrant at the celebration of the Holy Communion, Archdeacon Jones being server. The responsive part of the service, which, of course, was choral, was admirably sung by the combined choirs, whose efficient rendering of the musical portion of the ceremonies deserves the highest praise. The Hymns sung were "Lord, Pour Thy Spirit from on High," "Christ has gone up, yet ere He passed," "And now, Oh Father," (Communion Hymn) and, as a Recessional, "To the Name of our Salvation."

EVENSING.

Towards evening, the clouds which had darkened the sky in the morning, lifted a little, and though it rained later on, at seven o'clock the weather was fine. The attendance, possibly on this account, but more probably because it had been announced that his Lordship Bishop Courtney was to preach, was even larger than at the morning service, the large church being crowded. Promptly at seven o'clock the long procession again made its way up the centre aisle, singing that grand old processional, "Onward, Christian Soldiers." The first part of the service was intoned by Rev. Mr. Crawford, the second part by Rev. Prof. Vroom; Rev. J. Spencer, of Rawdon, read the first lesson, and Rev. K. C. Hind, of Newport, the second. The text selected by His Lordship for his evening's discourse, was the eleventh chapter of Job, 7th, 8th, and 9th verses. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell: what canst thou know? The measure thereof longer than the earth, and broader than the sea."

The sermon was a most brilliant discourse, to which no newspaper report could even begin to do justice. Especially in his closing words, did the eloquent speaker carry the hearts of his hearers far beyond the things of earth, and at its close, though the sermon had been rather a long one, there were few in the crowded assemblage who would not gladly have listened on.

The hymns sung at this service were:—Processional, "Onward, Christian Soldiers," "Holy, Holy, Holy, Lord God Almighty," "Bright the Vision that delighted," "Holy Father, cheer our way," "O Paradise, O Paradise," and the Recessional, "For all Thy Saints who from thy labors rest." The chancel was hung with its beautiful white festival hangings, the flowers above the altar being also of pure white. The fine new organ was heard to the best advantage at both services under the skilled and artistic touch of Rev. Dr. Willets, whose playing is always so much appreciated.—A. H.

Diocese of Fredericton.

NEWCASTLE.

The following extract, taken from the "Burnham Sutton (Eng.) Parish Magazine," refers to the rector of Newcastle, and will doubtless be of interest to his parishioners.

"On Saturday, April 8th, a deputation consisting of Mr. S. Palmer and J. Savony, waited upon the Rev. J. H. S. Sweet, and presented to him an Easter offering, amounting to £14 15s, on behalf of 67 parishioners and friends, to mark their appreciation of the way in which he has discharged his duties as *locum tenens* during his eight month's residence amongst them."

Diocese of Quebec.

QUEBEC.

The Synod of the Diocese held its Session in the city on the 30th and 31st of May and the 1st and 2nd of June, the 1st being devoted mainly to the Centennial celebration. We hope to have an account of its proceedings for our next number, but we learn that during its session the scheme for the "Consolidation of the Church," as adopted by the Provincial Synod, was assented to, and that the appointment of the delegates to represent the Diocese at the meeting to be held in Toronto in September next was by vote of the House left in the hands of the Bishop of the Diocese. It was also learned that at this Session a resolution was passed looking to the giving up by the Diocese entirely of the grant which it has received from the S. P. G. Society amounting, we believe, to something like \$4,500 per annum—a not unfitting Centennial gift from the Diocese to the Society, to which it has been so much indebted.

LENNOXVILLE.

BISHOPS' COLLEGE.—A special meeting of the Convocation was held in The Church Hall, Quebec, on the afternoon of the first of June, the first held in that city since the foundation of the college. At it the honorary degree of D.D. was conferred upon the Rt. Rev. Dr. Courtney, Lord Bishop of Nova Scotia, and that of D.C.L. upon the Rt. Rev. Dr. Potter, Bishop of New York. The degree of D.C.L. was also conferred *in absentia* upon His Excellency the Governor-General of Canada, the Earl of Derby. There was a large attendance of members of the Convocation and of Churchmen and Churchwomen of Quebec to witness the ceremony.

The Lord Bishop of the Diocese is to continue his Visitation to the Eastern Townships early this month, and immediately thereafter will visit the Gaspé district. From all quarters of the Diocese come expressions of high appreciation and evidences of His Lordship's daily increasing favor with the people.

Diocese of Niagara.

GUELPH.

On Sunday 29th ult., the Lord Bishop of the diocese held an Ordination and a Confirmation in St. George's Church here. The services were of a singularly impressive character. At 8.30 morning prayers were said, Revs. J. H. Ross and R. W. Archer taking parts of the service. At 11 a. m. the Bishop and clergy advanced through the west door, while a processional hymn was sung, and took their various places. The Rev. J. Morton entered the pulpit and commenced with "the Bidding prayer," after which he preached the Ordination sermon from the text 2nd Timothy, i, vi, "Therefore I put thee in remembrance that thou stir up the gift that is in thee by the putting on of my hands."

The Ven. Archdeacon then presented the candidates Mr. Alfred Garden for the diaconate and Rev. R. H. Archer for the priesthood. The usual ordination service was then proceeded with, and the Archdeacon, Rev. J. Morton, Rev. J. W. Ross and Rev. V. Price, of Diocese of Ontario, united "in laying on of hands" on the candidate, Mr. Archer, on whom the office of the priesthood was conferred.

At the close the Holy Communion was administered by the Bishop, and a number of the laity remained with the clergy as communicants. The musical portions of the service were never surpassed in St. George's.

At 3.30 the Sunday School attended in the church and had a brief service, the Sunday-school choir taking the hymns, Miss Oxnard playing the accompaniments with much taste. The Bishop then addressed the children from the chancel steps in a very practical manner.

In the evening the church, as is usual in case of a Confirmation, was much crowded. The candidates, 40 in number, assembled in the school room and united with the choir in singing "The Church's one Foundation," as they marched up the centre aisle. The front seats were reserved for them. The Revs. J. H. Ross, Alfred Garden, R. H. Archer, and V. Price, took part in the service and lessons. At the close, the Bishop standing in the chancel, the Archdeacon presented the candidates, and the Bishop gave an eloquent and touching address on their duties, and the need there was of their ever taking their Saviour as their example in their journey through life. The female candidates were dressed in white, with two or three exceptions, and wore lace caps. They came forward in two rows on either side of the chancel and knelt two by two on the steps of the chancel where the Bishop administered "the laying on of hands." Altogether it was one of the most solemn and impressive Sundays, in regard to beautiful services, that has been witnessed for years in St. George's church.

BEQUESTS BY THE LATE GEO. ELLIOTT.—The bequests in the will of the late George Elliott Esq., of Guelph, display the same liberality that characterized him through life. It is understood that he leaves \$10,000 as a nucleus for a new wing to the General Hospital, and a further sum of about \$15,000 for the erection of a Home for the poor. He has left \$5,000 for the Widows' and Orphan's fund of the Diocese of Niagara and \$4,000 for the aid of Disabled Clergymen. His own church, St. George's, Guelph, receives \$2,000 for special objects. A large number of bequests is made to relatives and friends.

Diocese of Huron.

Rev. Mr. Connors and family have removed to Durham, and he has entered upon the work in his new parish.

LONDON.

Rev. Canon Smith, of Christ Church, is still at the seaside undergoing medical treatment for his throat. He may be able to return home this week, but cannot at present say positively.

The new Synod Hall is nearing completion. The floor is now laid, and it is hoped that it will be ready for the meeting of Synod, opening June 20th.

The Bishop and Mrs. Baldwin propose sailing from Liverpool on June 3rd, for Montreal. Their trip to the East has done Mrs. Baldwin much good. It is expected that the Bishop will reach London by the 17th, and thus in time for the Synod.

Rev. Mr. Davies, of Chatsworth, has been appointed by the Bishop's Commissary, to the parish of Blenheim, County Kent, and has removed his family there and entered on his work. He has been most successful in his former parish, but found that climate too severe for him.

The meeting of the Ruri-Decanal Chapter of the County of Lambton, was held at Watford on the 30th ult. The Rev. T. R. Davis, M.A., Rector of Sarnia, is Rural Dean, and the Rev. H. A. Thomas, Rector of Warwick, is Secretary to the Chapter.

SARNIA.

Rev. T. R. Davis entered upon his twelfth year as rector of St. George's Church, Sarnia, on Sunday last. During his incumbency a fine

brick church, school-house and mission chapel have been erected, costing nearly \$30,000, upon which there remains a debt of only \$4,700. In his sermon in the morning he alluded to the sympathy and generous support which he had received in carrying on the work of the Church. Few congregations, if any, in the diocese had given more liberally of their means. As a further indication of that liberality which had been manifested in so many ways, he was pleased to be able to announce that during the past week a lady in the congregation had asked and received permission from himself and the churchwardens to put a set of Harrington's tubular bells in the church tower. The order has already been sent, through Castle & Son, of Montreal, and it is expected the bells will be in position in a short time. It is understood that the lady who made this kind offer is Mrs. Paul Salter, sister-in-law to the late Rev. George Salter, first incumbent of that parish."

Province of Rupert's Land.

WINNIPEG.

The largest ordination ever held in the Diocese took place in Christ Church, Rev. Canon Pentreath, Rector, when the Lord Bishop ordained six Deacons and nine Priests. Morning Prayer was said at 10 a.m., and the ordination service began with a Processional Hymn at 11 a.m. The candidates were presented by the Dean of Rupert's Land. The Communion service was choral. The Rev. J. Setter, the aged Indian priest, senior clergyman in the Diocese, with the Dean and Canon Pentreath, took part in the laying on of hands on those ordained priests. The following are the names and cures of the Deacons: A. Silva White, B.A., to Carman and Miami; W. E. Hobbes, B.A., Neopawa; A. W. Woods, B.A., Clearwater; J. H. Sykes, McGregor; J. T. Magrath, B.A., C. M. S. Missionary to the Indians, Islington; E. Thomas, C. M. S. Missionary, Brokenhead. Priests: Revs. J. E. Kimberley, B.A.; R. E. Coates, B.A.; J. R. T. Henwood, W. Clarke, B.A.; C. Sidleir, B.A.; B. Stoddart, B.A.; H. W. Baldock, B.A.; A. Tansley, George Prewer. It is a noticeable fact that of the fifteen all but two received more or less of their training at St. John's College, Winnipeg. The number of clergy canonically connected with the Diocese is now 78, an increase of 20 in two years. Two of the Deacons named above are of Indian extraction, and will reinforce two of our numerous Indian mission stations.

The Provincial Synod of Rupert's Land is summoned for Wednesday, August 9th. This is the regular triennial meeting. The Rev. J. A. Newham, M.A., will be consecrated Bishop of Moosonee by the Metropolitan, assisted by his Suffragans and visiting Bishops, on Sunday, August 6th. The consecration will probably take place in Holy Trinity church, where Bishops Pinkham and Reeve were consecrated.

Diocese of Qu'Appelle.

QU'APPELLE.

The Lord Bishop of Qu'Appelle was the guest of the Metropolitan at Bishop's Court Winnipeg for a short time and then proceeded to his destination. We give an account from a local source of his enthronement in the little pro-cathedral at Qu'Appelle.

Accustomed as we are to ecclesiastical functions of almost every kind, Saturday last witnessed one of an entirely novel description so far as we of this town are concerned. As the

diocese had only just been created when Bishop Anson arrived in 1884, and as he resided in Regina for a year before coming to Qu'Appelle, there was in this case we believe no ceremony of enthronement. The infancy stage of the diocese, however, having passed, and there being now a pro-cathedral, it was thought well to have such a service as that which took place Saturday immediately upon the arrival of our new bishop.

The journey from Toronto had been very tedious, as the train in which the bishop travelled was one of those detained on the road by a washout, and the two days usually occupied in travelling to Winnipeg was lengthened into five. Having remained in Winnipeg a day or two to visit the Bishop of Rupert's Land, Dr. Burn arrived at Qu'Appelle on Saturday morning about 9 o'clock, and was welcomed by the Rev. J. P. Sargent, commissary, the Revs. H. S. Akohurst, W. E. Brown, W. H. Green, and Mr. J. H. Boyce. The enthronement service had been arranged for 10.30 the same morning, and punctually at that hour the bishop arrived at the west gate of St. Peter's church, being fully vested and attended by his chaplain, bearing the pastoral staff. Here he was met by the clergy and choir vested in cassock and surplice, and also by the churchwardens and vestrymen of the pro-cathedral, who were in attendance to present his Lordship an address of welcome from the congregation. The bishop having replied and warmly thanked the wardens and through them the congregation, the procession formed and entered the church in the following order, preceded by the magnificent banner of St. Peter and singing Psalm 122: Choir, vestrymen, churchwardens, Messrs. W. B. Sheppard, and Wm. Henley, the incumbent of the pro-cathedral, clergy, the Lord Bishop preceded by his chaplain.

After a few collects had been said, and Psalm 99, verses 20-30 had been sung, the Bishop in an audible voice made the following solemn promise: "I, William John, Bishop of Qu'Appelle, do hereby promise to respect, maintain and defend the rights, privileges and liberties of the Church, and to rule therein with truth, justice and charity, not lording it over God's heritage, but showing myself in all things an example to the flock. So help me God. Amen."

The Rev. H. S. Akohurst then formally enthroned the Bishop with the following words: "I, Henry Stephen, as Incumbent of Pro-Cathedral, enthrone thee, Lord Bishop in this church of Qu'Appelle. And therewith give thee all possessions, authority and jurisdiction which pertains to this see. Wherein may the Lord Jesus preserve thy coming in from this time forth for evermore, and mayest thou abide in justice and sanctity, and adore the place delegated to thee by God. God is mighty and, may He increase thy grace.

The Benedictus was sung by the choir, and after another collect and the benediction, the ceremony of the enthronement was ended. The Holy Communion service followed, at which the Bishop was the celebrant, the Rev. W. E. Brown, gospeller, and the Rev. H. S. Akohurst, epistoller. The service was fully choral, Dykes service being used for the Kyrie, Gloria Tibi and Sauctus; Morbeke for the creed; and a setting of chants from the Toronto chant book for the Gloria in Excelsis. Hymns (A M) 156, 322 and 324, and the Nunc Dimittis were also sung. The whole service was very well rendered and reflected great credit upon the efforts of the organist and choir.

The Bishop preached a very earnest sermon from the text, II Kings, ii, 9, 10. In the course of his remarks he drew two lessons from the character of Elisha's ministry—the use of consecration, or a distinct 'call' to any work for God, and a spirit of self forgetfulness in which to lose sight of our own imperfection, looking rather to the work itself, as being God's, and remembering that He who has called to the

ministry is able and willing to give all the grace needed for its performance. In concluding he asked for the prayers of the congregation—especially in the Holy Eucharist following—that he might, be enabled to do his work in the diocese and in the Church, with that entire self-consecration which marked the ministry of Elisha.

The congregation was large, and many remained to partake with the Bishop of the Holy Sacrament. At the close of the service His Lordship was introduced to the members of the choir, and several of the congregation, and then lunched at the vicarage where Mr. and Mrs. Akhurst had invited him to meet the clergy of the diocese present.

DIocese OF CALGARY.

On Trinity Sunday in the Pro-Cathedral, Calgary, the Rev. H. B. Brashier was advanced to the priesthood by the Lord Bishop of Saskatchewan and Calgary. The Rev. Dr. Cooper, Rector of Calgary, presented the candidate, the sermon being preached by the Rev. W. H. Barnes, Incumbent of Banff. The Rev. W. J. Webb, curate of Calgary, also joined in the laying on of hands.

As has been mentioned already in these columns, Mr. Brashier has had charge as Lay Reader and Deacon for the past two years of the extensive and rapidly growing district on the Calgary and Edmonton Railway which has Innisfail for its centre.

Mr. Brashier's field of labour extends from Wetaskowin in the north to Olds in the south (vide map), and includes missions at Innisfail, where a year ago the church of St. Mark was erected at a cost of \$1,750, at Red Deer, Bowdon and Olds, where churches are in contemplation or in course of erection, and at several other points on or near the line.

There are also missions to half-breeds and to Icelanders settled in the district. It is difficult to conceive how Mr. Brashier, even with the assistance of two or three lay readers, has been able to cope with the work. As the present season bids fair to witness a still further development of this important district, and as Mr. Brashier's health has given way under the strain, necessitating rest and change for several months, the Bishop will find it more and more difficult to provide for the spiritual needs of the settlers in this portion of his Diocese. Money is urgently needed at once to enable the Bishop to place two or three more priests in this important field. *Bis dat qui cito dat.*

Messrs. G. C. d'Easum and H. A. Gray, undergraduates of the University of Manitoba, who are preparing for Holy Orders in this Diocese, arrived from Winnipeg on Thursday morning. Mr. Gray left for Innisfail this morning to work under Rev. H. B. Brashier, during the summer vacation, and Mr. d'Easum will leave on Monday to work for the same period under Rev. Canon Newton, in the extensive mission of which he has charge. Mr. W. Beal who will enter on his studies at St. John's College, Winnipeg, in the autumn, leaves next week to work at South Edmonton under Rev. C. Cunningham.

Arrangements have been made with Rev. J. S. Broughall, M. A., professor of classics, Trinity University, Toronto, to spend the summer vacation at Red Deer, assisting Mr. Brashier in the immense mission extending from Olds to Wetaskowin, of which Rev. Mr. Brashier has charge.

During the Bishop's visit north, from which he returned on Tuesday Evening, he preached at service held at Wetaskowin, Wavely Lake, Innisfail and Olds.

Last night after the sermon, which was preached by Rev. B. Barton, of the Diocese of Saskatchewan, his Lordship spoke briefly of the work done by lay-readers in his two Dioceses, and having commended them generally, and Messrs. d'Easum and Gray in particular, to the prayers of the congregation, there was a short pause in the service for private prayer, after which he closed the service with special prayers for lay-readers, and the benediction.

The Bishop has asked Rev. W. H. Barnes, Incumbent of St. George's, Banff, to preach the ordination sermon next Sunday morning. The preacher in the evening will be Rev. H. B. Brashier.

His Lordship has been invited to preach at the opening of the Provincial Synod, to be held in Winnipeg during the second week of August.

DIocese OF ATHABASCA.

The Rev. W. A. Burman will be much obliged if the kind friend who in May, 1892, sent \$50 for the work of Rev. J. G. Brick and Rev. G. Holmes, would please send his name and address in order that a communication for him may be forwarded.

Letters sent to supposed address have failed to reach him, and were returned through the Dead Letter Office.

W. A. BURMAN,
Commissary to the Bishop of Athabasca.

ATHABASCA LANDING.

From Athabasca Landing this week comes the sad news of the death of Hume McLean, third son of the late Bishop McLean, at the early age of twenty-two years. To his sorrowing mother and her family we tender our sincere condolences.—*Saskatchewan Times*, 26th of May.

DIocese OF COLUMBIA.

RECEPTION OF THE BISHOP.

Columbia's new bishop last week made the acquaintance of the people of all the churches in Victoria and neighborhood, under the most favorable auspices. The public reception in the Odd Fellows' hall proved an exceedingly popular affair, and the absence of stiffness and formality attracted many who would not have cared to attend on a more formal occasion. All ages and classes in the several congregations of the Church of England were well represented, and many people prominently identified with other religious bodies took advantage of this public occasion to pay their respects.

Bishop Perrin arrived at the hall in company with Archdeacon Scriven, and they were met by a reception committee consisting of the following members of the executive: Canon Beauland, Rev. J. B. Howatson, Rev. W. D. Barber, Rev. E. F. Lipscombe, Rev. George W. Taylor, Rev. M. C. Brown, Justice Crease, E. Baynes-Reed, T. R. Smith, Hon. P. O'Reilly, Lieut.-Col. R. Wolfenden, Major Dupont and Lindley Cronse.

As His Lordship entered the hall Paulino's orchestra played "The Church's One Foundation." He was escorted to the dais, and there presented with the following address, read by Mr. Justice Crease:

*To the Right Reverend William Wilcox Perrin,
D.D., Lord Bishop of British Columbia:*

RIGHT REVEREND FATHER IN GOD,—We, the Executive committee of the Anglican Synod of the Diocese of British Columbia, in committee assembled, and acting on behalf of the Synod, cordially welcome you on your arrival in your diocese.

We acknowledge, with grateful appreciation, the devoted self denial which, under Divine guidance, has induced you to extend to the Church in Vancouver Island the same wise, fostering care, and administrative power with which your earnest and successful parochial work in the mother land has been attended.

We pray that your sojourn here may not only be a source of permanent satisfaction to yourself, but also conduce in the highest possible degree to the unity, happiness and progress of the Church in this Diocese, and to the increase of the honor and glory of Almighty God.

Signed on behalf of the Executive committee.

AUSTIN SCRIVEN, (Archdeacon.)

Chairman.

Synod office, May 8, 1893.

Bishop Perrin made an exceedingly felicitous reply. He first expressed his thanks for the courtesies shown to him, and said that while he had felt pain at parting with the old friends at home, he hoped soon to find compensation amongst the friends of the future whom he saw around him here. He was thoroughly pleased not only that the people had been so kind to him, but also with the magnificent country and the climate. He disclaimed having exercised the self-denial attributed to him in the address, but recognized that the case had been far different with his predecessor, the venerable Bishop Hills, who was revered by the Church in all parts as a leading pioneer bishop. He thought it would be a matter of no small difficulty to acceptably supply the place of such a man; but he would do his best, and, under Divine guidance, hoped to achieve a measure of success. He would work for the best interests of the diocese; he had his own firmly-formed opinions on matters appertaining to the work of the Church, and he supposed he would find in parts of the diocese opinions widely differing from his. He felt, however, that a little mutual forbearance would enable all to get along happily together, and, after all, life would be a very monotonous affair if all people thought exactly alike. The Bishop enlivened his address by numerous witty sallies and apt anecdotes, and was time and again cordially applauded.

The formalities ended with His Lordship's reply, and the introduction of those present was then proceeded with, the public being represented by the several clergymen and others who had already made the Bishop's acquaintance. A couple of hours were very pleasantly spent and all left with good first impressions of the present head of the diocese.—*Colonist*.

The Bishop of Columbia, who is a bachelor, accompanied by his sister, remained over two days in Winnipeg. He received his first Communion in Canada at the early service on Ascension Day in the chapel attached to Christ church, Winnipeg. He visited all the points of interest accompanied by the Metropolitan, and witnessed the marvellous spectacle, for a young Province like Manitoba, of 276 students writing for the University examinations.

Diocese of Montreal.

MONTREAL.

THE LORD BISHOP.—The week past has been one of the deepest anxiety in regard to his Lordship on the part of every member of the Church and constant prayers have been offered in his behalf. We understand that up to Thursday of last week the chances of his recovery appeared to be slight and that but little hope was held out to his relatives by the physicians in attendance, but a change took place, and since then we believe there has been some though

but slight improvement in his condition. Hopes are, however, now entertained that under God's blessing he may be restored to health in answer to the prayers of his people. The latest report as we go to press Tuesday afternoon is "his Lordship passed a rather restless night and the doctors do not find his general condition quite so good this (Tuesday a. m.)"

Christ Church Cathedral.—The people of this parish had the high privilege on Sunday last of hearing two of the greatest preachers of The Church on this continent, viz: the Bishop of New York, the Rt. Rev. Dr. Potter, in the morning, and in the evening the Lord Bishop of Nova Scotia, the Rt. Rev. Dr. Courtney, both of whom had been in attendance at the Centenary Celebration at Quebec and had responded to invitations to visit Montreal. The latter is ever a welcome visitor, having frequently filled the different pulpits in the churches in this city. The former had not, so far as we are aware, preached in Montreal before and very many availed themselves of the opportunity of hearing so gifted a Prelate of the sister Church in the United States. The cathedral was well filled at morning service notwithstanding the unpropitious weather, and his Lordship delivered a very able and earnest sermon. The cathedral was again crowded in the evening to hear Bishop Courtney who riveted the attention of his hearers by a very able and eloquent discourse.

St. John, The Evangelist.—The Lord Bishop of Nova Scotia preached in this church on Sunday morning last and also took part in the celebration of mid-day Communion. The church was filled and a beautiful service rendered. In the afternoon the Rt. Rev. Dr. Potter, Bishop of New York, administered the rite of Confirmation to a number of candidates presented by the rector of the parish, and delivered an earnest and practical address. It was expected that his Lordship would also have preached at the evening service but he was called away to New York by telegram and was obliged to break his engagement to the regret of very many.

PERSONAL.—The Rev. G. Abbott Smith, assistant minister of the Church of St. James the Apostle has returned to town after an absence of some months, during which time he has visited Palestine, Egypt, and other places.

Diocese of Toronto.

ORDINATION.

On Sunday last the Lord Bishop of the Diocese held the Trinity Ordination in St. Alban's Cathedral, Toronto, when nine persons were admitted to the Diaconate and five deacons were advanced to the Priesthood. This is said to be the largest number presented at any single ordination during the fourteen years of Bishop Sweetman's Episcopacy. The cathedral was crowded. The Ordination sermon was preached by the Rev. A. J. Broughall, the examining chaplain, and there were also present the Rev. Canon Cayley, M.A., the Rev. Principal Sheraton, the Rev. C. E. Thompson and the Rev. — DePencier. The following were admitted to the Diaconate: Messrs. W. Hedley, H. W. Powell from Trinity College; Messrs. H. J. Cody, N. J. Perry, S. H. Gould, E. J. Etherington, G. A. Rix, W. E. White from Wycliffe College and Mr. J. G. Watson. These ordained priests were the Revs. E. A. Cayley, G. A. Hibbard, E. W. Pickford, W. Creswick, all from Trinity College University; and the Rev. R. P. McKim, Wycliffe College.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

SECOND SUNDAY AFTER TRINITY.

"Hereby perceive ye the LOVE of God."—
I S. John, iii, 13.

I. Note the constant repetition of the words Love-God, by the Apostle. They recur, and are interchanged throughout the chapter. They ring out in every verse, the dominant notes of a page of Scripture, which falls upon ear and heart like an echo of the never-ending song which swells up before the Throne of Love. We are reminded by the Epistle of to-day of the old strife, begun in Eden, between Grace and Nature—love of God in His people opposed to love of self. The Love of which S. John writes here is not: 1. The sentimental choice of kindred spirits, congenial companions; 2nd, the mere natural affection begotten of family or racial ties; but the love of the human race in God, because all creation is an object of His Love. The individuality and personality given to each of us the highest mark of that Love which nerved the Divine Council to say "Let us make man in our image, after our likeness," Gen. 1, 26. We love men because love called them into being, because God loves them. We love the brethren, not for their own sakes, else should we too often be restrained in our services to one another by partiality, prejudice, or taste: loving friends and hating enemies, S. Matt. v. 44; despising those who are displeasing in habit or uncongenial in manners or taste; finding neither sweetness in the society of Lazarus or comfort in ministering to the Magdalen.

II. True Love, Godly Love, makes no choice of its object. To secure it as a possession "the only requisite title-deeds of the vilest outcast are his needs." It takes in all who can be lifted up and comforted, and made alive again by its offices of mercy and patience, and ceaseless, silent energy. It cannot limit its sympathies by years or geographical lines, or political ideas. Its area of operation cannot possibly be narrower than the sphere in which the Divine affection works and loves. To hate is to be a murderer. Not to love widely, without preference, without reservations of any kind "is to abide in death." To see our brother need, and not to open heart as well as hand to him, is to deny the heart ["the bowels of compassion"] as well as Divine Love, and proclaim our own infidelity.

Love reveals itself by what it dispenses, not by what it gathers. The highest life, the pattern life for us, was perfect because it was completely emptied of self—of self-pleasing, Rom. xv. 1, 3: it sought nothing for itself, 1 Cor., xiii, 5. It spent itself upon its object regardless of its own conveniences or losses.

III. The Love of God is not an expression of the lips. It is not an act of generous impulse or deed of kindness. It is not an effect which expresses sympathy with a brother in spiritual ignorance, bodily miseries, earthly necessity. These are only effects of which Love of God or love of self may be the cause. "Love," as S. John uses the term here, is a principle, a root, a spring, hidden in the heart; a spirit given to man, whence thought, word and act derive their true energy and simplicity of aim by union with the boundless Love of the Divine mind. This "Love is a well of water" truly "springing up into everlasting life;" a Nile sweeping over the arid desert of the barren selfish life, causing what was only a dry waste before to blossom as the rose with the flowers and verdure of Christian graces and the fruits

of the Spirit: love, joy, peace, long suffering, kindness, goodness, faith, meekness, and self-restraint.

The supreme passion of the world is self-love. The Christian soul inspired by Faith in Christ, the lover of the race, and of the individual as a member of the one great family of God, can say with humble confidence, "We know that we are of the Truth, and that the great Love abideth in us by that Spirit of Love "which He hath given us." See, e.g., S. Paul, Rom. ix, 3, and for modern examples of this Spirit, Lives of John Howard, Fr. Damien, President Lincoln, Bishop Horden.

Contemporary Church Opinion.

Irish Ecclesiastical Gazette, Dublin:

It looks like slaying the slain to revert again to the sign of the cross in primitive Christian times, but it may be worth while to direct attention to a remarkable article on the subject which appeared in the *Church Quarterly Review* for January last, and which we commend to the attention of the crusaders against the cross as a Christian emblem. The writer takes up the expression *semeion ek-petaseos* which occurs in the *Didache*, a work whose high antiquity even Canon O'Connor will recognize, and gives his reasons for believing that the words refer to a mystical way the first Christians had in their worship of spreading out their hands in prayer, after the manner of our Lord stretching forth His hands to suffer on the cross. "Possibly His 'taking of the measure of the cross' may contain some further allusion to the mystery of 'the breadth and length and height and depth' of Divine love (?) (Eph. iii. 18)." St. Augustine is quoted—"in extensione manuum agnosceamus crucem." St. Ambrose of Milan is described by his biographer as praying in his last moments (A.D. 397)—"*Expansis manibus in modum crucis.*" The figures in the Catacombs representing the early Christians praying, uniformly picture them in a standing position with the arms extended. "Frescoes, sarcophagi, sepulchral monuments, ancient glass, mosaics in the earliest basilicas, above all the Roman Catacombs, exhibit the faithful, more especially women, praying in this attitude."—(*Dict. of Christian Antiq.*, vol. ii. p. 1684).

Church Bells:

It has been noticed during recent years in the United States that the influence of the Church's Liturgic Year has steadily grown stronger on the religious bodies which are outside her fold. This was particularly noticeable at Eastertide this year. It is said by many competent observers that Easter has been this year more generally regarded by those bodies than ever before. Everything tends to show that the force which has brought about the change is within themselves, which is of itself a most significant sign. It is, perhaps, too much to say that no body of Christians will henceforth be able altogether to disregard the chief festival of the Church, but it might almost be so said. At home and in our colonies the same thing has been remarked. This levelling up—perhaps without altogether comprehending all it implies—is an encouraging token of the shrinkage of the dissidence of Dissent, which all Church people will hail with much satisfaction.

The primal duties shine aloft like stars,
And charities that soothe, and heal and bless,
Are scattered at the feet of men like flowers.
—Smiles.

Good deeds ring clear through heaven like a bell.—Richter.

The Church Guardian

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CALENDAR FOR JUNE.

- JUNE 4—1st Sunday after Trinity.
 " 11—2nd Sunday after Trinity. ST. BARNABAS.
 " 3rd Sunday after Trinity. [*Notice of St. John Baptist.*]
 " 24—ST. JOHN BAPTIST. [*Athanasian Cr.*]
 " 25—4th Sunday after Trinity. [*Notice of St. Peter.*]
 " 29—ST. PETER.

SAINT'S DAYS—JUNE.

In the month of June the Church commemorates two Apostles, St. Barnabas, who was set apart for the ministry to the Gentiles at the same time as St. Paul after they had worked together a whole year in the Church at Antioch, and St. Peter, who was among the first called of the original twelve.

St. Barnabas seems to have been a friend of St. Paul, since we find him introducing the new convert to the Church at Jerusalem, who were naturally somewhat afraid of him [Acts ix. 27]. After this time the two were companions and fellow-workers in Asia, till the unfortunate dispute arose about John and Mark [Acts xv. 37]. Barnabas returned to his native country of Cyprus, taking with him his nephew, and from that time the Scriptures are silent concerning him. There is a tradition that he was afterward Bishop of Milan, and that he was at last martyred in the Island of Cyprus, but it seems to rest on no certain foundation.

We are all familiar with the character of St. Peter—his strength and his weakness. We find him at one time ready to go to the death for his Lord, and, a little after, denying Him with an oath—now boldly facing the whole Jewish

council, and again weakly dissembling his convictions [Gal. ii. 11]. But which of us shall dare cast a stone at the Apostle? Can we not remember occasions when we were silent from fear of blame or derision, when we ought to have spoken? Have we never denied our Lord, if not in words, then by our actions? Then the lesson for us is the inspired warning, "Let him that thinketh he standeth take heed lest he fall."

We may learn another lesson from the lives of these two Apostles. There were doubtless many persons still unconverted in Joppa when St. Peter was sent to Cornelius. Not one hundredth part of the inhabitants of Antioch were Christians when the Holy Ghost said, "Separate me Saul and Barnabas to the work whereunto I have called them." Are not these facts sufficient answer to those who refuse to help foreign missions on the ground that "there is enough to do at home?" I believe it may be set down as a rule that those churches and parishes which do the most outside work are those which accomplish the most among themselves. There is, in fact, no distinction between the foreign and the domestic field. One is as much the work and care of the Church, and therefore of every member of the Church, as the other, and for one as well as the other must the Church answer at the last great day.—*Parish Visitor, N. Y.*

EDITORIAL NOTES.

WHO IS THE METROPOLITAN of this Eastern Ecclesiastical Province, is a question which has been put to us time and again, but to which we have been unable to make any reply, not having seen any *authoritative* declaration of the *final* action of the House of Bishops in the premises. That a meeting of the members of that House was held within the six months after the "avoidance of the Metropolitan See," as directed by the Canon of the Provincial Synod for the election of a Metropolitan, is matter of public notoriety; but it is too an *open secret* that at such meeting the election of a Metropolitan was *not* completed, in consequence of some irregularity in the vote of one of its members not actually present, and without which there was an equal number of votes for *two* nominees. The Canon clothes the senior Bishop of the Province with all the rights, powers, privileges and prerogatives of Metropolitan Bishop, "until the election of the said Metropolitan Bishop," but it also expressly provides that "after the expiration of three months AND NOT LATER than the expiration of six months after" the avoidance of the See the Bishops . . . shall meet . . . AND ELECT one of their number to be president of the House of Bishops, and the Bishop so elected shall thereupon *ipso facto* be the Metropolitan Bishop, and shall have, possess and exercise" the prerogatives of such Metropolitan. The Canon also prescribes that in such election "it shall be necessary that a majority of all the Bishops of the Dioceses in the Ecclesiastical Province of Canada concur, either by *actual vote at the meeting* called for such election, or also *in writing*, under their hand and SEAL." It is no secret that these requirements of the Canon were *not* complied with *at the meeting*, and that no election was consummated. Assuming that the irregular vote could be made valid by subsequent action *independently* of combined action in actual session assembled,—which has been questioned—

HAS THIS BEEN DONE? If not it would seem that the province has neither Metropolitan nor authorized acting Metropolitan. Surely The Church in this Ecclesiastical Province of Canada is entitled to definite and authoritative information in this important matter; especially in view of the rapidly approaching meeting for the formation of a GENERAL SYNOD, and which is to assemble at the call of the Metropolitan *senior* by consecration. This requirement is not a regulation of the Provincial Synod of Canada alone, and probably its provisions as to acting Metropolitan would not apply, even had the six months limit not expired.

We appropriate considerable space this week to a pretty full report of the proceedings of the Court of Aldermen, London, Eng., on the occasion of the presentation of the protests against the Mayor's action in proposing the "toast of the Holy Father and the Queen." We are led to do this because that we have seen comparatively little reference to this act of disloyalty in the secular press; also that our readers may fully understand how settled is the opposition to any recognition of the Pope of Rome in temporal matters. There is no mincing of the matter in the terms used in these protests, nor in the action of the Court of Aldermen of the great metropolis of the world. It would be well if like sentiments were as boldly expressed on this side of the water. When objection has been taken to similar aggressions of the Church of Rome in the colonies there have not been wanting those who have cried out against the objectors as intolerant, and as making too much of a little matter; but the action, not alone of the Court of Aldermen, but of municipalities, societies and individuals in England is far different.

THE Centennial Celebration in the old and historic Diocese of Quebec, on the 1st of June, was a grand and fitting recognition of an event important in the history of the diocese—important too in the history of the whole Church in Canada. Every part of the day's programme was carried out most effectively, owing largely to the admirable administrative abilities of the Bishop himself and to his able and numerous assistants, ladies and gentlemen. The day was ushered in fittingly by the celebration of Holy Communion in the various parish churches, followed at half-past ten by a very grand, imposing and deeply impressive service, fully choral, with choral celebration in the Cathedral itself, at which there were five Bishops present, a large number of clergy and a congregation filling the Cathedral to the doors. The preacher was, as had been announced, the Bishop of New York, the Right Rev. Dr. Potter, who delivered an eloquent and most appropriate address. The service was beautifully rendered throughout, but was especially effective in the Eucharistic portions. We hope next week to be able to give a somewhat full account of the proceedings connected with this important event. At the public luncheon some four hundred people sat down, and addresses were delivered by the Bishops and several of the laity. In the evening a *Conversazione* was held, at which it is supposed over 1,000 people were present, and several addresses were again made. All concerned

in the celebration of this auspicious event have reason to be well satisfied with the result.

We would call the attention of our readers to the series of "Notes on the Epistles" for the Christian Year, commenced in this number of the GUARDIAN, and specially contributed to it by the Rev. H. W. Little, rector of Holy Trinity, Sussex, N.B. Mr. Little is already well-known to the Church as the author of "Arrows for the King's Archers," "What shall I Say," "Companion to the Table of the Lord," "Madagascar—History and People," and other works. We have already availed ourselves on several occasions of extracts from his published work "Arrows," and have much pleasure in being able to give our readers the benefit of these "Notes on the Epistles" now specially contributed for our columns. We have no doubt that they will be found useful to many of the clergy, who, owing to the pressing nature of parochial engagements, have not over-much time for thought or reading, and also will be useful for lay readers. Three years ago Mr. Little published in England, "What shall I Say?" a book of notes similar to those entitled "Arrows," and which has already reached its fourth edition. We are promised these notes weekly, in time for use on the Sunday to which they appertain.

THE WELSH SUSPENSORY BILL.

GREAT DEMONSTRATION AT THE ALBERT HALL.

There was an immense gathering at the Albert hall, London, Eng., in defence of National Church. The lower orchestra was reserved for the Convocations of Canterbury and York, and for the five representative laymen from each diocese in England and Wales. In the amphitheatre were seated the representatives of the Houses of Laymen, and the ten churchwardens from each archdeaconry. Distinguished men were scattered about the hall, the Duke of Westminster, Sir M. Hicks Beach, and Sir G. Stokes sat near the organ, while Lord Ashcombe, Lord Cranbrook, Mr. Hicks Gibbs, the Duke of Richmond and Gordon, and the Duke of Rutland found places in the amphitheatre. When the Archbishop of Canterbury appeared with the Archbishop of York and the Bishop of London, all rose and cheered heartily. "The Church's One Foundation" was then sung with telling effect, to the accompaniment of the organ and two trumpets. The Bishop of London having offered prayer.

The Archbishop of Canterbury, as chairman, rose amid prolonged cheering to address the meeting. He said the Church had received a short, sharp challenge. She must answer it for what it meant, not for the poor thing it said. It was the avowed first menace to her establishment in its entirety (cheers). On that broad ground they made no limit, no partial answer. He had summoned from all England, for the first time in their history, a large representation of the wardens of her parish churches (cheers)—their officers dating from the time of the Norman Kings. He had called together, with the Archbishop of York, her two ancient provincial assemblies, older than our Parliaments, and with these her two representative Houses of Laymen, their most modern councillors. The constitutional right of these bodies to speak could not be gainsaid. Wales was not there except for what she was—part of themselves. The Church was one. Wales was not

there as a pauper threatened with loss of parish pay (laughter), tearing grey locks and entreating England to remember how early she gave England her succession, how the English Primates stood by her as natural guardians against the exactions of Popes and the severities of Kings, how they provided her with the Scriptures in her own tongue, how true she was to both Church and State in the great rebellion, how her first Methodists loved "the old mother"—(cheers)—and predicted the renewal of her youth. To-day Wales stood absolutely as they stood in the fulness of that realised life. From of old they might have been called the Church of Wales, by exactly the same right by which she was the Church of England. (Applause.) There came a threat to rights whose very suspension was their recognition—constitutional rights, rights *older than the Constitution*. But if they had no title to those rights, they felt the threat to the work, the work which was the title and charter of the rights, work flowing now at fullest tide. The threat was directed to the rights of the poor of whom every adult, every child, every babe in arms had now a born right to Christian ministrations and Christian instruction. The question raised was no mean issue. It was this: What was the National Church, with all its blessings, with all its shortcomings? They answered, it was the nation itself, in its conscious, most thoughtful, most powerful service to God and man. A few of their best were present to say how. They would show how the Church was the form in which the nation had lived and done its work for Christ since ever it began to be, had maintained that work by private gifts of her children, dedicated forever and charged with obligation—(cheers)—had been the builder of their noblest fabrics, and had produced their proudest and freeest institutions. Mother of their greatest assemblies, founder of their education, she had discharged a Christian nation's duty to non-Christian subjects, equally the servant of those who gave and those who could not give, equally the servant of friend or foe in politics. When oppressed by the world's self-seeking, or its bitter hostility, swift to rise again with energies unbroken. If England ever gave up this work, this life, he knew not what she would be. She would be England no more. The proposal was only to close opportunities, to suppress facilities. It was to damage religious enterprise, to weaken the strongholds of Christian feeling, to impede, if possible, the Christian advance—the moral progress guided by the Church in many a region both crowded and lonely where other guide there was none. It was to take away the inherited and chartered common rights of the poor, to shake the moral sense of the people. The Church would work on hindered, yet stimulated by the sharpened need. The more they lost, the more of Apostolic revenge in love and good works would they hope to take. But under what wanton disadvantage—no, they would never speak as though assault would succeed. (Cheers.) They were not to comfort Wales by saying they could stand or fall together doubtless they could keep their ranks. (Applause.) By God's grace they advanced. This was not to be treated as a matter of defence against sin, and unbelief and misery. It was their fault if there was fault. They began with the sword of the Spirit, and they had to finish. Their foes were human, and they must so live and labour that there would be no resisting them. (Prolonged cheers.)

Lord Selbourne, who was warmly received, spoke on the nature of church property and the secularisation of dedicated gifts. He concluded by stating that he could not see how to take away the property of the church was anything less than sacrilege and plunder.

The Archbishop of York, who was warmly greeted, said that when a distinguished statesman brought forward such a measure and in-

augurated a policy which was scarcely less than revolutionary in its character, they were fairly entitled to assume that there must be some great wrong to be redressed, or some great benefit to be gained, and the question which they had to ask themselves to-day was "Where was the wrong, and what was to be gained?" (hear, hear). The wrong could not be that they held property which had been handed down to them to enable the Church to more effectively instruct the ignorant, it could not be proved that the money was being misused or that the clergy were heaping up riches. There might be weak points in the framework of the Church, but they were always doing everything possible to remove them; while often the efforts of the Church in this direction had been thwarted by the very persons who now came forward to rob her (applause). They had the opinion of the Non-conformists that no such remarkable work had been done during the last fifty years, and yet it was at the end of that people were trying to cripple them. Then again there was the fact that much had been done for the poorer population of the country. He proceeded to point out that if the Church was crippled in its energies by the withdrawal of its income, the people as well as the church would suffer to an incalculable extent. He could not for a moment believe that the people, if their opinions were honestly obtained, would desire to injure or to cripple the most ancient and most beneficent of all our national institutions (cheers).

Eventually two resolutions were carried with acclamation, protesting against and pledging the meeting to strenuously resist the Suspensory Bill; and further inviting all Churchmen to express to their Parliamentary representatives their strong sense of the injustice of the measure, and of the great injury which the Church would suffer in the event of it being carried.

The proceedings then terminated with the "National Anthem," which was heartily sung by the whole assembly.—*The Family Churchman*.

ENTERTAINMENT OR INSTRUCTION.

If the Sunday-school is the "nursery of the Church," then the "nursery" should be in keeping with the character and mission of the Church. The Church of Christ is not designed to be a place of mere entertainment, nor for exhibiting fine clothing, displaying musical or other talents, nor is it designed to furnish "puffs" and fulsome flatteries for popularity hunters, or to be an advertising office for business.

What the primary class is to the graduating class in our schools, that in an eminent degree should the Sunday-school be to the Church.

The solid foundation of truth and true principles as revealed in the Holy Scriptures, is to be laid in part by Sunday-school work.

The horticulturist would not plant walnuts if he wanted an apple orchard in future years; neither would he make a playground of the place where his future stock of trees were growing. He would be very careful what kind of seed he planted, and very watchful of the plants that should grow from them, and give suitable culture to each one. In order, therefore, that a thrifty growth and a bountiful harvest of either Christians or trees of the right stamp be obtained, it will be necessary to look well to your "nurseries," and see that the right kind of seed is planted, and sufficient culture of the proper character is bestowed.

It is justly regarded as sacrilege to convert the church into a place of mere amusement, and to make the Gospel of our Ascended Lord a matter of entertainment, instead of dealing with God's truth and men's souls as the most important matters of our lives. Is it any less sacrilege to pervert the Sunday-school from its

blessed and loving work of planting God's Word in the hearts of our youth, by making the place and the opportunity one of pastime or entertainment merely, instead of sound instruction? There is no difference between the work and mission of the Church and Sunday-school, only so far as the manner of doing it is concerned. They are one in Christ Jesus and their object is one, even the glory of God and the salvation of souls.

The very best methods of giving this instruction in divine things should be employed; cheerful faces, joyous voices, sweet music, pleasant manners, happy methods, loving greetings and homelike spirits all must be employed as far as possible to make the scholars and workers favorable to the reception of divine truth. But the greatest care is always needed, to avoid spending time and money profusely, to have first-class, "machinery" that shall run well which may be very pleasant and entertaining as far as it goes, but if the "machinery" is accomplishing nothing, it does not "pay."

It is possible to make our Sunday-schools very attractive, and after all almost, if not entirely, failures, because money, time and energy have been so engrossed by the attraction that the "instruction" has been neglected. Every Sunday-school session ought to bring positive gain in spiritual things to every heart under its influence.—*Church News, St. Louis.*

Family Department.

He Careth For You.

BY MARIANNE FARNINGHAM.

How strong and sweet my Father's care!
The word, like music in the air,
Comes answering to my whispered prayer—
"He cares for thee."

The thought great wonder with it brings;
My cares are all such little things,
But to the truth my glad faith clings.
He cares for me.

Yet, keep me ever in thy love,
Dear Father, watching from above,
And let me still thy mercy prove
And care for me.

Cast me not off for all my sin,
But make me pure and true within
And teach me how thy smile to win
Who carest for me.

O still, in summer's golden glow,
Or wintry storms of wind and snow,
Love me, my Father, let me know
Thy care for me!

And I will learn to cast the care
Which like a heavy load I bear
Down at Thy feet in lowly prayer,
And trust in Thee.

For naught can hurt me, shade or shine,
Nor evil thing touch me or mine,
Since Thou, with tenderness divine,
Dost care for me.

—*Cristian World.*

STUPID CHRIS.

[CONTINUED]

"Chris," said the old clergyman goutly, "do you remember the parable of the Talents?"

"Yes," said Chris, a little surprised.

"Do you remember what happened to the servant who had only one talent?"

"His lord was angry with him because he didn't do anything with it," said Chris.

"Yes, exactly. We may none of us say that because we have not got five talents, we will not try to make any use of one. You must have one talent, Chris, and you ought to make it your business to find out what it is. You must not waste all those precious years of your

life because you have not so many talents as brothers and sisters," said Mr. Woodhouse.

His voice and eyes were so kind that Chris did not feel as if he were finding fault with her, but only as if he were trying to explain something; and she knew he would understand she only wanted his explanation to be clearer when she said—

"But indeed I haven't any talent at all; not one."

"What do you like doing best, Chris?" he asked.

Chris considered.

"Sometimes I wish I hadn't been the youngest," she said. "I should have had a nurseryful of little brothers and sisters. I could have taken care of them, and played with them, and I love babies."

"What else do you love?" he asked.

"I love flowers and gardening," she said. "I should like to have lots of flowers in the house, but no one has time to put them up. And I should like when I am grown up to go and see poor people, and take them things, like they do in books. I always think it would be so nice!"

"In fact it seems to me your talent lies in making home comfortable and working in the parish," he said, smiling. "That is a very valuable, womanly talent, little Chris, and perhaps it is as well there should be one domestic one amongst all you clever people. But now see here, my child; you would like to take charge of children, you say? But suppose you were called on to do so, and you could not order their clothes, or pay for their food, without your trades-people cheating you, because you hated sums when you were young? I don't think I could recommend you to have anything to do with a children's home if you couldn't keep accounts."

Chris looked up with interest. Arithmetic to her was just a subject to be passed in an examination.

"A district-visitor who couldn't be trusted to collect for the clothing or the coal club wouldn't be much use," Mr. Woodhouse went on. "And you wouldn't be a very good Sunday-school teacher if you did not know how to study, not merely to read your Bible, and had no stories to tell from history to illustrate your lessons. Don't you see, Chris that your lessons now are to train you for after life? If you waste all your time now, you will never be able to make it up. Never mind if you are not clever at arithmetic and languages; learn accuracy and patience, and how to overcome difficulties and disagreeables in the schoolroom, and depend upon it those lessons will never be thrown away."

A vista of lessons shuffled through, of blotted careless exercises the sums incorrect through laziness, seemed to open before Chris as he spoke, and she felt ashamed.

"Don't be discouraged, little one. Very likely you have no taste for book-learning, and your talent does not lie there. But be sure that you have one, and that some day God will ask you what you have done with it. Work on patiently, and you will find out what it is; but don't let them call you stupid any more, for that I am sure you are not."

He drew her a little closer, and smiled at her encouragingly. "You are going to try again in future, are you not?" he said. "Will you give me a kiss? I am so very fond of little girls. I have a little daughter of my own in Paradise, whom I have not seen for thirty years, and I love them for her sake."

Chris put up her face and gave him a shy little kiss. "I will try" she said.

"I am sure you will," he answered. "And when you say your prayers you will ask God to help you, will you not? And now I must go, for I have a train to catch," and he rose as he spoke.

Chris went to the front door with him, and

watched him as he went down the little drive. At the gate he turned and waved his hand to her, and she waved hers in return. Then she went back to the schoolroom deliberately drew her pen through her half finished exercise, and began again from the very beginning.

CHAPTER II.

"O Alice! do you think you could explain this to me?" asked Chris in despair.

Alice looked up with a frown of impatience on her clever face. She was writing an essay on Browning, and it was difficult to concentrate her thoughts while Maud was practising the violin within two yards of her. She had just thought out an idea, and was writing it down in fluent sentences at railroad speed, when Chris' ill-timed appeal interrupted her. Alice was on the point of saying, "No, I really can't, I haven't time;" but a glance at the anxious face beside her roused her contemptuous pity.

"What is the matter?" she said. "What can't you understand?" Explaining things to Chris was such a hopeless waste of time; she wanted so much explanation, and never understood at the end of it.

"It's about dew, and radiations, and condensing, and all sorts of hard words," said Chris, holding out a Science Primer. "I can't understand it a bit."

"My dear child, have you only got as far as that?" said Alice, taking the book. She turned back a page or two and then went on, "Well, anyhow you ought to understand it, you have heard all this before, and radiate and condense are explained quite at the beginning."

"Yes, I know, but I didn't understand, I just learnt it by heart," said Chris. "Of course I could do that now if you haven't got time to explain it, but I thought I might as well try and understand."

"You really are the funniest girl, Chris!" said Alice laughing. "Maud, what do you think this infant does! She learns her science by heart without understanding it! Excellent idea isn't it?"

"First rate," said Maud, intent on a difficult passage. "So improving to the mind."

"You really ought to begin again at the beginning, Chris," said Alice, heroically laying down her pen. "However, I will see what I can do."

Perhaps Chris' brains might have been clearer if she spent the afternoon in the woods with her sisters, but certainly as things were she was very stupid. Scientific words and facts never seemed to convey any meaning to her mind, and Alice's explanations did seem utterly thrown away. Still she was determined to do her best. She looked on her lessons in a new light since her interview with Mr. Woodhouse, and she had made up her mind that if she was stupid she would not be lazy.

So she gave her best attention to Alice, and at last some glimmering of what dew was, and how it fell, began to present itself to her mind.

"Though it does seem a pity to use such long words about it, when it is so pretty, and refreshes the poor flowers and grass so kindly," thought Chris.

It was a great relief to Alice when Mary came in at last, just as Chris was trying to put her ideas into words, to say that Miss Christina was wanted into the dining-room.

Chris throw down her book with a joyful cry of "Thanks so much, Alice!" and her elder sister turned with a sigh to her essay again.

"Chris really gets denser every day!" she observed. "It is disgraceful at eleven years old not to be able to understand the simplest fact without help."

"Well, she won't hurt her brains with over-work," remarked Maud. "She is awfully lazy. I don't believe she ever takes a bit of interest in her work."

"I don't believe she would ever open a book again if she were left to her own devices," said Alice absently, as she tried to remember what she had meant to say next.

Chris meanwhile went joyfully down passage and hall to the dining-room, a pleasant room with a western aspect, which she infinitely preferred to the schoolroom. Mr. and Mrs. Raymond and the eldest daughter, Dorothy, were at dinner, and all three looked up as Chris came in. Mr. Raymond was a tall man with a thin eager face and absent eyes. Chris was extremely proud of him, and considered him the cleverest man in the world; but she was a little afraid of him, she always felt stupider and more ignorant than usual in his presence.

"Well, Chris," he said. "So I hear you had a long interview with Mr. Woodhouse this afternoon. Did he leave any message for me?"

"Yes, father, lots," said Chris!

"Have you done your lessons, Chris?" asked her mother.

Mrs. Raymond was a tall and slight and young-looking. She was the most wonderful manager and housekeeper, and the amount of works she got through was the marvel of her acquaintance. Chris meant to be exactly like her when she grew up, except that she did not think she could ever read the books her mother delighted in. But to manage store-cupboard, and attend meetings, and run up to London for shopping,—what could be more delightful? Chris would have loved to live in a whirl of busy usefulness, instead of being tied down to the monotonous schoolroom routine.

"I have finished all but one little bit of one, mother," she said.

"Then you can bring a chair to the table and stay," said Mrs. Raymond, carving a chicken with skill and delicacy. She never let her husband have anything to do in the house if she could help it—he had plenty to do with his school work.

[TO BE CONTINUED].

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Mission Field.

THE MISSION WORLD.

(From Religious Review of Reviews, May 15, 1893.)

ANNUAL MEETINGS AND REPORTS.

During this month all the many Societies that are labouring in the Mission Field hold their anniversary festivals, and issue their reports of the year's work. We must defer any detailed criticism of the latter till our next issue. The S.P.G. held their annual meeting at St. James' Hall on Thursday, April 27th, and keep their festival at St. Paul's Cathedral on Wednesday, June 14. We are glad to notice that the Society was able to announce that its income for the last year was £127,000, or larger by £10,000 than that of the year before. One specially satisfactory feature of the Society's labour is their work in India, where in the ten years ending 1891 the Christians have increased by 22.65 per cent., while the growth of the entire population has been at the rate of 13.1 per cent. only. Of the entire Christian population of India, numbering some two and a quarter millions, about eight-ninths are natives. With regard to this satisfactory result, it is well to bear in mind the emphatic warning of the Archbishop of Canterbury in his speech at the annual meeting against the development of caste among the Christians of India. His Grace well pointed out the evils that must result from the spread of so anti-Christian a spirit in the work of the Church.

The C.M.S. held their series of meetings, one alone being insufficient to express their overflowing enthusiasm, on Monday and Tuesday, May 1 and 2. They too may be congratulated on the possession of an increased income. This year their total receipts have been £282,805, the largest amount ever received in one year with the exception of 1882. The receipts from associations is the highest ever recorded, being £2,017 in excess of the high figure of last year. There has also been a large increase of missionaries sent out to the field. The number of those who have been accepted for immediate service since April 30th, 1892, has been sixty-four. Of these fourteen were ordained, including three Islington men, and one from the London College of Divinity, and one man who is also qualified as a medical practitioner. There was, besides the last-named, one medical man. Thirty-eight were ladies, and seven were non-University laymen, of whom two were Islington College students, and two joined in Ceylon. The graduates include ten of the fourteen ordained men mentioned above, and four laymen; two were from Oxford, five from Cambridge, two from Dublin, and one from Durham.

The Universities' Mission to Central Africa, who hold their Festival on Thursday, May 18, are also able to draw attention to a satisfactory year's record. As we mentioned in

our last issue, their total income for 1892 was £21,483, the largest amount that has ever been received in one year. They may also refer with pride to the satisfactory establishment of their second Bishopric, the funds for which were raised within an unprecedentedly short space of time. We may mention that a great Missionary Sale of Work in united aid of the Universities' Mission, the Oxford Mission to Calcutta, the Mission to Japan, the Archbishop's Mission to Assyria, and Bishop Corie's Korean Mission, will be held at the Westminster Town Hall on December 13 and 14. Any of our readers who may care to assist should write to the Rev. Duncan Travers, at 14 Dolahay street.

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The New England Conservatory of Boston, Mass., stands deservedly at the head of American Schools of Musical Training. During the lifetime of its founder, Dr. Tourjee, it had already won the confidence and support of the American people, and since his death the acceptance of the directorship by the scholarly musician, Mr. Carl Faelten, has given the institution an impetus and standing second to none in this country.

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When it is proper to kneel, get down on your knees instead of sitting or leaning over upon the back of the pew in front of you.

Join heartily in those portions of the service which belong to the congregation, and do not engage in unnecessary conversation with your neighbors.

Make alms-giving a regular part of your worship, and remember that which is placed upon the alms-basin is offered up at the altar of your Lord as your gift to Him.—*Exchange.*

A certain bishop lately urged one of his deacons to familiarise himself with that well-known theological work "Butler's Analogy." When the young man departed, the bishop accompanied him to the door, and as a parting reminder about the Analogy exclaimed, "Good-bye, Mr. — Don't forget the Butler!" "Oh, yes, my Lord," replied Mr. —, "I've just given him 5s." And before the astonished prelate could give any explanation, the young man had driven off.

Steps were taken recently toward the organization of the Model Dwelling Association of Philadelphia, with a capital of \$100,000, "to construct such improved dwellings for the poor as may combine in the utmost possible degree the essentials of healthfulness, comfort, social enjoyment and economy and to secure proper sanitation for the neighborhoods surrounding them."

Dr. Thomas W. Evans, the Paris dentist, is about to erect a home for American girls who go to the French capital to study. During the course of his long residence in Paris Dr. Evans has given \$500,000 to benevolent and charitable institutions.

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One firm of lady teachers in Melbourne has had 1,700 pupils of all ages, varying from four to five-and-forty, for instruction in the art of "skirt-dancing," during the last 12 months.

There are only three newspapers in China, immense as the country is; while Japan has 530.

There are 600 native newspapers in India, and they are all hostile to Christianity.

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TEMPERANCE.**A DOCTOR'S VIEWS ON "TEMPERANCE."**

By WILLIAM OBELL, F.R.C.S., ENG.

From the Temperance Chronicle, London, Eng.

[CONTINUED.]

I have given you the physical side of the question, but, of course, there is a higher kind of work, though all work is noble if done in the right way. The work, however, which taxes a man most of all is brain work, and we are told by one of the highest medical authorities that, "of all workers, brain workers are those who can least stand alcohol." That is the opinion of one of the first medical men in England, who, however, is not a teetotaler; but it is borne out by Sir Henry Thompson, who is a teetotaler. I will also give you the opinion of a gentleman who certainly is not much in favour of teetotalism, a brewer, who said to me, "Anybody should know that a man who has any brain work to do must knock off the liquor." Thus we see that for brain work it is absolutely useless to give alcohol or to take it.

During the last few days, I have been taking extracts from the *Western Morning News*, and the following appeared a short time ago in a leading article of that journal:

"There is one phase of the great 'drink question' that does not receive so much at the hands of Temperance reformers as it demands, viz., the evil it wrought in the world by drinking that is short of intoxication. The evils of drunkenness are so apparent to everybody that no voice needs to be raised to point them out—they are admitted on every hand—but the evils of semi-drunkenness, to which we refer, are not so demonstrative in their character, and therefore escape that hearty condemnation to which they are fairly entitled. It has been admirably put by McCrie, that 'there is a difference between not being intoxicated and being sober.' It is this condition of 'mental muddle' that is the cause of not a few of the evils that abound in our day. A person may be able to speak and walk, and yet may be guilty of excess in the use of strong drink. He may not have lost the use of his senses, and yet have lost the sound use of them. The man has taken enough to disturb the balance of his nature, and yet, if an inquiry were to be held, it could not be affirmed that he was drunk in the ordinary acceptation of the world. And while in this condition he says and does many things contrary to the common weal, and, in some instances, most disastrous in its consequences. . . . If men's heads were clear, entirely free from the effects of strong drink, half the crimes which now darken the records of our

social life would be unheard of, and the accidents constantly occurring on sea and land would be reduced to the variest minimum. It is an unfortunate thing for the people of England that recourse to the 'glass has to too great an extent become the recognised medium of showing kindness or hospitality to a friend, and it is regarded as expressive of mutual good feeling and kindly esteem. It would not be difficult to prove that this deplorable custom is largely responsible for the manufacture of drunkards; and so long as it is recognised, so long shall we have to deplore the fall of many young and noble men into intemperate habits. The great want of the present day in regard to the drinking customs of the people, is intelligent convictions concerning the evil of them, and courage to discountenance them. Let prohibition be a personal matter, and the millennium will soon dawn."

Some of you will say, "It is a good thing to take a drop of liquor to keep out the cold," but that is just what it is not. The effect of liquor, as we have seen, is to beat faster; therefore it sends a greater amount of blood through the body in a given time. In addition to that, it has a paralysing effect upon the very small nerves which control the circulation in the skin, and therefore these nerves lose their restraining power, and you get that congestion of the surface which you see so clearly in anybody who has been drinking. This accounts for the particular colour of the face of an old toper. The blood is sent to the surface, and doesn't get properly returned; the vessels after a time lose their elasticity, and, as a consequence, a person gets all this colour in his face, which is no sign of health whatever. There is one thing about the muscular part of the question. You know that of all men those who look the strongest are the brewers' draymen; but of all men they are the most incapable of standing against anything like illness, so that bulk is no more a test of strength than colour is of health. Last summer I went to Exeter, and witnessed the champion swimming match. I spoke to the man who won it, and asked him about his training. I said, "What do you take?" He replied "Half a glass of old ale twice a day." I said "Did you ever train on water alone?" and he said, "Yes, but I lost weight." But he did not say that he lost strength, nor did he show me that the weight he lost was of any use to him. These brewers' draymen are heavy men, but they are no good for actual fatigue. Therefore I think the swimmer was wrong, and, what is more, he was afterwards beaten by the one who had previously come in second.

Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

It never pays to do wrong no matter how bright the reward may look.

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Mr. and Mrs. Jas. Lawson Tell the Story of Their Renewed Health and Strength—They Find Health After Many Remedies Had Failed.

From the Woodville Independent.

The *Independent* has published a number of well authenticated cases of most remarkable cures by the use of Dr. Williams' Pink Pills for Pale People. Many of these cures have occurred in our own province, and all of them have been vouched for by newspapers of well known standing, whose disinterestedness leaves no room to doubt the accuracy of the statements made. But if anything were needed to convince the skeptical among our readers [if any there be] and bring into greater prominence the surpassing merit of this wonderful life-giving remedy, it is found in the fact that the *Independent* has been able to give the particulars of several remarkable cures in our own neighborhood, every detail of which can be easily verified by any interested in so doing. A short time ago we gave the particulars of the recovery of little George Veal, which has attracted so much notice and added to the fame of Dr. Williams' Pink Pills in this locality. A few days ago this case was the topic of conversation in one of our local stores, when a gentleman present said he knew of a case in town even more surprising. The *Independent*, alert for anything that would interest its readers, asked for some further particulars, and was informed that the person referred to was Mrs. James Lawson, an esteemed resident of Woodville, who had been utterly helpless for a time, her recovery dispensed of, and who is now, through the almost magical virtues of Dr. Williams' Pink Pills, recovered and able to be about once more. A few days after this, meeting Mr. Lawson on the street, *The Independent* inquired if it were true, as stated, that his wife owed her recovery to the use of Dr. Williams' Pink Pills. Yes, replied Mr. L., and not only my wife but I was cured by them also. If you will call at the house you can have the full particulars if you want them. Mr. Lawson has been a resident of Woodville for over twenty years, and is well known and highly respected by all. On calling at his house we found both Mr. and Mrs. Lawson at home, and quite willing to give the desired information. They are an intelligent couple and those acquainted with them will have no hesitation in giving implicit confidence to their statements. Mr. Lawson stated that he had been ailing for years; his appetite failed; he became weak and unable to work. He received medical assistance, but found it of no avail, and at last he was confined to the house with little prospect of recovery as was thought. He had read of the wonderful cures effected by Dr. Williams' Pink Pills and determined to give them a trial. He soon found benefit from them, and continuing

their use entirely recovered, and is now enjoying better health than he has previously done for years, and is quite as able as formerly to do a day's work.

Mrs. Lawson also told of her terrible sufferings. For three years she had been unable to do housework, and for nine months was confined to bed, being so helpless that she had to be lifted like a child. She had consulted doctors in Toronto and taken their prescriptions, but found no relief. Her nervous system was wholly unstrung and she suffered from disease of the spine. The doctors told her it would be necessary to perform an operation on her spine, otherwise she could not get relief. She refused to have the operation performed, knowing that it would make her a cripple for life, and she considered that condition as bad as her then state of suffering. At last she began the use of Dr. Williams' Pink Pills, and had not been taking them long when she found their good effects. She found herself getting stronger, and was able to leave her bed. At first she had to use crutches, but continuing the use of Pink Pills she was able to throw away first one and then the other of the crutches, and is now not only able to walk freely, but to attend to her household duties as formerly. In fact she says that she is now stronger than she has been for many years. Her appetite has returned, her nerve and spine troubles have disappeared, and she rejoices in complete recovery which she attributes solely to the use of Dr. Williams' Pink Pills, and which she recommends to those troubled with nervous prostration, diseases of the spine or general debility. Both Mr. and Mrs. Lawson attribute their recovery under Providence to the use of this marvellous medicine which has been such a blessing in our land, and they are willing that all others should enjoy the knowledge of their wonderful virtue.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure, in all cases arising from mental worry, overwork, or excesses of any nature.

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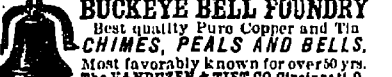
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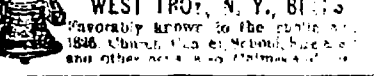
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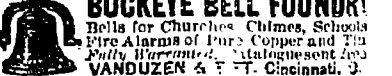
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