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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XLII.
No. 8.

MONTREAL, WEDNESDAY, AUGUST 5, 1891.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

JOHN T. FARISH, of New York City, has bequeathed \$280,000 to charitable institutions in the Church.

Nearly 3000l. have been received toward the Archbishop Magee Memorial Fund. It is hoped that it will reach 12,000l.

THE Archbishop of Canterbury and the Bishop of Ripon will preach the opening sermons of the Church Congress at Rhyl.

THE enthronement of the Archbishop of York, Eng., (Dr. Maclagan) is fixed to take place on the afternoon of Tuesday, the 15th of September.

By the new constitution and Canons the Diocese of Alabama takes her place among those dioceses that require vestrymen to be communicants.

MISS MARY E. MANN, of Washington, D.C., has given six valuable lots to the Diocese of Maryland for the purpose of a Cathedral endowment.

THE Dean and Chapter of St. Paul's have given the Imperial Federation League permission to erect a memorial in the Cathedral to the late Sir John Macdonald.

The Rev. David Jones, one of the oldest clergymen in South Wales, having been rector of Bishopstowe Gower for sixty years, died on Friday, July 3, at the age of 90.

THE Restoration Fund of the Woolwich parish Church has reached £1700. When £2400 are reached, an anonymous donor will give another £100, and work can begin.

THE investigation of the dispute between the Church Missionary Society and Bishop Blyth was to be begun before the Archbishop of Canterbury on Friday, 24th July.

CHURCH work in Northampton, Eng., is growing. It is suggested to raise two sums of £2,000 for the additional endowment of the parishes of St. Michael and St. Edmund, and a new Church and a chapel are also talked of.

THE death is announced at Cheadel, in Staffordshire, Eng., in his 78th year, of the Rev. Robert Williams, M. A., honorary canon of St. Asaph Cathedral, and for the last 41 years Rector of Llanfyllin, Montgomeryshire.

THE Church Pastoral Aid Society has received the sum of 5,000l. from Mr. H. B. Noble, through the Dean of Norwich, the interest accruing from which is to be spent, in conformity with the principles of the Society, in grants for curates in the Isle of Man.

THE Bishop of St. Asaph the second week in July received into the Church of England, in the private chapel of the Palace, three Roman Catholics. At the annual meeting of the Denbigh and Flint Baptist Association, reference

was made to the recent statement of the Bishop at Lampeter, that seventeen Non conformist ministers had applied to him for Holy Orders. The Bishop also received, a few days ago, another application from a leading Baptist minister.

THE Church Association has experienced defeat in the famous case of the reredos in St. Paul's Cathedral. It appealed from the decision of the Queen's Bench, which had sustained the Bishop of London. The appeal has resulted in the dismissal of the case with costs against the appellants.

THE usual summary, prepared by the Rev. H. T. Armfield, shows that there were at the Trinity ordinations 528 candidates in all for Holy Orders, of whom 251 were ordained deacons and 277 priests. Three hundred and five of the candidates, or upward of 57 per cent, were graduates of Oxford or Cambridge.

At the recent Commencement at St. Stephen's College, Annandale, N. Y., the Rev. Dr. Charles F. Hoffman offered to be one of ten to give \$100,000 each, \$1,000,000 to enlarge its usefulness! It is a great compliment to the College and to its revered Warden, the Rev. Dr. R. B. Fairbairn, who has been the head of the institution for twenty-eight years.

A SUPPLIED Choir of men and boys has been introduced in a Methodist congregation at Bradford, England. The Cathedral Psalter is employed at the morning service. We are not foolish enough to take this as any sign of approaching unity, but we are sure it is one of the things which goes to show that there is less reason for a separation to day than there was when John Wesley died in full communion with the Church of England.

THE growth of the P. E. Church in the U. S., is shown by the fact that during the ten years from 1880 to 1890, it made a net gain in communicant membership of 46.43 per cent., whilst during the same period, the population of the country gained only 24.86 per cent., thus showing that our growth was nearly twice as great in proportion as that of the population with all of its tremendous accessions from immigration.—*Living Church.*

The late Convention of the Diocese of Connecticut was its one hundredth meeting, and completed forty years of the Episcopate of Bishop Williams. The Convention finished its work in one day. The Bishop reported 1,659 persons confirmed during the year, the largest number in the history of the diocese. In the forty years he has confirmed 41,116 persons, ordained 338 deacons and 271 priests, and consecrated 96 churches. There are now 200 clergy and 25,650 communicants in the diocese.

THE Sixth annual Convention of the Brotherhood of St. Andrew will be held in St. Louis, Mo., in the latter part of October, members in that city are making preparations for its entertainment. The probable cost will amount to \$4,000, of which over three thousand is already

pledged, and it is the intention to raise the entire amount before the delegates arrive.

AN American Missionary writing from the spot, and with evident knowledge of his subject, says that one of the most marked features of religious work in Palestine is the wish for unity on the part of Christian bodies in that region. All in the Greek Church, the Patriarchs of Jerusalem, Alexandria, and Antioch, the Armenian patriarch, and the Syrian and Coptic Bishops urge reunion, and in varying degrees are working for it. Most kindly relations exist between the Greek and the Anglican Churches; and the Jews themselves are more and more favorably disposed toward the English Church, which has never persecuted them.

DR. BROOKS' CONSECRATION—It is announced that Rev. Dr. Phillips Brooks will be consecrated a Bishop of the Diocese of Massachusetts on Wednesday, October 14th, in Trinity Church Boston. The consecrator will be Bishop Williams, of Connecticut, presiding Bishop of the Church in the States. Bishop Clarke, of Rhode Island, will be one of the presenters. Bishop Potter, of New York, will preach the sermon. The attending presbyters will be the two clerical brothers of the Bishop-elect, the Rev. Arthur Brooks, Rector of the Church of the Incarnation in this city, and the Rev. John Cotton Brooks, Rector of Christ Church, Springfield, Mass.

At a late Methodist District Conference in England, the Rev. J. Carter, after referring briefly to the development of Methodism, and its position and responsibility to day, moved the following resolution, which was also unanimously adopted as a memorial to Conference:

"That whereas the name we now officially use, viz., 'The people called Methodists in the Connexion established by the late Rev. John Wesley, A.M.' bears the stamp of being provisional merely, this meeting respectfully submits to the Conference that the time has come when we should revise our designation so as to include the word 'church' in some such way as the following:—'The Methodist Church of England.' This meeting believes that such a change would be a protection to many of our people against the unscriptural narrowing of that word by a large number of heretical teachers."

Upon this a Mr. Foxley enquires pertinently; 'Can a society become a Church by calling itself so, especially when all its members are already members of their own parish Church by virtue of their baptism?'

"THE path of the just is as the shining light, that shineth more and more unto the perfect day." Thomas Brookes, the old Puritan divine, says—'If you only have candle light, bless God for it, and He will give you starlight. When you have got starlight, praise God for it, and He will give you moonlight; rejoice in it and He will give you sunlight. And when you have got sunlight, praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit.'—*Episcopal Recorder.*

THE TRANSFIGURATION OF OUR LORD.

'He was transfigured before them! (S. Mark ix, 2.)

Jesus had retired into a mountain to pray, taking with Him His most intimate companions, Peter James and John. The time was probably night. The disciples, weary with the day's journey and toil, lay down on the ground, wrapped themselves in their mantles and fell asleep. Such a couch was no hardship to an Oriental to whom beds as we understand them are almost unknown. Awaking suddenly, they beheld a wonderful sight. Their Lord was before them, changed, yet the same. The fashion of His countenance was altered, so that it shone like the sun, and even His raiment partook of the glory, and was white as the light. With Him were seen Moses and Elijah, who were talking with Him 'of His decease, which He should accomplish at Jerusalem.

Truly this was a wonderful and glorious sight, and it was no wonder that Peter should have wished to prolong the vision—but it was not to be. 'While he was yet speaking' came a voice from a bright cloud which overshadowed them which said: 'This is my beloved Son in whom I am well pleased, hear Him.' Overcome with amazement and terror the disciples fell on their faces, and when they again looked up all had vanished.—'They saw no man save Jesus only'—only their Lord who with His accustomed kindness and consideration reassured them with the words, 'Arise and be not afraid' The Mount of Transfiguration was a glorious place but they were not to remain there. They were called to the scene of every day duties and trials, and were not permitted even to talk of what they had seen. 'Tell the vision to no man till the Son of Man be risen from the dead,' was their Lord's command, and they seem to have obeyed Him.

There comes a time, perhaps more than one—in the life of every disciple when his Lord is, as it were, transfigured—when the Master whom he has striven to serve stands before him in a clearer light than ever before, and he is permitted to see for a little a vision of that glory which shall at last be revealed to all the children of God. At such times the believer is raised above the clouds and vapors, the noises and distractions of this lower world, and hears the music and breathes the air of heaven. He is ready to say with St. Peter, 'It is good to be here,' yet he is not allowed to remain in the Mount of Vision. He must come down to every-day duties and temptations, and amid the din and bustle, he is tempted at times to think the revelation all a dream.

St. Peter in his second epistle refers to the transfiguration with his usual directness and simplicity, we were eye witnesses of His Majesty, for He received from God the Father honor and glory, when there came such a voice to Him from the Excellent Glory, 'This is My beloved Son in whom I am well pleased;' and this voice, which was from Heaven, we heard, when we were with Him in the Holy Mount." (2 Peter i. 18). Then the Apostle adds these remarkable words, 'We have also a more sure word of prophecy—for' the prophecy came not in old times by the will of men, but holy men of God spake as they were moved by the Holy Ghost.' It must always be kept in mind that these words refer to what is now called the Old Testament—that book which some men who profess and call themselves Christians now affect to despise and deny, not preceiving that the New Testament grows out of the Old as a tree from its roots, and that the two must stand and fall together.

Dear fellow believers, when our remembrances of the Mount of Transfiguration grow dim, and the voice from the Excellent Glory

seems to recede into the far distance, let us not be discouraged or led to distrust the reality of the heavenly vision. Let us betake ourselves to that sure word of prophecy and rest there content to walk not by sight, but by faith till the day dawn, and the Day Star arise in our hearts.—*Parish Visitor.*

CONFIRMATION.

The Christian Faith.

There are three Forms of the Creed now in use in our Church, but they are all essentially the same in what they require us to believe:—

1. The Apostles' Creed.
2. The Nicene Creed.
3. The Confession of our Christian Faith, commonly called the Creed of St. Athanasius.

Very early in the history of the Church, even before the books that comprise the New Testament were written, there seems to have been some such expression of the Christian's Faith.

St. Paul refers, in his Epistles, to some formula of faith known to the disciples—"a form of sound words," "a form of doctrine delivered" to them. Cf. 2 Tim. i. 13: Rom. vi. 17: 2 Thess. iii. 6. Two portions of an Apostolic Creed seem to be recorded: 1 Cor. xv. 3: 1: Heb. vi. 1, 2

Probably such Confessions of Faith were first used for converts before baptism.

A little later many dioceses had different forms of creed, as they had different forms of worship, or liturgies; but all these forms of the Creed were essentially one—different modes of expression for the same Articles of Faith, just as the different liturgies were in all their main features the same.

1. The Apostles' Creed, which is now used in the Offices for Baptism, in the Visitation of the Sick, and in the Daily Offices, is the simplest Form of the Creed. It is also the most ancient of the Forms now existing, and it is not improbable that in substance it dates from the time of the Apostles.

It is so called, from an early tradition that its Articles were framed each one severally by one of the Apostles.

2. The Nicene Creed, which is used in the Office of the Holy Communion, is fuller, and was framed to defend the Church against the heresies of Arius (who denied the Deity of Christ) and Macedonius (who denied the Deity of the Holy Ghost). It is the only Creed that has the authority of Councils of the Church. To the end of the words 'I believe in the Holy Ghost,' it was framed at the Council of Nicæa in 325. The rest was added at the Council of Constantinople (the Second General Council) in 381, with the exception of the clause concerning the Procession of the Holy Ghost, 'and from the Son,' which is an interpolation of the Western Church, and never received the sanction of the Eastern Church. The Eastern Church objected to the words as going beyond the words of Scripture, and not being sanctioned by a General Council.

3. The Athanasian Creed, which is used on the great Festivals of the Church, instead of the Apostles' Creed, at Morning Prayer. This is the latest and fullest expression of the Church's Faith concerning the Doctrine of the Trinity in Unity, of the Godhead. The author is uncertain, but it is most generally ascribed to Hilary, Bishop of Arles, about 430 A.D. It, however, embodies the teaching of S. Athanasius and S. Augustine, and was called after the former great Defender of the Faith who at one time stood almost alone against the Arians who denied the Deity of our Lord.

Though this Creed is so much longer and fuller and more explicit in its terms than the others, it contains nothing that is not implicitly involved in the simplest Creed. Every state-

ment it contains was found necessary to defend 'the faith once delivered to the saints' from some deadly heresy which would have overthrown the fundamental Doctrines of the Trinity in Unity of the Godhead, or the perfect Godhead or Manhood of the Son, or the Deity or Personality of the Holy Ghost.

And thus it has been truly said that The Apostles' Creed is to state the Truth—Instruction in the Truth;

The Nicene Creed is to explain the Truth.

The Athanasian Creed is to defend the Truth. With regard to what are called the Damnable or Condemning Clauses, to which objection is often so strongly made, we must remember that—

1. They are only intended to apply to those persons who have had the fullest opportunity of receiving the Christian Faith.

2. They are only to be taken in the same sense as our Lord's own words (St. Mark xvi. 16)

If any person thinks that the clauses of this Confession of Faith oblige us to believe more than is involved in the Formula of Baptism given us by Christ Himself, let him try if it be possible for him to deny one of the statements therein without denying also that which is necessary to a true conception of the Trinity in Unity of the Godhead, or some equally fundamental portion of the Faith.—*Qu'Appelle Messenger.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—Wednesday, July 22, will long be a memorable day in the history of Christ Church, Windsor, when the Jubilee of Rev. Canon Maynard, D.D., late rector of the parish, was celebrated with due solemnity.

Canon Maynard was ordained to the Diaconate on the 18th July, 1841, by the Bishop of Nova Scotia, Dr. John Inglis. His Jubilee was commemorated on the 22nd, however, that being the more convenient day for those who attended.

The ceremonies commenced with the celebration of the Holy Eucharist at 7.30 a.m., with Canon Maynard, Celebrant; Rev. H. Howe, his son-in-law, Server; Canon Brock, Rector of Kentville, Gospeller; and Rev. F. J. H. Axford, Rector of Cornwallis and Rural Dean of Avon, Epistoler.

There were present besides these gentlemen,—the Venerable S. Weston-Jones, Archdeacon of P. E. I. and rector of Windsor, Revs. H. Stainer, J. O. Raggles, P. H. Brown, rector of St. Margaret, James Spencer, rector of Rawdon, W. J. Ancient, rector of Londonderry, T. W. Johnstone, rector of Lockport, Jas. Simpson, Priest incumbent of St. Peter's Cathedral, Charlottetown, K. C. Hind, Rector of Newport, J. M. C. Wade, Vicar of Aylesford, T. W. Clift, Rector of Chester, C. H. Fallerton, Rector of Falmouth, A. T. Brown, Vicar of Antigonish, B. T. Woollard, Rector of New Ross, T. R. Gwilliam, and Arnoldus Miller, Head Master of the Collegiate School, and a large number of parishioners.

At eleven o'clock full Choral Matins and Litany were sung by the rector and Mr. Hind, respectively, the preacher, in the absence of Dr. Gilpin through sickness, being the Rural Dean.

At 2 o'clock a sumptuous luncheon was spread in the parish school house. The tables, which literally groaned with the good things provided by the generosity of the women of the parish, were most artistically decorated with an abundance of beautiful flowers. A large number of the parishioners sat down with the clergy and the guest of the day.

At 3 o'clock, when due justice had been done to the good things provided, the Archdeacon called the assembled guests to the most important part of the proceedings. Canon Brock was

called upon to read an address to Canon Maynard, which was signed by a large number of the clergy of the Diocese, many of whom were prevented attending by their own parochial duties, and from whom letters, replete with sentiments of veneration and love for their honored brother, were read by the chairman.

On concluding the reading of the address, a magnificent Doctor's gown, the gift of the clergy, was placed upon Dr. Maynard's shoulders.

After proposing the health of the Queen, and the singing of the National Anthem by all present, the chairman in a few appropriate words called upon Rev. W. J. Ancient, late Rural Dean of this Deanery, to propose the toast of the day—the health of Canon Maynard. He spoke in feeling words of a friendship of 25 years, unmarred in any way, and of the plainly traceable results even to-day of the faithful efforts of the honored guest in his late parish of Rawdon, of which Canon (then Mr.) Maynard was, nearly 40 years ago, rector.

Mr. Chas. Wilcox seconded the toast in his usual happy style. The one special feature of the life of his loved friend, which had ever had an enduring effect upon his heart, he said, was his unselfishness.

Then followed several speeches of deep and serious interest, and yet interspersed with amusing incidents which set the house in roars of laughter.

Those who also spoke to the toast were the Revs. Canon Brock, J. O. Ruggles, Jas. Spencer, P. H. Brown, Jas. Simpson, and Dr. Gossip, of Windsor. The Canon, who on rising was greeted with prolonged cheers, replied at great length in an earnest speech that will never be forgotten by those present. In thanking his brethren of the clergy and laity, the former for the touching address and the valuable gift, the latter for their presence and the manner in which they had responded to the toast, he entered at considerable length upon a review of his eventful career. Many names now recorded in the historical annals of our Province were mentioned and incidents of moment alluded to, in which he had been connected, though but few of those present knew of such association.

At times his audience was moved almost to tears, and when he sat down it is safe to say fresh and new thoughts of the difficulties and trials of a faithful priest's ministerial life were suggested to every mind by his speech. It is not often possible to admit the laity behind the scenes of the clerical stage, but we feel convinced that many of those present saw for the first time how often a priest is called upon to say and do things which he full well knows will give deep offence, but which must be said and done if duty's road is to be travelled, and which eventually prove to be no little blessing to precious souls.

The ceremonies of the day were concluded by a well rendered choral evensong. Rev. E. T. Wollard of New Ross delivered a most interesting and instructive address upon the great advance made in the improvement of the Church's fabrics and ritual during the past fifty years, and of the marked effect produced upon the affections of the poor for the Church whenever such methods had been persistently and thoroughly tried. Canon Maynard also spoke upon the spiritual advance in the Church during the same period.

The choir at both services rendered their part most creditably. The procession of the Clergy, robed in Cassocks, Surplices and white stoles, at the commencement and closing of the both services was most imposing. Thus ended this very eventful and happy day.

DIocese OF FREDERICTON.

FREDERICTON.—The Church Society and Synod meeting took place on the 30th June and 1st and 2nd July. The Most Rev. The Metropolitan of Canada, notwithstanding his advanced

age, was able to be present and presided at some of the meetings. Though efforts have been made to bring about the amalgamation of the Church Society and Synod they have hitherto been unavailing. The scheme was advanced another stage at the last meeting of the Church Society by the appointment of a special committee (on motion of Mr. Jarvis, one of the most active and influential of the Lay members), to consider reports from the several parishes as to the desirability of amalgamation and the plan proposed therefor.

From a report presented by the Secretary of the Society, Rev. W. O. Raymond, it appears that only 28 of the clergy in active work in the Diocese are native born. The appeal made to the laymen of the Diocese to enter the Ministry would not seem untimely.

There are it appears thirteen vacant Missions in the Diocese, and to secure men to supply them is difficult. One speaker suggested that the Bishop should apply for men through the London *Guardian*, and failing to obtain supply to the *Church Army*.

At the opening of the 22nd Session of Synod on 1st July, the Metropolitan presided, the Coadjutor Bishop (Dr. Kingdon) being also present. There was a large attendance of clergy and laity.

The Diocesan Branch of the Board of Domestic and Foreign Missions of the Ecclesiastical Province of Canada reported total contributions for FOREIGN Missions for past year, \$558; DOMESTIC Missions, \$582.49; INDIAN HOMES \$200.

The S. S. Committee recommended the holding of an annual Sunday school Conference. It reported the total total number of Sunday schools as 92; with 548 teachers (163 male; 385 female), and 4547 scholars; (boys 1,703; girls 2,376; no sex given 458); 17 parishes sent in no report. The Sunday school collections amounted to \$1,957.60. The Lenten boxes of S. S. returned \$398.05.

The question of the 'Consolidation' of the Church in Canada was brought before Synod upon the report of the Winnipeg Conference. No action was taken beyond appointing a special committee to report on the scheme next year; the committee consists of: The Right Rev. Bishop Kingdon, Revs. F. J. Brigstocke, O. S. Nevinham, Canon Roberts, Canon Neales, Sir John Allan, and Messrs. Harrington, Wilkinson, Jarvis, Schofield, Frith, Sturdee and Vroom.

A most gratifying announcement was that of the Rev. Mr. Davenport. He said, 'that for some time past he had been considering the establishment of a Church boarding and day school for boys, to offer a well balanced education, founded on sound moral and religious principles. He was now able to announce that a school will be opened at St. John in September on the Gilbert property. The Metropolitan consented to act as patron, and the Coadjutor as visitor. Rev. F. F. Sherman would act as principal, and would have a good staff of assistants.

The report of Mr. John B. Foster as Diocesan Trustee of the Girl's School at Windsor, N. S., was most satisfactory. He spoke highly of the management of and instruction given in the institution by Miss Machin and her able assistants, and he advised all who had daughters to send them to that institution; and he urged for diocesan support.

The 'local' Board of Governors of King's College School, Windsor, reported the internal working and discipline as most satisfactory. The standard of matriculation had been raised, and 75 per cent must now be taken in each subject by each student before being allowed a first class certificate in the University examina-

tion. Provision has been made for the accommodation of female students attending the College.

The expenses of the Provincial Synod—proportion of which is assessed on the diocese—was brought up and caused some discussion, and it was resolved to bring the matter up at the next meeting of the Synod in both houses.

At the annual Anniversary service of the Church Society the clergy attended in robes, and marched in procession from the vestry, the hymn 'Through the night of doubt and sorrow,' being sung as a processional, and 'Brightly gleams our Banner' as the recessional. The service was full choral, the Rev. J. M. Davenport officiating; the Lessons being read by Rev. Canons Brigstocke and Forsyth, and the sermon preached by Rev. W. O. Raymond. The soloists in the anthems were Mrs. John Black and Messrs. Black and Hagan.

THE NEW SCHOOL FOR BOYS.—It appears that the managers of this school have secured for the purpose the Gilbert homestead, a fine old house spacious and commodious, beautifully situated in the outskirts of the city. It is to be provided with the most approved methods of heating, lighting and the latest and best bathing and sanitary arrangements. The domain consists of nearly 70 acres of land and woods stretching back to the shores of Lily Lake. Over ten acres are to be reserved for a play ground where tennis, cricket, football and other outdoor sports may be enjoyed. The lake, a short distance from the house, affords ample opportunity for boating and bathing, and in the winter time good skating.

In close proximity to the house will be a gymnasium, fitted up with the usual apparatus found invaluable for the proper development of boys' muscles, which during the winter season will find further use as a playroom.

It would seem from the plans laid out that the managers of this school are determined to do their utmost to secure the health, strength and happiness of its pupils.

The School will consist of two departments: the Classical and the Commercial. The classical course is to embrace the study of subjects required for matriculation at our universities; the preliminary examinations of the Royal Military School at Kingston and our Law and Medical Schools.

The commercial course will consist of such studies as will enable a youth to enter upon business life duly qualified for its several duties, and is designed to supply that practical knowledge of business ways and habits which are so necessary to success. Special arrangements have been made for instruction in shorthand and type writing when required. The managers design in this course to present all the advantages of a 'business college' without any of its usual drawbacks.

Rev. F. F. Sherman has been appointed the headmaster of the school. Eight years of his clerical life have been largely spent in the training of boys with marked success. The secret of his good influence with lads is no doubt due to his loving devotion to their welfare, and the heartfelt interest he displays in all that concerns their work and recreation. Mr. Sherman will teach English and sacred duties.

The first resident Master's position will be occupied by Mr. Arthur F. M. Castance. This gentleman is the son of an English clergyman, and an exhibitor of Brasenose College, Oxford. He has had several years experience in teaching since he left the university. He is also an admirable musician accustomed to orchestral management, and a proficient on the organ. Mr. Castance will teach classics, ancient history and music.

Mr. George Wilson, the second resident Master, is from the York Diocesan Training College, England, where he has passed a suc-

cessful course and is fully certificated. He will take charge of the mathematics.

The founders of this School realize, with many other thoughtful Christian people, that mere mental culture apart from religious and moral instruction and training is not education in the true sense of the term. Their main design in establishing it is to provide a well balanced education based upon sound practical religion as the best preservative against the errors and vices of our times, and the surest way of producing cultured Christian gentlemen.

DIOCESE OF MONTREAL.

EPISCOPAL APPOINTMENTS—The Lord Bishop of the Diocese will make his annual Visitation to the Rural Deanery of Clarendon in August, as follows:

Sunday, August 9, St. James', Hall, 11 a. m., Rev. F. Smith; St. Mary Magdalene, Chelsea, 3:30 p. m., Rev. W. A. Fyles.
Monday, August 10, Church of Good Shepherd, Peche, Rev. C. Boyd.
Tuesday, August 11, Holy Trinity, Masham, Rev. C. Boyd.
Thursday, August 13, St. John's, Aylwin, Rev. L. B. Pearce.
Friday, August 14, St. James', Wright, Rev. L. B. Pearce.
Sunday, August 16, Holy Trinity, Alleyne.
Tuesday, August 18, St. James', Leslie.
Wednesday, August 19, Thorne Centre.
Thursday, August 20, St. Stephen's, Thorne West; St. Matthew's, North Clarendon.
Saturday, August 22, St. Luke's, Bristol, Rev. Rural Dean Naylor.
Sunday, August 23, Shawville, Rev. Rural Dean Naylor.
Monday, August 24, St. Thomas, Bristol, Rev. Rural Dean Naylor.
Tuesday, August 25, St. George, Portage du Fort, Rev. A. A. Allen.
Wednesday, August 26, St. James', Bryson, Rev. A. A. Allen.
Thursday, August 27, St. John's, Quio.
Friday, August 28, St. Matthew's, North Onslow; St. Luke's, Hardley, Rev. W. Raven.
Saturday, August 29, St. Augustine, Hardley, Rev. W. Raven.
Sunday, August 30, Christ Church, Aylmer, Rev. H. L. A. Almon.

The Lord Bishop may be addressed during the Visitation as follows:—August 9th to 14th, care of Rev. L. B. Pearce, Aylwin; August 14th to 26th, care of Rev. W. H. Naylor, Shawville; August 26th to 30th, care of Rev. H. L. A. Almon, Aylmer.

DIOCESE OF TORONTO.

TRINITY COLLEGE SCHOOL, PORT HOPE—The 8th ult. was the annual Speech Day, an event always anticipated with pleasure by pupils, teachers and friends. It brings back year by year many who once were boys together in the old school; love and loyalty to which remain unshaken. This was the 47th anniversary, and was attended by many from far and near. Amongst others there were present from Chicago Messrs. Hatley and Lye; from Detroit A. S. Houghton; from Arizona Rev. W. J. and Mrs. Andrews; from Simcoe, Mrs. Campbell, besides a host of friends from Toronto, Hamilton, Peterboro, Grafton and other places.

The proceedings commenced with a celebration of the Holy Communion in the beautiful chapel at 7:30 a. m. At 10:30 a full Choral service was rendered in the Chapel by the vested choir, the priest's part being intoned by the Rev. G. H. Broughall. The organ was in the hands of Mr. Horace W. Reyner, of Montreal, whose accompaniments proved him to be an adept. The whole service was sung with precision and effect reflecting the highest credit on Mr. J. E. Birch, the resident musical director of the school. This service is looked forward to by

a large number of visitors, the choir being regarded as one of the best of its kind.

The Rev. Prof. Lloyd, lately appointed Head Master, preached, taking as his text, St. Luke, i, 38: "Behold the handmaid of the Lord." He said:

"The Church has always honored the Virgin Mary; she has in all generations called her 'blessed.' But the blessedness of the virgin is the blessedness of being the 'handmaid of the Lord,' as she was in the home of Nazareth, at the marriage of Cana, by the Cross and in the self obliteration of her later life. To-day we are met together to thank God that He has allowed us to take part in a work which is well typified by the virgin—the work of education. Education is the handmaid of the Lord. It is the drawing out of the latent faculties and making them fit for God's service. Education does to the mind what the sunshine and rain do to the bud. It develops the physical faculties, straightens the limb, nerves the muscle, trains the eye, steadies the hand. It develops the intellectual faculties; gives to the mind the facts of science, language, thought; and trains the mind to assimilate and enlarge upon these facts by memory, reflection and reasoning. It exercises its influence upon the moral nature, and makes the pupil cognizant of the laws of morality and able to put those laws into force.

If education stopped there she would not be the handmaid of the Lord. True education goes further—takes the boy as a spiritual being—gives to him the facts of our holy religion, and builds on those facts the structure of faith and hope.

As the handmaid of the Lord education must have the essentials of service. The 'quick eye' must be there capable of recognizing the needs of the time and of the country, the wants and capacities of the scholar; the quick, quiet hand must be there, capable of meeting those wants quickly and unostentatiously, without noise or self assertion. Above all, the faithful mind must be there—the fidelity to the Master, the consistent adherence to religious principle which alone can get the reward of the Master's praise—"Well done thou good and faithful servant."

After the service the distribution of prizes took place in the Speech-room; the visitors being welcomed in a graceful speech by the Head Master, who expressed his regret at the unavoidable absence of the Lord Bishop of the diocese and Hon. G. W. Allan, chancellor of Trinity College.

Dr. Bethune then referred to the boys who had gone out from the school, showing that in the Army and Navy, as well as in Professional life, the boys of old T. C. S. had won honors and distinction.

The presentation of the prizes followed, interspersed with several choruses of the boys under the direction of Mr. Birch.

Owing to the absence of a number of pupils in the higher forms, who were writing on University and Military College examinations, several prizes in these forms were not awarded. The most valued reward was the bronze medal which is awarded on a vote of the masters to the boy who has been most distinguished in industry, courtesy and integrity. This prize fell to the lot of Mr. G. R. Wilkes, of Brantford, whom his companions, after his receiving the medal, shouldered down the long hall with congratulatory cheers.

After the awards had been given Dr. Bethune outlined the changes that were to take effect in the staff of the school. After 21 years of service he felt that he was losing the power, or at any rate the vigor, which he formerly possessed. He found that he was unable to cope with the worries and annoyances that were necessarily the lot of the head of a large school. His first impulse was to resign entirely, but on second thoughts it occurred to him that it would be better for the school, not to say happier for himself, if it were not to lose the ex-

perience of long years. He proposed, therefore, a division of his present duties and his plan had been heartily concurred in by the governing body. It was that he should cease to remain headmaster, but continue in direction of the school as Warden, a position well known in English schools, but new to Canada. Rev. Prof. Lloyd, of Trinity University, who had long experience in teaching, and was especially fitted for it, had therefore been appointed headmaster. He was to have charge of the teaching and discipline. The Warden's duties would be the supervision of domestic and financial arrangements and a care of the general weal of the school. Dr. Bethune then referred to the masters they were losing. Rev. R. T. Nichol, on whom for the last 10 years he had looked as a brother with deepest feelings of affection and regard, had decided to take up work in New York. Mr. E. L. Carry, who had been long associated with the staff, had received a much superior position in Montreal. Mr. G. P. Woolcombe was leaving for a better position in Ottawa. Mr. J. E. Birch, their organist and choir master, who had filled Mr. Houghton's place so ably during the past year, had been appointed to a higher position in Christ Church Cathedral, Montreal. They had been so successful in getting Mr. Birch last year in England that he did not altogether despair of obtaining someone from there in his place.

Short addresses followed from Mr. Edward Martin, Q. C., D. C. L., Hamilton, a staunch friend and supporter of the school; and Rev. Prof. Lloyd who made a very happy speech in which he did not forget the boys that didn't win prizes, and made sympathetic allusions to his own experience in this direction. The coming headmaster's speech won him the boys' favor at once, and augurs well for his future relations with his charges.

The visitors then partook of luncheon in the school's spacious dining hall, and the afternoon was pleasantly spent watching the games. In the evening parents and boys departed all pleased with a day well and pleasantly spent.

DIOCESE OF HURON.

LONDON.—Most of the clergy who have been able to arrange it have taken a needed holiday.

The Bishop and Mrs. Baldwin are by the sea in New Brunswick. The Dean has gone north and expects to be absent about six weeks.

Canon Smith and his family are residing at Port Stanley. Other city clergy hope to get away later.

Subscriptions are being solicited for Huron College extension fund. The following is a partial list for London:—The Lord Bishop of Huron \$200; John Labatt, \$500; T. F. Kingsmill, Dr. C. S. Moore and W. J. Reid, \$200 each; Rev. H. G. Miller, Principal, Dr. W. H. Moorhouse and Messrs. Cronyn & Betts, \$100 each; Samuel Stewart, W. L. Carrie, D. Waugh, E. I. A. Cleghorn, G. C. Gibbons, A. E. Pavey, Dr. A. S. Mitchell, Mrs. Boomer, Mrs. A. M. Battie, Rev. E. N. English, J. S. Pearce, J. W. Little and Rev. David Williams, \$50 each; A. McCormick, P. J. Watt and Mr. Nicholson, \$25 each; His Worship the Mayor, Edmund Beltz, M. Lewis, Mrs. Miller and Mrs. Beecher, \$10.

STRAFORD.—At a recent meeting of the vestry of St. James' Church it was decided to build a Sunday school at once, which is badly needed. The cost of the proposed building is to be \$5,000.

DIOCESE OF ALGOMA.

BURK'S FALLS.—The Rev. Percy G. Robinson would feel most grateful to some kind friends if they would send him, for use in his Mission, a 'pocket' font, also a 'pocket' Communion service with which to visit the sick and administer the Holy Communion to them. In carrying about the large Communion service belonging

to the church it gets dinged and otherwise injured, besides being very cumbersome.

He would also be thankful to receive a copy of *The Church Guardian* regularly.

BRUNEL AND PORT SYDNEY MISSION.—Whilst waiting for responses to the various appeals sent forth for money to enable the church building to proceed, a social tea and sale of useful articles has just come off at Brunel town hall. Some months since Miss Alice C. Day, England, who visited the site last year, sent out to the incumbent, Rev. A. H. Allman, a very sensible collection of useful articles, to be sold for the benefit of the new church funds, and the female members of the Brunel congregation were asked to give baskets in order to provide tea. A small committee of ladies was formed, the articles were marked at reasonable figures, and promises came in generously as to baskets. On Thursday, the 25th of June, the preparations were brought to a head, and the Brunel Town hall was decked with tables spread with articles for sale on the one hand, and abundant provision for tea on the other. At four o'clock the incumbent addressed a few cheering words to the company present and declared the sale open, whereupon the ladies began at once to overhaul the goods. This went on till six o'clock, when tea having been declared ready, grace was sung and the invitingly spread tables received attention for some time. After tea, more selling went on and then a short programme of readings, recitations, songs, &c., was carried out, which all enjoyed. Hearty votes of thanks were given to all who had contributed baskets, and special thanks are due to Mrs. Allman, Mrs. Ferguson and Mrs. Dodd, and to Messrs. Porter, Gray, Rumball, Geall, Chamberlain and W. Lloyd, for help rendered during the evening. The entire affair passed off successfully and added \$23.15 to the funds in the treasurer's hands.

WHO WILL HELP IN BRUNEL?

To the Editor of the *Church Guardian*:

SIR,—Much as Brunel (Algoma) needs a new church the wheel of progress moves slowly! I dare not go farther into debt, and I am hopeful that an appeal in your columns will enable me to remove the small debts unavoidably incurred. As far as we have gone, I have utilized free labor to the utmost extent, inasmuch that not until the frame was raised was any skilled labour called in. The frame (with doors and sashes fixed) now stands ready for enclosing; whilst during the winter, sheeting, California siding, flooring and shingles were drawn up. But I cannot call my building committee to action, because California siding and the material for an open roof cannot be entrusted to free labor, and I have no money. If I could obtain \$200 only the small debts could be wiped off and the work proceed, as there are but two sums to meet, viz: \$67 for contractor, and \$56 for the materials already on the ground, awaiting use. With the balance and a few local subscriptions that are to come in, skilled labour could be employed, and the building pushed on to that point where free labour could again be utilized, so that it might be ready for divine service at the end of autumn. Otherwise, I must continue to gather my people together into the little log building, which is almost inaccessible during winter, owing to the fact that the road near by is generally unbroken, and the few that could drive are daunted by the absence of a driving shed. Last winter some of the female members of my congregation walked to the head of the concession leading to the church, and rather than go back home without service they tramped a mile and a half in snow almost up to their knees! Such is the prospect for another winter, unless courage fails the people so that they stay at home, or unless I am promptly and liberally helped by those who read my letter. Far too little is known of the difficulties, labour, and privation

which our bush congregations have to contend against during our long winters. Is it surprising that many fail in courage and zeal and stay at home? Donations of \$1 and upwards, sent to Port Sydney parsonage, will be promptly acknowledged.

I am, sir, very truly yours,
ARTHUR H. ALLMAN,
Incumbent of Port Sydney Mission.

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Rev. J. F. Pritchard has removed from Lethbridge to Miles city, Montana, U.S., and will be pleased to have any papers or magazines from his old supporters and friends sent to him to the new address.

DIOCESE OF NEW WESTMINSTER, B. C.

The tenth meeting of Synod was held last month, beginning with a Choral celebration of the Holy Eucharist and a sermon by the Rev. E. P. Flewelling, dealing with the use and the power of Synods in the early Church, and the great importance now attached to them, specially when the laity have a voice and a vote in these councils.

All the clergy were present at the Synod with the exception of two, and out of the twenty-four lay delegates only six were absent, which is a happy sign of the increasing interest taken in, and importance of Synod.

The Bishop in his address to Synod referred to the number of vacancies in the ranks, and to the greater difficulty than there used to be in obtaining men from the old country, owing probably to the happy progress being made in Church extension there, and he says: "The question forces itself upon our attention whether we had better not begin to look for recruits at the educational centres of our own land.

In regard to the S. P. G. Missions we are not entirely at liberty to do so, inasmuch as the Society lays down certain qualifications, mental and physical, in which it prefers to examine candidates itself.

In regard, however, to vacancies, other than S. P. G. Missions, we are at liberty to choose where we like, and there are institutions in Canada, such as Trinity College, Toronto, and Lennoxville which can be safely trusted in regard to the literary qualifications of the men they send out."

The Synod considered at length the Scheme for the Consolidation of the Church in British North America by clause; and accepted it amended as follows:

1. Section I. and II. of Article 1 of of the Constitution be inserted as the first clause.
2. Subsection I relating to representation of Dioceses to be amended by the addition of the words: "Voting when demanded to be by Dioceses."
3. Amended by adding: "Voting when demanded to be by orders."
5. Amended by striking out all the words between 'operative' in 3rd line to 'Dioceses' in the 5th line; and by inserting the following words: 'passed unless by the unanimous vote of the general Synod voting by Dioceses.'
- Subsection (b.) of 5 omitted pending inquiry as to its bearing and meaning.
7. Omitted and following substituted: "That the General Synod shall only be convened when there is matter of sufficient gravity according to the judgment of the Metropolitans to warrant the calling together of such a large body of representatives from all parts of the Dominion."

The Bishop has lately visited Lytton, North Bend, Yale and Kamloops.

At North Bend a Confirmation was held in the Indian Church, at which 13 males and six females were presented and received the laying on of hands.

At St. Paul's Indian Church, Lytton, a class of 33 candidates, 11 males and 22 females, was presented and confirmed.

At Enderby, in Kamloops Mission, seven persons were confirmed, viz., two males and five females.

A meeting of Church people was also held for the purpose of discussing the question of a Church site, and the practicability of building a new Church at Vernon was also under consideration.

NEW WESTMINSTER.—A meeting of the Church people living in the West end of the city was held on Saturday, the 6th ult., at which it was resolved to take immediate steps towards the building of a Mission Church on two lots on the north east corner of St. Andrew's Square, which were kindly donated by the Bishop for the purpose. A committee waited on his Lordship to thank him for the lots, and also for the further substantial help of \$1,000 towards the building of the Church, and expressed the wish of the Church people in the West End to have a Church as soon as possible, and that it would receive their hearty support. On the 13th and 20th other meetings were held and definite steps taken as to the clearing of the lot, and the putting up of a substantial building which can eventually be used as a parochial Hall when the Church is built.

SAPPERTON.—Mr. Woods, the wife of the Ven. Archdeacon of the diocese, entered into rest on the 2nd of June. The sympathy of all was extended to the bereaved family. The *Gazette* says of Mrs. Woods:—One who had been so long in the city and who had so much suffering to endure will always be thought of as a bright example of the Faith which buoyed her up, and made her so patient a sufferer. Many a one will feel that they have lost a good and trusty friend; and those who remember her best will know there is one gone to her rest whose Faith may well be a beacon light for us to guide us safely into that peace and everlasting light in which we leave her sleeping.

The funeral took place on Thursday, the 4th, from St. Mary's, Sapperton, at 8 o'clock. The Bishop read the first part of the Burial Service, after which there was a Choral Celebration of the Eucharist.

DIOCESE OF BRITISH COLUMBIA.

VICTORIA.—The second session of the Fifth Synod of the Diocese of British Columbia was held on June 24th, in the Cathedral Schools. There was a capital attendance of both clergy and laity, Holy Communion was celebrated at 10 a.m., in the Cathedral, by the Lord Bishop, and the Synod sermon was preached by the Rev. G. H. Tovoy, the newly appointed Rector of St. Alban's, Nanaimo.

A Memorial service for the late Sir John Macdonald was held at Christ Church Cathedral Victoria, B. C., on Wednesday, the 10th June. The Lord Bishop delivered a most eloquent panegyric on the life and career of the late statesman, who *appropos* was an ardent adherent of the Church of England. The altar and pulpit were draped in black and all the city clergy were present with the chief citizens to pay the last respects to the man, who, as the Bishop well and truly said, had enobled his family forever by his true and loyal life to his God, his Queen and his country.

NANAIMO.—*St. Paul's.*—A year ago this parish, which is now known as the mother church of the district, embraced within its pastoral jurisdiction some forty miles of coast, stretching from Oyster Bay to the south and away up to Qualicum, looking towards Comox northwards; to-day how different. And this difference marks the progress and growth of Church extension and provision. We have

simply been advancing by leaps and bounds, and perhaps a little faster than the circumstances of the district, judged from a church standpoint, would justify.

To the south we have now the fully organized mission parish of North and South Cedar, including also the Indian Mission adjacent to the Nanaimo town site. Mr. Miller, who is the Missionary clergyman for this portion of the district, has obtained a central site for his first church, with an acre of ground around it, and has also been very successful in collecting for the building fund, the contract for the first church having already been given out. To the north of us, the district of Wellington and Northfield has also been formed into separate ones. Mr. Flinton, who has been engaged in furthering our interests in these parts since last autumn, is now assigned to look after North and South Wellington, with the Bay. He has secured a promising site in North Wellington with ample grounds surrounding it, through the liberality of the Dunsmuir Company, and funds are already guaranteed for the erection of a church, while a steady body of co-workers of both sexes is most energetically aiding him to push forward the important undertaking now in hand.

Northfield, with East Wellington, will now fall to the care of Mr. Agassiz, coming to us from the Diocese of Qu'Appelle. Here too a site, with an ample ground attached, has been granted by the Vancouver Coal Co., for the building of a church in the centre of the Northfield coal works, and a considerable sum—secured by the exertions of Mr. Flinton and his late associates in Northfield and East Wellington—is on hand for the erection of a church, which no doubt will be under construction before many weeks hence.

Nanaimo proper, thus shorn of its more rural appendages, has undergone further change by the recent separation of what is now called the St. Alban's parish, under the Rev. G. H. Tovey.

TOLMIE MISSIONS.—The Mission at Tolmie School has so far progressed that steps have been taken towards the building of a church. A meeting at which the Rev. M. C. Brown presided, was held at the Tolmie School house on Tuesday, May 26th, when a building committee was appointed. The ladies of the congregation also formed themselves into a collecting committee. Mr. John Tolmie and the Misses Tolmie have alone generously subscribed over \$100, and it is hoped that besides the amounts given by the members of the congregation the local landowners will also give largely to the undertaking.

SONGHAES INDIAN SCHOOL.—A small school-house has been built by the Indian Department upon the Songhaes reserve, and has been placed under the care of the Church of England.

The school was opened on June 8th, with Mr. J. E. Raynes as teacher. So far it appears that the Indians thoroughly appreciate this effort on their behalf, and some thirty children and 10 adults have entered their names and are attending the classes with praiseworthy regularity.

On Sunday, June 14th, an afternoon service was commenced and is being continued each Sunday at 3 p.m. From 40 to 60 Indians and a few whites have formed the congregations, and there is every reason to believe that the work is succeeding. The school being in St. Saviour's parish is under the supervision of the Rev. W. D. Barber who also conducts the Sunday services.

Mr. Barber will be greatly obliged if friends will assist him with presents of pictures or other decorations, sewing materials for the girls or contributions in money towards payment for the organ that has been purchased for the school.

PRAY that God's grace may be vouchsafed to all our Missions at home and abroad.

DIOCESE OF BRITISH HONDURAS.

That the West Indian Church is *alive* is evidenced by the statement of the late new Bishop of the diocese in his charge to Synod in regard to its Missionary work. Bishop Holmes said:

There is no truer index of the real life of a Church than the interest she shows in the extension of Christ's Kingdom at home and abroad.

The congregations that are content to have their own spiritual wants attended to whilst they are careless of the state of the masses around them, and the multitudes of heathen far away, are not a congregation of Christians, theirs is not the religion of Jesus of Nazareth, they may have been baptized with water but certainly not with the Spirit of Christ.

As I have already said, the Missionary work within this Diocese is, and always will be considerable: this is our Home Mission: but in addition to this we have our Foreign Mission.

Forty years ago, the West Indian Church undertook of its own accord to establish and support a Mission in West Africa.

It selected a small tract of country unoccupied by other Missionaries upon the banks of the Rio Pongo, 140 miles north of Sierra

There it has had from four to six clergymen always at work and depending almost entirely upon the West Indies for support. This Mission has been hallowed by the self-sacrifice (even unto death) of many devoted servants of Jesus Christ.

I have stood over the graves of men, some English some Colonist, who have fallen victims to the climate whose deadly influence they have braved for the Master's sake, in four months, ten months, one year, and two years. All these had left father and mother, home and country to preach the Gospel of salvation to the heathen.

The memory of these faithful men forbids the idea that we should be neglectful of our duty to their successors, or be in any way careless about the furtherance of the noble work which they died to promote.

The Mission is a most interesting one, being amongst one of the finest races of the African people, the Susus, a singularly intelligent and superior race. And as for the work done I can testify from a personal inspection of it that it is good sound work such as would be a credit to any parish or colony in the world. The Missionaries are all worthy men, held in high estimation by all who know them.

Let it suffice to say that the English Mission Station in that Sasu land is regarded as the seat of truth, purity, honesty and religion, and the one place, amongst lying and thieving Mahomedans, in which the natives implicitly trust.

By the revision of the Canons at the meeting of the Synod, the Chief Justice, the Attorney General, and the Colonial Treasurer, if registered communicants of the Church, become ex-officio members of the Synod. Consequently His Honor W. J. Anderson, Chief Justice, who held a seat in the Synod as a representative of St. John's Church, now becomes an ex-officio member.

THE Provincial Synod of West Indies now includes six Bishops, viz., Guiana (Primate of the Province) Jamaica, Barbados, C. J. Branch Coadjutor Bishop of Antigua; C. F. Donet, Assistant Bishop of Jamaica; the Bishop of Trinidad. The last session of the Synod was held at Barbados in March last.

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CONTEMPORARY CHURCH OPINION.

The Guild Review, Albany, N. Y.:

Judging public sentiment from newspaper articles and letters received at this office, the above article would seem to voice the opinion of many of the leading clergy and laymen of the Church. All who do not fall in line with the opinion of the supporters of Dr. Brooks, are soundly berated for their bigotry and narrowness of thought. The world looks for liberty of thought as well as liberty of action. This is right to a degree. But there is a liberty that means death, and we would protest against the world in general, when it calls upon us to ratify an election that not only helps to kill a most vital doctrine of the Church, but flaunts it in the face of the believers the world over, and that, before the sceptre of authority has been given by which others may be set apart to preach the same deadly doctrine. The four points of 1888 count for nothing in the eyes of many outside of the Church, but it is a burning shame, that sentiments such as we have been reading of late, should find space in our respectable Church papers. If the Historic Episcopate is a myth, then for the sake of unity, let the Bishops of the Church make the authoritative declaration. No man should be a Bishop who does not regard the office of a Bishop above that of a presbyter. When the House of Bishops made the Historic Episcopate the fourth basis of unity for Christendom, it did so in connection with the Nicene Creed, the Holy Scriptures, and the Sacraments. And it would seem in the face of this fact that a man should have as much right to dispute the authority of the one as the other. Why not deny the validity of baptism and the Holy Communion? Why not sell ourselves to our friends who deny the divinity of our blessed Master? Why try Dr. Heber Newton for heresy and ratify the election of Dr. Brooks for the Bishopric? Why remonstrate against Dr. Rainsford and not against Dr. Brooks? Surely there must be something of old England's love of fair play in the American Church! Nothing separates the denominations to-day so much as the Church's well known doctrine of the Apostolic Succession. The intellectually great men of all classes of thinkers admit this truth, and yet men are permitted to deny it, and the very denial helps bring about an election to a seat in the House of Bishops. The immeasurable importance of a right belief in the Historic Episcopate, especially on the part of our Fathers in God, should be taught by every Standing Committee, and by every loyal Churchman who has ever been made a child of God by our ministry.

The Parish Record:

This is the season when tired bodies and weary brains take rest, and perhaps no people need rest more than Americans. But if we are Churchmen (and we spell the word with a capital C) we will not, in resting, forget that the spirit needs rest as well as the body, and that only in Him who is above and in all things, can we find that peace and joy and comfort which constitute the spiritual rest. Whether we be in country homes or by the beautiful lakes, or on the shores of the ever restless ocean; whether we wander in foreign lands, or find our relaxation in the unparalleled scenery of our own land; God will ever be near up, and if we make Him and His Church, her services and privileges, our joy and rest, we will find when the summer has ended, that not only have the body and brain taken on new life and strength, but, that in closer communion with God, we have gained added strength to the strange life within us, which was born of the Holy Spirit, and which will live on when sad where toil and fatigue shall be unknown forever. It is only a summer thought that we leave with our readers. May it bring to some apprehension of duty to be performed, and privileges to be appreciated, even in resting.

Church Bells, London :

Our great daily contemporaries, which lately made the announcement about the Lord Chancellor's 'startling' discovery that the rubric which says 'that banns of marriage shall be published after the reading of the second lesson is contrary to statute,' were singularly behind the times. The question at what time in morning service the banns should be published has for many years been an open one. Lord Halsbury made no discovery. The original rubric in the sealed Prayer-book says that the proper time is immediately before the sentences for the offertory. The rubric now printed says 'during the time of morning service, or of evening service (if there be no morning service, immediately after the second lesson.' The disagreement of the two has long been notorious, and in 1856 Baron Alderson, in the case of *Regina v. Benson*, gave it as his opinion that the banns ought to be published at the morning service, as the original rubric directs, and only in the evening after the second lesson. We believe that Bishop Wilberforce, in his Charge at Oxford in 1866, also referred to the matter. So much for Lord Halsbury and the dailies' 'startling' discovery!

The Church Review, London, commenting on the opposition to the Deceased Wife's Sister Bill in the House of Commons, says:

It is idle to pretend that the people of this country are anxious to see permission granted to a man to marry his sister in law. The vast majority do not care two straws about it, and were the Bill dropped altogether they would forget its very existence. The remaining minority is divided into two parties—the Churchpeople, and others with them, who believe that these marriages are forbidden by God's Word and the law of the Church; and the heterogeneous body of partisans of the Bill, composed of those who have broken the law, those who want to do so, and those whose occupation is that of professional agitators.

HELLMUTH COLLEGE, LONDON, ONT.

We have just received the Calendar for the twenty-third year of this well known College. Founded in 1869 by Bishop Hellmuth, with the object of providing a thorough liberal and useful education for young ladies, it has grown in importance and capabilities, and now possesses a large and efficient staff of teachers, and most beautiful buildings and ground. The former contains spacious class rooms, studios, laboratory, library, sanatorium, baths, elevator, &c. The bedrooms are large, airy and well ventilated, with a complete set of single furniture for each student: and the whole premises have been expressly planned and arranged to meet every possible educational and domestic requirement of the students. Everything is done to make the College an attractive Christian Home. Such institutions, if carried on on distinct and true Church lines, cannot fail to be of the highest benefit in extending her influence and power. We see by notice in another column that conducted parties will leave Montreal and other parts for the college in September, and doubtless many parents will avail themselves of the opportunity thus offered.

God gives His unity to be the extent of our inheritance; His eternity, to be the date of our happiness; His unchangeableness, to be the rock of our rest; His wisdom, to direct us; His power, to protect us; His holiness to sanctify us; His justice, to absolve us; His goodness, to reward us in the way of grace, not of debt; His truth, to secure us in the accomplishment of all His promises.—*James Fisher.*

CORRESPONDENCE.

A STORM WRECKED CHURCH.

To the Editor of the Church Guardian:

SIR,—A serious and sad disaster befell our log Church at Ratherglen, Mattawa Mission, on the evening of Thursday, July 30th. A cyclone struck it on the south side, and shattered it so badly that what remains has to be taken down and the whole Church rebuilt.

We were all filled with dismay at this misfortune. Arrangements had been made for sheeting and neatly finishing the interior, and erecting a vestry and porch, for which the people had worked hard for two years, gathering together, by dint of much self denial, sufficient money for the purpose. They were eagerly looking forward to the improvement of their Church and the approval of the Bishop when he should visit them in the Fall, when this misfortune fell upon them. Now we have to face the rebuilding of the Church.

I am sure there are many warm hearted Churchmen among your readers who will sympathize with us, and, I trust, be moved to help us to repair the mischief which has left my people at Ratherglen without spiritual 'house and home.'

The Church was built 5 or 6 years ago by my predecessor.

It is hard in a Mission of this kind, where the wants are so numerous, the people so poor, and saddled with a heavy debt on the Mattawa property, to have to do work twice over; but in this instance it cannot be helped. The disaster was beyond our power to avert. We therefore now view the situation cheerfully, and shall put forth every effort to get the Church re-erected in time for the Bishop's visit in October.

We need at least \$100 to repair the damage. I shall be most grateful to anyone who will come to the rescue with a donation, and thus stretch out a helping hand to us in our misfortune.

ROBERT W. SAMWELL.

Priest in charge of the Mattawa Mission. The Mission House, Mattawa, Ont. Aug. 1, 1891.

[A misfortune such as this should call forth the ready help of brother Churchmen, and we trust that it will begin without delay.—ED.]

MAGAZINES.

The Report of the Society for the Propagation of the Gospel for the year 1890 is just to hand. It sets forth somewhat of the great and noble work done by this Society in all parts of the world; and we hope to make reference more fully to it hereafter. It bears on its title page an indication of its field of work, commencing in 1701, with the continent of Europe, followed in 1702 with the American Colonies and then in every quarter of the world, the list closing with *Mashonaland* in 1890. We wish this report could be in the hands of every subscriber to our paper.

The Spirit of Missions, N. Y., gives an idea monthly of the work carried on by the Protestant Episcopal Church of the U.S. within the Republic and in Missionary fields proper. It is always fresh and interesting.

The Mission Field, London, is the monthly record of the work of the S.P.G., and the July number has much of interest in it from the various quarters of the globe.

The Church Eclectic, Utica, N. Y., for August reaches us early and is full of admirable selections from the various Church magazines and papers. The Rev. Mr. Williams finishes in this number his discussion of the question, 'Is Protestantism to be the great Apostacy.' Though many may not agree with his argument, the perils he points out, to which Prot-

estantism is exposed, are by no means fanciful, nor is his position,—that in effect its strongest protest is against the unity in Christ,—easily shaken. The Rev. Reg. H. Starr, D. D., contributes a thoughtful paper under the heading, *The Raison d'Être of Lux Mundi.*

The Quarterly Register of Current History, published by the Evening News Association, Detroit, at the low price of \$1 per annum, comes to our table for the first time, and proves itself a welcome visitor. It contains a fund of information in regard to the current events of the day, and will be found a valuable aid for busy people in this busy age. It is illustrated with cuts of the principal persons referred to; and it is somewhat gratifying to find that Canada is not wholly ignored. The position of affairs anterior to and the result of the late election are referred to at some length; cuts, of Sir John A. Macdonald, Hon. Wilfred Laurier, and of the central Parliament building at Ottawa embellishing this part of its contents.

Littell's Living Age for July 25th, contains: Archbishop Magee, *Fortnightly*; A Diligence Journey in Spain, *National*; The Simian Tongue, *New Review*; The Rise of British Dominion in India, by Sir Alfred Lyall, and Extracts from Unpublished Letters of Charlotte Bronte, *Macmillan*; The Inns of Court, *Gentleman's*; Statesmen of Europe, Austria, *Leisure Hour*. And that for August 1st, amongst others, *The Ghurkas*, *New Review*; Prince Napoleon, *Westminster*; *Influenza*, by Sir M. Muokonzio, *Fortnightly*; *The Locust Plague in Algeria*, *Contemporary*.

The Westminster Review—Leonard Scott Publishing Co., N. Y., for July is full of solid and yet interesting reading. Amongst other articles of this character are the following:—The New Darwinian by J. T. Cunningham; London, Past and Present, by F. R. C. I.; is Imperial Federation a chimera, by William Lobban; The Jews and the Bible, by Julian Cohen. We would not be understood as endorsing the views of these writers: far from it, especially as to the last; but there is much material for food thought.

The Homiletic Magazine for July; E. B. Treat, N. Y., contains several beautiful sermons and outlines. We would specially note that for *Children's* service (but suitable for all), on 'The Lessons of the Flowers,' by Rev. R. Brewen; that entitled 'Our Voice in the Morning,' by Rev. D. Clarkson; and the leading sermon by Rev. James Vaughan, 'The Vision of Dothan.' The magazine is one which we think would be found specially useful to our Church clergy.

CANADA'S INTERNATIONAL EXHIBITION.

Arrangements are in progress for holding a Dairyman's convention at St. John, N. B., during this exhibition, and it is expected that several experts will be present and will give some lectures on dairy interests. Arrangements are also being made for showing several varieties of cream separators and other dairy apparatus in operation. It is also proposed to offer some special prizes for dairy products, and that the competition may be open to all the Provinces. Prof. Robertson of the Dominion Experimental farm, who is now visiting the Creameries and Cheese Factories throughout the Maritime Provinces, is taking quite an active interest in this matter. The exhibition opens on Sept. 23rd and continues until October 3rd.

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Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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CALENDAR FOR AUGUST.

- Aug. 5th—10th Sunday after Trinity.
 " 6th—Transfiguration of our Lord.
 " 9th—11th Sunday after Trinity.
 " 16th—12th Sunday after Trinity.
 " 23rd—13th Sunday after Trinity.
 [Notice of St. Bartholomew.]
 " 24th—St. Bartholomew. Ap. & M.
 [Athanasian Creed]
 " 30th—14th Sunday after Trinity.

"WITNESSES UNTO ME."

We give our readers the main portion of the Sermon preached by Bishop Thompson of Mississippi at the consecration of Bishop Sessums in Christ Church, New Orleans, taken from the *Southern Guardian*.

SERMON.

'And ye shall be witnesses unto me, both in Jerusalem and in all Judea and in Samaria; and unto the uttermost parts of the earth.' Acts, i. 8.

In the General Convention of 1886 the House of Bishops, in the Pastoral Letter, and afterward in a more formal address to all Christians, set forth what it claims to be the basis of unity. There are four points, according to these declarations of the Episcopate, and only four, essential to the organic unity of Christendom, namely these: The Scriptures of the Old and New Testaments, the Nicene Creed, the two Sacraments, and the Historic Episcopate.

In the Lambeth Synod, or Pan-Anglican Council so called, of 1888, two years afterward, these four points were again set forth as the basis of unity among Christians, all of which the Churches in Communion with the See of Canterbury declare, through their bishops, to be essential and foundation things in the Church of God.

And this declaration has been met, as was to be expected, by misapprehension in many quarters.

Particularly it has been said that while the first three points are important, and perhaps essential, and might be agreed to by a great body of Christian people, yet the last, the requirement of the Episcopate, is arbitrary, unreasonable, indeed essentially sectarian, and instead of being a badge of unity, is itself a cause of division.

For it is misunderstood, by these people, to

be merely an arbitrary method of ordination, one method among a number all equally to be chosen for setting apart a ministry among Christian people, and that to make for it any special claim, to insist upon the Episcopate as of any special authority or importance is to found a sect and set up a division.

And men *without* the Church, and still more unhappily, men *within* it now and then, quite intelligent and even distinguished in their own specialties, but who have made no study in this direction, and perhaps do not think it worth while to make any, will venture to proclaim the blankness of their knowledge on this subject by very readily informing you that the notion of a descent of ordainers, from the Apostles down, is absurd, and must be so, because, as far as one can see, they do not understand it and cannot believe it! It is of no consequence to tell them that for 1500 years all Christendom acted upon the theory that there was such a descent, and that a ministry which was not in that line was held to be *no ministry at all*; that no man could be taken or received anywhere among Christians for a Bishop who was not, beyond any rational doubt, *in this line*; that in whatsoever men differed in doctrine, they never differed on this, that Donatists, Novations, Arians, Monophysites, heretics of all kinds, united in the demand for Bishops of undoubted Apostolic descent as *essential*—I say it is of no use to point to all this, for the good people have no sense of the need of any such descent, do not care to inquire about it, and, therefore, inform us all it cannot be proved because *they* cannot prove it, and do not know anything about it.

Nor is it of any use to tell them that the *overwhelming majority* of Christian people still stand in this respect in the old ways, and insist on the old descent; that the links of the Apostolic Succession are all unbroken, and scholars of the most ample learning, and students of the elder days and of the records of an historic Christianity smile with pity upon the swift assertiveness of the unrestrained and unenlightened temerity of those who deny.

No man will assert that a man could be, for an hour, taken and received as a Bishop in the Church to day unless he had been thereunto set apart and ordained by the laying on of the hands of other Bishops.

And no man whose historical opinion is worth uttering would assert that, in any age of Christendom of which we have any history, a man could be taken and received as a Bishop unless he had been so set apart and ordained. For the sentiment and a conviction which renders such a thing impossible now were dominant and controlling in every age of the Church of which we have knowledge.

It is quite possible that there is not a man in this Church who could 'prove' on the instant, and indeed not one in a score after considerable study, that any Bishop present has no break in his descent for even the last hundred years. But what matter? A Bishop's genealogy is not asked for at every turn. It need not be. The fact that he is publicly, notoriously, known to be a Bishop, and taken and acknowledged as such, in a Church which holds Apostolic succession essential to his being a Bishop at all, is evidence overwhelming that his descent is legitimate, and that all canonical and orderly things were done in his case.

That the judge is on the bench trying cases, accepted and received as a judge, is all the evidence you ask of his legal commission. He could not be there at all unless all things lawful existed in his appointment.

And so it was always. It is merely trifling with words, if a man knows, and evidence of incompetency to express an opinion if he does not know, to say, 'You cannot prove that from any modern Bishop up to the Apostles there is a continued succession of ordainers.' You might as well tell me I cannot prove that the

oak tree on the lawn has an unbroken descent from some oak of 2,000 years ago!

I do not need to prove a self-evident fact in organic society. The oak of to-day proves the oak of twenty centuries ago. The Bishop of to-day proves the Bishop of eighteen centuries ago.

They knew oaks then from bramble bushes as well as we do. They knew Bishops just as well as we do, perhaps better, and they knew too that Bishops come from Bishops as oaks come from oaks. There is no other way known to man to get either oaks or Bishops. The ground has been gone over so many times and so carefully, and exhaustively, and by such thorough scholarship, that one may rest in peace.

There is not a single great Church historian from the Madgeburg Centuriators to Mosheim and Neander, who does not admit that when the struggling Christianity of the earliest day breaks into the light it is *Episcopal*, has Bishops, claims an Apostolic succession, insists that every Bishop shall be able to connect himself with some Apostle.

There are indeed on the part of such writers as Neander, Mosheim and others, very strange theories to account for this fact, very amazing webs spun out of their inner consciousness to bridge the gulf of their own creating, but every man of them admits the fact that as soon as we get history the Church is Episcopal.

I can understand how a man can say the matter is of no consequence in any case. An Apostolic ministry is no better than any other. We can start one to-day just as good as that of the second century or the first, right here in our town. We are as pious and a great deal wiser than the Apostles, and a Church started by three old women and two old men in a log cabin in the mountains of Tennessee is just as good as the Church in the upper room in Jerusalem. I say I can understand that position and even have some regard for it, as a sort of independent Americanism that insists on making its own ministries, and even its own Bibles, and perhaps its own Messiah, but I fail to comprehend the position or meaning of the man who denies the Christian past, and the historical records of eighteen centuries in his eagerness to prove that the Apostolic and Nicene Churches were no more dignified in their origin than an American sect.

It is conceivable that our Lord might not have organized a church at all, that He might have left His ideas and influences to clothe themselves as they would. That is, it is conceivable if our Lord was *not* our Lord at all, but merely a great teacher and enlightener. Plato did not found a church, Emanuel Swedenborg did not found a church.

But our Lord was more than a Teacher, *He was the Son of God*. He brought down the divine into the human. He came to set up a Kingdom of God upon earth, to interpenetrate what our shallow speech calls the natural with what our equally shallow speech calls the supernatural. That is, I should say, to reveal that the universe is God's and all parts of it, visible and invisible, are equally His own.

Consequently His birth was what we call supernatural. His life was the same. His words and works were divine. His death was equally lifted out of the plane of human experiences, and His resurrection and ascension were inevitable, more than logical, necessary results from His coming into the world at all.

The introduction of Jesus, the Son of Mary and the Son of God, into this world and into common human life was an era in the world's history which, backward and forward, illuminated human life and revealed its meaning and purpose.

Now the crowning act of that life was the resurrection. That event put the seal to all the rest. The Lord chose it as such seal. The Apostles preached it as such seal. The fact of

the resurrection takes the life and death of Jesus of Nazareth out of the common category of earthly lives and sets the seal on the Incarnation and the Divinity.

And the proof of the resurrection is by way of testimony. It is not an inference from things before. The twelve men who were His immediate friends and followers never inferred the resurrection from anything gone before. They did not believe in the resurrection during all their intercourse with Him. They did not understand it. They were stupid to all His allusions concerning it. His death was the catastrophe they dreaded. It would end all their expectations. A Messiah who could die was a Messiah incomprehensible.

And when he was taken and put to death, they were completely lost. Their hopes had come to an end. They had followed another false leader who had proclaimed a kingdom He was powerless to establish.

Then came the Resurrection. In spite of themselves they were obliged to recognize a fact—the fact that the man crucified on Friday was alive on Sunday morning! Outside all their expectations and contrary to all their imaginations, the Kingdom came which was supreme over Death as it was over Life. They had never understood the Master they followed until He died and arose. Then slowly began to dawn upon them the meaning of His words, and His own meaning and nature—the Sovereign of all worlds; Hell and heaven, this little world, and all measureless worlds, proclaiming the laws of the kingdom of God, which comprehends the seen and the unseen, archangels and men and devils equally under its willing obedience or its devouring compulsion!

So they just stood as witnesses to a fact—a fact they themselves found it hard to believe. But a fact on which all the Lord's words, works and credentials stood.

He had risen! They fought against the fact. They were convinced against their wills. It was an 'idle tale' to them at first. One would not believe till he put his fingers into the nail wounds, and his hand into the spear stab.

But the fact overpowered them all at last. They saw and believed. There was no escape.

They saw Him, talked with Him, ate, drank, with Him, for forty days. There could be no mistake. They knew what they saw, and their hands handled of the Bread of Life. They had a fact to go on, to proclaim, to stand by.

The world must make room for a fact. It always does. It can't help it. The fact is autocratic. It rides rough-shod over theories. 'Miracles impossible?' Yes, till five, four, three honest men testify to what you call a 'miracle,' and then your priori reasoning sounds like the whistling of the idle wind which no man regardeth. Miracles are always impossible till miracles occur. So Mr. David Hume was impossible till Mr. David Hume occurred.

There is nothing so apt to occur as a miracle, and a priori reasoning is scarce fit for the amusement of children. Everything in this wonderful universe is possible, or as Scripture put it: 'With God all things are possible,' a far profounder philosophic statement, revealing an insight into nature infinitely beyond the smart Scotchman's bit of Scotch metaphysics—the shallowest, it is conceded, I believe, of all the queer stuff that goes under that name.

The preaching of the Apostles was a preaching of the Resurrection, the climax of the whole story, the capstone of the whole edifice.

And it was the preaching of a fact. They were witnesses to the fact. It was a matter of testimony. And testimony takes small account of probabilities. It may be utterly incomprehensible that a highly esteemed citizen and pious church member should rob the company of which he is cashier, and make away with a quarter of a million. But on testimony the court will find him guilty and send him to the penitentiary when he is caught, whether the fact is comprehensible or not.

It may be utterly inexplicable that Eugene Aram, a mild, amiable, even pious man, should kill his friend Clarke, but witnesses saw him do it, and the court condemns him, and leaves you to explain the inexplicable as best you can.

So the Apostles were witnesses to a fact, a wonderful and incomprehensible fact, and that was their office.

They chose Matthias in the place of Judas 'to be a witness with us of His resurrection.' They declared that He rose again, 'whereof we are the witnesses.' The appointment and selection of the men seems not to have been, as one hears so often, to instruct; teach and convert, so much as to be living witnesses to a fact, without which all the preaching, instructing and teaching are idle words.

Nay, the loose talk one hears so often, growing commoner from day to day, I think, is even shallower than it is loose. The Apostles were not sent to preach moralities; even the most beautiful commentaries upon the sermon on the Mount. They were sent to be witnesses of His resurrection, preachers of a divine present power on earth among men, preachers of the Kingdom of God come into things natural, of God who is also Man. Lord and Master of all things seen and unseen!

No poor, staggering, gasping apologizing, naturalism pleading for a little bit of Christian decent morality as possible yet, but a strong militant, heroic assertion of the present divine and supernatural in the world and among men; of miracles and wonder and mystery at every turn and every step in a world that lies drifting in the great deeps of the spiritual as gulf weeds drifts in the North Atlantic—a world steeped, saturated charged with the spiritual, cradled and wrapped in the infinite terrors and splendors of the world unseen!

And the fact they knew and could testify to in any court and under any cross-examinations was the key to a transfigured world and a transfigured life.

It is all true. We belong to the great ages and the great infinities, we men. It is not 'let us eat and drink for to-morrow we die.' It is 'let us work and endure and pray and keep soul and body pure, for to-morrow we live.' A man has risen from the dead, burst the dark doors wide open, and revealed our life and purpose, and sealed every great word He gave us, and every great deed He did for men even to the last mighty deed of dying.

'We are witnesses!' It is their cry everywhere. Before governors, kings, councils, mobs, before civilized and savage—'we have a strange story to tell, but we know it is true. We saw Him. It is a fact. We testify to it. Jesus of Nazareth crucified under Pontius Pilate, rose from the dead!'

(To be continued.)

UNREST.

Many people are getting alarmed at the "unrest" in the religious world. They imagine that chaos has come, and the foundations crumbling beneath our feet. So a cricket singing merrily in the field, when the ploughman comes along and tears up the greensward, thinks the whole world has gone to pieces. While the Christian should be alert and vigilant amid the disturbances caused by heavy-minded men with a crook in their mental vision, he has no reason to be frightened, or to suppose that the truth of God is at risk. For two reasons, first, because it is precisely the state of things foretold by our Lord, and clearly intimated by the Apostle Paul. He writes to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "But evil men and seducers shall wax worse and worse, deceiving, and being

deceived." These things must come, but this does not mean that truth and loyalty to Jesus are to be banished from the earth. "The wrath of man shall praise Thee, and the remainder of wrath shalt Thou restrain." Christ is the victor, and has conquered the world once for all. The second reason is, that the Church and Christianity has gone through much worse tribulation, time and again, and not only come off triumphant, but gained a distinct advance in strength and breadth after each disturbance. No present attacks upon the faith, either from within or from without, can be at all compared with the wide-spread and contemptuous disregard of divine things at the time of the restoration of Charles II, or the furious assault of infidels in France in the eighteenth century. The kingdom of Christ does not depend upon human efforts, and it can not be overthrown either by the errors or by the spite of men.—*The Church News, St. Louis.*

PROGRESS.

The fact is, this perturbed state of the religious world is a healthy sign, and betokens progress. It is better than stagnation to have men thinking about truths that at least belong to higher things than money making. It is true that the press and the popular mind make much ado about nothing, especially when there is a prospect of dissension in the Christian ranks, or when some bright man switches off and picks up an old exploded error, which he burnishes up, and imagines he has made a new discovery which is going to revolutionize theology. In the midst of all the ephemeral froth and sensation, the real work that is going steadily on is unnoticed. Millions of humble, earnest, faithful souls, the world over, are giving their lives in loving and consecrated service of the dear Master, making His truth the guide of their lives, and in bringing others to find their peace in Him, and these are undisturbed by the noisy waves on the surface, and go on their way without a thought of having their work heralded abroad. There is no question that honest, self-denying Christian work in all directions, by all possible instrumentalities, especially among the poor and neglected and in heathen lands, was never more active and wide spread than it is to day. The whole tone and sentiment of Christian life and morals are steadily advancing. As an instance of the elevation in morals, if not in religion, a profound public opinion is shaking the throne of England at a lapse of the Prince of Wales which would not have been deemed a peccadillo by Henry VIII. Also, the late development of the sentiment of Christian unity, if as yet producing no visible results, has done much to soften sectarian acerbities, and brought in a spirit of sympathy and forbearance with a consciousness of the ludicrousness as well as the desperate sinfulness of Christians warring with each other, and this is a more striking indication of true progress than it is usually estimated. It is true that the devil has many loyal servants; that the Church falls far short of her duty; and that many Christians are no better in their lives, outwardly, than the 'world's people;' yet, if we could get an accurate comparison between the present and 100 years ago, of the visible growth of the Church and Christian institutions, and the elevation of Christian life and Christian thought, the advance would be simply amazing, if not wholly satisfactory to the ardent mind. And the end is not yet.—*The Church News.*

Your heart seems cold, and your apprehension mechanical, and your faith paralyzed;—does this describe you? Thank God that feelings do not alter facts! He suffered for this sinful coldness as well as for all other sins.—*The Christian.*

FAMILY DEPARTMENT.

"Eye hath nor seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that Love him."

How beautiful the earth!
Its woods and fields how fair!
Its sunny hills and smiling vales
Bright streams and balmy air.
What then is Heaven?
Brighter than eye e'er saw,
Nought can on earth compare,
With that glad land, all bathed in light,
All glorious, passing fair.

How happy is our home,
How sweet the loving care
Which compasseth each one around;
All in home's gladness share.
What then is Heaven?
Each heart with joy o'er flows;
Filled with the Father's love;
The brightest home faint image gives
Of that dear home above;
Our home in Heaven.

—Selected.

FROM ACROSS THE SEA.

[From the Young Churchman.]

'I can't stretch it another inch, Margaret.'

There was no answer from the slender girl standing by the window, gazing absently down into the throng of the street below, and there came again, in the fresh, sweet voice: 'Margaret, dear, I cannot well make half a yard of cloth do duty for a yard, can I?'

Margaret Breeze brought her mind down to the realities of every-day life, and turned her earnest, brown eyes towards where her younger sister was kneeling, as she answered gently:

'No, dear, you can hardly do that. But I really believed that we had bought enough stuff to last, and stepping across the little faded room, the speaker surveyed with careful eye, the lounge and the amount of chintz designed to cover it.

'You see, there isn't enough stuff to cover it, put it which way we will.'

'I don't know about that. Have you tried it lengthwise? No, I do believe you have not, for see, it will just reach.'

'You always could manage a thing better than I, Magg,' said the younger girl, in tones full of admiration, 'there doesn't seem to be anything that you haven't the courage to undertake and do.'

'Where there's a will, there's generally a way' as father used to say, and a tender, wistful look flashed over the older girl's delicate face, as she knelt to adjust the chintz on the dingy lounge.

It had been with this saying of her father's in her mind, that Margaret Breeze had had the courage and determination to leave their rectory-home among the heather-clad moors of England, and accept the offer of an elderly cousin to make her home and her sister's with himself in America, after their only remaining parent—their father—had been taken from them.

'Yes, I know it seems a very formidable undertaking, especially for an English girl,' Margaret had said, when being counselled by her uncle and aunt to renounce leaving England, 'but with my Cousin Will Larcom to meet us in New York, and faith in Him, Who has promised to 'protect the fatherless,' I shall hope only for the best.'

'But it is ridiculous for a girl of twenty one to go on such a wild-goose chase,' her Aunt Polly had exclaimed, 'I wonder if you expect your cousin Will Larcom to keep your bread buttered for you over there?'

'No, Aunt Polly,' Margaret had answered with womanly dignity, 'our bread will be all the sweeter for our having earned it, and life will be fuller and nobler than if we remained at home to be a burden on our relations. I have read and heard that in America young girls are independent and not ashamed to earn their own living; there are but very few of our friends here who would not think Bessie and I had descended in the social scale, if we went out as working girls.'

Thus it was that six months after the death of their father Margaret and Bessie Breeze found themselves in New York, one sultry June day, after a not unpleasant voyage across the Atlantic; and a few days later at the boarding house, wherein their Cousin Will made his home, in one of the middle states.

'You are right welcome, girls,' had been his greeting, 'I don't know that you will feel much at home at first in the little room I've got for you, but it's the best I could do. This is a grand country, a grand country—plenty to eat, to drink and to spare—if one goes the right way about getting it.'

And for a month the two modest English girls had lived what seemed to them a fairy-like existence, after the quiet and retirement of of their English home. Everything was so new to them—so wonderfully different from our old home,' as Bessie put it, while Margaret, living in daily companionship with the Creator of all, added gravely, 'there is One who is just the same, dear.'

Two months had passed since the arrival of the girls, and Margaret awakened one morning with the determination to confer with her Cousin Will in regard to some kind of employment for herself; Bessie she wished to attend school. But when questioned upon the subject of so much importance in Margaret's life, William Larcom had replied very gently:

'My dear, as long as I have two strong, willing hands to work for Bessie and you, they're yours, keep the sitting-room looking spick and span, if you like, or do a little fancy work for the stores, but don't talk of going out to work just yet,' and with that he had walked away, leaving no chance for reply.

But who can tell what a day may bring forth? William Larcom had gone forth in the morning in the strength of his manhood. At night he was brought home, maimed for life—his left hand taken off, and his side injured by a street car almost passing over him.

What the weeks of nursing and care taking were that followed, to the tenderly nurtured girls, no one knew but themselves, and perhaps the kind motherly landlady who rented them rooms.

'There, that looks decidedly better,' said Bessie, as Margaret put the finishing touches to the once uninviting, but now cheery looking lounge, 'I do hope Cousin Will will notice it.'

Four long weeks had the sufferer been confined to his bed. But at last the doctor had given permission for his removal to another room, and it was for this the sisters had purchased the chintz, that they might enliven the room for their cousin.

Before his affliction William Larcom had been an easy going, good-natured man, taking life as it came, with no thought for the here after. But with his deprivation of freedom, there came a hard, resentful feeling in him toward God and man.

'A useless log,' he said bitterly, as having been helped to the lounge, he looked with stern set face into the tender ones of his cousins as they hovered about him, 'what is the use of a broken-up fellow like me living? Better be dead and done with it.'

'You have Bessie and me, you know, Cousin Will,' came in soothing tones from Margaret's lips, while Bessie pressed a cool, soft hand upon his forehead.

'Yes, and much use I'll be to you, now—and I'd planned so much.'

'And you have done much for us. We shall be only too glad to do our share now,' said Margaret brightly. 'You have no idea, Cousin Will, what a smart hand I am at trimming hats—Bessie can tell you—and I am going to see if I can't get a place where I can earn money in that way. Bessie shall stay at home with you, and care for the rooms, you know.'

'I don't see how I can stand it, cooped up in these four walls,' groaned the sick man rebelliously, 'it's so different from what I thought of—but who'll care for a useless log like me? what's the use of living, anyhow?'

'There is a use for you, else God had not left you here, Cousin Will,' said Margaret, tenderly, and then, as though the spirit within her were too large for its bounds, she burst forth impulsively: 'Oh, if you only would lay your burden on God, He will help you as no one else can,' and with a sympathetic pressure of the thin nerveless remaining hand and a beckoning nod to Bessie, William Larcom was alone in the room—with his thoughts,

* * * * *

'I have had no experience, Madame, but I am very willing to try and please you.'

It was Margaret Breeze who was thus speaking to Madame Granot, the most fashionable milliner in the city, and to whom the landlady had recommended Margaret's applying for work.

Madame Granot scanned the fair face and mourning clad figure of the slim English girl keenly—she had at once noticed her clear, soft voice—and said abruptly:

'You don't look very fitted for work—close work as millinery is.'

'I have never been very sick, Madame, and will be such a helper, you know,' said Margaret earnestly.

Madame Granot was called away at this point, and when she returned she said not ungraciously:

'If you want to come on a week's trial, you may. But I warn you, it will be steady work from morning till night, no play about it.'

'I do not expect it to be other than steady work,' and there was a proud intonation to her clear voice as she added: 'good morning, Madame, I will be here punctually to-morrow.'

Margaret succeeded so well during her week of trial that she was regularly employed. The first days had been very drear to the delicate girl, had it not been for the helping hands and kindly thoughtfulness her courteous ways won from her fellow working girls. But there were times when her heart seemed to die within her with sheer longing, as she thought of the parsonage on the moors, and of the dear father and mother who had helped to make it home for Bessie and her. 'Mother, darling,' the girl would murmur at such times, 'how I wish I had you now.'

But if Margaret had her days of bitterness and longing, they were as nothing to the miserable, purposeless days that William Larcom spent upon the chintz covered lounge—days when he wished himself dead, and when he believed himself forgotten of God and man. The bright faces which Margaret and Bessie tried to keep up in front of him, while they in a measure seemed to lend comfort, yet seemed to fret and chafe him. He received a weekly indemnity from the Insurance Company in which he carried a policy, therefore he felt no anxiety as regarded money while that lasted, but after that was stopped, what was to become of him and the two girls, for Margaret could no more than keep herself with her small earnings? It was this thought that continually pressed upon his spirits and increased his fretfulness.

Thus the long weary days for the cousins passed on.

Coming home from her work one evening, tired with the cares of the day, Margaret found her cousin will appearing more wretched than usual.

'You can talk to me about being patient, but

where is the man that could patient tied to a life like this? burst forth as Margaret ente the room. There's no peace me.'

'And yet there is One who giveth a 'peace that passeth' all understanding,' said Margaret, gently.

The words spoken so quietly and withal so opportunely, seemed to soften and sooth the heart of William Larcom, and his voice was replete with a passionate longing, as he cried:

'Oh, how I wish I had some of of that peace.'

'It may be yours, if you will have it. He Himself hath said, 'come unto Me all ye that labor, and are heavy laden, and I will give you rest.' Cousin Will,' and the girl's eyes filled with a tender, pleading light, 'if you only knew the blessedness of having him with you for a daily companion, you would not refuse Him into your heart. Father used always to say, 'accept Him while he is yours.' You will, Cousin Will, won't you?' and now the girl was kneeling beside him, her face earnest and sweet, her hand smoothing back the tossed hair of the sufferer, 'He can give you peace, He can, and he will if you say so.' And once again Margaret Breeze flitted from the room, leaving the quivering figure on the lounge—alone. No, for a sweet voice seemed to say invitingly, 'Come unto Me,' and covering his white face with his remaining hand, he cried: 'Oh, Lord, I will come, I will. I have struggled against Thee, but now, 'Thy will be done,' and then, as his agony of spirit spent itself, there was a quietness in the little room—a holy quietness, in which William Larcom held communion with his Maker.

The next morning, as Margaret greeted her cousin, she divined with tender intuitiveness, that what she had longed for had been brought about. But save for a sympathetic kiss on the invalid's forehead when she left for work, she sought not to intrude upon the sacredness of his first thoughts. But the days that followed were full of blessed heart-felt thanks for the Divine Light which had been poured into the little room.

'Your father was a good man, Margaret, he never was one to put on his religion as it suited him, and I think you are like him,' said Cousin Will, as Margaret and Bessie and he sat in the gloaming of an autumn night, talking of the wonderful changes that have been wrought and of the English days, which now seemed so far away.

Margaret made no reply other than a grateful pressure of the thin hand she was clasping in her own slender one. And then they talked of the days that were to come, and of the hope of an eminent physician—interested in Cousin Will's peculiar case—held out of his ultimate recovery. A long, happy talk, in which father and mother seemed to share. And after they had separated for the night, a thankful prayer went up through the stillness of the night from the little room where William Larcom lay, for the sweet messenger of consolati-

tion and help that had been brought to him from across the sea.

MARIE ADELAIDE DEACON.

THE CHRISTIAN PHILOSOPHER AND THE INFIDEL.

BY H. D.

Sir Isaac Newton was a great philosopher. He wrote many learned works on natural science and has ever since been regarded as a most reliable authority. He was also a devout and humble minded Christian, and he also wrote a work on the prophecies of Daniel and Revelation. In this work he makes this singular remark, 'If these prophecies were true it would be necessary that a new mode of travelling should be invented. The knowledge of mankind would be so increased before a certain date or time terminated, namely, one thousand two hundred and sixty years, that they would be able to travel fifty miles an hour.' Now as he wrote these words more than one hundred and fifty years before railroad and steamboats were known, they were considered very bold words. Voltaire, a French infidel of great fame, got hold of these words and said, 'Now look at the mighty mind of Newton, who discovered gravitation! When he became an old man and got into his dotage he began to study the book called the Bible, and it seems in order to credit its fabulous nonsense we must believe that the knowledge of mankind will be so increased that we will be able to travel at fifty miles an hour. The poor dotard!'

The self-complacency of this infidel made his friends laugh immoderately at the expense of the Christian philosopher. But what has time revealed? Less than two hundred years after Newton wrote his bold words the knowledge of mankind has so increased that daily between London and Liverpool travellers go more than fifty miles an hour and so in many other places. Now which was the dotard—the Christian philosopher or the scoffing infidel?—*Parish Visitor.*

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BIRTHS.

At the Church of St. Mary the Virgin, Barton, Parish of Weymouth, N.S., on Sunday, July 6th, by Rev. D. P. Allison, E. A., Catherine, infant daughter of William Moody and Mary Louisa Bond—Born March 31st 1891.

MARRIED.

STARR-DONALDSON.—On the 24th June, 1891, at the Church of St. John, Cornwallis, N.S., by the Rev. Fred. J. H. Axford, Rector of the parish, John Rufus, eldest son of John Starr, Esq., of Starr's Point, Cornwallis, to Emma Louise, only daughter of the late James Donaldson, of Church street, Cornwallis.

TAYLOR-LOCKHART.—At St. James' Church Ormstown, on Tuesday, July 7th, by the Rev. A. D. Lockhart, Rector, father of the bride, assisted by her uncle, the Rev. Canon Rollit, of Montreal, Joseph Taylor, to Katie M. Lockhart.

DIED.

WHITMAN.—Died at Round Hill, Annapolis, N.S., on July 6th, 1891, Jane, wife of James A. Whitman, aged 66 years. "Blessed are the dead which die in the Lord."

WILKINS.—At Pictou, N.S., on Thursday, July 30th, in her 89th year, Jane Russell, widow of the late Hon. M. J. Wilkins, of Halifax, N.S.

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MISSION FIELD.

BISHOP TUCKER IN UGANDA.

A Picture of what God has wrought in the heart of the Dark Continent.

[CONTINUED.]

Buganda, Jan. 6 h, 1891.

On Sunday last I had another opportunity of speaking to the large congregation which week by week assembles in the church of Buganda. After speaking to the people on the 'glad tidings of the Gospel of Christ,' I addressed myself to the men, who, owing to the disturbed state of the country, are in the habit of bringing their guns and rifles to church. There are sometimes several hundred guns in church. The result of my appeal to them to leave their guns at home was that at the afternoon service only two guns were to be seen, and these were carried by men who had not been present at the morning service. If only I can persuade the French priests to adopt a similar course, a great step will have been taken towards the preservation of peace. I thus hope to make an arrangement by which during the week, both parties shall abstain from carrying their guns during the day.

It cannot, I think, be too clearly understood, that while there is an intensely jealous and bitter feeling on the part of both the Protestants and Roman Catholics in Buganda, this feeling is not based upon religious, but political differences. It is strife between the French and the English. That this is so proved by the fact that the terms Protestant and Catholic have been almost entirely dropped, and the terms French and English have taken their place. This is a strange development in the situation. The whole point at issue is political power and influence. It is only another aspect of the same struggle which is going on in England, France and other civilized countries. Now that the country has come by treaty under direct British influence, and that Captain Lugard (who arrived here on Dec. 29th) has succeeded in making a treaty with Mwanga, I have no doubt things will soon settle down, and justice be done to both parties. At any rate I feel that the situation has within the last few months completely altered, and that the missionaries at work in Buganda will be drawn less and less into the political arena of the country, and that God's work will prosper more and more.

I hope to license four or five young men as lay workers or evangelists before I leave for the coast. My object is, here, as at Rabai and other centres, to form a band of young men, who shall be trained for itinerating work, with the ultimate object, if the Lord so direct, of the fittest being ordained for the work of the ministry. The Wagaras have a peculiar aptitude for teaching. So sanguine am I with regard to this project that I shall be greatly disappointed if, within a very few years, we do not have not only a large body of native lay evangelists scattered over the land, but also the



comfort and ease, with clothes neater and cleaner than the ordinary way. **STOP** now a moment to consider if it is any advantage to use a pure Soap like Surprise, and save yourself, your hands, your clothes.

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foundation of a zealous native ministry. The openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world. And I should say, moreover, that in no part of the world is there to be found a native church which is so disposed to support itself and its ministry, as the Church of Buganda. The land occupied by the Missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment; and, to crown all, a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect it will be necessary for me to buy any food during the period of my stay here. The people are only too anxious to keep one here.

January 16th.

Yesterday, Pere Brard, on behalf of the Catholics, met me in conference with regard to the grievances existing between the two parties. I rejoice to say that the result is an arrangement which, I trust, will be accepted by the big chiefs of both the Protestant and Roman Catholic parties. The cases of those who declare that they have been ejected from their estates on account of their religion have been referred to the arbitration of the king and Captain Lugard. Witnesses would, in most cases, have to be called, and evidence heard, so that it was manifestly impossible for either me or Pere Brard to attempt to deal with them.

The claim of the Protestants to a share of the Sese iales has also been referred to the same arbitrators. With regard to the complaints of plundering made against the Protestants, I undertook to satisfy all the stated claims which might be sent into me. And I also undertook, at the first opportunity, when our people met together, to denounce all such practices, and to exhort the well disposed to assist in putting a stop to them. Pere Brard on his part undertook to do the same.

IN A RUSH

TO stop the hard work of wash day—to stop the rub, rub, rub and tug, tug, tug, to make the clothes clean? Of course you are. Then send for "SURPRISE SOAP" and use the "SURPRISE WAY" without boiling or scalding the clothes, and save half the hard work. Have

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January 19th.

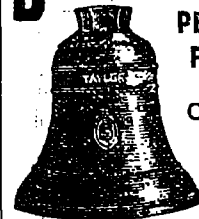
My fifth ordination, and the first in Buganda, took place yesterday, when Messrs. Baskerville and Gordon were ordained priests. A great many natives were present, and manifested great interest in the service. At a later hour in the day the confirmation of seventy candidates took place. It is impossible to describe the feelings with which I officiated on both these occasions. I felt weighed and crushed with a deep sense of my utter unworthiness of such an honor being conferred upon me by the Master, and of being permitted to take part in the first Ordination and Confirmation services held in Buganda. It was a time of real blessing to many. The setting apart of one who like Mr. Gordon has labored in this part of the Mission field for eight years, was an event full of deep interest. But the public confession of Christ by these seventy men and women was, in many respects, even of deeper interest. Many of them had suffered persecution for the name of Christ. Many had been deprived of their earthly all. All were deeply in earnest, and those who prepared them and presented them were greatly struck by their deep sincerity and heart devotion to the cause of Christ. The 18th of January, 1891, was a day much to be remembered in Buganda. God was of a truth with us and gave us His blessing—*The American Church S. S. Magazine*

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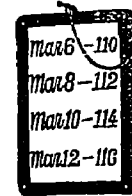
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PARAGRAPHIC.

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A minister, who at the meetings usually made very long prayers and exhortations, asked one evening why only one of the ten lepers expressed his gratitude. A member innocently responded that perhaps it was because the first one who spoke took up all the time.

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Thackary being told that an acquaintance of his who was notorious for his love of beer had sailed for India, replied, he was a good fellow. Take him for half and half, we shall not look upon his like agals!

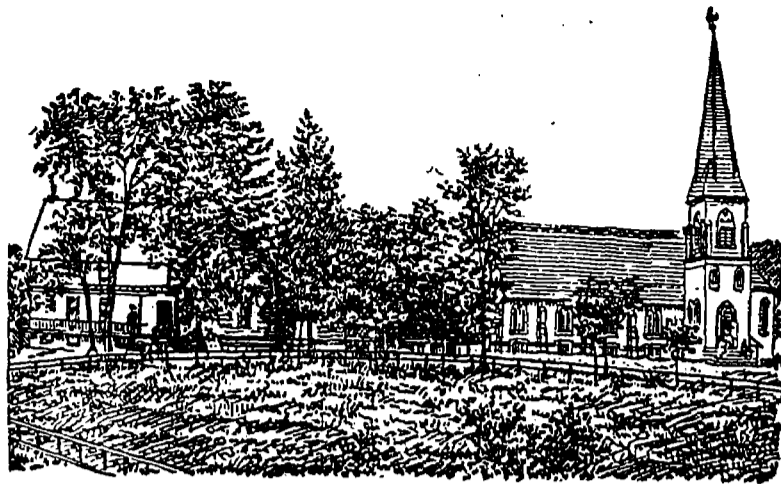
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The chief difficulty of the Temperance reformer in London and our large towns is to suggest what folk are to drink if you debar them from the foaming tankards of the public-house. Water from the crystal spring is refreshing and delightful, but water which has come through miles of lead pipe is flat and uninteresting. We cannot always use tea, coffee, or cocoa. Most non-alcoholic aerated waters are either chemical or medicinal in taste; so that any trader who can produce a really palatable drink, which is not intoxicant, and which can be sold at a popular price, is a real benefactor to the race. Mr. Henry Lowenfield, after years of experiment and an expenditure of £50,000, claims that he can now supply a 'good, wholesome, non-alcoholic drink, acceptable and accessible to all classes.' 'Kops ale,' as he calls it, is brewed from Kentish hops, on a similar method to honest English home brewed ale, and yet it is free from alcohol. The official organ of the Cyclists' Union, with nearly thirty thousand members, after a year's trial, recommends Kops ale as the only thirst quenching non alcoholic beverage which has come under their notice. Mr. Lowenthal is so confident of the value of his Kops ale that he publicly offers to send a sample dozen free of charge to any magistrate, clergyman, doctor, or public official in London. We have availed ourselves of the offer, and have invited our friends to taste and test this beverage, and the only criticism of Temperance enthusiasts is, that in colour, 'head,' and taste, it is too like the real article! Nevertheless, it contains less alcohol than lemonade. We hope that Kops ale may soon become popular. The brewery at Wandsworth Bridge, Fulham, turns out, we are told, 75,000 bottles a day, and the plant is shortly to be doubled. Every Temperance worker and lecturer should make trial of Kops ale, and then, when the complaint is made that teetotalers are robbing the poor man of his beer, the reply will be available—Not of his beer, but only of the drugged and doctored stuff which passes under that name.

The Home Secretary, replying to a question in the House of Commons, said it was correct that the number of apprehensions for drunkenness had risen from 20,658 in 1887 to 27,368 in 1889, while the average number of summonses against crink sellers in the same period did not exceed 146.

Mr. Walter Besant, who was formerly in favor of having intoxicating drinks sold at the East London People's Palace, now says that it has been proved that no one wants them.

The report on the spread of drunkenness in Russia which has lately appeared makes sad reading. It seems there are 150,000 village drinking houses that are licensed,

and perhaps an equal number of secret beer and spirit 'Kabaks.' Drunkenness among women is reported to be enormously on the increase.

LADY MACDONALD AS AN AUTHOR.

Just before her bereavement, Lady Macdonald, widow of the late Sir John Macdonald, completed her first ambitious literary effort in a series of articles for The Ladies' Home Journal, the first one of which will appear in the August number of that periodical. Last summer Lady Macdonald, with a party of friends, traveled in her private car through the most picturesque parts of Canada, and in a delightfully fresh manner she describes her experiences on this trip, in these articles to which she has given the title of 'An Unconventional Holiday.' A series of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

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