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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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### ECCLIASTICAL NOTES.

**DIMINISHING.**—The *Congregationalist* is the authority for the following about Vermont:—That during the last fifty years, the membership of the Congregational churches has diminished by about three thousand, and that sixty-nine churches have died out or been united with others.

**PENNY FUND.**—The Bishop of Maryland, shortly after his consecration, recommended the plan of inviting every scholar in the Sunday-schools of the diocese to contribute *one cent every month* to a fund to be called "The Bishop's Penny Fund," and subject to his control. In his address to the late Convention he gives interesting statement of what has been done by this simple plan, and of the prospective good it may accomplish if faithfully and systematically executed. It is a plan worthy of consideration and of imitation in other dioceses in our country, and will interest the children in the noble work of evangelizing the masses.

"The Bishop's Penny Fund, begun two years since, has been held for accumulation, with the exception of some few small expenditures. The whole amount received in the two years is a little more than \$2,000. The balance with the treasurer is \$1,891.61.

**HYMNS A. & M.**—It is stated that a committee has been appointed consisting of two Bishops, editors of other hymnals, and the surviving members of the original committee of "Hymns Ancient and Modern," of which nearly fifty millions have been sold, to issue a supplement to contain carols, processional hymns, a more complete set of the ancient office hymns, and a fuller series of litanies.

**BISHOP ROWLEY HILL MEMORIAL.**—The Archbishop of York has written to the Archdeacon of Man, suggesting that the splendid Church at Peel, which the late Bishop of Sodor and Man was anxious to make the Cathedral of the diocese, should be completed as a memorial to Bishop Rowley Hill. The cost will be about £1,000.

**THE INQUISITION.**—From the nature of the case, there must always be some difficulty in getting at the precise facts in relation to the doings of the Inquisition, and as it is in such bad odour here and in Germany, it is the policy of Roman Catholic writers there and here to minimise its persecutions, and to bring down the total of the victims as low as possible.

This is done, for instance, in the *Catholic Dictionary* of Messrs. Addis and Arnold. But a clerical newspaper in Spain, *La Bandera Catolica*, which thinks the Inquisition an Institution to be proud of, and desires its re-establishment, gave the following statistics in its number of July 29, 1883, in the course of an article expressing a hope that the restoration of the Inquisition might be speedy, and that it might do far more active and drastic work amongst Freemasons, Spiritualists, and anti-clericals, than it had ever done in the old times between 1481 and 1808, when it was abolished. Total number of men and women burnt alive in Spain under forty-five Inquisitors-General, 35,534; total number burnt in effigy (i.e., those who contrived to escape, and would have been burnt alive if taken), 18,637; total condemned to other punishments, 293,533. Gross total, 347,704.—*Church Times*.

**UNOSTENTATIOUS LIBERALITY.**—The Vicar of Newcastle has received £2000, part of an anonymous gift of £3,500, towards the completion of the chancel of the Cathedral.

**A HINT TO OUR READERS.**—The numerous notices of 'change of address,' which our publisher tells us that he has received from subscribers, show (says *Church Bells*), that not a few of our readers are seeking 'fresh fields and pastures new for the summer months, and it has been suggested to us by one of the fortunate travellers that the circulation of *Church Bells* might be very largely increased and promoted if all those who have the paper forwarded to them in the country or abroad would bring the paper under the notice of their fellow-travellers.

[A like result would probably follow like action regarding the CHURCH GUARDIAN.]

**NEWS INDEED!**—We have seen it stated says the *Family Churchman* in a provincial paper that a certain clergyman is a candidate for the Bishopric of Nova Scotia! We trust this is incorrect, and hope the day is far distant when clergy will be asked to become, or consent to become, candidates for vacant Sees. Candidature seems to imply copies of testimonials, canvassing, and keen competition. It might not begin with these, but it will assuredly end with them. (We fancy any such CANDIDATE would have small chance in the staunch old diocese of Nova Scotia.)

**STILL THEY COME.**—At a Confirmation lately held in the diocese of Llandaff, it is stated that out of 114 candidates, 70 were recent converts from Dissent.

**MAZARIN BIBLE.**—At the sale of Lord Crawford's library on Thursday, the Mazarin Bible—more properly called the Gutenberg Bible—the earliest book printed with movable metal types, in original oak boards, was put up at £695 (at which price this particular copy was bought at Sotheby's thirty years ago). After a spirited competition it was knocked down to Mr. Quaritch for £2,950. The last Mazarin Bible, Sir John Thorold's copy, fetched £3,900.

**GENEROUS GIFT.**—The *Gloucester Chronicle* says that Mrs. Strangways, late of the Green-

way, Shurdington, near Cheltenham, has given £10,000 towards increasing the endowment of Badgworth, for building a chapel at Bentham, and for providing a parsonage at Shurdington. The Rev. C. H. Wilson, of Coberley, has supplemented the gift to Shurdington, by presenting nine and a-half acres of freehold land, as a site and glebe for the intended parsonage.

**ANOTHER VIEW.**—A general complaint was made at the meeting of the National Society on Wednesday, that schools in connection with the Church of England were not fairly treated. Since 1811, £30,000,000 have been spent by churchmen on Schools. Accommodation is provided for 2,535,671 children, and 1,626,231, or 47 per cent. of the whole number of children at elementary schools are in average attendance. There are also 30 training colleges in connection with the Church, established at a cost of £270,000.

**GREGORIAN CELEBRATION.**—The annual festival of the Gregorian Choral Association, was held at St. Paul's Cathedral on Tuesday evening, and comprised the service for evensong, a sermon by Canon Hole, and processions at the beginning and end. Several hundred men and boys united in the hymns and psalms, and those among the congregation who had provided themselves with the music were able to take an active part throughout the service. The accompaniment of the organ, played by Mr. Warwick Jordon, was supplemented by flutes, clarionets, trumpets, and a drum, which resulted in the enormous body of voices keeping up to the pitch. The general effect of the music was very good, and there is no doubt that there are many fine Gregorian melodies, written in one or other of the authentic modes, which are eminently adapted for religious purposes. Canon Hole, in his eloquent sermon, laid stress upon the beauties of the Gregorian chants, without in any way depreciating the development of modern music as connected with the Church. He alluded to Ratisbon and the beautiful services there, but there are churches nearer home, notably that of the Dominicans on Haverstock-hill, which might have been cited as examples of excellent work done in the same direction.

**C. E. S. S. INSTITUTE.**—The Church of England Sunday-School Institute arranged for a demonstration of Church Sunday-schools, under the patronage of H.R.H. Princess Mary, Duchess of Teck, to celebrate the Jubilee. The affair was a great success.

**FREE SEATS.**—It is stated that more than forty churches in England, have abolished the appropriation of seats during the past year, and are now free and open, and that in every case the result has been an increase in the Church funds.

**THE DRAFT.**—Bishop Huntington in his address to his Diocesan Council, congratulated the Diocese, on the coming of the Rev. Dr. William D. Wilson, formerly of Hobart and late of Cornell, to Syracuse as Dean of St. Andrew's Divinity School, for the special work of training those who seek the ministry of the

**Church from other communions.** Of such the Bishop has ordained in his one Diocese, sixteen, in almost equal numbers from Presbyterian, Methodist, Congregational, Baptist, Unitarian, Universalist, and Romanist communions.

"It is obvious to remark," says the Bishop, "that no movement at all like this outward from us to any other communion can be seen. The supply of young Candidates from non-Episcopal sources, is in a much higher ratio still."

**GOOD HINTS.**—On a parish card we find the following hints:—

Make it a rule of your life to say your daily morning and evening prayers.

Determine to know just what it is that Jesus your Lord said and did; to this end read the Gospels thoroughly.

Take the sermon on the Mount as your rule for self-examination.

Never fail to be in Church Sunday morning, and at such other services as it is possible for you to attend.

Make you Communion at regular times and after due preparation.

Pay according to your means for the support of the Church.

Induce the wandering and the lapsed to return to the Church.

Resolve not to live for yourself alone, but find and do some definite work for Christ, either through organized societies or by individual effort.

Seek out "unattached" people and induce them to identify themselves with some parish, giving them a cordial invitation to come to the parish to which you belong.

### SPECIAL NOTICE.

OWING to the imperative necessity of securing immediate rest and relief, at least temporarily from Editorial and other labours, we will be obliged to OMIT PUBLICATION of the GUARDIAN on the 20th and 27th of July; but hope to be able to resume our work with renewed vigor, with the number of 3rd August.

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

The Special Synod called for the election of a successor to the late Bishop Binney met in Halifax, on the 6th July, according to notice, being very largely attended by clergy and laity. The only nominations made were those of Rev. Dr. Edgehill, Chaplain-General of the British Army, and the Right Rev. the Bishop of Algoma. Upon a ballot being taken the result was:—

For Dr. Edgehill ... 70 Clergy ... 56 Laity.  
For Bp. of Algoma 20 " ... 48 "

Dr. Edgehill was declared duly elected, and communication made to him by Cable, and the Synod adjourned till August.

(The Bishop elect is well-known in Nova Scotia having been formerly Chaplain of the Forces at Halifax. He is said to be a man of great ability, saintly character, true churchmanship, an earnest worker and a most eloquent preacher. He is about 52 years of age.)

**HALIFAX.**—*St. Paul's Church Army.*—The second enrolment of soldiers in this branch of the Church Army took place one evening last week. The officers and soldiers met in force at Trinity Church, and proceeded by the clergy in surplices, and the colour-sergeants bearing the flags, marched in procession to St. Paul's. A large congregation assembled to witness the ceremony. The service was conducted by the rector, Rev. Dr. Hole, the curates, and staff officer Winfield. After the preliminary portion of the service, the candidates, numbering twenty, were presented at the chancel steps by

staff-officer Winfield and Captain Lloyd, where they received from the rector "the red cord," the badge of enrolment in the Church Army, with prayer for God's Holy Spirit to strengthen them for the contest upon which they were then entering. Several ladies were also enrolled as associates. The rector's address which followed, was founded upon II Timothy, ii. 4. "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

**St. Mark's.—Presentation.**—At a largely attended social, held in St. Mark's hall last week, the retiring rector, the Rev. H. J. Winterbourne, was made the recipient of an address, accompanied by a silver tea service, a study chair, and a brass book rest. A choice musical programme, contributed to instrumentally by Mrs. Creighton and Miss Worrall, and vocally by Miss G. Taylor and Miss B. Stubbing (both heartily encored), and Mr. B. Musgrave, was gone through, and refreshments were provided.

Rev. Mr. Winterbourne was deeply moved in making his reply, for the whole nature of the proceedings of which he was the central figure had not been previously communicated to him, and he was quite unequal to the task of meeting such an unexpected exhibition of the respect and affection of his people. He spoke briefly, and was warmly received. There was much enthusiasm during the evening, alloyed with regret at the prospective parting, and all joined heartily at the close in singing "Auld Lang Syne," the hand being extended for the congregation by Mr. Stubbing, who had conducted the exercises of the evening. The rector closed the proceedings with the benediction, in a voice which was indeed tremulous with emotion—an emotion felt by all who heard him.

**WINDSOR FORKS.**—A very successful tea and fancy sale was held here on the 1st inst., by the ladies of St. Michael's Church. The day was all that could be desired, and the affair was liberally patronised, there being nearly six hundred persons present. The proceeds amounted to nearly \$200. This will be expended in shingling and painting the Church and wiping off the debt on Falmouth Parsonage. We were glad to welcome amongst our visitors the Revs. Canon Brigstocke of St. John, J. Partridge, H. C. Hind, A. W. Harley, and C. T. Easton. Much praise is due to the following persons to whose exertions the success of the undertaking was mainly due—the Misses Palmer, daughters of Samuel Palmer, Esq., at whose beautiful residence the tea was held—Mrs. William Redden and daughter; Mrs. Charles Harley, Mrs. Robert Bacon and her nieces, and John Taylor, Esq.

**BRIDGETOWN.**—Bright and pleasant services were held in St. James' Church, on Sunday, 26th June, morning and evening, in honour of the Queen's Jubilee. The children of the Sunday-school, each carrying a small union jack and a bouquet of flowers, formed a procession and marched to the stirring strains of 'God Save the Queen,' entering the Church they marched up the centre aisle two and two, going single file down the side aisles, after which they took the seats reserved for them at the head of the Church. The order of service recommended by the Administrator of the Diocese was then gone through accompanied by appropriate hymns. There were large and attentive congregations at both services. The Rector preached morning and evening on the subject of the Jubilee, taking as his text in the morning, Neh. viii. 17, "There was very great gladness," in which he dwelt principally on the reasons for our gladness, taken from the personal character of our Queen, and in the evening from Leviticus xxv. 10; explaining the divine appointment of the observance of

the Jubilee by the Jews, and giving a brief outline of our history, especially in regard to Church work during the 50 years of Her Majesty's reign. After evening service the Jubilee Ode was sung, and the children proceeded by the beautiful banner bearing the Royal coat-of-arms and motto, so kindly and cleverly painted for the occasion by Mr. James De Forest, marched round the Church singing with heart and voice "God Save the Queen." The Church was most tastefully and appropriately decorated with flags and flowers.

#### UNIVERSITY OF KING'S COLLEGE, WINDSOR, N.S.

The Annual Festival of the Encœnia was held on Thursday, June 30th. The proceedings of the day began with a celebration of the Holy Communion at half-past seven a.m., in the Hensley Memorial Chapel, King's College; in which the Reverend the President, Drs. Bowman and Maynard, and Canon Brigstocke took part. The offertory, amounting to \$12, was for the Memorial window to the late Bishop, which is to be placed in the College chapel.

At ten the procession formed in front of the College to proceed from thence to the Parish Church of Windsor, where the anniversary service was held at half-past ten. The congregation was very large, the singing bright and hearty. An able and admirable sermon was preached by the Rev. D. C. Moore, Rural Dean, on the three-fold loyalty we owe to Alma-Mater, to our Queen, and to the King of Kings—Christ our Lord. The appointment by the late Bishop of the Rev. D. C. Moore to be the preacher at the Encœnia was made on April 27th, three days before his death, and was probably his last official act. The offertory at the anniversary service was for the King's College Restoration Fund, and amounted to \$35.

At two p.m. the Convocation of the University was held in the Convocation Hall, which was well filled. The Rev. Canon Brock, as President of the College and of Convocation, presided. In his opening address he referred to the great loss the University had sustained in the death of the late Bishop, who had been visitor of the College, and Chairman of the Board of Governors. He dwelt particularly on the improvements which had been made in the Divinity course, improvements which were mainly to be traced to the counsel and exertions of the late Bishop. The President alluded also to important changes in reference to the subjects for the Degree of B.A., which will appear in the Calendar for '87-'88 now going through the press; he referred to the work of the Restoration Committee, stating what had been done, and what remained to be done; he alluded to the brilliant career at the University of Heidelberg of Dr. H. P. Jones, graduate of King's College, who had won the highest honors, the Principal of the University said, ever obtained by an English student during his connection with the University. The President concluded his address by extending a cordial welcome to all their visitors and friends, especially His Honor the Lieutenant-Governor, the representative of the Queen, and the Rev. W. C. Winslow, Ph. D., LL.D., of Boston, the learned and distinguished Vice-president of the Egyptian Exploitation Fund, and by regretting the unavoidable absence, owing to feeble health, of the prince of American educators, the Venerable and Reverend F. A. P. Barnard, D. D., LL.D., President of Columbia College, N.Y.

The President then proceeded to open Convocation with the usual Latin forms; before conferring the degrees he asked Convocation to appoint the Rev. Dr. Bowman, President *pro tem.*, and vacated the chair. The Rev. Dr. Maynard, and the Rev. Dr. Partridge, the latter in a neat Latin speech presented the Rev. Canon Brock to Convocation to receive *dignitatis causa*, the degree of D.D. This was con-

ferred by the President *pro tem.* On resuming the chair in the robes of his new degree the President briefly thanked the Convocation in Latin for the honor conferred on him.

The President then proceeded, with the consent of Convocation, to confer the following degrees:

On the Rev. F. A. P. Barnard, D.D., LL.D., President of Columbia College, N.Y., the degree *honoris causa* of D.C.L. *in absentia.*

On the Rev. W. C. Winslow, Ph. D., LL.D., V.P. of Egyptian Exploration Fund, the degree *honoris causa* of D.C.L. Presented by the Rev. C. Willets, D.C.L.

On C. Trenaman, Esq., M.D., of Columbia College, N.Y., the degree of *ad eundem* M.D. Presented by the Hon. Senator Almon, M.D.

On Rev. A. W. M. Harley, B. A.; A. T. Tucker, Esq., B. A.; T. A. Bowman, Esq., B. A. graduates of King's College, the degree of M. A. Presented by the Rev. C. Willets, D.C.L.

On Rev. A. M. McLelland, R. A., of the University of Toronto, the degree of *ad eundem* B. A., and then the degree of M. A., presented by Dr. Willett.

On Messrs. R. Prat, (Kentville, N.S.), and T. H. White, (Shelbourne, N. Y.); Rev. C. L. V. Brine, (St. Margare's Bay, N.S.); Messrs. H. E. Dibble, (Woodstock, N.B.) and A. B. Murray, (Shediac, N.B.), students of King's College, the degree of B. A. The first four were presented by Professor Roberts, M. A., Rector of Shediac.

After the conferring of degrees, the President proceeded to grant the Diploma of Licentiate of Sacred Theology (L.S.T.) to the following clergyman, who were presented by the Rev. F. Partridge, D.D., Lecturer in Divinity to King's College:—Rev. J. Smith, Rector of Kitsnell, Ireland—*in absentis*; Rev. J. Haniser, Rector of Falmouth, N. S.; Rev. J. Partridge, Missionary at Ship-Harbour, N.S.; R. W. Hudgell, Travelling Missionary for the Rural Deanery of Amherst, N. S.

The Rev. C. L. V. Brine, B. A., then read an eloquent and fitting Valedictory.

The President, then made the following University announcements: F. A. Bowman, Esq., M. A., has passed the first University Examination for the degree of B. E., Messrs J. P. Silver and C. C. Fullerton, have both obtained a *satisfecit* in the final examination for B. A., the former *magna cum laude.* The lists of those who had passed in April last, Responsions, and those who during the year had matriculated in the Schools of Arts and Engineering were also read. The following Scholarships and prizes were then announced and awarded: McCauley, Hebrew Prize was won with great credit by C. A. Saunders, Esq., B. A., (Florenceville, N. B.) The Bishop's prize was awarded by the referee appointed by Mrs. Binney, Dr. Partridge, to A. T. Tucker, Esq., M. A., (Halifax). The Stevenson Scholarship was won last October, by Mr. D. P. Allison, Junr. The McCauley Classical Scholarship, was won by Mr. J. P. Silver, (Halifax). The Binney exhibition was given by Mrs. Binney to Mr. C. G. Roberts, (Fredericton, N. B.) The Haliburton prize Essay, was awarded to A. B. Brunay, Esq., B. A. (Shediac, N. B.)

The President announced that the subject of the Haliburton prize for 1888 would be "A Centennial Essay; or King's College, the Oldest Colonial University." The value of it would be thirty dollars.

His Honor the Lieutenant Governor of N. S., then briefly addressed the Convocation, referring amongst other matters to the interest which he, as a native of Windsor must ever take in the progress and prosperity of King's College. Dr. Trenaman, the President of the Alumni, then distributed the prizes to the boys of the Collegiate School, the two highest and most valuable prizes were carried off by H. Stairs, (Halifax).

The Rev. Dr. Winslow, then read an extremely interesting address from the Rev. Dr.

Barnard, full of reminiscences of Columbia College, formerly King's College, with a charter from King George II. Dr. Barnard feelingly expressed his regret at being unable to be present, and his sense of the honor proposed to be conferred on him by the ancient University of King's College.

Dr. Winslow then gave a brief address of his own, referring to the recent discoveries in Egypt, and the light thrown thereby on Scripture History; in conclusion he thanked the Convocation for the degree conferred on him on that day.

The Rev. Canon Brigstocke, M. A., Rector of Trinity Church, St. Johns, N. B., then briefly, but most ably addressed the Convocation, showing cogent reasons why New Brunswick should take the deepest interest in King's College.

The President then dissolved Convocation, after which the JUBILEE ADDRESS to Her Most Gracious Majesty, Queen Victoria, from the Convocation was read by the President, all standing, and presented to the Lieutenant Governor, who said he would forward it in the usual way to the Queen. The Address, a beautiful work of art was engrossed and illuminated by Mr. Mason, of Halifax. It was signed by the Governor, Faculty, Members of the University, and of the Incorporated Alumni present in Convocation. After the reading and presentation of the Address, the National Anthem was sung. The proceedings closed at five p. m.

DIocese OF FREDERICTON.

SYNOD MEETING.—The 18th Session of the Diocesan Synod opened in the Church Hall, Fredericton, on July 6th,—having been preceded by the meeting of the Diocesan Church Society on the previous day. Immediately after the opening prayers and the calling of the Roll, under suspension of Rules of Order, the Co-adjutor Bishop moved a resolution expressing appreciation of the loss sustained by the Church in this Province through the decease of G. S. Grimmer, Esq., who was always ready with counsel and encouragement, with voice and purse, to help in the Church's work. The resolution was seconded by C. W. Weldon, Esq., and carried by a standing vote. Appointments of the Standing Committee, Sunday-school Committee, and Lay members of the Board of Discipline having been made, a letter was read from the Bishop of Algoma in reference to his stipend, and the Rev. F. W. Vroom and C. W. Weldon, Esq., were chosen as Governor's of King's College.

A memorial from the priest in charge of the Mission chapel of St. John Baptist, Portland, and from the Trustees thereof was then read, in which the various proceedings had since last Synod towards effecting a settlement of the differences existing for several years between them and the Rector and Parish of St. Paul's, were detailed. The memorial concluded.

"That the earnest endeavors of your memorialists to attain the desirable end contemplated by the Synod last year, having failed, your memorialists feel it to be their duty to submit the facts above stated for the information of the Synod, hoping that some way may yet be found of securing such a settlement of the matter as will be, in accordance with the frequently-expressed desire of the synod, in the interest of peace and harmony."

There was also annexed to the Memorial a Draft of the Act which had been proposed, should be passed by the Legislature for incorporating the Trustees of the Mission Church, and for separating territorially the Mission District for the Parish of St. Paul, and vesting the property of the former in the Trustees, which proposal was not acceptable to St. Paul's.

After some little discussion Chief Justice Allan moved: that the memorial of the Trustees of the Mission Church be referred to a com-

mittee who shall meet the Rector, Churchwardens and Vestry of St. Paul's Church, and the Trustees of the Mission Church, and hear their respective claims and objections, and endeavour thereby to effect a settlement of the matters in difference, and, failing in that, that the said committee should report to this Synod what in their opinion should and might, under the circumstances, reasonably be done in the matter by the respective parties in order to terminate the existing difficulty, and, if practicable, prevent a resort to legal proceedings.

The motion was on the second day carried.

DIocese OF ONTARIO.

The Ven. Archdeacon Lauder, Bishop's Commissary, desires to make it known, that owing to the satisfactory condition of the Mission fund, four new missions were formed at the last meeting of the Board, and that there are now nine vacancies for which active young clergymen are required.

To the Clergy, dear Brethren:—The Bishop desires me let you know that he will be prepared to hold Confirmations in the months of September and October. Will you kindly inform me if you require him for a confirmation in your parish? Your, J. S. LAUDER.

DIocese OF QUEBEC.

QUEBEC.—The Rev. W. Price, formerly of Liverpool, Eng., and a graduate of St. Aidan's, Birkenhead, and who was recently missionary at Westbury, in this Diocese, has accepted a call as Rector of Christ Church, Portsmouth, Ohio, and has entered on his duties. He was ordained deacon in St. Matthews' Church, Quebec, about two years ago by the Lord Bishop of Quebec, and last year was advanced to the priesthood by the same prelate.

PERSONAL.—The Rev. L. W. Williams, M. A., Oxon, Curate of St. Matthews Church, will return from his continental tour with his bride, about the 16th instant.

The Rev. C. C. Hamilton, of England, and formerly curate of St. Matthews, and his family, were passengers by last incoming mail steamer, and will spend some time at Cacouna. The Lord Bishop of Niagara, has also arrived at Cacouna.

The Rev. T. W. Forsythe is acting this year as chaplain at the Quarantine Station at Grosse Isle.

TRINITY CHURCH.—In last week's "GUARDIAN," a letter from the Incumbent of this Church appears, in which he objects and makes quite an *ado* about a remark made in reference to the Bazaar held to assist in paying off the debt on the building. His main objection is to the word "mortgage" having been used, but farther on in his letter he himself admits that there is a considerable debt still owing on the Church. Now, it cannot be disputed, that just previous to Mr. Bareham's appointment the congregation were in serious financial difficulties, and were, if the local newspaper reports could be believed, at one time afraid that they would not be able to retain the building. He places particular emphasis on the fact that the debt is not due, but whether *due or not* it still remains a debt on the Church. Anyone who takes the trouble to look over the reports of the Church Society, Missionary Society, &c., and compare the returns from Trinity with those from the other city and country parishes, will see at a glance that this Church is not in the prosperous condition which Mr. Bareham, who is a comparative stranger here, would have your readers believe.—(Correspondent.)

Another subscriber in New Brunswick says: "We like the paper, the CHURCH GUARDIAN, very much and think it much improved."

## DIOCESE OF QUEBEC.

QUEBEC.—Mrs. Boomer, of London, Ont., has received from Mrs. Williams, the sum of \$433.26, being the amount gathered for the Jubilee Thank offering to the Widows and Orphans fund of Algoma, from the various branches of the Woman's Mission Auxiliary of that Diocese. This makes the total to date \$1,108.24.

COOKSHIRE.—A Strawberry festival and concert, was held here in the last week in June, under the direction of Mrs. J. H. Pope, and some of the ladies of the Church of England congregation. Miss Caswell acted as Pianist and songs were given by Mrs. Grenville, Miss Lloyd, Miss M. French, and several gentlemen. The concert room was crowded, and the entertainment appeared to be thoroughly enjoyed by the unusually large audience.

During the same week the Sunday-school of the Church of England held its picnic, which was well attended.

Rev. A. Judge, left on Thursday, June 30th, for two month's rest and change which he greatly needed.

## DIOCESE OF ONTARIO.

OTTAWA.—For some time past the Church of England Sunday School picnic has been looked forward to by the little ones with increasing pleasure as the day of enjoyment drew nearer and nearer. On Tuesday the fifth July, their hopes were fully realized, as also were those of the executive committee, who have spared no pains to make the picnic what it most assuredly was, the greatest success of any former picnic ever held. The programme, an elaborate and well got up one, was carried through from beginning to end with the greatest punctuality and to the satisfaction of all. About 6.30 yesterday morning, the scholars of the Christ Church Sunday School and those of St. Paul's, Rochesterville, assembled at Christ Church, and headed by the Guard's band, marched by way of Sparks street to Sussex, where they were joined by the St. John's and St. Alban's contingents, continuing in their line of march to the Queen's Wharf, where awaited them the St. George's and St. Bartholomew's Sunday Schools. The children then embarked on the steamers *Empress* and *Dagmar*, which carried them to their destination, Bosserer's Grove, a beautifully situated little spot some nine miles down the Ottawa River, on the Ontario bank. A thick clump of pine trees extend along the river front, backed by hard brush, with meadows both sides, forming an ideal picnic resort. Landed at the wharf, the little ones collected each to its own Sunday School and headed by their banner bearers, ascended the steep incline to the grove. The children wore badges, imprinted on which was the name of the Sunday School to which they belonged; many of them also wore medals. Having entered the grove the several schools separated, each choosing a spot sheltered from the rays of the sun, where refreshments were given to the little ones whose appetites had already a keen tinge from the effects of the exuberating air. It was necessary to postpone the commencement of the races until afternoon, when 30 races of different kinds were well contested, all with one exception confined to pupils of the Sunday Schools alone.

Football and lacrosse matches were also played during the evening. A canoe and sailing race were on the programme of events, but owing to lack of the required number of entries, these were struck off.

At special request, Professor Workman gave a repetition of the Jubilee songs, in which several hundred voices took part, the effect being magnificent, and very highly appreciated. It is estimated that there were some three thousand people at the grove. Mr. Alexander Besse- rer certainly deserves the most cordial thanks

of these who organized and participated in the picnic, not only for his liberality in extending to them the use of his grounds but also for his personal endeavors to see that so far as lay within his province, they were comfortably accommodated.

## DIOCESE OF TORONTO.

ST. AUGUSTINE'S.—A large meeting of prominent members of Rev. Mr. Taylor's parish, St. Bartholemew's, was lately held at Dr. White's to take final action towards the erection of a substantial and handsome Church on the corner of Parliament and Spruce streets. For some time a committee of gentlemen interested in providing a suitable place of worship for the western portion of this large parish has been engaged in securing the necessary funds and selecting a convenient site to build on, and succeeded in securing the above mentioned corner. It was decided to erect a handsome Church in Gothic style, of brown stone and white brick, with sitting accommodation for 600, the cost not to exceed, with the Sunday School, \$20,000. The plans are in the hands of Mr. Windoyer, architect, and tenders will be called for immediately and the construction proceeded with without delay. The name unanimously decided upon was "St. Augustine's."

TRINITY COLLEGE.—The Hon. G. W. Allan, the Chancellor of the University, in his Convocation address, stated that the total number of degrees conferred during the year was 117; 63 in medicine, 17 in arts, 3 in divinity, 8 in law and 25 in music. *The total number of undergraduates was 358.* It had been decided that Greek should no longer be a compulsory study in the Arts course, though it would still continue an essential branch for Divinity classes. Owing to the lack of adequate lecture rooms in the College it was proposed to add another storey to the building, preserving however, the present appearance; the probable cost would be \$40,000, which he hoped would be forthcoming. Referring to the question of Federation of Colleges (which has been much pressed in Ontario), the Chancellor said that the College Corporation had decided to adhere to their former decision since the Government was unwilling to recoup them for the outlay consequent upon removal of the building. They intended to rely upon the *friends of the Church* to support old Trinity and make it a *thoroughly equipped English University.* The sentiment was received with much applause, but it is to be hoped that the applause may be followed by energetic action in the direction indicated.

BISHOP STRACHAN SCHOOL.—At the nineteenth annual concert and distribution of prizes a large gathering of ladies and gentlemen, the friends of the school and of the pupils, were assembled. Of the clergy there were present the Right Rev. the Bishop of Toronto, President of the School Corporation; the Very Rev. Dean Geddes, the Ven. Archdeacon Lauder, the Rev. Dr. Wilson, of New York, the Rev. Messrs. Broughall, Davies, Cayley, Pearson, Williams, C. E. Thompson, Ford, Sweeny, Lewis, Hobson, Taylor, Nattress and others. Although several rooms were thrown into one by the removal of the folding doors and partitions, it was with difficulty that the guests were seated. The school possesses a very fine property on the College avenue, while its continued success and the good-will which it has secured under the able management of the Lady Principal and her assistants, should induce the proprietary to increase their accommodation. During the last term there were on the school rolls 112 pupils. The prizes were presented to the fortunate ones by the Bishop of Toronto and several of the clergy and laity who were called upon to assist him in the pleasant task, and the opportunity was used not only of congratulating the recipients, but also of bearing strong testimony

to the valuable and thorough work that is being done. The examiners who decided the results are University men, and with few exceptions were not members of the school staff. Several of the young ladies are now about to pass the University and other examinations for which they have been undergoing training, and in which their predecessors have been so successful, as shown by the honor lists.

## DIOCESE OF HURON.

## SYNOD MEETING.—Continued.

From the Report of the Executive Committee presented at the Evening Session it appeared that the work of reorganising and assessing the parishes in accordance with the provisions of Canons 14 and 29 has been steadily carried on, and with a few exceptions all the Missionary Parishes have now been visited and inspected. The information and statistics now in possession of the Executive Committee place the members in a better position than they have ever before been to deal practically and advisedly with the mission wants of the Diocese.

The results of the Rev. Mr. Young's (the Bishop's commissioner's) work have been most gratifying.

Since last Synod some 107 Parishes and Stations have been visited, inspected and reported and in the *twenty* months that Mr. Young had acted as Commissioner 212 stations had been visited, 24 new stations opened, 11 new missions actually constituted and several others in contemplated formation at an early period, while 16 Parishes that formerly received aid from the Mission Fund are now self-supporting. The expenditure to date on account of this much needed work has been:—Salary of Commissioner, from Nov. 1st, 1885, \$2,325; traveling expenses, \$28,969; total \$26,14,69.

The accounts show that \$10,227,44 have been received from the Parishes, and paid out to the respective clergymen.

While the total contributions of the Diocese are slightly in excess of last year, the Committee have to report that there has been a falling off in the amounts available for Diocesan work. The decrease in this sum amounts to \$1,010.99, accounted for largely by the fluctuation in special donations extraneous to the ordinary income of the Diocese. The quarterly collections to the Mission Fund show an increase this year of \$388.71. The overdraft of the Mission Fund has been slightly increased this year. It is confidently expected that the results of the reorganization and assessment, the full effect of which will only be realized this year, will almost, if not altogether, extinguish this debt. The Committee considered that there was a most cheering outlook for the future work and progress of Church extension in the Diocese.

The Committee called attention to the neglect and carelessness still shown in regard to the collections called for under the direction of the Bishop, and complained that a practice which caused serious inconvenience in the management of the finances, viz, the retaining by Churchwardens of collections for the funds and failure to remit them to the Synod office until the close of the year. There can be no defence (adds the Report) for such a course of dealing with funds contributed through the offertory for specific purposes, and it is the bounden duty of the Wardens to transmit the collections without delay.

The Report then dealt with the various Funds in detail, and set forth the action of the Committee relatively thereto and showed the receipt and expenditures on account of each fund.

The Report was taken up clause by clause, and some discussion followed specially as to the expenses of administration, which some members claimed to be excessive, but the majority were clearly of a contrary opinion, and the objections fell through, and the Report was adopted in full.

The Special Accounts showed that the receipts

during the year for FOREIGN MISSIONS had been \$1,551.64, an increase of \$295.25 over last year.

FOR DOMESTIC MISSIONS.—\$2,291.04, an increase of \$490.50 over last year.

THE WOMEN'S AUXILIARY, came in for much praise from the Committee, and the hope was expressed that its zeal and usefulness might not be confined to the field of Foreign and Domestic Missions only, but may be extended and utilized for the benefit of all Diocesan missionary work.

THE SEE HOUSE FUND.—This necessary expenditure seemed to be almost altogether neglected by the parishes; up to the present date only \$695.03 having been received from the whole Diocese, leaving a debt of \$14,591.68 still to be provided for. The Synod was urged to devise some method of meeting this liability.

At a subsequent Session of the Synod: A "Church of England Temperance Sunday," was appointed. The Rev. W. J. Taylor issued the following resolution:—"That His Lordship the Bishop, he requested to set apart a Sunday, in the Advent Season, if that be deemed best, when the grand truths underlying the vows of the Catechism may be brought before the various congregations—to keep my body in Temperance, Sobriety and Chastity." Thus following in the steps of the Mother Church.

In an earnest speech he strongly and temperately advocated the motion, showing that clergymen were at perfect liberty to treat the question as they thought best.

After some little discussion, pro and con, His Lordship, Bishop Baldwin, spoke of the immense importance of not shirking a public utterance upon the evils of Intemperance and the Drink traffic, and expressing his hearty sympathy with the mover of the motion, which was then put and carried unanimously.

SARNIA.—His Lordship the Bishop of Huron, held a Confirmation in St. George's Church, when about 40 persons received the rite of laying on of hands on Sunday, July 2nd. Though the day was hot, the congregations both morning and evening were large and evidently deeply interested in the solemn and impressive services.

WINGHAM.—About twenty-five members of St. Paul's Church, Wingham, assembled at the residence of Henry Davis, Esq., on Monday evening, and presented the Rev. Robert McCosh with a beautiful gold watch, suitably engraved, together with a kindly-worded address, expressing their sorrow at his leaving Wingham, and trusting that the climate of the Pacific Coast will soon restore Mrs. McCosh to health. Mr. McCosh replied very feelingly, thanking his friends for their extreme kindness to him, not only now but ever since he came amongst them, and regretting very much that he is compelled to sever the ties which bound them so happily together. Mr. McCosh and family, left on Monday for California.

LONDON.—Rev. J. B. Richardson and Mrs. Richardson, left for a trip to England on the 1st. They hope to return in about three months.

In the report of Bishop Baldwin's charge at the opening of Synod, His Lordship referred to the munificence of Mr. Thos. Trivell, of Exeter Co., Huron, in the following terms:—

This gentleman has not, like many others, left his benefactions to codicil and will; he has become his own almoner, and is now about, with his own hands, to present to the Church of England, in Exeter, a commodious Church, finished in all respects, even to stained glass windows.

LONDON SOUTH.—The week day services in St. James's, were discontinued after Wednesday July 6th, until the fall.

HYDE PARK.—An enjoyable time was spent

at Hyde Park, on the occasion of the annual festival of the Church of England in that place. The proceedings were held in the school yard, and a huge tent was used as accommodation for the tables, &c. A large crowd was present from the city, and surrounding country, and a handsome sum was taken at the gate. The ladies had spared no pains to make everything pleasant and agreeable. An excellent programme was submitted.

Rev. Mr. Sage is building up the Church in this section, and his work is most encouraging.

JUBILEE OFFERING.—The Treasurer of the Churchwomen's Jubilee offering to the W. and O. fund of Algoma thankfully acknowledges further sums received since 22nd June last:—a friend; \$1, per Mrs. Morton Shore, of Ridgetown \$3; offertory from Tyconnel, per Rev. T. Chance, \$7.60; from Kincardine \$28.70; Woodstock, \$37 (per Mrs. Eakins and Mrs. Fletcher.)

Simcoe, \$30.42; Sarnia, additional \$1; offertory St. George's, St. Catherine's, \$12; Mrs. Helen Anderson, Port Erie, \$10; proceeds of a Nursery, concert given by eight little children, \$1.74; Mr. and Mrs. Granger, \$2. Offertory from St. Luke's, Sault St. Marie, per Rev. F. W. Greone, \$58. A gift of \$12.22 comes from the members of the Galt Sunday School, sent as their excellent superintendent Mr. Woods writes "without any other solicitation than a simple announcement, and all in sums under 50 cts." Showing that the scholars generally contributed to the amount.

The total with the contribution from Quebec of \$433.26, now reached \$674, with only as yet 13 parishes heard from in the Diocese of Huron. Many, now that time is given them, promise to work heartily for the good cause.

This total, of course, includes some individual gifts as previously acknowledged.

SARNIA.—On Sunday, July 3rd, the Bishop of Huron held a Confirmation in St. George's Church. The Rector presented a class of 36, which makes the number confirmed in this Church during the last four years 199. The Bishop mentioned this as an evidence of life and activity in the parish. In the afternoon, His Lordship addressed the teachers and scholars of the Sunday-school, and preached in the evening. The day was intensely hot, but the congregations were large. The Church in the morning being full in every part.

#### DIOCESE OF ALGOMA.

The Rev. Alfred W. H. Chowne was much delighted on entering the Church of St. Thomas, Ullswater, June 26th, to find that a new Bell organ, cost \$110, had been bought and presented by W. H. Buckerfield, Esq., churchwarden to the above Church.

ROSSEAU.—On June 22nd the incumbent was much pleased when Mr. Howels, the pump-maker, very kindly brought a new pump, as a gift, and put it in the well of the parsonage in good working order; for which he offers his hearty thanks.

#### DIOCESE OF RUPERT'S LAND.

WINNIPEG.—On the return of the Most Reverend the Bishop of Rupert's Land, he was waited upon by a number of the members of the Executive Committee and presented with an address of welcome. Among those present were Bishop Young, of Athabasca; Archdeacon Pinkham, Bishop-designate of Saskatchewan; Very Rev. Dean Grisdale, Archdeacon Cowley, Canon Coombes, Revs. Messrs. O. Fortin, A. E. Cowley, E. S. W. Pentreath, J. J. Roy, H. A. Tudor and T. W. Wilson, and Messrs. C. J. Brydges, Howard, Mulock, Gilroy, Crotty, M. O'Loughlin, and F. H. Mathewson. The visitors were hospitably received, and after a few

preliminary remarks the following address was read by Very Rev. Dean Grisdale:—

To the Most Reverend Robert, by Divine permission, Bishop and Metropolitan of Rupert's Land:

My Lord,—The members of the Executive Committee of the Synod most cordially welcome you back on your return to your Diocese. We hope that your visit to the Mother country has been both pleasant and useful, we trust that in revisiting old scenes, renewing old friendships and forming new ones, your spirit has been cheered and refreshed. It is now nearly twenty-two years since you arrived in this Country as the second Bishop of Rupert's Land. During that long trying and eventful period you have only visited England three times. On each occasion, instead of enjoying a well-earned rest you have been indefatigable in working for the welfare of the Diocese and College. We know that on this occasion circumstances have not been favorable to your success in the way of obtaining men and funds for the work you have so much at heart, but we are confident you did what you could, and on behalf of our fellow churchmen, we desire to express our thanks for the effort you made. No doubt the opportunity which you have had of seeing for yourself the increasing vigor and manifold activity of the Church at home will encourage and strengthen you in resuming your duties here. We pray the Great Head of the Church that you may long be spared to preside over our Church in this Diocese and Ecclesiastical Province, and that your Episcopate may continue to be blessed increasingly on every side to the furtherance of His divine will.

Signed on behalf of the Committee,  
JOHN GRISDALE, Chairman.  
W. CYPRAN PINKHAM, Secretary.  
Winnipeg, July 4th, 1887.

His Lordship in reply gave a detailed account of his visit. He had raised £1,000 for St. John's College, and £250 for other objects. He referred to the great difficulty he had experienced in raising money, owing to the depreciation in value of real estate and the local Jubilee schemes in almost every parish. He had not been able to secure any men. The class of men who would be useful in the Diocese could readily obtain from £120 to £150 as curates, and he considered they were as well off on the former as on \$800 in Manitoba. Under the circumstances he felt they would have to rely more than ever on sending young men to St. John's College for training.

The Right Rev. R. Young, D.D., Bishop of Athabasca, arrived in Winnipeg from the Peace River district on the 1st of July. Mrs. Young leaves England to join him on the 15th. The Bishop preached in Christ Church on Sunday evening; the Rev. Mr. Pentreath conducting the service. His Lordship remains for the Provincial Synod next month.

Christ Church.—The Girl's Friendly Society of this Parish had its annual outing at St. John's. By invitation of the Dean and Mrs. Grisdale, the members and associates took tea on the Deanery Lawn. After tea they amused themselves in various ways. The Dean kindly produced the old registers of the Parish dating back to 1813, when Baptisms were performed by the Governor of the Colony. The first clergyman came in 1821. An interesting record was the signature of Sir John Franklin as witness to a marriage at York Factory. These registers were taken all over the territory for a great many years.

The chancel of Christ Church has been handsomely decorated through the liberality of Mr. A. M. Patton, of the Trust & Loan Co.

The Bishop will hold an ordination on the 31st, when Messrs. H. M. Drummond and W. D. Barber will be ordained deacons, and Rev. C. R. Littler, of Gladstone, priest.

SELKIRK.—The new Church will be opened this month.

## DIOCESE OF MONTREAL.

## AFTERNOON—2ND DAY.—(Continued.)

After the Election of Executive Committee, Provincial Synod and Diocesan Court had been made, the Report of the Committee on Statistics was taken up, but after a short discussion was postponed till next Session.

Dr. Davidson's motion approving of the act of the Bishop of the Diocese, and of the Dean and other dignitaries, in calling upon and congratulating the Cardinal Archbishop of Quebec, on his appointment was, after having been read and seconded, withdrawn.—Dr. Davidson explaining that a number of the members of Synod had urged this course, and as it was now rather late in the day to extend congratulations or approve of them he had consented, the House approving. The Synod gave its consent to the withdrawal.

The Report of the Girls' Friendly Society; of the Committee on Deaconesses, and of that on Sunday-schools were adopted; and Revs. F. Renaud, F. R. Smith, and Messrs. L. H. Davidson, R. H. Buchanan and H. Mudge were appointed a Committee to carry out the suggestions of the report as to a Sunday-school celebration of the Jubilee.

A rather heated discussion followed upon a motion of D. R. McCord, Esq., "that the rule requiring members of Synod to be communicants be enforced." He stated that in some cases certificates had been granted without sufficient enquiry—a Presbyterian in one case having occupied a seat in and acted as a member of Synod. Some of the clergy regarded this as a reflection upon the whole body, as Mr. McCord declined to give names. Ultimately the motion was ruled out of order on the suggestion of the Chancellor.

Rev. W. P. Chambers moved:—"That a committee be appointed to deal with the question of Church immigration and colonization, and that instruction be given to such committee (1) to open communication with the Church Emigration Society and S. P. C. K. with a view to co-operation with them in their work; (2) to communicate with the country clergy in order to find how and where the special work of the committee can best be prosecuted."

After a brief discussion the motion was adopted and His Lordship said that he would appoint a committee for the purpose.

The Synod adjourned until 10 o'clock next morning.

## MISSIONARY MEETING.

A largely attended meeting was held in the evening at the Synod Hall, under the presidency of the Bishop—when addresses, earnest and practical were given by the Hon. W. W. Lynch and Revs. J. Ker, Rector of Dunham; W. H. Naylor, Rural Dean, Clarendon; G. O. Troop, Rector of St. Martin's, city. During the evening the Bishop announced, amid applause, that a gentleman resident in England, but who took a great interest in the Church, had given him \$1,200 to build a Church in the parish of Gatineau, and another member of the same family had sent him a solid silver communion set for the same Church.

## THIRD DAY.

The Bishop announced that he had added the name of Rev. H. Plaisted, to the Committee on French work; Archdeacon Lindsay and Canon Mussen, to the Sunday School Committee, and had appointed Revs. P. Chambers, F. R. Smith, Forsey and Mr. A. D. Nichols as the Committee in Immigration.

The Committees appointed for the purpose reported the Draft Addresses to the Queen and to the Synod of the Diocese of Nova Scotia, both of which were adopted by standing vote, the

National Anthem being given in good style on the adoption of that to Her Majesty. The address was forwarded at once by Cable Message.

The Report of the Executive Committee was next taken up, and lengthy discussion followed in regard especially to the scale of grants to be made from the Mission Fund, and the want of recognition therein of the Canon providing, that stipends should be regulated according to the status (deacon or priest, and the number of years ministry), and as to non payment by the parishes or Missions of the stipends promised. The scale of grants was referred back for revision at the first meeting of the Executive Committee and a resolution was adopted providing that in case any mission failed to fulfil its obligation and pay the amount agreed upon towards the clergyman salary. A Committee might be appointed by the Bishop at any meeting of the Executive Committee to report into the cause of such failures, and there after the ministrations of the Church might be discontinued.

A proposal introduced by Rev. Geo. Rogers, to change the manner of election of Executive Committee and Provincial Synod, and to provide that five should be taken annually in rotation from a Clerical list to be kept by the secretary, and in which each clergyman should rank according to length of service in the diocese, failed to carry; but in the course of the debate open reference was pointedly made to the 'party' spirit characterizing the elections of the previous day as evidenced by a "ticket" which had been prepared for Executive Committee and Provincial Synod, and diligently circulated and apparently "swallowed whole," as the result of the so called balloting accorded completely with the "ticket." It has since transpired that a Caucus Meeting had been held on Tuesday evening, (at the Dean's, it is said), at which a considerable number "of the school" were present and where the ticket was drawn up and having been submitted to a sort of preliminary ballot was adopted. This would seem to explain to some extent the anxiety manifested to get the election soon, on the second day, before the faithfully instructed laity had departed.

After the discussion closed, a resolution amending the Canons on status of parishes and fixing the stipends:

For deacons.....	\$600 00
For priests under 10 years' standing....	700 00
For priests over 10 years' standing....	800 00

per annum was adopted.

The committee on amendments to the temporalities Act were instructed to enquire into what changes are required as to Vestries of Free Seat Churches and report at next meeting of synod.

The report of the committee suggesting names for Trustees and Council for Bishop's College was adopted (an amendment objecting to it having been withdrawn), and His Lordship then selected the following: Trustees—Rev. Canon Robinson, Rev. Canon Davidson, Mr. F. Wolferstan Thomas, Mr. Charles Gibb, Mr. G. A. Drummond. For members of Council—Dr. L. H. Davidson, Mr. Slack, Hon. Judge Church, Mr. T. P. Butler, Mr. H. Abbott, jr.

A motion by Ven. Archdeacon Lindsay, seconded by Hon. Judge Armstrong:

"That a committee be appointed by the Bishop to report regarding the relationship of the diocese with the University of Bishop's College, and to point out in what way the relationship is regulated by synodical or legislative enactments," having been carried,

His Lordship appointed the Chancellor, Dr. L. H. Davidson, and Dr. Butler the committee.

The Executive Committee were requested to consider "if some plan can be formed to encourage local endowments." After some further routine business, on motion, a vote of thanks to His Lordship for his dignified and impartial discharge of his duties as presiding officer was passed, and after the benediction the 28th annual synod adjourned *sine die*.

THE QUEEN'S THANKS.—The Lord Bishop of Montreal received from Her Majesty the Queen the following reply to the Address from the Synod of the Diocese:—

"WINDSOR, June 25th, 1887.

"The Bishop of Montreal:

"The Queen thanks the Bishop, clergy and laity of your Diocese for kind and loyal congratulations and good wishes."

LONGUEUIL.—The Ladies' Aid in connection with St. Mark's Church held their annual Strawberry Festival, on Tuesday p.m. June 28th ult. Mr. R. A. Carmichael kindly lent his grounds for the occasion, which were prettily illuminated with chinese lanterns, and with the aid of the moon the scene was quite a fairy one.

On the following Thursday evening the Ladies' Aid held their postponed fortnightly meeting at the house of Mrs. Howard, Boucherville road; after the usual business routine music was indulged in. The meeting broke up at a late hour.

A sale of useful and fancy articles is in contemplation for the middle of August.

LACHINE.—The Rev. E. A. King, M.A., has been temporarily performing duty here since the resignation of Mr. Macfarlane. The Rev. H. J. Winterbourne arrived last week and entered upon his duties as Rector on Sunday last the 10th inst. We extend to him a cordial welcome, and trust that every blessing may attend his labours in his new field. He was most successful in the parish he has just left, St. Mark's, Halifax.

## DIOCESE OF NEWFOUNDLAND.

On Monday, May 23, His Lordship Bishop Jones, arrived at New Harbour for the purpose of performing some important Episcopal functions in various parts of this extensive mission. Never before has a Bishop attempted to reach the outlying parts of the mission without the Church Ship; and the experience of the present efforts show some of the inconveniences of so doing.

At 3 o'clock the graveyard at New Harbour was consecrated, after a few very appropriate words had been said to the people in Church, explanatory of the nature of the service.

At 7 o'clock came the confirmation at All Saints', Dildo, when the Church was fairly well filled; 31 received the Sacramental Rite after renewing their baptismal vows. The Bishop's address, it need scarcely be said, was very pointed and affective, as his confirmation addresses always are.

We were up next morning at six; but it was 7.30 before we left New Harbour, in a trap boat, with a crew of three men, bound for Collier's Bay Cove, across the bay, about 8 miles off, and Chance Cove. The wind was N. E., and when we were about half way across, it freshened; and fearing that it would be a bad time in Chance Cove and Tickle Harbour Arms, we decided to visit Norman's Cove and not Chance Cove that day, hoping for a more favourable time for the latter place the next day. So Norman's Cove was reached early, about 9.30; flags of various kinds, and guns welcomed us. The latter heralded the Bishop's arrival to the various settlements around Norman's Cove. At 11 a goodly number of folks were assembled, for the consecration of their pretty little Church, and for confirmation; 7 were confirmed. The pillars and window-sills were decorated with club moss, which grows luxuriantly here. The Church—dedicated to the honour of God, and in memory of St. John Baptist (its title was given because of kind help afforded to the church and place by some sisters and some orphan girls of St. John Baptist's community, Clewer, England), is probably the prettiest in the mission; having 4 effective stained glass windows from Spence & Sons, (Montreal); the tower, however, is still unfinished. The Bishop's address dealt

largely with the double consecration there consummated; of the Church; of the confirmation candidates; for the service of Almighty God. After lunch, at the Lay Reader's the Bishop and Parson were taken homewards to Dildo by a crew of Norman's Cove men.

At 7.30, Evensong was said at New Harbour, and the Bishop preached a striking sermon—(appropriate to expectation week), on God's intervals in reference to His judgment and mercies.  
(To be continued.)

**CORRESPONDENCE.**

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

**PRAYERS FOR THE FAITHFUL DEPARTED.**

To the Editor of the CHURCH GUARDIAN:—

SIR,—The letter, in your issue of the 29th ult., over the signature of Chas. L. Ingles, written in the best of temper and revealing the kindest intention, hardly seems, to me, to deal *satisfactorily* with the question raised. My own obtuseness may have something to do with it, however, so that it would not be judicious to say that, in his inferences he is not correct. But it is possible, that he has been reading into the quotation, owing to his acquaintance with certain extraneous facts, something wholly without its original intention, at least as it stands in the Liturgy of the Reformed Church of England. It is hardly fair to make a bolster for any opinion out of anything that does not squarely and unequivocally support it. Terms do not at all times and in every connection mean the same thing, and, I confess, that unless it may happen in the case of some few clergymen and those under the immediate influence and inspiration of their views, the "faithful departed" are not in my opinion, thought of, far less prayed for, in this connection. The "faithful dead" are mentioned, and thanks offered to God in their behalf, in the prayer for "the whole state of Christ's Church militant here on earth;" but there is no mention of their needing "remission of sins," or lacking any of the "other benefits of His passion," to give the least colour to the view, that they stand in any sense, in need of our prayers, or that the Church teaches that they do. Mr. Ingles seems afraid of his own logic, when he emphasizes, the "all other benefits of his (Christ's) passion" in order to crowd as much as possible, from view "the remission of sins," which "all God's whole Church" must need even more than some "other benefits," seeing it is unmistakably specified, while we are left in uncertainty and largely to our own conjectures as to what the "other benefits" may be. Now, does Mr. Ingles want to make us believe, that the "faithful dead" *alike with us* stand in need of "remission of sins," and that the Church of England teaches such a doctrine? If so, he surely ought to be able to support his position by article, homily, rubric, or even the Bible—get a quotation that will help to sustain him and the Church, in the position in which he desires to place her on this question. If remission of sins be not prayed for in behalf of the "faithful dead," in this prayer, the whole argument falls to the ground; for there is no distinction whatever made in the prayer, to favour separate needs, unless it is to be found in the clause "all other benefits of His passion"; but this does not nullify the very express recognition of needed remission of sins, in the case of all prayed for in this beautiful prayer for "all the whole Church" the wide world over, standing in need of our sympathies, and claiming our intercessions.

We do indeed pray grace for ourselves, "to so follow their good examples that with them," (not *they* with us.) "We may be partakers of

God's heavenly Kingdom," and also "that we, with all those who are departed in the true faith of God's Holy name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory"; but, for any blessing of pardon, peace, rest or enjoyment, we are nowhere in God's Word, the Articles, the Homilies or the Liturgy, to my knowledge, called upon, at any time, in any case, to pray in their ("the faithful dead's") behalf.

I honestly stand by every assertion I make, until the contrary is unmistakably proved to be true, when, in love and loyalty, I am bound to submit. When I said, that "in some instances" the early Christians prayed for the dead, I should have said eucharistically remembered their virtues for the improvement of the living. Do not many of the fathers vigorously protest against the idea, that the dead can be benefited by any prayers in their behalf, and as strongly assert their changeless state in the other world? Mr. Engles may reply, that, even allowing this, only proves diversity of opinion; but that relegates the whole question to simple opinion, up to the time the Church of Rome began to raid the earth, with her doctrines of Indulgences, Purgatory, &c. This is not a question to be decided by two individuals. Therefore the question he asks me is not pertinent to the discussion, especially as Mr. Ingles knows, as well as I do, that the Church of England protests, in unmistakable terms, against the *form* in which prayers were offered generally in the Church for the dead, up to the time of the reformation after Rome's deformation, without giving a new one.

What I ask for is information, not concerning individual opinion, whether read into the Church's prayers or otherwise, but concerning the direct teaching, of the Church of England, on the question raised. In this, I admit my ignorance, and am not desirous of prolonging controversy, but of receiving needful information. Thanking Mr. Ingles for the kind intention and you for your forbearance.

I am, &c,  
LACOLLE,  
JOHN C. GARRETT,  
July 2nd, 1887.

[This matter has had full discussion in our columns. Unless there be some new arguments pertinent to the real question at issue, we cannot devote any further space to it. *Edr.*]

**EDITORIAL NOTES.**

We have received from many parts of the Dominion and from Newfoundland, lengthy and interesting accounts of the Jubilee Services, and of the sermons delivered in connection therewith. To print one-third of these would occupy most of our Home Field space for weeks. We therefore are compelled reluctantly to pass all. Suffice it to say that both services and sermons were in keeping with, and worthy of the occasion. In St. John's, Nfld., not only was there a grand service in the Cathedral, attended by a congregation of over 2,500; but the Lord Bishop of Newfoundland also gave a dinner to all the children in the Church of England Orphanages, in honor of Her Majesty's Jubilee. About sixty persons were present including His Lordship and Mrs. Jones, with two of his children. After dinner the children adjourned to the ground connected with the Boys' Orphanage and spent part of the afternoon in various games.

We notice that the Synod of Toronto adopted a resolution to appoint a Standing Committee in regard to the desecration of the Lord's Day. It is surely time that some definite and energetic action were taken regarding this matter. Retrogression seems to be the order of

the day in some if not in all of our large cities, and under one plea and another the sacredness and quiet of the Lord's Day is sadly invaded. More and more urgently and emphatically should the Church ring out the Divine Command, "REMEMBER that thou keep HOLY the Sabbath Day"—when under the plea of necessity and urgency of business, manufacturing establishments,—in which are concerned men professing to be Christians—continue work with little reduction of staff; when Railway Companies use the day for repairing tracks and bridges, and in pushing forward freight from point to point; when tobacco shops and fruit stores openly ply their trade; and when the holiness of the Day is, it seems to us, equally disturbed and set at naught by the noisy irreverent and unnecessary parades of the Salvation Army.

The Lord God omnipotent reigneth still, however; His word is sure; His commands imperative; and it is time for the Church urgently to call a halt to this open desecration of the Day of Rest, and this dishonour to God.

THE Rev. Dr. Edgehill, Chaplain General of the British Army, has been elected by a large majority as Bishop of Nova Scotia, and from what we have been able to learn of the Bishop elect the Synod has in this done wisely. It is doubtful, however, as yet, whether Dr. Edgehill will accept, as the telegrams inform us that he has asked a week for consideration and decision. Probably those who were instrumental in bringing his name before the Synod had made enquiries as to his acceptance in case of election; but such enquiries are delicate, and anything like positive assurance from the party himself could hardly be expected. It is sincerely to be hoped, however, that Dr. Edgehill may not decline, and that we may not witness here (as the sister Church in the States has witnessed) useless election after election. This *nolo Episcopari* would seem to be carried to an extreme in some quarters; but we do not wish to judge any.

We are well pleased too that the election of the Bishop of Algoma to the See failed; simply because we think that the transference of Bishop from one See to another—except under peculiar and imperative circumstances—most objectionable. The connection of a Bishop with his diocese ought, in our judgment, to be for life,—and his work a *life* work. Had the Bishop of Algoma been elected, and had he accepted, it would not alone have involved the calling of special meeting of the Provincial Synod in order to fill his place, but also the interruption of settled and matured plans for Church work in this field, and probably grievous injury to the missionary diocese by the withdrawal—unnecessarily—of its chief shepherd: and one who seems peculiarly well fitted for, and to be effectively doing, the Church's work there.

We are unwilling to believe that his nomination was made on party grounds; though the telegraphic dispatches to hand seem to indicate some such spirit actuating it. If so we are doubly well pleased that his election failed; and we think the Bishop himself will in this agree with us. A Bishop elected by partizan means is pretty sure to prove the Bishop of a party and such an one is unworthy of his office and no credit to the Church.

# The Church Guardian

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## Special Notice.

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

### CALENDAR FOR JULY.

- JULY 3rd—4th Sunday after Trinity.  
 " 10th—5th Sunday after Trinity.  
 " 17th—6th Sunday after Trinity.  
 " 24th—7th Sunday after Trinity.—*Notice of St. James.*  
 " 25th—ST. JAMES. A. & M.  
 " 31st—8th Sunday after Trinity.

### TRACTS ON THE SACRAMENTS.

#### HOLY BAPTISM.

One of the last commands that our Lord Jesus Christ gave to His Apostles before He ascended into Heaven was, that they should go into all the world and preach the Gospel to all people and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. He added that those who should believe and be baptized should be saved.

We find that His Apostles obeyed this command; when asked by those who believed their teaching what they were to do to gain the benefits which Christ offered them, they replied, 'Repent and be baptized,' (Acts ii: 38). We read that all who received their message were baptized (Acts ii: 41; viii: 12-38; xvi: 33, &c.). Even those who had received some special call from God, as Saul, Cornelius, &c., had to be baptized before they were considered fully admitted into the fellowship of the Church (Acts ix: 18; x: 48; xxii: 16). All this shows that Christ and His Apostles placed the highest value on Holy Baptism. There must be some special grace bestowed by it if it is thus placed among the first principles of the doctrine of Christ. (Heb. vi: 2). Our Lord Himself is evidently speaking of it when He says that it is necessary that we should be born again; for, being asked for a further explanation, He adds that we must be born of WATER and the Spirit. St. Peter tells us that baptism *both now save us*, (1 Peter iii: 21); he means that it places us in a state of salvation. It does this because it unites us to our Lord Jesus (Gal. ii: 27), through Whom alone is salvation. By nature we are not in a state of salvation, but of condemnation; this we inherit from our first parents, Adam and Eve. God created them in holiness; but by wilful disobedience they threw his holiness away, and so could not bequeath to their children. Our Lord Jesus came to give us back the holiness which Adam had lost. By His death He atoned for our sins, and from Him we can now receive a Power which will help us to conquer our sins. This Power is the Holy Ghost. By a right receiving of Holy Baptism we are joined to Christ, and thus obtain the forgiveness of our sins and the gift of the Holy Ghost to enable us to live holy lives.

Thus Holy Baptism is the *new birth*, because it implants in us that gift which by nature we cannot have. This does not mean that all who have been baptized are certain to live a godly life and to receive heaven at last. Experience proves the contrary. It is quite possible to receive God's gifts, and then to neglect them or misuse them so that they are lost. In Baptism the seed is sown, but if the ground is in an unfit state it cannot bring forth fruit. God gives natural life to thousands of infants who never come to maturity, because by neglect or disease their life is lost. So in Baptism, God implants the first germ of spiritual life in thousands who afterwards neglect it or rebel against it, and so it dies out.

It may be that you have never been baptized. If so, you should seek for it. But REMEMBER THIS: *You must have the real desire to be one of the people of Jesus Christ and to be joined to Him, and you must be willing to live the life of one of His disciples, before you can think about being baptized.*

If you seek Holy Baptism without this, you will only be guilty of a mockery which will bring further guilt upon you.

But if you have this desire, then remember that you are not enrolled among the disciples of Jesus until you are baptized. Two people may desire to be married to one another, but the desire does not make the marriage. The desire comes first, then comes the ordinance of Holy Matrimony, and the marriage is thus completed. You want to be joined to Christ; it is necessary that you should have this desire; and it is necessary, too, that you should be baptized: for it is by Holy Baptism, that this union you wish for will take place.

But you must not seek Holy Baptism lightly. You will not find much benefit from it unless you come *duly prepared*. This preparation must be God's work in your soul. And for this you must pray, and pray earnestly. You must pray for (1) Faith, and (2) Repentance; for these are necessary for a right reception of Holy Baptism.

(1) There must be Faith in God as He has revealed Himself to us; God the Father, your Maker; God the Son, who for your sake became Man and died on the Cross; God the Holy Ghost, Who will dwell in you to sanctify you and enable you to keep your baptismal vows. There must be Faith that all your sins are forgiven by the Blood of Jesus Christ, and that this forgiveness is sealed to you in your Baptism; and there must be faith, that in Baptism you will receive the new Birth and be made a member of Christ.

(2) There must also be Repentance. There must be a turning away from all the careless or sinful habits that you may have fallen into during your past life. There must be a sorrow for sin and a determination by God's help that you will serve Him faithfully for the time to come. When you are baptized you will pledge yourself to keep God's commandments; that is, to love Him, to pray to Him, to worship Him, to keep His Holy Day, to be honest, truthful, pure, sober, kind, gentle, patient, obedient, diligent; to keep from all words and thoughts and deeds that displease Him. Is all this too hard for you! If so, you are not sufficiently in earnest to be baptized.

Holy Baptism rightly received will join you to Christ, and will place you on the road to Heaven. And He Who has once made you His own will not lightly let you go. He will help you by His Holy Spirit if you are but true to Him.

#### Prayers that may be used in Preparation for Holy Baptism.

GRANT, O Lord, I beseech Thee, that Thy Holy Spirit may prepare my heart to receive Thy grace in Holy Baptism, so that I may be made a true member of Thy Son Jesus Christ, and receive forgiveness for all my sins; through the same Jesus Christ our Lord. Amen.

O LORD God, Who dwellest on high and yet

hast respect unto the lowly, Who didst send Thy only Son Jesus Christ for the salvation of the world, look down upon me, Thy servant, who desires to be admitted into Thy fold through Holy Baptism. Make me ready to receive the new birth, the forgiveness of sins, and the gift of the Holy Spirit. Join me to my Blessed Saviour, and grant that when I have received Him I may never again be separated from Him by my sins. Guide me through all the temptations of this life, and bring me at last to life eternal; for Jesus' sake, my Lord and Saviour. Amen.

Pray also in your own words, and tell God about your sins and difficulties.

#### WHY DO WE BAPTIZE INFANTS?

Because by nature we are born in sin (Psalm li: 5; Rom. v: 12; Gal. iii: 22). This means that we now naturally possess the nature of our first parent Adam after he had fallen, and not that upright nature in which God created him. This is not our fault, it is a necessity of our birth; in the same way as it is a necessity that we are born human beings and not angels. Human nature is fallen, of itself inclined to that which is evil, and therefore every human being must share in this fallen nature. It thus becomes necessary for every human being to undergo a *second birth* (St. John iii: 3); this second birth takes place by our union with Christ (1 Cor. xv: 22); the Holy Spirit is then given to us and we are *born again*. The means by which this union takes place is HOLY BAPTISM; we are to be born of Water and the Spirit (St. John iii: 5); these two must act together in one new birth; they are not to be separated as though we could be born of water at one time and of the Spirit at another. St. Paul joins them together in Titus iii: 5.

Are infants capable of receiving the benefits which Baptism bestows? We are quite willing to allow that there is no direct command to baptize infants given in the New Testament, and that there is no clear instance of infant baptism recorded there. Undoubtedly, *young children* were baptized; for in the Epistle to the Colossians St. Paul writes to young children (Col. iii: 20), and he says that those to whom he was writing were "buried with Christ in baptism" (ii: 12). Still these were evidently intelligent children, and not mere infants. The reason why we have no record of Baptism in the New Testament is because the New Testament tells us the history of the first few years only of the Christian Church, during which time there were but few Christian parents; and until the parents had become Christians and been baptized themselves, they would not bring their infants to be baptized. No one would go now to a heathen country and commence baptizing the infants before any of the grown up people were converted. Infant Baptism can only be the custom in a settled Christian community; and we cannot expect to find much about it in missionary churches, such as those mentioned in the New Testament. But at least it seems to have been the custom that when the head of a house was converted and baptized the rest of his household were baptized also (Acts xvi: 15, 23; 1 Cor. i: 16); we certainly have no proof that there were any infants in these households, but the passages quoted show us that it was customary for the family to follow the example of the parents when they were admitted into the Church. When God first instituted the rite of circumcision, which was the entrance into the Jewish Church, as Baptism is into the Christian Church, the first persons who received this rite were grown up, (Gen. xvii: 24, 25); this was necessary at first—but when once the Jewish Church had been set up, Jewish infants were brought into it by the same

rite. In fact if the children of Christian parents may not be baptized they are worse off than were the Jewish children, who could enter into covenant with God from their very infancy. When our Lord was upon earth He was a member of this Jewish Church, from which was to spring the Christian Church as the flower springs from the root. He found children having a recognized place in this Church; in forming His own Church, he never said that children were to be excluded from it; on the contrary He often implies that the state of unconscious childhood is nearer to his Father's kingdom than any other (St. Matt. xviii: 3, 4; xxi: 16; St. Mark x: 14). Would not His Apostles have gathered from this that infants might at least claim as much share in the new covenant as they had in the old? It is for those who object to infant baptism to show that it is *forbidden*, rather than for us to point to any particular text where it is *commanded*.

The real question is whether unconscious infants are capable of receiving the Grace of God and of entering into covenant with Him. We must remember that they inherit evil unconsciously; they are born in sin without any fault of theirs; it is simply the result of the fallen state of human nature. If we believe this, is it any harder to believe that they can receive the *new birth* unconsciously? We are not conscious of our first birth, why should not God—Who gives freely through the merits of Jesus Christ—also give immediately on our new birth a spiritual gift to make up, in some measure, for that which we lost by the fall? He gave Adam the gift of original righteousness, when He first created him from the dust of the earth. He filled St. John the Baptist with the Holy Ghost from the day of his birth (St. Luke i: 15); why then should we find it hard to believe that by the simple act of Baptism Jesus unites a new born infant to Himself, and makes him a partaker of His Holy Spirit? The account of our Lord blessing little children is worth considering in connection with this question. These children did not come to be instructed, but to receive a blessing by His touch. "He laid his hands on them and blessed them." They received this blessing unconsciously; it was sacramental in its nature; there was the outward sign, *the touch*, and the inward grace, *the blessing*. He did not require any conscious faith from them, as he always did from adults when they sought His blessing; He accepted the faith of those who brought them to Him. Is it not that we are getting so slow to believe in his power and love, that so many may think that there can be no blessing for children in His touch in Holy Baptism? Surely He will be as ready to accept the faith of Christian parents as He was to accept these Jewish mothers, and our children are not less dear to Him than were those whom He would not allow his disciples to thrust away.

There are one or two difficulties which many good people feel about the baptism of infants which we must not pass by. The first is that a person ought not to be baptized without faith, and that infants cannot have faith. It is quite true that in the case of grown up people faith must come first; but the instance just referred to shows that Christ was willing to accept little children and to bless them when brought to Him by the faith of their parents. So when infants are brought to Holy Baptism there are sponsors to answer for them that they will have the required faith when they are old enough, and it is the duty of these sponsors to see that they are taught the blessings which were bestowed upon it in Baptism and to encourage it to fulfill the required promises. Unfortunately the system of sponsors has become with many people a mere form, and nothing has done more harm to the Church's doctrine of Baptism than this. Still it must always be remembered that because some people use a thing wrongly this does not take away its right use. \* \* \*

Another strong objection brought against in-

fant baptism is that there cannot possibly be any good in it, because so many in it who are baptized as infants never shows any signs of grace at all. To this it may be answered that Baptism does not profess to convey a change of heart or an alteration of human will, but it is the implanting of the *seed* of a new life which requires nourishing and tending if it is to bring forth fruit. Out of every hundred children who are born alive, numbers die before they are many days old. This does not show that they never had life, but that from some cause, neglect or disease, the life given soon faded away. So if a baptized child fails to show any sign of grace, it is not that the Baptism was not efficient; but that those whose duty it was to nourish that spiritual *seed* that had been sown, to teach and train the child in the use of its baptismal privileges have neglected to do so, and hence the result.

Some people have thought that the phrase in St. John iii: 3—"Except a man be born again"—must imply a full grown man, and cannot be applied to an infant. But the real meaning of the word is "a person," "any one." In St. John xvi: 21, we read that when a woman is delivered of a child she has joy "that a man is born into the world." Does it mean a *full grown man* in this text?

All Christian parents, therefore, are advised by the Church to bring their infants to Holy Baptism, but not to think that their duty ends there; for the Baptism will have done them no good unless they are taught to recognize their baptismal privileges and to undertake for themselves the promises that have been made for them. We must not separate the two texts: "Suffer little children to come unto Me," and "Train up a child in the way he should go."

*Prayers for Anniversary of Baptism.*

Glory be to Thee, O my Saviour, for Thy love to me in making me (as on this day) in my Baptism a Child of God, and an inheritor of the kingdom of heaven.

I do gratefully commemorate that happy day, and renew that sacred vow which was thus made in my name to forsake this wicked world, and to live in obedience to Thy command. May the Holy Spirit always dwell in my heart, to help me to love Thee and keep the promises made in my Baptism, that I may grow better and better until I come to dwell with Thee in Heaven. Amen.—*Selected.*

**THE BISHOP OF LONDON ON SUNDAY SCHOOL TEACHING.**

The Bishop of London, speaking at a meeting of the Church of England S. S. Institute, said:—He would, however, take the opportunity of speaking to them about the work in which they were engaged, because it was a work which was of the highest importance in itself, and becoming of still greater importance because of the place which education was taking in the general work of the world. The education of the people was steadily growing, and they were placing greater stress upon and taking greater care to provide everywhere that the children within their reach should be the means of obtaining cultivation of the faculties which God had given them in their station of life. But from the circumstances of the case it had not been possible that there should have the same sort of provision for what was in itself of far greater importance, the cultivation of those faculties which ought to be directed to the work of their Heavenly Father, and which ought to be cultivated with a view to His service. And, of course, if that was left on one side it became more than ever the duty of those who believed in the Lord Jesus Christ to see that what had been left aside, as it were, by the authorities of the State should, nevertheless, be provided by the true followers of the Lord. They could wish, of course, for a different state of things. They could not help feeling that there was something not quite right in the present arrange-

ment. They could not help feeling that there was this thing which must always stand in the foreground of all work of that kind, and which, in a certain degree, condemned the present system, namely, that their Lord had told them in the most emphatic language, that they had to seek *first* the kingdom of God and His righteousness and then all other things should follow: whereas if they had a system of education in which religious instruction was either *thrust aside* altogether, or was relegated to a *secondary* place, they were departing from that great fundamental rule. They could not help that it arose out of the circumstances of the present day, but all the more were they bound to show in teaching, as much as in anything else, nay, more than in anything else, that the *first thing* to be sought was the Kingdom of God and His righteousness, and that this, at any rate, should not be neglected. Now, Sunday School teachers were filling that position. They were securing as far as they could do, that the Kingdom of God and His righteousness should stand *first* in the education of Christ's little ones. That was the purpose that all of them should have constantly before their minds. They wished to make religious instruction the *primary* feature in their education of the young, and if there were provision made for secular education elsewhere all the more must they exert themselves to give the *religious instruction which they undertook to give*. How important the task of educating, how blessed the undertaking, because it was fulfilling one of the fundamental precepts which their Lord had given them, because they were there doing what they know would please God. *The Lord created His Church for the purpose of communicating His truth to man*, and they were fulfilling one of the special functions of the Church in thus teaching the little children in their classes. It was a most important work that they had undertaken. He wished to say a few words to them about the *necessary conditions* on which that work could be well done, and first he would say this, that if they were to be really efficient as teachers, they must be animated by *love*. Now, he wished to impress upon them the ascending scale in this requisition, for in the first place, would they let him urge upon them that the really good teacher was always marked by a *love of the subject he was teaching*? He loved the truth for its own sake—he was not speaking of religious instruction only, but of all instruction—a man could not teach a subject well unless he loved the subject he was teaching. He should study it and having made himself master of it, he would be in a fit condition to impart instruction to others. He should not simply learn as much as he thought was necessary to teach others, but he should be a learner as long as he lived. Let him assure them on the evidence of one who had had great experience in teaching, that the man who did not care enough about his subject to be constantly learning, would make but a poor teacher. A man could not teach either arithmetic, geometry, or Latin, or Greek well, if he were not fond of his subject. It was the necessary qualification of teaching. And so when they came to the highest of all subjects, a man could not teach the Word of God unless he *loved* the Word of God. He must be perpetually seeking for more light; he must love the Word of God in such a sense that he was at all times delighted to get to the study of it. It was the man who, though he had read his Bible a thousand times, always found something fresh in it, who was fit to inculcate in others who were placed under his teaching the same love of God which he felt himself. He begged each and all of them to make the study of God's Holy Word their perpetual delight. In the next place, there must not only be a love of the *subject* but a love of the *learners*. They must love the children; they must delight to be in the company of children; they must take pleasure in their little innocent ways, even in their naughtiness. (Laughter). The good teacher was always marked by that characteristic, and it was in

proportion as he possessed that characteristic that he would prove his qualification to be a teacher. It was sometimes said that Sunday School teachers were not always punctual. Now, Sunday School teachers who loved children were never unpunctual. They would not be behind time, because they would be depriving themselves of the pleasure of being with the children. He (the Bishop) had always felt it a pleasure through life to be amongst children, especially boys. It had always been a greater pleasure to him to be among boys, even little boys, than to be amongst men. Although he delighted to be among friends, his chief happiness always was to be with little boys. He did not speak of this as if it were to be the feeling of all teachers, but it was a feeling to be cherished, in order to fit themselves for the work they had undertaken. They should try to love the children for their own sakes. Children were sometimes very troublesome, downright plagues; but if they meant to be good teachers they must love them in spite of the plague; they must be constantly feeling that though they were troublesome little animals, they were God's choicest gifts to them. This was the second kind of love, but they must rise to a higher love. *There must be a love of the Saviour.* If they had not already given themselves to God, surrendered themselves to their Heavenly Father, they could not draw the children to Him. They must begin by making the desire to please God the fundamental object of their lives; they must pour out their whole soul to Him; they must know nothing else in comparison with His will; they must try to kindle within themselves the fire of that devotion which marked the true Christian. It was good to remind one another of these great fundamental truths when they met together for mutual counsel, when they met together to show their sympathy for each other in the work they were doing; it was good to remind themselves of what was necessary if they were to serve the Lord as they had undertaken to serve Him.

### FAMILY DEPARTMENT.

ODE.—VICTORIA REGINA.—1887.

With triple gem in diadem,  
On her ancestral throne,  
She rules the land whose silver sands  
Are girt with azure zone;

But she doth own a prouder throne,  
Won for herself I ween:  
Within our soul, with soft control,  
VICTORIA reigns a Queen.

With sceptred might, divinely right,  
She rules these Western shores,  
Around whose rocks in thunder shocks,  
Old Ocean ever roars.

But o'er the world, her flag unfurled  
In every port is seen:  
In every zone where she is known,  
VICTORIA reigns a Queen,

The dark Hindoo, the Australian, too,  
Confess her gentle sway:  
The Empress Queen—she reigns supreme  
O'er regions far away.

Throughout her reign, in wide domains,  
Science and Art have been  
The lights that shone the paths upon  
The Empire of the Queen.

And martyred dead a light have shed,  
The brightest and the best  
Upon this age, whose noblest page  
Our mission fields attest.

The Union Jack she I never lack  
Hearts loyal and strong hands,  
To nail quite fast unto the mast  
The emblem of these lands.

The Shamrock green, with em'rald sheen,  
The Thistle, and the Rose  
Shall still combine and intertwine  
Despite our country's foes.

Let all rejoice with heart and voice,  
In every clime and scene,  
That in this year of JUBILEE  
VICTORIA reigns a Queen.

—Irish Ecclesiastical Gazette.

A. L.

Life is like a museum in which one sees fragments, and torsos, and casts of ancient art. Our best efforts are but weak and feeble copies of excellence—sad, mutilated, some deformed, all imperfect.

### HARRY ALDEN'S BEACON STREET BATTLE.

BY ELIZABETH ABERCROMBIE.

(From the Churchman, N. Y.)

Harry Alden was going to Boston to spend a week and a day. He had never been to Boston before. It was therefore a great event in his life, although even this event sank into comparative insignificance before the thought of the stupendous honors awaiting him in the delightful old town. For you must know that Harry was going neither to a South-End boarding-house, nor to a West-End "flat" nor yet to a down-town hotel, but he and his mamma had been asked to visit at the house of Mrs. Ly-sander Walkinshaw, of Beacon Street.

It certainly was an honor that did not fall every day to the lot of an Appledore boy. Harry had been tremendously raised in his own estimation, ever since the invitation arrived. He felt taller somehow, and went about stroking his upper lip with tender flourishes of his little brown paw, although it was fully seven years too early yet to look for even the first downy shadow there.

If he'd been unexpectedly summoned to Windsor Castle to spend a year with the queen, he could hardly have felt much prouder than he did now.

"I s'pose we can take the king with us, mamma?" said Harry, the day before they were to start.

"What, Lion, Harry? No, dear, I don't think 'twould do. Mrs. Walkinshaw may not like dogs, you know. At any rate, I shouldn't wish to impose one upon her without a special invitation, dear."

This was a most unexpected blow. Harry had never dreamed of having to leave Lion behind. "She must be a queer sort of woman, if she don't like dogs," he muttered. Why, he and Lion had never been separated for a single day—not since that time Harry ventured out on that patch of ice "all teeny-torn-y-tin," and the big dog had fished him out by the scruff of his neck, as if he had been a little young puppy of his own.

Dear, good, faithful old Lion! Harry could hardly bear to look him in the face as he skipped from attic to cellar and from cellar to barn collecting the treasures that—whatever else was left behind—must go in the trunk. It was an odd collection when done, I can assure you, too. There were strings and nails and fired-off-cartridges and jagged-edged jack-knives, but when Harry laid a well-sharpened hand-saw and a bundle of sticks among his mother's best dresses in the tray, even that gentle-faced lady rebelled.

"No, Harry Alden, these can't go," she said. "I'll have you know that I draw the line at saws and sticks."

"Well, I might want them if it rained much, you know," pleaded Harry with a solemn face, and was scarcely convinced when Mrs. Alden laughingly suggested the impossibility of its raining very much in eight days' time, together with the unlikelihood of his wanting a saw in a Beacon Street drawing-room at all.

As for Lion, he knew what all those preparations meant only too well. Wise dog! he had not lived to his time of life without learning how people conduct themselves when starting forth on a journey from home. All day long he hung about close to his young master's heels. If Harry went upstairs, Lion trotted upstairs too. If Harry sat down for a moment to rest, Lion dropped down at his feet, poking his cold nose against Harry's hands, beating the floor with that great tail of his, and making a half-suppressed whine that cut into Harry's heart like a knife.

"Poor old fellow!" said Harry, looking

straight into the Newfoundland's big, sorrowful eyes, "it's an awful shame you can't go—yes it is. But I shall soon be home again, doggie, and you shall have the loveliest new collar I can find in Boston, and the beautiful-est beef-bone for your dinner the day I come back that we can find in that stingy old Jemimy's kitchen cupboard. So cheer up, old king of the beasts!"

But strange to say, Lion was not comforted very much by all these fine promises. He carried about a deeply dejected and mournful countenance all day, and evidently felt offended as well as grieved.

The next morning was one of too much bustle in the little household for Harry to think much about his dog. The carriage which was to take the travellers to the station had already drawn up to the door before he remembered that he had not seen him since the night before.

"Why, mamma, where is Lion?" he exclaimed, with a start of dismay.

"I don't know, dear; I saw him lying before your door when I left my room this morning. He must be somewhere about. But you haven't a moment to spare, Harry—we shall be late to the train—you must come without saying good-bye."

Harry gave a long shrill whistle; no answering bark. "Lion! Lion! Lion!" he shouted. No appearance of the dog. "It's very strange!" muttered Harry, dashing up the stairs and opening numberless closed doors. But they were calling him peremptorily from below. He really *must* go, or lose the train. Bounding down again, he hurriedly bade Jemima "take care of Lion," and made a flying leap into the carriage by his mother's side. The horse started off at a brisk trot. Harry gazed anxiously back down the road, but still there was nothing to be seen of the dog.

Then came a scramble at the station, buying the tickets, checking the large trunk and the small valise, shaking hands with half a dozen boys, who had assembled to see their comrade off, with as much seriousness as if he were proposing to take a trip round the world. Finally, Harry followed his mother into the train. He was given the seat by the window, of course, and sat with his head leaning out, vainly trying to think of something more to say to the boys outside, when, suddenly, his eyes were attracted to a small black speck, far up the road. It was coming, coming, coming, growing larger for every breath the excited boy drew.

*It was somebody's dog.*

"Hurrah! it's Lion!" exclaimed Harry, bidding the boys look round. "It's Lion, mamma! good for you, old fellow—good for you I say!"

Harry gave another of his long shrill whistles. Lion heard, but the matter was beginning to take on a serious hue, for the train had started. Would the dog get there only in time to be crushed under those cruel wheels? Harry turned sick at the thought, and heedless of his mother's entreaties, dashed out on the platform to bid him keep back. Luckily the train was a long one, and the car the Aldens had entered was one of the last. As this was slowly crawling across the road, down which the dog had been running, Lion stood not five yards away from the track. There was a shout from the bystanders; the dog gave a powerful leap, and lay panting at his master's feet, but safe, safe! All Harry's big heart went up in thankfulness for that. He never was nearer crying—and didn't—in his life.

By the time he had resumed his seat by Mrs. Alden's side the train was well under way, and Appledore almost out of sight behind a projecting hill. Lion lay at their feet with meekly bowed head, knowing well enough, the rogue, that he deserved a scolding for his hazardous trick.

(To be continued.)

BAPTISMS.

At Albion Mines, in Christ Church, on the Third Sunday after Trinity, June 26th, by the Rector, Mary Evelyn Poole, of Birch Hill. On June 27th, by the same, Hannah Ellen Robley, of West River.

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*By the Rev. Canon Westcott, D.D.*

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Such is the variety of the work. Do you not feel that by its variety it calls for the offering of every human power? Is there not escape for every gift of God, body and soul and spirit, for widest use and completest consecration? Let us rejoice to remember that the promise of God, the promise which He is pleased openly to show to us, is commensurate with this variety.

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port of the growth of the native ministry and of the extent of the native cause. Think that your earliest mission to Sierra Leone has become not only self-supporting, but already self-extending, having missions of its own. And I rejoice to hear that even in China the Chinese converts have organized a mission of their own to Corea. And can there be anything more touching in its exquisite simplicity than that letter, which must, I think, have brought tears to many eyes, from the Native Church in Tinnevely to their suffering fellow Christians in Uganda, fragrant, in its own touching words, with prayers and infinite love. And other opportunities which unfold a work of singular difficulty. Your missionaries in many places must come into contact with ancient communions, which, through the pressure of grievous calamities, have lost much of the purity and power of their first faith. They will strive to quicken and to purify—they will strive, not to disintegrate them, but to bring them into vital contact with the fulness of the Holy Scriptures, and the transforming energies of the living Spirit. This has been, as you remember, the clear, wise, catholic policy of your Society from the first. This I believe, is the peculiar mission of our National Church—a Church which alone of reformed Churches has never broken with the past; a Church which alone of the great historical Churches enjoins upon every one of her ministers the life-long devoted study of the Holy Scriptures, and requires nothing of her children but that which is contained therein. So it is that her faithful representatives can offer in the words, the memorable words, of one of your former Secretaries, "to the sight of all, the pattern of a Church essentially scriptural in doctrine and apostolic in discipline."

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The second condition of cure is employment. Idleness is the foster mother of drunkenness; industry is the bulwark of Temperance. Let the mind of the penitent inebriate be kept occupied by attention to regular work, and the task of reformation will be shorn of half its difficulty.

The third condition of cure is to ascertain the pre-disposing and exciting causes of the inebriety, and to endeavour to remove these causes. For example, a female has glided insensibly into the slavery of drink by resorting to alcohol for the relief of agonising pain. Find out the cause of this pain, remedy it, and you have lightened your rescue work enormously. Or, again, if hysteria or epilepsy has been the provocation, rectify the unhealthy state, and the crave for relief from the torpor-yielding properties of a narcotic ceases.

The fourth condition of cure is to restore the physical and mental tone. This can be done by appropriate medical treatment, by fresh air and exercise, by nourishing and digestible food to reconstruct healthy bodily tissue and brain cell; aided by intellectual and educational influences.

The fifth condition of cure is the strengthening of the moral control, so that, even if the system be not perfectly restored to health and vigor, the morbid unhealthy crave and impulse to intoxication may be resisted with success. Here the purifying, elevating, invigorating influence of pure and undefiled religious principle has a noble mission, second only to its still higher and holier office of conversion. Speaking simply as a physician, the hallowed influence of genuine spiritual self-surrender, the blessed calm of a regenerated heart, the comforting assurance of Divine aid, are the most potent strengtheners of a feeble individuality. The length of time required to effect a cure varies with the peculiarities of the case. A very few are cured in a short time, the majority require from one to three years' treatment, and some are so (humanly speaking) incurable that permanent restraint is the only apparent safety to themselves and to others.

The question remains, where should the female inebriate be treated? If taken in time at an early stage of the disease, the female inebriate can be treated at home. I have seen a very few successful cases. But generally the drinking habit has been of long standing, often secret and unknown to the friends, and it is important to take the victim away from her inebriate associations, from her cunningly devised methods of pro-

curing liquor surreptitiously. For example, in one sad case in which the husband never suspected the cause of his wife's premature death, till at her death-bed this was revealed to him, the mother had taught her daughter to bring the drink into the house concealed in her muff. The weak and broken-down drunkard should be sent to a genuine Home, within the confines of which no intoxicant is permitted, where she can breathe an air untainted by alcohol, whence body and brain may be enabled to emerge in due time freed from the benumbing, soul-destroying liquid portion, in which they had been literally soaked.

Nowhere can the condition of cure which I have enumerated be so effectually employed as in a strictly Teetotal and Christian institution for the special treatment of such cases; nowhere else can that firmness and discipline which are so valuable aids in reformation be so strictly enforced; nowhere else can employment of various kinds be so effectively organised for the personal benefit of the patient, and as a means of contributing to the expense of their board and maintenance. Laundry work, sewing and needle work, are occupations which can be carried on with great advantage. More genuine homes, with the treatment of the patients by a medical man skilled in the disease of inebriety, are urgently required; but let me venture a word of warning to those enthusiastic reformers who fancy that such homes are likely to be self-supporting. A not inconsiderable experience has afforded no case of such an establishment having been successfully conducted without extraneous aid. For the well-to-do and rich there are institutions which not only support themselves, but return a profit to the proprietor. The destitute and impecunious, on the other hand, must be taken free or for a very small payment, and a generous annual subscription list, in addition to ample funds for the equipment of the Home, is absolutely necessary.

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It is melancholy to reflect that there is no licensed Home where a female inebriate, unless she is possessed of means, can surrender her liberty under the provisions of the Habitual Drunkards Act, but let us hope that the time is not far distant when an enlightened and aroused public conscience, when a consistent and drink-divorced

Christian Church, will give the Legislature no peace till, as in the great Republic of the West, there shall be provision for the poorest inebriate who, awake to her danger and repentant of her sins, will be willing to surrender her freedom in the eager hope of deliverance from her worse than Egyptian bondage.

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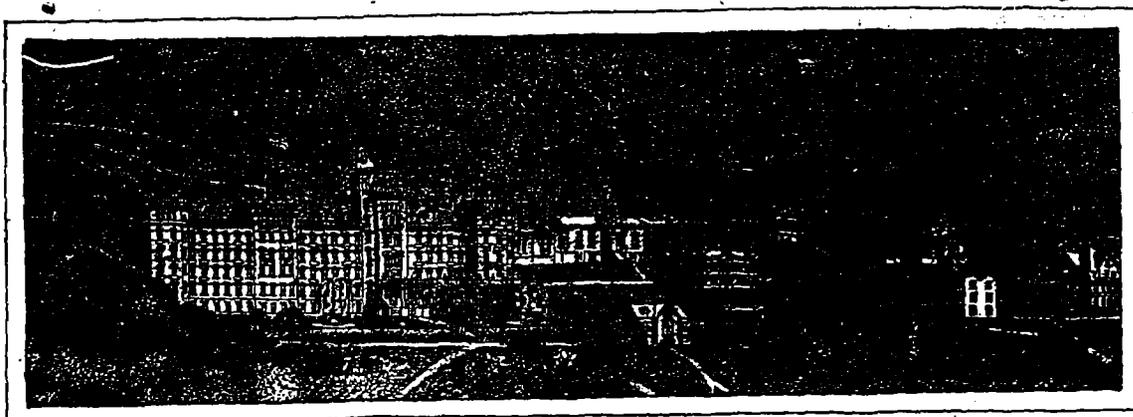
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