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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, AUGUST 22, 1894.

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## ECCLESIASTICAL NOTES.

It has been announced that the Bishopric of Bath and Wells has been offered to the Right Rev. Dr. Kennion, Bishop of Adelaide, Australia.

MR. GEORGE HAZELHURST proposed to read publicly during the meeting of the Wesleyan Conference at Birmingham, last month, the sermon of the Rev. John Wesley, known as the "Korah Sermon."

THE Bishop of Salisbury dedicated a new church at Bourne Valley, near Bournemouth, in the third week in July. The church has cost several thousand pounds, will seat about 600 persons, and is of very handsome design.

THE new church of St. Hilda, at Sunderland, erected to the memory of the late Bishop Lightfoot, has been consecrated by the Bishop of Durham. The cost has been nearly £8,000, and there is accommodation for about 500 people in the church.

THE *Birmingham Daily Gazette* says that on Sunday, 15th July, the Dean of St. David's entered his ninety-third year, having been born on St. Swithin's Day, 1802. Dean Allen is in vigorous health of mind and body, attends the cathedral service twice daily, and superintends all business.

THE Third International Congress of the OLD CATHOLICS will be held at Rotterdam on the 28th and 30th August, inst. The last Conference was held at Lucerne, and those who were present considered that its debates and intercourse did much to promote harmony and further Christian Unity.

THE Rector of Richmond, Yorkshire, the Rev. Canon Danks, has been appointed by the Bishop of Ripon to the Archdeaconry of Richmond, vacant by the resignation of the Ven. G. Cust, who is now 90 years of age, and has held the office for the past 26 years. Canon Danks recently refused the Bishopric of Wellington, New Zealand.

THE Bishop of Worcester recently received a large number of Birmingham workmen at Hartlebury Castle, and addressed them on the hearty enthusiasm of the workmen at the meetings of the Church Congress, and spoke of the enormous power for good they might exert in their own neighbourhood, and how they could help forward the work of Church extension in the city.

THE *Worcester Diocesan Magazine* says that it is proposed to place in the great church of St. Michael, Coventry, (probably on the north wall of the interior of the great tower,) a very large and beautiful memorial brass, in memory of all

the Bishops who have ruled the several dioceses in which that old Saxon tower has been placed from the time of the creation of the Mercian see at Repton, in the year 656. If sufficient means should be obtained in time, it is hoped that the memorial will be unveiled and dedicated by the Bishop of the diocese at the time of the proposed diocesan conference at Coventry in October next.

THE House of Laymen of the Province of Canterbury, through their Chairman, Lord Selborne, addressed, last month, a formal Protest to his Grace the Archbishop of Canterbury against the Bill for the Disestablishment of the Church in Wales, expressing the hope that the attack—one "really upon the whole Church of England"—will be strenuously and everywhere resisted by Churchmen.

THE Rev. C. Arthur Lane has a very long list of engagements for his Picture Lectures during the coming season: more, in fact, than in any previous year to date, over a hundred nights being already definitely taken up. He is to be in London, suburbs, and South Coast towns between Michaelmas and Christmas, and in North of England towns (Lanes, Yorks, and Cheshire,) from Christmas to Lent. Mr. Lane is busily engaged in preparing a large number of additional illustrations for further improvement of the work.

THE Church Army have concluded the arrangements for taking possession of the whole of the Thelutham estate, near Thetford, Suffolk, which will now, under the direction of their manager, Mr. T. R. Johnson, be fitted up in every way as a preparation for young men without means for colonial life. The training will include a slight knowledge of carpentering, tailoring, boot-making, blacksmith work, etc. The farm will work in close touch with the emigration agency of the society in Montreal, and also with the numerous labour homes of the society.

IN the Upper House of the Convocation of Canterbury, at its session last month, it was resolved, upon the Report of a Joint Committee of both Houses on the Sunday opening of museums and picture galleries: "That it is the duty of the Church to remind the people of England that the foremost privilege of the Lord's Day is the privilege and responsibility of worship."

The following motion, introduced by the Bishop of Rochester, was opposed by the Bishops of Gloucester and Bristol, Ely and London, and was lost by a large majority: "That since it is evident that an increasing number of persons—for whom Sunday is the only day of leisure—find the reasonable use of libraries, picture galleries and museums on that day to be wholesome and profitable, it is necessary, in the highest interests, both of visitors and attendants, that such Sunday opening should be carefully guarded against unfairness or misuse."

At the opening of the new Church schools at Kingston, lately, the Bishop of Rochester stated that in his diocese there were upon the books of the Church schools, in 1884, 76,000 children; but to-day they had upon their books 101,000, in spite of the Board schools that had been built on all sides. In 1884 the number of schools that were marked by their inspectors as "very good" was 135; but last year the number marked "very good" had risen to 305. These figures should rouse Church people in South London to greater exertions than ever on behalf of this, undoubtedly the most important work of the Church. £7,200 was the amount voluntarily subscribed towards building these new schools at Kingston, but a sustentation fund will be needed to keep them going, and the Bishop's advice to the managers to multiply the number of people who really cared about the education that was to be given to the children was just what is needed at this time. It is the small subscriptions of the many rather than the larger ones of the few that is required.

"MANY Churchmen are much perplexed," says the *Pall Mall Gazette*, "over the ceremony at the White Lodge, when the infant son of the Duke and Duchess of York was baptized by the Archbishop of Canterbury. The service took place in the drawing-room, but it is quite clear from the rubrics of the Baptismal Office in the Book of Common Prayer that private baptism should be resorted to only in the case of necessity—for example, when the child's life is in danger. The newspapers stated that the service was the same as that used for baptism in private houses. It would be interesting to know whether the Archbishop formally "received this child into the congregation of Christ's flock." Or is it contemplated that the infant Prince shall be hereafter taken to church and the prescribed service gone through? The matter will doubtless appear a small one to the man of the world, but the clergy feel very strongly that in these days, when discipline in the Church of England is all too lax, the rulers of the Church should set an example of rigid obedience to the plain directions of the Prayer Book.

It appears from the annual report of the North Wales Baptist College at Bangor (says the *Rhyl Journal*) that the financial affairs of this small institution are not very flourishing, "owing to commercial depression and the Liberator failure having affected many subscribers." There is a balance due to the treasurer of £155 15s 2½d. A suggestion that a further appeal for congregational funds should be made, was met by the Rev. Owen Davies, Carnarvon, with the honest but significant declaration that "it was not a time at present to lay additional collections on the Welsh churches." Comment is almost needless. These, let it be remembered, are the very people who propose to confiscate Church property for the erection of wash-houses, museums, etc., and to devote

funds given for the spread of the Gospel to purposes which will best serve the ends of the secularist and sceptic. Let it also be borne in mind that there are between four and five hundred parishes in Wales in which Nonconformity can not afford to support a single resident minister, and we have a vivid description of the actual state of the Principality should a certain class of agitators succeed in influencing British electors at the forthcoming General Election. The balance-sheet of the Baptist College is but one of the many little key-holes through which the inner condition of Welsh sectarianism may be viewed."

#### A LESSON IN RELIGIOUS STATISTICS.

To those who are interested in religious statistics the following statistical facts may be of some value. They are gleaned from the first volume of "The American Church History Series," entitled "The Religious Forces of the United States." Its author is H. K. Carroll, LL.D., who is in charge of the Division of Churches, Eleventh Census of the United States. His statistical results are recorded under the seal of the United States, and are, therefore, as trustworthy as statistics can be.

There are in the United States 143 denominations. The largest is the Roman Catholic, with its 6,257,871 communicants; the smallest a communistic society, the Adonai Shomo, with its 20 communicants. Five denominational families—viz: Roman Catholics, Methodists, Presbyterians, Baptists and Lutherans—have over 1,000,000 communicants; six less than 72,000. The increase of communicants between the years 1880 and 1890 is over 40 per cent., while the increase of population for the same period is only 2½ per cent., and during the same period Protestant Christianity grew faster than the population by 17.19 per cent. Notwithstanding the large Roman Catholic immigration between the years 1880 and 1890, its increase of communicants was only 30 per cent., while the Protestants, with a comparatively small immigration, increased 41 per cent. The presence of a Papal Alegate and the cry of "Rome!" "Rome!" need cause no alarm in this Protestant country.

The terms Evangelical and non-Evangelical, non-orthodox and non-Christian, applied to the different denominations, are misleading, for it is almost impossible to know where to draw the line. If we leave out the Unitarians, Jews and other non-orthodox and non-Christian denominations, which amount to 423,567 souls, we have a grand total of 20,194,840 communicants who worship God the Father, God the Son and God the Holy Ghost.

With a few exceptions all of these 143 denominations are classified under one of the three great systems of Church polity. The number of communicants under each is as follows: Episcopal, 11,273,076; Congregational, 5,802,614; Presbyterian, 3,088,184. Do not these figures give us some light as to a possible and reasonable solution of the great problem of Church Unity? The Episcopate claims more than half of the Christians of this country now. Why can it not claim all? The Episcopate is good, but the *Historic Episcopate!* "Rome!" "Rome!" "Unclean!" "unclean!" They rejoice in the shadow, but flee from the real substance. The pale light of the moon gives life, but the glorious light of the sun breeds pestilence! And while I am on the subject of Church Unity, let me bring forward a few figures that will tell their own tale and will show that the *Historic Episcopate* is not the only stumbling block to Church Unity. The Baptists, with 3,717,969 communicants, have 13 separate divisions; the Lutherans, 1,231,072 communicants, 16 divisions; the Methodists,

4,589,284 communicants, 17 divisions; the Presbyterians, 1,278,332 communicants, 12 divisions. Brethren, for sweet charity's sake, unify your own families before you cast reproach upon your neighbors. It is much easier for 85 bodies to come to an agreement than for 143. "Verbum sat sapienti."

It is interesting to notice how these religious forces are distributed. New York is first in population and first in communicants; Pennsylvania, second in population and second in communicants; Illinois, third in population, but fourth in communicants; Ohio, fourth in population, but third in communicants; Missouri, fifth in population, but sixth in communicants; Massachusetts, sixth in population, but fifth in communicants. The percentage of communicants to the population in New York 36.21; in Pennsylvania, 52.84; in Ohio, 33.31; in Illinois, 30.43; in Massachusetts, 42.11. The highest in any State is 44.17, in South Carolina; the lowest, 12.84, in Nevada. The highest percentage is found in the Territory of New Mexico, 66.85; the next in Utah, 61.42. Pennsylvania is the stronghold of the Lutherans, the Presbyterians, the Moravians, the Mennonites, and the Reformed (German); North Carolina of the Methodists; New York of the Romanists, the Jews, the Episcopalians, the Universalists, and the Reformed (Dutch); Massachusetts of the Congregationalists, the Unitarians, Swedenborgians and Spiritualists; Georgia of the Baptists; Missouri of the Disciples of Christ; Indiana of the Friends; Ohio of the United Brethren.

With regard to Church property the Romanists stand first, \$118,000,000; the Methodist Episcopal second, \$97,000,000; the Protestant Episcopal third, \$81,000,000; the Northern Presbyterian fourth, \$74,000,000; the Baptists fifth, \$49,000,000. The grand total of Church property is \$679,694,439.—*Southern Churchman.*

#### PRACTICAL COUNSELS TO THE YOUNGER CLERGY.

The Bishop of Winchester, in "Practical Counsels, chiefly for the Younger Clergy," in his *Diocesan Chronicle*, says:—"DOCTRINE is a very delicate matter in which to interfere, and I have sometimes observed that those who use the most pungent and even offensive reproaches to a bishop, for not being careful enough to observe his consecration vow in banishing and driving away 'all erroneous and strange doctrines contrary to God's Word,' would bristle with indignation if any one ventured to explain to them that their own doctrines were liable to be arraigned for the very same reasons, and that it is really only their own private sense of what is contrary to God's Word that they wish to be defended and enforced. It has been pungently observed that there is no Pope like a Protestant Pope, and perhaps bishops are included in the aphorism. But surely a bishop is bound by the *communis sensus* of the Church, and the legal value of her formularies, and by no other rule whatever. He will have, he must have, if he is a true man, his own personal views of Christian truth, but he has no right to force these on others, if they can claim that their views are legitimately within the four corners of the Anglican formularies. We may advise, and explain, and exhort, but to lay down our private views of truth to be accepted in opposition to individual conscience as a matter of dutiful obedience, is an arbitrary and unjustifiable act, harmful all round, and which no fair-minded man will care to try.

"Once, let me confess, many years ago, I thought it right to press Hooker's view of the Real Presence on one of my young clergy; but he repudiated my appeal with such a keen sense of personal injustice, that I was set thinking

about my action when he was gone. While it did not interfere in the least with the warm affection we felt for each other, it taught me a lesson, which I have never forgotten since. Some who read this may have heard of an experiment made long years ago by Bishop Marsh of Peterborough, which almost amounted to a new test of orthodoxy. He was beaten, and it would be impossible to attempt it again.

"RITUAL is another matter where, as I have good reason to know, private and gentle monition seldom quite fails. Where a parish is likely to be shaken to the foundations, quiet Christian folk disturbed, the chapels filled, and the Church's influence paralysed, the sudden introduction of strange ceremonies is not only an offence against man, it is in a way a sin against God. Let me bear emphatic testimony to the fact that this is much more felt and acted on now, by men who value ritual, than it was ten years ago. Toleration is a wonderful help to good sense and moderation. The Lambeth judgment is still working for good.

"DISCIPLINE is another question; but this deserves a paper to itself. The point I have in my mind, suggested by recent circumstances which have attracted some public notice, is that of the clergy ministering in Nonconformist chapels, whether in their own parishes or outside them. In my former diocese there were several instances which compelled my interference. When the incumbent of a parish claims from his bishop protection against the invasion of his jurisdiction by the ministration of a beneficed or licensed clergyman, it is at once a claim which every incumbent can, if he pleases, make in his turn, when there is occasion for it, and the bishop is bound to listen to him, even when he doubts the wisdom of such an appeal. This I can truly say, that not a word of roughness or acrimony passed on such occasions, and though in one instance a warm and close friendship was a good deal tried, it delightfully stood the trial. In such cases it seems helpful to propose an interview for candid and friendly discussion. Such a domestic method, if adopted, smoothes away many difficulties, and if bishop and presbyter cannot consent to agree, at least there is no public scandal. This department of godly monition and discipline is of course one in which the ordinary has to administer or declare the law, as he understands it, quite irrespectively of his own personal views with respect to it, or of the wider considerations that it involves. There would not be much duty done in this world if we always shirked or postponed anything likely to be disagreeable; and the fear of giving pain is only less fatal to duty than the fear of enduring it. On the whole, there are very few instances indeed where this promise of dutiful obedience is either contumeliously violated, or, may I venture to say, inequitably pressed."—*Family Churchman.*

#### OUR BOYS AND GIRLS.

IN one of the Gospels for this month—that for the Thirteenth Sunday after Trinity—we have the beautiful story of the good Samaritan who rescued the poor, robbed, and wounded traveller when his own countrymen had left him to perish. Our Lord told this story to a scribe, a man whose profession it was to explain the law, in answer to his question, "Who is my neighbor?" The moral is a plain one. Any body to whom I may do good is my neighbor.

When we think of doing good, we are too apt to consider only the great things. We read perhaps of a rich man buying a steamer and giving it to the State for the use of sick emigrants, or of a wealthy lady who has built a hospital for sick children at her own expense. Our hearts glow, as they should, at the news of such generous deeds, and we think, "Oh, if I

could only do something like that, it would be worth while."

Such deeds are in the power of only a few of God's children. But there is not a person in the world possessed of his senses who cannot do good to somebody. Children can help their parents in a thousand ways if they only desire to do so. They can help their teachers by diligence and order, and pleasant ways. School-mates can help each other by kind words, and by willingness to share their advantages. They can carry a bunch of flowers or a little fruit to some one who is sick or helpless. The boy who is strong and quick with his hands can perhaps help some poor old man or woman by clearing snow or carrying wood. The girl who is skillful with her knitting or crochet needles can make some little shoes for a child's hospital. And we can all give kind words and pleasant greetings and thanks, which help to lighten burdens and make life pleasant. Even the sick child in the hospital can make the work of her nurse easier by patience and cheerfulness, and docility.

Then God has given us an instrument for doing good which can be used by all—even by the sick child, the old man or woman in the almshouse, even the prisoner in his cell. That instrument is prayer. We can pray for each other when we can do nothing else. We can help even our worst enemy in this way if in no other. Such prayers bring down blessings from the Fountain of all Good not only for those for whom we ask, but for ourselves.

Try during this vacation season, boys and girls, to see how much good you can do. But beware of priding yourself upon your doings. Remember that all your powers and faculties are the gift of God, and when you have done all, say to yourselves, "We are unprofitable servants; we have done that which was our duty to do," (St. Luke xvii. 10.)—*Parish Visitor, N. Y.*

#### CHURCH (OF ENGLAND) SANITARY ASSOCIATION.

*Extracted from the "Yorkshire Herald" of Saturday, May 19th, 1894.*

HOW TO PREVENT CONSUMPTION.—A meeting in connection with the Church Sanitary Association was held yesterday afternoon in St. Mary's Parish Room, Castlegate, when a paper on "How to Prevent Consumption," by Dr. Louis C. Parkes, was read by the Rev. F. Lawrence, vicar of Westow, hon. sec. of the Association. The chair was taken by the Rev. H. Vyvyan, who gave a brief sketch of the history of the formation of the society. The Rev. F. Lawrence then read the paper, from which the following is extracted: The people who were predisposed to take consumption were those living under the unhealthy conditions enumerated below, namely: [1] Those who live in damp, dirty, or overcrowded houses or cottages. [2] Men and women who, living in fairly healthy homes, are engaged for many hours of the day in overcrowded, heated, and ill-ventilated work-rooms, more especially those whose occupations are sedentary, or which necessitate cramped and contracted attitudes, such as tailors, seamstresses, and dressmakers. [3] Men and women who work in shops and factories where the air is always dusty, very much heated, or very damp from the presence of steam. Breathing in dust particles into the lungs causes bronchitis, and issuing from hot, steamy air into cold raw winds causes lung inflammation. These constantly-repeated lung troubles develop into consumption. [4] Those who, from poverty or ignorance, live on insufficient or improper food—more especially infants and young children. [5] People who lay too great a strain or tax on their vital powers,

from over-work, anxiety, and exhaustion. To endeavour to prevent consumption was the duty of all. Dirt and over-crowding in dwelling houses were more easily remedied than dampness of walls and floors arising from wetness of the soil under or around a house. Damp rooms must be regarded as unfit for human habitation. Want of ventilation was especially injurious in bedrooms. Those engaged in sedentary occupations for many hours a day should make a practice of spending one hour at least of the twenty-four in active exercise in the open air. Gymnastics, and open air games which expand the chest, should be encouraged amongst the youths of both sexes. Those who work in very dusty atmospheres in factories should wear respirators when employed. Those working in heated and steam laden air should wrap up warmly before issuing out of doors, and on reaching home should sponge the body with tepid water to remove perspiration, and change their underclothing. For adults the food should contain a fair amount of butter, dripping, or fat from meat, and the drinking of tea at every meal should be avoided. Infants after being weaned, and young children, should be largely fed on boiled fresh cow's milk. The arms and legs of all little children should be protected by clothing, and not be exposed in the prevailing senseless fashion. After measles and whooping cough particular care should be taken to protect delicate children from chills. Over work, anxiety and exhaustion should, as far as possible, be avoided. No healthy person should sleep in the same room as a person in consumption.

At the close of the paper a vote of thanks to Dr. Louis C. Parkes was accorded on the motion of Mr. E. Taylor, seconded by Mr. Churchwarden Shannon.

#### WHAT IS SAID OF US AND OF OTHERS:

A subscriber writes, wholly without solicitation: "With some of our Church people here there seems to be a positive aversion to any distinctive Church teaching, I say this because I know it to be true in some cases, and I cannot see why so many of our well-to-do Church families can be satisfied to sail down the stream of life without ever subscribing for a scrap of Church literature of any kind. In the CHURCH GUARDIAN there is food for the minds of all, who are the least bit interested in the extension of our dear old Church. On the first page there are gleanings of news and ecclesiastical notes of the Church's doings the world over; then there are a number of ably written and wisely selected articles, helpful and instructive to all.

"News from the Home Field" is deserving of careful perusal, especially when we remember that the items under this head tell us of the progress of Christ's kingdom amongst men in our more immediate neighborhood and ought to lead us to think of the true and only home of the soul.

"After this department come, 'Contemporary Church Opinion,' good Editorials, Correspondence, a good Serial Story for the Family circle, besides other topical and paragraphical items of interest, concluding with several columns devoted to the Mission Field and Temperance, one of the most live questions of the day. Added to this the GUARDIAN is a good advertising medium."

Subscribers would very much oblige us by prompt remittance of amount due.

## News From the Home Field.

### Diocese of Fredericton.

#### MAUGERVILLE.

A deanery meeting was held in Christ church on Wednesday, Aug. 6th, under the direction of the rector, Rev. H. E. Dibblee. The visiting clergymen were: Revs. G. G. Roberts, J. Parkinson, A. S. Murray, Montgomery, Walleh and Gardner. Rev. Mr. Montgomery preached in the evening. Addresses were also given by Rev. Messrs. Parkinson and Walleh, who, in view of recent theological discussion in the newspapers, admonished their brethren to stand firm in the faith.

*Vice-Regal Visit.*—The Governor-General of Canada and the Countess of Aberdeen have been received throughout all parts of the Province visited by them last week with unbounded and sincere loyalty and affection; *loyalty*, as the representatives of a beloved Queen; *affection*, because of their own well-known admirable personal qualities and the deep interest they each take in the real welfare of the Canadian people, and in all Christian work and progress. Although occupying his present position but a short time (as His Excellency stated in replying to the address of welcome from the city of St. John), it is already evident that his administration bids fair to be one of the most popular.

#### SUSSEX.

The ladies of Trinity Parish here held a very successful High Tea on the evening of Saturday, the 11th inst. The preparations for the comfort of all were on a very large scale and most creditable and complete, the tables being loaded with every delicacy the most fastidious could have desired.

### Diocese of Quebec.

#### LENNOXVILLE.

The Lord Bishop of the Diocese has returned from his visitation in Labrador and Gaspé. He purposes holding a visitation of the Clergy of the Diocese and a Conference with them at Bishop's College, Lennoxville, on the 5th and 6th of September next, to be conducted on the same lines as those held by his predecessor, the Rt. Rev. Dr. Williams. The Clergy will be entertained in the College, where rooms have been secured. The proceedings will begin with Evensong at 8 p.m. on the 4th Sept., when a sermon will be delivered by the Very Rev. the Dean of Quebec. On each of the two following days the proceedings will be as follows, viz.:—7.30 a.m., celebration of the Holy Communion; 8.15 a.m., breakfast; 9.30 a.m., matins; 10 a.m. to 1 p.m., Conference; 1 p.m., dinner; 2.30 to 5, Conference; 6 p.m., tea; 8.30 p.m., Evensong. The order of proceedings at the conference will be:—Wednesday, Sept. 5th, Subject—Hindrances to Church Progress and how to overcome them. Papers by Revs. A. Stevens, M.A., and A. J. Balfour, M.A., followed by a discussion from 10.30 to 11.30 a.m. Evangelistic Work as a help towards healthy parochial work. Papers by Revs. J. M. Thompson, W. T. Forsythe, M.A., and E. Weary, followed by a discussion from 12 to 1. Sunday School Work and Catechizing. Papers by Rev. Dr. Thos. Adams, and Revs. E. A. W. King, M.A., and Chas. H. Brooks; discussion from 3.30 to 4.30 p.m. What are Church Principles and how they may best be instilled into the hearts and minds of the

people. Paper by Rev. Canon Thornloe, M.A.; discussion till 5.30 p.m. Thursday, Sept. 6th.—The Cathedral in its relation to the Diocese and the Church at large. Papers by the Very Rev. the Dean, and Rev. Canon Von Iffland; discussion from 10.30 to 11.30 a.m. Special work among (1) Young men, (2) Men in families. Papers by Rev. L. W. Williams, M.A., Rev. A. H. Robertson, M.A., and Rev. J. Hepburn, M.A.; discussion till 1 p.m. The Spiritual and Devotional Life. (1) The intellectual trials of the Spiritual Life. Paper by Rev. F. G. Scott, M.A. (2) The respective influences of devotion and work in forming the Spiritual Life. Paper by Rev. Prof. B. G. Wilkinson, M.A. (3) The difficulties of Private Devotion and the aids to it. Paper by Rev. Prof. F. J. B. Allnatt, D.D. Discussion till 5 p.m., followed by the Lord Bishop's address and devotions.

## Diocese of Montreal.

### SUNDAY SCHOOL CONVENTION.

The 5th Annual Convention of the Sunday School Institute of the Archdeaconry of Bedford will be held in St. George's Church, Granby, on Thursday, August 23rd inst. The order of proceedings embraces the following:—Holy Communion at 9.30 a.m. in St. George's Church. Morning Session, Paper on "Symbolic Teaching," by Rev. W. Percy Chambers, M.A., Rector of Knowlton; speakers, Rev. H. E. Horsey, M.A., and Rev. F. A. Allen, B.A. Paper on "The Teachers Preparation for the Sunday Lesson," by Rev. J. Irwin Strong; speakers, Rev. Canon Mussen, M.A., and Rev. H. Nye, M.A., Rural Dean. Each paper will be followed by general discussion upon the topic referred to. At the afternoon session, commencing at 1.30 p.m., the business matters of the Association will first occupy attention; and then a paper on "Church History in Sunday Schools" will be read by Rev. W. R. Brown, Rural Dean, with Rev. S. A. Mills and Rural Dean Robinson as speakers; a paper on "Temperance Work in the Sunday School," by Rev. J. A. Lackey; speakers, Rev. J. W. Garland and Rev. F. Charters; and a paper on "The Music of the Sunday School," by Rev. H. Longhurst, L.S.T., Rural Dean; speakers, Rev. C. G. Rollit, Rev. J. A. Elliott.

The Evening Session will be opened at 7.30 p.m. by Prayers, Creed and Collects, after which addresses are announced by Ven. Archdeacon Lindsay, M.A., on "The Sunday School, a Preparation for Confirmation;" (2) By Rev. Canon Davidson, M.A., "The Power of Sunday Schools in Promoting Missionary Work;" (3) By Rev. A. C. Bernard, M.A., "The Relation of Parents to Sunday School Work;" (4) By L. H. Davidson, Q.C., M.A., D.C.L., on "The Work of St. Andrew's Brotherhood" and "The Daughters of the King."

### MONTREAL.

The Bishop of the Diocese after spending a week with his son, Major Bond, at Phillipsburg, resumed his visitation on Sunday last. His Lordship is reported as strong and well.

The work on the new tower of St. George's Church is progressing rapidly, and already it is plainly apparent how great an addition it will be to this already beautiful building, which stands as a centre of true Catholicity over against the great Roman Cathedral of St. James (built after the model of St. Peter's at Rome)—on the opposite side of the square, and against sectarian divisions in evidence in the churches in rear of it.

The Very Reverend the Dean of Montreal was expected home by the incoming steamer.

## Diocese of Niagara.

### GUELPH.

The *St. James Parish Magazine* for August says:—"A few Sundays ago the rector urged upon the people of this parish the *duty of taking a Church paper*. Certainly the world has found no more powerful way of extending its business than through the press. Every Fraternal and Benevolent Society has its monthly paper, and in a large number of such societies the Order itself pays the subscription rates for its members. They thus shew how highly they value their papers. We believe, too, the members of most of the religious denominations value their papers more highly than church people do. This should not be. We believe that our cause is the true one, we should seek every means of extending it. It is the solemn duty of every head of a family in the Church to place within reach of every member of his family the information and instruction necessary to strengthen them in the Faith. "Something to read" is one of the best means of conveying such information. The service of the eye is enlisted and when what is read endorses the teaching of the pulpit, which enters the mind through the ear, it enforces such teaching in a very decisive way. \* \* \* In our opinion the *Church Guardian* is the most newsy and the ablest of our Canadian Church Weeklies. We unhesitatingly recommend it to the people of this parish.

This recommendation is an entirely unsolicited one and is given on what we believe to be its merits."

(We heartily thank the Rector of St. James for this kindly and wholly unexpected endorsement of our work. We entertain the hope that many others may follow his example, from all of whom we would be glad to hear.—Ed.

CHOIR CAMP.—Camping out for a week or two each summer has become an established custom with boys' Choirs in Canada. This year the boys of St. James' Choir enjoyed their first camp out at Puslinch Lake, about 9 miles from Guelph, which covers 600 acres of land, where a week from Monday, July 16th to Saturday, 21st, was most most happily spent under the direction of the Rector, Rev. A. J. Belt, and Messrs. Williamson and Saunders.

The Annual Sunday School picnic was held on Thursday, July 12th. Mrs. Howitt kindly allowed the use of her beautiful grounds at Homewood. A baseball match between two picked sides of the boys was hotly contested, the prize going to the side captained by York Williamson. Boys and girls races were run, a large number of prizes being won.

Ample refreshments were provided for all and a scramble of a large parcel of candy kindly given by Mrs. C. E. Howitt, was amongst the amusements.

The thanks of the school and parish are due to Mrs. Howitt and Mr. C. E. Howitt, for the use of their grounds, Mr. Howitt for the baseball match and games, and Mrs. Howitt for the tea and social chat. In the evening the young people seemed loathe to leave the charming spot where a most pleasant afternoon had been spent.

## Diocese of Algoma.

The Bishop returned from his visitation in the Nepigon district on the 28th ult., and was to leave again on the 11th inst. for his island tour, and hopes to visit the Missions of St. Joseph's Island, Gore Bay, Sheguiandah and Manitowaning.

The Rev. W. C. Bradshaw, formerly incumbent of St. Luke's, Ashburnham, Ont., and for the past five years rector of St. Luke's, Denver Col., has been appointed to the parish of Port Arthur, and will enter upon his duties there this month.

At ASPDIN, on June 1st, the Bishop confirmed thirteen persons; and there are already a dozen more candidates in course of preparation. The missionary says "please God, we shall win the whole country in this neighborhood."

On Sunday, June 17th, the little church of St. Paul at SUNDRIDGE was consecrated by Bishop Sullivan, and a Confirmation held, at which the Rev. C. Piercy, the incumbent, presented ten candidates for the Apostolic rite. Holy Communion followed, and the Bishop preached an eloquent and stirring sermon in defence of the teaching of The Church concerning the Baptism of infants and Confirmation. Tracts just published in England and specially directed against the Church of England were lately stealthily circulated throughout the mission through Anabaptist agency.

At the church of All Saints, BURK'S FALLS, on the evening of the same day, the Bishop confirmed four persons, and in his address added to his words of counsel in the morning, laying special emphasis upon the loyalty due to the Church and those who minister at her altars. He preached from Prov. xiv. 9, to a congregation of nearly 200 persons, the larger number of whom were connected with Christian bodies other than the Church.

The evils of sectarian divisions is well illustrated at the little village of CARTIER in this diocese. The incumbent in a letter to the *Algoma Missionary News* says: "Cartier can only be worked on a week day; there are but *eighty-three* Protestants here. Divine service is held in the school house. The *eighty-three* are divided as follows: 29 Presbyterians; 27 Church of England; 10 Baptists; 16 unknown; and 1 Methodist. The place is visited on Sundays by both Presbyterian and Methodist ministers. We get a good attendance and a hearty service even though we do go there on a week day.

The Bishop visited WARREN MISSION and STURGEON FALLS on the 25th and 26th June and administered Confirmation, celebrated Holy Communion and preached.

## Diocese of Qu'Appelle.

The tenth anniversary of Qu'Appelle Diocese was observed with an early celebration of the Holy Communion in the north-west chapel of St. Paul's Cathedral, London. At 3 p.m. the annual meeting was held in the Church House, under the presidency of Bishop Anson. Canon Liddell (St. Alban's), having said the opening Office of the Qu'Appelle Association, read a letter from the present Bishop of the diocese, dated May 31st. Mr. Victor A. Williamson (treasurer) made a brief statement respecting the diocesan fund. A much large amount of support was, he said, needed to adequately cope with the needs of the diocese. He trusted that their friends in England would not suffer the good work which was going on to be starved from lack of pecuniary support. The chairman, after expressing his regret at the compulsory absence of their good friend, Canon Body, said that they ought all of them to feel indebted to the S. P. G. for the extra grant which they had so generously accorded to the diocese. Earnestly did he hope that there would be no falling away in their income. The Rev. A. Edmund King gave an account of a three months' visit to various parts of the diocese. The clergy he found to be very hopeful in their work, although it was often done under most difficult conditions. Those at home must realise their responsibility to the very full, and see that they followed those who had gone out with the ministrations of the Church. The Rev. Leonard

Dawson (late of Qu'Appelle) spoke of his recent work among the Indians, and gave many interesting and encouraging records of personal experience. The Chairman, after a few brief and earnest words, dismissed the meeting with his Benediction.

#### QU'APPELLE STATION.

The Lord Bishop held his second confirmation at St. Peter's on July 1st, when eleven candidates were presented (eight males and three females) for the holy rite of laying on of hands.

#### INDIAN HEAD.

Services are now being held every Sunday in the Town Hall, which are well attended. Tenders has been asked for building the church, which is to be given by Lord Brassey.

His Lordship the Bishop of the Diocese conducted the service on Sunday evening, July 15th. On Tuesday, His Lordship, accompanied by W. B. Sheppard and G. A. Cameron, chose and inspected a site for the new church, which will be built on the south side of the railroad on part of the Alliance Farming Co.'s land.

#### FORT QU'APPELLE.

The church in this district is the poorer today by the loss of one of her most active and hearty members. Mr. T. G. Vidal, a lay delegate of the Synod, who died with startling suddenness at his residence at Katepwe, on Thursday, July 12th, from heart disease. A man of most kindly and genial nature, a keen politician, and a true churchman; he will be much missed in the neighbourhood which he adorned with his influence. He was buried on Saturday afternoon near the west end of the church at Katepwe. The last time he worshipped in that church was some three Sundays back, when he walked all the way from his house—five miles in the blazing sun, and he was one of the Communicants for what proved to be for him the last time.

There was a service in the schoolroom at Balcarres on the evening of Sunday, the 15th, when a good congregation assembled. On the last two Sundays in July the services in this district were taken by the Rev. T. G. Beal, Vicar of Grenfell.

The Bishop has been pleased to license Mr. Pierce, of Abornethy, to be lay reader in that parish. Service will be held in Christ church every Sunday.

#### FLEMING.

On the 11th of July a Guild for the Church of England in the Fleming district was organized. The following officers were elected: Mrs. W. W. McDonald, President; Mrs. B. Haggan, Vice-President; Mrs. Wm. Herdsman, Treasurer; Mrs. John Day, Secretary; Miss Hillier and Miss McDonald, Collectors. Members: Mrs. Gillman, Mrs. W. Herdsman, Mrs. C. Shillingford, Mrs. E. Botterill, Mrs. B. Haggan, Mrs. T. Winters, Mrs. Skinner, Mrs. Davey, Mrs. Jennings, Miss A. Hillier, Miss C. McDonald, Miss A. Winters, Miss Colston. Each member is pledged to pay to the treasurer the sum of 25 cents a month towards the church. The Wardens for the district are: Mr. John Day, Rector's Warden; Mr. Haggan, Peoples' Warden. Vestry: Messrs. E. C. Gross, Gillman, McDonald, Davey.

A Church Sunday School was to be opened on July 23rd with instruction given from the leaflet of the Sunday School Institute.

On July 23rd, by the kindness of Mrs. Herdsman, a most enjoyable afternoon was spent. The garden party was arranged by the ladies of the congregation; capital ice cream and all manner of good things were dispensed around. The band from the Blkhorn home played at intervals. In the evening a short programme was

undertaken. The musical programme of Mrs. Bullock and her family was much appreciated, and the kind help given by Mrs. Scott, of Lippentott, also much enjoyed. The Chairman had the satisfaction of telling the people that there was a balance of \$31 to go to the church building fund.

The Qu'Appelle Church Monthly says that church people must endeavour in this district to learn more and more the value of the Church in regard to doctrine; and that the teaching of the Church is the pure doctrine of Christ, that Confirmation is a necessity as a prelude to the Holy Communion, and that the Holy Communion is an absolute command of Jesus Christ.

#### CANNINGTON MANOR.

On Sunday, June 24th, St. John the Baptist's Day, the Bishop of the Diocese visited this parish. There was a Celebration of the Holy Communion at 8.30, at which the Bishop was the Celebrant. At 11, Matins and Confirmation. Three candidates were presented for the holy rite of the laying on of hands. The Bishop gave two most earnest and helpful addresses, which it is hoped will not soon be forgotten either by the candidates or those who were fortunate enough to hear them.

PERSONAL.—The Rev. E. Heriz Smith, fellow and dean of Pembroke College, Cambridge, has been staying in Grenfell on his way to the Coast.

### DIocese of CALGARY

[CONTINUED.]

The chief acts of Synod were as follows:—Reports of Secretary of Synod, of the Deaneries of Calgary and Macleod, of the Treasurer of the Diocese, and of the Secretary of Diocesan Book Committee were adopted. Much interesting and valuable matter was contained in these reports and will be published in the authorised report of proceedings of Synod.

The following were elected to represent the Diocese in the Provincial Synod: Revs. Dr. Cooper, H. H. Smith, W. H. Barnes, H. B. Brashier, H. W. G. Stocken, J. W. Tims, R. Hilton, and Messrs. Justice Macleod, Jephson, Wood, Wolley-Dod, Pearce, Christie, and Cavanagh. The representation of elective clergy and laity on the executive committee was enlarged from three each to five each, and the committee now consists as follows: The Bishop (president ex-officio), Revs. Dr. Cooper (ex-officio as Secretary of Synod), Stocken, Tims, Brashier, Hilton, Barnes, and Messrs. W. H. Hogg, (ex-officio as Diocesan Treasurer), Jephson, Pearce, Justice Macleod, Christie, and Wood. Messrs. Morris and Gibb of the Imperial Bank were appointed auditors. A motion by Rev. R. Hilton to restrict the office of vestryman to communicants was negatived.

At the evening session the committee appointed to report on the Bishop's address brought in their report as follows:

The committee having concluded that their consideration of the address should be chiefly confined to the financial portion of the same, report:

1. With reference to the amount raised for the Bishopric endowment fund, it would appear that the accumulations through interest on the amount already raised, goes to principal till £10,000 are secured, and further that as S. P. G. have considerably aided in procuring the said amount, and are particularly well qualified to act as trustees for same, your committee desire to endorse what has been done in this respect.

2. The Committee approve of the Bishop's action regarding the money raised for the erection of a see house, and would respectfully urge on the Synod the necessity of raising sufficient

moneys for the erection of a suitable see house at Calgary.

3. That with regard to funds known as the Calgary school fund, your committee recommend that this matter be referred to the Executive Committee for such action as it may deem necessary.

4. The Committee expressed its satisfaction with the conduct of the Diocesan Book Depository, and recommended the appointment of a committee to carry it on.

5. With reference to the publication of the Diocesan Magazine known as the "Sower in the West," the committee recommended that it be continued and that the clergy and laity be urged to assist in making it a success, and considered that if more space were devoted to local matters it would increase its prosperity.

6. The Committee considered that his Lordship and the Synod were to be congratulated on the progress made in the Indian work, particularly with regard to the boarding schools, which has been eminently satisfactory.

7. That with reference to the appointment by the Bishop of the Diocesan Registrar, the approval of the Synod had been so emphatically expressed in the election of Mr. Jephson on the Executive Committee (first on the list of lay members), and as delegate to Provincial Synod (second on list), that no further allusion to it was necessary.

8. That the address as delivered be printed as part of the proceedings of this Synod.

The report of Committee was unanimously adopted.

The Bishop then named the following members of the Diocesan Book Committee: Revs. Dr. Cooper, J. W. Tims, H. W. G. Stocken, W. F. Webb, and Messrs. Wolley-Dod, C. E. D. Wood, W. M. Baker, and M. Morris.

A lengthy discussion on the method of appointing delegates to the General Synod resulted in the re-election by the Synod of Rev. Dr. Cooper and Mr. Justice Macleod.

A vote of condolence with the diocese of New Westminster, and with Mrs. Sillitoe, in the death of the Bishop was carried by a standing vote.

The congratulations of the Synod were tendered to his Grace the Primate on his accession to that dignity.

Thanks were accorded to various organizations assisting the Church's work, to the C. P. R. for special facilities granted to clergy, and to those who had so hospitably entertained non-resident members of Synod.

After a celebration of Holy Communion on Friday, July 20th, at which service Rev. R. Hilton, of Macleod, delivered an address, the Synod adjourned to the school room for the completion of business. The following were the remaining acts of Synod:

A vote of thanks to Rev. R. Hilton for his able and instructive address at the preceding service. The appointment of a committee consisting of Revs. A. Stunden (convener), Cooper, Tims, Hilton, Barnes, and Messrs. Justice Macleod, Col. Elton, Pearce, Bourchier and Stanley Stocken, to consider the question of religious education and to report at the next meeting of Synod.

Most cordial thanks of Synod given to the Society for the Propagation of the Gospel in Foreign Parts, the Colonial and Continental Church Society, and to the Society for Promoting Christian Knowledge, for substantial aid given more particularly for the work among the settlers in the Diocese.

In conclusion the Bishop expressed his pleasure at the sympathy and confidence shown by the Synod in their Bishop at this and all former meetings, and at the unanimity shown throughout the sessions, and spoke in terms of high appreciation of clergy and laity of the Diocese. His Lordship then pronounced the Benediction and the Synod adjourned *sine die*.

The third meeting of the Synod of the Diocese

of Calgary, was, though short, one which will doubtless be productive of good results, and the unanimity and brotherly feeling which characterized the meeting, bode well for the future progress of the church in the Diocese. On all matters of importance perfect agreement existed, yet by no means a lazy acquiescence. The intelligent interest and valuable counsel of the lay members was especially noticed, and the interest which all took, even in matters of smaller importance, in spite of hot, close, weather, marked the fact that the Synod is no mere form, but that it is a living factor in and powerful adjunct to the church, of which it is at once the legal embodiment and legislative assembly.

### Diocese of Mackenzie River.

St. David's Mission, June, 1894.

LETTER FROM BISHOP REEVE.

(Continued.)

The second visit was to Herschel Island, and was undertaken at the beginning of winter. Taking a train of dogs, sled, provisions, and everything necessary for a journey over the snow, and accompanied by an Indian, he left the mission on Oct. 27th, and reached the Island after fourteen days travelling. It was a trying journey. A dense fog compelled them to hug the shore and thus increase the distance. The sudden breaking off from the shore of a large sheet of ice nearly caused their being carried out to sea, and endangered their lives. They also narrowly escaped a visit, during the night, from a large polar bear which was looking out for winter quarters, and perhaps for a supper too. They fell in with a party of Eskimos and stayed with them a day. They seemed to be utterly ignorant of the Gospel. He had there his first experience of living in a snow house, and had one of his own. "The first," he says, "I ever owned." About fifteen miles from the Island they came across another party whom they were glad to meet as their provisions had run out. They were all strangers to Mr. Stringer, and many of them had never seen a missionary. He says: "I had seen some relations last summer, and they plied me with questions about them, for they had not heard of them since last winter. In most cases I was able to tell them some news of their distant friends, and I could scarcely get away from them. But I promised to come back in a few days, and at last broke away and made for the ships. I was sorry to learn of the death of Oobouk, the Eskimo whom I accompanied to the fort last spring. He died the night before I arrived. A number of Eskimos were living near the ships. I visited those as much as possible and taught them what I could. I made two trips to the village on the mainland, staying over night each time, and was much pleased with their eagerness to learn. They used to gather in the largest house, and were very attentive as I read them what I had translated and tried to explain to them the Gospel. Their houses were the half underground ones, built partly of poles and covered with sods and snow. In the house where I stopped there were about twenty people living. The building was about six feet high in the centre, sloped to the sides, and would have a floor area of about fifteen square feet! I was kept busy while there holding little services with them, and trying to answer all the questions they asked. One man said he had killed another a long time ago and eagerly enquired if there was a chance of his going to heaven. A woman wanted to know if they used tobacco in heaven! Some of them had been at Peel River some time ago, and Archdeacon McDonald or Bishop Bompas had given them some instruction, but most of them wore from further west and had never been to the fort. And to think of these poor people

living and dying without the opportunity of hearing the blessed Gospel! It was little that I could do in such a short time, and with my limited knowledge of the language. But it was a beginning, and surely it was a privilege to bring the Good News to them, if only in an imperfect and limited way. They were as kind as could be, and wanted me to stay all winter. Then they wanted me to come back and stay all next winter, and said they would hunt for me and get me a supply of meat." The whalers, too, were very kind and entertained him right hospitably, and when he left, after a stay of about a fortnight, laded him with such things as were necessary for the journey.

The cold weather was now setting in, and the days were becoming so short that it was necessary to return without further delay. Already the sun peeped above the horizon for only a very short time; and after leaving the ships they did not see it at all for several days until they got farther south. The journey occupied fourteen days, and was even more trying. Provisions again failed, the wolverines having destroyed two out of the four caches which they made on the outward journey, and for a time they had to live on "tea and sweets," (sweet biscuits?). They slept sometimes in snow houses, sometimes in snow drifts, or wherever they could find shelter from the biting wind. Along the coast they found driftwood under the snow wherewith to make fires, but sometimes they had only ice-coated willows, and once they had no fire at all, and had to boil their kettle over a candle! And this in intensely cold weather! "For days at a time the thermometer stood at 50° to 55° below zero, (Fah.)" No wonder that they made "roaring fires" when they reached the pine woods! No wonder that Mr. Stringer froze his heels! It seems almost a wonder that they should ever care to leave the house again when once they reached home safely, which they did on December 6th.

The above needs no comment from me, and I am sure his appeal for an assistant will come with peculiar force after reading such an encouraging account of his labors.

"During the past year," he says, "I have realized that one man cannot do the work. The spring and the summer are the best times for visiting the Eskimos on the coast: in fact about the only times that satisfactory work can be done. There are three or more places hundreds of miles apart that should be visited at the same time of the year; and how can one man do it unless he have wings? Influences are bearing in from different quarters that will make the work far more difficult in years to come. If a foothold is not gained now many opportunities of good will be lost for ever. I am persuaded that it is now or never. What is to be done? Where is the man? Where are the means? The harvest is ripe, and I have faith that another laborer will be sent forth in God's good time, and surely that time is now. An unordained man would do just as well for the present if he be the right sort of stuff and possess patience and tact. I fully believe that a few years will see the salvation or the ruin of the Eskimos."

He says much more to the same effect for which there is not space in this letter. I earnestly commend this work to the consideration of God's people; His laborers and His stewards.

Asking your prayers for my co-workers and myself. I am, very faithfully and sincerely yours,

W. D. REEVE, D.D.,  
Bishop of Mackenzie River.

### Diocese of New Westminster.

PERSONAL.—We are glad to learn from a brother clergyman, who has lately visited the Pacific Coast, some particulars as to the Rev. L. N. Tucker, M.A., formerly assistant of St. George's Church, Montreal, presently Rector of Christ Church, Vancouver, and of his work. On the Sunday of his arrival in Victoria, B.C.,

he attended the Cathedral for morning service, and found to his pleasure that the preacher was his former co-worker in Montreal, the Rev. Mr. Tucker, who delivered an able and eloquent sermon. Mr. Tucker also preached in the evening at St. Saviour's. Afterwards he accompanied Mr. Tucker to his home in Vancouver, and there had an opportunity of seeing and learning of the successful work which he is doing. Work was proceeding for the extension of Christ Church, so as to increase its seating capacity from 350 to about 700, the present building being made greater. The congregation had nearly doubled since Mr. Tucker entered upon the charge; and the parish being in the West End (so to speak) of the town, opportunity of advancement was great. The prospects before Mr. Tucker appeared bright and encouraging. His many friends in the Diocese of Montreal will, we are sure, be pleased to receive these "good tidings" as to him.

### Diocese of Newfoundland.

ST. JOHN.

The Eleventh biennial Synod of the diocese was called for the 14th of August instant, the session being delayed, owing to the Bishop's absence in England, on behalf of his diocese. The *Diocesan Magazine* says that the visit is likely to be a blessing to the whole diocese, and that in a short time it is hoped the vacant missions will all be supplied.

Three clergy are now at work on the Labrador coast.

The *Magazine* hoped that the Synod would "undertake the difficulties connected with the missions in Fortune Bay and Green Bay," and that a redivision might be made and an additional man be placed in each. Better spiritual provision is urgently needed.

There were no less than twenty-two applications for the Rectorship of the Cathedral.

A monthly meeting for men only in connection with the Cathedral branch of C.E.T.S. is to be held, in addition to the usual meetings.

The new lectern for the restored Cathedral presented by J. W. Withers, Esq., is evidently a very handsome one. We understand that the Bishop has been the recipient of another handsome present for the Cathedral—a pulpit. Would that some one would present him with a roof for the nave!

The great events of our Sunday-school year—the Annual Service and the Treat—have passed by. The sight at St. Thomas' Church, on Sunday, July 15th, was very touching. The ground floor of the Church was packed with the children of the three city parishes, numbering 960, and they took up their part of the choral service with spirit and evident delight. The Junior Curate of the Cathedral gave the address on "God's Service in the Sanctuary and in the Home."

BELLEORAM.—A very impressive service was held in St. Lawrence church, in which a young man named Squires received the rite of Holy Baptism—it being the first service of the kind ever held here. It appears this person was brought up a Methodist, but for some time he has had a desire to enter the Church of England, therefore by a public confession he has become a member of the Church, and is now doing good work as a school teacher in Boxey, at the further end of the mission (west).

ATTEMPT TO DESTROY THE FRENCH ANGLICAN CHAPEL, QUEBEC.

To the Editor of the CHURCH GUARDIAN:

Sir—It is as an Englishman, presently acclimatized in Canada, and as an eye-witness of the acts of vandalism which took place in this city on the evening of the 6th instant, that I desire

to say a few words with regard to that disgraceful scene. I am a member of the Church of England, and will narrate simply what took place in our French "Church of England" Chapel. The mission to the French people of Episcopalian belief was started three or four years ago, when a few French Protestant families expressed a desire of joining our Church.

The services of the Reverend Mr. L. V. Lariviere were secured, and for some time the Sunday afternoon service was held in Trinity (Anglican) Church, which was kindly placed at their disposal by the Rector and Churchwardens.

Last autumn Mr. Lariviere was obliged to resign his charge, owing to the delicate state of his wife's health. The mission was, thus, for a short time, suspended. Mr. Lariviere, having returned from the Sunny South, has resumed his old charge. He rented a suitable hall in a respectable portion of the city; and, on last Sunday, the 5th August, the inaugural services were held. The congregation, though small, was highly respectable and intelligent. The services were hearty, bright and instructive. In the morning the Pastor took for his text Romans xiii, v. 8—"Owe no man anything but to love one another: for he that loveth another hath fulfilled the law." The duty of loving our fellowmen was forcibly insisted on, and clearly illustrated by examples taken from the Word of God. The sermon was most Scriptural and replete with godly advice. Everything passed along smoothly,—“with decency and in order,”—in the new quarters. But on Monday a mob of rowdies, to the number of 600 or 700, paraded the streets, howling and shouting like demons; and when arrived at the hall they joined chorus of "Down with Lariviere's Chapel." This was the signal for a shower of stones, varying from the size of an egg to that of a sugar-bowl. The windows and doors were smashed to pieces, causing damage of, at any rate, \$75. To escape with life would have been a miracle had there been any one in the building at the time. Fortunately there was no person present.

On that lawless night if no murder was committed we must thank Providence. No thanks are due to the police, nor to the band of ruffians. The latter acted cruelly, the former cowardly.

I am personally acquainted with Mr. Lariviere. He is a man of very amiable disposition, kind and generous; and, as far as I can judge, popular and highly respected, even by the better class of Roman Catholics.

Some of our local newspapers are inclined to regard this act of vandalism very leniently; characterizing it as "a childish amusement!" Barbarous, cruel amusement, worthy of the Dark Ages.

Tourists, who are now passing in crowds through the city, and sometimes stopping for a few days, must receive a very poor impression of Quebec, and think that we are, at all events, three centuries behind hand.

But, supposing that Mr. Lariviere had lacked judgment in carrying on his work, and were giving offence to his Roman Catholic countrymen, why not complain to his Bishop? Our Bishops, as a class, are men of clear judgment, and of pacific and Christian disposition. If Mr. Lariviere were guilty, one word from his Bishop would be sufficient, and the culprit would soon be removed from his post. But, if the contrary be true, and Mr. Lariviere be entirely innocent, then this act of lawlessness must be regarded as an offence, not only against him, but also his Bishop, Churchmen in general and the British flag also. For we are all British subjects. The offenders should hasten to make the *amende honorable*. Enclosed please find my card.

I remain, sir,  
Your obdt. servt.,  
AN ENGLISHMAN.

## NEW BOOKS.

*From T. Whittaker, 2 and 3 Bible House, New York.*

**LAY READERS**—Their history, organization and work; an account of what laymen have done, are doing, and can do for the extension of the Kingdom of God, by Rev. H. B. Restarich, Rector of St. Paul's Church, San Diego, Cal., Dean of Southern California. (Cloth pp. 370, \$1.00.)

This is an admirable, instructive and excellent work, and one which will bring much help and encouragement to the constantly increasing number of devout and earnest layworkers in the Church. It will, too, we think serve to protect against a danger which accompanies such work, viz., that of over-estimating their own position and office. It will too inspire them to more definite and aggressive work for the extension of the Kingdom of Christ. Dean Restarich traces the origin of the "Reader" from the time of the Apostles onward, and shows it to have been an office well recognized in and used by the Early Church, having its distinct duties, subordinate to those of the Priest and Deacon; he follows it into the Church of England, and adduces historical evidence from Statutes, Injunctions and Ecclesiastical Law of the existence and use of the Lay Reader up to 1775, when it ceased, only to be revived in 1866; he also examines the action of the Church in Scotland, the United States and the Colonies in this respect; and has gathered together an amount of interesting historical fact and information generally which would not be available to the laymen generally. He also treats of the Preparation for the work of the Reader, in the Service, Mission and Parish; his attitude towards Christians of the various denominations; his Spiritual Life, and the future of Lay work. Every Lay Reader should get the book; indeed the publishers would do the Church a service by issuing it in cheaper form, so that it might have the widest possible circulation. We heartily commend the book.

**HANDBOOK OF THE BIBLE**—A Compendium of Facts and Curiosities, by Rev. Wm. Turner. (Cloth pp. 236, \$1.00.)

This we find to be another most useful and desirable volume; valuable, not only to Lay Readers, but also to Sunday School Teachers and all who take any interest in more than the mere letter of the Bible and desire to know something of its history, authenticity and claims. The author aims to answer such questions as these: What is the antiquity of the book? How has it attained its present form, or was it always so? Above all on what grounds, real or supposed, do its pretensions rest? Is the book (and in what sense) truly divine? We find the work full of information; gleaned from many sources; exceedingly well arranged; and, as far as we can see, accurate. It touches on points which every earnest teacher must constantly find coming up in connection with The Book, and to which he will find a succinct answer in its pages.

## AUGUST MAGAZINES.

*The Church Eclectic* contains amongst other excellent papers a thoughtful one by the Rev. W. A. Coale, of St. Luke's Church, Baltimore, on the "Quadrilateral," that is the four articles of the Lambeth Conference as to unity, in which he points out three matters of the gravest importance, which in discussing it have been overlooked; viz.: (1) that the Bishops in issuing it had in mind not Christian Union, but Christian Unity; (2) Reconciliation between the various Protestant bodies and the Anglo Catholic Communion; and (3) that corporate union with any of the Protestant denominations is an absolute

impossibility. A noticeable excerpt is that from the *Church Review*, entitled Protestant Jesuits. We are glad also to find in this number the paper of the Rev. J. Lockward on *Immersion* taken from our columns. W. T. Gibson, Editor and proprietor, Utica, N.Y.; \$3 per annum.

*The Pulpit* contains nine sermons from leading denominational preachers mostly, though the Church pulpit also finds an able representative in Rev. Prof. Clark, D.C.L., of Trinity College, Toronto, whose subject is "Profession and obedience. This magazine is wholly devoted to sermons, and excellent ones are furnished as a rule; bringing new and original thoughts monthly from many minds. The clergy will find it helpful. Edwin Rose, publisher, Buffalo, N.Y.; \$1 per annum.

*The Church Sunday School Magazine* continues its series of papers on "Notable Archbishops of Canterbury," by Rev. Montague Fowler, the subject of this month's sketch being the most Rev. John Bird Sumner, 1848-1862. There are also papers on *Preparation: Tact, Training of the Young: Coming Late to School: The Church Sunday School Choir: Examination of Band of Hope Workers*, etc., besides extended and admirable Lesson Helps on the Church of England S. S. I. basis. Sergeant's Inn, Fleet street, London; 4d, monthly.

*The Homiletic Review* in its Editorial section contains a paper on the "Religious Forces of the United States," by the Rev. James H. Hoadley, D.D., New York, in which he dissects and comments upon the religious statistics furnished by the last U. S. Government census. It constitutes—though, perhaps, not so designed—a terrible arraignment and condemnation of sectarianism: and testimony to the trifling and unreasonable things which have caused so called Christians to rend the Body of Christ. There is a sermon from a Presbyterian Divine, (the Rev. R. T. Jones, Phila.), entitled *Gleanings from the Transfiguration*: August 6th being the day appointed by the Church for the commemoration of this event. So the Church's system makes its way. Funk & Wagnall's Co., N.Y., Toronto, London; \$3 per an.; clergy, \$2.50.

*The Treasury of Religious Thought* contains some excellent Sermons and Sermonic Thoughts, and some interesting considerations on the Educational Question, under the title of "Thoughts of Eminent Educators," by such men as President Dwight, Dr. Lyman Abbott, Bishop Lawrence and others. E. B. Treat, 5 Cooper Union, N.Y.; \$2 50; clergy, \$2 per an.

*Littell's Living Age* of Aug. 8 contains [1] Alsace and Lorraine, *Contemporary*: If. Argosy; Delusions about Tropical Vegetation, *Nineteenth Century*; A Lady's Life in Columbia, *Gentleman's Magazine*; False Fire, *Blackwood's*; Campaigning in Matabeland, *National Review*. Notwithstanding all attractions of later magazines this old and valued *Weekly* maintains its hold upon the public favor, and that deservedly, as it is a repository of the best literature of the day, and reflects every phase of thought. It combines in itself the merits of a dozen magazines. [Littell & Co., Boston: Every Saturday: \$8.00 per annum:

*The Literary Digest* of August 11, under *Topics of the Day*, refers to the Anti-Lynching Crusade in America begun; Popular Election of U. S. Senators; The Sugar Trust; The Lesson of the Recent Strikes; Labor Organizations the Next Step; Catholics [Roman] and the Liquor Traffic; Shall we Have a Large Standing Army. Those who wish to be *au fait* with the current events of the day should take the *Digest*. Funk Wagnall's Co., N. Y. \$3.00 per annum.



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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## CALENDAR FOR AUGUST.

- AUG. 5—11th Sunday after Trinity.  
 " 6—Transfiguration of Our Lord.  
 " 12—12th Sunday after Trinity.  
 " 19—13th Sunday after Trinity. [*Notice of St. Bartholomew.*]  
 " 24—ST. BARTHOLOMEW. Ap. & M. Athan. Creed.  
 " 26—14th Sunday after Trinity.

## THE TRUE PRIESTHOOD.

(A Sermon delivered on the occasion of the Jubilee of the South American Missionary Society, in Westminster Abbey, on Wednesday, 4th July, 1894.)

BY THE RIGHT REV. THE LORD BISHOP OF DERRY, D.D.

"After the similitude of Melchizedek there ariseth another priest, Who is made not after the law of a carnal commandment, but after the power of an endless life."—HEBREWS, vii, 15 and 16.

Those who delight in tracing the connection between the Evangelist, St. Luke, and the author of the Epistle to the Hebrews, must have remarked that the Ascension of our Lord has a special charm for the spirit of St. Luke. The Gospel according to St. Luke moves on and up to the Ascension of Jesus Christ. Even so early as in a part of the ninth chapter of the Gospel, before our blessed Lord's agony and passion, when He was yet on the way to Jerusalem, the author of the third Gospel tells us that the time of His being taken up drew near. The most pregnant of all commentators remarks that the style of the Evangelist there imitates the feeling of the heart of Jesus, and the Acts of the Apostles contains the history of the Church down from the Ascension, so to speak, living with His Life, strong with His supernatural power. And there can be no doubt that just in the same way the Epistle to the Hebrews is the Manual, so to speak, of the theology of the Ascension of the priesthood of Jesus carried on behind the veil. This day, as nearly all of those who are now in the Abbey know, this day is the Jubilee of the South American Missionary Society. The first meeting of the Patagonian Society, as it was at first called, was held at Brighton on the 4th July, 1844. We owe it to the kindness of the presiding authority of this Abbey that we have the opportunity of meeting here this afternoon for our solemn service. Let me suggest to you, by way of preparation for the offering, some thoughts: first on the priesthood, the priestliness of our blessed Lord; and then on the priesthood, the priestliness of His Church.

First, then, for the priesthood, for the priestliness of our blessed Lord. The treatment of the stately and august episode of Melchizedek in the Epistle to the Hebrews is not drawn from criticism or from history, but it is drawn ideally. When we read the history of Melchizedek in the Book of Genesis, what is there that stands out to the higher imagination—and by that I do not mean the fancy? We are told in

the Epistle to the Hebrews first, the significance to one who spoke the Hebrew language and belonged to the Hebrew race, the significance of the name—King of Righteousness and King of Peace; then the *divine origin* of that priesthood, its *isolation*, so to speak, from genealogy or priestly descent; then its apparent, its ideal *immortality*; of the birth, of the infancy, of the cradle, of the death of Melchizedek no word is spoken. Around him there broods a mystery; he breathes, so to speak, the air of eternity; and thus the writer goes on to tell us in the third verse of this chapter "He is made like the Son of God." Not "is like;" the likeness is in the conception, is in the story told; the sacred author seems, so to say, to drink in the spirit of the history in the 14th of Genesis and of the 110th Psalm. Lay aside the critical questions which may arise on the one hand or on the other. See Melchizedek in that narrative of "old forgotten things, and battles long ago." His genealogy is unnoticed, his birth is untold. There is but this one brief interview with Abraham, and then he is drawn back into the mystery of the silence which lies among the Syrian hills. A great thinker of old said that "the past is, as it were, the domain of God." Raise yourself to the high signification of this part of the past. Through the mists of time there arises before us the *ideal of all priesthood*, beyond and above the Jewish priesthood, beyond the pettiness of rubrics. Of all martinet, the rubrical pedant, the rubrical martinet, is one of the most troublesome. There are people whose high gift it is to see the great side of little things; the part of the ecclesiastical martinet is to see the little side of great things. And so, in the case of Melchizedek, we have the type of a priesthood more ancient, more august, more stately, universal, and royal; but above all there is the *ETERNITY* of the priesthood. The historical Melchizedek died, no doubt, and his dust mingles somewhere with the soil of Syria; the ideal Melchizedek lives deathless on a page that will never die. They "are priests, having become so;" they are "more priests," in the plural number. They were death-stricken, he is death-untouched. Look at the text. What vitality there is in it! What elasticity! There bounds forth, so to speak, before us on the page of history, a priest of a different kind. Yes, the High Priesthood of Jesus was greater than that of the Hebrews of old time. The words high priest and priest are only in this Epistle directly applied to our Lord. These are the key-words first found in it, and applied to Jesus only in the Hebrews. Yes, Jesus fulfilled all the idea of the priesthood; the human nature, the capacity which He had with it of suffering and sympathy, the helpfulness for His people, the divine appointment, all these are in the priesthood of Jesus.

Now, then, for the idea of the priesthood or the priestliness of His Church. I am not speaking now about the institution of any particular order of men in the Church. I am speaking of the idea of the priestliness, of the priesthood of the collective *Church of Christ*. All God's people under the Old Testament Dispensation, hierarchical as it was, were still priests, a kingdom of priests, a holy nation, and this high privilege extends to New Testament times—"a chosen generation," "a royal priesthood." He Who redeemed us by His Precious Blood hath made us to our God kings and priests. Now the principle of the priestliness of the Church, of its true sacerdotalism, lies mainly in those words of our blessed Lord that He, the Son of Man, came not to be ministered unto, but to minister; and to give His Life a ransom for many. Not only in countries to which the Reformation does not extend, but in our own land and in other lands, the priesthood, the order is too much looked upon as a clerical profession. One of old asked, and asked well, the question, "Are not the laity, too, a priesthood?" Yes, priests they are; they were washed in holy

baptism, they were ordained, they received the Laying on of Hands solemnly in Confirmation. The appointed minister is, so to speak, in sacred things, the hand and the tongue of the people. When the preacher looks down from the pulpit behind him and before him he sees a congregation of priests who are mute by agreement for the time being. The unworthy priest is felt to be the shame of the people, and so he may be; and yet in the sight of Almighty God you, too, my brethren, men and women, you are priests too. You are in essentials bound by the same vows, you are pledged not indeed to do the same things, but to the same life; you are called to the same exquisite purity; you are called upon to stand in the army of God with a trumpet sounding the same advance.

Now, think of the Church's priestliness in work. There are those who say that if you enter far upon this conception of the priestly idea of the Church you are sure to come upon a rampant sacerdotalism at the end of it. Consider this: *Priestcraft is impossible in a living Church*. Priestcraft in the bad sense is a fungus upon the dead wood of a Church that is dying or dead. When we read the records of the past, no doubt we can read too often of pride, of cruelty, of selfish pomp and vulgar self-assertion in the official priesthood. In the immortal page of the great author of Latin Christianity you can read about the doings of Hildebrand at Canossa, when the emperor was forced again and again to pass barefoot over the snow, and so obtain the absolution that was needed; but even in those days, even in the darkest times of the Middle Ages, there was a better and a truer side to the matter. There were men, official priests of God, who felt from the bottom of their hearts the idea of a priestliness which their Master had given to His Church. These men felt that even material benefits were part of the Church's priestly services. And now, my friends, thank God our Church in realization of the idea of her collective priestliness, advances upon the Mission-field. For a hundred years past, or for well-nigh a hundred years, the call has been ringing in the ears of the Church, and the people of England, from India, from Africa, and latterly from South America. Never, it may be, in the whole of the annals of the Church has there been a truer devotion to the Mission work. In view of the self-sacrifice of missionaries, we do not hear quite so many taunts as we did a few years ago. It has been related by a great writer in a very striking little pamphlet, which he issued on the self-sacrifice of the Missionary life, that he met a friend in Africa who had been much in contact with missionaries, and he asked him what they thought of them. The answer was: "They are very good, kind people indeed. I only know one thing against them, and it is this, that after a few years they mostly die." Mackenzie, Hannington, Smythies, these are names which have their places in the noble army of martyrs. This South American Missionary Society may truly be called the Mission of the Three Tropics. These three trophies are: First, the great Naturalist Darwin's Subscription to the South American Missionary Society, after a noble admission that he had underrated the possibilities of the Missionary work and of Missionary zeal. The Second is a Gold Medal, which they possess still and which was given by the King of Italy in 1882. Mancini, the Foreign Minister of Italy, writes in the name of the King: "His Majesty has been made aware how thoroughly these apostles of universal civilisation have maintained the character of their holy calling. He has learned of the succour that by the greatest good fortune reached his subjects from the Missionaries of Ooshooia. His Majesty has learned that it is due to their indefatigable Christian labours that the very savages of Tierra del Fuego, who were formerly such objects of dread, have shown to how great an extent their old ferocity has been laid aside. His

Majesty has given order that his thanks should be tendered to the Committee of the South American Missionary Society, and that the expression of them should be accompanied by a Gold Medal bearing His Majesty's effigy and the inscription signifying that religion has brought safety to mariners who were almost drowned in the ocean." Surely there is a testimony—there is a trophy of which our Missionaries may be proud.

And the Third of these Trophies is that wondrous journal of Allen Gardiner, which recalls endurance as heroic as even the annals of a Christian Church can anywhere produce. A wondrous book indeed, which lay four months on that wild shore, and which is scarcely touched or stained by the spindrift of the spray.

(To be Continued.)

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

### FOURTEENTH SUNDAY AFTER TRINITY.

The Collect prays for the three great Christian graces of Faith, Hope, and Charity—all as conducing to the spirit of free love of God's service, by which alone we can attain to His promises in heaven, because by it alone we can have the true heavenly mindedness. The prayer for the day is for growth in grace: "Give unto us the increase of Faith, Hope, and Charity. It is of the nature of fruit that it should grow. Growth is the irresistible sign of life. So with the fruits of the Spirit, viz., Faith, Hope, Love; they should develop and strengthen, taking in new objects, leading to greater efforts, more complete sacrifice, higher motives, more perfect service, sublimer heights of knowledge and loftier hopes. St. Mark ix, 23 24, "Lord, I believe, help Thou mine unbelief." True Faith never satisfied. It accepts what God does, as contrasted with the faith of the devils, who only "tremble," but do not "obey."

The Epistle reveals the fruits of the Holy Spirit, which are the proofs of that "increase" for which we pray to day. "The flesh"—that corrupt nature which we inherit from our first parents. The word does not apply only to lusts and affections of the body—many of the faults here enumerated are mental sins, e.g., hatred, heresies, emulations, etc. The first fruit of the Spirit named is Love. Next we have the result, peace, joy. Love of God and of man for God's sake. The seen loved for the sake of the Unseen, not necessarily for any inherent worthiness in the object loved.

The Gospel gives us a bright example of Faith in one who was a despised Samaritan. He alone had that "increase of Faith" above the others which won for him our Lord's peculiar blessing and commendation. His the "better part." The nine had faith in Christ as far as to obey his behests and go to the priest, but the Samaritan believed more, and therefore did a more complete service and received a greater benediction. An example of special gratitude for "particular" mercies. (See General Thanksgiving, B. C. P.) The Lord observed the action of the stranger. "There are none who returned to give glory to God, save this stranger."

The First Morning Lesson, II Kings x, 9. The vengeance of Jehovah upon the dynasty of Ahab, who did not "love the thing" that God commanded. The shameful death of Jezebel, a "cursed woman," but a "Queen's daughter," v. 34, who had so terribly misused her high estate, and persecuted the "Lord's anointed" in the person of Elijah. "The whole house of Ahab perished." Jehu, the chosen instrument for the execution of the Divine chastisement, did what

God commanded in vindicating the honour of religion, and of the servants of righteousness, whose blood was required at the hands of Ahab and Jezebel, v. 7.

The Second Morning Lesson, I Cor. vii. to v. 25, treats of marriage and its blessings. The bond of marriage not to be created as a matter of mere civil contract, v. 14. Also verse 10 implies a life-long union, for the Apostle says the Lord commanded that "the wife depart not from her husband, and if she depart let her remain unmarried." The Church could never sanction divorce and re-marriage in the face of this counsel. The dispensations of Rome for relations to marry, as well as for divorced persons to form new contracts, are without real authority. The only safeguard of the State is the Home. The only safeguard of the Home is Christian Marriage, the bond to be binding "till death us do part." To trifle with this question is to trifle with the key-stone of the arch of social life, e.g., the condition of home life in countries where divorce is common, and even fashionable.

The First Evening Lesson, II Kings x. to v. 32. The complete destruction of the house of Ahab, his sons, his great men, kinsfolk, priests, all who were accomplices or participators in his blasphemy and evil works. The brethren of Ahaziah, king of Judah, slain also. The destruction of the prophets of Baal, the images and the house of Baal defiled. The children of Jehu to sit on the throne of Jarnel for four generations because Jehu did according to all that was in His (Jehovah's) heart unto the house of Ahab. But Jehu did not "love" the commands of God, although he did them, for he himself personally departed not from the sins of Jeroboam, who made Israel to sin, v. 31.

The Second Evening Lesson, St. Mark i, v. 21, reveals Christ as the Great Physician of the world's sickness and sorrows: i. Healing the ignorance of the people by teaching the truth in the Synagogue at Capernaum; v. 21, "They were astonished at His doctrine." ii. The healing of the man with the unclean spirit. iii. Healing Simon's wife's mother. iv. Many sick of diverse diseases. v. The leper. Love, the motive of all these acts of mercy and kindness. So may we desire an increase of "Faith" in Him Who is the Great Healer of the soul's weaknesses and corruption, and a re-kindling of "Hope" for all men that the light of the glorious Gospel of Healing may shine throughout the dark places of the earth, irradiating the souls and consciences of men, and lifting up in Christ that which was cast down in Adam.

## THE CHRISTIAN LIFE.

Nature is wonderful, and the existence of a God is not a greater wonder. Indeed, the universe presents to us an unsolvable riddle save on the hypothesis that there is a God. The attitude of assent, dissent, doubt, alike admit the existence of the riddle. It is the will, not the reason, that refuses the natural solution.

The Christian life is based on this primary truth. Modern science confirms it. By its discovery of the correlation of forces, it shows us that there is but one Energy in the material universe. This Energy is seen to be an intellectual one, for it requires intelligence to understand it. It is an Eternal one, for it must be self-moved. It is a Personal, or Self-knowing Energy, for it cannot know less than itself. It is an absolute and unconditioned one, for Personality does not imply limitation, but the want of Personality would.

Psychology also confirms our belief. Man is part of the riddle, and his own nature helps him to the answer. Our mental processes reveal God's existence, just as the act of bodily respiration reveals an atmosphere. We all begin to

reason in accordance with a pre-existing, mental law of causation, which is as independent of man's existence as are the laws of mathematics. We assert that some truths are absolutely and eternally and universally true, and we know them to be so, though all that our reasoning processes can demonstrate is that they are probably true. In other words, some of our mental processes are performed just as a machine in a factory moves by being connected by a belt with the great shaft that runs through the room, which is itself set and kept in motion by the great engine out of sight. Thus our mental processes reveal Him in Whom we live and move and have our being, and without using Whose intellect we can no more reason and know as we do than without His Power we can draw a breath. Moreover, having spiritual powers as well as mental, we can, as spiritual beings, hold communion with God. The hypothesis of reason can be demonstrated by experiment. We can come to know Him. We can not only speak, as through a telephone, and get His answer as from a distant throne, but we can find Him very near indeed, even within ourselves. Let us cease from reasoning, from doubting and listen and act. "Be still then and know that I am God." Every movement of conscience, every aspiration for a better life is from Him. The felt misery, unsatisfactoriness, emptiness of a life apart from Him, is a proof that interior communion with His Life is needed to give satisfaction, peace and joy to the soul. The soul was made for God, and it is full of unrest until it finds its rest in Him, and deep within the soul an all-forgiving paternal Voice is heard saying, "My child, come back, come home to God."

Radiant in His moral beauty, stands Jesus Christ among the children of men. If we are united to Him we are in a new and higher way than that of nature united to God. Are we growing in that union? Here are some good signs: If we are discontented with our present spiritual condition. If we are more cognisant of our needs, weaknesses, and have less trust in ourselves. If we are depending less on our resolutions and strength and more on Christ's aid. If we are learning to live one day at a time and leaving our spiritual future to God. If we feel that God has something for us to do in the advancement of His Kingdom. If any special devotion is kindling in our hearts drawing us to an imitation of some feature of our Lord's life. If any one of these signs is to be found within thee, take courage. There is no life so full of joy as a life of devotion. Begin anew and let Christ lead thee on.—Selected.

## IN US.

CHRIST in the believer is the guiding, moulding, and sustaining power of the new life. The Spirit, in regeneration, implants or communicates a life or nature which is in direct opposition to the carnal mind which is enmity against God. With this new nature the Spirit holds uninterrupted connection, and so is said to dwell in the believer. But the Spirit, according to the promise of the Lord, reveals and glorifies Christ in such a way that it is but another form of the same to say that Christ liveth in them. "Hereby we know that he abideth in us, by his Spirit which he hath given us."—Selected.

The light that shone through all the past will still our steps attend;  
The guide who led us hitherto will lead us to the end.

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## Family Department.

### THIS IS THE WAY.

(Irish Eccl. Gazette.)

Is this the way that leads me Home,  
This stormy path of tears!  
Where clouds obscure the sun-bright hopes  
That shone o'er earlier years?  
Yet o'er my path the Day-Star shines  
With pure and steadfast ray,  
To guide through wave and storm-cloud here  
Up to the perfect day.

Is this the way that leads to Thee,  
That Thou, the Way, hast trod?  
Hast borne the heavy cross in death,  
Jesus, my Saviour-God!  
Yet oft some rippling fount appears  
Along the narrow vale,  
From Thee, the Well of Life Divine,  
When flesh and heart shall fail.

Then let my way be smooth or rough,  
So that it leads to Thee,  
Father, my times are in Thy hand,  
Choose Thou the way for me,  
So when life's journey all is trod,  
And I in faith have striven,  
My heart shall bless the way that led  
To Jesus, Home, and Heaven.

C. W. W.

### Over The Sea Wall.

#### CHAPTER IX.

##### A HAPPY WEEK.

"Miss Sea-Gull, may I come in?"

"Yes, Guy; I'm just ready."

The door was burst open, and in rushed Guy, blooming and bright, and threw himself into my arms to give me one of his "big hugs." How good it was to have him safe and sound! What a world of anxious misery we had been through yesterday, although it now seemed so far away!

"Miss Sea-Gull, I want to tell you that I'm awfully sorry I made you all so unhappy yesterday. I suppose I didn't ought to have gone at all; and I'm sorry now. But, indeed, I didn't think it was naughty then. And about that letter—I did think you would get it safely. I didn't guess the post office people could be so stupid. How could I, now?"

"Didn't ought" was one of good Mrs. Mark's phrases which Guy had got hold of, and would use in moments of excitement. I could only laugh and fondle him, and tell him that we had quite forgiven him; only he must not run away again without telling us beforehand. And then he took my hand, and we went down stairs together.

"Miss Sea-Gull!"

"Yes, dear."

"Please, I want you to ask me a question," said Guy.

"What question, dear?"

"Well, I'm not sure that it's fair to tell; but something about Brother Reginald."

"Something about Brother Reginald?" I repeated, feeling puzzled to know what was expected of me. "Why do you want me to ask you about him?"

"Oh, because I do. I'll explain afterwards, if only you'll ask what I want you to. Isn't there anything you want to know about him? Do just think!"

Guy was quite excited, and I could not guess what was in his head. I puzzled for a few minutes, and then said:

"Well, do you know if he is coming to see us again this morning?"

"He said he should go and see Mrs. Marks first, and then come here after lunch. Go on asking—I think you'll get to it."

"Do you know when he will go back to London?"

Guy capered about delightedly.

"Now you're getting near—you're quite warm. I don't quite know about that. You see, it depends upon—things."

Guy gave me a queer roguish look as he said these words; and, as he still besought me to ask questions on the same subject, I hazarded the next suggestion.

"Do you think he could spare a few days or a week at St. Benedict's, so that we could get to know him better?"

Guy gave a leap into the air.

"That's it. You've asked it now. I am so glad. Now listen, Miss Sea-Gull, and I'll tell you just what it is. I asked Brother Reginald if he could stop here and he said he could for a few days, perhaps for a week; for he can't do his business until somebody else comes who won't be in London just yet. So I said, 'Then you'll stop with us'—for, you see, we were quite friends by that time; and he said, 'I could stay on at my hotel here, if it were agreeable to the ladies; but I should not dream of doing so unless they suggested it. If I were to be there, you see, they would probably feel bound to offer me a certain amount of hospitality on account of my relationship to you; and, after all their great kindness as it is, I should never think of in any way forcing myself upon them unless at their own invitation.' That's what he said," concluded Guy, nodding his head sagely. I never knew such a child for remembering, word for word, the conversation of his elders, if he had really paid attention to it. "And then I said, 'I'll ask Miss Sea-Gull to ask you.' and he said, quite quick and sharp, 'No, Guy, you must not!' and then I said, 'But won't you let me tell them you could stay on here if they wanted you?' and he said, 'Not unless they should ask—certainly not a word unless they ask.' And, of course, I couldn't say anything then. But you have asked now, Miss Sea-Gull; you know you did, didn't you? And I hope you'll ask Brother Reginald to stop, because he's really awfully nice, and I should like him to get to know Maudie and all of you; and we can arrange about you being our guardianship, you see. You'd like to be that, wouldn't you? I think you are a sort of guardianship now."

Aunt Lois and I laughed a good deal over Guy's diplomacy as we sat at breakfast, but decided that it would be a very good plan to let Mr. Douglas know that we should be very glad to see something of him before he went away. We should not invite him to stay in the house. We had a feeling that bachelors preferred their own independent quarters, and the hotel at St. Benedict's was very good. But he would be made welcome to come up to the house as much as he liked, and to have the children with him whenever he wanted them. We felt sure that, the more he saw of them, the more he would love them; and perhaps, when he saw what a timid, sensitive and shrinking little thing Maudie was, he would consider more seriously the plan of letting her remain for some considerable time under our care.

We were in very good spirits that morning. Guy had turned up safe and sound. The redoubtable brother had come, and was not half so formidable as we had feared he would be. We had won his willing and grateful consent to our keeping the children for, at any rate, a considerable time longer; and, with the hopefulness of youth, I began to think we should easily gain all the other points we wanted.

Mr. Douglas turned up after lunch, and Aunt Lois drew from him the admission that for the next five or six days, at any rate, he had no pressing claims upon his time. When she suggested that he might do worse than enjoy the fine air of St. Benedict's, he assented with a pleasant smile, and it was soon settled that he was to remain where he was till business called him to London, but was to feel perfectly free to

come as often as he would to Sea-Gull's Haunt, and see as much of the children as possible.

"I want to do my duty by them," he said, in his grave, straightforward fashion, which we liked so much, and I am "absolutely ignorant of the species. Children have hardly ever come in my way, and I have only my own recollections of my boyhood to fall back upon. I think Master Guy and I understand each other pretty well already; but the little girl is so quiet and shy, she makes me shy too;" and a pleasant smile crossed his bronzed face. "I always have a weakness for little girls when I see them; but I confess I don't know in the least how to tackle them."

"Maudie is a sweet child," said Aunt Lois, warmly. "She was her mother's little friend and companion for the last three years of her life, and it is wonderful how much self-control and gentleness and thoughtfulness she learned in that way. I never knew so thoroughly good a child in all my life. She does not talk much, but she lives up to a standard of simple unselfishness and sweetness that might set an example to us older folks which we should do well to follow."

Mr. Douglas looked interested and touched.

"Poor little thing! I suppose the mother's death must have been a sad blow to her. One gets into the way of fancying that children do not suffer, because we see that they soon forget and take comfort. But that child's eyes show that she has been through the fire. I never knew my step mother, but we used to correspond, and I always thought she must have been a very good and a very lovable woman. My impression is confirmed by what good Mrs. Marks told me to-day. It was a fortunate thing she lighted upon the house of such a good and simple-minded woman."

And so he talked on, impressing us more and more by his kindness of heart and good feeling, till Guy, catching sight of him, came rushing up, dragging Maudie by the hand, and concluding matters by jumping up and perching himself on his big brother's knee.

"Now, tell me; is it decided?"

"Is what decided?"

"Why, about what you do. Whether you go to London or stay here?"

"I shall stay here till next Monday, at any rate," answered Brother Reginald, smiling; "and see if I cannot get you licked into something like shape before I go away."

Guy looked up fearlessly into the face above him, and laughed gleefully.

"Miss Sea-Gull, isn't he funny? But I think you'll get to like him when you know him. He doesn't seem quite as funny after you've got used to him. And now listen! Miss Sea-Gull, if Brother Reginald stays, will you please have another picnic, and let us go to the funny little bay again, and the wood, and the place where the gipsies were? I think he'd like to see it; and then, perhaps, we might have a look at the pony."

"The gipsies and the pony have gone, Guy; but we will have a picnic if you like, and show your brother the pretty places round."

He looked just the least bit disappointed at first, but then brightened up, and said:

"Well, after all, I don't see that it matters so very much. Brother Reginald says I'm not to have a pony yet, so p'raps I'd better not see it. It might make me want it; and that would be coveting, wouldn't it, Aunt Lois? and if we mustn't covet oxen or asses, I suppose we mustn't covet ponies either. I don't see how anybody could really covet an old donkey; and I wonder it hasn't been altered to ponies, for ponies are nice! Brother Reginald, would you like to come to the paddock and see me ride old Billy? I can do it bare-backed now, and I don't hardly ever fall off. Come along, Maudie; you come too. You can have Brother Reginald's other hand. And you can show him your chickens by-and-by."

We let the children lead him off without attempting to follow. We knew he would sooner get to know shy little Maudie if she had not us to cling to and take refuge with. Guy's chatter would fill all pauses; and it was plain that the big brother and the little ones were taking to each other decidedly.

"Brother Reginald is awfully nice," Guy confided to us when the gentleman had departed, after having had tea with us in the garden, which the children had been permitted to join. "His tiger stories are splendid! He's shot several tigers himself, and their skins are coming home with his heavy luggage. Miss Sea-Gull, I think he's going to give one of them to you. Won't it look nice in the hall? It's got all its claws, too. He says one has to look very sharp after the claws, for the natives like to steal them for themselves. He's got a brooch for Maudie made of tigers' claws, and a little dagger for me; so that I shall be able to protect the house if burglars come. I think it's nice to have a big brother from India. He isn't half such a tyrant as I expected."

(To be continued.)

**Diocese of Montreal.**

**SAULT AU RECOLLET.**

St. Andrew's Church.—The Bishop of Montreal held a Confirmation service in this church on Sunday, the 19th inst. After the singing of a hymn, Mr. S. H. Wallinson, the student in charge, read the Preface and presented fourteen candidates for the Apostolic rite of the 'Laying on of Hands.' The Bishop addressed the candidates in his usual solemn and impressive manner, and after confirmation presented each with a Bible, the gift of Alderman R. Wilson Smith. The Rev. Canon Fulton then read the ante-Communion service, Mr. Wallinson reading the Epistle. The Bishop preached a very earnest and eloquent sermon from Rev. ii. 10: "Be thou faithful unto death and I will give thee a crown of life." The Rev. E. McManus read the office for Holy Communion, the Bishop pronouncing the absolution and consecrating the elements. There was a large congregation present. Chairs had to be brought in to accommodate many, and over forty remained to receive the Sacrament.

**CONTEMPORARY CHURCH OPINION.**

Family Churchman, London:

The Bishop of Derry has said somewhere that the steps which lead from faith to unbelief are four:—"No historical Church; no historical Christianity; no dogmatic Christianity; no Christianity at all." There can be no better illustration of the "down-grade" tendency of the present day. Many minds are at present making the descent swiftly—not that all who take the first step mean to take the last, but once launched who shall say where they will stop? Numbers of mistaken but well meaning people, not yet prepared to do without religion alto-

gether, hope to stop at the second or third stage. They seldom do so. The bolder spirits, with more consistency, deliberately make the leap in the dark, and press downward to avowed agnosticism, or dogmatic atheism. The apostles of agnosticism are ever on the alert to declare, like Mr. Leslie Stephen, that religion has been "found out," and the weaker brother is often taken in by their blatant assertions. We have no hesitation in saying that the true bulwark against unbelief is to be found in the faith and practice of an historic Church and an historic Christianity, such as is illustrated in the Anglican Communion. The Church of England is a portion of the Divine Society, which proceeded from the Person of Jesus Christ, and which develops His Life in the world in unbroken and visible continuity. Bewildered minds are asking "Men and brethren, what shall we do?" It is the Church, and not the various sects, who can answer this question with authoritative assurance and distinct utterance.

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## Mission Field.

The new annual report of the C. M.S. shows that the Society occupies 424 stations: of which 44 are in West Africa, 15 in Eastern Equatorial Africa, 18 in Egypt, Persia, and Palestine, 178 in India, 22 in Ceylon, 10 in Mauritius, 24 in China, 14 in Japan, 41 in New Zealand, 48 in Northwest America, and nine in the North Pacific. The baptisms during the year amounted to a total of 11,606, of whom 7,713 were children. The Society has 2,033 schools and seminaries, attended by 82,368 scholars. The medical work of the Society provided, during the year, for the wants of 4,461 in-patients and 353,237 out-patients.

### PRINCE MOMULU MASSAQUOI.

Nearly fifty years ago a number of devoted ladies connected with the churches in Philadelphia, Mrs. Lucy H. Shober, Mrs. John Farr, Mrs. Arthur G. Coffin and others, established the Orphan Asylum at Cavalla, West Africa. Later on, Mrs. Brierly from St. Paul's church in Boston, left her home and took up the work of a missionary at the station which had been established by these ladies. On Sunday afternoon, May 13th, Momolu Massaquoi, a prince and prospective king, made an address in St. Stephen's, Pittsfield, on "The Progress of Christianity in Africa," and was entertained at the Rectory. This prince, when a child, came under the influence of Mrs. Brierly, and is now an earnest Christian, who has been visiting this country for educational purposes. He will soon return to his own country to take upon himself the government of a small territory over which he is hereditary ruler and will eventually succeed his father who is king of a large country. In an interview had with him in the Rectory study, the prince, who is a man of intellectual ability and steadfast purpose, talked of the future of his people, expressing a keen appreciation of the responsibilities of his position and a firm determination to use his abilities and opportunities to advance the cause of Christianity. When asked how his father, who professes Mahomedanism, felt about his being a Christian, he replied that his father was a good and just man, and accorded to him the right to choose his religion as he saw fit, without question, and that there would be no difficulty or trouble in establishing the Christian religion among his people. "The people," said he, "will follow the ruler's religion if he is a good ruler. Among other things he said that he knew a number of native boys who at their baptism had been named Richard Newton, Stephen Tyng, John S. Stone, Alonzo Potter, etc., and of Mrs. Brierly he spoke in glowing terms, saying that he knew of no one person who had done more or better missionary work than she. It is not often that the good seed sown yields such an abundant harvest as is promised in this case, nor is it often that the evidence that the

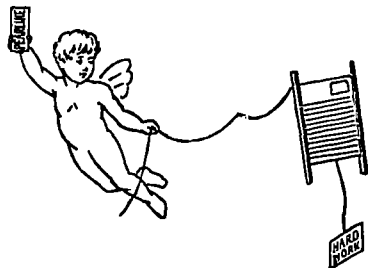
seed fell upon good ground is vouchsafed to the sowers.

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[CONTINUED.]

Since 1845 hundreds of Temperance revival waves have come and gone. Many thousands of enthusiastic honest victims have supposed they were permanently restored, only to find out their mistake and disappear. All these means and remedies used have been open and tangible. There has been no secrecy—simply an assumption of a certain chain of causes, to be met and cured by certain clearly defined remedies. The supposed cured men were equally enthusiastic and positive, and held themselves as examples to prove the truth of the means, as those who are now vaunting the secret gold-cure specifics.

An epidemic wave of Gospel Temperance is now passing through Connecticut. In Hartford 11,000 persons have signed the pledge, put on the blue ribbon, and claim to be permanently cured. Curiously enough, the "gold-cure specific" vaunters have joined this movement, and seek to make capital by combining the theory of disease and moral depravity with specific drugs, pledges, and blue-ribbon emblems. The testimony of the victims who assert that they are cured is the same, and by the same class of men who have been prominent in every Temperance revival of the past.

Another view of these gold-cure specific reveals the paradoxical position of claiming disease, and its curability in a brief time, by any remedy secret or otherwise. The fact of disease makes the possibility of cure, by any chemical or other remedies, an impossibility in any brief period of a few weeks. There is no parallel to this in any range of medicine or scientific investigation. No cure of any disease is effected except through long periods of time and by slow processes of restoration, aided by nature and art. A fractured bone is only healed by the slow operations of nature. No secret remedies, no enthusiasm of the victim, can complete this process. The fracture and injury of the higher brain centres among inebriates must be governed by the same general conditions.

The absurdity of such claims would be quickly recognised, even if the remedies were made known. But when the remedies are concealed, the subject becomes empiricism, unworthy of any serious attention—the absurdity becomes mountebankism, which thrives most when condemned and noticed.

For a year past our Association has been the centre of an enormous correspondence, pamphlet literature, testimonies, and effects to enlist our influence to sustain this or that specific. The boldness and duplicity of some of the so-called discoverers of these specific remedies are phenomenal.

Whilst it is unpleasant to note the

credulity and dishonesty of the advocates of these specifics, it is cheering to realise that this is simply an empiric stage in the evolution of this topic, which is a part of the natural history of every great truth. The disease of insanity has passed the same period. The disease of epilepsy is just emerging from this empiric stage. Even now, the remedies to "cure fits," seen in the religious and daily press, are the dying echoes of charlatanism that is past. Gold cures, mind cures, cinchona cures, and every other cure for inebriety, that make claims as specifics, are simply beating up against the great trade-winds of truth, depending on side currents of credulity, ignorance, and delusion, which will quickly die away. They are doomed by conditions and forces beyond any personality, or any possible condemnation from societies or individuals. Specifics for the cure of inebriety, secret or open, urged by any man or combination of men, are delusions and absurdities, opposed by all known principles of science. They are outside the lines of scientific work and development. Every advance in our knowledge of the physiology and pathology of the brain and nervous system brings the strongest confirmatory evidence of this fact.

(To be Continued.)

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