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The Church Guardian

Willis 1st
26 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. IX. }
No. 12. }

MONTREAL, WEDNESDAY, JULY 18, 1888.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

INFLUENCE OF WEEKLY PAPER.—I must just here say a few words to encourage your readers to take an ever increasing interest in your efforts to furnish them a first-class journal. Think of what an influence a modern weekly has. Says a writer of prominence: "Books outlive empires. They fly without wings; walk without feet; houses of supply are they, that, without money or price, feed men suffering from soul hunger; loaves that increase as they are broken, and after feeding thousands are ready for thousands more." And the same of all manner of printers' ink. The world uses the influence of the press wisely and well. Only in Church affairs do some appear to be afraid of it. A good, healthy journal will be found a help and not a hindrance in any parish or household. It "flies without wings and walks without feet." Read by one family, it is amiably ready to be read by the next, and so on, while it can hang together. It is estimated that every paper published is read by five persons, so that a paper of twenty thousand subscribers really reaches one hundred thousand people.—*Church Year.*

At the recent meeting of the annual Convention of the diocese of West Michigan, Bishop Gillespie in his address, communicated the intelligence that the Hon. H. C. Akeley had given his beautiful home, lately erected at the cost of \$47,000, to the diocese for educational purposes. No conditions were imposed other than the implied understanding that it should be used for the establishment of a diocesan school for girls. The gift was in memory of a daughter, Blanche, and the school is to be named the "Blanche Akeley Hall." A peculiar circumstance is that the donors are not of our communion.

THE Rev. Robert Claudius Billing, who has just been nominated as the successor of Bishop How in the Suffragan Bishopric of Bedford, graduated at Worcester College, Oxford, in 1857, and was ordained by the Bishop of Rochester in 1858. Dr. Billing, who was Vicar of Holy Trinity, Louth, from 1863 to 1873 and of Holy Trinity, Islington, from 1873 to 1878, was in the latter year appointed by Mr. T. F. Buxton, to the Rectory of Spitalfields. He is Rural Dean of Spitalfields, and a Prebendary of St. Paul's Cathedral. He has taken an active part in the promotion of Sunday-schools, and in the development of Lay Agency in the Church, and he has been for some years one of the Chaplains of the Lay Helpers' Association for the Diocese of London. Rescue work has been largely developed and systematically carried on under his care. At a Congregation at Oxford, on Thursday last, it was resolved to confer the degree of D.D., *honoris causa*, upon the Bishop-designate, and he has just been appointed by the Crown to the rectory of St. Andrew, Undershaft.

CANON McLEAN, of the Lambeth Mission to the Assyrians, in a letter from Urmiah to the Archbishop of Canterbury refuting doctrinal charges brought by the American Congregationalists, makes known that these intruder

have been trying to obtain a share in the property of the old Church. When they were met with the obvious reply that they had formed a new body, they sedulously spread it abroad that our Archbishops' Mission was endeavouring to form a new Church.

THE Church correspondent of the *Daily Express* says: "Episcopalians, Presbyterians, and Methodists, have now united the first mentioned through the General Synod of the Church of Ireland, the second through their General Assembly, and the third through their Annual Conference—in protesting against Home Rule, and deprecating the evils it is certain to bring upon the country."

THE resignation of the Bishop of Oxford, although anticipated for a long time past by his friends and recommended by his physicians, has taken the public by surprise. That the successor of a Wilberforce should have won almost universal popularity in his diocese is no slight achievement, and Bishop Mackarness will be deeply regretted both by clergy and laity. The necessity for his retirement is another proof of the vast change which has taken place in the demands now made upon the members of the home Episcopate, and which renders it almost impossible for any but the strongest man to carry on the work for many years.

CANON NISBET has wisely made an urgent appeal to enable him to secure a building in West Street, which was formerly the centre of John Wesley's London labours. He may be congratulated on having so quickly obtained so large a sum as £3,000. £1,000 more are, however necessary, and it will not only be lamentable, but disgraceful, if this amount were not forthcoming for a new church for the Seven Dials. Canon Nisbet has done good service to the Church in seeing and seizing his opportunity.—*Church Bells*

ALL the world is agreed to do honour to the memory of the late German Emperor Frederick, and almost day by day stories come to us which show how noble and delicate a character his was, and how sincere and deep were the reverence, the love, felt towards him by all who came personally across his path. It is likely that around the name of this great man there will grow legends that are largely mythical. When a fine spirit profoundly impresses itself on its generation, this is always certain to follow; yet the legends, however mythical, may well in the essence of them be true—true to the hero's own ideas, aims, efforts, and to the effect these had upon his contemporaries. Already it may be, as early as this, are such legends growing up. Is the following little story, for instance, literally true, that comes to us from Breslau? Quite possibly it is: at any rate it is so beautiful, it is so true in the finest sense of the word, that it is worth recording. The Crown Prince had been attending an examination at a village school; after the examination was over one of the little girls presented him with a nosegay of flowers. As the Prince smiled and took them, "To what kingdom, my child," said he, "do these flowers belong?"

"To the vegetable kingdom," was the little girl's reply. "And this piece of gold," said the Prince, holding out a coin, "to what kingdom does that belong?" "To the mineral kingdom," she answered. "And I, to what kingdom do I belong?" continued he. "To the Kingdom of Heaven," said the child.

THERE is an organization of women and girls which is attracting much attention and which now has branches in nearly all the large cities of the U.S. It is called "The Daughters of the King" and its object is to carry into daily life the principles and obligations assumed by professing Christians, especially kindness and charity. Rich and poor belong, and ladies who ride in their carriages and the girls who wait on them in the large stores alike wear the distinctive badge of the organization a tiny Greek cross tied with a purple ribbon and bearing the letters "I. H. N." This means "In His Name," the fundamental idea of the organization being based on the Scriptural promise, "And whatsoever ye shall ask in my name shall be granted." This sisterhood is divided into sections of tens, following the suggestion of the Boston "Ten Times One Clubs," and there are Tens who visit the sick, Tens that supply hospitals and poor homes with flowers, Tens that collect and send clothes to foreign missionaries, Tens that sew, Tens that visit sick children in alleys, and Tens that simply "bridle their tongue" and endeavor to "live in love and charity with their neighbours," and all according to the motto, "In His Name."

THERE are two lists of ordinations to the diaconate in the American Church which make, together, a centennial list. The first bears the impress of an honored, loved, and now sainted name. It was a gift by Bishop George Burgess to the American Church, which must ever be gratefully remembered. It dates from A.D. 1785, to A.D. 1857, both inclusive, and contains 2,787 names. The second list, published by Mr. Whittaker, is a carefully prepared and faithful continuation of the first. It dates from Jan. 1, 1858, to Jan. 1, 1885, and contains 3,190 names. The two lists number 5,977 names.

As an instance of the way in which laymen may build up the Church in rural districts, we point to a beautiful chapel recently built on a dairy farm in Michigan by the proprietor, who acts as lay-reader. There are services every Sunday, with an attendance of about fifty, and a good Sunday-school. Organist and choir take as much pleasure and pride in their work as though they served in a large city congregation, and who can doubt that the devoted layman who superintends it all finds greater delight and blessing in it than in his secular work. The Bishop recently consecrated the chapel and confirmed five persons.

A good story is told of the Dean of Chichester, Mr. Burgon, who, on a certain occasion, not long ago, was expatiating on the nature of man. He pointed out that one great distinction between human beings and the lower animals consisted in the capacity of pro-

gress. "Man," exclaimed the Dean, warming to his theme, "is a progressive being; other creatures are stationary." Think, for example, of the ass! Always and everywhere it is the same creature, and you never saw a more perfect ass than you see at the present moment."

THE REV. W. A. LEONARD, D.D., has declined his election as Assistant-Bishop of Southern Ohio, in order, it is said, to avoid any possible complications that might arise as to the jurisdiction of the position.

THE CONFIRMATIONS in England were 117,852 in the year 1872, while in 1887 they were 213,638, being larger by eighty-one per cent. When it is remembered, that the tendency has been to increased carefulness in the preparation of candidates for confirmation, these figures show a remarkable advance of the English Church in its hold upon the English people. There is a very considerable increase in the number of persons ordained. The average number of Deacons annually ordained in the five years beginning with 1872, was 625; whilst the corresponding number for the past five years is 895, showing a growth of 26 per cent, the population having meanwhile increased less than 16 per cent. The actual number of Deacons ordained in 1872 was 582, in 1887 no less than 810—an increase of 37 per cent. in 15 years, while during the same period the population increased only 22 per cent. The annual average of contributions to Foreign Missions for the past five years shows an increase of 25 per cent above the annual average for the five years beginning with 1871. The Home Mission contributions show in the same period an increase of 15 per cent. It must be borne in mind that this advance is made during a period of great depression, in which clerical incomes in England have been reduced on an average 25 per cent, and landlord's incomes nearly as much.

A BROTHERHOOD OF LAY READERS,

In connection with the P. E. Church in the U. S., has been incorporated with the following objects:—

To aid in the extension of Christ's Church in the United States of America.

To assist the clergy of the Church by doing duty as Lay Readers.

To encourage loyalty to the Church and reverence for sacred things.

To publish from time to time such information as may be of assistance to the Brotherhood in the discharge of their duties. The General Secretary is W. Thornton Parker, M.D., Newport, R. I. The enrollment fee is \$1.00.

THE BROTHERHOOD OF ST. ANDREW is another organization which is doing good work in the Sister Church. Its constitution is as follows:—

SECTION I.

OBJECT.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two: The Rule of Prayer, and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

SECTION II.

BASIS OF UNION.—Any organization of young men, in any Parish or Mission of the Protestant

Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledged themselves, is entitled to become a Chapter of the Brotherhood, and, as such, to representation in its Conventions.

ARTICLE II.

THE ANNUAL CONVENTION.—A Convention of the Brotherhood shall be held annually, and the basis of representation of the Chapters therein shall be one delegate for each ten members in good standing. The Convention shall have power to determine whether organizations seeking representation are entitled to it, and to pass upon the credentials of individual delegates. The Convention shall have sole power to legislate for the Brotherhood, and on all questions requiring a vote it shall, upon demand of one delegate, be taken by Chapters, each Chapter represented being entitled to one vote.

ARTICLE III.

THE COUNCIL.—The Convention shall appoint each year a Council of fifteen members to hold office until the next session. This Council shall have power to execute *ad interim* the provisions of this Constitution and the rules and orders of the Convention. It shall elect its own officers, and shall have power to enact by-laws for the transaction of its business. Its headquarters shall be in Chicago. There shall be at least five members of the Council who reside in Chicago, and the majority of these shall constitute a quorum for the transaction of business.

ARTICLE IV.

FINANCIAL SUPPORT.—Each Chapter shall pay to the Treasurer of the Council, as its quota of the expenses of the Convention and the Council, 50 cents per annum *per capita* of its membership. But a Chapter organized in the last half of a calendar year shall have one-half of its quota rebated.

Quotas shall be payable as follows: Upon organization, each Chapter shall forward to the Council, with its ratification of the Constitution and its report of organization, its quota, based upon the number of its charter members. For each subsequent year it shall forward its quota to the Council on January 1st, based upon its membership on the St. Andrew's Day preceding.

ARTICLE V.

This Constitution may be amended at any Annual Convention by two thirds vote of all the Chapters represented in said Convention.

These organizations might with advantage be extended to the Church in Canada, we believe there a few Chapters of the St. Andrew's Brotherhood in existence amongst us now.

BISHOP COXE'S LETTER TO THE ARCHBISHOP OF PARIS.

"MONSEIGNEUR:—My apology for this letter must be found in ancient examples of the Church of Christ. I find myself peculiarly circumstanced in visiting your diocese, conspicuous and eminent as it is and in a degree so remarkable. As a Christian Bishop it is my duty to make known to your Grace the errand on which I have come, and I do so not more truly in conformity with primitive canons than out of respect for your person and your official dignity.

"Certain of the faithful priests and laity of your archdiocese have complained of their destitution, as deprived of your paternal care, and have appealed to the entire Episcopate of the Anglo-American Church to give temporary succor in their grave necessities. To this appeal a fraternal answer has been made by the appointment of a commission of bishops of which I am officially president, to examine into the nature of these distresses, and of our duty in the emergency.

"According to Catholic precedent, if we are truly informed, these presbyters, deacons and laity are truly Catholics, as that precious name was always understood before the divisions East and West. They are Latin Christians of the illustrious Church of Gaul, founded by Saints Pothinus and Irenæus, and professing all the dogmas and obeying all the constitutions of the undivided Church. They complain that your fatherly care is withdrawn from them, not because they are heretics, but precisely because they adhere to the Gallican maxims, maintain the Gallican liberties and profess the Catholic faith according to the rule of antiquity as expounded by St. Vincent of Lerins.

"In the Catholic Church we should always take pains to hold fast what has always been believed in all places, and in all ages and by all the faithful. Undoubtedly these Christians of your venerable diocese are victims, of that terrible shock with which the Court of Rome has so recently affected and amazed the entire world of Christendom, by setting forth strange and alarming dogmas, in defiance of this canon of primitive Catholicity. They share the convictions of the saintly and erudite Dollinger, and of millions besides who do not make audible their profound anxieties, or of others who openly maintain that these novelties have no force *in foro conscientie* for any Catholic. They were not accepted by the Latin Episcopate, but were imposed by the voice of a single bishop, *unum ex ipsis*, St. Bernard, whose consideration was professedly apart from the consensus of his brothers.

Now, one of your venerated predecessors justly complained, that the entire fraternity of bishops were thus reduced to a synod of sacrificians having no decisive voice as to the universality, antiquity, and unanimity of the S. S. fathers touching the dogmas in question. Thus thought our bishop of blessed memory, Darbois, while adhering to the unanimous declaration of the Gallican episcopacy of A. D. 1682. What could they do except adhere to the dictum of it? *Vincent alors, il auri soin de s'attacher a l'antiquite qui ne saurait plus etre seduite par les articles trompeurs de la nouveaute.* In such case, let us be sure that we adhere to antiquity, which can suffer no change from the deceptive articles of innovation.

If, then, it be true that the appeal of your diocesans aforesaid is dictated by fidelity to the constitutions and definitions of primitive councils; if they accept the canonical primacy of the great apostolic See of the West, rejecting only those modern pretensions to infallibility and supremacy which were rejected by the entire Gallican Church in the famous declaration of 1682, and which, alike the laws of France and the traditions of her Church, from the days of St. Louis to those of Bossuet, have repelled, with hardy defiance of the Roman court—if, for their exemplary fidelity to Catholic maxims and Gallican traditions, your Grace has ceased to consider them as part of the flock committed to your care by the Shepherd and Bishop of souls, they are entitled, according to ancient precedent, as your learning must have informed you, to such provisional care as can be afforded by any Church professing and maintaining Catholicity to which they may appeal. The flock to which I should minister in such case belongs to you, and only invokes temporary and provisional succor at my hands.

It is not, therefore, to stimulate schism, but the reverse, that I have resolved to administer confirmation and to celebrate the offices of the Church among these Gallicans, unless Your Grace shall charitably inform me that you have not failed to approve their fidelity to the traditions of the Church of France.

As one who has long studied and admired the doctrines of a Church so ancient and so glorious in the past, an American, profoundly sensible of the debt my own countrymen owe to the French people for timely aid in the his-

torical crisis of their births as a nation, and as a bishop deeply sympathizing with the cares and anxieties of true Catholics in France, I have felt these explanations to be due to Your Grace and to the flock over which you preside with godly sincerity and simplicity. I love all my fellow Christians, but among those of this brilliant capital my Catholic sympathies are with these, however humble, who will not suffer ecclesiastical France, with their consent, to be reduced to a mere satrapy, which Bossuet has called a foreign domination. I venerate those holy witnesses to CHRIST and to his apostolic Church, who, when others forsook him and fled, were resolved that the illustrious Gallican Church should not become extinct and that her free maxims and and splendid traditions should never be forgotten.

Accept, I pray you, monsignor, the assurance of my profound respect in Christo, *et in ecclesia.*

A. CLEVELAND COXE,
Bishop of Western New York.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—On Friday, June 29th, there was laid to rest in Camp Hill Cemetery, Halifax, one who had throughout his life been a faithful and prominent layman of this Diocese. Selwyn H. Shreve, a son of the late Rev. C. J. Shreve of Chester. For several months the health of this devout servant of Christ had been failing, and on the 22nd death ended his sufferings, while he was in Boston, Mass., where he had gone for medical treatment. Mr. Shreve was a zealous member of the Bishop's (St. Stephen's) Chapel. The fruits of his self-denying labours as a lay-reader at the North-West Arm, and in helping to lay the foundations of the Mission of St. Matthias will ever be associated with his memory.

The body was placed in St. Stephen's at an early hour on the 29th (Festival of St. Peter). The Holy Communion was celebrated at 7.30 a.m., by the Rev. V. E. Harris, of Amherst, and at 4.30 p.m. the interment took place; the Lord Bishop and the Rev. C. W. McCully taking part in the service. The funeral was attended by the clerical and lay members of the Diocesan Synod, which had adjourned to witness the last sad rites of one who had laboured session after session with them in furthering the interests of the Church in this diocese.

NOVA SCOTIA SYNOD.

The Twentieth session of the Synod of the Diocese of Nova Scotia, opened in Halifax on the 20th June last, with a choral celebration of the Holy Communion at 9 a.m., at which the Lord Bishop of the Diocese was celebrant, Archdeacon Stevens, of Brooklyn, New York, Epistoller; and the Rev. Dr. Partridge, Gospeller. The appointed preacher was the Rev. V. E. Harris, of Amherst, who took as his text Joshua 1st chap., 9th verse, from which he delivered an able and eloquent sermon in reference to the Church and her claims.

About 120 members of the clergy and laity were in attendance, and the Rev. Dr. Partridge was unanimously elected clerical secretary. The Lord Bishop of the Diocese delivered his first charge in which he referred at length to the history and progress of the Diocese, especially during the period of office of the late Bishop, to whose memory he paid an eloquent tribute. He asked the sympathy and assistance of the members of the Synod in his work as Bishop, and urged unity amongst themselves and faithful allegiance to the Church. He also referred to his own Episcopal labours since his consecration in March last, and took occasion to refute the statement made in some quarters as to the condition of the Church in Prince Edward Island. His visit to that portion of the diocese had convinced him that in-

stead of being in a state of decay, the Church was flourishing and was now making satisfactory progress. He also referred to King's College, Windsor, urging greater liberality on the part of Churchmen in its support and in the use of the privileges thereby accorded.

The Ven. Archdeacon Stevens occupied a seat on the platform by invitation, and addressed the Synod after the conclusion of the charge.

The Bishop having vacated the chair, a committee to prepare an address to His Lordship was appointed, consisting of the Revs. Dr. Hole, Kaulbach, and Ritchie, the Hon. H. E. Baker, and Mr. W. C. Silver.

The following resolution, remaining over from last session, was, after a long and warm discussion, adopted by a two-thirds majority:

"That the Constitution of this Synod be altered so as to allow Churches or Missions or ecclesiastical districts, under the charge of a clergyman other than the Rector, to elect representatives to this Synod.

Provided, that no such Church or Mission or ecclesiastical district shall elect more than two representatives.

And provided also, that the consent of any Rectors interested shall have been first obtained."

A resolution in favor of holding the next session of the Synod at Yarmouth was carried. Several other motions standing over, were either withdrawn or referred to special Committees, after which the following motion in reference to parish registers was taken up, discussed and adopted, when the Synod adjourned to the following day:

"That the Executive Committee of the Synod be authorized to have a sufficient number of copies of parochial records with printed headings prepared for issue at the expense of the Synod, or kept on sale, as may be decided, the use of such records to be compulsory by each parish or mission."

On the opening of the Synod on Saturday, after routine proceedings, the report of the special Committee appointed in regard to the mode of constituting the Committee of Management of the Church Endowment Fund and other committees, reported through Judge Townshend who, after referring to the formation of the Endowment Fund and its destiny under the Diocesan Church Society, and to the Act of the Legislature incorporating the Synod, and to the custom of the Diocesan Church Society of appointing a permanent standing committee to manage the endowment fund, and in case of vacancy therein of filling up the same by appointment, and the action of the Synod since transfer of authority to it in the same direction, advised that it would be best to pursue the same course, but also suggested that the Synod should pass regulations specifying what should constitute a vacancy on the committee, and that some of the causes should be: death, resignation, removal from the Diocese, incapacity, ceasing to be a member of the Church, or habitual non-attendance at the meetings. The consideration of this report engaged the earnest attention of the Synod, and, after some discussion, it was proposed to add a clause to the effect that the Synod should have power to remove from the Endowment Committee any member for sufficient cause in the opinion of the Synod and fill up the vacancy, and that if legislation were necessary to carry out the recommendation of the report, the Committee be authorized to seek such legislation: and so amended the report was adopted.

The election of delegates to the Provincial Synod was made during the course of the morning, and the Synod adjourned till evening.

In the afternoon a meeting of the Board of Home Missions was held, at which the Annual report was submitted. The Board congratulates the parishes on having raised a larger amount than usual in the diocesan year. The receipts for the different funds are as follows:—

General purposes.....	\$5,453.35
W. & O. Fund.....	3,102.02
Reserve Fund.....	300.75
Superannuation Fund.....	1,659.23
Parish Endowment Fund.....	1,070.52
Bishopric Endowment Fund.....	58.07
Travelling Missionary Fund.....	18.75
Cathedral Fund.....	64.71
College Fund.....	1.85

\$11,670.73

Against \$8,920.80 last year.

The report says:—

"A portion of this increase is accounted for by the fact that quite a number of the parishes did not send in their contributions for 1886-87 until about the beginning of 1887, and also that the Board passed a resolution at the meeting in October, that parishes not sending their subscriptions before 31st December would not be acknowledged in the report for 1877. This action of the Board has brought in subscriptions from nearly all the parishes. The Board is glad to say, however, that nearly double the contributions have been made this year to the Widows' and Orphan's Fund. The circular issued by the Board has done good service in inducing the parishes to make greater efforts to raise the funds of the Board. The Board desires to emphasize the duty of a personal canvass of all the parishioners by the clergy, and it is convinced that that is the true way of procuring a personal interest in the Board's work."

For Montreal Home Field News, see p. 14.

DIOCESE OF FREDERICTON.

SYNOD NOTES.—In the absence of the Bishop and Bishop Coadjutor the Rev. Canon Brigstocke, as Commissary, took the chair at the opening of the Synod in Trinity Church School, St. John, on 4th July.

The Rev. O. S. Newnham was elected Secretary for the session, in place of Canon Medley absent with the Bishop.

After Roll Call, the Chairman read a letter from the Lord Bishop of the Diocese formally explaining the cause of his absence (attendance at the Pan-Anglican) and suggesting the line of action which he would wish the Synod to take, and expressing the hope that it would not be necessary to abandon any of the work which the Church in the Diocese had undertaken. His Lordship in concluding his letter commended the members of Synod to the loving care of the Heavenly Father, and asked their prayers in behalf of himself and his house. The election of Committees was then proceeded with. Amongst these was the Sunday-school Committee, which is as follows: Revs. O. S. Newnham, Canon Brigstocke, J. H. Talbot, and G. G. Roberts; Messrs. C. H. Fairweather, A. P. Tippett, E. J. Wetmore; and the Board of Dom. and Foreign Missions: Revs. J. de Soyres, O. S. Newnham, Canon Brigstocke, Messrs. C. N. Vroom, T. B. Hanington, Hon. B. R. Stevenson.

The Rev. Mr. Vroom and R. T. Clinch were appointed members of the Board of Governors of King's College, Windsor.

Mr. Fairweather, as Treasurer of the Contingent Fund Assessment and Bishop Medley Divinity Scholarship, presented his report. The latter showed receipts for the year \$360.25, and a total investment of \$5,450; one thousand dollars of which was on deposit in the Maritime Bank.

Chief Justice Allen read a report of the Committee on the Mission Church matter to the effect that they had made some progress in the matter referred to them, but had not as yet been able to deal fully with the whole subject, they therefore request that their powers be continued till the next session of the Synod.

The Committee on the Duties of Churchwardens also reported through the Chief Justice;

and that on Sunday-schools by Rev. A. J. Reid, the latter suggesting, amongst other things, that at least monthly services for children should be held in the church wherever possible, and urged upon the clergy the desirability of establishing this usage in the parishes. It was to be feared that without these special services many little ones seldom join in the Church's worship and remain content with the Sunday-school.

By Rev. Mr. Vroom on behalf of the Governors of King's College. It states that it is impossible to make the yearly reports concerning King's College a record of continuous progression. We wait for the turn of the tide, but the flood of prosperity still lingers. The future is still involved in much uncertainty, and there is abundant reason why all who have the welfare of the College at heart should exert themselves to the utmost in its behalf. In the election and consecration of Dr. Courtney to the Bishopric of Nova Scotia we have abundant cause for thankfulness. As Visitor of the College and *ex officio* President of the Board of Governors he seems likely to prove himself a tower of strength. His resolute determination to bring King's College more nearly to the position which it ought to occupy in public confidence and esteem coupled with his wide influence and appreciation of what the requirements of the College are cannot fail to accomplish much good.

Speaking of the position of the College the Governors say: We are still sadly crippled for want of funds. The income for this year has been slightly in excess of the expenditure—thanks to an extra grant of \$100, which the associated alumni were able to make. And here it may be suggested that it would accord well with the spirit of the resolution which the Synod unanimously passed in 1882, expressing a desire to extend to King's College such moral and material aid as might be possible if more members of the Synod would become members of the Alumni Association and take an active interest in its work. The results of the degree examinations which were conducted by extra collegiate examiners show that good work has been done during the year past.

The Committee on Domestic Missions reported through Rev. D. Forsyth, regretting that they were unable to record an increase of contributions towards the great work of missions in the domestic and foreign field. The contributions received by the Treasurer have been as follows: For the Society for the Propagation of the Gospel in Foreign Parts, \$476.53, a decrease of \$37.56 in the amount raised the preceding year; for the Society for the Promotion of Christianity among the Jews, \$105.79, a decrease of \$149.45; for Parochial Missions to the Jews Fund, \$74.05, an increase of \$28.90; for Special fund for Jewish work in Alexandria, \$30.13, making a total for Foreign Missions of \$685.50. The contributions for Home Missions have been as follows: Diocese of Algoma, \$296.67; Bishop of Algoma's stipend, \$159.63; Widows' and Orphans' fund (Algoma) \$18.18; Wawanosh Home \$10; Domestic Missions unappropriated \$120.21, and for Northwest Missions \$10.12, making a total of \$614.71. Besides the above sums we are duly informed that \$30 have been forwarded to Benson's East Indian Missions; \$213.35 to the Church Missionary Society; \$128.61 to the Society for Promoting Christianity among the Jews; \$150 towards the support of two children in the Indian Home (Algoma), and \$81 to the Church of England Missionary Society, making a sum total for the Diocese for Missionary purposes of \$1,904.17—a decrease of \$605.47 in the amount raised last year. The report of your Board last year stated that it had been found impossible to raise by subscriptions the sum which the diocese had undertaken to contribute annually towards the Bishop of Algoma's stipend, and recommended that the Board be authorized in the event of not being able in the current year to raise the amount by individual subscriptions as

heretofore, to devote to that purpose any sums that may be necessary from monies received for Domestic Missions. That recommendation was subsequently adopted and your Board has found it necessary to act upon it. Last July the arrears due amounted to \$150 against which there was the small balance of \$12 and as since that date only \$95 have been subscribed for that purpose, your Board has been constrained to pay \$343 out of the funds sent for the Domestic Missions during the year to settle what is due up to the present date (June 30th, 1888).

The report of the Woman's Aid Association of the Diocese was read, from which it appeared that the Fredericton Branch has now 146 members; its income during the past year amounting to \$255.08, from which grants had been made, as follows:

Books for Ludlow.....	\$20 00
Miss Jacob travelling expenses to Ludlow to help in Mission work.	40 00
Building fund Church at Temperance Vale.....	100 00
Building fund Church at Birch Ridge, Victoria County.....	50 00
Total.....	\$210 00

At the June meeting it was resolved that the Fredericton Branch guarantee the sum of \$100 annually for five years towards the salary of a Missionary on the Upper Tobique. The St. Paul's (Portland) Needlework Society was affiliated with the Association in 1887. Mrs. W. H. DeVaber is vice-president, and Miss Murray, secretary. The members are sixty in number. The income during the year from contributions, donations and the Christmas sale amounts to \$249. Of this \$80 were devoted to the Mission of St. Barnabas, which has been lately established about three miles distant from St. Paul's Church. The scattered inhabitants of this district, which was destitute of any place of worship, have eagerly assisted in building a neat church in which services and Sunday-school are regularly held by the clergy of St. Paul's.

The Hampton Branch reports eleven members and an increase in the year of \$50. The Hampton Branch is endeavoring to pay off the debt on the church in the village. The St. John Girls' Branch consists of 26 ordinary and 28 associate members; 29 meetings have been held, at several of which Bishop Kingdon was present and addressed the members on Missionary work in the diocese, and \$50 was remitted to Bishop Kingdon for the maintenance of the work at Ludlow, leaving a balance of \$21 on hand.

A donation was sent to the Ladies' Association of the Church Institute for a Christmas tree at Ludlow, and 350 books and pamphlets have been sent to two country parishes. The kind donation of useful and fancy articles from Bishop Kingdon will be disposed of at the sale in December. Branches have been formed in Woodstock; in Burton with 23 members, and in Hillsboro, Albert Co.

The following gentlemen: Right Rev. Dr. Kingdon, Rev. Canon Brigstocke, Rev. J. R. Campbell, Rev. L. A. Hoyt, Rev. A. Lownes, D. V. Gwilvm, and C. N. Vroom Chief Justice Allen and Hon. B. R. Stevenson were appointed a committee to fully consider the relations now existing between the various dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America under one Ecclesiastical jurisdiction; and further, consider how far the interests of the Church in this Diocese may be affected by the objects embraced in the resolution of the Provincial Synod, with authority to confer with any similar committees that may be appointed by other dioceses.

On Thursday on resuming business, a motion by Canon Ketchum, that a message of affectionate and respectful greeting be cabled to His Lordship the Metropolitan was adopted.

Committees on Bishop Medley's Scholarship

Fund and safe keeping of Parochial Registers were appointed, and that on the Mission Church, Portland, was continued.

After considerable discussion a resolution asking for the appointment of a committee to make inquiries as to the best wines for use at the celebration of the Holy Eucharist was carried, and the following committee appointed: the Bishop Coadjutor, Chief Justice Allen, Rev. W. O. Raymond and Rev. H. Montgomery.

The usual votes of thanks having been passed the Synod adjourned.

DIOCESE OF QUEBEC.

The Principal of Bishops' College regrets to announce that owing to the ill-health of the Provost of Trinity College, Toronto, the Retreat of the Clergy which was to have been held at Bishop's College in September next, under the sanction and at the invitation of the Bishop of Quebec, is unavoidably postponed to a future date of which due notice will be given.

DIOCESE OF ONTARIO.

KINGSTON.—*All Saints*.—Being in the "Old Limestone City" on Sunday, July 1st—the octave of the Feast of the Nativity of St. John the Baptist—I was privileged to attend the services in the above little Church. There was a plain celebration of the Holy Eucharist at 8 a. m., and immediately after a most beautiful richly embroidered white silk "chasuble" was presented to the Church, the gift of a gentleman and his wife of Toronto, who are old friends of "All Saints" Church. At the same time a very handsome "Processional Cross" was presented by Mr. George Creegan, one of the Churchwardens, after which they were both humbly offered to God on the altar and solemnly blessed by the priest the Rev. Fred. Prime. The chasuble was made for the donors by the Sisters of St. John the Divine, Toronto, and was used for the first time at the choral celebration at 11 o'clock, when the Church was well filled by a most reverent and devout congregation. The choir of boys and men properly vested in surplices and cassocks entered by the south door singing hymn 447 A & M, and preceded by the crucifer in surplice and scarlet cassock carrying the Processional cross, and followed by the celebrant, the Rev. F. Prime, in alb stole and chasuble, and wearing his biretta, and attended by a server in surplice and scarlet cassock. The service was for St. John the Baptist day, this being the octave, and the altar was vested in white and looked very beautiful with the numerous vases of flowers, the lighted candles and handsome altar cross. The music used was the "Missa de Angelis," and was well sung the boys taking up their part remarkably well throughout and especially in the "Benedictus," and also at the "Incarnatus" in the Creed. I think I may safely say that in no other church in Canada is the doctrine of the Incarnation of our blessed Lord so fully taught as in this little church, for at the "Incarnatus" the priest, choir, and congregation, both young and old, humbly fall on their knees in recognition of that great mystery. The church bell is tolled thrice at the "Sanctus" and rung at the consecration. I was glad to see that the majority of the people communicated at the early celebration, only four or five receiving at the 11 o'clock service; it shows this congregation is taught the duty of fasting communion, as well as the privilege and duty of attending this service as an act of praise and thanksgiving, as I am happy to say not one left the church until the benediction was given. The disgracefully irreverent practice of marching out after the prayer for the "Church Militant" does not occur in All Saints', an evidence that the congregation are well taught in Catholic doctrine and practice. I may say in conclusion that evensong was sung at 7 p. m., when the

Church was full. The two sermons I heard that day were full of sound catholic teaching and I hope to be able soon to attend services at this church again. The ritual is good and shews forth the teaching from the pulpit. The singing is excellent and the demeanour of the priest, choir, and congregation, most reverent; vestments, lights, eastward position, the mixed chalice and wafer bread are used, all services are choral except that at 8 a.m., and all seats free; in fact all that is wanted is incense to make the services in All Saint's Church complete, and the best of any church in Canada. Catholic minded Churchmen about to take their holidays can find no healthier place than Kingston in which to spend them. They can get cool breezes, fine boating and fishing, beautiful scenery, and last but not least, correct Catholic ritual and hearty services at All Saints Church. Yours,—TRAVELLER

DIOCESE OF TORONTO.

ASHBURNHAM.—The Ladies of St. Luke's Church here gave a garden party on the beautiful grounds of Mrs. John Burnham on the evening of Monday, 9th inst. The grounds were handsomely illuminated with Chinese lanterns. Refreshment tables, at which were served berries, ice cream, lemonade, and other refreshments were scattered about the grounds and the fair attendants thereat were kept busy. A sale of fancy articles was also conducted in a large marquee, presided over by Mrs. Bradshaw and Mrs. Geo. Rogers. A smaller marquee where Misses Caddy, Edith Burnham, Strickland, Tivey, Maynard, Ethel Rogers and Calcutt presided, was used for the disposal of refreshments. Mrs. Burnham kindly opened her residence to those attending, and all seemed to enjoy themselves thoroughly. The receipts must have been very large.

DIOCESE OF NIAGARA.

The Ruri-decanal Chapter of Lincoln and Welland met at Merriton, on Friday, July 6th, Holy Communion was celebrated at 11 o'clock. Among the questions which were discussed was the proposal of the Bishop to hold conferences annually or biennially with the clergy, delegates and wardens of each rural deanery; and it was thought that such conferences might be productive of much good. A thoughtful essay on "The origin of Evil" was read by Canon Bull. At the evening service, Rev. J. W. Smith, of Dunnville, preached an eloquent sermon on Matt. iii. 12. Ten clergy were present at this meeting of the Chapter.

DIOCESE OF HURON.

LONDON.—The very Rev. Dean Innes exchanged duty with Rev. J. T. Wright, of St. Mary's, on Sunday, the 8th. Mr. Wright has now resigned his connection with St. Mary's.

HYDE PARK.—The corner stone of a new brick church was laid here on Tuesday, the 11th inst. This station has been in charge of the Rev. Prof. Sage for about four years past. The congregation has now grown sufficiently strong to provide themselves with a suitable building wherein to worship.

The Rev. Principal Fowell and family have left London for a six week's sojourn by the lake. They have settled near Morpeth, on Lake Erie.

EXETER.—The Rev. D. Steele, of Point Edward, preached here on Sunday last; Mr. Robinson, who is enjoying a short holiday by the lake, taking his duty in Point Edward.

NEW HAMBURG.—The Garden party at Mr. Allchin's and Mr. Henry Brown's residence on Wednesday evening, 4th July, was a brilliant success. It exceeded in interest and attendance

that of last year. The Ladies' Aid Society are to be congratulated on the result. Gross receipts \$98; net \$80. The weather was all that could be desired. Strawberries and ice-cream were of course in great demand. The Town band generously gave their services and played many fine selections. The church choir and some visitors from Berlin also contributed a share of vocal music.

The new church is rapidly approaching completion. It wins unqualified admiration. The tower and spire add greatly to its appearance. It is expected that the opening will take place in October. The Hamburg people, few in number, deserve great credit for their church zeal and enterprise.

SARNIA.—St. George's congregation are now engaged in the erection of a very complete and handsome school house. It is to cost, when completed, nearly \$5,000. This will make one of the finest church properties in the diocese.

LONDON SOUTH.—Dominion Day was observed in St. James' Church here, by a special sermon on "Canada and the Canadian's Duty." It was a most loyal, practical and interesting discourse.

DIOCESE OF NEWFOUNDLAND.

ST. JOHNS.—*Re-Opening of Christ Church Quidi Vidi.*—The quiet little fishing village of Quidi Vidi was full of life on Sunday 9th June, and from the display of bunting, it was evident that an event of more than usual importance was to take place. That event was no less than the re-opening of the Church, which had recently been thoroughly repaired and renovated. For many years past this little edifice appeared to be entirely neglected, and its condition was often commented upon by passers by. However, quite a change has recently taken place. About six months ago the present Lay Reader was placed in charge, and with laudable zeal he determined to make an effort to have the building repaired and otherwise put in order. He at once commenced soliciting contributions, and his efforts in this respect, together with the liberal assistance of many friends; both here and elsewhere, were such as to warrant his undertaking the contemplated work. The result of this being that Christ Church was re opened last Sunday by the Rev. Commissary Botwood, Rural Dean.

Long before service commenced the sacred building was completely crowded by a most attentive congregation. Among those who attended the service were their Excellencies the Governor and Mrs. Blake, and Lord George Fitzgerald. The presence of the representative of Loyalty on this occasion, goes to show, that like our beloved Queen, he can come down from his exalted position, and attend service at a little church with his humbler and poorer brethren.

The service commenced by singing that well-known hymn, "The Church's One Foundation." The Rev. A. C. F. Wood, Rector, taking the service. The lessons being read by the Lay-Reader. The Rev. E. Botwood, R.D., preached a most appropriate sermon, and was listened to with devout attention. The anthem and hymns were specially selected, and the singing was equal if not better than in many of the city churches. The anthem was effectively rendered by the choir, composed of several ladies and gentlemen from town, who kindly assisted the regular choir of the church.

We observe with pleasure that a substantial foundation wall had been rebuilt, the roof re-shingled, and new sills, windows, floors, and many other necessary requirements were effected. The interior is neatly painted, and appropriate texts adorn the walls. The most noticeable improvement upon entering the church is the addition of a new chancel window. We were informed that the glass deco-

rations were obtained from the Belfast Glacier Co., through their agent here G. Rowe, Esq., and the artistic manner in which the blinding of the design was executed, reflects great credit on that gentleman. The representation—that of the "Good Shepherd"—could not have been more appropriately selected; and at its base is the following inscription:

TO THE GLORY OF GOD,
And in Loving Remembrance of the
REVEREND WILLIAM NETTEN,
MISSIONARY S. P. G.
Fell asleep in Christ, March 9th, 1885,
AGED 79 YEARS.

This window was presented by Mrs. J. R. McCowen, in memory of her father who frequently officiated in that church upwards of 45 years ago. A beautiful prayer book, texts, markers, and many other articles were presented by kind friends, and which together with four new massive hanging lamps, add much to the beautifying of God's House. A pulling fence is being erected, and the exterior of the church painted, and when all is completed, the little building will present quite an attractive appearance.

The church people of Quidi Vidi were all anxious to do what they could, and gave many days free labour, and in this they were generously assisted by their Roman Catholic neighbours.

The Rev. A. C. F. Wood, the esteemed Rector of the Parish, the Lay Reader, and the Quidi Vidi people are to be congratulated upon having such a pretty little Church to worship in.—*St. John's Times.*

The Lay-Reader referred to in above pleasing notice is Mr. W. R. Stirling, who was for many years connected with the church in Sydney, C.B., and an active worker under the late Rector, Rev. Dr. Uniacke.—Ed.

BRITISH HARBOR.—A bell has been placed in the Church of St. Augustine, British Harbor, as a token of affectionate regard to the Rev. Benjamin Smith, under whose direction the church was built and who for so many years faithfully and well performed the arduous duties of priest of this Mission. Before being hung the bell was set apart for its work by a solemn dedicatory service.

It has a fine clear tone and can be heard at a considerable distance. It is from the foundry of Messrs. Meneely & Kimberly, West Troy, New York. The thanks of the congregation are due to the Rev. John Goddon, R.D., who was instrumental in procuring the bell.

CONTEMPORARY CHURCH OPINION.

The St. Andrew's Cross, Chicago, the organ of the St. Andrew's Brotherhood says:—

There is a large field for the Brotherhood among the men, communicants etc., who don't attend service in the evening. The "once-a-day" attendant needs looking after. His attendance in the morning only makes his absence conspicuous at night. We know that his absence is the result of pure, unadulterated laziness and indifference to the spread of Christ's Kingdom. What shall be done with the men who in the evening undo by their absence all the good they have done in the morning by their presence? It is a perplexing problem for the Brotherhood to solve.

SOLDIERS OF THE ARMY.—Men who work with their hands, or in business, and in stores, want instruction and discipline in religion. The Christian Church is an army, and if a man is a soldier of Christ he needs not only to be enlisted by baptism, but to learn his drill and be drilled regularly. It is impossible to be an upright, straightforward, religious man without this. The bishops and priests are the officers of the

Church, and are bound to lead their own regiments and none others. They are not officers of volunteer sects, but of the regular old-standing army. If officers are lazy or careless, the regiment will suffer and be a disgrace to the army. Men will not care to belong to it. Men who work, or are in business, are practical. They require men whose yes is yes, and whose no is no, and who speak with no wavering, uncertain sound. They want the voice of the Catholic Church, saying: "This is the way, walk ye in it." "This is the Catholic faith, which, except a man believe faithfully, without doubt he shall perish everlastingly." Neither officers nor soldiers of Christ's army have any right to break or alter the rules or lower the standards of the teaching of the Church to which they belong.—*Iron Cross.*

THE CHURCH AND EDUCATION.

It is no doubt partly due to the influence of three or four remarkable men, but also some what to the Church itself, that one fact is to be noted in regard to Church schools. *They are the schools which are remembered enthusiastically and lovingly by those who have gone to them.* They are the schools in which a certain type of character is pretty sure to grow up. They are schools which leave an impress upon all the after life of their pupils. And so far as we are aware the Church schools are the only ones which really strive to cultivate a school feeling such as belongs to the great public schools in England—the feeling which, in America, was for a long time supposed to be the peculiar property of colleges. Perhaps the two academies founded by Governor Philips—the Andover and the Exeter, have been a sort of exception to this rule which we state—but to a very mild extent. It is the Church school, whether for boys or for girls, which seems from the first devoted to the task of making the pupils love it, and to this end will be sacrificed something perhaps of the intellectual progress.

There is something in the ways of the Church which particularly fit it for this work of winning the affections of the young, of enlisting the sympathies of the scholar for the teacher and the teacher for the scholar. There is a common ground on which both can meet. Hence, the result has been that many parents whose religious sympathies were otherwise, have preferred a Church school or college for their children, even at the risk of what they considered proselyting. We do not mention this in a spirit of vain glory, but because it points to the duty that the Church—since by a sort of instinct it can do this thing well—should undertake it everywhere.—*The Churchman.*

DIVORCES IN THE UNITED STATES.

The *Sun* says: "If the churches look upon the civil statutes for the dissolution of marriage as contrary to Scriptural law, let them refuse to countenance the marriage of those who have been divorced by the state in defiance of what they regard as the Divine command. If clergymen generally should act in accordance with such a rule, and treat the marriages of persons who have been divorced on other than Scriptural grounds, as adulterous unions merely, they would soon bring the State divorce into bad odour, with a great part of the public.

"But, as a matter of fact, people who have been legally divorced for any cause commonly find no difficulty in getting ministers to marry them again. In the majority of cases they obtain the divorces for the express purpose of making new marriages; and one reason why the prejudice against divorce is not so strong as it was formerly is that such marriages take place in the ordinary course, and with religious countenance and ceremonial. An elder in a

church will put away his wife because of nominal abandonment, or incompatibility of temper, or some other minor cause, and his pastor will not hesitate to marry him to another woman, whom next Sunday he ushers into his pew as his proper and lawful wife, and together they are admitted to the Communion. Yet by the Scriptural law, as interpreted by the minister and the Church, the connection is adulterous, and the man and the woman are both guilty of great and scandalous sin.

"Of recent years more especially, the Episcopal Church has denounced such divorces and marriages, and its clergymen now refuse to recognize or take part in them: but the ministers of other denominations are constantly marrying people who have been so divorced, whether they are inside or outside of their own communions, and with full knowledge of the facts of the cases. Otherwise the divorced would have to be married before a magistrate, and to encounter social edium in consequence: for the average public opinion requires a religious ceremony.

"Practically, therefore, the ministry of the most numerous denominations are giving aid and support to the very divorce laws against which they make so much outcry. They lament the freedom and increase of divorce in words, but by their acts they give the greatest possible encouragement to such divorce by lending it religious sanction. The Rev. Dr. Bacon is shocked at the decline of reverence for matrimony in New England, and there is a National Divorce Reform League at Boston, with clergymen as officers and directors, which is working for a Federal divorce law, and yet the *New England churches* are full of divorced people who have been married anew by New England ministers."—*The Evening Post.*

THE HOME REUNION SOCIETY OF ENGLAND.

ANNUAL MEETING.

(By Church Bells Reporter.)

At the annual Meeting of this Society held in the last week in June, the Bishop of Winchester, chairman, in his opening address, is reported by *Church Bells* as saying:—

I received a very interesting pamphlet by the Bishop of St. Andrew's, which I may mention in connection with this subject, on Ecclesiastical Union between the Churches of England and Scotland. It shows that there is a considerable feeling among the Presbyterians of Scotland, and especially of the Established Church, to approach the Episcopalian Church. At one time there was great antagonism, but Bishop Wordsworth quotes letters from eminent divines showing a real yearning for the Episcopal Church, and, I may say, towards Episcopacy, and he expresses a desire that at the Lambeth Conference the Episcopal Church shall offer to advance in the course of union with Nonconformists, and grant that their orders shall not be denied, but that they shall be admitted in some form by the laying on of hands. Whether we all agree with this or not I do not say. For my own part I have not considered it sufficiently, but it clearly proves that, instead of antagonism, there is sympathy and approach to friendship, and I really hope that union may soon take place. I should recommend you all to read the pamphlet. The Bishop is a very learned man, and his brother is well known too as a hard worker in the cause of union. We all of us show by being here to-day that we sympathize with movements of this kind, and I think it will be the desire of all who know the dangers of disunion that there shall be union amongst Christians of all kinds. There are dangers on both sides of the question which must be carefully avoided.

On the one side there is the danger into which the Roman Church has fallen of making no concessions, but demanding full submission to the dictates of authority. Disunion in the Western Church is due to the Church of Rome. We ought to take warning from this, and being ourselves a great Church and a strong Church, from which concessions may be asked, we ought to make all concession that can be made, and it is the desire of this Society to do so as long as it can be done lawfully and rightly. On the other side there is the danger of losing our own catholicity by making concessions which compromise our own position as the Church of Christ. In asking our brethren to join us we wish to give them all the blessings which belong to us as Churchmen. 'Let him that giveth, give with simplicity,' or, as it more rightly means, 'with liberality;' but if we give up our gifts we cannot offer them to those with whom we would unite. We cannot give up, for instance, the *three Catholic Creeds*, or our *Orders and Apostolic Succession*; if we did we should put ourselves on a parity with those who dissent from us, but should not be able to give the blessings we hope to bestow on them. If we compromised our Orders by lapse of future ordinations, or allowed our Creeds to fall into disuse, we should lose the power of conciliating others. There are bodies on the other side with which we may hope that we may be united. There are also bodies which hope for union and communion with us, although they want us to concede all to them. I know, too, that many Wesleyans yearn for some of our blessings, and do not ask us to concede all. On the Catholic side there are certain bodies who are in a position to look favourably upon a nearer approach to ourselves; unhappily, one great body which would have joined us has now passed away. The great Gallican Church had a great leaning to us. This Church has now emerged into the Ultramontane Church; their Bishops are Ultramontanists. The old Jansenist Church of Holland, which was excommunicated by the Pope some time ago, has shown some sympathy with us. Two of our Bishops visited Holland lately and pointed out the constitution of the Church of England, and they showed great interest in it. Then there is the Eastern Church, which may seem far more removed from us, but which has not such hindrances to union with us as the Church of Rome has. When the Bishop of Tenos was in England I had the pleasure of entertaining him at Ely, and we had much conversation on the Articles of our Faith. A publication came out later on his visit, and he said that he had come to the conclusion that the Church of England was the purest in character, next to the Eastern Church. I will only allude to the other bodies. The movement amongst the Old Catholics in Germany and Switzerland was necessary; the Old Catholics have conducted themselves with great moderation and wisdom, although they failed to do what they hoped they would do—produce a complete reformation; but they are not losing ground, as many people suppose. With regard to the great Church of Rome, all our Christianity and Church principles have come down to us from this channel, and I would not have any one speak with disrespect of a Church to which our fathers owed so much. I do not, however, see how anyone who holds the Catholic faith could join with it when it holds such a heresy, (if one may call it a heresy,) in Church organization, as the absorbing of all Church order into one man who shall be absolute, but who is really a slave to others. I do not see how a Church which lets Episcopacy merge into the Bishop of Rome can be united to us; or, again, a Church which accepts the doctrine of the Immaculate Conception of the Blessed Virgin Mary; for, if we believe that human nature was healed by the Virgin Mary before the birth of Christ, I see no hope of our uniting with the n. They will not allow union; it must be

unconditional surrender. Still, putting all this aside, we may hope that things may so come about by the grace of God, that union may take place both between us and other bodies, and also with the Church of Rome. We ought to act with perfect generosity, liberality, and kindness of feeling, but also with wisdom and moderation, and these are the feelings of this Society. At the Conference at Lambeth these questions will shortly be discussed by 140 or 150 Bishops from all parts of the world, who ask God to vouchsafe the true and right conclusions to their deliberations; and they ask of you, both clergy and laity, to give us your prayers. There are many hopes, but they are all like the glimmering twilight; we must all work in our different spheres, with true humility, for as we work in the sphere God has put us in He will bless us, and a better understanding will arrive between us and our brethren, and the spirit of unity will at last grow up amongst us.

The Bishop of Pretoria, in moving the adoption and circulation of the Report, said:

One of the great difficulties to the progress of the Gospel among the heathen is due to disunion. Cetewayo is said to have answered when pressed to become a Christian, 'I see Christianity in so many forms that it will be time to join when they are all settled;' and I am sorry to say that even in such an outpost as Pretoria these differences all exist. When I try to settle them the people at once say, 'You get them settled at home first, and we will settle ours here.' I have been asked to move the adoption of the Report. I rejoice in seeing that the office for Unity has been widely circulated. I had one sent me just before I left Pretoria, and I and the Bishop of Maritzburg used it all the way home. Modern prayers, unlike our old ones, seem to grow cold and unreal, but this office grew better and more real the oftener it was used. I may say, with the consent of my companion, I asked two Wesleyan clergy to join us, but, although they expressed a wish for reunion, they did not avail themselves of our offer. I am glad to see, too, that a Committee has been formed to arrange for Conferences with Nonconformist brethren. I would also note the desire on the part of the Presbyterians and of the Reformed Church in France to make the Sacrament of the Lord's Supper, the real centre of Christian worship. When we see brethren wishing to put these matters to the front we may truly think that reunion is near at hand.

CHURCH ATTENDANCE.

It is with these as with many other of the Christian's duties, there must be a proper sense of religious obligation to insure a faithful and punctual performance. If going to church is a mere form or habit followed from any unworthy notions, such as the passing away time, the gratification of one's vanity in the display of some article of dress, or anything short of God's glory and the advancement of our own spiritual gains, it will utterly fail to confer the benefit designed; such persons will always be found careless and irregular in their attendance—absenting themselves whenever the weather is at all unpleasant, or when there is the slightest disinclination. Attendance at the public worship of God is most certainly an essential part of the hallowing of the Lord's Day. God has joined the two together and man may not put them asunder. He has made it the bounden duty of his people at all times, and in all places, to assemble themselves together on his appointed days to do him homage. And His special presence He has declared shall be with them that do Him this reasonable service, "For when two or three," &c.

This alone should animate the heart of the

Christian and lead him to say with the priest, "I was glad," &c. The thought that he is to worship God, that he is to meet Him in His chosen dwelling, is enough, one should think, to induce anyone to undertake this duty, and count it all loss when they are prevented by unavoidable hindrance.

But as they have been accustomed to silence all compunctions of conscience and regard only their own personal feelings and not the claims of duty, it troubles them not that they are prevented from going to church.

It is said of the late Bishop Cravencroft, as shewing his sense of Christian duty, that his punctuality as a minister was so exact that he was never known to fail in keeping his appointments. As a pastor, he would in the most inclement weather take the keys of his church and ride five or ten miles to hold service even though to find that no one would be present. If he found none, he would, as he said, "ride round the building, where the snow was a foot deep and leave his mark as a testimony against the parishioners who preferred to stay at home."

The lessons he gave had weight. "If they could say with any plausibility the weather is bad to-day and Mr. R. will not come, the consequence would be that the slightest inclemency would avail them as an excuse for staying away; but I put a stop to all such evasions by being always at church, let the weather be what it may, and they can always calculate with certainty upon meeting me if they turn out themselves." Such devotion was attended with its natural results. By the blessing of God, the seed thus faithfully sown brought forth an abundant harvest.

If we as professed followers of Christ are to glorify Him in the sight of men, and count his religion as worth our acceptance what a fearful responsibility we incur when we reject every opportunity offered us of communicating with God in the solemn work of his appointed worship, and virtually say to others by our conduct that Christ's religion is less worthy their attention than worldly things.

Dr. Franklin, when visiting his daughter said, "Go constantly to church, whoever preaches the act of devotion as found in the Prayer Book is your chief business there, and if properly attended to will do more towards amending the heart than sermons generally can do."

The learned and pious Bishop Hobart said, when speaking of the young, "a regular and devout attendance on the public worship of God will from their best defence against those licentious principles and temptations towards pleasure, to which in this corrupt and corrupting age they are peculiarly exposed."—*Com.*

DIOCESE OF NOVA SCOTIA.

PERSONAL.—The London *Broad Arrow* says: "The announcement that the Rev. Reginald Heber Bullock, D.C.L., senior chaplain at Aldershot, has been appointed Hon. Chaplain to the Queen, has been received with great satisfaction by all who know his sterling worth. Since 1861, when gazetted a chaplain of the 4th class, Dr. Heber Bullock has done an immense amount of work in the cause of temperance in the army, and has met with signal success. After a long stay at Malta, he succeeded the Rev. Canon Beach, on his retirement as senior chaplain at Aldershot, last year being especially recommended for the post by the Chaplain General."

Rev. Dr. Bullock is a brother of F. W. and C. B. Ballack, of Halifax, and Mrs. J. C. Farish, of Yarmouth.

DIOCESE OF QUEBEC.

HARDWOOD HILL, WINDSOR.—The Church here was opened for divine service on the 13th inst. The Rev. S. C. Wurtele, of Actonvale,

assisted the missionary the Rev. T. L. Ball. A congregation of about 80 were present and the service was hearty and cheering; Mr. Wurtele as travelling missionary, in the district of St. Francis about 28 years ago, held service in the Schoolhouse and visited the neighborhood regularly. The older members of the congregation welcomed him very cordially. In speaking with the present missionary he drew a vivid picture of the difficulties when only a bridle path was the means of reaching the point from Windsor, or as then known Wurtele's miles; though the Church is not yet completed the improvement in every way was gratifying.

For more than 20 years after the Church did very little settled work, but now the permanence of the work is apparent it is hoped and expected a general appreciation will be accorded by all the Protestants of the neighborhood.

DIOCESE OF ONTARIO.

HAWKESBURY.—At a Special Vestry meeting held 11th July, the following resolution was passed:—"Resolved, that this Vestry desires to record its sense of the great loss sustained by the Church in this diocese and more particularly the parish of Hawkesbury by the decease of the Honorable John Hamilton.

That, as a loyal and liberal member of the Church actively associated with its foundation and progress in this neighborhood, both as a Lay Delegate and Churchwarden for a period of more than thirty years, this Vestry feels that his removal by the Hand of Providence creates a blank which cannot be easily filled.

That in paying this just tribute to the memory of one who was in every way worthy of our respect and regard and humbly believing it to be "well" with him whom we mourn, the Vestry tenderly sympathizes with the family of the deceased gentleman under the dispensation with which it has pleased our Heavenly Father to afflict them and prayerfully commends them for consolation to Him who orders all things for the best and all whose chastisements are meant in mercy."

Stuart Brock, Esq., was then elected to succeed the Hon. John Hamilton, in the office of Churchwarden for the people.

DIOCESE OF TORONTO.

TORONTO.—A retreat for women was held at the Bishop Strachan school, Toronto, from 10th to 14th July. It was conducted by the Rev. Father Hall, of the Cowley Fathers, Boston. There were about 32 members; the rule of silence was observed throughout—as when our Blessed Lord was upon earth said of those multitudes who followed Him, I will not send them home fasting lest they faint by the way; so the same tender compassion for the spiritual needs of His disciples led Him to say, "Come ye apart into a desert place and rest awhile." Nor is the gracious call less needful in the 19th century than it was in those days.

A retreat is a season of discipline, rest and refreshment to the soul, giving strength to more easily contend with the trials and difficulties of life, and a clearer conception of the true relation between things temporal and things eternal.

St. Matthias.—On Sunday, the 15th inst., the Rev. Father Hall, of Boston, preached at the the morning service in St. Matthias to a large and appreciative congregation who most gratefully remembered him as having held the mission last October. In the evening the Rev. A. T. Nichol, of Trinity College School, Port Hope, was the preacher.

Father Hall also preached at St. George's Church in the evening, prayer being his subject.

The Church Guardian

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CALENDAR FOR JULY.

- JULY 1—5th Sunday after Trinity.
 " 8—6th Sunday after Trinity.
 " 15—7th Sunday after Trinity.
 " 22—8th Sunday after Trinity. (*Notice of St. James*).
 " 25—ST. JAMES AP. and MAR. (*Athanasian Creed*).
 " 29—9th Sunday after Trinity.

WOMAN'S WORK IN AID OF THE PAROCHIAL CLERGY.

BY MRS. JOHN B. FALKNER.

[Paper read at the Conference of Churchwomen of the Diocese of Pennsylvania in Philadelphia, March 8th, 1888]

In accepting the invitation to prepare a paper to be read at this Conference, I bound myself by two promises, that it should be short, and that it should be practical. You will excuse me, therefore, if, in order to keep the first, I omit any introduction. As for the second, my only fear is that you will think I have been too faithful in its fulfilment.

My subject is Women's Work in aid of the Parochial Clergy. It is an important one, and has not yet been touched upon in this conference. Church, parish and charitable work of all kinds have been fully and exhaustively discussed, but they have never been considered in their relations to the parochial clergy.

Theoretically all parish work is work in aid of the parochial clergy. Practically much of it is a hindrance rather than a help, as it is done independently of the head of the parish, and without either his direction or advice. Even when the motive is present, much of it is so awkwardly or imperfectly done that it is like that which little fingers do to "help mother," the effort is appreciated, but the work must be cast aside or done over. To carry the illustra-

tion farther, who amongst us who has children does not know that much that is done ostensibly to help mother, is not what she wishes done, not what she knows the child to be capable of doing, but what it wants to do. Any clergyman will tell you that this is often the case with Woman's work in the parish; that while there are many good and active women in the churches who think they want to help and are quite determined to work, the things he is most anxious to have done, work that he feels is all-important for the good of souls and the furtherance of the spread of religion, is neglected while these good women are very busy and make a great buzzing, thinking from the sound they make that they are accomplishing great things, forgetting that flies can buzz quite as loudly as busy bees.

The root of the difficulty lies in a want of loyalty to the clergy head of the parish. I do not say in a want of respect for the clergy generally, but in this capacity, as head of the parish, to the fact that, whereas in other things the necessity of a head is felt, in parish work it is ignored. We act as if we thought that the work being done in a spirit of devotion and from a desire to do God service, it makes but little difference *where* or *how* it is done, and thus in many parishes we see great activity, much devotion—some good accomplished, but all so confusedly, and with so little system that much of it is lost or ineffective. What should we think of an army, composed of thinking men, who are animated with an earnest purpose to fight for the cause in which they are engaged, who should ignore the commands of their general and fight each man on his own account, doing with an earnest purpose and untiring energy that which seemed to him good? What would we think of a ship's crew, who while the ship was laboring in a storm and the lives of men were at stake, should shut their ears to the captain's orders and should each do that which he thought good? Would their earnestness, their devotion, their ability, make up for the lack of discipline? If every man in the army and every member of the crew were as able and well instructed as the commanding officer, as capable of leading to victory or of weathering the storm, would their folly be any the less?

The objection may be raised that often the clergy were not *practical* men, that they are unfitted by a life of study for the practical conduct of affairs. It may be true in a measure but it is not entirely true. The clergy, as a rule, know more than most people think they do. How can we judge of their capacity for leadership if we wander about at our own sweet will, refusing to be led by them. But if it were true it does not touch the argument. The necessity for leadership and authority is not denied because an incompetent man is put into a place which he cannot fill. Besides we are not compelled to follow an incompetent leader. In our Church we choose for ourselves under whom we shall serve. If the position of the rector as head of the parish were better understood and more fully acknowledged, if vestries realized that they "called" a man, not merely to preach (short sermons) on Sundays, to conduct the services and administer the Sacraments, and to be an agreeable social visitor, but to be head of the parish in all things spiritual, to guide and direct all its agencies for good, there would be more *care* in the selection of the man. Men of ripe experience and fervid piety, men tried and not found wanting, would not be passed by for those of greater attractions, and the complaint of an attractive ministry would in great measure cease. The demand creates the supply. Seek the best and you will be apt to find at least the very good. All this, however, rather grows out of my subject than belongs to it. And yet, perhaps not. The choice of a rector is often woman's work, even though she is not on the vestry,

This, then, is our first point—that woman's work to be effective in the parish must be car-

ried on under the *direction of the parochial clergy* that the rector must be accorded his position as head of the parish and director of its work. The point needs no argument. It is too patent for discussion that the man who stands above and can see the whole field must be better able to direct than the one who is so placed that he sees only a few feet around him. If we will consent to put ourselves under his direction we will find work to do that we never dreamed of.

We are apt to think that parish work is all comprised in parish agencies; but these are only a part of it. Or we imagine it to be work among the poor, but the poor are only a part of the parish. Go to your minister and he will tell you that the keenest anguish is not caused by poverty or physical ills. Put yourself under his direction. He will see what you are fitted for, and will employ you in that which you can do best. If you can do but little, he will show where that little will be most effective.

Two instances which have come within my own knowledge will illustrate what I mean. Some years ago a woman of wealth and position, who had always been active in Church work, in missionary and Dorcas societies, was stricken with an incurable disease. She knew that she must die; but she also knew that the progress of the disease would be slow. She was obliged to give up the regular work in which she had been engaged; but she was unwilling to give up everything. She could strike out no new path for herself, so she went to her rector. She said:

"I can do very little, but I cannot give up all work for the Master. My hands are helpless, but I can still use my feet. Have you anything for a woman to do who can only use her feet?"

For more than a year she went about the parish under her rector's direction, carrying comfort and happiness wherever she went. Not long after the rector had another visitor who came on a similar errand—one as conscientious as the other, but not so wise. She was a young girl, just out of school. Her heart was full of love for her Saviour, and she was anxious to devote herself to His service, so she went to her rector. She said:

"I feel that I ought to do Church work. I would like to visit the poor and the sick. Will you give me the names of some people whom I can visit?"

He said: "My dear child, you do not know what you are undertaking. Visiting the sick and the poor is *difficult* and *delicate* work, and it needs *judgment* and *experience* or more harm than good may result from it. You are too young for such work. Wait awhile. Begin with something else. I can give you work that you can do, and do well now"—and he mentioned one or two things—"but, believe me, you will be better fitted for what you propose years hence."

She did want to do that; she did not like that; it must be the visiting or nothing. And it was nothing. He could not turn that young inexperienced girl loose among his poor people, to wound them by her want of tact or knowledge of how to approach them, and she no doubt felt—perhaps she has said—that he was an incompetent man; that she had offered to help him and he had refused her aid. She wanted to work; but she had no idea of working in "aid of the parochial clergy."

And now having indicated the way in which we should work let me call your attention to a subject of great importance, to the consideration of work which would be of great service to the parochial clergy, which any woman here to-day can do best which no clergyman whom I have met has succeeded in getting done to any great extent. It is a delicate matter to touch upon. Perhaps it would be better to let it alone—and yet—I must speak.

I have said before that parish agencies and work among the poor are only a part of the duties of the parochial clergy. First of all and

above all, the duty of the clergy is to the souls of men. Work done for the body, the feeding the hungry and clothing the naked and caring for the sick must be subordinate and auxiliary to work for the soul. Much of it is done that souls may be won to Christ. In pursuance of this end sacrifices must be made and we make them gladly. We give our time, our strength, our energies, our thought, our money. We give ourselves to God and to His service, our souls and our bodies, or at least we think we do, but one thing we withhold from Him. We cannot sacrifice we cannot even risk our social position. Now there are many immortal souls, needing to find Christ and to be built up in Him, which do not dwell in poverty. Indeed, many of them are rather unpleasantly rich. How are they to be reached? "Through the preaching of the Gospel." Yes, and that is true of the poor also. "They must be drawn into the churches." Yes, but how? Have the Christian women of the Church no responsibility in this matter? Does it all rest upon the clergyman? He does what he can and so does his wife, but that is very little if he is unsupported by the people. Think how attractive to such persons must that Church be, to which they come Sunday after Sunday, and from which they pass out unnoticed and unrecognized.

They do not need physical comforts, but they do need Christian sympathy. They need the love that Christians owe to one another, and we withhold it for fear of hurting our social position, of injuring ourselves in the eyes of people who have not part or lot with us in our Christian walk. Do not think I speak too strongly. Ask your own rector, and he will tell you that these social distinctions are stumbling blocks in his way at every turn. People drift away from good influences and he is powerless to hold them, because of the want of interest shown in them by people in the Church. Any clergyman will tell you that this is so, that many women who consider themselves humble in the sight of God, will not speak to those who are beneath them in social position; much less will they visit them or invite them to their houses. A clergyman once asked a woman of position in his church to visit a sick neighbour who was feeling desolate and sore because none of those with whom she knelt at the Lord's table had been to see her. I hardly like to give you her answer. You will find it hard to believe it. She said: "If I were sure she was going to die I would go, but suppose she should get well, she might return the visit." Oh, Christian women, should we be not willing also to risk this intangible thing which we call social position if we can thereby help to win souls to Christ, or to build up into noble Christian characters some of the weak ones of this world. In view of the great things of time, not taking the things of eternity into consideration, is not this thing so small as to be almost contemptible.

A few years ago I was engaged in the formation of a Girls' Friendly Society in a suburb of a large city. The work was made difficult by the discovery that vast social distinctions existed among the girls. There was no question of character, for girls of doubtful character were not admitted. It was simply a matter of social distinction. No girl who worked in a mill could possibly associate with girls who lived at service, and the mill-girls were in turn looked down upon from a great height by those who had a trade. Even the girls who worked in one mill were above those who worked in a mill in the next street. It was very provoking. It was very silly, but are we entitled to throw stones.

If we would help men spiritually we must love them much. Doing good is not handwork alone, but hand-work and heart-work combined. If we enter upon it unduly anxious lest we should form acquaintances or even intimacies outside of our social circle, we shall fail.

We may wisely follow the example of our Master. When he would do good He ignored social distinctions. He looked up to the despised little publican who was watching Him out of the branches of a tree, and said: "Make haste and come down for to-day, I must abide at thy house." The publicans and sinners followed Him because drawn by His love for them.

He received sinners. He ate with them. He was often their guest. He was their friend as well as their benefactor. He did not try to help them at a respectable distance, but hand to hand, and heart to heart. There may be those who will find fault with us, as there were those who blamed Him for sinking below our supposed social level, but if so, let us give them the answer furnished us by Christ Himself. "The disciple is not above his Master nor the servant above his Lord. It is enough for the disciples that he be as his Master, and the servant as his Lord."

THE BISHOP OF ROCHESTER ON SUNDAY OBSERVANCE IN ENGLAND.

In his address at the last Diocesan Conference in June, the Bishop of Rochester is reported to have spoken as follows in this important subject:—

As to Sunday, there can hardly, I suppose, be two opinions to the considerable increase of persons who deliberately use it as a day of social pleasure and physical recreation, without any apparent recognition of its obligation on the Christian conscience as "the Lord's Day." This pervades all classes alike. Among the young men of the various strata of the middle class the bicycle has effected an entire revolution in the use and observance of Sunday. The Thames which flows past our own borders has always, I suppose, been the Sunday resort of Londoners; but the modern invention of the house-boat and steam-launch goes far to aggravate the painfulness of the scandal. I have been informed that the constant blowing of the steam-whistle from morning to night is in some places an actual disturbance to public worship. On the mass of toilers from the great city, who come for air and greenery, and for the music of the birds and the sweetness of the flowers, and for the moral bath of nature's harmonies, I, for one, will not cast too stern or reproachful a look. Their needs are great. The glory of Nature is God's kind gift to them. The Church desires to help them to enjoy it. Their Saviour shall judge them; we will not. Further, it is no lofty ideal of a rare devoutness that we claim imperiously to lay on the necks of our toiling brethren. Nor do we ask any to go back out of the personal liberty of the man made free in Christ, by Christ's Spirit, into the yoke of an obsolete Judaism, with its necessary strictness and its impracticable ordinances. Nor would I, for one, excommunicate or even upbraid the Churchmen (I do not concur with him, and think his example unfortunate) who, careful of his worship and his communion in the early part of the day, uses the rest of it for recreation. But we may blame and warn those pleasure-lovers of the well-to-do classes of society who, having all the week wherein to enjoy and amuse themselves, must have Sunday as well; whom no one compels to worship God if they do not wish to worship Him; but who have no right to prevent others from worshipping Him, through employing them to minister to their pleasures. To take from the poor man his precious inheritance of a seventh day's rest is a kind of moral robbery. The observance of Sunday is no mean bulwark of the fear, and sense, and recollection of God. It lies at the very root not only of religion but even of morals. To secularize Sunday may be, in the

end, to banish God out of the thoughts of the people. It is increasingly perceptible that none are more jealous of keeping Sunday as a day of rest than the working classes; none view more sternly, more bitterly, the increasing encroachments of wealthy and luxurious selfishness on the needful repose of the poor. But the hard thing is to know how to remedy it. Will the Conference help us? If we preach about it, the people about which we preach are not present to hear us. If we write tracts about it, should our compositions ever reach their hands (which is most improbable), the last thing that is likely to happen to them is their being read. Anything like a public protest might only win a bitter scoff at priestly interference with the innocent liberty of the people. What is even a more difficult matter is, that we are a house divided against itself. The Divine authority for the Lord's Day with some of us is a matter of passionate and indisputable conviction; with others it is hedged by so many exceptions, and weakened by so many concessions, that it is practically valueless as a solid argument; and we all of us know sincere Churchmen—whom we respect for their intrepidity and esteem for their excellence, while we could wish that their energies were employed in denouncing real moral evils—who seem inspired by a melancholy enthusiasm for disabusing the public mind of its noxious superstitions about the sacredness of Sunday; and who are succeeding so rapidly and so fatally in their effort to separate the idea of the Hebrew Sabbath from the weekly festival of the Lord's Resurrection, that they may soon be spared the necessity of vindicating His religion to all. Sunday is a Divine foundation. "If the foundations are cast down, what shall the righteous do?"

EDITORIAL NOTES.

SINCE issuing the last number of the GUARDIAN we have received pretty full accounts of the proceedings of the Synod in Nova Scotia, and especially of that part of them which related to the proposed amalgamation of King's and Dalhousie Colleges. We assume that the report of the discussion that took place, as given in the daily newspapers, is correct, and a careful perusal of this fails in any degree to remove our dissatisfaction and astonishment. We have not been able to make room for this portion of the Synod proceedings in our Nova Scotia columns, but hope to give the report next week, and we shall defer any further remarks thereon until that time. We would only note now, as subject matter for thought, these two statements reported as made during the debate. (1) That in order to put the College on a proper and sound basis a sum of \$150,000 would be required. (2) That there are 60,000 church people in Nova Scotia, representing 12,000 families.—Twelve dollars and a half per family, or \$2.50 per head, would secure the \$150,000; and yet the Synod decided to ignore "the old time glory and prestige of King's College": virtually wipe it out of existence, and abandon the secular education of the Church youth of the Diocese to a non-denominational (so called) institution to be! Surely the churchmen of Nova Scotia will not endorse this step; but will prove themselves worthy of the name they bear and of the privileges they enjoy.

Our contemporary *The Evangelical Churchman*, of Toronto, in its last number, says:—

"We were pleased to receive the other day a letter of commendation on what we said in a late issue about the question of Theological

Degrees. There is, beyond a doubt, a strong feeling among all moderate churchmen that the colleges should be allowed to proceed in this manner unopposed. We sincerely hope that the three colleges, Montreal, Huron and Wycliffe, will unite forces and stand by each other. Their interests and aims are identical; working separately they must work weakly; together they are sure to succeed." *Verb Sap.*

CHURCH-GOING.

I have something to say to Church people on the subject of Public Worship. I am well aware, however, that there are two distinct classes among Church people—those who attend regularly and those who do not. This is a distinction that matters a great deal, and therefore, to make sure that we are under no mistake as to its importance, my first words must be on the subject of Church-going—the reasons for it, and why it is important.

Very likely some reader may stop here, and say "I'm not so sure that it is important; I know many a one, who goes to Church, and yet is no better in other ways than his neighbour, who does not." And so do I, dear reader, and yet I say still that going to Church does matter; it is right to go and wrong to stay away.

Do you ask why? I will give you one good reason—we are told to go, in God's word. Look at this verse, from the Epistle to the Hebrews, 10th chap., "Not forsaking the assembling yourselves together," and if you read the two verses that go before, you will see that this direction is made most important by being connected with the very highest Christian duties—Faith, and Purity, and Love. The Bible is full of teaching about the blessing that comes of worshipping in God's house, but let us look at it now in the light of a plain duty, "Not forsaking the assembling of ourselves together." Those who go to Church are, in this one particular at least, obedient to God's Word; and, so far, are better Christians than the neighbour who stays away. Therefore let us have no doubt that we are right in going. If any one who is a Church-goer, is openly breaking God's law in other matters—that is sad indeed. Going to Church won't mend that—it cannot cover a single sin; but even to such a one I say, "Keep on going. Don't add this to all your sins, that you are 'forsaking the assembling together' which God's word has enjoined."

Or again, if you find yourself no better for going, still do not give it up; staying away would make you worse. I know nothing about your motives for going they may be very poor ones in God's sight, and, believe me, we have made little progress indeed in the way of salvation so long as our religion begins and ends with the Church-going. Still it is something—it is one step in the right direction, it may lead you further on. There is indeed no merit in it, but it is a duty and a help, and by God's mercy a blessing may come of it.

But "Why," some may ask, "Why, in addressing those who go to Church, do you take it so much for granted that there will be many in danger of giving it up?" Because, dear reader, this is a real danger. It is not spoken of in the verse we have just read? "Forsaking" means "giving up" something we have once held to. It is spoken to Church-goers, warning them to persevere, to keep steadily to this observance.

The warning is much needed now. Thousands of men and women who once were regular attenders in the House of Prayer forsake it, little by little. They are always plenty of temptations to lead us in the wrong way. I have been trying to put you on your guard against one which has led many people astray. I mean the mistaken notion that Church-going can't be much use, because it does not always

make people better. This is no reason for staying away, but it is a great reason for trying to find out why we get so little good from going. Let us inquire into this. I am sure one great reason is that we have not a very clear idea of what we go to Church for; and another reason is, that we have never learned to understand and love the service in which we have to take a part. In other words, we want to know more about the nature and meaning of Public Worship, and to understand better our Book of Common Prayer. This I hope to try to help you to do another time; but, as a beginning, we must have no doubt in our minds that Church-going is a plain Christian duty; that if we neglect it, or forsake it, we are doing what is displeasing to God.

"I was glad when they said unto me
Let us go into the House of the Lord."

—*Irish Ecclesiastical Gazette.*

FAMILY DEPARTMENT.

WAITING.

"They also serve who only stand and wait."
—Milton.

"THE fields are whitening 'neath the ripening grain;
I long to toil amid the reapers there;
What full, ripe sheaves I'll gather ere the rain,
To prove my gratitude for God's dear care!"

Thus saying, proud and resolute I stood
Amid the ever busy, hurrying throng,
Waiting to see, in somewhat anxious mood,
The Lord and Master as He passed along.

He came. Quick pressing though the eager throng,
I stood beside Him near the open gate:
"Master, what shall I do? My soul is strong"—
He turned and softly said, "Here stand and wait."

The hot blood to my brow and temples flew;
I struggled fiercely with my hapless fate:
"O Master have you naught for me to do?"
"Yes," He replied at once; "here stand and wait."

He passed along; and through the weary hours
I stood with restless hands and aching heart;
I would not even pluck the fragrant flowers
Beneath my feet while thus I stood apart.

Again He passed; and, in my grief, I said,
"I'd rather die than only stand and wait!"
One look of sad rebuke; no word He said,
But left me weeping by the open gate.

The weary, weary hours come and pass;
I watch the reapers cut the bearded grain;
I see their heavy sheaves, and sigh, alas!
That I may only wrestle with my pain.

The night draws near; I seek Him once again:
"O Master, see! 'tis growing dark and late!
I have no sheaves." His sweet voice soothes
my pain:
"They serve me Me best who patiently stand
and wait!"

So patiently, I strive to stand and wait
Through all the glories of the changing
years,—
Wait till His hand shall lead me through the
gate,
And change my "sighs to songs"—to smiles
and tears.

—*Rebecca Ruter Springer.*

HOW DORA MANAGED.

BY RENA ROMNEY.—A STORY FOR GIRLS.

"ONLY twenty dollars, dear. It's all father can spare, and that must buy a dress for you, shoes and coats for the boys, and then there are caps and mittens besides. I am so sorry, dear," and Mrs. Wyman handed the folded bill to her daughter, with a wistful look, and a

bravely smothered sigh, at the sight of the injured expression settling on Dora's pretty features, as she listened to her mother's words.

"I do think it is *real* mean, so there!" Dora muttered spitefully to herself, as she thrust the hard-earned money into her pocket, tears of anger and disappointment rising in her eyes as she did so. "Just as I was longing for one of those lovely tailor made tricots suits that all the girls are having, and now I must be content with a cheap flannel dress, I suppose, and my old cloak trimmed over with shilling braid, and new buttons, or have none at all. It's too bad," and the tears flowed afresh as she thought of the rich plush jackets and seal-skin cloaks, and all the beautiful expensive things her heart longed for, it galled her to think how vainly.

And Cousin Maude who had paid them a flying visit, from her Boston home a few days since, and had worn such an elegant costume of ruby velvet with hat to match, as made her more envious, and covetous, of the glories of dress than before.

Dora finished her sweeping sullenly, never heeding her mother's grieved and tired face, and hung the dust-pan and brush behind the kitchen door with a bang, when her eyes chanced to fall on something else hanging there, too. An old, faded, worn-out hood and shawl. What was there in these to make Dora's cheek flush so suddenly, and a look of shame come into her face? Only her mother's every-day garments hung in their usual place, but like a flash, Dora remembered certain others hanging in the closet up-stairs, hardly better than these, but that still did faithful duty as her mother's best.

Not a word had been said about a new cloak or dress for mother, in the disposal of the twenty-dollar bill. Poor mother! who worked hard from morning until night, who turned and twisted, and scrimped and saved, and denied herself in a hundred ways, that her children might be warmly and prettily clad; who had cheerfully resigned the long cherished hope of a new thick shawl in which to attend church that winter, that they might be the better dressed to go.

All these thoughts and many more thronged through Dora's brain as she stood there looking at the old hood and shawl. Tender, patient emblems of the loving self-denial of years they were to the conscience stricken daughter, who could only cry, in mute self-reproach, "Oh, poor mother!" and fled up the stairs to her own room, and locked the door.

Not to weep, however. After the first brief shower, she emerged from the tiny clothes press, bearing in her hand a brown cashmere dress, a trifle faded and worn, but of good material still. This she whisked inside out, and stood contemplating, with her head on one side, for some moments. The color was fresh and firm, and with an emphatic nod, and ejaculation of, "Yes it will surely do!" Dora ran across to her bureau drawer, and produced from her portmonnaie a shining five-dollar gold piece, her Uncle John's gift on her last birthday, and balanced it thoughtfully on her forefinger a while, as if making a mental calculation of some sort. The bill she took from her pocket, folded smoothly, and locked away in a small box in her drawer.

Then followed a hasty rummaging among boxes and trunks, in the old clothes press, and finally with dancing eyes, and a triumphant look, Dora donned her hat and sacque, and grasping her shabby portmonnaie ran down the stairs, pausing at the kitchen door to say, "I'm going out a little while, mother dear, I won't be gone long," and then into the street, her mother peeping from the window to catch a last glimpse of her bright face as it vanished around the street corner.

"The dear child!" she murmured to herself, as she wiped a tear drop from her eye. "It's but natural she should want to look like other girls of her age. I'll give up the flannel I was

hoping for. She shall have her dress."

Afternoons from that time, Dora spent upstairs, still with a locked door, much to the grief of little Joey and Robbie, who knocked and pummelled with their chubby fists, and entreated her to come and tell them a story, in vain.

"Have you got your dress, daughter dear?" asked her mother, stroking Dora's rosy cheek as she came in from the street one morning, laden with many parcels.

"No, mother, I haven't quite made up my mind about it yet, though I have nearly decided to have an imported one," she answered gleefully, her eyes sparkling with fun and mischief, as she ran hastily up to her room, lest her mother should show too much curiosity with regard to certain bulky bundles, hidden underneath the rest.

A week after, one rainy afternoon, when the children were away at school, Dora came down to the kitchen where her mother sat mending a basketful of socks.

"Oh, mother! let me do those," she cried springing forward. "I shall have more time now, besides I want to show you my new dress," and gently drawing needle and sock away from the busy fingers, she led her mother up the stairs, and ushered her into the little bedroom with a ceremonious air.

There, upon the snowy bed, lay an exceedingly stylish dress of dark brown cashmere, the basque and skirt bottom braided in a graceful design with narrow brown braid, which was the only trimming. A jaunty short jacket of the same shade, braided across the front, and finished with bands of sable fur at throat and wrists, and a brown velvet turban, edged with sable, and adorned with brown and yellow wings, and loops of ribbon, lay beside the dress; together with a warm Germantown jacket, crocheted in golden brown and olive wools. A pair of old gold silk mittens, tied daintily at the wrists with bows of narrow ribbon to match, and a silk handkerchief of the same bright hue completed the simple costume, which was neat and tasteful in the extreme.

Mrs. Wyman stood transfixed with astonishment. "But Dora, my dear, the cost, — think of the cost," she gasped at last in entreating tones, turning an appealing glance upon her daughter as she did so.

"Dear mother," said Dora laughing, yet with tears in her eyes. This is my last winter's cashmere dress, turned, sponged, and remodeled by these hands and Mme. Demorest's latest pattern, costing exactly 1s 8d. It was then stamped, and finally braided by the modiste, at an outlay of ninety-seven cents. The sacque which is an excellent match to the dress, in color, but of superior quality, was a remnant, and purchased at a bargain — only one dollar and twenty for the piece, and is trimmed with the big sable tippet that dear old grandma Wyman gave me, you remember. The rest of it I'm going to have made into a muff. The turban is

also trimmed with the sable, and is made from her best poke bonnet, in which there is enough good velvet to manufacture half a dozen of the fashionable "capotes" of nowadays. The wings were obtained long ago, from a woodpecker shot by Cousin Will. I forgot to mention that the frame for all this beauty was to be had for twenty-five cents. The jacket to be worn underneath the sacque for warmth, I crocheted myself, at an expense of 75 cents, and the boots being of excellent leather, but deficient gloss, a bottle of French dressing remedied the defect. The silk handkerchief cost 25 more, and the mittens were my one piece of extravagance, costing me the sum of one dollar and twenty-eight cents; but I knit them myself, and they will last me twice as long as half a dozen pairs of cheap kid gloves. All were purchased with Uncle John's birthday gift, excepting fifty cents, which I was fortunately able to supply."

"There, mother! Who says I can't gar and claes look amaisht as weel's the new?"

"Oh Dora! my dear, unselfish child! cried Mrs. Wyman, trying to swallow the big lump that had risen in her throat during her daughter's little recital, and failing miserably. "I meant to buy you a dress. I did indeed. Why did you not tell me?"

"Why? Because, mother — come with me and I'll show you why," and pushing open the door into the next room, Dora dragged forth the mysterious bulky parcels she had been so anxious to conceal from her mother's eyes a few days before, and from one produced a heavy woolen shawl in shades of gray, which she threw over her mother's shoulders; from another, a black cashmere dress pattern, which she draped around the motionless figure, and lastly from out a band-box came a neat velvet bonnet, which she perched upon her mother's head, and then folded her hands and viewed her with a look of satisfaction. "There! these are what you should have had long ago," she said remorsefully. "Oh mother! mother! I'm not going to be so selfish any more," and then fairly overcome, the poor, bewildered little woman laid her head down upon her tall daughter's shoulder, new bonnet and all, and shed some of the happiest tears of her tired life.

"And now, mother, about Joey and Robbie," Dora resumed in very cheerful tones, "I have been looking at my old winter cloak lately. It will make them two nice little coats I think, and there is money enough left to buy them shoes. Oh! we shall get on famously, little mother, never fear."

A different girl was Dora from that day, and, need I say a happier one, busy crocheting caps and mittens for the two little boys, and lightening her mother's weary shoulders of many a burdening care. Proud enough she felt too, as she watched Joey and Robbie marching away to school in their neat little coats, and bright caps, but the proudest moment of all was when she walked up the church

aisle with her mother, the next Sabbath, and watched with joy the happy contented look that came into her faded eyes, as they rested on the good pastor's kindly face.

(To be continued.)

BIRTHS.

HOOPER—At Welford Station, N.B., June 29th, the wife of Rev. E. Bert. Hooper, of a daughter.

BAPTISMS.

At Albion Mines, N.S., July 12th, by Rev. R. D. Moore, Duncan Murdoch McKenzie.

At New Glasgow, N.B., July 11th, by Rev. D. O. Moore, R.D. Francis William Drake and Francis Glendenneng.

At Tranton, N.S., July 11th, by Rev. D. C. Moore, Donald Charles and Alice Jane Davidson.

In St. Luke's Cathedral, Halifax, N.S., by Rev. Rural Dean Moore, Rector of Albion, Mines, N.S., Richard Lewis, son of Charles and S. Eleanor Nixon, No. 7 Hollis street, Halifax.

DIED.

SHRIVE—Entered into the rest of Paradise, June 22nd, 1888, Selwyn H. Shreve, aged 31 years, of Halifax, N.S., and a son of the late Rev. C. J. Shreve, of Chester.

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If it be said that this supposes a degree of wakeful earnestness which is seldom found, we answer that interest at home co-ordinate-interest in the field; confidence in the workers and in the work is stimulated by and actually lives upon what the worker is doing, the evidence of his work, the report of his conquests, the manifestation of his earnestness and wisdom.

We ought to be able to say to all our Bishops, Go forward; the Church is behind you and will sustain you by all means. We cannot, however, say that the Church will supply means beforehand; enough if the means come through slowly in answer to real needs. The true soldier does not wait for new shoes or a full knapsack before he will enter the fight. The wise general does not tarry till he has full stores; but by pushing on he shows that he deserves supplies, and they come, not because he is always thinking of them, but because he is making it his first business to win victories and has inspired his soldiers with like courage.—*Mission Field, N. Y.*

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DIOCESE OF MONTREAL.

SYNOD NOTES.—Continued.

The Synod expressed a very decided opinion in regard to the License Bill lately before the Provincial Parliament, and by a Memorial addressed to the Premier pointed out the peculiarly objectionable features. In moving the adoption of the memorial the Dean of Montreal in scathing and eloquent terms referred to the anomalies and marked injustice of the existing law, which though bad was if anything to be preferred to the proposed new bill. Another matter worth noting in this connection is the general organization of a Diocesan Branch of the Church of England Temperance Society: the officers appointed for the present year are: President, The Bishop; Clerical Vice-Presidents, Dean Carmichael and Archdeacon Lindsay; Lay Vice-President, Dr. Davidson, Q.C., 2nd do. Judge Armstrong; Secretary, Rev. J. A. Newnham; Treasurer, Mr. R. H. Buchanan; Council, Revs. J. G. Norton, D.D., J. G. Baylis, E. McManus, W. P. Chambers and J. E. Edgecombe, and Messrs. G. B. Capel, Henry Mudge, Walter Drake, Robt. Church and E. L. Bond.

A motion of a somewhat revolutionary and foolish character to the effect, that no legislation, matter or thing laid down or passed by the Provincial Synod of Canada, shall have any force or effect within this Diocese, or upon any member of the Church therein, until and unless the same shall have first been expressly and specially passed and determined by the Synod of this Diocese appeared upon the agenda paper. At the time that it was called in the order of proceedings the mover was absent; but another member of Synod, in his behalf, asked that it should stand over as a notice of motion for next year; this was objected to as it was claimed that the matter was entirely "out of order" and ultra vires, and should not be received at all. Some little discussion followed, as to whether the motion should appear or not, or stand as a notice for next year; but ultimately the motion dropped, and the House proceeded to the next order of business. Unfortunately the Gazette reported next morning that the motion had been adopted—although it had not even been discussed; and as the matter was of importance to the whole Church and would, so reported, have placed the Diocese in an unfortunate aspect, several members pointed out the mistake and strongly urged that some provision should be made for reporting accurately the proceedings of Synod. This seems to have aroused the ire of the secular press, and has called forth bitter and most unwarranted attacks upon and misrepresentations of the statements of some of the members of Synod (particularly Canon Davidson). Though there may be grave difficulties in the way of having an official reporter, they are not insuperable, and the credit of the Church would seem to require action in this direction.

Some little discussion took place on the question of forms for enregistering Acts of civil status, and the old charge that the clergy were as a body less particular in keeping these registers than the Romish clergy was made; but this was denied by leading members who had had opportunities of seeing something of all registers of both Protestant and Roman ministers.

The following has been adopted by Synod, and if obeyed and acted upon must bear good results:

"That it be made part of the instruction to every clergyman appointed to the care of souls, that he shall familiarize himself with the School law of the province of Quebec, and shall visit periodically the schools in his parish or mission, and exercise, so far as allowed by law, the privilege of a religious instructor.

That the examiners of schools be instructed to select a book of church history, to be used as a basis of instruction by the clergy in all schools of their charges, at such times as the law may allow them."

PERSONAL.—Dean Carmichael and Canon Empson, have gone on a tour of inspection to British Columbia. It is to be hoped that they will bring back a good report of this far off land.

Canon Illegood, Rector of St. James the Apostle, is now in England.

The Lord Bishop of the Diocese is enjoying a well-earned rest at one of the watering places on the Lower St. Lawrence.

Archdeacon Evans and family are at Tadousac.

The Rev. N. P. Yates, B.A., has, it is said, been appointed to the new office lately created by the Governors of the Montreal Theological College, viz, Resident Tutor. Mr. Yates, we understand, passed a most creditable College course.

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