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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

THE Bishop of Calcutta took part in the S.P.G. annual meeting and gave a sketch of the position of the Church in India.

THE Right Rev. Alfred Barry, D.D. Cambridge and D.C.L. Oxford, canon of Windsor, has been elected Bampton Lecturer for 1892.

A CONTEMPORARY remarks that Mr. Bell Cox is at least a successful pastor if judged financially; the freewill offerings at St. Margaret's, Liverpool, Eng., amount to £1,500 a year.

It is announced that the hearing of the appeal in the Lincoln case has been fixed for June 3, and that in the ordinary rotation the Bishop of Liverpool will be called upon to serve on that occasion as one of the Episcopal assessors.

THE Rev. Dr. Blunt was consecrated as Bishop of Hull, Eng., on the 1st May last, by the Bishops of Durham, Newcastle, Sodor and Man, Worcester, Beverley, Richmond and Tasmania.

AMONGST the speakers at the C.M.S. anniversary appear the names of Archdeacon Neville, Missionary for Mid-China; Archdeacon Coley (of Trabancore), Rev. R. P. Ashe, of (Uganda), and the Bishop of Minnesota, U.S.

THE Rev. Thomas Harrison, Wesleyan minister, West Kensington, Eng., has resigned his charge, with a view to entering the Church of England. He became a Connexional minister in 1877, and formerly labored at Kingston-on-Thames.

THE *English Churchman*, (ultra Evangelical) says that the list of gentlemen appointed to serve on the Committee (of the C.M.S. for the ensuing year) does not include the name of one of the more pronounced Protestant supporters of the Society.

ARCHDEACON NEVILLE, Missionary for Mid-China, suggested in seconding the Archbishop's motion, that His Grace should pay a visit to the Church in China, when he would receive a hearty welcome. The Canadian Church too would rejoice should he visit Canada; as he could en route.

THE Bishop of Carlisle (Eng.) describes the Judgment of the Archbishop of Canterbury in the Lincoln case as "an event in the history of the Church of England of the highest order and importance"; indeed, "it may be doubted whether a more important one has taken place for more than two centuries."

At the annual meeting of the C.M.S. on May 7, the Archbishop of Canterbury moved the adoption of the Report; and was says the *English Churchman* received with hearty applause. All the attacks upon His Grace by reason of his Judgment in the Lincoln case seem to have been without effect.

At the London Diocesan Conference, held

last month the following motion was carried by 102 to 33 after considerable discussion:—"That it is highly desirable that Holy Communion should be celebrated in every church in the diocese at some time in the forenoon of every Sunday."

On the 30th April the 237th anniversary of the Festival of the Sons of the Clergy was celebrated in St. Paul's Cathedral, London, Eng. The Lord Mayor and Sheriff attended in state, and there were also present His Grace the Archbishop of Canterbury, and the Bishops of London and St. Asaph. Canon Newbolt was the preacher.

THE Appeal in the St. Paul's Reredos case came before the House of Lords on the 30th ult. The Court was composed of the Lord Chancellor, and Lords Herschell, Bramwell, Field and Hannon. Sir H. James appeared for Appellants, with Mr. Moulton, and submitted his pretensions; but their Lordships did not call upon Respondent's Counsel. This means a dismissal of the appeal.

AFTER a lapse of more than 350 years, the University lecture on ecclesiastical law has been revived at Cambridge. The first of the series was given on Friday, 8th May, by Mr. Diddin, who was lately appointed to the Chancellorship of Durham, in succession to Mr. Justice Jenne. These lectures are a decided innovation, but are not likely to provoke much hostile criticism. It was Henry VIII. who suppressed the study of canon law.

MUNIFICENT BEQUEST.—The Rev. Dr. Porter, vicar of All Saints', Southport, Eng., and local Secretary of the Church Missionary Society, has received an intimation to the effect that the late Miss Ann Heaton, a former member of the All Saints' congregation, had bequeathed a residuary legacy of £3,500 to the Church Missionary Society. It is expected there will be a further sum to hand over to the society of about £1,500. The same lady made a legacy of £300 to the new All Saints' Infant School at Blawick.

A CASE of considerable interest will, it is reported, come on soon before Lord Penzance, sitting as Dean of Arches. One of the English Bishops has refused to admit a clergyman to a living in his diocese on the ground that he was presented to the benefice by a Roman Catholic patron, who, the Bishop contends, under the statute of Queen Anne, is debarred from having any voice in the selection of the vicar of an English parish. It is with the view of obtaining a distinct declaration of the law that the proceedings are being instituted.

It is stated that the Archbishopric of York, vacant by the lamented decease of Dr. Magee has been offered to the Lord Bishop of Lichfield (Dr. Maclagan). He was appointed to that See in 1878 by Lord Beaconsfield. He was born in Edinburgh in 1826. He was intended for a military career (his father having been a distinguished medical officer), and he joined the army in India, and when about 26 years of age resigned his commission as Lieutenant to enter

the ministry of The Church. He was ordained deacon in 1856, and priest in 1857.

THE annual meeting of the Society for the Propagation of the Gospel in Foreign Parts was held on Thursday afternoon, 30th April, in St. James' Hall, London. The Archbishop of Canterbury presided over a large assembly. The annual report for the year 1890 placed the gross income of the Society at £164,382 15s. 3d., exceeding that of any previous year by £26,000. The great increase was under the item of legacies, but there had been an increase of nearly £4,000 in the subscriptions, collections, and donations to the general fund; 27 out of the 33 dioceses in England and Wales showed an increase in their remittances of £3,727, being an average of £138 each, while the six which had receded came short of the previous year by only £446, being an average of £74 each. It was a noteworthy fact that the four Welsh dioceses had increased their offerings by £437, or nearly 30 per cent. The number of ordained missionaries, including eight Bishops, on the Society's lists was 660—viz., 200 in Asia, 142 in Africa, 17 in Australia and the Pacific, 216 in North America, 34 in the West Indies, and 32 in Europe. Of these, 127 were natives labouring in Asia, and 29 in Africa. There were also in the various missions about 2,300 Lay teachers, 2,600 students in the Society's colleges, and 38,000 children in the Mission schools in Asia and Africa.

THE installation of the Rev. Philip Frank Elliot, D.D., Canon of Windsor and Vicar of Holy Trinity, Bournemouth, to the Deanery of Windsor and the Registrarship of the Order of the Garter, in succession to the Right Rev. Randall Thomas Davidson, D.D., now Lord Bishop of Rochester, took place at a special service in St. George's Chapel, in Windsor Castle, on Saturday morning, May 2. At ten o'clock the Dean-elect, accompanied by Sir John Hassard, Principal Registrar of the Province of Canterbury, proceeded to the Chapter House, and, after presenting to the Canons assembled the letters patent and the Sovereign's mandate, made and subscribed the oath of allegiance and the declaration of assent. It may not be generally known that this oath is in Latin, and is taken upon the Gospels at the altar. At 10:30 the choristers, lay clerks, minor canons, canons, and the Dean elect proceeded to St. George's Chapel. The canons and Dean elect, after making the usual obeisance to the altar and the Sovereign's royal seat, knelt together at the altar rails whilst the *Veni Creator* was sung and special prayers were said. The Dean-elect, having then taken the usual oath, was declared by the President of the Chapter to be admitted to the Deanery, and was placed in his stall. After another special prayer Matins was proceeded with. The anthem was "He shall give His angels charge over thee" (Mendelssohn). At the close of the service the new Dean proceeded to the Chapter-house, where he received the promise of Canonical obedience from all the members of the college in turn, the Military Knights (who wore their scarlet and gold uniforms), with their Governor, being also present. Canon Courtenay then, in a few words, welcomed the

Dean, who replied in a short address. The badge of the office of Registrar of the Order of the Garter will be conferred upon the Dean by the Queen at a later date.

**ONE AGAINST.**—The Standing Committee of the Diocese of Newark has been the first to pass upon the selection of Dr. Brooks by the Convention of Massachusetts, and it has *unanimously* refused consent to such election.

### THE CHURCH'S RECORD OF WORK.

From the turmoil of contending parties, and from the din of political strife, it is a relief for Churchmen to turn to the solid work which is being laboriously accomplished by the Church of England. Here we can forget for a moment that such a malign institution as the Church Association exists, with its Partingtonian mop to stay the rising tide of Catholic revival. Our attention is diverted from the contemplation of attacks in the House of Commons on the Church in Wales to the far more pleasant picture of the manner in which that Church is fulfilling her Divine mission. The persecuting Protestant and the political Dissenter give place to the hardworking priest and the enthusiastic layman as we pass from the Babel of tongues to the hive of industry. This change of scene, this contrast of the ways in which energy is expended, is afforded by the study of the new number of *The Official Year Book of the Church of England*, which the Society for Promoting Christian Knowledge has just published. In its pages, wherever we may open them, are to be found the records of organized labour and of the outward manifestation of spiritual progress. The latter half of the nineteenth century may with safety leave its aspirations and endeavours to the future historian, with the certainty that he will credit the Church of England of the period with being thoroughly in earnest in trying to do its duty.

Let us take for example the records of Church work and extension in certain large towns. The Year Book gives statistics of Hull, Leeds, Halifax, Birmingham, and Swansea. The statistics embrace the period between 1860 and 1886. In Hull, the population of which is nearly 200,000, the Church accommodation rose in that time from twelve to twenty-six thousand sittings, of which nearly twenty-one thousand were absolutely free. Churchmen in Hull contributed over £203,000 during those years for local Church work, in which are included the building of new Churches, mission rooms, schools and parsonages, and the restoration and enlargement of old churches. In Leeds the population rose from 218,000 to 348,000, and the Church accommodation from 27,000 to 48,000 while nearly £350,000 was raised for local Church work. In Halifax, which includes the town and the rural deanery, the population increased from 147,000 to 203,000, and the Church accommodation from 22,000 to 30,000, while £275,000 was raised for local Church work. In Birmingham the population rose from 238,000 to 449,000, the Church accommodation from 2,000 to 45,000, and the contributions to local Church work reached the sum of nearly £305,000. In Swansea the population rose from 49,000 to 80,000, the Church accommodation from three to eleven thousand, and the contributions to local Church work amounted to close upon £50,000.

Turning to quite another branch of Church activity, we find that the mission work undertaken by the Universities and public schools has rapidly developed, and would show, were statistics to hand, that the classes are very far from being unconcerned with the spiritual, moral and temporal welfare of the masses. In addition to the Oxford House in Bethnal-green, which has its religious, social, and educational ramifications, we find that the following mis-

sions are at work: Trinity College, Cambridge, embraces the large parish of St. George's, Camberwell, with a population of 20,000; St. John's College, Cambridge, has a district in the Old Kent road, with 5,000 people; Caius College, Cambridge, has a settlement in Battersea; Clare College, Cambridge, works a district in Rotherhithe; Corpus Christi College, Cambridge, one in Camberwell; Christ Church, Oxford, has recently built a church (dedicated to St. Frideswide) in its district in the East Indian Docks; Trinity College, Oxford, works among the railway servants at Stratford. There are also missions of the following schools: Eton, Harrow, Brighton, Charterhouse, Clifton, Dulwich, Felstead, Malvern, Marlborough, Merchant Taylors', Rossall, Tonbridge, Uppingham, Wellington, Winchester, and Cheltenham. Some of these districts are not in London; and, in addition to the foregoing, several other public schools undertake definite support of Church work, e. g., Bradfield supports four waifs and strays, and the crew of the *Jansin* steamer employed by the Universities' Mission to Central Africa.

If we turn to the colonial and missionary diocese, we find for the first time that details of work are given which, when they are complete, will enable us to form some idea of the growth of the Church in other parts of the globe. If we look at home, and see what Churchmen are doing for hospitals, we find that they contributed almost £31,000 out of a total of £38,700 collected in London on Hospital Sunday last year; and that to their credit stands £420,000 out of £551,000 collected since the institution was established eighteen years ago. If we turn over the pages of reports which Bishops have sent from abroad, we come across interesting little bits of news like the following, from the Bishop of Falkland Islands: 'Captain Bove, of the Royal Italian Navy, in a recently published narrative of a scientific expedition, thus writes: 'The presence of English missionaries in Tierra del Fuego has undoubtedly modified the character of a great part of the inhabitants of the Beagle Channel. So rapid is the improvement, so great are the sacrifices which the good missionaries impose on themselves, that I believe we shall in a few years be able to say of all the Fuegians, what is now said of Pallalaia, 'He was one of the most quarrelsome, the most dishonest, the most superstitious of the inhabitants of Tierra del Fuego, and now he lives under the shadow of the Cross, a model of virtue and a pattern of industry.'" If we wish to know what the neighbouring Churches of Scotland and Ireland are doing, we shall find succinct reports under the respective headings, the statistics of the latter Church being most perspicuous, while the former has an admirable chronological record. One of the most encouraging paragraphs in the book is to be found under the heading, 'Some of the Signs of Life in Irish Churchmen.' We have not room to quote the whole, but the following sentences speak volumes: 'The duty of giving to Christ's Holy Church recognized. £3,733,180 paid through Representative Body alone for Church Sustentation up to the close of 1889; £12,000 subscribed to Jubilee Fund; £500,000 for restoration of cathedrals during last fifty years, including St. Patrick's and Christ Church, Dublin, by individuals (Sir B. Guinness and H. Roe) at a cost of £300,000. Large donations for charitable and educational purposes, as that of Sir Edward C. Guinness, of £200,000, to build houses for poor in London, and 50,000 for same in Dublin. . . . Although everything was thus taken from the Irish Church by the Act of 1869, except the life services of the Bishop and clergy, and £500,000 in lieu of private endowments, yet the congregational system was not adopted, but still throughout all Ireland the parochial system is kept up, and the ministrations of Christ's Holy Church provided for all who will avail themselves of them.'

It is much to be wished that the Year Book might find its way into all public libraries, in order that the vitality and vigour of the Church might be known of many who think that she is mooning along in a listless and lifeless manner. If only such persons would spend an hour or two in going through the 620 pages of which it consists, they would find ample reason for modifying their present opinions. It is no more than the sober truth to say that the book has marked the beginning of a new era in the history of the Church of England. We now know what she is doing: how hard is her work, and how great her success; the liberality of her children, and the extent of her organizations. If anyone hereafter is despondent about the future of the Church of England, let him turn to the Year Book, and he will see enough proof of her activity to assure him that, in spite of local weaknesses, she is, on the whole, in a state of robust health.—*Church Review*.

### FREE AND OPEN CHURCHES.

We have received the report of the Open Church Association of the Diocese of Chester and Liverpool, Eng., read at the annual meeting of the thirteenth April, 1891. It would appear that the Free and Open Church Movement is extending considerably in England, and that it is receiving rather increased support from the Episcopal Bench. At this meeting the Association had the benefit of the presence of Dr. Jayne, Bishop of Chester. The Bishop of Liverpool, however, declined the invitation to attend the meeting; but his reasons are not given, his reply being marked 'private.'

The report admits that in case of free and open churches there is much to be learned as to the nature and principles of the weekly offertory, which should be the great source of the Church's revenue. The Report emphasises the position that the offering is essentially a holy and solemn act and a most important factor in the Church service. "Let it therefore be encouraged and cultivated and taught\* and let the offering be made in secret so that if large it be not tainted with ostentation, nor if small made to shame a poor brother. Bags ought to be used not plates. The aim of The Church is more the education of her children in righteousness, than the immediate collection of their means. If right motives be implanted good works cannot fail to follow."

The report also admits the difficulty generally experienced in free churches of receiving funds for the support of the ministrations but considers that if proper conditions be observed the needed help will follow without effort and without anxiety. On this head the report reads as follows:—

"The people must be taught that the sacrifice of praise and thanksgiving must be accompanied by a material offering of the fruits of labour. It must be a real act of self-sacrifice. If omitted, the worshipper is the loser. He loses the blessed results which always flow from the sacrifice of self. The ancient Scriptures show that a material offering was itself the worship. Public worship is binding upon all, and to make it complete and acceptable an offering of worldly goods must be made by all. This offering, if conscientiously, proportionally, and systematically made, is a blessed one—as a means of Church maintenance it is most religious, most convenient, most effective, and ought never to fail."

Referring to the *Pew renting system* the report condemns it as foolish from a commercial point of view, but we fear that the reasons assigned are not by any means conclusive. It is rather a matter of assumption that the pew renter will not contribute to the offertory as much, "as the man who is invited to occupy any seat he pleases and is reminded that the

maintenance of Church and Clergy is dependent entirely upon his voluntary offerings." We are afraid that this has not proved at least in this Canada of ours effective to secure adequate contributions from the occupiers of free seats.

In regard to the OPEN CHURCH movement the report affirms that for many years it has been in perpetual growth, and that the "growth to-day is at rather greater than at lesser speed than previously." Each week one or more announcements of its adoption appear in the secular press. In the Diocese of Chester it is estimated that one hundred and fifty or nearly one half of the churches and chapels are now free and sittings therein unappropriated; and in the Diocese of Liverpool about sixty, or one-fourth of the whole. In the United States it is said that seventy-eight and three quarters per cent. of the Episcopal Churches are of this class.

The Association also circulates from time to time leaflets bearing upon the matters in which they are interested. Of one of these "Why do You Want Me to go to Church?" forty five thousand has been circulated during the year; and of another "Public Worship Binding upon All and to be Supported by All" sixty thousand copies have been published and disposed of. It also publishes "The Open Church Monthly Paper" which circulates to some extent through the Colonial Dioceses.

#### THE MINISTERING CHILDREN'S LEAGUE.

The Canadian Branch of the Church of England M.C.L. appears from its report for the year 1890, now before us, to have extended itself fairly throughout this Ecclesiastical Province. It numbers among its patrons the Lord Bishops of Nova Scotia, Toronto, Montreal, Ontario, Niagara, Algoma, and also the Bishop of Saskatchewan and Calgary. The object of the Association is stated to be "To promote kindness, unselfishness, and the habit of usefulness amongst children and to create in their minds an earnest desire to help the needy and suffering. To aid the necessity of the poor by supplying them with warm clothing, comforts, etc." Children of all ages are eligible for membership which consists of ordinary members, associates, honorary associates, patrons and officers. Parents and others whose privilege it is to watch over the welfare of children are also invited to join the Association. Members pay for their admission card and can contribute through collection boxes and otherwise. Parochial branches may be formed in each parish in any diocese and may work for and may contribute to such objects as they may select, but it is recommended that some of these at least shall be of a missionary character. Each parochial branch shall have a parochial secretary appointed by the rector of the parish and the organizing secretary of the diocese. The Parochial secretaries shall keep a list of all who join, send out notices of meetings, preside thereat and receive work done by members. Each Diocesan Secretary receives and forwards to the Central Secretary the annual report of her branches on or before the 30th day of November, of each year; and the central Secretary arranges them and forwards them to the Referee before the 15th day of December of each year.

The Report gives the following instructions for forming a Branch:—

**How to Start a Branch.**—When it is desired to establish a Branch of the League in any town, village, or district, the first step is to obtain the consent, and if possible the co-operation of the Clergy. Then write to the Central Secretaries, Mrs. Alan Macdougall, 86 Rasholme Road, Toronto, Mrs. S. G. Wood, 100 Pembroke Street, Toronto, who will be glad to supply Cards of Membership, Papers, Magazines, &c. A meeting of parents and children should be

held, and the League laid before them. A local Branch Secretary and Assistant Secretary must be elected, whose duty it will be to keep a list of the names of all who join, to send out notices of meetings, to receive the work done by the children for the poor, and also any money which may be collected for charitable purposes in connection with the League.

Reports for the Annual meeting were received from 13 branches in the Diocese of Toronto; 12 in Ontario; 6 in Niagara; 3 in Huron; 3 in Quebec; 3 in Montreal; 1 in Algoma, New Brunswick and Saskatchewan and Calgary; 43 in all representing a membership of over 2,000.

#### WISE COUNSEL.

And here let me say a word concerning the responsibility of those who are the little flocks, without shepherds, in our rural towns.

If there is any gradation in the responsibility of Church people for allegiance and devotion to the Church, that responsibility increases in the same ratio as the number of Church people diminishes. If there are only two or three Church people in the village, they should meet on the Lord's day, to read the service and to claim the blessing of Him who promises to be where two or three are gathered together. If there is only one child, he should be taught the use of the Prayer Book, the Catechism, and be prepared for Confirmation. The little band should keep in touch with the great Church of our fathers, beautiful in her songs of praise, holy in her rule of life, reverent in her worship, scriptural in her teachings, blessed in the gifts she has transmitted from the Master himself through the ages all along, leading around and around the Master, but never far from him in the circle of her Christian Year, solemnizing each great event of life, from infancy to the tomb, in services whose beauty charms, and whose teachings bless all who hear them. Yes, be true dear brethren, to the Church; be more faithful to her when she is desolate and has few to comfort her; be most true to her principles when you alone represent them!

And when we have done all this; when the laity have, by self-sacrifice, given all they can; when the clergy in the field have multiplied their labors; when others have enlisted as lay readers; and when the little shepherdless flocks have rallied about the standard of the Church, we will not yet be able to complete the work given us to do, unless we shall have for two or three years generous gifts from without the diocese.—*Bishop of West Missouri in Church News.*

#### THE GENEALOGY OF CHRIST.

It is certainly a very striking fact that of all the innumerable millions of the human race that have existed on the earth, the only complete genealogy that is known is that which connects the first Adam with the second Adam. All others run into a fable, or other forms of darkness. Queen Victoria traces her lineage up to Cerdic, king of the West Saxons, who is said to have been the fifteenth in descent from Odin. But the names of the fifteen are missing: and even if they were given they would carry us only about to the Christian era, leaving four thousand years entirely blank. To make it more remarkable, the genealogy of Christ is given us through two different lines or branches not one only. The Jews themselves, since Christ's day, have lost their genealogies, which until he came had been kept with such marvelous care, the like of which has never been known elsewhere in the world. And as Christ was the Son of God as well as the son of Man, so in St. Luke's ascending genealogy, when we reach the first Adam, there is added, 'Adam which was the Son of God.—*Rev. J. H. Hopkins, D.D.*

#### CONTEMPORARY CHURCH OPINION.

##### Living Church:

If 'the world' is to have the confirming of the recent episcopal election in Massachusetts there is no doubt that Dr. Brooks will be consecrated. And, unquestionably, the influence of public opinion will be very strongly felt. The eminence of the candidate as a preacher, his breadth and liberality, his contempt for the policy of the Church, for rubrics and canons, when, as *The Independent* expresses it, 'the spiritual uplifting of the people is to be considered,' all win for him the general applause of the secular and much of the religious press. There is a great tendency even on the part of some Churchmen, to regard the conditions and limitations which the Church imposes, as somehow antagonistic to the work of 'spiritual uplifting,' when, as a matter of fact, they are the means by which the wisdom of the Church has decided that that uplifting is to be effected. It seems to be considered, in many quarters, that all such restrictions may be legitimately swept aside, at the will of a strong man who thinks he knows a better way. Self-will, combined with popular gifts, is mistaken for divine inspiration. It is forgotten that such a man, equally with his brother of humbler gifts, has solemnly pledged himself to observe the restrictions which the Church has imposed, that he exercises his ministry only under the condition of ministering 'the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same,' and of being ready 'to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word.' There cannot be one rule for the man of genius, and another for the rank and file of humanity. This was, it is true, the Gospel according to Carlyle, and at an earlier period was applied to the case of kings as being exempt from the code of morals, which is binding upon men in general.

##### Church Bells:

At the meeting of the London Diocesan Conference held at King's College last Wednesday week a motion was brought forward by Mr. George Spottiswoode to the effect that it was desirable there should be a celebration of the Holy Communion in every Church at least once in the forenoon of every Sunday. Mr. Spottiswoode's motion was carried; but, two years ago, it would appear, a very similar motion was thrown out; and even this time it seems to have been thought necessary to urge members to be sure and come up to the Conference in order to make sure of the thing being passed. It would not have been easy to an early Christian to imagine Christian people questioning whether or not the Holy Communion was to be celebrated on the Lord's Day; we have reason to be thankful that nowadays to a vast number of Church people such questioning and debate seems strangely unaccountable. And Mr. Spottiswoode's motion, too, was put in the least aggressive form imaginable. He did not ask the Conference to state its mind that there should be a celebration at some very early hour, for then those who have a suspicion of fasting Communion might have been alarmed; nor that there should always be a midday celebration, for then those who have a suspicion of non-communicating attendance might have been alarmed; he asked for no more than that there should be a celebration some time in the forenoon. There are many strange things which the Puritan spirit imposed upon us, and which it will take us many a long day to get wholly rid of; but there are none more strange than our shyness about the Holy Communion. To conceive this one service of all others as something to be held only at long intervals is to go about as far away from the primitive spirit of Christian worship as perhaps it is well possible to go.

## THE LATE ARCHBISHOP OF YORK.

The following from the English press notices, very full and flattering, will not be unacceptable to our readers:

The *Times* says:—The Church of England, which within the past eighteen months has suffered a succession of severe and almost irreplaceable losses, has now once more to mourn one of her greatest names. . . . Archbishop Magee differed widely in all the qualities of his mind and character from Bishop Lightfoot, or Cannon Liddon, or Dean Church, but, without instituting any invidious comparisons, it will be universally acknowledged that the last loss is not the least of the four. . . . In eloquence he had no rival on the bench of Bishops—perhaps, in his own peculiar style, no match in either House of Parliament—but he was never merely master of rhetoric. His masculine and strenuous oratory was sustained by clear and cogent reasoning, adequately equipped, but not overburdened, with theological knowledge, illuminated with wide and various reading, shot through with a rich and genial humor, and adorned by a quaint and fanciful wit. The somewhat crude and uncompromising Evangelicism of his early days had been subdued and widened, and though the High Church party could never claim him as one of themselves, they did not resent his elevation to the Northern Primacy on the death of Archbishop Thomeon; The public generally welcomed the appointment as the merited and appropriate crowning of a brilliant career.

The *Standard* says: That he was essentially polemical, and was most happy and effective when he was refuting an argument or returning an attack. The misrepresentations by Nonconformist pamphleteers and publicists like Mr. Howard Mann and Mr. Miall of the position occupied and the work done by the National Church were analysed, exposed, and destroyed by him with a completeness which, independently of any sympathies with the cause he espoused, it was an intellectual treat to witness. In all matters of discipline and usage Dr. Magee was practically a High Churchman of the old orthodox type. Thus, he insisted upon daily services, except when any reasonable hindrance could be pleaded; upon the more frequent observance of the festivals of the Church, and especially of Ascension Day, which, he complained, was totally ignored in a hundred and fifty five of the Churches in his diocese; upon the extension of missionary enterprise at home; and upon the compulsory use of the Athanasian Creed.

The *Daily Telegraph* says:—Dr. Magee and his followers taught Churchmen to read and think and speak and write, to explain the history of the institution and to stand up manfully for its rights. As Ireland gave Wellington to lead English armies, so it sent Magee to teach quiet Englishmen the art of counter-agitation in the face of Nonconformist assaults. In all this there was a combativeness that seemed to many persons inconsistent with Quaker ideas of non-resistance. Why should not Bishops be meek and mild, and turn the other cheek when struck? Religion, however, requires a Luther as well as a Melancthon, and outdoor work as well as cloistered virtues. Above all, an Establishment necessitates something beyond piety and devotion. If in its essence it belongs to the other world, in its accidentals it touches this on many points.

There has been so much mortality amongst Bishops since 1885 that Lord Salisbury has filled a large portion of the English sees. When he has found a successor to Dr. Magee he will have made two Archbishops of York. He sent Dr. Wescott to Durham, Dr. Thorold to Winchester, Dr. Lloyd to Bangor, Dr. Jayne to Chester, Lord Alwyn Compton to Ely, Dr. Moorhouse to Manchester, Dr. Stubbs to Oxford,

Dr. Davidson to Rochester, Dr. Festing to St. Albans, Dr. Edwards to Asaph, Dr. Wordsworth to Salisbury, Dr. Walsham How to Wakefield, Dr. Perowne to Winchester, and Dr. Bardsley to Sodor and Man—nearly half the Episcopal Bench.

The London correspondent of the *Manchester Guardian* says:—Theologically it was difficult to class Archbishop Magee. The intellectual foundations of his creed were those which Butler and Paily laid and on which Whatley built. The associations of his early ministry were entirely with the Evangelicals, but Episcopal office had imparted, as it almost always does, a more Churchmanlike tinge to the theology, and some eight years ago he created some surprise by appearing in print as a champion of prayer or the departed. For some years past the Archbishop's health has not been robust. He had suffered from the damp and malaria of his home in the fens, and he looked forward to renewed vigour and greater activity in the drier and more bracing climate of Bishopthorpe. But it has been otherwise ordered, and the Church of England mourn to day not perhaps her most learned or most spiritual but certainly her most conspicuous prelate.

The *Yorkshire Post* says:—A blow as sudden as it is severe has fallen upon the Church of England. It seems but a few weeks ago that amidst the applause of High Churchmen and Low Churchmen, and Churchmen who represent no party save themselves, William Connor Magee was called from the Bishopric of Peterborough to fill the chair of Paulinus. . . . Here in Yorkshire we are said to make friends slowly to examine, and weigh, and test any man before we offer him the regard and admiration which had long been received by the late Archbishop Thompson, but Archbishop Magee was a prelate whose qualities appealed in a very direct and convincing way to the Yorkshire nature. His strong self-reliance, his sturdy independence, his frank acknowledgement of an opponent's position, all marked him as a Primative in whom Yorkshire Churchmen would soon feel a strong proprietary right and sense almost of personal relationship which had distinguished for so many years their attitude towards Dr. Thompson. And now he is gone, after a rule beside which even the short tenure of Archbishop Longley seems considerable, and to Lord Salisbury is come the responsibility, as perplexing as it is unique, of finding a new Archbishop of York twice within twelve months.

We have hardly ceased to write of the 'new Archbishop of York' when we have to record his death. It is a sudden and melancholy ending to the high hopes that were built on Dr. Magee's tenure to the great Northern see. There has been no time in which to reap the fruit of that statesmanlike instinct, that wide observation, that sound judgment of which we were writing only four months ago—none in which to profit by the services he seemed so well fitted to render to the Church. In only two instances has he been able as Archbishop to give proof of the strong sense and keen logic which distinguished him as Bishop of Peterborough. One was immediately after his enthronement, when he made short work of the sentimental commonplaces about union with Dissenters which are sometimes uttered by men who ought to know better. The other was the carefully reasoned defence of the Clergy Discipline Bill which he addressed to the Convocation of York last month.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

PORT MEDWAY.—*Obituary*.—The congregation of the Parish Church of St. John the Evangelist, Eagle Head, Parish Medway, N.S., has again met with a sad loss in the early decease of Miss Edna L. Hemeon. Apparently never of a very strong or robust constitution, she nevertheless found strength enough, as she had indeed the strong will to spend and be spent in the services of the Church. She had a mother who was a devoted churchwoman, and Edna learned to love the Church and her services. Many years ago she learned music in order to play the organ in the Church services, and the clergyman then in charge of the parish of Port Medway, gives this account of the way in which it was done: 'Edna was the sly girl who learnt music on the sly and then came forward to play our Church organ and relieve Mrs. G. It was a beautiful act of thoughtfulness that was graven on my heart, never to be forgotten.' I am sure every successive clergyman here has had many reasons to be most thankful for the ever-ready help which Edna was so able to give. She was the main stay of the music of the services, and the leader and designer of the decorations which beautified the Church at our Festival services. But in her personal character she was most humble, gentle, most thoughtful and considerate for others, and only glad to be made an angel of mercy to some suffering or bed-ridden person. She was, of course, universally liked and beloved, and many a one, not of kith or kin, dropped a tear on seeing her lifeless form just within the church door where it is the custom here to leave the dead. She died at Liverpool, N.S., on the evening of the 8th of April, and her funeral took place at the parish Church at Eagle Head on Saturday afternoon at 3 p.m. The body was brought down from Liverpool early in the forenoon and placed in the church, where many friends, who gathered at the funeral, were privileged to take a last look at her who was so dear to them all. We hope there is some one coming up to take her place, for such an one is very much needed. We do not wish her back, but we wish her love and interest and spirit would quicken some others to endeavour to be as helpful in the work of the Church as Edna was. R.I.P.

## DIOCESE OF FREDERICTON.

ST. JOHN.—*Trinity Church*.—The sixty fifth anniversary of the Sunday school of this parish was celebrated on Sunday evening, the 17th May inst., by a special service which all the scholars attended. An excellent sermon was preached by Rev. Canon Brigtooke, who reviewed the work of the year, and showed what had been accomplished.

The entertainment and sale Wednesday evening in the schoolroom of Trinity Church, under the auspices of the Young Women's Guild, was a grand success. The sale was well patronized, and a good musical and literary programme was carried out.

## DIOCESE OF QUREBEC.

MAGOG.—The organist of St. Luke's Church, Miss Gertie Lindsay, on taking her seat at the instrument on Whit Sunday morning found a surprise purse of \$53.25. An accompanying note explained that it was a Whitsun present from the congregation in token of their appreciation of her faithful and efficient services as organist, and expressive of their heartiest and best wishes.

## DIOCESE OF MONTREAL.

BOLTON.—The Bishop of Montreal paid his annual visit to this mission on the 5th of May, when a service was held in the pretty little Church at Bolton Centre, consisting of Confirm-

ation and Communion, Eight candidates for the Apostolic rite of 'laying on of hands' were presented by Mr. Rollitt, who is at present in charge of the mission. The Bishop, as usual, preached an excellent sermon, which was highly appreciated by a large congregation.

The Church at South Bolton has been somewhat improved, a new altar and railing having been put in since the first of the year.

The Church at East Bolton was reopened for services on Sunday, 17th May.

**COWANSVILLE.**—On the evening of the 12th May, Holy Trinity Church was full to the doors with people who had assembled to hear the Bishop of Montreal, who held a Confirmation service at that time. His Lordship was assisted by the Rector, Rev. R. D. Mills, Revs. Bernard of Adamsville, Charters of Iron Hill, and Robinson of West Shefford. The latter addressed the candidates of whom there were twenty, several adults being among the number. After the Bishop had impressively administered the Laying on of Hands, he preached an earnest discourse from Romans 1st 16th.

**MONTREAL.**—We learn with very much regret that the Lord Bishop of the Diocese was obliged to suspend his visitation the week before last on account of illness, and that since that time he has been confined to his residence and has been seriously indisposed. This will cause considerable anxiety to his many friends and to the Church in the Diocese. There is no doubt that as years pass over him the annual visitation of such a diocese as that of Montreal must be extremely trying, but it is to be hoped that his Lordship may be able for many years longer, to carry on the work to which he has been called, and which he has so faithfully discharged for a number of years past. Doubtless, however, his illness will revive the rumors which existed some time ago in regard to a Co-adjutor. Though a good deal may doubtless be said in favor of such assistance, it is to be hoped that such an appointment will not be made until absolutely indispensable.

**ORDINATION.**—The Lord Bishop of the Diocese held the Trinity Ordination in Trinity Church, Montreal, on Sunday last, when five Deacons: Revs. H. E. Horsey, W. A. Fyles, E. P. Judge, J. W. Dennis and E. T. Capel were advanced to the Priesthood; and Messrs. W. H. Garth and T. B. Jeakens were ordained Deacons. The sermon was preached by the Ven. Archdeacon Evans, and the candidates were presented by Rev. Canon Mills, examining chaplain. There were also present Revs. Dr. Borthwick, T. W. Fyles, E. McManus and C. Bevan. It was feared that his Lordship would not be able to carry out this appointment, but though confined to his house for two weeks previously and far from well he insisted on fulfilling the duty.

**St. Jude's.**—The *tableaux* of last week passed off successfully, owing to the efforts of Mr. and Mrs. Parratt, to whom a cordial vote of thanks was passed.

#### DIOCESE OF HURON.

His Lordship the Bishop of Huron has been away for a little change with the hope of being more completely restored to health. His voice remains weak, but it is now hoped, that with the Divine blessing he will be able for all his duties.

**SIMCOE.**—The Rev. R. Hicks, the newly appointed Rector, has been absent on his wedding tour for the past two weeks. The Rev. Canon Richardson supplied his place on Sunday, the 10th inst., and the Rev. Canon Davis on the 17th. There is a large field for work here and Mr. Hicks has been well received by the whole congregation. Canon Davis bespoke for him a warm welfare, and hearty co-operation. He could speak of his sterling honor, Christian

life, amiable character and faithful discharge of his duties, in the service of the Divine master. He had known him for 30 years, and congratulated the congregation on securing him.

**DEANERY OF MIDDLESEX.**—A well attended meeting of Sunday school workers was held on Tuesday night week in Bishop Cronyn Hall. The President, Rev. Canon Smith, occupied the chair, and the meeting was opened with prayer by Very Rev. Dean Innes. Mr. H. G. Wright, Vice-President, and Rev. Canons Newman and Davis, W. M. Seaborne and G. B. Sage were also present. Letters of apology for non-attendance were read from several clergymen of the city and Deanery.

The President briefly explained the object of the meeting, and gave statistics of the number of teachers and scholars in the Deanery as being about 350 teachers and 4000 scholars; and in the whole Diocese about 2,200 teachers and 17,800 scholars, or a total of about 20,000.

Miss Jennie Moore, of St. James' Church Sunday school, South London, then read an excellent paper on Sunday school teaching, entitled "Feed My Lambs," pointing out that the words were addressed by our Lord to Peter, who had himself received forgiveness of sins and had left all and followed Christ. To such as he the Master now gives the command, Feed my lambs. The work of teaching had often been spoken of as a work of self-denial, but this was a mistaken idea. It is rather a *blessed privilege* to be so engaged. The first aim of the teacher should be to win the souls of the scholars to Christ, individually. To this end the lesson should be carefully prepared, by use of helps, but more especially by diligent study of the Bible. Seek to draw scholars by love of Christ. Study their different characters, and to this end visit their homes and learn their home life. It is a work which requires much patience and should engage the whole attention. The teacher should be regular in attendance as to him there is entrusted a work of much importance to be accomplished in a short time, and if the work be neglected the teacher would have to render account. There were many discouragements, but it is the duty of the teacher to persevere and then leave results with God.

Dean Innes in the discussion which followed, said it was to be regretted that comparatively few of our Sunday school workers were men; the burden of this work being left principally to ladies. He felt that no work so abundantly repays itself or is more delightful in itself or full of instruction to the teacher's own soul. Nothing cheers the heart of the clergy more than to have members offering themselves as workers in Sunday schools, and he felt that if the spirit urged in the paper read was more generally felt there would be more willing workers.

Rev. Canon Davis felt there was but one view which could be taken of this subject. If the object be to win a soul for Christ the teacher will not forget that soul in prayer. If the teacher is to be successful, he or she must know Christ, and must not fail to carry the case of each one to the Master. The Master must feed those who feed others. If the teacher would know the wants of each scholar, this could only be done by personally visiting them. Show the parent as well as the child that the teacher is interested in its welfare.

Miss Geeson only wished to emphasize what was contained in the paper as being the true spirit, and was glad to testify to the statement that the work of teaching was not a work of self-denial, but a work of self-improvement and pleasure. Some of the most precious promises of God were revealed to those who were engaged in preparing the lesson.

Miss Laing, of St. Paul's Cathedral Sunday school, then read an admirable paper, taking as her subject "The teacher's need of power from on high," pointing out that no department of Church work was of more importance than this

if we consider how short is the time given within which to perform it. The Saviour Himself gives us the true motive which should actuate the teacher, which is to love Christ. If the teacher has not known Christ by coming to Him how can such an one expect to teach others? The next need of the teacher is power from on high. The essayist quoted the words of a gifted writer, who said what may not one man do if he be a conduit pipe to convey the oceanfulness of God. Mankind have great needs, but all that is wanted is a channel to convey the fulness of God. The teacher should be a living conduit pipe, and this pipe should be kept open by prayer and reading of the Word of God. In this way the teacher will be kept truly humble in spirit as he or she knows they are only instruments in His hands.

Rev. Mr. Sage expressed the pleasure he had derived from both papers read, which contained the true spirit of the true teacher and then Mr. H. G. Wright, Superintendent of the Memorial Church Sunday school, followed with an excellent paper on Sunday school requirements. He pointed out that the school was not intended wholly as a substitute for parental teaching, nor for the day school. He referred to the manner of instruction being given by teachers who know the truth, and have come prepared to impart it to others. The best men too were wanted for this work, and especially for the post of Superintendent. He dwelt upon the importance of *systematic* teaching, and referred to the different schemes of lessons in use in the different schools.

Dean Innes spoke on the subject of lesson schemes, and strongly urged the duty of teaching the *distinctive principles* of The Church.

A cordial vote of thanks was tendered to those who had prepared and read papers: collection was made to pay expenses, and after singing a hymn the meeting adjourned, the Dean giving the benediction.

**TILSONBURG.**—Daily matins at 8:30 a.m. have been commenced at St. John's Church in this town, by the priest in charge. Evensong is also said on Wednesday's and the Litany is sung every Friday evening. The surpliced choir now numbers thirty with the organist, and is steadily improving. The Bishop has licensed Mr. G. N. Hodgson as Lay Reader, to assist the Pastor. Mr. Hodgson is a most deserving and promising young man.

#### DIOCESE OF TORONTO.

**YORK MILLS.**—The Raridecanal Chapter of West York met at York Mills on the 12th and 13th May. Service was held in St. John's Church, on Tuesday evening, when addresses were given on 'Brotherhood' by Revs. C. H. Shortt, E. W. Sibbald, and Canon Farncomb. The Holy Communion was celebrated at 8 o'clock Wednesday. There were present at the business meeting Rural Dean Shortt, Canons Osler and Farncomb, Revs. E. W. Sibbald, R. H. Harris, W. Jupp, C. R. Bell, and T. Norgate. It was decided to hold a W. A. Convention at Lloydtown on June 17, and a S.S. Teachers' Convention on the 15th Oct. at Newmarket. An election was held for filling the office of Rural Dean, vacant through the removal of Mr. Shortt to Toronto; and it was unanimously resolved to request the Lord Bishop to appoint Canon Farncomb. Rev. E. W. Sibbald was elected Secretary. A portion of Rev. I. was read in Greek, and an excellent and highly original paper by Prof. Lloyd, of Trinity College, was read, the subject being the "Letters to the Seven Churches of Asia."

**TORONTO.**—The Convention of the Woman's Auxiliary to the Board of Missions opened in Toronto on the 20th inst., and continued in session on Thursday and Friday last. Reports from the various branches in the Diocese were received and read and showed an increase in

the number of members and in the interest taken generally in missionary work. The visits of Mrs. Cummings and Miss Patterson to the different branches have undoubtedly conduced to this result and have aroused considerable enthusiasm. Junior branches have also been formed and have proved beneficial. At the meeting on Thursday Mrs. Williamson was re-elected President, and Mrs. Cummings Diocesan Secretary, and Mrs. Grindley treasurer in place of Miss Holland, retired, and to whom a hearty vote of thanks was returned for her valuable services in the past. Mrs. Forsyth Grant and Mrs. Francis were unanimously elected superintendents of the Junior work and Miss Patterson as Treasurer of Dorcas Society.

Letters were received from Miss Shirlock, the medical missionary to Japan, Miss Perkes, Matron of the Blackfoot Home at Gleichen, and from the Bishop of Saskatchewan. Miss Perkes intends to give up her summer months to a visit to the Sarcie Indians and will be glad to receive gifts for children. Thank offerings were announced to the extent of \$32 60.

At the afternoon session Mrs. W. C. Nicholson read a very exhaustive paper on mission work, referring particularly to such work in the United States, where there were fifty-two Dioceses and fifteen missionary jurisdictions and where the Woman's Auxiliary had a branch in nearly every diocese. She also spoke of the work of the Church in the Islands of the Atlantic and the Pacific and in Africa, in Egypt, in India, Australia, New Zealand, China, and Japan. Speaking of China she said there were three bishoprics established and hospitals for medical missionary work. In Japan the American Church began work in 1859, and the Church of England in 1869. She also pointed out the urgency of the work amongst the Chinese on our own continent, and urged those present to contrast the way in which missionary associations here are able to do such work with that done by Bishops Tacher and Corfe and many other missionaries.

In the afternoon of Thursday there was also a great gathering of the junior branches, at which the Rev. A. N. Kirkby, for twenty-seven years a missionary at Mackenzie River, addressed the children in a most interesting and attractive manner, relating incidents of his work amongst the Indians in that district. Mrs. Forsyth Grant reported briefly the work for year, which showed eight new branches formed and twenty-three in all as existing.

At 8 o'clock in the evening a public missionary meeting was held, at which the Lord Bishop of the Diocese presided. The secretary of the Board of Missions, Rev. Dr. Mockridge, presented a report, and Archdeacon Kirkby and Rev. Professor Lloyd delivered addresses.

**St. James' Cathedral.**—The Queen's Birthday falling on Sunday, reference to the event was made in almost all the city Churches, and the National Anthem was in each case one of the hymns sung.

A special service of Evensong was held in St. James' Cathedral. The fine old edifice was filled to the doors, many of the aldermen and leading citizens being present. His Worship the Mayor was only prevented from attendance (since he had been specially invited) through the serious illness of one of his children. More than ordinary pains were taken by Mr. Elliot Haslem and his assistants to make the musical portion suitable to the occasion, and their efforts were very successful. An especial feature of the music was the introduction of four cornets, one of which was played by Mr. Herbert L. Clarke, and three trombones. The effect was very fine. The Cantata Domino, composed by Tozer, and with an introduction by Mr. Haslam, was given with marked success by the choir. The introduction to the Dens Miserateur was also by Mr. Haslam. For the anthem were the words commencing, 'After this I beheld, and, lo, a great multitude,' in which the tenor solo

was taken by Mr. Aldratt, and the baritone solo by Mr. Chambers. 'Before Jehovah's Awful Throne' was the processional, and the National Anthem the recessional, hymn. Psalms xxi., lxxii., and cl. were sung in place of those appointed for the twenty-fourth evening of the month.

Rev. Canon DuMoulin preached from Daniel iv., 17, 'The Most High ruleth in the kingdom of men, and giveth it to whom he will.' After referring to the circumstances under which the words were spoken, he further said he would suggest a great practical lesson which a life laid bare for two and seventy years proclaimed to all the world. Such a suggestion might not be considered to be made in a spirit of sycophancy, in a land far separated from the throne, with no royal favors to look for, and must therefore be credited with the greatest possible earnestness and sincerity. Fifty two years ago a young girl, aged 18, was called upon to ascend the loftiest throne on earth. Nor was her position made easier by the unworthy lives of those who had occupied such exalted stations. In fact loyalty had mightily run down in the popular estimation. Who was to raise it, to recover its lost reputation, rehabilitate it, make it revered, respected, and acknowledged by all people? The answer to this question was returned in the sentence of an inexperienced and trembling girl of 18.

That weak trembling bark was launched on the wild and weary sea of public political life with words of solemn trust in the King of Kings. This was no exaggeration. The most authentic records of history show that the first request of those young lips was made to the Head of the Church that he would pray to Almighty God for her in that tremendous hour that she might be able to rule in the fear of the Lord. This reign had now attained to 52 years. Mightily blessed was the young sovereign in her own person, in her family, in her whole domestic life. While the world recounts these blessings, perhaps the government and interposition of the Great Ruler of all is in nothing more apparent than in those afflictions which it pleased Him to mingle with her cup of blessing. Soon the noble Prince, whom all the Empire had learned to love and revere, weary with the march of life, laid it down and left to us a precious and mournful legacy in the widowed Queen. A child followed, grandchildren passed away, and over all were inscribed these sacred words, which for 3,000 years have been the grand consolation of all the afflicted, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' Now that illustrious life of 72 years lies open before us with all its changes, with all its great joys and woful sorrows, its pomp and pageantry, its quiet, gentle domestic hours, its publicity and its privacy, and we may say with the voice of sincerity and truth that the whole weight and influence of this royal life has been most decidedly and unquestionably on the side of all lovely and good virtues. Twice was a maniac hand upheld to take away that life, and as often did the mighty hand of Jehovah stretch out and protect it. This life is for us a noble example of a good ruler and a good woman. 'A thousand claims to reverence went to her as mother, wife, and queen.' No life in all the Empire throughout these years has been so greatly, so constantly exposed; no life has been so safe and so secure as that of Victoria. She may dive through the heart of London, with its Socialism, its discontent, its loud murmuring, its splendour and wealth, and no voice is uplifted; no cry follows her but the cry of acclamation and the shout of welcome and hearty English joy. All her subjects in the world shout 'his day the song, as perhaps never before, 'God Save the Queen.'

#### DIOCESE OF RUPERT'S LAND.

**RUPERT'S LAND INDIAN SCHOOL.**—In the list of collections for this school, kindly printed in

your issue of April 22nd last, the amount sent through the Rev. W. T. Hill, London, should have been \$2, instead of \$1.

#### DIOCESE OF NEW WESTMINSTER, B. C.

**NEW WESTMINSTER.**—The Bishop has fixed the 9th June for the annual meeting of Synod, which will be held this year in New Westminster.

The *Churchman's Gazette* of this diocese in its May number, acknowledges the receipt of case 39, which had been opened and found to contain parcels from the following: Mrs. Shenton, Miss Wilshere, Mr. Howe, Mr. Glover, F. Latter, Mrs. Glascoodine, Pratt & Sons, Mrs. Thynne, also one parcel of Altar Linen, etc., from Miss F. A. Macdonald for which we are deeply indebted.

Our contemporary, the *Churchman's Gazette*, refers to the question of Education and the connect on of the Church therewith, in an article upon the new Public Schools Act of the Province, and which apparently excludes Ministers of religion from appointment or election as superintendents, teachers or trustees. To this strong exception is taken. Reference is also made to an Act for removing the exemption from taxation hitherto existing in this Province, in favor of the Churches and property of religious denominations, which Act is strongly objected to.

The Bishop of the Diocese has made claim in his corporate capacity upon the Government for a large plot of land opposite Douglas street Cemetery, which was set apart for the See in the official survey of the city made by the Royal Engineers, as far back as 1863, and which also was marked out on several official plans of later date. Although the grant by the Crown was evidently intended to be made, the formal patent was never issued and the question as to the disposal of the property has remained unsettled. A lengthy correspondence commenced some years ago with the officials at Victoria, but the matter has been put off from time to time. The Bishop has as part of his case a written statement of the late General and Governor of the Mainland, under date 14th May, 1883, to the effect that he distinctly remembers that such reservation was made for the See of Columbia, either for a residence or for a college or school, but not to be portioned out into lots for leasing, and that the actual grant was withheld until such time as there should be a resident Bishop and a See on the Mainland.

**VANCOUVER.**—On Palm Sunday the Bishop confirmed thirty-four candidates at St. James', thirteen males and twenty-one females. He delivered an impressive address on the Apostolic nature and sacramental character of the rite of Confirmation.

On Easter Day the total number of communicants at St. James' at the three celebrations was 180, an increase of thirty over the number last year.

At St. Paul's the Bishop also held a Confirmation service on Palm Sunday, when nine persons received the laying on of hands. At the vestry meeting on Easter Monday it was decided to call a meeting of the congregation to consider the advisability of making this mission a separate parish.

#### CORRESPONDENCE.

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

#### OUR INDIAN HOMES

To Editor of the *Church Guardian* :

DEAR SIR,—I am just back from a trip to my Western Homes at Elk Horn and Medicine Hat, also to the Blood and Piegan Indians at

Mr. Trivett's and Mr. Bourne's Missions, and would like to tell our friends what our prospects seem to be for the future. At each of my centres I have now an "Advisory Council." Here at Sault Ste. Marie the Bishop of Algoma is president, Rev. E. A. Vesey secretary, and Judge Johnson, W. G. McNeil Thompson, and myself members. At Elkhorn the Bishop of Rupert's Land is visitor, Archdeacon Phair president, Rev. R. G. Stevenson secretary, and Rev. Rural Dean Rogers, Rev. C. Quinney, Rev. H. L. Watts, Mr. W. Wilson, and myself members. At Medicine Hat the Bishop of Qu'Appelle is president. Rev. G. N. Dobie, secretary, and Rev. J. W. Tims, Rev. H. W. Stocken, Mr. Cochrane, Judge McLeod, Mr. Sanderson, and myself members. It is satisfactory to be able to state that during the five months which have elapsed since the beginning of the year the receipts on the maintenance account of the Algoma and the Elkhorn Homes, including Government grants, have a little exceeded the expenditure. Still we cannot shut our eyes to the fact that we began the year with a deficit of \$974: and I regret that this debt has thus far been reduced only by about one-third of its amount. Our Shingwauk and Wawanosh Homes were, as our friends know, partly closed for the winter months in order to economise funds. When we reduced the number of pupils the 1st of November last it was with the intention and hope of opening again with full members about the 1st of May. Although our financial prospects are not quite so cheering as we would have wished, we still feel it best to keep to the arrangement, and both our Shingwauk and Wawanosh Home are now fast filling up again. We have a beautiful new schoolroom in the new "Shingwauk Hall"—60 x 30 feet, two schoolmasters are engaged (each of whom takes part in superintending, as well as teaching) and with the new buildings lately erected, we have accommodation for 74 boys; the Wawanosh accommodates 26 girls; so, if any sufficient help be forthcoming we have room now for 100 pupils at our Algoma Homes. Will not our friends support the work and prevent these Homes from being again shut down or even partially closed.

At Elkhorn the receipts (including Government grant) since the new year began have been nearly \$300 in excess of the payments. This is encouraging. But there still remains the heavy deficit with which we closed the year to pay off. My brother, Mr. Wilberforce Wilson, is now in charge of our Elkhorn Homes. He has been very ill for nearly two months which has put things back, but Miss Vidal, the teacher, and Mrs. Leale, the matron (formerly of the Wawanosh), have worked heroically to keep everything in good order. We are just starting farming operations on our large farm of 640 acres, government having given \$2,500 towards erection of buildings and purchase of farm stock.

At Medicine Hat, the \$4,000 building which we commenced erecting last Fall still stands unfinished and unfurnished, but we are expecting every day now to hear that the promised Government grant has passed Parliament, and if that becomes available and we get the expected S.P.C.K. grant of £100, and also the \$1,000 which Rev. J. M. Davenport started last summer, we shall be in a fair way towards establishing our Medicine Hat Home and shall look forward to opening it about the 1st September. Government has promised \$2,000 towards the first year's maintenance, but beyond this we have nothing certain to depend on. I am thinking therefore of taking two of my elder daughters to Medicine Hat and making my own headquarters there for the winter so as to set the new Home on foot in as economical a way as possible; then, if funds come in, I shall hope by next spring to be in a position to pay a local superintendent and employ a regular staff. The Medicine Hat work will I feel be

particularly interesting—as the Indians about there—Bloods, Blackfeet, Sarcoes, Piegans, Crees are all wild blanket Indians with painted faces, plaited hair, and living in tepees. Those who have travelled West and have seen these people at the Medicine Hat and other stations along the line with polished buffalo horns for sale know how wild they look. The Ontario Indians are fast becoming civilized and in a few more years ought scarcely to need a free institution for the training of their children; then the wisdom of my course in establishing these far distant Branch Homes will become apparent. Already are many of my Elkhorn pupils clamoring to go East, to the Shingwauk, and in time it will be the same at Medicine Hat, and thus the Shingwauk will become as I have always intended it to be a great central Institution fed by the distant Branch Homes. The Indian department and all connected with Indian Department and all connected with Indian work are I believe ready to concede that there is every advantage in getting these western children far away from their old haunts and associations. I wish our Algoma friends would regard my work in this light instead of discouraging me, as they sometimes do from continuing my operations of these distant points. Ever since I began with the Indians 22 years ago it has been my lot to face many discouragements and difficulties—nevertheless there has been a steady advance all along the line and I think God has blessed it. I must now throw myself once more upon the liberality of our Church people,—and especially would I once more urge the desirability of our Sunday schools throughout the land making the training of Indian youth, whether at my Homes or at those of others engaged in the same work, a specialty. I am most urgently in need of more help in this way. Our pupils at Shingwauk, Wawanosh, Elkhorn, and now in the near future at Medicine Hat are all needing support; \$75 a year if clothing is not supplied, or \$50 a year if clothing is supplied; supports a child, \$25 or \$37 50 half a child. I trust that none of my Homes will have to be shut down or even partially closed again for want of support.

Yours &amp;c.,

E. F. WILSON.

Shingwauk Home, May 23d, 1891.

#### SYNOD MEETINGS.

These take place for the most part in June, in the several dioceses of this Ecclesiastical Province; and are this year of more than ordinary importance in view of the scheme to be submitted for their consideration regarding the consolidation of the Church in Canada. This has been printed under the direction of the Committee appointed at the Winnipeg Conference; and together with the Record of the Proceedings of that Conference will be in the hands of most of the delegates. The question is one of such wide reaching importance that it ought to receive the most careful and mature deliberation. To this end it would be well to forward a copy of these papers to the Clergy and Lay delegates some days at least before the meeting of the several Synods, so that there may be ample time for their examination and consideration. That there are points which will arouse considerable discussion if not opposition is to be expected. Amongst these will probably be the resolution adopted by the Conference and which really forms the condition *sine qua non*, of any Consolidation (since the Province of Rupert's Land's assent is based on it)—"That in any scheme of union, the Conference affirms the necessity of the retention of *Provinces* under a General Synod." This resolution is not embodied in the scheme as printed for submission to the several Synods; but it should have been and must be considered; being as much the action of the Conference as the prepared *Constitution*. Another question

which should, in the interests of the Church be fully discussed is that of proportionate representation, and the proportion fixed by the proposed Constitution. This is as follows:— "Dioceses having fewer than 25 licensed clergymen one delegate from each order; dioceses having 25 and fewer than 50 \* \* \* two of each order; 50 and fewer than 100, three of each order; \* \* \* having 100 and upwards, four of each order."

Still another subject for consideration is the powers of, and the subject matters relegated to, the General Synod, in their bearing upon the Provincial Synod system retained and the Diocesan organization.

#### MAGAZINES FOR MAY.

*The Arena* contains among much else that is readable an article by C. Wood Davis, on 'The Wheat Supply of Europe and America,' and another by Prof. Emil Blum, Ph. D., on 'Russia of to-day.' The June number (also to hand) has two notable articles on the position of the poor in the great centres, and as to the accumulation of wealth in the hands of the few. Arena Publishing Co., Boston.

*The Westminster Review* has a very interesting review of 'The History of Canada,' by Wm. Kingsford, LL D., and also of the smaller work under the same title by Rev. Wm. Parr Grewell, M. A. Another article of merit is that on 'The Early Inhabitants of Britain,' by R. Seymour Lang. Leonard Scott Publishing Co., New York.

*The English Illustrated*.—The Hon. E. P. Thesiger, C.B., discusses the difficult question of Church patronage in England in this number, and decides against any hasty change in the system. Macmillan & Co., N.Y.

*The Homiletic Magazine* is a most useful monthly for the Clergy of the Church, containing as it does outlines of sermons for the Sundays of the Church year, besides excellent Expository papers and Practical Homiletics. The present number is specially good. E. B. Treat, N.Y.

*Littell's Living Age* is a library in itself, issued weekly and supplying the best extracts from the leading monthlies and quarterlies its readers are kept *au fait* with the important questions of the day. It is invaluable to those who have neither means to subscribe for nor time in this busy age to read the numerous magazines from which it selects with excellent judgment the best and most timely articles. Littell & Co., Boston, weekly, \$8 per annum.

*The Spirit of Missions*, 22 Bible House, N.Y., gives as its frontispiece a view of the exterior and interior of Bishop Walker's Cathedral Car; and very churchly it is in appearance, with its altar and super-altar properly vested, Eagle lectern, Bishop's chair, organ, and double row of seats on each side of a centre aisle. This number is replete too with Missionary intelligence.

#### RECEIVED:

*The Church Eclectic*, Utica, N. Y.; W. T. Gibson, D.D., Editor; \$3 per annum.

*The Homiletic Review*.—Funk and Wagnalls, N. Y.; \$3 per annum; clergy, \$2.50.

*The Treasury*.—E. B. Treat, Cooper Union, N. Y.; \$2 50 per annum; clergy, \$2.

*The Canadian Queen*.—A magazine for the Home, fashions: literature and culture. Queen Publishing Co., Toronto; \$1 per annum; single copies 10c.

GEORGIA.—The Rev. Thos. F. Gailor has been elected as Bishop by the Convention of the Diocese of Georgia, in place of the lamented Bishop Beckwith.

# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.  
 " 3rd—5th Sunday after Easter.  
 " 4th } Rogation Days.  
 " 5th }  
 " 6th }  
 " 7th—Ascension Day, Pr. Pss. M. 8, 15, 21.  
 E. 24, 47, 108. Athan. Creed.  
 Pr. Prof. in Com. Service.  
 " 10th—Sunday after the Ascension.  
 " 17th—Whitsunday, Pr. Pss., M. 48, 68  
 Ev. 104, 145. Athan. Cr.; Pr.  
 Prof. in Com. Service till 23rd,  
 Notice of Monday and Tuesday,  
 and Ember Days.  
 " 18th—Monday in Whitsun week.  
 " 19th—Tuesday in Whitsun week.  
 " 20th— }  
 " 22nd— } Ember Days.  
 " 23rd— }  
 " 24th—Trinity Sunday. Ath. Cr. Pr. Prof.  
 in Communion Service.  
 " 31st—1st Sunday after Trinity.

## THE HOLY CATHOLIC CHURCH COM- PARED WITH THE VARIOUS PROT- ESTANT DENOMINATIONS.

(Theoklesia)

SAD as have been the departures of Rome from primitive Christianity, it is no less sad to contemplate the deviations of Protestantism from the same beginnings of ecclesiastical faith and order. Excesses on the one hand, and defects on the other, have equally operated to the injury of that cause which should be dear to every heart. Superstition and infidelity are the antipodes which have been reached by Romanism and Protestantism, going to extremes in opposite directions, in adding to or taking from Apostolic faith or order; and while both are to be deprecated, multitudes regard the excesses of faith which lead to superstition as a minor evil, to those defects of faith which tend to skepticism or land in infidelity. Against both these tendencies the Holy Catholic, (or Protestant Episcopal) Church, has borne her testimony for more than 300 years, warning those who have forsaken the ancient landmarks of the danger of ignoring those principles which were fundamental in the Apostolic

Church, or of attempting to set up Christianity in any new form or on any other basis. The warning has been unheeded. Wherefore, against Papal consolidation on the one hand, and Protestant disintegration on the other, the Catholic Church has constantly protested, inviting both to walk with her in that *via media* in which all extremes are avoided.

Having shown in the previous chapter the difference between the Holy Catholic Church and the Roman Catholic Church, we propose in the present chapter to point out the several particulars in which the Holy Catholic Church differs from the various Protestant denominations.

### The Holy Catholic Church.

1. That the ministry was originally constituted in three orders, Bishops, Presbyters, and Deacons, and that these orders were designed to be perpetuated always in the Church.

2. That the office of Bishop was always superior to that of Presbyter or Deacon, and designed always so to continue.

3. That ministerial authority cannot be given lawfully and canonically except through the laying on of hands by a Bishop in ordination.

4. That the office of a Deacon is a ministerial and not a lay office, and is to be conferred by the laying on of the hands of a Bishop.

5. That Presbyters should always be raised to their office by the Bishops, from among the Deacons who have been first proved and found faithful, and not from among the laity.

6. That the Bishops are to be chosen from among the Presbyters, and to be advanced to their office only by the laying on of hands by those of their own order, namely, Bishops.

7. That a regular ministry can only be maintained in the Church by Bishops conferring orders on Presbyters and Deacons, and ordaining successors to themselves; and that this Succession, derived from the Apostles, gives the sanction of their authority to the ministry so set apart.

8. That a regular succession of ordainers has been kept up from the Apostles' day to the present time in the Church Catholic, to prove the regularity and validity of the Orders she confers; and

### Protestant Denominationalism.

1. That after the death of the Apostles, whose office was extraordinary, there were but two officers in the Church, teaching and ruling Elders, or Elders and Deacons, to whom all authority was given.

2. That the offices of Bishop and Presbyter were originally the same, and that the former usurped the superior authority by degrees.

3. That the laying on of hands by Presbyters, or even the setting apart of men to the ministerial office by prayer alone, without a Bishop, constitutes a valid commission to the sacred office.

4. That the office of a Deacon is a lay office and not ministerial, and is conferred solely by election and setting apart by prayer.

5. That Presbyters may be chosen from among the ranks of the laity, and, if found qualified, set apart by Presbyters to their work, without having first been Deacons.

6. That there is no office superior to that of Presbyter, and consequently there can be no advancement beyond it to any other office originally appointed by the Apostles.

7. That Apostolic succession is not necessary to a valid ministry; but that any one, feeling moved by the Spirit of God to preach the gospel, may, with the approbation of the brethren, enter upon the work; and that his commission will be proved to be valid if he succeeds in winning souls to Christ.

8. That no such a succession can be proved; that it is very doubtful whether it has been kept; that the violence of persecution, and the turbulence of revolutions, when the churches became scat-

tered, rendered it improbable that the records could be preserved; that interruptions of the Apostolic Succession may have occurred at various times; and that therefore no record of a regular succession can be relied on.

These are the chief points of disagreement with regard to the ministry, which exist between that branch of the Holy Catholic Church termed the Protestant Episcopal, and the numerous bodies of professing Christians who have separated from her communion. There are other points relating to divine worship in which she is equally at variance with them.

### The Holy Catholic Church.

1. Maintains that public worship, being designed chiefly for prayer and praise, should be liturgical to enable all to take a part; that when it is extempore, the congregation is apt to become rather auditors and spectators than worshippers, listening to the prayer of an individual instead of joining vocally in the prayers of the Church.

2. That special seasons commemorative of the great events in the History of Redemption, whether joyful or mournful,—such as the Birth, the Fasting and Temptation, the Crucifixion, Resurrection, and Ascension of our Lord,—should be annually observed with appropriate religious services, to awaken in our minds a livelier interest in these sacred truths, and impress them more deeply on our minds,—such having been the usage of the Catholic Church from the earliest ages.

3. That suitable vestments for those set apart to the sacred office are as appropriate for the ministry of the New Testament as for the Old Testament; that the common sense of Christendom in every age has approved of their use by the ambassadors of Christ, while officiating in holy things; and that a custom so appropriate and time-honored should not be abandoned.

4. That the ancient symbols of the Christian faith should always be repeated in the public worship of the sanctuary, as well as the Scriptures be read, that all may learn what the Faith

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### Protestant Denominations.

1. That extempore prayer is calculated to be more spiritual than liturgical worship; that forms of prayer hinder devotion; that the emotions of the soul spontaneously poured forth are more enlivening and soul stirring than written prayers can be; and that they are therefore much to be preferred.

2. That the observance of holy days, or festival or penitential seasons commemorative of those great events which occurred in the history of our Lord, is not of binding authority from the Word of God; that such observances may lead to superstition, or are liable to many abuses; and although of great antiquity, their observance is not on that account obligatory upon those who do not perceive their utility.

3. That the New Testament differs from the Old Testament in the extreme simplicity of its ritual; that no ecclesiastical vestments were spoken of by the Apostles as proper to be worn; that their use makes Protestantism assimilate too nearly to Popery; that the New Testament requires no such practice; and that, therefore, the long observance of it makes it of no binding force.

4. That no uninspired documents of the Primitive Church have the authority of the written Word of God, and therefore cannot be appealed to as teaching the faith once delivered to the saints; and that

was which was delivered to the saints; and that the same *form of sound words* may always be professed by us which the primitive Christians professed when they read the Apostles' and Nicene Creeds.

5. That kneeling in the devotional parts of Public Worship is the most appropriate, reverential, and Scriptural posture of the body in our approaches to the throne of grace.

The Holy Catholic Church not only protests in general against errors which are common among the various denominations of professing Christians (errors pertaining to the ministry and worship of the Church Catholic in all ages), but also against those errors which are peculiar to some of them, *e.g.*:

1. The denial of the Divinity of Christ, by the Unitarians;
2. The denial of the future punishment of the wicked, by the Universalists;
3. The denial of the second coming of Christ and the future resurrection of the body, by the Swedenborgians;
4. The denial of the Sacrament of Baptism to Infants, by the Baptists;
5. The rejection of both Sacraments, Baptism and the Lord's Supper, by the Quakers;
6. The practice of Polygamy, by the Mormons;
7. The revelations from souls departed, by the Spiritualists.

Against all these, as well as all other forms of skepticism and infidelity (which have been organized under the names of Christian denominations), the Protestant Episcopal Church, as a branch of the Catholic and Apostolic Church, protests as firmly as she does against all the Papal abominations. Her Catholicity, on the *one hand*, gives her no sympathy with the errors of the Roman Church, which has corrupted the Catholic faith and order, although she still retains the name of Catholic; nor does her Protestantism, on the *other hand*, induce her to regard with favor those numberless heresies which, under the name of Protestant denominations, have been organized to propagate the views of private individuals. Between the Scylla and Charybdis of perverted Catholicism and perverted Protestantism, she steers the middle course, having inscribed on her banner this motto:

"Catholic for every truth of God;  
Protestant against every error of Man."

EDITORIAL NOTES.

Dr. Brooks. — The two leading Church papers in the United States, as well in influence as in circulation, are *The Churchman* of New York and the *The Living Church* of Chicago. Both have spoken out distinctly in regard to the election of Dr. Philips Brooks. *The Living Church*, whilst admitting the many good qualities and the undoubted ability of the man, holds firmly to principle: seeks something more than mere popular favor, as a qualification for the office of a Bishop in the Church of God, and consistently asks of those having now the final decision of the question, faithfulness to the foundation principles of the Church. We reproduce in another place a portion of the Editorial remarks

the creeds, being uninspired, have only the weight of authority which the opinions of men may please to attach to them, and, therefore, should not be read as authoritative teaching in the public worship of God.

5. That the posture of the body in prayer is of little importance if the heart be only devotional; and that either sitting or standing is as lawful as kneeling.

from our esteemed contemporary in the issue of the 16th May.

*The Churchman* on the other hand appears to us to make an ignoble effort to straddle the fence; to please at once the friends and supporters of Dr. Brooks and pave the way for the confirmation of the extraordinary choice of the Convention, and at the same time hold to principles which,—from its hitherto fairly strong support of the Historic Episcopate as one of the bases of Unity—it well knows will find no adherent in him whom it feebly advocates. For it is a feeble advocacy—wanting sincerity and force; and one which might well lead Dr. Brooks to cry out "save me from my friends." It commences its article with the ever ready cry of 'toleration' and the room allowed for differences of opinion in the Church, and the unwisdom of narrowing the basis. But will our excellent contemporary class the final requirement of the Pan Anglican Council, and of its own House of Bishops, viz.: the Historic Episcopate, as an essential to unity,—as a mere matter of opinion. And if it be essential (as it undoubtedly is from the place it occupies in this scheme), how can the denial of this by one who seeks the Episcopate, be classed as a matter of opinion. *The Churchman*, your reasoning powers must have gone far astray in the vain effort to harmonize black and white. *The Churchman* declares that it holds very different views on the ministry \* \* \* from those of Dr. Brooks, and yet it wholly disaffirms them in advocating the confirmation of his election.

*The Churchman* is, however, driven to confess that in the actions of Dr. Brooks serious ground exists for objecting to his election; and it signals the instances referred to by us two weeks ago, viz.: the Plymouth Church incident and the joining with a Unitarian minister in a union service, and it continues, "Of the latter" [the union service] "we are obliged to say that if, under the Episcopal administration of Dr. Brooks or any other man, the Church is in any danger of being drawn into fellowship with unbelievers, the interests of the whole Church would demand that such a scandal should be prevented at any necessary cost whatever." Just so: yet admitting as *The Churchman* does in express terms, that "his [Dr. Brooks] future course is naturally augured from the past, and that unfortunately it is not possible for him, in his present position, to give any public pledge that in his Episcopal administration he will not repeat such acts as are now alleged against him," it yet advocates the confirmation of his election!! It admits *nominatim* the charges made and the reasonableness and gravity of them; and that Presbyters who, like Dr. Brooks, have "failed to restrain themselves when tempted to strain their liberty of action beyond the line at which a Bishop's liberty ought to stop," [a proposition wholly indefensible], "if they are elected Bishops the Church is fairly entitled to think that they will continue to act as they did while they were Presbyters," and yet it wishes the Church to elevate such an offender and impugner of that which she holds essential, to the higher position where he may "overstep the line, and do still greater injury than a simple Presbyter—even though as prominent an one as Dr. Brooks. It seems to us that *The Churchman* in its vain attempt to bolster up Dr. Brooks election has afforded unimpeachable grounds for refusing confirmation. Again we ask will the Bishops and Standing Committees have firmness enough and clearness of apprehension of the dire consequences to the Church at large by the confirmation of the choice of one whose public utterances and acts have been opposed to vital principles of Her life and constitution, to refuse assent? The situation is one of grave danger to the Church,

and one which should call forth most earnest supplications, well expressed in the Whitsunday Collect, 'Grant a right judgment' in this and all things.

A CORRESPONDENT of the *Living Church* after pointing out that the election could not have been made had not "some sixty of the Massachusetts clergy, who claim to believe the Primitive Faith and Apostolic Order of the Church deemed it expedient to sink their principles for the time being," asks "Must all the Bishops and all the members of the Standing Committees who do loyally accept the Apostolic order of the Church as *jure divino* deny their convictions in like manner to consent to the Massachusetts election? Are positive convictions worth vindicating? To consent to the consecration of Dr. Brooks would look "as if the whole Church, speaking through her Bishops and Standing Committees in the most solemn manner, should deliberately contradict herself, in order that the Bishop elect of Massachusetts may be enabled to contradict the Church!"

THE CHURCHMAN in its argument against excluding men from the Episcopate on account of their opinions, cited amongst other names in this connection as one who would have been proscribed, Bishop White; and the inference which most naturally follows from the reference would be, that Bishop White's views on the Episcopate were similar to those of Dr. Brooks. But in last week's number of the *Churchman*, Dr. Percival, of Philadelphia, gives the following extract from the 15th Convention Address of this former President of the House of Bishops of the Church in the U.S.; and it is so appropos to the present discussion and circumstances that we reproduce it in full:—

"The third inference deducible from the facts recorded under the other branch of this charge is the duty of sustaining the Episcopacy in whatever is appropriate to its character; and the propriety of defending it on the ground on which it has been transmitted to us by the Church of England. When that Church reformed from popery, it was with the purpose of altering no further than wherein the existing power had departed from Scriptural and from immediately succeeding times. They found that in the origin of the ministry it comprehended three orders, the highest of which were the Apostles and others whom they associated with themselves in the same super-eminent trust to be transmitted by them in perpetual succession. Concerning ministerial acts, that of Ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body, with authority to perform this act, or indeed any other, independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued without exception and without stop for 1500 years, and until the era of the Reformation.

"These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed in the ministry, that they consistently sustain this point of the divine institution of the Episcopacy; not accommodating in the least degree to contrary opinion. When this characteristic of our Communion is lost sight of, under any specious plea of temporary accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view, to the loss of Christian charity; or, if this be not the consequence, to the sacrifice of a truth of Scripture. As to our fellow-Christians of other denominations, when any of them

obtrude on us men not episcopally ordained, however it may put on the face of liberality, and profess for its object the promotion of Christian unity, it is too decisive a proof of a spirit which, if the character of the times permitted, would wrest from our Church her present freedom of religious profession and put her members under the restraints of partial laws.

"In our favored country every individual is vested with the privilege of manifesting his religious belief in the profession the most agreeable to his judgment or to his fancy. He may depart from our Communion, but he ought not to remain in it to the disturbance of its peace."

## FAMILY DEPARTMENT.

### FIRST SUNDAY AFTER TRINITY.

"For this God is our God forever and ever; He will be our guide unto death—Ps. xlviii: 14.

Be the pathway smooth or thorny,  
Dark with storms or bright,  
All along life's changeful journey  
Day and night;

Through the desert wending lonely,  
Or with loved ones nigh;  
Bread to spare, or given only,  
As we cry;

Wayworn in its weary stages,  
Or by crystal springs;  
Where the smitten Rock of Aëns  
Comfort brings;

Onward still; come joy or sorrow,  
Blossom or decay;  
Knowing nothing of to-morrow,  
Calm to-day.

God will be our guide for ever  
To our latest breath,  
Through the depths of Jordan's River  
Over death.

Over death; among the meadows  
Where His own are led,  
And in perfect day the shadows,  
All have fled.

Over death; all told the story  
Of our earthly strife,  
Heirs of everlasting glory,  
Endless life.

—Bickersteth

### BEN, THE GORDON BOY.

(Continued.)

#### CHAP. IV.—(CONTINUED.)

'Now boys, come along; this way,' and the sergeant led them downstairs out on to the street, amid the busy throng that is ever to be seen in the neighborhood of Charing Cross. A brisk walk soon brought them to Waterloo, and in a few minutes the two boys found themselves seated in the railway carriage, en route for Brookwood.

Ben was delighted with the new scenes; at every stop there was something new and strange, and he was almost sorry when the train drew up at Brookwood, and the sergeant told them they had reached their destination. But the Home itself was still three miles away, along a pretty undulating road, which in summer would be rich with gorse and heather.

'There is the Home, boys,' said the sergeant, pointing to a range of buildings on the rising hill.

'It's a big place, ain't it?' remarked Ben.

'Yes it's a big place, and so it need be; it's meant to house one hundred and eighty boys and more. See yonder, some of them are playing cricket, and there's the band coming along on the other side.'

Ben and his companion looked in wonder, never had they dreamt of such a home as this. But they were not to join the other boys that

night, nor indeed would they be considered inmates out and out till they were supplied with clothing like the rest, their best outfit much resembling a soldier's uniform, with trousers of the Gordon plaid. Although the boys were not properly installed that night, an ample meal was placed before them, and very acceptable it was to the hungry lads.

But before many days had passed, their outfits were ready, for all the clothing worn by the boys, with the exception of the socks, which were the gift of one kind lady, was made in the workshops of the Home, and Ben began to make up his mind that he would like to learn tailoring.

#### CHAP. VII.—BEN'S NEW LIFE.

It was a strange new life that had begun for Ben. Left to himself he had been free to follow his own sweet will, now, as Miss Carew had said, instant obedience was required.

It was at half past six that the first bugle call was heard, and Ben, rubbing his eyes, wondered where he was. He had taken his place the night before in one of the long dormitories, and he saw instantly that every boy was in action, the business of the day had begun. Following his companions, he soon found that the beds must be made, the room swept, and everything put in order. Then prayer followed, asking God's blessing on the day's work, and then at half past seven came the welcome breakfast. It was all so new to poor Ben, and as he began his good meal his thoughts wandered back to baby Nell, and he wished she could have shared it with him. The half hour's drill that came later was just to his taste, but school life had ever been irksome to Ben, and change of air from Rengate had made no difference in him in this respect. Some of the boys he found were especially sharp in mental arithmetic, and Ben listened with wonder as he heard the quick answers to the sergeant's questions.

While a certain number were busy in the school room, others had been engaged in the various workshops, and Ben found that he might make his own choice as to a trade. In one he saw them hard at work, making the various articles of clothing needed for each boy; while at one end several boys were stitching away at the gray shirts, others were making the tunics and trousers, while one new comer was being initiated in the very rudiments of needle work, being supplied with a thimble, needle, thread, and a small piece of cloth.

From the first, this kind of work took Ben's fancy, but still he was advised to see the other work shops before making his final choice. In the next he saw some twenty shoemakers, and again boots were to be seen in every stage of progress. But in answer to the sergeant's questions he still said he would like to know how to make his clothes best.

Next came the kitchen and the bake house, where the boy cooks were busy making cakes for the following Sunday, and Ben's eyes twinkled at the very thought of cake. Hard crusts had often been his only fare of late. Then came the laundry, where the boy washers were at that moment mangling the last towels of the big wash.

'There are still two more work shops, Collins,' said the sergeant, passing on, and this time they entered a carpenter's shop. There stood the benches, and one boy, busy with his plane, was making his chips fly in all directions, while others were making shelves for cupboards, and sliding doors. Ben thought they all looked happy at their work.

'They are clever,' said Ben, looking on in astonishment. 'I'd never be able to do things like them.'

'You have not been taught yet; most of these boys knew as little as you do when they came, and some perhaps knew less. So there is no reason why you should not get on as well as any of them if you put your heart into it.'

By the Sunday Ben found his best outfit was

ready for him, and as he arrayed himself in the trousers of Gordon plaid, and the neat fitting tunic, he surveyed himself with supreme satisfaction. He could only wish that for one short hour he could have appeared in Rengate, and astonished his old friends with his changed appearance.

There was much to mark the Sabbath as a day of rest. The busy work shops were all silent, the hum of the school room was hushed, and the boys were helped to remember that it was God's day; given them not only as a day of rest from labor, but to remind them of what Christ had done for them, and that he had gone to prepare a better home for those who faithfully love and serve him.

Ben had but rarely been within the walls of a church, but at 10.30 the bugle call was heard, and headed by the band the boys marched to the village church hard by. It was pleasant to them to go beyond the walls that surrounded the Home, and join with others in our grand old Liturgy. To Ben that day there was much he could not understand, but the time was to come when he would be able to join intelligently in the united prayers and praises.

The following day his full work began, and when writing day came Ben wrote home to his mother.

DEAR MOTHER: I got to the Home all right. We get up at 6.30, and we go to drill twice a day. I do school, and I'm going to be a tailor. The boys make their own clothes, I wish as you could see me on Sunday. We dine in a great big hall, and have lots to eat. Give my love to all, and a kiss to baby Nell. I think this is all at present. Tell Miss Carew if you see her I'm very happy. Your affectionate son,

BENJAMIN COLLINS.

The Gordon Boys' Home, Cobham.

It was but seldom that the postman knocked at Mrs Collins' door, and if he did it was to bring a letter to the lodgers in the other part of the house. But this time the postman said distinctly—'Mrs. Collins.' Bess seemed quite doubtful as to the possibility of her mother receiving a letter, but all of a sudden it struck her that it might be from Ben, and she rushed in holding the letter in her hand.

'Mother! mother!' she cried, here is a letter and it must be from Ben.'

At this announcement all the children clustered around to listen, for Ben was a favorite among the little ones, and more than baby Nell had missed his kindly good nature.

'Yes, that it is,' said Mrs. Collins; and she proceeded to read aloud.

'Wouldn't you like to have seen him, mother, in his new clothes?' said Bess. 'Why, he's just like a real soldier, and he's got plenty to eat,' she added with a little sigh.

'There's one less to feed here at any rate,' said Mrs. Collins, folding up the letter.

#### CHAP. VIII.—A NIGHT'S LODGING.

The days of the first two or three weeks slipped quickly away one after another. Ben was getting more accustomed to his new life, but the novelty of it was fast passing away, even the remembrance of the past days of hunger were mellowed with distance, and the good, regular meals were not quite so keenly appreciated as they were at first. The school room was Ben's greatest trial, he grew idle and inattentive, and reproof was resented. During recreation time he had unfortunately fraternized with some other newcomers, to whom the strict discipline of the Home was proving very irksome; and one day, when lessons had gone harder than usual, the sudden thought came into their minds that they would run away. The charms of the old free life, when they could do what they liked, came vividly before them, but the hunger and misery faded away in the background.

It was Sunday. They had been to church as usual in the morning; they were attired in their best uniforms, without which no boy was

permitted to leave the grounds. This seemed to favor their plan, and cunningly watching their opportunity, the boys escaped. Once outside the walls, they felt fairly safe, as boys who could be trusted were allowed to go out on the Sunday afternoon, and people of the neighborhood were accustomed to see their trim, boyish figures about the roads.

Ben and his companions had formed no definite plan as to what they would do when once beyond the grounds. Their idea was freedom, but they did not know what they could do with it when obtained. It was a lovely spring afternoon and they enjoyed the sunshine and the beauty all around them, chuckling to one another at their escape.

'We've done that old sergeant now,' said one boy.

'No more lessons to-morrow,' said another, throwing up his cap in wild glee. 'Now, then, where shall we go?'

'Let's go along towards Alder-shot,' said Ben, 'and see the camp.'

'Not a bit of it, you stupid,' said the first boy; 'why, they'd twig as we were out on the loose in no time.'

'Let's make our way to London.'

'Why, we haven't any money. I spent my last penny in sweets,' said Ben.

'And so did I. And so did I,' said each boy in chorus.

Tea time came and went, and the boys began to miss the comfortable meal, but on they walked, feeling all the time that the great thing to be done was to increase the distance between them and the Home. But as twilight came and deepened into night, the boys' spirits fell considerably. More than one, and Ben especially, wished himself safely back in the dormitory, with its two lines of comfortable beds.

'Well, I don't feel like tramping it much further,' said Ben. 'I wish as we'd left this piece of work alone.'

'You've got no pluck in you,' said one boy, who had first suggested the flight.

'I don't know about pluck, but I know as I'm dead beat, and it's coming on to rain sharp to mend matters.'

'I have it,' said another boy; 'don't you remember passing an old barn a little while ago. Let's go back and see if we can't get a night's shelter.'

No one had anything better to suggest, so they retraced their steps, but the barn was much further away than they had thought, and they had walked back a good mile before they at last caught sight of it.

Happily for the boys the door was not locked as usual, but the hinges were old and rusty, and creaked horribly as Ben opened it.

'What are you doin' of?' said the leader angrily. 'Somebody will hear, and then it will be all up with us!'

But nobody did hear, or if they did nobody troubled themselves to inquire what was the cause of such unearthly sounds on this still Sunday evening. It had, however, alarmed the boys considerably, and they crept to the farthest end of the barn, listening to every sound.

'Hush! what's that?' said Ben, under his breath.

The boys were so still that they might have heard a pin drop, and as they listened there was a sound above their heads, then something passed them swiftly, uttering a peculiar noise as it did so.

The boys were so fairly worked up by their position that they were all scared for the moment. One nervous lad of the party could not keep his teeth from chattering.

'You are sillies,' said the eldest boy, 'why it's only an owl; we've disturbed it I expect. There were lots of them in an old ruin where I came from.'

They all tried to get up a laugh at their needless fright, but somehow it fell rather flat. Hunger and fatigue were fast diminishing their spirits. But presently, boy-like, they one after another fell asleep on the bundles of hay, and slept as soundly as if they had been in their own comfortable beds in the long dormitory.

The sun was well up when they awoke the next morning, and at first they looked at each other wonderingly, but half knowing where they were and what they were doing.

'I say, I'm awful hungry,' said Ben. 'I wish as we were right back at the Home.'

'Let's have a look around and see what we can do. I wonder whose place this is. There's a wagon outside.'

'It belongs to Leslie Ingram, Esq.," said Ben, reading the name aloud. 'We'd better go and call on him and thank him for our night's lodging.'

'Id thank him for some breakfast,' said another boy. 'I say, Tom, you've led us into the scrape; how do you propose to get us some victuals?'

'I like that now; just like you sneaks. You tell a fellow as how you long for freedom, and when he gets it for you, you turn again him directly as a little thing goes wrong.'

'I don't see as having no breakfast is a little thing.'

'I've a great mind to go off by myself,' said Tom, 'and leave all you ungrateful rascals to yourselves.'

'Well, we're all in the same boat now,' said Ben, conciliatingly. 'Let's think, what can we do? Here's five of us, and we're all as hungry as hunters. Has anybody anything to say?'

'I have it,' said Tom, starting up. 'I have it; we'll go and call on the old gentleman, and we'll tell him as how we're sorry for all we've done,' and as Tom spoke he put on a very solemn face, 'and we'll ask him if he'll take pity on us and help us back to the Home. What do you say to that, lads?'

'We can't do better.'

'All right, then, come on; mind as you tell him as you're dreadfully sorry.'

The lodge gates were close by the old barn, so they slipped in one after another, giving half-frightened glances as they went along and hoping that no one would see them.

[To be continued.]

MARRIED.

TUCKER-MATHERS—Married on the 13th inst., at St. Paul's Church, Paget, Bermuda, by the Rev. T. J. F. Lightbourne, uncle of the Bridegroom, assisted by the Rev. J. F. B. Lough, Rector, Rev. Arthur Tudor Tucker to Elizabeth Christians, youngest daughter of the Rev. R. Mathers, of St. John, N.B.

DIED.

LEWIN.—Died at Salt Lake City, on May 18th, the Rev. W. H. Lewin, aged 77 years, youngest son of the Rev. W. Lewin, Rector of Prescott, Diocese of Ontario.

HEMSON.—Entered into the blissful rest of Paradise, on Wednesday, the 8th of April, at the house of one of her sisters, at Liverpool, Edna L. Hemson, youngest daughter of the late George Hemson, of West Berlin, Queens, N.S., aged 23 yrs.

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## MISSION FIELD.

[From the Spirit of Missions, N. Y., for May.]

## A CALL FROM CHINA.

Bishop Boone, of the P. E. Church of the U. S., has published a strong appeal for helpers in the China Mission. He says, 'the field which we are sent to occupy is starving for workers,' and besides asking for immediate reinforcements he adds: 'Send us six men in eighteen months or two years, and such trained workers for our woman's work as may be found, and new life and hope will be put into a work God is blessing more and more. God grant that His laborers be not kept back because the Church does not bid them go forth, when teeming fields cry, 'Come over and help us,' and dumb souls and blind eyes look up to the Lord of the whole earth for help not elsewhere to be found.'

## GIFTS AND BEQUESTS.

Several instances of large beneficence have come into view lately, which show that this is not only a money getting, but also a money giving age. There are persons who realize that all they have is a trust for God, and they are anxious to use their wealth in the best way for the honor of God and the good of men. We keep our treasures forever only by observing the saying of the Latin poet, 'All that I have given is still mine.'

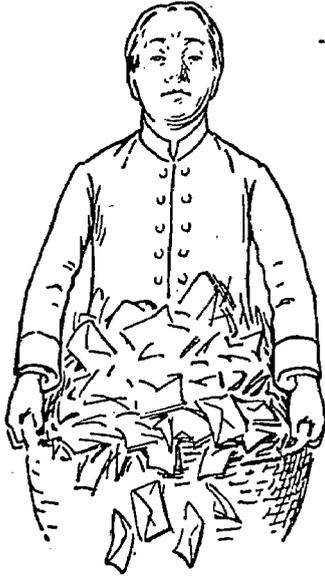
It is understood that by the settlement of the Fayerweather will contest \$4,237,000 will go to colleges and hospitals in the United States. Besides leaving to various benevolent objects \$131,000, the will of Mrs. Eleanor J. W. Baker, of Boston, has made the American Home Missionary of New York the residuary legatee of her estate, which is said to be valued at several millions.

Mr. Alexander Montgomery, of San Francisco, has given \$250,000 to the Presbyterian theological seminary there. Henry H. Allen by his will has left \$100,000 to charitable objects in his native city, New Bedford, Massachusetts. Miss Tallman has given \$100,000 to endow the Church of the Beloved Disciple, in New York city, which was built by her brother and herself. The Hon. J. N. Harris, of New London, Connecticut, recently gave \$100,000 to the Doshisha Collegiate Scientific and Theological School of Kyoto, Japan, in connection with the mission of the American Board. Rufus King, late of Cincinnati, Ohio, left by his will \$50,000 for the support of missions in the Diocese of Southern Ohio. The Rev. Mr. McMahon of New York city, has deeded property valued at \$400,000 to the Roman Catholic University in Washington, D. C.

Baron Hirsch, who has recently given \$2,500,000 for immigrant Hebrews in this country had previously given \$14,000,000 for the Hebrew poor. He was moved to his princely generosity for his race by the death of his only child a few years since.

On the other hand, the 'Iowa Churchman,' in alluding to the

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labor and it saves wear. It hurts nothing, but it's suited to everything. Try it when it suits you, for it will suit you when you try it.

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announcement of the death of a millionaire, says:

There were no great charities which he had fostered, there were no noble benefactions he had bestowed, there were no ventures of faith he had indulged in, there were no good works he had done all these years while the millions of his vast estate accumulated; but these things, which would have gone with him to the bar of God, he lacked, and while he kept his millions intact in life, in death he left them all behind. And even the worldly man could not but say, it is a crime for a man to die thus rich, thus miserly.

How much more blessed had the person here referred to learned to lay up treasures in Heaven, and to make to himself friends of the mammon of unrighteousness. It is blessed to be recipients of the King's gifts, but it is far more blessed to be dispensers of His royal bounty. May the good examples cited above lead others who have it in their power to plan and create liberal things in Christ's Name:

Almighty God, from whom all good things do come; Give Thy grace, we humbly beseech Thee, to those whom Thou hast intrusted with riches, that they, as faithful stewards, may dispense them liberally in the service of Thy Kingdom; to the honor and glory of Him who, though He was rich, yet for our sakes became poor, Thy Son Jesus Christ our Lord. Amen.

## BRIEF MENTION.

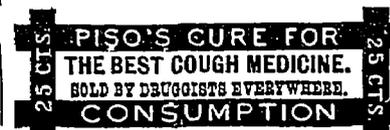
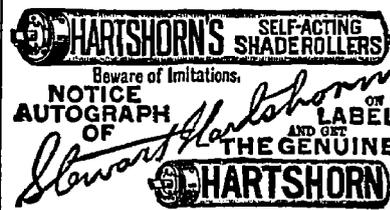
The Church of the Holy Apostles, Philadelphia, by no means a rich city parish, has one of the largest and best ordered Sunday schools in the Church, yet it does not restrict its efforts to the neighborhood which makes great demands upon it, but is abundant in other good works. Its treasurer writes to us: 'We took up another collection yesterday for missions in response to an appeal of the

accepted James Pyle's invitation to try his wonderful discovery, *Pyle's Pearlina*; for easy washing and cleaning. You couldn't count them in a lifetime. Some of the twelve million housekeepers in this land must have accepted very often. That's the way with Pearlina. The wise woman who investigates, tries it; the woman who tries it continues to use it. A daily increasing sale proves it. The truth is, there's nothing so acceptable as Pearlina. Once accept its help, and you'll decline the imitations—they don't help you. It washes clothes or cleans house. It saves

Presiding Bishop, amounting to \$345 18. This makes \$700 from our parish so far this year, without counting the Sunday school contribution of \$450, which will go through Mr. Crease, and in addition \$450 for objects which he will specify; so that the total amount contributed by the church and Sunday school this year to missions, sent through your Society, is nearly \$1,600.

The Rector of a parish in New York Diocese, at the beginning of Lent, spoke to his Sunday school of the uprising among the Sioux Indians in South Dakota, which had just been suppressed, dwelling upon the injustice which they had suffered and reminding the school of the fidelity of the Christian Indian under great trials. He asked the children to prove their continued interest in them by adding \$10 to their usual Lenten offering of \$120. On Easter Day they brought in \$152.22, the result of Lenten work and self denial as their answer to the Indian question.

We believe that it is a universal rule in Church work, that the parish and individual whose sympathy and help extend beyond themselves are blessed and prospered accordingly. We should like to know of a single instance in which this is not the case or of an example to the contrary.



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A few years ago the following memorandum was signed by 2,000 members of the medical profession in the United Kingdom: 'That the most perfect health is compatible with total abstinence from intoxicating drinks. That persons with perfect safety discontinue them all at once. That total abstinence from alcoholic liquors of all sorts would greatly contribute to the health, prosperity, morality, and happiness of the human race.'

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Further it must be remembered that even when medical men have adopted opinions such as these I have quoted they would have almost

insuperable difficulties to surmount if they tried to act upon those opinions in their practice.

The majority of the patients whom our doctors have to attend to, as a matter of fact, belong to the 'moderate drinker' class, and the world is hardly prepared at present for a race of doctors excluding alcoholic beverages from their dietary. In cases of intemperance I am free to confess the doctor often puts the parson to shame by the plainness of his speech.

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