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The Church Guardian

J. W. H. Naylor
SHAWVILLE 13

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, JULY 4, 1894.

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ECCLESIASTICAL NOTES.

BISHOP KNICKERBACKER will spend July and August at Bishopthorpe, Lima, Indiana.

THE Rev. Dr. Sills has been installed by Bishop Neoley as Dean of the Cathedral, Portland, Me.

AT his first visitation of St. John's church, Gloucester, Mass., recently, Bishop Lawrence confirmed 26 persons.

THE family of the late Rev. Dr. Thomas M. Peters have offered to erect a suitable memorial altar in St. Michael's church, New York, and the offer has been accepted.

A dedication service for infants is to be introduced at the Pembroke Baptist Chapel, Liverpool. (Why not adopt Infant Baptism—the legitimate mode of dedication—at once.)

AN effort is being made by a company of women in New York to provide paintings and other pictures for hospitals, insane asylums and educational institutions where there are free classes in art.

ROLLIN A. SAWYER, lately a Presbyterian minister, and Robert J. Morgan, lately an African Methodist Episcopal minister, have been received as candidates for Holy Orders in the Diocese of Delaware.

ON the 50th anniversary of the election of the Rev. Dr. James Craik to the Rectorship of Christ church, Louisville, the congregation presented him with a square gilded box of wicker work containing \$1,000 in gold.

THE 75th annual convention of the Diocese of Maine was held on 12th June, when a discussion took place on a proposal to admit women to vote at parish meetings. By a majority of three votes, a resolution in favour was carried, but it was found to be unconstitutional, and was referred to the next convention.

THE annual Convention of the Diocese of Connecticut was held on June 12th. The Bishop reported that he had confirmed 1,273 persons and admitted 11 to the Diaconate; had advanced nine Deacons to the Priesthood; had received 10 clergy from other Dioceses, and had granted letters admissory to 19 clergy.

A feature of the parish life of St. Ann's church, West 18th st., New York (the Rev. Dr. Krans, Rector,) for several years past, has been the weekly Friday parish evening, the object of which is to allow parishioners generally, and strangers in particular, to meet the clergy and join in the informal exercises of the evening.

THE Bishop of Maine, in his Convention address, spoke most favourably of the Brother-

hood of St. Andrew, his conviction being that it is "one of the most valuable organizations and agencies of our Church," and that from its ranks the number of candidates for "Holy Orders will be in due time largely increased."

ONE of the vacant Australian Bishoprics—that of Wellington, N.Z., has been, we hear, filled by the acceptance of the post by the Very Rev. John Francis Stretch—an Australian born and bred—Archdeacon of Ballarat and sometime incumbent of St. Andrew's, Brighton, in the diocese of Melbourne. Archdeacon Stretch, who graduated at Trinity College, Melbourne, in 1874, was ordained deacon in 1878, and priest in the following year.

THE Bishop of New Westminster, the Right Rev. Acton Windeyer Sillitoe, whose death occurred on 9th June, '94, graduated at Pembroke College, Cambridge, in 1862, and was ordained in 1869 to the curacy of Brierley Hill; he was afterwards curate of All Saints', Wolverhampton, 1871-3; of Ellenbrook, 1873-6; chaplain at Geneva, 1876-7; and chaplain to the British Legation at Darmstadt, 1877-9. On November 1 of the latter year he was consecrated Bishop of New Westminster.

THE Bishop of Calcutta announces that all the difficulties which have hitherto stood in the way of the appointment of an independent Bishop for Tinnevely have been removed, and a Bishop may now be appointed who shall occupy the same position as Bishop Whitley in Chota Nagpore." The Bishop adds that "it is enough to say that the Bishop of Madras is prepared to invest the Bishop as his assistant with the fullest authority, and without any reserve," and that the Church in Tinnevely pledges itself to "receive and obey any such Bishop appointed by the Bishop of Madras." All appeals will lie to the Metropolitan and not to the Bishop of Madras as Diocesan.

BISHOP RULISON, in his last Convention address, in regard to Church music and choirs, said: In regard to Church music he was in sympathy with every movement to improve the choir and music; that there had been a great revival of interest and wide variance of opinion in the matter of choirs wearing vestments; that he was very glad to see the increased interest manifested in Church music; that he himself was in favor of vested choirs where they might be had with profit, i.e., where they could be trained and taught to sing, and not used simply to show their vestments; that caution was needed and haste should be made slowly; that there was no objection to having women and girls in the choirs, nor to their wearing vestments, so long as they conformed to womanly garments.

A STUDY of the dissenting papers published in London reveals (says the *Irish Ecclesiastical Gazette*) how rapidly the Dissenters are falling into Rationalism. The *Christian World* is a

great dissenting organ, and its issue of June 7th gives plainest testimony to this fact. Thus it contains an elaborate attack on the Scriptural account of the sacrifice of Isaac, and reports a sermon by the Rev. R. E. Horton, preached on Sunday, June 10th, on the Authority of the Bible, which would make the hair of an old orthodox dissenter of the last generation stand on end. The *Christian World* reports Mr. Horton * * * as teaching that St. Paul was guilty of quibbling in Galatians, and gives other extracts from Mr. Horton's teaching in his chapel which show how rapidly the Congregationalists are on the down grade.

PARENTAL RESPONSIBILITY. — "The old query," says the *Hospital*, "Did this man sin, or his father, that he was born blind?" though unjust in one recorded instance, is nevertheless reasonable in many cases, though not as the Jews imagined, because of the malice of a vindictive God, but because there is no condonation of an infringement of the laws of nature. The self-indulgent father, the frivolous mother, can hardly hope for wise and unselfish children. This is hardly realized yet, but when it is it will not be held less reprehensible for man or woman to waste the health of body and strength of mind which they wish their children to inherit, than to waste the money they should transmit to them. The virtues of parenthood, however, like others, grow with use. And there is a regrettable tendency in modern sentiment to deprive parents of the wholesome discipline their position naturally provides for them."

THE Bishop of Western Michigan, in his Convention address, also referred to Choirs as follows: "Great variety attains in the persons composing the church choir and the dress of the choristers. As to the latter, it seems to me that it would be more in accordance with our Church traditions and tastes that women should assume some other dress than the cotta, which varies little from the surplice in which the minister is habited. A more important matter is, that in the *personnel* of the choir should be found only persons whose characters befit their sacred employ. A good voice is a poor return for a person whose presence in sacred habiliments is painful to the congregation. The ancient *Psalmistae* were appointed with a certain form and charge. The canon in speaking of 'vain and ungodly persons (title I, canon 25,) profaning the service of the Sanctuary,' has certainly regard to something more than light and unseemly music, and indecency and irreverence in the performance."

BISHOP GILLESPIE also referred to the importance of religious instruction of the younger members of the choir, adopting some words written by *The Churchman*, of New York, as follows: "Under present conditions, it is a great deal to get the boys into the Church at all; and there are choirs in which the boys

take an intense interest, coming to the rehearsals and services eagerly, and without a cent of pay. But that does not imply that the boys have any thought of God in their minds, or any desire to 'worship Him for His great glory,' or that their lives are growing any purer or truer for all the words they sing. And if there is no deepening of reverence, no cleansing of life in the choir boy, then the result must inevitably be a hardening of the heart from the barren repetition of holy names, a drying up of the very springs of spirituality as the most solemn mysteries of the faith come to be regarded as mere musical performances, and the faith itself as 'a tale of little meaning, though the words are strong.'"

5. THE Deceased Wife's Sister Bill is a hardy perennial. It has made its appearance in the House of Lords again, under the chaperonage of Lord Dunraven. The persistency with which this measure is brought forward makes one wonder at the hardihood of the agitation. It is an agitation carried on in the interests of a wealthy and unscrupulous minority, backed most unfortunately by Court influence. The majority of the nation desire no change in the marriage laws, neither do they wish to contract incestuous unions with their deceased wives' sisters, nor, for the matter of that, with their deceased husbands' brothers. On religious grounds it is a matter which admits of no compromise, the teaching of Holy Writ and the universal law of the Holy Catholic Church are opposed to it, and, though it may become the law of the land, it can never become the law of the Church. Its passing would, indeed, mean bringing the State and the Church into direct conflict with one another. The clergy could not be forced to marry such people, neither could they be compelled to administer the Holy Communion to those who, by the Church's law, would be living in open and notorious sin. In fact such a measure would do more to bring about Disestablishment than anything else would do. Churchmen and Conservatives would do well to note this.—*Family Churchman.*

LETTER TO THE ROMAN ABLEGATE

BY THE RIGHT REV. A. CLEVELAND COXE, D. D.

[Concluded.]

Patiently, or I might say most stupidly rather, have American Christians permitted you without rebuke, at Chicago, and elsewhere, to assume, in the most arrogant manner, that all which Christianity has done for mankind is somehow to be credited to this religion of the Jesuits. Do you suppose we are ignorant of the superior antiquity of the Greek Churches? That they were the Mother Churches of Christendom; that for three centuries the Roman Church was Greek; used the Greek Liturgies; accepted the creed, the canons, and the canon of Scripture itself as set forth in the Greek language? That Alexandria was the schoolmistress of Catholicity, and sent annual decrees to Rome fixing the date of the Easter festival, which Roman bishops were obliged to observe? Do you suppose we forget that not for a day have the older Churches recognized your Papacy as anything but a schismatical usurpation, based on the forgeries which Nicholas I. (A.D. 856-67) presumed to authenticate? Or let me ask whether any of them has paid the slightest respect to the decree of Hildebrand (Gregory VII., A.D. 1073-85) claiming the title of Papa—a Greek name for all bishops, and even common to parish priests—for the Roman pontiff exclusively; You seem to be ignorant of your own history, and I have a mind to repay Father

Pustet for his catechism, by catechising you, with a truly American freedom, about some of your impudent assertions. Thus, please to tell us: (1) When did Christ say to the Roman Church that—"the gates of hell should not prevail against her"? Answer: That was said to the entire communion of Churches; least of all to the particular Church which is especially threatened with extinction in the words of St. Paul, as follows; "Be not high-minded but fear . . . lest He spare not thee . . . otherwise thou also shalt be cut off," i.e., as the Jews were *

(2) Were the ancient Bishops of Rome pontiffs or popes, in the modern sense? Answer: Just as much as Cincinnatus and Regulus were Roman Emperors. (3) Did "the Roman Catholic Church" exist before the Council of Trent? Answer: Just as much as the present German Empire existed in the time of Frederick, the father of Frederick called the Great. (4) What is this modern Church called "Roman Catholic"? Answer: A collection of ancient Latin Churches which have permitted the Roman See to impose upon them the Creed of Laynez, and so to involve them in the anathema of the [Ecumenical Council of Chalcedon, as schismatical and heretical, and in so far, no longer Catholic. (5) And what is the position of the modern Bishop of Rome? Answer: Gregory the Great pronounced any one who should claim the universal episcopate a "forerunner of Antichrist." (6) What then is the duty of godly Catholics, who have been subjugated by such a herald of Antichrist? Answer: "Come out of her my people." (7) What are the necessary steps to this restoration? Answer: Dr. Dollinger, the greatest of modern Roman Catholic theologians, has shown the way, declaring with his dying breath that the late Vatican Council had rendered it impossible for a Catholic to continue in the Papal communion. Follow the example of the "Old Catholics."

I might remind you that the illustrious Bossuet virtually occupied the same position, when he forced the Pope, in his day, to sanction his "Exposition," by which he endeavored to harmonize the novel Creed of Trent with the ancient Creed of the Church; stoutly denying at the same time, the Papal Supremacy, the Infallibility, and other dogmas recently set forth. But I content myself with advising you, as soon as possible, to pronounce that Exposition of Bossuet sufficient for the Roman Catholics of America. If you do not, they will find out their privileges, and may demand something more. Why should Maronites and Slaves and other Uniate, of your communion, be privileged to retain those ancient usages which are denied to Americans? They do not celebrate the Roman Mass. They worship not in Latin, but in their own tongues. Their priests are married men, as Holy Scripture permits, and seems to enjoin. Already 'Roman Catholics' of this sort have settled in these States, and you are forced by Papal treaties to recognize them as 'Catholics'; as much so as yourself, who come to us with the title of a Greek diocese, while, apparently, knowing nothing of the Greek liberties, if, indeed, you have any diocese, anywhere, or preside over any Christians as their acknowledged diocesan.

In short, then, what variety of your discordant and antagonistic usages and creeds do you design to enforce upon your American co-religionists? You can't deny to immigrant Maronites and Slaves the liberties you have so long guaranteed to them. Why, then, in one ward of Philadelphia, should a Roman priest be allowed to live as an honest married man, while in another he cannot be permitted, like St. Peter, to have a lawful wife, though he may be what Antonelli was, if he will only confess and be absolved as often as he sins? These inquiries will

*Romans xi. 20-22.

be sure to reach you, by and by, from your own people, and if you are not prepared to answer them you had better not talk of a permanent throne at our Capital. Perhaps if you will study De Marca and Launoi and Bossuet as faithfully as you should do, to say nothing of the primitive fathers, you will reach the same conclusions. Or, better, if you will hurry to Lepanto and consult the Church of Corinth, which had a bishop long before Rome received one, you may learn yet more of the Catholic religion than you are likely to pick up in Italy.

"Go teach all nations." We have heard much of this text recently, and it has been assumed to be the exclusive privilege of the Roman hierarchy. How dare you claim that text for your commission, at the very moment when you forbid anybody, in any tongue, to read the Four Gospels, translated by your own Henri Lasserre; approved by archbishops and bishops of France, and by the Pope himself, who blessed the translator and approved it from the bottom of his heart? What do you pretend to teach, when you condemn such a work as iniquity and heresy, and order all copies to be delivered up to Inquisitors?

"Go teach all nations." Why not begin at home, and set the Pope and cardinals to work teaching something to that illiterate populace which for centuries has groaned in ignorance and servitude about the walls of the Vatican. Poor hungry sheep—how long they have looked up in vain to your pontiffs and have not been fed. Look at all the nations you have pretended to teach, on this side of the Atlantic? Was there ever a worse specimen of work not done at all! And is it such a job that you have undertaken for these States? In this concluding letter I have merely touched upon the bristling points you must encounter; and you may be sure that my catechism will be forced upon you, very soon, by Americans, who have been baptized in your communion, but who will not die there unless you can give them practical answers, that will satisfy godly consciences and logical brains.

In all I have said to you, in this Octave of Letters, I have been speaking to my countrymen, chiefly, and without any personal animosity whatever. You have forced me, indeed, to become your antagonist, but only so far as you are an invader and an emissary. I have not failed to use all the conventional forms of respect, so far as I can apply them to one in your equivocal position. Instructed by our Holy Religion (the Catholic, not the Roman), I have regarded you as my Christian brother, and have taken pains to recognize your assumed titles. St. Paul addressed a very different personage from yourself, the wicked and cruel son-in-law of Herod Agrippa, as the "most noble Felix"; and to His betrayer and murderer, our blessed Master said—"Friend, wherefore art thou come?" Thus have I accosted you, and have spoken, in this last letter, not merely as a citizen, but as a Christian bishop, representing an older Catholicity than yours. "I dwell among my own people"—but you—unless your bishopric is a mere titular sham, why are you not in Lepanto? May the Lord judge between us, and forgive me if I have said anything amiss. May we both find mercy, in that day when we must give an account of our stewardship before the Great High Priest of our profession, the Church's only Head. He has spoken in the Apocalypse, and bids us give heed to "what the Spirit saith to the Churches." It comforts me to know that "even in Sardis" there are a few faithful names. May God bless you. So prays

Your friend and brother in Christ,

A. CLEVELAND COXE,
Bishop of Western New York.

Buffalo, Wednesday, (Festival of the Decoration of Soldiers' Graves, May 30th, 1893).

—N. Y. Churchman.

News from the Home Field.

Diocese of Nova Scotia.

WINDSOR.

THE CHURCH SCHOOL FOR GIRLS, EDGEHILL. —This Church Institution is acquiring a well earned and widely spreading reputation. It closed its fourth year on the 19th June. The press speaks highly of the progress of Edgohill, and the increasing number of pupils shows the appreciation of parents. We take the following details from the Halifax *Chronicle*, omitting the elaborate musical programme:

A large gathering at Edgohill gave eclat to the closing exercises. The history of this school shows what may be done in Nova Scotia. Here are figures taken from the calendar just published, which exhibit its progress from January, 1891, a short period of three and a half years:

Year.	Pupils.
1891, half-year	45
1831-92	93
1892-93	81
1893-94	90

The ninety pupils of this year are supplied from the different provinces, etc., as follows:—Nova Scotia, 33; New Brunswick, 23; P.E.I., 4; Newfoundland, 1; New York, 7; Massachusetts, 11; day pupils from Nova Scotia, 10.

It is noteworthy that not less than fifteen boarders come from beyond the limits of the Maritime provinces. If the school continues its work in the future as it has done in the past, a widening field is opening out for it, and we may add as a legitimate extension the West Indies, which ought to send pupils to the health-giving air of Nova Scotia.

Special critical attention was given yesterday to the proficiency of the pupils in music. The reputation already acquired by Miss Manners, who came from England last September to take charge of this department, secured a critical and anxious audience. It is scarcely within the limits of exact description to say that they were satisfied merely; they were surprised and delighted.

Miss Machin, the well-known lady principal, is to be congratulated on the happy selection of accomplished ladies she made in England last year.

A large number of drawings and paintings were exhibited in the school room, together with decorative work on china. They elicited admiration. The drawings of Miss Davies were highly commended, as well as the excellent paintings of Miss Sterns. Among so many illustrations of good work it is difficult to make special selections. Indeed it would require far more time than opportunity offered to do the art department justice, which is under the charge of Miss Hunter.

The prize list is always closely scanned, and the names of the successful competitors are given in the Calendar.

It would not be just to conclude this notice of Edgohill without some reference to the leading spirit of the institution, Miss Machin, the indefatigable lady principal. On this lady falls the responsibility not only for the domestic management of the school, but also for the selection of the staff. Last year she spent her vacation in England for the purpose of choosing trained governesses in the departments of music, voice culture, painting, drawing and English. That the selection was well made the present standing of the school testifies. The musical performance yesterday, the display of paintings and drawings, the orderly appearance of the girls, 75 in number, and above all the striking cleanliness of the dormitories, the bedrooms, the

class rooms, coupled with the beauty of the grounds and the healthy appearance of all the young ladies, bore visible record to thorough management, and was in the highest degree complimentary to the entire staff, which be it remembered, numbers thirteen in all. It is also well worth recording that all the examinations at Edgohill are conducted in writing, and parents and visitors are afforded the opportunity of seeing the examination papers and reading the answers. The number of boarders this year has been eight more than ever before, and a total of 67 resident pupils at one time in the building is sufficient proof of work well and faithfully done, and is warmly appreciated by parents and the friends of Edgohill. The Calisthenic exercises were conducted on the beautiful lawn at Edgohill. About sixty young ladies, dressed in the school drill uniform, white, with red trimmings, executed a large number of manoeuvres with exactitude. They showed too from their healthy appearance, how much physical training has to do, or ought to have to do, with school life. Some of the young ladies really appeared to be athletes, but graceful and charming in their movements. This school opens on September 1st, and the outlook for the coming year is very promising.

HALIFAX.

The Synod of the Diocese opened in St. Luke's Cathedral on Friday morning, the 22nd June ultimo, with service, at which the Rev. Canon Partridge, D.D., was the preacher. The business session opened in the afternoon at 3 o'clock under the presidency of the Lord Bishop of the Diocese. Upon motion, two official reporters for the newspapers were appointed, namely, Mr. Withycombe and Mr. A. Wiswell. The Bishop's address was very lengthy and able; he referred to the Consolidation of the Church; to free will offerings by the people, claiming that a Churchman was not doing his duty who gave less than one-tenth of his income to the work of the Church; condemned the "truck" system, by which workmen never handle a cent of cash for wages, but were compelled to take whatever they required from the store, which system was practical bondage and the employers little less than slave holders, and his Lordship enjoined the clergy and laity to use their best endeavours to have the evil removed. Touching references were also made to the late Metropolitan, Bishop Brooks, of Massachusetts, Revs. Dr. Nichols and Fitzgerald, and several laymen, deceased. His Lordship also noted approvingly the Conference held last year at Yarmouth, and recommended a continuance of such meetings. He also referred to the growth of the Brotherhood of St. Andrew with satisfaction; the prosperity of the Church depending upon young men, and he asked the clergy and laity to give the organization every encouragement. He referred to the continued prosperity attending the Church School for Girls at Windsor, N.S., and doubted the wisdom of attempting to establish a similar institution in New Brunswick, at least at the present time. He also spoke approvingly of the Collegiate School at Windsor for boys, and then noted the difficulties now being experienced in regard to the finances of King's College, in respect to which he was ready to do what he could, and would gladly second any plan formulated by the authorities of the Church for the continuance, on a sound basis, of an institution which has done so much for the spreading of true Catholic doctrine. He would never entertain the idea of the College falling into the hands of any one class or party in the Church. In connection with his references to education, his Lordship uttered a warning to those who send their children to Roman Catholic schools; they were little less than traitors to the Church of England. The Church of Rome teaches that

all outside her communion are lost, and therefore it is not to be wondered at if the teachers in her convents and schools endeavour to inculcate in the minds of Protestant children the belief which they think only can save the soul.

An important suggestion in his Lordship's address was the formation of another Diocese, if not of three new Dioceses, within the district now under his jurisdiction. He thought that Prince Edward Island should be one, Cape Breton another; and the stretch of country from Chignecto Bay, running in a southerly direction and comprising Cumberland, Colchester, Pictou, Antigonish and Guysborough, another. He would be contented, however, to see one formed for which an endowment of \$40,000 would be required in order to give an income to the Bishop of \$2,000.

His Lordship reported that over 2,000 persons had been confirmed by him during the past two years.

He closed his address by a reference to a letter received from the Secretary of the Dominion Alliance, asking the Synod to send a delegate to the coming Provincial Convention. His Lordship said that, personally, he was opposed to Prohibition, believing that such legislation would have a demoralizing effect. At the same time he enjoined upon all to use their best endeavours to promote the cause of Temperance; but thought the recent plebiscite did not voice the real opinion of the people, since a large number who opposed prohibition, through indifference and through other causes, did not record their votes.

Diocese of Quebec.

LENNOXVILLE.

BISHOP'S COLLEGE.—The annual Convocation took place on June 28th, Chancellor Heneker presiding. On the platform, were amongst others, the Lord Bishop of Quebec; the Right Rev. A. C. Hall, Bishop of Vermont; the Very Rev. Dean Innes of Huron; and the Rev. Dr. Lubeck, of Hobart College, Geneva, N. Y., besides a number of the Clergy of the Diocese. The following Degrees were conferred.

D. D. (*jure dignitatis*) Rt. Rev. A. C. A. Hall, D. D. Bishop of Vermont; Very Rev. G. M. Innes, M. A., Dean of Huron; D. D. (*ad eundem*), Rev. Dr. Ker, Grace Church, Montreal; D. C. L. (*honoris causa, ad eundem*), Rev. Dr. Henry Lubeck, Hobart college, Geneva, N. Y., M. A. (*ad eundem*), Rev. C. H. Brooks; M. A. (in course), Rev. G. Abbott Smith, Montreal; Rev. H. E. Wright; Music Bac. (*ad eundem*), P. J. Illsley, St. George's Church, Montreal; B. A. (in course) classical honors, Mr. B. Watson; mathematical honors, T. Donnelly and S. B. Dickson; with option, E. Clare Avery and J. Almond; ordinary degree, A. M., D. Ford and W. Barton. The matriculants were: L. McClintock, E. Burke, J. Thomas (2nd year); B. Planche, H. Blaylock, A. P. Aveling (1st year); C. W. Mitchell and W. G. Robertson.

The College prize list was as follows:—Prince of Wales medal—B. Watson. General Nicholls' scholarship—T. Donnelly. Harrison prize—E. Clare Avery. Mackie prize—Latin essay, B. Watson. Mackie prize—English, E. Clare Avery. Chancellor's prize, for best aggregate—T. Donnelly.

French prize [from Department of Public Instruction]—W. Barton.

Dr. Alnatt's Hebrew prize, Arts faculty, 3rd year—T. Donnelly and B. Watson. Second year—G. Pye.

Prizes for aggregate [first class marks]—T. Donnelly.

Prof. Wilkinson's prize for Greek test—F. G. Vial.

Rev. G. Abbott Smith's prize for unseen translation—N. C. Lyster. Honourable mention—F. G. Vial.

Rev. Dr. Allnatt's prize for sermons—1, A. H. Moore, B. A.; 2, C. E. Bishop, B. A.

Diocese of Toronto.

SYNOD NOTES.

The long standing dispute in regard to the distribution of the Rectory Surplus Fund was settled at the last Synod by the adoption of the following resolution upon a report introduced by the Rev. Provost Body, seconded by the Rev. Dr. Pearson, and assented to, at the time of presentation, by Revs. Dr. Langtry, J. P. Lewis, T. W. Patterson, W. H. Clark and J. C. Roper:

That the whole amount of the Toronto rectory surplus be divided into 10 times as many shares as the number of beneficiaries, 10 shares thus representing an equal share of the whole sum.

That 10 shares be assigned to the following rectors severally, namely, to the rectors of St. Stephen's, of the church of the Ascension, of St. Mark's, Parkdale, of St. Philip's, of the church of the Epiphany, of St. Margaret's, and of St. John's, Berkeley.

That nine shares be assigned to the following rectors severally (who have consented to the same), namely, to the rectors of St. Peter's, of the church of the Redeemer, of St. Luke's, of St. Paul's, of St. John's, Portland street, of St. Simon's, of St. George's, of All Saints', of St. Thomas'.

That to the rector of Holy Trinity (who has consented to the same) be assigned three shares and one-third.

That the sum so left for distribution, viz., fifteen shares and two-thirds, together with one share additional guaranteed by the rector of the church of the Redeemer, and the sum released by rector of the church of Trinity, east, declining to receive in the future any portion of the fund, making in all twenty-six shares and two-thirds, shall form a special fund from which, divided into 118 parts, the following allocation shall be made in addition to an equal share of the whole surplus to be assigned to each rector in the following list, viz.:

- To the rector of Grace church, 12 parts.
- To the rector of St. Mary the Virgin, 12 parts.
- To the rector of St. Bartholomew, 12 parts.
- To the rector of St. Mary Magdalene, 8 parts.
- To the rector of St. Matthew, 8 parts.
- To the rector of St. Barnabas, 8 parts.
- To the rector of St. Matthias, 8 parts.
- To the rector of St. Mark's, West Toronto Junction, 8 parts.
- To the rector of church of the Messiah, 8 parts.
- To the rector of Christ church, Doer Park, while serving the missions at present attached to his church, 8 parts.
- To the rector of St. Anne, while serving the missions at present attached to his church, 8 parts.
- To the rector of St. John's, West Toronto Junction, 6 parts.
- To the rector of St. Cyprian, 6 parts.
- To the rector of St. Martin, 6 parts.

It is further resolved that the above arrangement, with the approval of the Synod, shall remain undisturbed for a period of five years.

On the report of the Committee charged with the matter, it was decided that memorials should be prepared and sent in to the Governor-General and the Lieutenant-Governor of Ontario, urging that action be taken immediately in the direction of the proposal of the Prisoner's Aid Association.

In the discussion which took place upon the report of the Mission Board Committee, some members expressed strong disapprobation of appropriated offerings as showing a discrimination in favour of this or that particular object, instead of leaving this to the General Association. A graceful tribute was paid in the course of the discussion to the work of the Woman's Auxiliary.

An incident occurred on the afternoon of the third day which is not without considerable importance. It appears that an effort, partaking of a party character, had been made to form in the Diocese an Association of some sort in connection with the C.M.S. of England, and a circular letter with a prospectus signed by five Clergy and two Laity had been issued, one of which had been sent to the Bishop, asking him to give his consent and sanction to the Society. *The Mail* says that on the afternoon of the 3rd day his Lordship referred to the matter in these terms: "He had been asked in an accompanying letter to give his consent and sanction to it (the Association), which he most emphatically declined to give. (Loud applause.) He could only regard it as an interference with the work of the Synod. It appeared to be a distinct act of disloyalty towards the Church of England. This document was signed by Rural Dean Septimus Jones, Rev. H. G. Baldwin, Rev. T. H. DuVernet, Rev. Principal Sheraton, Rev. T. O'Meara, Mr. N. W. Hoyles and Mr. Stapleton Caldecott, and those seven Toronto gentlemen dubbed themselves the Canadian Church Missionary Association. (Laughter and applause.) He thought that they had no right to assume such a title. The city of Toronto was not the Church of England, and he distinctly deprecated any attempt to divide the Church in this work."

The following motion respecting the Bishop of Algoma was carried: "That this Synod, having learned from the Bishop's charge of the forthcoming resignation of the Bishop of Algoma, desires to express its sympathy with him in his prolonged illness. This Synod would further recommend to the Provincial Synod that, until further provision be made for him, the Bishop of Algoma be allowed to receive the interest of \$52,000 collected for the Algoma Episcopal Fund."

The Sunday School and Book and Tract Committee in its report expressed regret that more persons did not avail themselves of the advantage of the Inter-Provincial School Examinations in connection with the C.E.S.S.I. Only 52 persons presented themselves last year, namely: 19 teachers and 33 scholars, representing six Dioceses out of the nine in the Ecclesiastical Province.

The Report of the Committee on Public School Text Books stated that a substantial part of the amendments in the Public and High School readers desired by the Synod, had been approved of by the author of the book and the Minister of Education. Negotiations were still in progress.

A motion was adopted appointing a special committee to report to the next session of the Toronto Synod as to "the steps which should be taken to resolve the present Ecclesiastical Province of Canada into ecclesiastical Provinces co-terminus with each Civil Province.

Regarding St. Alban's Cathedral debt, the following resolution was adopted: "That this Synod has learned with pleasure that some of the parishes in the city of Toronto have responded liberally to the special appeal of His Lordship the Bishop respecting the interest fund of St. Alban's cathedral, and desires to express the earnest hope that those of the Toronto parishes which have not already sent in their contributions for this purpose will use every effort to do so with as little delay as possible, so that there may be no further danger as to

the stability of the Cathedral, and to prepare the way for a wider effort on the part of the whole diocese to meet the other obligations resting upon it."

Diocese of Niagara.

SYNOD NOTES.

The Rev. Dr. Prall, rector of St. John's church, Detroit, was the preacher at the Synod service, and delivered an eloquent address on Missions.

The Bishop's address, after mentioning affectionately to the late Venerable Archdeacon McMurray, whom he described as in Holy Orders before he, the Bishop, was born, referred to the formation of the General Synod of Canada; Marriage, the Church's relation thereto; the necessity of teaching the young upon this question, and the insufficiency of the law as to publication of banns, suggested that friendly and social gatherings should be provided for the young people in the several parishes by their parents; urged the keeping of an accurate Register in every parish; the insurance of Church properties, and that they be kept in proper repair. His Lordship reported that two clergy had been admitted to the Order of Priest and two to the Diaconate during the year; that he had held 67 confirmations, confirming 809 persons, of whom 116 were brought up outside of the Church of England. The Rev. Canon Houston had been advanced to the dignity of Archdeacon, and the Revs. John Gribble and E. M. Bland appointed Canons. His Lordship acknowledged the receipt of the first instalment of the grant from the trustees of the Colonial Bishops' Fund of \$1,614.79 towards the Episcopal Endowment Special Fund, and reminded the Synod that the balance, which represents two-thirds of £1,000 sterling, must be claimed before December next year, or it would be lost to the Diocese. To do this the Diocese must raise \$5,200. It appeared from the returns of the Executive Committee that the Synod now holds in Mortgage investments of \$152,400 at an average interest of five and three-tenths per cent.; in Debentures, \$139,167.

There had been remitted to the D. and F. M. S. of the Church of England in Canada for Domestic Missions, \$2,143.73; and for Foreign Missions, \$1,362.37.

Rural Dean Clark reported that he had raised \$2,005 of the \$10,000 required for the See house, and he expressed the opinion than in less than three months a sufficient amount would be subscribed to justify the Committee in securing a suitable property.

The question of appointments to vacancies was considered upon the report of the Special Committee appointed at the Synod of 1892, and re-appointed in 1893, and its recommendations, as follows, adopted:

[1] When a vacancy shall occur in any rectory or parish, except a parish receiving aid from a mission fund, a meeting of the vestry shall be called for the purpose of nominating to the Bishop a clergyman to fill the vacancy, and at such meeting a clergyman may be so nominated by the majority of the members of the vestry present and voting there.

[2] At such meeting a committee of five persons shall be appointed, one of whom shall be elected by the members of said committee as its chairman, and said chairman shall forthwith deliver or transmit to the Bishop a copy of the resolution of the vestry containing the name of the clergyman nominated, attested by the chairman and secretary of the meeting, and also a statement of all the proceedings at such meeting attested in the same manner; and if the clergyman so nominated be licensed by the Bishop, he shall be inducted by the Bishop into the rectory or parish, but, if the Bishop do not

grant the license to the nominee, then the vestry shall have the right to make a further nomination or nominations, as hereinafter provided, until a nomination is made which is accepted by the Bishop, but the nomination of any clergyman to the Bishop shall not confer any right or interest whatever on the nominee.

[3] The Bishop shall within two months after receiving the notice of nomination as aforesaid, decide whether he will license the nominee, and, if he shall not license the nominee, he shall notify the vestry to that effect by letter addressed to the chairman of the said committee, and the vestry shall thereupon proceed to call another vestry meeting and make a fresh nomination, of which the Bishop shall be notified in the manner above stated, and further nominations may [if necessary] be made from time to time until a nomination is made which is accepted by the Bishop.

[4] If no nomination be made to the Bishop within three months after the churchwardens of the church have notice of the vacancy, or in case a nomination or nominations have been made, but not accepted by the Bishop, and three months elapse after the Bishop has notified the vestry that he will not license the person so last nominated, without a further nomination being made to the Bishop, then the Bishop shall have the right to fill the vacancy.

[5] Notices of every meeting for the purpose of making a nomination shall be given in the church, during divine service, on two Sundays next before the day of meeting, if services are held in the church, and written notice of the same, signed by the churchwardens or by at least five members of the vestry, shall also be posted on the principal door of the church at least eight days before the day of meeting.

[6] Where there are two or more congregations in each parish a united vestry meeting of all the congregations shall be held in the church having the largest number of voters, and the nominations shall be made by the majority of voters attending such united vestry meeting.

[7] As soon as a rectory or parish has become vacant, the Bishop shall provide a *locum tenens* to conduct the services until a permanent appointment has been made, and no clergyman shall be inducted by the Bishop until all arrears [if any] due the former incumbent, and also the salary of the *locum tenens* [as fixed by the Bishop] are paid or received.

Diocese of Huron.

SYNOD NOTES.

The annual meeting of the Synod took place on the 20th and following days of June last, and was attended by a very large number of both Clergy and Laity. The Rev. Canon Richardson was re-elected Clerical Secretary, and Mr. John Ransford, Lay Secretary.

The Bishop in his address referred to the Consolidation of the Church and the advantages to be derived therefrom, specially noting that the Church in Canada had laid a grand foundation for missionary work.

In speaking of the monetary needs of his Diocese, the Bishop said that the receipts for the past year were \$21,397.11, almost the same as the previous year; and he expressed himself a firm believer "in that extremely ancient, Scriptural, and most righteous principle by which some of our Laity consecrate one-tenth to God in their works of benevolence and charity." He urged the Laity to undertake more earnestly the support of their own Clergy, and so relieve the Mission Fund. He also suggested that the Clergy should remind the newly confirmed that when they are admitted to the privileges of the Church, they should also do something to accept the responsibilities of their vows and maintain the Church.

He urged his Diocese to take a forward position in Temperance work. He spoke well of the Huron Lay Worker's and Sunday School Association, and praised Huron College. He announced that the confirmations of last year numbered 2,700. He had a good word to say for the Woman's Auxiliary in connection with mission work.

The report of the Executive Committee expressed regret that there was considerable decrease in the Parochial Association collections for the General Purpose Fund of the Diocese, partly accounted for, possibly, by the financial depression which has existed during the past year. The receipts for Foreign Missions during the year had been \$1,802.12. A bequest of the late Mrs. Hill, of St. Mary's, of \$100 for the Mission Fund, and \$200 for the Widows' and Orphans' Fund, was gratefully acknowledged. One of the speakers in connection with the Executive Committee's report spoke of the finances as conducted on a wrong basis, and declared that the Synod had \$12,000 of a deficit to face, whilst another announced that the true figures were \$13,600 deficit.

LONDON.

Ven. Archdeacon Marsh, of this city, has been appointed Archdeacon of Huron by the Bishop of Huron. The position lately became vacant by the death of the late Archdeacon Sandys, of Chatham.

On Sunday, June 24th, the Rev. Dr. McCarroll, of Detroit, preached a sermon to the Free Masons of London in the Cathedral. There was a large gathering, and all were pleased with the able discourse.

At the last meeting of the Council of Huron Divinity College Mr. Matthew Wilson, Q.C., (one of the members), offered to donate a fund of \$500, the interest from which should be used to procure a gold medal to be given at the final yearly examinations to the student standing first in elocution. Mr. Wilson's object is to raise the standard of pulpit reading and speaking, and was highly commended by the Bishop. The public, too, will appreciate Mr. Wilson's generous act.

LAMBETH.

A large gathering of Free Masons assembled in Trinity church on St. John's Day, when an earnest and most interesting sermon on the text, "He was a burning and a shining light," John v. 33, was preached by R. W. Bro. Rev. Canon Davis. The church was filled to the doors. The example of St. John was upheld as well worthy of following, and the principles of the Order forcibly expounded.

ST. MARY'S.

During the next three months various clergy will take the duty in St. James' church here, the Rector, Rev. W. J. Taylor, having gone upon a vacation during that time to England.

CHURCH WORKER'S CONVENTION.

A stranger who attended the Church Worker's convention held in St. John's Church, Tilsonburg, Tuesday, June 5th, promised to write a short account of it for publication, which has come to hand since the account published last week went to press. As it contains additional facts we hope it will prove of interest to our readers in general. The report is as follows:—Tuesday, June 5th was quite a red letter day for the incumbent and congregation of St. John's. As the Ruridecanal chapter was too meet at Tilsonburg on that day, arrangements were made to hold a parochial convention immediately afterwards. The first session began

at 3 p. m. The Very Rev. Dean Innes, M. A., London, having kindly come down to take the chair. The visiting clergymen; The Revs. Dean Wright, Norwich; J. C. Farthing, M. A., rector New St. Paul's, Woodstock; G. A. Robson, curate New St. Paul's, Woodstock; J. H. Moorhouse, rector of Ingersoll; W. H. Battersby, M. A., rector Huntingford; G. B. Ward, M. A., Eastwood; F. Leigh, Delhi; J. Bloodsworth, Thamesford. There were also present four young laymen, members of St. Andrew's Brotherhood, new St. Paul's, Woodstock, to lead in the discussion of the claims of their brotherhood on the young men of the church and the help the society is intended to bring in the various parishes in the work of the church. About twenty delegates were present from Ingersoll. Also delegates from Norwich, Old St. Paul's, Woodstock; St. Charles, Dereham; and Culloden. During the afternoon the attendance was only fair, but none of those present would regret having attended. After the devotional exercises, the Rev. F. Ryan, B. D., in a few well chosen words gave welcome to the visitors. Dean Innes then took the chair, and after an appropriate, well received address, called on the Rev. J. H. Moorhouse for his paper on "Self Consecration." It was an admirable paper. The Rector, of Ingersoll, insisted very strongly on the need of thoroughness in consecration for the Christian; contrasting the ideals of the Old and New Testaments and pressing the force of the oft-repeated words—"Thy will be done on earth as it is in heaven." The Rev. G. B. Ward, M. A., then brought forward "The better study of the word of God." He pressed for more careful and critical study in every way, even down to geography and history, and brought a smile when he suggested that even in the case of "Woman's Rights" many of the objections often urged would disappear if the Bible were more closely followed. One or two of his points however were lost, owing to interruptions while new comers took their seats.

Mr. A. W. Reavley, B. A., followed with a paper on "The best method of retaining the elder pupils in our Sunday Schools." That the meeting thoroughly enjoyed his efforts is evident by the fact that he was most cordially thanked for it, and asked to publish it in the church papers of the Dominion. We look forward to its publication in the hope that many parents, who have hitherto neglected Sunday School work and interest, will be urged to give the Sunday School all the help they can.

Rev. Rural Dean Wright spoke strongly on the duties of parents to their children, and their connection with the Sunday School. As it was near six o'clock and many of the ladies were leaving to prepare for tea, the meeting adjourned. The Rev. Mr. Baldwin was anxious to further discuss the Sunday School questions, but there was not time to allow it.

The evening session opened at 8 o'clock, the church being completely filled. The choir turned out in large numbers and rendered the Te Deum admirably. The Incumbent read appropriate opening prayers, after which the Dean resumed the chair, and called on the Rev. J. C. Farthing, M. A., for his paper on "Systematic and proportionate giving." In his usual forcible way the rector of Woodstock pressed the duty of proportionate and systematic giving. If the Jew had to give his tithe and many other offerings besides, surely the Christian rejoicing in the fullness of light, remembering that all he had, time, money, talents, etc., belonged to the Lord, could not do less. If there were any in the audience who preferred supporting religious work, by socials, picnics, etc., to direct giving, it is to be hoped that they felt uncomfortable before the reverend gentlemen took his seat. Mr. Farthing may feel quite sure of a hearty welcome should he ever visit Tilsonburg again. Mr. Farthing left no room for discussion, so he was immediately followed by the Rev. W. H.

Battersby, M. A., with a paper, "How to help the Rector." The audience showed their appreciation of this able paper by asking for its publication in the church papers of the Dominion. Mr. J. H. Wilson read a paror on "The needs of the Church." Although the paper was very long, it was very interesting throughout. Its composition was admirable. Much care had evidently been bestowed upon it, and as the reader pleaded for more loyalty to the Church, more charity towards fellow Christians, more tolerance of each other's views, more care of distinguishing between what was opinion and what was of faith, most of his hearers must have felt that whether such things were attainable or not, they were certainly to be desired. There was hardly any discussion between the papers, certainly no lengthy one. The laity seemed to fight shy of the discussions, probably from the fact that the papers were all so able and exhaustive. The choir did a great deal to brighten the whole session with the excellent pieces they rendered. They were suitably thanked by resolution and congratulated by the Dean. Taken altogether the convention was a decided success. The chairman characterized it as the most interesting one he had ever attended in the Diocese. He congratulated Rev. Mr. Ryan and his congregation on the results of the convention and hoped that before long they would have another. Hearty votes of thanks were tendered the chairman for coming to the convention and presiding, and to the Rev. Mr. Ryan and the congregation for their hospitality to the visitors. The Dean pronounced the benediction about half-past ten.

Diocese of Columbia.

The annual meeting of the Synod of this Diocese was held in Victoria, B.C., in the third week of June, and was very fully attended by both clergymen and lay delegates.

Bishop Perrin in his address reviewed the events of the year and expressed hopefulness as to the future progress of his diocese. He noted the formation of the General Synod of Canada, and also suggested the advisability of some action being taken by his Synod in regard to the formation of a Province for the Pacific Coast Diocese. He noted—with words of approbation of his labors and life—the death of the Lord Bishop of New Westminster, owing to which he had determined not to visit England this year to solicit aid for his own diocese as he had intended.

During the Synod a resolution was adopted, looking towards, either the formation of an Ecclesiastical Province, consisting of the Diocese of New Westminster, Victoria and Caledonia, or for the acceptance by those dioceses of the Ecclesiastical Province of Rupert's Land. A special committee was appointed to confer with delegates from the dioceses of New Westminster and Caledonia upon the subject. The Synod formally endorsed the action of its delegates to the General Synod, and accepted its position as portion of that Body. Bishop Perrin seems to have carried the affections of his diocese with him, and to have before him a bright prospect for a successful Episcopate.

West Indian Notes.

Our contemporary, *The West Indian Guardian*, has the following note which we might fully endorse as to ourselves, except, perhaps, the last line. It says:

"It is the duty of those who call themselves Churchmen to work for their Church paper. *The West Indian Guardian* appeals for support to the members of the Anglican Church. Surely all who are in earnest, and really try to build up the Church in the affections of the

people, should subscribe for themselves, and buy copies to present to others. We regret there are many who pretend much and do nothing for their paper,—more ready to criticise than anxious to help."

The West Indian Guardian, announcing the return of Rev. Mr. Cole, of the Diocese of Quebec, to Canada, speaks highly of his earnest and decidedly practical preaching, and his house to house visits among the poor. He took much interest in the Pongas Mission, and was presented with an address before sailing.

The Guardian asks this question: "Will any young teacher who is able to teach in French, not patois, in a school in the Pongas Mission, communicate with us on the subject?"

The registration of births for 1893 in Barbados was 8,053, and Anglican baptisms 7,181.

At least £10,000 are required for the Bishopric Endowment Fund of Demerara.

The Bishop confirmed at St. Andrew's, Grenada, on April 26th, 103 persons; at Cedars, on the Sunday following, he confirmed 113 persons; at St. Mark's church, 10 persons; at St. Peter's church, 17 persons; at St. David's church, on the 4th of May, 12 persons; and at St. Paul's, on the 6th, 35 persons.

CARRIACOU.—The Bishop visited this place on the 10th of May in company with the Governor-in-Chief and Administrator of St. Vincent, being conveyed by H.M.S. "Tourmaline." He confirmed 68 candidates (22 male and 46 female.) His Excellency the Governor-in-Chief was present at the Confirmation.

JAMAICA.—The Primate of the West Indies, Archbishop Nuttall, sailed for England early in May, the Diocese being left under the supervision of Dr. Douet.

The correspondent of *The West Indian Guardian* writes in regard to the Pongas Mission: I read a kindly review on the West Indian Church in the *English Guardian* of November 8th, 1893, in which the Rio Pongo Mission is spoken of in the following words which are most true and striking:

"No sketch of the West Indian Church would be even approximately just which made no mention of its courage and intrepidity in planting on the western shores of Africa a Mission which is its own child.

"The history of the Pongas Mission has been described as one of the 'romances of missionary chivalry.' It was projected first in the year 1850, in the Diocese of Barbados, but was subsequently taken up by the West Indian Church generally. Buildings were erected in connection with Codrington College for the training of black catechists and missionaries; and the first venture was made in 1855. From that time onward the Mission has increased. . . . in their offer of the Bread of Life carried by themselves to Africa's shores."

With such a beginning and with such a record of noble work having been carried on by the West Indian Church in West Africa, it is hard to believe the present authorities of that Church, with such a faithful body of clergy and able laity, would let that work die down, at last to cease for ever, because we are confronted by the difficulty of a French occupation.

We ask the Assistance of the **CLERGY** in extending the Circulation of the **Church Guardian**. Specimen copies sent to any address. Special rates for six or more New Subscribers.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The 193 annual meeting of the venerable society was held in St. James' Hall, London, Eng., the Archbishop of Canterbury in the chair. The floor of the hall was well filled, and among those on the platform were the Metropolitan Bishop of Capetown, the Bishops of St. Alban's, Wakefield, Colchester, Southwark, Brisbane, Fredericton, North Dakota, Iowa, and Lebombo, Bishop Selwyn, Bishop Macrorie, the Earl of Stamford, Lord Stanmore, Sir C. Turner, the Dean of Windsor, Archdeacons Thornton, Burnley and Shaw, General Tremembeere, General Dacres, and General Gillilan and Prebendary Tucker (secretary).

Prebendary Tucker read a brief abstract of the report of the Society's operations in the past year. It was with specially thankful feeling that in a year in which the commercial depression had reached a lower point than at any time in the experience of the present generation, the Society could report an increase in the free-will offerings made to its General Fund of more than £1,100 in the past year. The gross income amounted to £113,079, of which £94,616 came from collections, subscriptions, and donations; £81,181 going to the general fund, and £13,434 to special funds. Twenty-eight offers of service were accepted in the past year; seven new missionaries were sent to India, nine to Africa, five to the West Indies one to North China, one to North China, one to Newfoundland, and one to Australia. The number of ordained missionaries [including ten Bishops] on the Society's list was 718; that is to say, in Asia, 236; in Africa, 176; in Australia and the Pacific, 17; in North America, 218; in the West Indies, 36, and 35 in Europe. Of these 128 were natives laboring in Asia, and 45 in Africa. They were preaching the Gospel in 54 dioceses, and in not fewer than 51 different languages. There were also in the various missions about 2,300 lay teachers, 2,600 students in the Society's Colleges, and 38,900 children in the Mission Schools in Asia and Africa. Among the features of our home work was the very encouraging growth of Associations of Junior Clergy in connection with the Society. With the magnificent meeting held on the eve of St. Andrew's Day, the London Junior Clergy Association obtained a well-established position, and their example had led to the formation of similar Associations in Wales, where a St. David's Guild was formed in April, in Liverpool, Manchester, Exeter and in other places. Another encouraging feature was the steady, even rapid, increase in the circulation of the Society's magazines; while the digest of the Society's Records, the issue of which was announced at the annual meeting in 1893, had been received by the press in all parts of the world with unstinted and unanimous praise. A brief review of the work which the Church had done by the help of the Society in the past year would show that in several parts of the world definite forward steps had been taken, while there had been no causes of unusual anxiety. The Diocese of Lucknow relieved the Bishop of Calcutta of a large portion of his diocese and of the oversight of the Society's Missions at Cawnpore and Roorkee; the consecration of Bishop Baynes gave hope of a settlement of an unhappy division which had too long distracted the Colony of Natal; the consecration of Bishop Ormsby gives once more a Spiritual Head to the diocese of Honduras; while the formation of the Diocese of Lebombo, and the consecration of Bishop Smyth, would complete the occupation by the Church of the Eastern Coast of South Africa. At the present time Bishop Smyth had no clergy in his diocese, but he was on the point of leaving England for the work to which he had been consecrated, and he will take

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Lately we heard and read much of the depression of business on the Grand Trunk Railway, consequent upon the scarcity of coal. Trains were cancelled, and the heavier classes of freight refused, we were told. Yet this Lord's Day, at the place where I write, trains have been whistling almost constantly from morning until well on in the afternoon. Whether it is that shunting is carried on, or that several trains have passed here I cannot say, but surely if the railway authorities so desired they could handle all the freight traffic at present done in six days and afford their employees one day's rest in seven. How can they look for dividends, while flagrantly disregarding the command of Him in whom are the issues of prosperity or failure.

WORKINGMAN.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—Many thanks for your wise and well-timed editorial notes in this week's issue of THE GUARDIAN, *in re* "Sabbath Desecration." The action of the O. & R. Navigation Company is simply an *outrage* deserving the reprobation of all right-thinking men. And the treatment accorded Mr. Charlton's Sunday Observance Bill is another significant and ominous sign of the times, loudly calling upon all who fear the Lord and love His day everywhere to stand up for Jesus, and to lift up the standard of the Lord against the enemy coming in like a flood. *But the end is not yet.*

Yours faithfully, W. A.

Montreal, 22nd June, 1894.

SOME PRINCIPLES OF A NOBLE CATHOLIC EPISCOPATE.

[From Bishop Huntington's Convention Address, 1894.]

Enough has been already said by others of the aims and features of the quarter century of Episcopal administration now closed. I wish to refer now to only one of them. Sometimes I have submitted to experiment proposed methods to which some wise and good Churchmen could hardly be expected to give a cordial support, though they have, so far as I know, withheld opposition. There is, it seems to me a difference between measures new to us which are in themselves essentially *unchurchly*, and others which a scrupulous and apprehensive Churchmanship holds back from, simply because they are unfamiliar. As to these latter there are naturally two parties—the more and the less venturesome. In both are Churchmen of equal intelligence, conscience and zeal. Such measures are parochial missions, retreats, auxiliaries, guilds, voluntary associations to promote temperance, purity ecclesiastical unity, Sunday-school education. The surest and commonly a harmless mode of testing their value, when they are recommended or asked for, has appeared to me to be to let them be tried. Provided only they are in principle within the universally recognized bounds of the kingdom of God on the earth, sensible clergymen may be trusted to prove them in practice. They may fail because they ought to fail. They may be found useful, even greatly beneficial to the cause of righteousness. The two great laws of Catholic authority and liberty, are fixed. In modern Christian effort we are known to stand for authority. I believe I have sought, in a right dividing of the worth of Truth, to maintain and defend it. Doing

that according to my ability, I have remembered also that to carry it beyond its scriptural and constitutional limits is to wrong the liberty wherewith an apostle declares Christ the Head has made us free. We may thus cut off offered bestowments of the Holy Spirit; we may blind the forward look by binding one another in the backward look; we may hinder the purposes of a gracious Providence. I have seen instances, parish ministries, where each of the two opposite errors has been unhappily illustrated. An acute English student of the history of morals has pointed out "that there is no better criterion of the political genius of a nation, than the power it possesses of adapting old institutions to new events." Whatever the full interpretation of St. Paul's meaning may be, when he justifies as Christian the policy of becoming all things to all men by all means to save some, he must be taken. I presume, to signify lines of thought and feeling, at a given period, no less than men; to reprove a narrow uniformity, to open paths into a varied evangelizing, and shepherding activity, and to encourage fortitude and patience in dealing with those customs and drifts of sentiment which must change with the times and habits of a changing world. So far as this our experimenting may go, I think without breaking with the wisdom of the past or much danger of radical innovation.

My dear friends, never quite so dear as now, by the benevolent ingenuity of our efficient committee of arrangements, we have two commemorations where our elder sisters, of Long Island and Albany and Western New York, have put all their rejoicings into one. Whatever part in them might have fallen to me belonged, I suppose, to April 8, when, instead of answering your salute I ran away. To-day's festival is not the observance of an individual event, whether personal or official; individuals come and go; it marks the birth of a diocese, an institution, which is to have a perpetuated life, gathering up into itself the lives of thousands of souls, and which is to be greater in honor and more abundant in blessings in the years to come than it has been or could be in the little period that is past.

One of the gracious ways of the Providence which brings the new out of the old, is to turn endings into beginnings, so shifting the conditions for a better future. We should be dull scholars in the school of life if we should let our jubilee slip by without a resolute purpose of more strenuous labor and a larger harvest than can be reported yet. Our thanksgivings ought to have in them—ought they not?—an accent of hope and a pledge of better fidelity. We should be as those who only halt at a bright spot for an Elim of refreshment, ready to gird ourselves to-morrow for the great errand on which we are sent, knowing certainly what the calling is, and who it is that has called and sends us.

This is not exactly the occasion for proposing particular plans. But it certainly is a fit time to join with congratulation over our successes the foresight of wider and nobler work to be done as clergy, as laymen, as parishes, as a diocese that is missionary in the completest sense, as workmen and workwomen for the Master to whom we owe all the gladness and honor and plenty of the feast. I for one can see distinctly, lines of advance where I am sure He would have us go forward. God grant that we may be ready for every toil and every sacrifice they may require!

EVERY feeling and every instinct of man's nature finds its recognition and its correction in the Gospel of Jesus Christ. It is so with fear; it is so with love; it is so with anger; it is so with ambition. Thus not least the Gospel itself is proved to be a word for all men, by being a word for the whole of each.—*The whole-some words of Jesus Christ.*

with him a guarantee from the Society of £1,000 per annum for the next five years. The Mother Church had watched with great sympathy the heroic work done in Mashonaland by Bishop Knight Bruce, and the Society had reason to be thankful that it was the means of establishing that Mission when the country was hardly known in England, and that the pioneers of the Church anticipated the arrival of the gold-seeker and the settler. In Canada the Church had attained organic unity. From the Atlantic to the Pacific Ocean the twenty Canadian Dioceses were welded into one great Church, which held its first General Synod in Toronto in September last. The Diocese of Quebec kept its centenary in June, and signaled the event by offering to resign a portion of the grant which it received from the Society, and the whole of it in 1899. The Dioceses of Qu'Appelle and Columbia had received their second Bishops; and while the Society looked to the early cessation of its aid to older Canada, it was trying adequately to meet those needs of the younger Dioceses in Northwest Canada which it fully recognized.—*St. John Globe.*

FOR CHOIR MEETINGS.

TO THE EDITOR OF THE LIVING CHURCH:—Where an effort is made to impress upon the minds and hearts of choristers the seriousness and dignity of their vocation, the divine assistance will be invoked for the same aid.

The following may be found serviceable for this purpose. It may be used by choirmaster or other suitable person, with the rector's approval.

JOHN J. ELMENDORF.

Kenosha, Wis.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

Let us pray: Our Father, etc.

V. O Lord, open Thou our lips.

R. And our mouth shall show forth Thy praise.

V. Let the people praise Thee, O God.

R. Yea, let all the people praise Thee.

Let us pray; O Heavenly Father, Who has given us a voice with which to make melody unto Thee, teach us to sing of Thy loving kindness unto us; and help us to serve Thee, not only with our lips, but with our hearts, all the days of our life; through Jesus Christ our Lord. *Amen.*

Direct us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy name; through the grace of our Lord Jesus Christ. *Amen.*

At the close, an evening hymn may be sung. Then:

V. The Lord be with you.

R. And with thy spirit.

Let us pray: O God, who didst call Samuel when a child to serve Thee in Thy holy temple; be pleased to accept the service which we shall offer to Thee in Thy house; and may our words and our thoughts be such as Thou approvest; for Jesus Christ's sake. *Amen.*

V. I will always give thanks unto the Lord.

R. His praise shall ever be in my mouth.

Let us pray: O heavenly Father, Who has taught us to go into Thy house and sing praise unto thee; help us to tell of Thy love with heart and voice, until we sing the new song in the company of those who serve and praise Thee continually in Thy heavenly courts; through, etc. *Amen.*

V. Let us depart in peace. *Amen.*

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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ments See page 15.

CALENDAR FOR JULY.

- JULY 1—6th Sunday after Trinity.
 " 8—7th Sunday after Trinity.
 " 15—8th Sunday after Trinity.
 " 22—9th Sunday after Trinity. [Notice of
St. James.
 " 25—ST. JAMES. Ap. & M. [Athanasian Creed].
 " 29—10th Sunday after Trinity.

EDITORIAL NOTES.

PARTYISM and party feeling, which we had hoped had been pretty thoroughly banished from the Church of England in Canada, seems to have broken out anew with renewed force in several dioceses of the Ecclesiastical Province, and specially in Toronto. One evidence—(and there have been many indications of its baneful presence)—of its existence is the formation lately in the City of Toronto of what is called The Canadian Church Missionary Association, in connection with the C. M. S.; an association, on its face, composed of one particular stripe or party in the Church. Up to this time, Missionary work has been carried on without any such organization by the Board of Missions created by the Synod of the Ecclesiastical Province of Canada; which has in all its actions, so far as we are aware, endeavored to deal fairly and impartially with both of the great English societies—the S. P. G. and the C. M. S.—which have done so much for Missionary work, not alone in Canada but throughout the world. This Ecclesiastical Province—indeed we doubt whether it may not be said the whole of Canada,—owes unceasing gratitude, chiefly to the S. P. G. Certainly, as we understand it in this older section of the Dominion, the noble Society for the Propagation of the Gospel has been the foster mother of the Church. We cannot but regret that a distinct and unmistakable effort should be made to divide the sympathies of church people in regard to the Missionary work of the Church, and to alienate some from the S. P. G. by the formation of a local branch of the C. M. S. Indications were not wanting, we think, at the time of the formation of the General Synod in Toronto in September last that an organized attempt would be made by the friends of the C. M. S. upon the offerings and sympathies of church people. This has now taken the form of the association above referred to. We were very thankful to find that the Lord Bishop of the Diocese in which it took its rise, openly condemned it in his Synod, and deprecated the attempt so to divide the missionary work of the Church in Canada. If other members of the Episcopate are equally faithful in endeavoring to check the progress of this partisan spirit, we doubt not, that it will be to a large extent laid, and that no counter association will require to be formed. Certainly, if this branch, C. M. S., continues, there would seem to be obligation on the part of those who recognize their indebtedness to the S. P. G. to take such steps as may be necessary to counteract what is really (though it be denied) a hostile movement, and to keep alive the well earned interest of

church people in the work of the S. P. G.; one carried on distinctly upon church lines, recognizing Episcopal power and without assuming to control absolutely the appointment and removal of missionaries receiving aid from or through it.

THE enquiry arises in our mind in connection with this development of party feeling and party organization in the Church how far it may be attributed to the unfortunate creation and existence of theological schools in several of the dioceses of the province, which glory not so much in their Church as in their distinctly party character. Surely there ought to be a common basis for carrying on theological education, in which all schools of thought might agree, and which would render distinctly partizan institutions not only unnecessary, but impossible. Although there may be an appearance of benefit derived by the Church from the existence and work of such schools, we are convinced that the ultimate effect is not an unmixed good. It would be a good thing for the Church in Canada if there could be but one Church University for the whole Dominion, and one common course of study in all the colleges affiliated with it; the same text books being used in every one. It would go far to bring about that agreement and unity within the Church, with the absence of which advocates of the organic unity of all Christian bodies are taunted by their opponents.

THE Lord Bishop of Chester, in his address at the annual meeting of the Additional Curates Society in London, England, last month, thus referred to this same matter of party and party support, according to the *Family Churchman* report:

As the Archbishop had already said, this society knew nothing of partisanship. He did not ignore the fact that wealthy men could, if they liked, encourage particular views by supporting party societies, and he did not blame them if they saw fit to do so, but it surely was a short-sighted policy. It was a policy of the earth earthy, not of the Church Churchmanlike. Supposing those of advanced Church views pursued the same course, they no doubt would have the right to do so, and they might create a considerable amount of effect if the policy were pursued systematically; but would any one believe that they were acting wisely or for the best interests of the Church? It was surely far better to say, as this society said, "We know nothing of these miserable divisions which so hamper the work of the Church, and these particular views, whether Broad Church, Low Church, or High Church, the sooner they vanish into oblivion the better." The only things which this society wanted to know was whether the parish required assistance, was good honest work being done there, and were the funds so slender that the parish required help? If these conditions were fulfilled, the society gave all the help which was in its power; and it did this upon the principle of evoking self-help.

Another aspect of this question must not be left out of sight. It was this: Sooner or later any society which insisted upon laying down narrow conditions with regard to the views of the clergy it assisted, must expect to have to deal with inferior men. In these days men would not submit to be tied down too tightly, or to be put within too narrow limits as regards their opinions. So he ventured to observe that any society, whatever it might be, whether Broad Church, Low Church, or High Church, which insisted upon going upon narrow party lines, would be doomed to have men who would indeed say its Shibboleth, but who would not be the pick of the clergy.

SUNDAY TEACHINGS.

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

SEVENTH SUNDAY AFTER TRINITY.

The chief thought of this day is of God as the "Giver of all good things," St. James i. The loving bounty of the "Lord of all Power and Might," who "satisfieth thy mouth with good things," is especially made the subject of remembrance in the *Collect*, which is noteworthy by reason of the dignity of its opening address. The prayer is for present blessings. i. The implanting of the love of God's name in the heart—religion a spiritual thing. ii. An increase of true religion, i.e., a submission of the inward motives to the Divine will. iii. A full supply of the nourishing grace of the sacraments to be kept, held up in the same." The love of the Divine name issuing both in spiritual devotion of the heart and in goodness of practical life, matured and perfected to the end."

The *Epistle* is linked to the *Collect* by the expression as to grafting in the heart the love of the Holy Name. The fruit of such an operation—implanting a better word than grafting, as a translation of *insere* in this connection—will be a service of "righteousness unto holiness." The fruit unto holiness," perfected unto everlasting life.

The *Gospel* reveals God as the "giver of all good things," through His Son. As in the *Epistle* a voluntary obedience, a free service, is enjoined, "not of constraint, but willingly," for the service of God is perfect freedom," yet the blessings and bounties, spiritual and temporal, promised of God require a humble acquiescence in the requirements of the Divine will. "He commanded the people to sit down on the ground." The reward of obedience was the feast and the blessing.

In the *First Lesson*, M., I Chron. xxi., we have a conspicuous example, sufficing for all time, of the sin of not giving honour to God as the "Lord of all power and might." In the pride of his heart David, at the suggestion of Satan, renumbered Israel, as if it had been "his own arm," or the strength of his warrior host that had given him victory and power in the presence of his enemies. "God was displeased with this thing, therefore He smote Israel." The sin punished.

The *Second Lesson*, M., Acts xiv., gives us St. Paul's great verbal picture of the God who left not Himself without witness that He was the author and giver of all good things,"—the rain from heaven, fruitful seasons, food and gladness." In v. 22, 26, 27, see examples of the power of the implanted word, and of the nature of true religion increased and nourished by the Divine grace.

In the *First Lesson*, E., I Chron. xxii., we have another passage in the life of the soldier Monarch of Israel. He acknowledges Jehovah as "the author and giver of all good things," by his preparations for building a house to his glory and honor "of whom and by whom are all things"; and by the abundance and beauty and value of the materials which he had gathered together for the purpose of doing honor to the Lord God of Israel—His God.

The *Second Lesson*, E., St. Matt. iii., speaks of the "fruit" meet for repentance, the result of the implanted word in the heart of man, the word being the knowledge of God and of Divine Truth. "Good Fruit" only saves the tree from the axe of the husbandman, so the "fruits" demanded of men are those habits of thought and word and deed which "are answerable to amendment of life." Jesus Christ an example of holy submission to the will of the Father and to the requirements outward and ceremon-

ial, as well as inward and spiritual, of righteousness."

"Increase" in true religion is shown in ready obedience to its external and public as well as less prominent demands. To be nourished in goodness, a careful use must be made of the means of grace provided in the Church, *e.g.*, Holy Scripture, the Sacraments, and ordinances, which are the sources and channels of the "new life." They, the Sacraments, have their "power and might" from Him who alone is the source of all potency and potentiality; ordained by Christ Himself, *i.e.*, "Baptism and the Supper of the Lord,"—they are "the good things" by which the Christian is grafted (implanted) nourished, and kept, in all goodness to the end.

THE AGNOSTIC. *

By the REV. CHARLES BULLOCK, B. D., formerly
Rector of St. Nicholas, Worcester,
Editor of *Home Words*.

Agnosticism, in a wrong, unbelieving sense, is verily the height of human folly. The reasoning is all false; it only blots out *what light there is!* There is, no doubt, a good deal that seems like reasoning on the part of so-called agnosticism, but it is all one-sided. I remember, a year or so ago, a few kindly words about the bounty of God in the seasons, spoken to an intelligent working-man in London, led him to tell me he had been so perplexed by the many things going wrong, the suffering, and the injustice which he daily witnessed, that he had thrown off belief in God. I asked him if his unbelief mended matters at all? I admitted the mystery and darkness of much that we see around us; but I told him his plan appeared only to extinguish what light there is. In losing God we lose the only promise or presence of good. The key that might in due time open the lock and reveal the love was taken out of our hands. Agnosticism could only help him to say—Oh, miserable creed of unbelief!

"The sun that sets again will rise,
And paint the heavens and gild the skies:
But when we lose our little light,
We sink in everlasting night!"

Yet, I added, *was* the light we possess, after all, so "little"? Did not the religion of Christ show "a bright light" even "in the cloud"? I had, I told him, just left a great sufferer, who had been in the furnace of trial for months; one who had served God devotedly, and whom many had learned to call, and still call blessed—I refer to Catherine Pennefather—yet her faith sustained her! "Ah!" said my friend, "but does not that prove my point? If I were God Almighty I would have ended the suffering at once!"

We see the plausible folly of agnosticism. "Wiser than God" was the man's starting-point, and of course it led him astray. I reminded him of the mission of suffering as God's angel in a world of discipline, to say nothing of a world of sin. In this case the sufferer herself craved no "annihilation"—all that agnosticism can imagine—but "rejoiced in tribulation," submitting to God's will, and growing in the grace of patience and meekness for heaven's exaltation. Others, too, around her were learning from the "living sermon," which was to them verily "an epistle of Christ."

He admitted there was something in this. And I went on to ask him, as a father, whether he had not sometimes seen the blessed mission of

affliction in the home—the crippled child a fountain, as it were, of deeper love in the parental heart, and also a source of binding affection to all the members of the family. With affliction and trial we love only *too little!* Without affliction and without trial we should be far less happy than we are. He thanked me for my words, as working men will thank us if we try to help them in their difficulties of all kinds.

I might have pressed on him still further—and I would press this on all who are troubled by God's mysteries—the mission of service, self-denying service to the suffering, the opportunity for which sorrow always brings. Without these dark pages in life there would be no mission of service—all might be self-pleasers, and then how far more miserable the world would be! Go thou, then, and be thy poor suffering brother's keeper! Go thou to those who are in heathen darkness, whether at home or abroad. Be thou the "good Samaritan" to some neighbour, some Lazarus "at thy gate." Be thou, as God helps thee, a Christian indeed, like thy Master "going about doing good;" and the mystery of suffering—perhaps the greatest mystery of all—will not then hinder your seeing, nay will help you to see the wonder-working God whose "knowledge is perfect"—too wise to err, too good to be unkind—making all things "work together for His children's good."

VOCATION.

(From the *Irish Ecclesiastical Gazette*.)

It is an interesting and important inquiry to ascertain, if possible, wherein Vocation lies. In one case there is no doubt concerning it, *viz.*, that of the man who has an overmastering call to the Ministerial office, and who chooses it solely for its own sake. It is this feeling in its highest form which we suppose leads in the Roman Church to the adoption of the "Religious" life; we use the adjective in its special sense. Among ourselves we hope there is a large percentage who take Orders for the work's sake. Respecting this class there can be no doubt about Vocation. But there are others on lower planes whose motives, though not the best and highest, yet are sufficiently good and conscientious to justify those who hold them in entering on clerical life—*e.g.*, a man may have literary tastes and studious habits, and hopes to become in consequence a useful preacher or writer or he may have powers of organising work and influencing others which are not less valuable and useful; another may have a power of sympathy that will take him far in certain lines of his future professional work—underlying all these we assume there will be the real desire to serve and please God. We should not hesitate, therefore, to advise any young men who contemplate seeking Orders, to do so who are qualified as we now describe; for once the work is entered on with right motives, the very exercise of it deepens and strengthens what there is of good in the worker. The clergyman who realises his position knows this, that it is his work "to speak for God to men, and to speak to God for men; it is a great and difficult and responsible work truly. Sometimes a good test of a candidate's sincerity of motive is offered in this way; he has, for example, already a certain position in life which carries with it a provision, more of a provision than he can ever reasonably hope to acquire as a clergyman; this he decides to give up. We have known several instances of men doing this, who although they made very little profession of religion yet showed by such sacrifices that they were in earnest. A desire to undergo the necessary professional training is also a good test; some young men in the ardour of their feelings desire at once to enter

on directly spiritual work; they cannot, or will not, wait to prepare to qualify for it. This is a great mistake; feelings alone are no sufficient test. We know a good case in point. A young friend of our own attracted the notice of one of the New Zealand bishops, in which colony he was then residing. He was quite a gentleman, and had been to a good public school. The Bishop offered to ordain him; he respectfully declined. Why? Was it because he disliked the idea? By no means. A little later on he returned to Ireland, re-entered T. C. D., in which he had already left a year or so, took up his work where he had left it off, went through his Divinity course with credit, and armed with his degree and testimonium, sought and received Orders from an English Bishop. Now, here we should say was a man with a sense of Vocation, who would not seek the priest's office until he felt he had prepared himself for it. It is a melancholy and miserable thing to be in any calling and not to know how to do you work; a melancholy and miserable thing for the man himself and for those among whom he labours. Incompetent lawyers, incompetent physicians and surgeons, are a curse rather than a blessing, and no less so are incompetent clergymen. The disposition, therefore, to submit patiently to proper preliminary training and the diligent use of the opportunities such training affords to qualify for future professional work, are great tests of due Vocation. An earnest man will say with King David—"I will not offer to God that which costs me nothing." I will not offer Him an empty, uneducated mind any more than I would presume to offer Him a cold and cheerless heart.

We have a word more to say before we conclude. Some people tell us that a poor Church must be a pure Church. It would be much nearer the truth to say that a persecuted Church must be a pure Church, for such penalties as prison, loss, and death, must purge away much dross. But poverty is a relative thing. Make a Church as poor as you please, and yet its posts will still be prizes for some who will be drawn from lower strata. The idea of becoming a gentleman by Ordination attracts some; we cannot include this as one of the component parts of a true Vocation. We have no desire to exclude humble men from the Ministry, if they are in earnest; but men of this type who seek the Priesthood merely for social reasons are no gain to it. We must remember that the Irish Church largely numbers among her members persons of cultivation, rank, &c., &c. We do not mean for a moment to say that their souls are one whit more valuable in the sight of God than the souls of the poor; but educated congregations require educated clergy; and as a rule they require the ministry of persons whose accent, manner, and general tone bear some stamp of gentle birth and cultivation. This is one of the great practical difficulties of the Roman Church; to have a Priest in the family is a great social ambition with poor R. C. farmers and shopkeepers; we do not say they have not higher and better motives, but practically R. C. gentry do not associate with their own clergy at all; why so? apparently because they feel they are socially so inferior they cannot have much social intercourse with them. It is an unfortunate state of affairs in any Church. The Irish Church is steadily making progress in various ways; She is beginning to know herself better; she is dwelling more on her ancient origin and long history; she is realizing her supernatural powers. The blow which fell upon her in 1869 has not wrecked or destroyed her; she is renewing her strength; and it will be part of her highest wisdom to get the best men to serve at her altars; men who will guide and strengthen those committed to their charge; men like St. Paul who will not shun to declare the whole counsel of God, men who will not fear to state unpopular facts; who

* From a Tract for the Times, just published, "The Agnostic; or, The Balancing of the Clouds." (London: *Home Words* Office, 7, Paternoster Square E. C.) Single copies, One Penny. In quantities for circulation, direct from London office, 5s. per 100.

will again be able to say with the same great Apostle—"am I become your enemy because I tell you the truth?"—men like the well-instructed scribe unto the kingdom of God who will be able to bring out of their treasures things new and old.

Family Department.

Over The Sea Wall.

CHAPTER V. (CONTINUED.)

Guy was at home before we were, very hot, rather dirty, empty-handed, but not daunted in the least.

"Miss Sea-Gull, listen. They wouldn't come and be caught to-day; but you needn't mind, because I've got lots and lots of plans in my head, and I'll get you ever such a lot another day. I'm going to invent a machine for it. But I shall have to think whether it shall be a steam thing or one that goes by electricity. I think I like electricity best, 'cause it doesn't make such a puffing, and they might be frightened of a noise. I don't think they're very brave birds. They were frightened of me; and I wasn't going to hurt them—only to catch them in my net—only they always would fly away first!"

"Yes, I was afraid they would. You're such a big man, you see; they were afraid you would get the best of it with them."

"Well, but listen! I'm going to have a machine. I haven't quite settled what, but it'll be something like this. I shall get some electricity shut up in a box—you can, you know—you can get it in bottles for bells; the man at the hotel showed me them. And I shall open the bottle and pour some into my net, and then send it after the sea-gulls and catch them. One can do anything with electricity. I've heard lots of people say so. And I'm going to catch sea-gulls and stock your house."

Guy was catching sea-gulls all that month, going out every day with some fresh device. Never daunted by failure—a thorough little British bull-dog, quite unable to recognize the fact that he was beaten, full of some grand new idea which he would detail to us with the most perfect good faith as we sat at lunch, and always absolutely certain that he should succeed next time. It was a very happy temperament to possess, and his animation and brightness quite enlivened the house. There was no helping it; he was a perfect little king there before he had been with us a week. Upstairs and down it was all one. If we missed him from our rooms, he would be found in the butler's pantry or the housekeeper's room, or even in the stables, sitting on the back of one of the stout carriage-horses, instructing coachman in better methods of grooming and harness cleaning; or ventilating some new discoveries of his own as to how carriages may be run without horses at all, and how horses might be put on to roller-skates so that they could go about four times as fast as they did naturally.

"I don't know that he ought to be so much with the servants," Aunt Lois would say, half amused, half perplexed by his will-o'-the-wisp proclivities. "He doesn't seem to take any harm; and they are all trustworthy and respectable; and I suppose boys are always different in their ways from girls. I never had much to do with the bringing up of boys."

"Guy is such a thorough little gentleman I don't think you need be afraid, and I'm sure he will learn no harm from the people on the place," I answered warmly. It was evening, and Maudie had gone to bed. Aunt Lois and I were sitting by the open window, discussing them. It was wonderful how we had drawn together since the children had come into the

house. At first I had intended, in my original plan, to keep them all to myself, and not let anybody have anything to say about them; but I found myself appealing at every turn to Aunt Lois for advice, or sympathy, or appreciation and as she was always ready with whatever I asked, I had long ceased to remember that I had ever planned anything different. "I think he is made of quicksilver. He cannot sit still, like Maudie. And he is so quick and clever; it would be impossible to keep him from making friends wherever he went. Aunt Lois they have been a week here, and I don't think I was ever happier, I mean—well, you understand me, don't you?"

"I do understand you, dear. What you mean is that you have been losing the sense of your own trouble in trying to lighten that of others. It is the best medicine for sorrow that was ever made, and I am only too glad you have found it so."

"You mustn't talk as if I was being good and unselfish, Aunt Lois," I said, feeling somehow half ashamed at anything so like praise, "for really I'm afraid I only thought of myself at first. I was dull and wanted something to amuse me. But I do love those children with all my heart now; and I don't know what I shall do when Mr. Douglas comes and takes them away."

Aunt Lois looked grave and shook head.

"I shall miss them dreadfully myself, I do not deny it, dear. But I'm afraid there will be no way for it; they will have to go."

"Yes, Aunt Lois, I'm afraid of that myself; but if you would back me up, I think we might still do something. I've thought about it a great deal, and really it doesn't sound unreasonable to me. I wonder what you would think."

"If you will tell me the plan, I can soon answer, my dear."

"Well, I suppose they will be sent to school, probably to different schools; but I want to ask if they may spend the holidays here—have it for a sort of home where they can always meet. You know what Maudie feels about being separated from Guy. I don't think Mrs. Marke was far wrong in saying it would kill her. And of course, in the natural order of things, they must soon be separated, if not at once. Mr. Douglas will go back to India, of course. There will be no home for them to meet at. But if we always had them here all the holidays they would see each other then, and have something to look forward to. Oh, Aunt Lois, don't you think we might propose it? I can't see why they shouldn't do that, if we cannot keep them altogether."

"Well, really, it might perhaps be done. It is rather unusual to make proposals like that; but Mr. Douglas is such a complete stranger to the children, that perhaps he will hardly realize that we are strangers too, or were till a little while back. Their mother died in this place. Most likely he will fancy that we know her, and took to the children in that way. Young men don't go into detail in the way women do; they take facts for granted much more. Certainly I should be quite ready and willing to look after them for a while, poor little dears. But you know, my dear, if you begin this sort of thing, you will be saddling yourself, whether you realize it or not, with a very considerable responsibility. We cannot take up these offices of kindness for others and lay them down at will without doing more harm than good. We must not show vacillation and caprice in our kindness. If you teach these children to look to you for love and kindness, and to regard your house as a sort of home, you will not be able to cast them off, even if you should grow weary of the whole thing by-and-by."

"Aunt Lois! as though I should!"

She smiled very kindly, but rather doubtfully too.

"Ah, my dear, that is what we all think at starting; but we find to our cost that there is

often a heavy price to pay, and that our experiments in philanthropy do not always turn out as we hope. We think we know people well; but they develop in a different way from what we expected, and then we are disappointed, and wish we had left them alone. Or we begin some good work when our time is our own, and we have plenty of energy and leisure to spare; and then new ties and new duties spring up around us, and we wish we had not saddled ourselves with these other offices, which we yet do not feel it right to lay down. In your case, my dear, the danger will be that if in the days to come you should marry and have family ties of your own, you and yours may feel it something of a tax and trial to have other people's children looking to you (as these little ones would soon learn to look) for care and guidance that you may scarcely have leisure or inclination to give."

A little while ago I should have scouted this notion as farfetched and absurd, but I had learnt to respect Aunt Lois' opinion by this time, and to recognize in her a vein of shrewd common sense that I sometimes wished I shared.

"I see what you mean; but I do not think I could ever be tired of Maudie and Guy. And, after all, they would grown up in time, and then I suppose they would not want me."

"One can never tell. Their brother might die suddenly; and if they had got into the way of looking to you, and you had grown increasingly fond of them——"

"Well Aunt Lois, I am going to be a rich woman, and I think I will risk it," I answered, with a smile; "that is, if we can persuade the brother to let us have a finger in the pie. I don't want to act from impulse, or to do what is foolish; but I do feel as though those little orphan children, orphaned so nearly when I was, had been in a sense sent to me. You see for yourself what good they have done me, and it seems to me as though there would be something almost wrong and selfish in letting a fear of what happen afterwards stand in my way of befriending them now."

"Well, my dear, you are, as you say, a rich woman, and you can afford to make experiments that would be unwarranted in others differently circumstanced. I am a little distrustful of the general rule of adopted duties and vocations, taken up without real cause or warrant, but I do sympathize with you in the feeling that perhaps this has been a work sent you to do; and if you feel it strongly yourself, my love, you may be sure that I shall not try to stand in your way of trying to do what seems right and best."

As I kissed Aunt Lois at bedtime that night, I felt I had never liked her half so well before.

CHAPTER VI.

GUY'S BIRTHDAY.

"Miss Sea-Gull!"

"Yes, Guy."

"What do you think it would feel like to wake up in the morning quite a different person than you went to sleep the night before? Not one bit of you the same?"

"I should think it would feel very funny, Guy; but I never did it myself."

"Oh yes, you did. But I think people forget. Maudie must have done it, but she forgets; and so does Mary—and she must have done it a lot of times. But I'm going to do it next Wednesday, and I don't mean to forget."

"I don't think I quite understand what you mean, Guy."

"Well, listen, and I'll tell you. I read it in a book once, so I know it's true. Once every seven years people change every bit of them the same as they had before. It seems queer, but I suppose it's true; and it will happen to me on Tuesday night, I suppose, because on Wednesday it's my birthday. I shall be seven."

"Shall you, Guy dear? I didn't know you had a birthday so soon. We shall have to think how we keep it."

His eyes brightened at the thought.

"Shall I have a treat? We used to have birthday treats once. I can remember some of them. But last Maudie-birthday mother was ill, and we were poor, and so we didn't do anything. I was wondering whether anything nice would happen on Wednesday."

"We will see if we cannot make something nice happen. What would you like to do, Guy?"

He paused and looked hard at me; a host of ideas seemed crowding the busy little brain.

"There are such lots of things," he answered eagerly. "Only there is one thing that makes it difficult to settle on anything, you see?"

"Why? What is the difficulty?"

"Well, don't you see that if settled on the thing I like best now I mightn't care a bit for when I was all different? And that would be a pity. Miss Sea-Gull, I hope you will like me when I am somebody else. It would be a great disadvantage if I were to turn into a nasty, horrid little boy."

His bright little face took an expression of such genuine anxiety that I could not help laughing.

"Well, Guy dear, I do not think you need be afraid of that. You have not quite understood the book right. What it means is that we change very, very gradually, so that in about seven years—"

"Oh, but listen, Miss Sea-Gull!"

"No, Guy, I want you to listen," I replied, with unwonted firmness, and tried to make him understand the nature of the gradual change always passing on in our body, and to rid his mind of the notion that it was all done in a single night. He did listen with keen interest and intelligence, and ended by being quite relieved, although he was a little disappointed at the thought of losing the prestige which his sudden transformation was going to produce, as he supposed, upon his friends and acquaintance.

"I thought it would be such fun going round to Mrs. Marks and the fishymen, and seeing if they knew me, and puzzling them all; and if I turned into a man at once it would have been quite fun. But I think I'm rather glad on the whole, because now we can make my birthday plan quite nicely, and I shan't want to change it when the day comes."

"And we must think about your birthday present, too, Guy. What do you think you would like best for that?"

"Oh, I don't know; there are such lots of things," he answered with a big sigh. "There's a 'lectric machine—I want that awfully for all my inventions. I don't seem to get on with them, and I expect it's because they all want electricity to finish them off. Then there's that big kite in Randall's window—I should awfully like that. And then a pony—I do want a pony ever so much. I always feel as if I could invent ever such a lot of things if I could go galloping all over the country on a pony."

I think it's the wind coming against your face and whispering in your ears. It makes me feel as if I had such a lot of beautiful ideas."

"Well, Guy, I think we must wait about the pony till Brother Reginald comes, and we know what he is going to do with you. You can go on learning to ride on old Billy, and we will see about something else for you when we are more settled. You shall have the kite to go on with, and we will think about the machine and pony by and by."

"Oh, thank you. I shall have a jolly birthday. I must run and tell Maudie. You are a nice old thing, Miss Sea-Gull!"

(To be Continued.)

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Mission Field.

[From the S.P.G. Mission Field for June.]

It has been a most thankworthy Anniversary that the Society has just held. On May 9 there was a large congregation at St. Paul's Cathedral. The Archbishop of Canterbury celebrated the Holy Communion, and the Archbishop of York preached the sermon. There were, besides fourteen bishops present, viz., the Bishops of London, Wakefield, Southwell, St. Albans, Colchester, Reading, Southwark, Capetown, Fredericton, Brisbane, North China, North Dakota, and Iowa, and Bishop Macrorie.

The sermon was on the words of the Gospel for the week: "He shall testify of Me: and ye also shall bear witness," (St. John xv. 26, 27), and the Archbishop, in expounding the meaning of the text, showed that, while England was proud of the growth of its commerce and Empire, there was a greater thing in the Church's growth. Wherever the Church spreads, there the sphere of the Holy Spirit's action is extended.

Reviewing the Society's work in several aspects, his Grace laid especial stress on its primary duty of helping the work of the Church among those of our own blood in foreign lands.

The sermon and the whole service were in every way most helpful, impressive and uplifting.

On the next day—Thursday, May 10,—the great meeting in St. James' Hall took place. The hall was full. Besides the President, there were sixteen bishops on the platform, viz., the Bishops of Wakefield, St. Albans, Colchester, Reading, Southwark, Capetown, North Dakota, Iowa, Lahore, Fredericton, North China, and Lobombo, and Bishops Selwyn, Macrorie, and Speechley. Among many other prominent persons were the Earl of Stamford, Lord Stanmore, and Sir George Grey, K.C.B. The presence of the latter, who has just arrived from New Zealand, was alluded to by the President, who, in the name of the Society, cordially greeted its aged Vice-President.

Of the Presidential Address we hope to give a fuller account next month. We may briefly note some of its leading points. In the first place his Grace expressed his high satisfaction at the Society's having recently devised a plan by which Missionary Associations for particular dioceses can be connected with it. He spoke of the need for ten additional missionaries for India; of the wisdom and conciliatory disposition of Bishop Baynes, and asked for the prayers of Churchmen at home in behalf of the Church in Natal; he described the reverent enthusiasm of the large congregation that witnessed the consecration of the Bishop of Honduras last December in the Church of St. Mary, Newington; and spoke of the crowded meeting in Exeter Hall in connection with the London S.P.G. Junior Clergy Association; the growth of the scientific

study of the subject of Missions, and the approaching Missionary Conference.

Before concluding his address the Archbishop made the sad announcement which solemnised and raised (so it seemed) the minds of the whole of the large assembly. He said that the Bishop of St. Albans had just received a telegram from Aden to the effect that Bishop Smythies had died and been buried at sea. His Grace then desired every one to stand while he said two prayers—one from the Burial Service and one of the Good Friday collects.



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TEMPERANCE.**WHAT VILLAGES PAY FOR PUBLIC-HOUSES.**

By THE REV. H. BRANDRETH, Vicar of Dickleburgh.

I wrote on "Wages of Drink," showing many ways in which strong drink diminished the amount spent in wages, and regretted the difficulty of knowing exactly how much is lost. It would be a good thing if every publican who hoped ever to claim compensation for his license if not renewed, were bound to put up every week in his windows an exact account of how much money he received in the previous week. I believe that if our villagers saw it clearly stated how large a sum they paid every week, they would begin to think how much they could save by having a Temperance club-room. We have 825 inhabitants, and it is a certain fact that the 32,000,000 inhabitants of the kingdom spent £140,000,000, more than £4 each, so that if our 825 people spent neither more nor less than other people they would spend £3,300. And I quoted another village where careful inquiry had shown that a village of this size would spend £1,400. Now, I think that if any person had it pointed out that whatever good it may do to have public-houses, they must be paid for, somebody must spend a good sum to keep them going, and if any person was asked how much it is worth while to pay to have a public-house, I do not think any single person would say it is worth while for the inhabitants to pay £1,000 every year for any good that comes of a couple of public-houses. And now there is another way of getting an idea what a public-house costs. Many people are quite satisfied that everybody should drink a little, they say it is excessive drinking and intoxication that is bad, but to drink moderately really does no harm. And one gentleman has tried to have a model public-house. He said the villagers suffer if the innkeeper thinks only of getting their money and wages, and encourages them to drink more than is good. If it were the innkeeper's interest to sell as little intoxicating drink as possible, nobody would be urged or wished to drink more than was good for him. So this gentleman bought a public-house, the only one in a village of 400 people, and chose a manager, and paid him fixed wages, and he sells beer to people who really want it, but he gets no profit on selling intoxicants, and it is his interest to get the people to buy no beer or spirits, but to spend their money on Temperance refreshments. Now of course this is a great improvement, and the public-house is a very different place if the publican is a good Temperance man trying to stop the drinking if possible. And at the end of the year this gentleman has done what publicans never do, he has published his accounts, and told us exactly what the people have spent at his house

We should naturally expect that people would spend less than they did before, if the publican now tries to discourage their spending money on beer, and says to them,—"I have a fixed salary, I do not want you to spend for the good of the house. But even under the new plan it is startling to find how much a public house costs.

The accounts show that 400 people spent £555. At the same rate the 825 people in Dickleburgh would spend £1,138. Now I hope this is not the case. I hope that the people in Dickleburgh are not so mad and silly as to spend so much. I hope they know something by this time about the Temperance question, and that they are not so foolish as other people.

(To be continued.)

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I had severe pains about the heart, and coughed and spit so much that I thought the end was coming fast. When my minister called one day I told him I would like to try Dr. Williams' Pink Pills, but as other medicines had failed me I feared they might too. He told me to remember that we must do all we could to preserve life, and perhaps God would bless the Pink Pills to the benefit of my health. I then began to take them, very lightly at first, for my stomach was very weak. When I had taken the Pink Pills for a time I began to revive somewhat, and there was an improvement in my appetite. After using Pink Pills for about a month I could sit up, and in four months from the time I began using them I could do my own work, and I am as strong, and I firmly believe healthier, than I ever was before. After I began the use of the Pink Pills I took no other medicine, but took with them occasionally juice of lemon and crushed sugar. It is a pleasure for me to speak strongly of the medicine which, with God's blessing, saved my life, and you are at liberty to give my experience the widest circulation, as it may be the means of benefitting some other despairing sufferer. My husband joins his grateful thanks with mine, and we both feel justified in saying that Dr. Williams' Pink Pills are a marvel among medicines."

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NEWS AND NOTES.

THE DEPTH OF THE OCEAN. APPARENTLY the Pacific is no longer to hold the position of the deepest ocean of the world. Until now, the depth of 4 1/2 miles sounded off the coast of Japan has been the record for deep sea soundings, but this is now beaten by a sounding in the South Atlantic of 7,706 fathoms, or nearly nine miles. The difficulties in carrying out these observations are considerable. The pressure at such profound depths is enormous, and the consequent friction on the sounding line causes it to run out very slowly. There are different forms of deep sea sounding machines, nearly all of which are contrived to release the sinkers on touching bottom, to save the difficult work of hauling them up again.

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A new Church is proposed. It is to be a Universal Church. It is to be a creedless Church—a Church "where heresy hunters will be absolutely impossible, because the spirit which makes heretics will be the central inspiration of its life." Its Bethlehem is Chicago—its Pentecost a Conference called by a "circular letter." Its coming was prophesied at the meeting of the Parliament of Religions, when it was said by seers and wise men of the East that a Church would soon arise with only two articles of faith, the first being, "All religions are true," and the second being, "All religions are false." The chief apostles of the new Church, which is to be "the great prophetic free Church of America," are: The Rev. Dr. H. W. Thomas, of the People's Church Chicago; the Rev. Dr. W. S. Crowe, a Universalist Clergyman, of Newark, N. J.; Dr. Emil G. Hirsch, a prominent Jewish Rabbi, and the Rev. Jenkin Lloyd Jones, a well-known Unitarian clergyman. They are to disciple all nations, but unto no Master, and are to gather the elect out of Brahminism, Christianity, Buddhism and Agnosticism, and—let them stay there. Their first temple will be a Pantheon, probably with an altar to "The Unknown God."—Presbyterian Observer.

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