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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**MAKE A NOTE OF IT.**—The argument from majorities is not entitled to a very high place in the discussion of matters religious and political; but as it is constantly made use of, either expressly or by implication, by the sectarian religious press in these days when the terms of Church union are being discussed, it may not be amiss to give them the facts on which all valid arguments of that kind must be based. According to a table published in London, which may be relied on as sufficiently accurate, the numerical strength of the leading religious bodies among all English-speaking people throughout the world is as follows:—Congregationalists, 5,750,000; Baptists of all descriptions, 3,195,000; Presbyterians of all descriptions, 10,650,000; Methodists of all descriptions, 16,000,000; EPISCOPALIANS, 21,305,000. When it is remembered that there are many kinds of Methodists who have no relations with one another, and are therefore separate religious bodies, and that the same is true of the Presbyterians and Baptists, it will be seen that even the above figures do not tell the whole of the story; but that, in even larger degree than is there indicated, "the Church has by far the strongest hold upon the mind and heart of the English-speaking people, and OUTNUMBERS BY MANY MILLIONS the strongest of modern sects." This is a fact that is commended to the various religious newspapers, when, as is their wont, they indulge in bilarity over the idea of a large "Church" being absorbed by a small one. If bigness, as they are continually saying or implying, is sufficient to determine the question of absorber and absorbed, then all the Protestant sects should at once return to the ample fold of the Church.—*The Churchman.*

**THE LATE REV. W. J. E. BENNETT.**—The death, at the age of seventy-six, of the Rev. William James Early Bennett, the well-known English clergyman and author, is announced. Mr. Bennett graduated at Christ Church, Oxford, in 1827; took orders in the Church of England; was successively Incumbent of Portman Chapel, London, and of St. Paul's, Knightsbridge. He resigned the latter incumbency in 1851, in consequence of controversies originating in his "tractarian" doctrines, and became vicar of Frome Selwood, Somersetshire. In 1871 a new controversy concerning his teaching the doctrine of the "real presence" was carried before the Privy Council, and the case of "Sheppard vs. Bennett" was decided in favor of Mr. Bennett's teaching on the subject of the "real presence." Mr. Bennett was the author of, amongst other works, "The Principles of the Book of Common Prayer," "The Eucharist: Its History, Doctrines and Practice," "Lives of Fathers of the Church of the Fourth Century," and a very valuable volume on "The Church and the Sects."

**THE SPANISH ARMADA.**—Thursday, Aug. 12, being the 298th anniversary of the destruction of the Spanish Armada off the British coast, a commemorative special service was held, and a sermon preached, in the ancient parish church of St. Mary-le-Bow, Cheapside, London, in conformity with a bequest left by a Mr. Chapman

and other citizens of London considerably more than two centuries ago for that purpose. The preacher, the Rev. Francis T. Vine, B.A., Rector of Eastington, in the diocese of Gloucester and Bristol, whose text was taken from Psalms lxii. 11: "God spake once, and twice have I also heard the same: that power belongeth unto God," gave an interesting *resumé* of the chief incidents of the memorable event they were then celebrating. He pointed out that now, as in the days of the Spanish Armada, they had a vigilant and ever active foe prepared at all times to destroy their beloved Church, from which England as a nation had derived so many blessings, and which was the only and effectual bulwark against infidelity, impiety, and the probable restoration of the foreign domination of the Church of Rome in this Protestant land. Rome never slept, and it behoved the true Protestants of England to be on their guard against her subtle and universal machinations. There was a large congregation present.

**AN INTERESTING WORK.**—Antiquarians are very much interested in the work of restoration now being undertaken in one of the most interesting churches in London—St. Bartholomew the Great, West Smithfield. It is situated in the midst of essentially secular surroundings, which have encroached terribly upon the sacred precincts. When the restoration was set on foot, an adjoining fringe factory, which was built on part of the old site, overhung the altar. A blacksmith's forge stood where the north transept used to stand, another part was occupied by a noisy boys' school, and the last fragment of the Cloister was turned into a stable. These things are in course of alteration. Two years ago the old rector, who had held the living for sixty-four years, died; and the new rector, the Rev. W. Pankridge, has infused fresh energy into the work. Here Hogarth was baptized. Here Milton and Dr. Caius, the founder of Caius College, lived; and the church, amid all its modern disfigurements, bears traces of fine old architecture. It is the remains of the Great Priory of St. Bartholomew, which dates back to the reign of Henry I., early in the twelfth century.

**NON-COMMUNICATING ATTENDANCE.**—The Bishop of Salisbury, preaching recently at the Westbury Parish Church, said the chief reason why so many abstained from partaking of the Holy Communion was the trial of their faith that would follow and the offence of the cross. Many were afraid that their courage and steadfastness would fail them in the fire of temptation, and thus they shrank from making the memorial, and others were so much occupied with worldly matters as not to find time to think of their souls. How were those difficulties to be overcome? There was one way practised in some of the churches that he did not think a good one; and, therefore, he thought it right to touch upon it. In many of the churches there was a practice of encouraging the attendance of non-communicants during the celebration of holy rite, and thus in that way to bring the solemn memorial before their eyes, and convey to them the reverence and sometimes the spirit of devotion of the Holy

Sacrament. That practice, however, was a dangerous one, and he would not advise them to encourage it, but rather let them bring such persons to look at the Holy Communion in a different light.

**THE CHURCH IN SOUTH AMERICA.**—A new Protestant Episcopal church was opened in Lima, Peru, on Trinity Sunday, for the use of the numerous English, American and German residents, the great majority of whom are of the working classes. For some years they were without a chaplain, but thanks mainly to the churchwardens, the more well-to-do Protestants were recently induced to combine in guaranteeing a chaplain's stipend, and now, by great exertions and liberality, a handsome little church has been built, though not quite free of debt. The trust has been arranged in accordance with the wishes of the Bishop of the Falkland Islands and of the Archbishop of Canterbury, so as to ensure the permanent connection of the building with the Church of England. The consecration must await the next visit of the Bishop of the Falkland Islands to this part of his extensive diocese. There were celebrations of the Holy Communion on the opening day at 8.30 a.m., and at the mid-day service, all the members of the foreign Protestant community of Lima and Callao being invited to attend the services.

**LAY READERS AT KEBLE COLLEGE.**—The month of training in the long vacation at Keble College, Oxford, which is arranged for licensed lay readers year by year, by a committee of the London Lay Helpers' Association, grows in favor. The course this year began July 17, and the number of those who have taken advantage of it is nearly 70; men coming from dioceses so far apart as Carlisle and Truro. About 23 dioceses were represented, including London, Ely, Bristol, Southwell, Bath and Wells, Oxford, Liverpool, Truro, Carlisle, Newcastle, Manchester, Durham, Chichester, and Ripon. A large proportion of the total were from the London diocese. The Provost of Worcester (the Rev. W. Inge) generously gave up a month of his hardly-earned "long," as he has done in previous years, to act as Principal, than whom it would be extremely difficult to find a more suitable, more kindly, and generous. Canon Watson and the Rev. W. F. Short, late a Fellow of New College, were most exemplary lieutenants as Vice-Principals, each for a fortnight. Prebendaries Toulon (Chichester Theological College), Gore (Pusey House), Canon Whittaker (Chancellor of Truro), Canon Girdlestone (Wiclif Hall), Dr. Paget, the Revs. V. S. S. Coles, A. Carr, G. H. Milne, F. H. Woods, G. F. Lovell and other gentlemen gave valuable and ready help—which was warmly appreciated—either as lecturers or preachers. The daily routine included Matins, Evensong, and Compline in the college chapel, two morning lectures; the afternoon was devoted to recreation, excursion parties, boating, &c.; each evening to a conference on branches of lay work and Greek Testament classes. "Quiet Days" were held on the second Tuesday in each fortnight, the first being conducted by Dean Bromby. Before breaking up, all the readers who went into residence warmly testi-

fied their appreciation of the kindness of the Principal and his friendly coadjutors, and presented a testimonial signed by all. Every one seemed to feel the usefulness of such a gathering, and it cannot but result in an improved Church tone, the infusion of new enthusiasm, and a deeper spiritual life. Since the institution of the yearly course, about 200 of the licensed readers (of whom it is now estimated there are 1,000 in the country) have spent some time at Keble.

**TALKING IN CHURCH.**—The Rev. Francis Pigou, D.D., Vicar of Doncaster, England, in some notes of a recent visit to the United States, hits a blot which is unfortunately too characteristic of the Canadian as well as of the American Church:—

The Americans, he says, are fond of preaching, and are good listeners. They prefer, as a rule, an extempore to a written sermon. Their preachers bear in mind Demosthenes' rule, "Action, action, action." Preaching would be more effective but for the habit congregations have, to a degree I have nowhere else noticed, of conversing freely with one another within the precincts of God's House. My friends in New York must not resent my saying that this habit of *talking in church*, before and after service, is *not conducive to devotion*, does not promote reverence for sacred places, and is *FATAL to the retention of good impressions*, however earnest the sermon may have been. The sentence with which divine service commences in the American Church is one which should have a prominent place assigned to it, on which eye and mind could rest, "The Lord is in His holy temple; let all the earth keep silence before Him."

### PROVINCIAL SYNOD MEETING.

The Thirteenth Session of the General Assembly of the Church of England in Canada was opened with special service in Christ Church Cathedral at half-past ten on Wednesday, the 8th September instant. In accordance with previous notice, the Bishops, Clergy and Laity members of Synod assembled at the Diocesan Synod Hall at ten o'clock. There was an exceedingly good attendance of both Clergy and Laity, several of the dioceses being fully represented. Montreal, however, formed an exception, and from it we noticed only two or three of the Clerical and a less number of the Lay delegates present. All the Bishops of the Ecclesiastical Province, except the Bishop of Ontario, were present, and also Bishop Harris, of Michigan.

At about half-past ten the Rev. J. G. Norton, M.A., Rector of the Cathedral, announced the following as the order of procession fixed by the Metropolitan, requesting those present to form into line two and two, according thereto, viz.:—

Lay Delegates.  
Clergymen in Collegiate robes.  
Cathedral Rectors.  
Clergy in surplices as follows:—  
Deacons.  
Priests.  
Rural Deans.  
Honorary Canons of Cathedrals.  
Archdeacons.  
Deans.  
Metropolitan.

The procession being formed, the House of Bishops and visitors appeared and fell into line in the following order:—The Lord Bishop of Niagara, preceded by his Chaplain carrying the very handsome Episcopal Staff; the Bishops

of Algoma, Huron, Montreal, Toronto, Nova Scotia, Quebec; Coadjutor of Fredericton; Bishop Harrie, of Michigan; and the Most Reverend the Metropolitan, preceded by Canon Medley carrying his Lordship's crozier, a very handsome silver cross, richly ornamented and mounted. In this order the procession, which was quite imposing, moved from the Synod Hall to the Cathedral, where at the main entrance to the grounds the procession halted to allow the Metropolitan, preceded by his Chaplain and crozier, to enter first, the members falling in after him in inverse order of starting. As the Metropolitan entered the church, the choir and congregation present sang the well-known Processional Hymn, "The Church's one Foundation," whilst the members of Synod took the places assigned to them. The service consisted of the Litany and Communion office, with Hymns and Anthems. Bishop Kingdon intoned the Litany, after which the choir sang Mendelssohn's Anthem, "How lovely are the Messengers." The Communion Service—throughout which the eastward position was used—was then commenced by the Lord Bishop of Nova Scotia; the Lord Bishop of Montreal being Epistoler, and the Lord Bishop of Niagara Gospeller. The Creed was sung by the choir—the Bishops, Clergy and Laity present taking no part—to Gounod's Credo in C.

#### SERMON.

The Lord Bishop of Algoma, as the appointed preacher, then entered the pulpit and preached the following eloquent sermon from the text, "For His Body's sake, which is His Church"—Col. ii. 24.

The immediate context of these words, in which St. Paul declares that he "fills up what is behind of the afflictions of Christ in His flesh," has furnished commentators with ample scope for their exegetical ingenuity. I do not propose leading you into the labyrinth of controversy which has grown up round it. One doctrine has been extracted from it by a certain school of theologians, which it assuredly does not, and cannot, teach, viz., the co-ordinate efficacy of Christ's sufferings and those of His people in atoning for human transgression. From any such perversion of the Gospel the Apostle would have shrunk back with instinctive abhorrence, as repugnant to all his feelings, as contradicting all his most cherished conceptions of the truth. No; the thought that dominated every other, as he wrote, was a widely different one: it was that of the mystical union of Christ with His people, by His secret indwelling, through the operation of the Holy Spirit—He in them, and they in Him, by virtue of a profoundly mysterious, yet profoundly real mutual incorporation, binding, nay, as it were, blending them together in a unity and community of present experience and future prospects, and having for its ultimate end their final sanctification. This purpose, however, cannot be consummated till the Church, collectively, and believers, individually, have been perfected through suffering, measured out to each according to God's infinite knowledge of their several needs. Of this suffering, part was already in the past, while part was yet in the future, and therefore lacking. This the Apostle, for his part, was making up. Nay; he actually gloried in suffering, because, first, Christ—according to the prophets saying, "In all their affliction He was afflicted"—was suffering in fellowship and sympathy with him, and next, not a stroke fell on him that did not, by his patient endurance, tend to the spiritual growth of the "Body of Christ, which was His Church," because bearing its unanswerable witness to the continued presence in it of its ascended Head.

"His Body." Such is Paul's favorite illustration of the origin, attributes and functions of the Christian Church. Other similes des-

cribe special features. It is a "building," of which Christ is the corner, the Apostles and Prophets the chief foundation stones; a "temple," consecrated by the indwelling of the living God; a "household," in which God is the common Father, and Christ the elder brother, "the first-born among many brethren;" a "field," God's "husbandry," yielding, alas! both tares and wheat; the "Bride" of Christ, wedded to Him in bonds which even death has no power to dissolve or annul. But to this figure of a "Body," of which Christ is the "Head," he turns with a special fondness, as at once the truest and most exhaustive.

But what, brethren, can I say of this Body which others have not already said, more wisely?

I. Truism though it be, yet prevalent ignorance necessitates the frequent statement that it is a *spiritual* body, and this on various grounds: (1) because not, according to some, the creature of circumstances, nor, as others, the product of voluntary effort and association, but rather the special creation of that Divine Being through whom the active energy of the God-head exerts itself, everywhere, and in all things, and who, as the "Creator Spiritus," alike in nature and in grace, evokes order from chaos, life from death. Here we discover the true "*fons et origo*" of the Church. Next, after that of His Son, this was God's richest gift to His creatures. "He gave some Apostles, and some Prophets, and some Evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body of Christ." And still further, this Body is spiritual, because (2) created for spiritual ends, "that by the Church might be declared the manifold wisdom of God;" (3) clothed with spiritual powers, for the perpetuation of her orders, the protection of her doctrine, the regulation of her worship, the maintenance of her discipline, and all other purposes incident to her internal economy; (4) armed with a triple spiritual equipment, the written word, the duly ordained ministry, and the two Christ-appointed sacraments; and (5) animated by an indwelling spiritual life, derived direct from its Head—in itself like the vital principle in the body physical, mysterious and invisible, but known infallibly by its fruits.

II. And yet, though spiritual, a *Body*, having an objective existence, possessing a corporate life, carrying within it the secret of its own perpetuation. The invisibility of the life that stirred in its members no more forbids its taking a substantial form, than the invisibility of man's soul forbids his being corporeal. Nay, it rather implied and demanded it. Just as the Divine must manifest itself in the flesh before man could apprehend it—just as even in a future state of being the spirit will still need a body, though spiritual, as its eternal vestment—so the collective Church, informed as it is by the Holy Spirit, demands an outward and visible framework in which to enshrine itself and establish its own identity.

III. This Body *lives*, not merely as a corporate entity, whose growth and expansion are securely guaranteed through the power of self-propagation delegated to its founders, but in a loftier, profounder sense, because, in the persons of its believing members, Christ, its Head, lives in it. "Because I live," said Christ, "ye shall live also." This life it is, communicated by "the Lord and Giver of life," that alone quickens dead souls, linking each in vital union with Christ, and constituting it a member of that mystical Body over which God "gave Him to be the Head." Here, brethren, we touch the great foundation fact in the complex being of the Church. Forget this, or ignore it, or substitute aught else for it, and even the most intense stir and activity in the Body becomes only the spasmodic movement of a corpse, galvanized into the hideous mimicry of life.

IV. *Activity* will be one of the necessary notes of such a body, instinct with such life. Here, as elsewhere, life means movement, inertia death. The first commission delivered to the Apostles bore this law inscribed in its very forefront. "Go ye" was the imperial mandate of the Head, and, waiting only for the Pentecostal quickening, they went forth on their world-embracing errand, burning with a zeal which knew neither pause nor weariness, constrained by a love which "waters could not quench, nor the flood drown;" nay, which flamed forth in brighter effulgence when confronted with the agonies of martyrdom. The result we know. The primitive Church found herself face to face with Paganism—in Greece, refined and cultivated; in Rome, fierce, strong, masterful—and yet within three centuries she had so completely broken its power as to warrant Tertullian's proud boast that, though but of yesterday, she had filled their cities, camps, forum, islands, assemblies, leaving them only their temples.

Brethren, if the Church of England in Canada desires to give infallible proof of her identity as a true member of Christ's Body, believe me, it is on this pivot, very largely, the process of identification must turn. Ours is an intensely practical age, which cares nothing for abstract theories, but everything for tangible facts, which weighs churches, as all other organizations, in the scales, not of well-balanced argument, but of visible results, and, rightly enough, attaches to lofty claims, by whomsoever vaunted, a weightier obligation, and a demand for better work. The blood of first century Apostles, Martyrs and Confessors may run in the veins of the body, but "*noblesse oblige*;" what avails it if, instead of coursing through them in healthful pulsations, thrilling and throbbing from head to foot, it only creeps lazily and languidly, carrying with it, wherever it goes, the chill as of ice? The religious communions of this Dominion are now on their trial, and that Church, I believe, is destined (shall I not say, deserves) to occupy the foremost place which, whether primitive and Apostolic in its organization or not, shows itself the quickest and wisest in mastering the problems now pressing us so closely, alike in our cities, where thousands perish annually of drunkenness, impurity and unbelief; our far-stretching prairies, where the lonely emigrant, like David in the wilderness, yearns, too often vainly, for the courts of the Lord's House; and the regions yet beyond, where eight hundred millions of heathens are still, in this 19th century of Christian light and knowledge, "sitting in darkness, and the shadow of death."

V. Need I say that *Elasticity* should be another note of the body of Christ. The Apostle's figure suggests this, and furnishes also the necessary limitations. How manifold the movements of the human body; how perfectly it can adopt and accommodate itself to the varying exigencies of the passing hour. Yet it does this only on certain lines, and within a certain area, its liberty circumscribed by the base line of the spinal column. Even so, brethren, with the Church and her methods. Observe, I say, *her methods, not her doctrines*. These were definitely formulated eighteen centuries since, and call for no 'restatement.' Here there can be no departure, even by a hair's breadth. No compromise, even of a syllable. But her modes of work; these surely should be variable, elastic, susceptible of adaptation to her varying needs, whether of time, temperament, or nationality. The garment of the child is not fitted for the man. Neither is the method of the fourth century suited, necessarily, to the nineteenth. What the Church today needs most urgently, if she would prove herself Catholic as well as Apostolic, is a spirit of conservative flexibility, which, while zealously guarding every essential, enables her to reach out in this direction and in that, as ne-

cessity may require—not revising, but at least, enlarging and enriching her Prayer-book, and making it the book of her children's *understanding*, no less than of their heart—showing herself observant of every popular religious movement, even the noisiest and most sensational, and willing to learn any lesson it can teach—quick to appreciate the priceless wealth of energy latent in the hearts and wills of the Christian women, and only too glad to provide scope for its exercise—not less jealous than hitherto of the legitimate prerogatives of her duly ordained ministry, but more ready to acknowledge the royal priesthood of her godly laity, and assign them functions somewhat more spiritual than the care of her finance—these are a few among many forms in which the Church might well display a judicious flexibility.

VI. What, brethren, shall I say of the *unity* which should mark Christ's body? In naming it, I know full well, I may seem one of those who "rush in where even angels fear to tread," but with reverence for truth as his guide, and for his motto, the maxim: "Better to harmonize our theology with the facts than force the facts into harmony with our theology," no man need shrink from venturing even on this historic battle ground. And here there are certain facts and fixed lights which shine steadily in our path. The body of Christ—one body, not one among many, and this one universally recognized as 'the body,' 'the churches' of the New Testament, all together forming in the aggregate the one spiritual body known as 'the Church,' all subject to the same central authority—all owing allegiance to the same form of Ecclesiastical government—all professing "one Faith, one Lord, one Baptism." Into the *invisible* region of heart, and will, and conscience, doubtless, only the heart searcher could penetrate, but none the less, the tares and the wheat grew side by side in one field—the good fish and the bad were held in the net by one encircling cord. True, the separating tendency displayed itself at an early period; but, wherever it lifted its head, apostolic authority confronted it, and frowned it down. There must be no "schism in the body." The Roman Christians were to "mark them which caused division, and avoid them." The Corinthians were all to "speak the same thing," and to be "perfectly joined together in the same mind, and in the same judgment." Divisions in the body and separation from it, so far from being even tacitly tolerated, are strictly forbidden and severely denounced. The dismemberment of the Body of Christ is nowhere even contemplated as a possibility. I cannot find one word in the New Testament anticipating, or providing for any departure from the then existing order of things. Christ certainly rebuked his disciples for their intolerance towards an individual miracle worker, but he did not authorize an organization to act independently of the Apostolic twelve. St. Paul invokes a blessing on "all them that love the Lord Jesus Christ in sincerity," but no manuscript yet found contains the customary modern gloss, "be their denomination what it may." These, brethren, are the facts, as I find them in Scripture. And this also I find, that the force of this unity of the Body of Christ soon made itself felt, for by its unity, welded as it was into one solid, compact phalanx, under the impulse of the divine life that animated it, the Church was able to storm the seemingly most impregnable strongholds of paganism, and bring ancient, hoary idolatries in meek subjection to her feet.

Where is this compact, unbroken body now? Alas, the fair vision is departed, and instead we behold, with heavy heart and tear-filled eyes, the pitiable, humiliating spectacle of a divided Church in a rent, divided Christendom—the one body broken up into a multitude, known, each by its own distinctive signs—pronouncing, each its own peculiar shibboleth—worshipping, each after its own form, and all striving together,

not for victory over the common foe, but for the pre-eminence.

Can this, brethren, be the real sation of the divine ideal? this, the answer to the High Priestly prayer, "that they all may be one, that the world (*beholding, as it can behold, only a visible, manifested oneness*), may believe that thou has sent me?"

This melancholy spectacle, I know, has its apologists. Unity, we are told, is not uniformity—nature itself proclaims the universal law, not of sameness, but diversity. These various bodies are simply the varieties of operation, referred to by the Apostle—so many regiments in the same army—clad, each in its own uniform, bearing aloft each its own standard, but all fighting under one Captain in one holy cause. But the theory utterly breaks down under the burden laid on it. It sounds liberal, large-hearted, Catholic, but there is a hollowness in its ring which proves it not the true metal. In a word, it is at best an *ex post facto* theory—a theological afterthought, ingeniously contrived for the vindication of that which, in the light of Scripture, reason and experience, is a sin against God, a reproach to the Church and wrong to mankind. That even our brethren of these separated communions do not themselves believe in this theory we have the best possible proof, in the fact, that in an almost simultaneous movement, two of the most influential of them have effected an amalgamation of their respective subdivisions into one compact, powerful whole. We thank our brethren for this honest, and to them, most honorable acknowledgement that mere differences of opinion do not justify schism in the body of Christ, and that the fewer divisions we have the better.

Pushing this principle to its legitimate issue, may I not ask, *why have any?* Why not find our way back, if we can, to the simple, undivided unity which originally characterised the Body of Christ?

But can we? The pathway will doubtless be long and difficult. The religious eccentricities and aberrations of three centuries cannot be adjusted in a day, or possibly a life-time, but does not the divine promise guarantee to faith the removal of mountains? And here, I think, the Church of England owes it to herself, and to her children, who have gone from beneath her roof, to be the first to attempt the solution of this grave problem. So far from advances and overtures on her part being a confession of weakness, she will simply *put herself right*, when she candidly acknowledges any error in her past policy which may have alienated any of her sons, and driven them to seek elsewhere the bread they might have eaten at her table. For churches, as for individuals, the first step towards the undoing of a wrong is, the confession of it.

On the very threshold of the problem, however, lies the question, can we find a solid basis for reunion, some fixed, determinate principle round which the component, scattered members of the Body of Christ may crystallise, or group themselves for harmonious concentric action? *Clearly that basis must be essential Christian truth, held by all in common, and binding all in closest bonds of union with the one body of the first century.* A reunited Christendom, must, above all, keep touch with that. The law of historic continuity 'altereth not.' We are bound to the primitive Apostolic Church by a "threefold cord which cannot be broken." To let go our hold upon it were to drift out from the old fixed moorings, into a tossing, troubled sea, which can never rest.

The adoption of a principle like this clears our way wonderfully.

First, it disposes, once for all, of all hope of a corporate reunion with Rome. Strangely enough, its advocates fail to see that the very proposition involves a direct stultification of our own standing as a Church, and cuts the ground completely from under our feet, for if there be no insuperable barriers to our reunion



with her *now*, were we not guilty of wilful schism in breaking with her three hundred years ago? But the memorable decree of infallibility has made these barriers more insurmountable than ever, binding her as it does, hand and foot, and absolutely forbidding all hope of concession or possibility of reform. We admit the validity of her orders—we admire the imposing grandeur of her ecclesiastical organization—we covet for ourselves a heroism like that displayed by many of her missionaries, one of whom but the other day, cast in his lot with a company of lepers, we acknowledge the priceless value of the services she rendered in by-gone ages, to the cause of literature, both sacred and secular—but follow her in her departure from “the faith once delivered to the saints,” we dare not. Loyalty to her were treachery to Christ.

And so I turn, with more hopefulness to our brethren of the various Christian Communions round us, for at least a partial solution of the problem before us, and all the more confidently because here a common basis of essential truth is already provided. The grounds of separation lie wholly within the area of things secondary. As to the fundamentals, such as the Trinity in the Godhead—the atoning sacrifice of Christ, and its sufficiency by faith, for the forgiveness of sin, the absolute necessity for the regenerating, sanctifying work of the Holy Ghost, all these receive willing recognition on both sides—alas that merely subordinate questions, not one of them, nay, not all together of sufficient gravity to affect the salvation of a single soul, should furnish the causes of separation! *It is the simple truth, and therefore should not offend, that the Christian churches round us, are built, every one, not on the primary, original deposit of fundamental truth, affirmed by our Lord and His Apostles; but on the granular, fragmentary particles of religious thought and opinion thrown up to the surface during the upheaval of the Reformation period.* In one, the proper method and subjects of baptism; in another, the independence of local congregations; in another, the place of the subjective in the religious life; in another the question of the divine decrees, and the exact internal relations of the ministry; every one of them capable of being relegated to that debatable land which the Church must ever provide within her bounds, if she is to prove herself “the body of Christ,” catholic and comprehensive, and not a mere fragment of that body, narrow and illiberal. All this, brethren, though humiliating, is still hopeful, warranting as it does the inference, that as there is no fundamental ground for separation, so there should be no really insurmountable barrier to reunion.

Let us now turn our eyes homewards. What can the Church of England contribute towards this happy consummation? If I venture the opinion that within her fold, under certain conditions, could be found the basis for its realization, I venture it in no spirit of empty, ecclesiastical self-conceit. Men infinitely wiser than I have said the same, and in quarters of the religious world where we had no reason to look for special sympathy. I quote the words of Count Joseph De Maistre, one of the foremost exponents of French Ultramontanism. “If ever,” he says, “Christians are to draw together, as everything invites them to do, it seems that the movement must begin with the Church of England. The Anglican Church, which touches us with one hand, touches also, with the other, those whom we cannot reach, and although, under a certain view, she may be a butt for the blows of both, and presents the somewhat ridiculous spectacle of a rebel who preaches obedience (observe here the Count’s estimate of the Reformation), still she is very precious under other aspects, and may perhaps be compared to one of the intermediate chemicals, capable of harmonising elements naturally irreconcilable.” What grounds are there for an opinion so palpably impartial as this?

1. The Church of England brings to the solution of the problem the whole body of dogmatic, fundamental truth, as taught by our Lord and His Apostles, re-affirmed by the Ecumenical Councils of the primitive Church, and condensed within the brief limits of the Apostles’ Creed. The reunion would be worthless that did not demand this as the first article in its constitution.

2. The ministry. To this, in our peculiar form of it, we cling with tenacity, fortified as we are in our grasp of it by the unbroken, exceptionless history of fifteen hundred years, and firmly convinced that it is an invaluable channel for (a) the preservation of the truth, and (b) the perpetuation from age to age of the continuous corporate life of the Body of Christ. Here, however, concessions would certainly be demanded by the conscientious scruples of our separated brethren, sufficient to bring the relations of an Episcopal and non-Episcopal ministry into harmony. Here, doubtless, would be our most serious difficulty; but even this need not prove insurmountable, were both to come together filled with an intense longing for the manifested unity of Christ’s Body, and prepared for its sake to stretch the principles of mutual concession to the utmost limit allowed by truth and conscience.

3. A common basis of public worship would also be necessary. And here, possessed as we are of our matchless Liturgy, what more would be needed, or, I believe, asked than such an enrichment as I have already hinted at, with some little relaxation of the rigid, cast-iron rule of our “Act of Uniformity?” Let the Church of England, at this point, act upon her own principle, keeping “the mean between the two extremes, of too much stiffness in refusing, and too much easiness in admitting, any variation from it,” and this barrier would rapidly disappear before the tide of Liturgical tendency that is setting in in other communions; nay, not tendency only, but actual, appreciative use. Practically, indeed, the principle of Liturgical worship is almost universally conceded, notably so in the Pan-Presbyterian Synod convened in Philadelphia a few years since, when some of its foremost representatives frankly advocated its adoption as one of the most effectual means of retaining their younger members within the fold. In close connection with our Liturgical worship, what shall I say of the educational value of the commemorative system of our Church year? Simply this—that every cultivated mind, outside the Church of England, as within it, must prize it very highly for its manifold uses, whether the preservation, in its just proportions, of the essential truth on which a re-united Church would be securely built; the prevention of partiality and one-sidedness in men’s conception of the truth; or the steady, systematic development of religious life and character.

4. Finally, might not the very breadth and comprehensiveness of our Church commend her highly in the eyes of all who yearn, with loving, longing hearts, for the healing of “the hurt of Zion?” Into the several causes, historical and otherwise, which have led to the existence of various, sometimes widely diverse, if not antagonistic schools of thought in our midst, and so necessitate this breadth, I cannot enter. The ancient maxim, “In necessariis veritas, in dubiis libertas, in omnibus caritas,” has lost none of its fitness to the Church’s complex life. That Church unchurches herself which shows herself other than *uncompromising in essentials, tolerant in mere matters of opinion*. Only in such an attitude can we find the reconciliation of two seeming contradictions, the supremacy of truth, and yet the sacredness of private judgment.

And now, brethren, of all this what is the final conclusion?

(1.) Seeing the reproach that the divisions of Christendom bring on the name of Christ—

the rents they make in His sacred Body—the hindrance they offer to its growth at home and abroad—and the two-edged sword they place in the hands of ungodly men everywhere—should we not strive and pray and labor for their banishment? Do not preach a doctrine of despair, and declare it impossible. Do not dismiss it as the phantom of an over-fervid imagination. The thought of it is in the hearts and prayers, and on the tongues of millions. The inspiration of the Holy Ghost has put it there. The time has come for action. Of sermons, and Synod debates, and platform speeches, we have had enough. And in such action, who should take the initiative if not our own Church, from the strong vantage ground of the facilities she offers for such a reunion? Suppose, for example, a Commission were appointed, under the authority of our Metropolitan and Provincial Synod, composed of members, lay and clerical, fairly reflecting the average theological tone of the Church, and authorized to make overtures to the repulsive legislative councils of these Christian communions for the appointment by each of a similar Commission, with a view to preliminary enquiry, say, first, as to the existence of any general desire for such corporate reunion as I have suggested. Surely, in going even so far, our Church would in no way commit herself—would compromise no principle—nay, rather, would stand vindicated to the inner consciousness of Christians everywhere, as having discharged, however slowly, her responsibility for the answer to the prayer, “That they all may be one.”

(2) But, brethren, before we can consistently ask others to unite with us, let us first become united among ourselves. Like the Corinthian Church, there are divisions among us. Like the Holy City rent asunder by contending factions, even while the legions of imperial Rome were thundering at the gate, demanding her surrender. The peace of our Zion is broken and its beauty marred, and its strength enfeebled by party cries and watchwords. Too often it is not the sound of holy voices that is heard within our borders, but rather the discord of “sweet bells jangled and harshly out of tune.” Opinions differ, (as they necessarily must), but argument (unnecessarily) deepens into heated debate, and lo! through the door opened by self love, so frequently confounded with love of truth, come trooping in a host of evils—strong language is spoken, words are misinterpreted, motives misconstrued, acts innocent of wrong intent misrepresented, harsh names applied, bitter feelings engendered, old friendships broken, the law of charity violated at every step. The world, meanwhile, looking on in, not *always* mute, amazement. Need these things be so, brethren? Surely, in a Church like ours, wide and roomy, Ephraim and Judah can dwell side by side, without vexing each the other. These diversities of thought and opinion are simply our several individualities, which, I believe, we shall retain, measurably, even yonder. ‘Sirs, we are brethren’; why should we strive together? We are travellers, journeying over the same thorny uphill path—let us see that we “fall not out by the way.” We are members of the same sacred body, and it must not be “wounded” needlessly “in the house of its friends.” We are sons in the same “household of faith,” “joint heirs” in the same noble inheritance, about to kneel at the same holy table and partake of the same mystical food—let us go thence, brethren, to our deliberations, pledged by silent vow, to walk in love, as Christ also loved us and gave Himself for us.” drawing ever nearer and nearer to Him, and so, like the radius of the circle, as they approach the centre. Nearer also to one another, clinging, each of us, to his own experience and conviction of the truth, as God may have revealed it to him, but rejoicing, also, to love and honor as a brother. Every man, who, though separated from us by differences of opinion wide as the poles asunder, holds fast with us and to

Christ the Head, and already one with Him, invisibly, by the nerve of a living faith hopes hereafter to be one with Him visibly, in eternal manifested union.

At half-past two p.m., a large number of members were present in St. George's School-room, but it was not until half-past three that the Rev. Dr. Norman, the former Clerical Secretary, called the House to order, informing them that the Bishops were about to come to the House. Members of the House of Bishops preceded by their Secretary, the Rev. J. Pearson, of Toronto, then entered, the members rising; and after the Bishops had taken their places on the platform, the Metropolitan called the Assembly to prayer; after which he delivered the following address:

*Right Reverend and Reverend Brethren and Brethren of the Laity.*—I do not deem it necessary to detain you by any long address on the present occasion. By the mercy of God we meet together at our appointed time without any apprehension of attacks either of a political or religious nature, from the action of Parliaments or individuals, and our dangers and difficulties, whatever they may be, are likely to arise from our own divisions or backwardness to fulfil urgent duties rather than from any encroachment on the part of the State, or attempt to deprive us of property secured us by law. Enjoying as we do under Providence so much freedom and security, it becomes us the more to recollect that our duty to the Church is not ended when our Synod is prorogued, but our chief business is to work lovingly together as brethren, to think and say the best we can of each other, to provoke not to envy and strife, but to good works, trying who shall give the most aid, do the most for Christ's sake so as to bear one another's burdens and set before the world the bright example of a Christian commonwealth who preach Christ by their love and live to Christ as the source of every holy thought, of every self-sacrificing word and deed.

Who can doubt that if this spirit thoroughly pervaded every member of the Synod, it would spread itself abroad in every diocese, quench the flames of party spirit, and allay, if not destroy, all unworthy strife. I say no more on this point lest I should be thought to stir up the very evil which I desire to lessen.

We have done what we could in the meantime, however, to aid our richer brethren in missionary work, more especially in promoting the cause of the church in the newly formed Diocese of Algoma, to which our right reverend brother was elected and consecrated with singular unanimity on our part, with much self-sacrifice on his own part, and it was to be expected with fervent zeal which could not easily be wearied. Something, however, seems to be wanting; and you will hear, I apprehend, from our brethren that his reasonable expectations have not been fulfilled. One hindrance I may name, as it involves no question of party, that in most dioceses so many new plans are undertaken at the same time when assistance from England is wholly or in a considerable degree withdrawn, and our people have only just begun to feel really interested in one plan before they were called on to begin another. Every founder of every scheme earnestly desires that all other plans should be set aside and his favorite project taken up, whilst our ancient nurse thinks that we have received aid long enough and are fully able to take care of ourselves. I cannot tell how my right reverend brethren feel in this matter. I can, for one, assure the Synod that the difficulty presses heavily on the diocese over which I preside, and that it is not from lukewarmness that our contributions are not larger, but from the necessities of the case. Our divinity scholarships have all been taken away, and we are called on to raise a fund for their restoration. Our aged and infirm clergy, wearied with the toil of years, required rest and refreshment. Our over large missions need division and every new mission calls for support.

The incomes of most of our clergymen are such as no layman in a like position would be content with, and only if they exercise more than ordinary prudence can they keep out of debt. In most cases their subscriptions to missionary funds are larger in proportion than those of the people amongst whom they live and toil. In many cases if a new plan is formed the clergyman is expected to begin it from his own purse. I take the liberty of setting this plainly before the amiable projectors of new schemes. Benevolent as are their intentions, sincere as is their earnestness, their product is only one out of many that appear on our tables in a single week. North and south, east and west are continually asking for contributions.

I infer from the papers sent to me that a vast deal is expected from the present meeting of the Synod; so much indeed that I feel sure it cannot all be accomplished. A new title and a new prayer book, new discipline and new offices, the union of all acts will have the force of law in our several dioceses, and which have occupied the care and attention of our several diocese, and which have occupied the care and attention of our several synods for years, the burning question of patronage which at present varies, and which like everything human certainly admits of improvement. Here is work enough for the Provincial Synod if it sat for a whole year, and even the question of Home Rule might not prove more troublesome or bristle with more difficulties of every kind.

Happy is the man on whose shoulders the responsibility does not rest of a new Canadian Prayer Book, for what a majority might not be unwilling to accept a reluctant minority might refuse to put in practice, and our sad heart-burnings and wiser forms might ascend not as incense but as signs and instruments of disunion to the throne of Him who once prayed that all His people might be one. It is not given to everyone to compose new prayers; it is not given to every assembly to delight in them when they are made.

If I may venture advice, it is that we should do a few things well, and see how they work before we set about others. But we should know distinctly what we want ourselves and what our people want, and we should pray not only to have a "right judgment in all things," but that "what for our unworthiness we dare not ask, for our blindness we cannot ask, God would vouchsafe to give us for the worthiness of His Son, Jesus Christ our Lord."

One short practical hint I venture to recall to your recollection is that some limit should be put to the length of time during which speakers shall address the House, exceeded only by the wish of the whole body in consideration of the importance of the subject under discussion. It is not for me, however, to anticipate the decision of the House on this point. May the Great "Author of peace and lover of concord" direct us by His wisdom and presence in His love; that the charity of all towards each other abounding, we may take heed to the wise patriarchal counsel, "See that you fall not out by the way."

After the delivery of the address, the Metropolitan read to the Synod a communication received from the Archbishop of Canterbury, in which the various acts of Consecration of Bishops since the last meeting of Synod were detailed. The letter bears date 26th July, 1886. The Metropolitan expressed gratification at receiving the letter, the first of its kind that he was aware of, and suggested that the same should be enregistered amongst the archives of the Synod: a suggestion which was met by applause. He then said it only remained for him to request the House to elect a Prolocutor, and in the meantime he appointed the Rev. John Langtry, M.A., delegate from the Diocese of Toronto, as Chairman.

The Rev. Dr. Norman then called the list of Clerical and also of the Lay Delegates, there

being no Lay Secretary; Dr. Johnson, the former Lay Secretary, not having returned from England.

Rev. Canon Brook then moved that Rev. J. Langtry, M.A., be elected Prolocutor; seconded by Hon. Judge Irvine.

Rev. Dean Carmichael moved that Canon Brigstocke, M.A., be elected Prolocutor.

A delegate also moved that Hon. G. Kirkpatrick, Speaker of the House of Commons, be the Prolocutor, but the motion was not seconded.

On the main motion being put, it was carried, 44 voting for and only 4 against; and the Rev. John Langtry, M.A., was declared Prolocutor of the Lower House.

The Prolocutor, attended by the mover and seconder and other members of the Lower House, then repaired to the House of Bishops to be introduced in his official capacity, and on his return he was received with loud acclamation; and expressed feelingly his thanks for the honor conferred upon him: assuring the House of his determination to do the best he could to realize their hopes in electing him to this the highest honor within their gift. To follow such men as Bishop Hamilton and Provost Whittaker was in itself an honor.

The Prolocutor then named the Dean of Montreal as his deputy, and S. Bethune, Q.C., and Hon. Geo. Kirkpatrick as Assessors.

Canon Innes moved, seconded by Rev. F. R. Murray, that Canon Norman be re-elected Clerical Secretary.

The motion was received with hearty expressions of satisfaction; and there being no other nomination, Dr. Norman was declared elected.

Dr. Hemming then moved, seconded by Chief Justice Allen, that L. H. Davidson, Esq., D.C.L., of Montreal, Advocate, be elected Lay Secretary.

The nomination was received with much applause, but nevertheless seemed to stir up feeling in some quarters, and Judge Macdonald, of Brockville, raised objection to electing one who was not a member of the House.

Considerable interruption and discussion followed, in the course of which the election of Canon Norman, who was not a member, and the appointment of Rev. Mr. Pearson (who too was not a member) as Secretary of the House of Bishops, were adduced as precedents; and Chief Justice Allen and Dr. Henderson (Chancellor of Ontario) and others pointed out the legality of the course proposed.

In the course of the discussion, Archdeacon Evans, of Montreal, having stated that if this course were followed they might as well elect as Lay Secretary any Smith or Jones on the street of whom they had no knowledge, and Judge Macdonald made somewhat like reflections, Mr. Walkem, Q.C., of Kingston, referred to the services rendered to the Church in the past by Dr. Davidson, who was further well-known to every member of the House, and had been a leading member thereof, though not now in this position; and having been nominated by the opposing party as Lay Secretary, he (Mr. Walkem) declined expressing his intention to vote for Dr. Davidson.

Subsequently the nomination of E. Baynes Reed, Esq., of London, and J. J. Mason, Esq., of Hamilton, having been made and declined for like reason as that of Mr. Walkem, the nomination was put to the vote of the Laity (who under the Constitution alone elect), and carried by 45 to 15.

On ascending the platform, Dr. Davidson was greeted with prolonged applause; and both Secretaries having acknowledged the honor conferred upon them, the House proceeded to re-elect a Treasurer, when James Hutton, Esq., of Montreal, the present Treasurer, was re-elected; Messrs. Charles Garth and T. P. Butler, D.C.L., were appointed Auditors; and Messrs. Alex. Gowdey, Geo.

Macrae, Q.C., and the Treasurer, a Finance Committee.

After the appointment of a Printing Committee, consisting of Revs. M. M. Fothergill, Canon Rrock, Canon Empson and Messrs. E. B. Reed, W. C. Silver and Geo. Macrae, Q.C., the Clerical Secretary read the following memorials and communications:—

(1.) A resolution of thanks from the Synod of the Diocese of Rupert's Land for contributions to the work of the same.

(2.) A memorial from the Rector and Churchwardens of St. Paul's Church, Portland, N.B., in reference to the Mission Chapel matter.

(3.) A memorial from the Synod of the Diocese of Niagara, with reference to Canon 18, on the "Diaconate."

(4.) A memorial from the Synod of the Diocese of Toronto, with regard to the use of the Revised Version of the Scriptures; and another from the same regarding reunion of Christian bodies.

(5.) Memorials from the W. C. T. Union, regarding Communion Wine and the Temperance Question.

All of which were received.

The Clerical Secretary laid before the House two certified copies of the Journal of 1883, as required by the Constitution.

After a number of notices of motion had been given, it being six o'clock, the Synod adjourned till 10 a.m. on Thursday.

#### SECOND DAY.

After the usual morning service and opening prayer, the Synod resumed business at 10 a.m.

The hour of noon was fixed for receiving the delegation from the Sister Church of the United States, and notice was sent to the members of the deputation, who were: The Right Rev. the Bishop of Michigan (Dr. Harris); Rev. Dr. Hoffman, Dean of the General Theological Seminary, New York; Rev. Geo. Sherman Converse, Rector of St. John's Church, Boston Highlands, Mass.; and Mr. Nelson, from the Diocese of Alabama.

Matters of routine and the consideration of the Report of the Committee on the Constitution and Rules of Order occupied the attention of the House until the hour arrived for receiving the deputation from the Protestant Episcopal Church of the United States, when the Metropolitan, with the other members of the Upper House, entered the room and took their places on the platform.

The Special Committee appointed to conduct the distinguished members of the deputation to the room then appeared, accompanied by the deputation, all the members of the Synod rising and receiving them with applause.

After being introduced by the Very Rev. the Dean of Montreal to the Metropolitan and Prolocutor, who severally addressed them in cordial and well-chosen words, inviting them to visit their two Houses at will, and to address now the assembled Synod, who waited to hear their message from the Sister Church.

The members of the deputation were then severally introduced, and made addresses to the effect following:—

The Bishop of Michigan replying said:—Metropolitan, My Lords and Brethren,—Within ourselves happy that we are permitted to be here with you to-day to convey the fraternal greetings of the General convention of the Protestant Episcopal Church in the United States to the Provincial synod of the Church of England in Canada, it is to us a most pleasing duty, not only because we know the cordial sincerity of the salutation with which you have received us. By the kindness of your reception, by the kind words which the Metropolitan of this province and the Prolocutor of the Lower house have been pleased to speak concerning us, we have renewed and cordial assurance of the intimate tie which binds the sister churches

of Canada and the United States together. (Hear, hear.) We beg, therefore, that you will permit us to assure you that the message which we bring is not a mere formal one. For a long time the American church has watched, with affectionate pride and deepest interest, your troubles, your triumphs, and your prosperity. (Applause.) We claim a common ecclesiastical lineage, and we trust that we cherish with like unswerving fidelity the same venerable traditions. We rejoice in the inheritance of the same faith and the same Church of God. We are surrounded in a large degree by the same changes and the same conditions, and we are cheered by a like confidence and hope in the ultimate success of our beloved church. Once more I say, dear brethren, the message we bring you is not merely a formal one, but it is a genuine expression of the love which the American church feels for the church of England in the Dominion of Canada. I trust it may be proper for messengers, such as we are, to bring some tidings to you of those who have sent us hither; to tell you how it fares with that portion of the Lord's hosts which have a habitation with us in the United States. Then we venture in deep humility to say to you that "all is well with us." It would not be seemly to make any boast to you of what the Lord has done for us. We would not for an instant forget our own many short-comings, nor forget the many difficulties which beset us in battling with the numerous enemies of the church. Remembering this, therefore, we do feel that we can say that it has been well with us since the synods of the two churches last had an opportunity to exchange greetings one with the other. There have been battles many, but there have been no dissensions within the church itself. (Applause.) There have been fightings without, but thank God, there has been peace within and we cannot but feel with all humility that this has been largely due, we believe, to the fact that it has pleased our gracious Lord to endow the American Church in these later days with renewed energy and greater zeal. God has made the American Church more and more zealous for the truth, and he had made it correspondingly less zealous for human influence concerning that truth. We firmly believe it may now be said that party spirit and party strife are almost altogether of the past. (Applause.) There are some circumstances which surround the working of the life of the church in the United States which perhaps may be of some interest to you. Among others we believe it to be a fact that the Protestant Episcopal Church in the States has realized the position as standing to-day in the great Republic as the representative of the Anglo-Saxon church, not simply as a living branch of the episcopal church of God, but as, in a special sense, the representative of their sober and ethical Christianity which has been the strength and inspiration of the English race. It is commonly said that the people of the United States are composite. When we look at their history and the statistics of immigration we do see that the Celtic and Teutonic, and Latin and Scandinavian and Anglo-Saxon peoples have been gathered together, bringing with them their own characteristics and their own traditions, all mingling freely together under the influence of equal laws. In looking at these facts one would reasonably suppose that the result would be a people formed as the chemist gets his materials from the different component parts. Yet when we look at our people as they are we find they are a homogeneous people, yet maintaining the characteristics of the original stock upon which all these various people have been formed, and constituting to-day a great English nation. (Applause.) A nation English in mind, English in heart, obeying the laws of Alfred, and speaking the language of Shakespeare and Milton. (Applause.) It is not necessary for me to point out the reasons for this. The fact

is one of immense significance, as maintaining the mission of that old race who came in comparatively small numbers to our shores, who, in coming to us, made a great republic of English people. Looking at this fact, we take inspiration from it, and our feeling of hope is encouraged when we look along the line of the coming years of our Church's future. Brethren, when I recount these facts it is not for your information, but that I may give some grounds of the faith we have in the future of our Church. In the first place, the English Church has the immense advantage of being as it were the Church of our race, around which Anglo-Saxon Christianity has flourished. With all the progressiveness of our people, they do love and respect what is customary, and venerate the traditions of their own past. (Applause.) They preserve their customs, manners and laws, and this is becoming daily more and more evident in religion also. Our Church has an immense advantage in its sober, ethical, undogmatic faith, free from metaphysical difficulty, and from mysticism of all kinds free. It falls in with the views of sober, practical men and women. If there is one characteristic of our Anglo-Saxon race more clear than another, it is its hatred of sentimentalism and sham. They are, therefore, but little likely to be misled by the false enthusiasm which makes the Frenchman so volatile and the Teuton so transcendental. No religion can long maintain the allegiance of the Anglo-Saxon people that is not both sober and practical. Our Church has also the advantage that always and at all times it has put conscience and duty to the fore. In our beautiful service every Sunday morning, God's cheerful law is read in the hearing of the people, thus invoking conscience—honoring conscience—and then leaving conscience free to adjust and determine matters of the detail. It is for this reason more than any other that the English-speaking race all the world over have been liberty-loving men, because in their estimation liberty is a sacred thing, with all the obligation of moral freedom resting upon it. (Applause.) Long before the battle of Trafalgar was fought, the Church of England threw abroad her banners with the cross and with the words inscribed on them, "England expects each man to do his duty." We believe our Church has the enormous advantage of having a sober but at the same time a decent and reasonable and beautiful service. Though our people do love what is decent and seemly, though they boast of a reality, it is their custom to express rather less than more than they feel. A certain reserve is at the head of their honest self-respect, and therefore I say that no religion can long hope to claim the allegiance of that race that is not decent and seemly, while at the same time it is really reasonable and practical. (Applause.) These, brethren, are some of the sources of our confidence and hope. We do not doubt that, with larger advantage, you have the same opportunities lying around you. Need I add that these advantages are worthless and worse than worthless unless we have the grace which is given by the spirit of God. No; far better we had none of these opportunities than want the zeal of the Lord of Hosts. I regret that the Bishop of North Carolina, who was to head this deputation, is absent by unavoidable circumstances, as is also an eminent layman from the Diocese of Maryland. Let me, in conclusion, invite this Synod to send a delegation to our Synod, which meets in Chicago on the 6th of next month, and I can promise that they will enjoy their stay in that city—perhaps not as well as we enjoy our visit here. Their presence amongst us will still further cement the bond of union and brotherly love between the Church in two countries. (Loud applause.)

Rev. Dr. Hoffman joined in extending the cordial greeting of the American Church to the Synod of the Dominion. Whenever he came into any portion of the Dominion of Her Gra-



cious Majesty the Queen he felt reassured, because he knew that wherever the British-flag unfurled its cross to the breeze there should be found the Christian doctrine as it was known in the Church of England. (Applause.) As sister churches they knew that they sprung from one dear mother. In America they did not forget that their Church owed much at its foundation to the nursing and care of the Mother Church in England. They remembered that their older parishes were cared for by the venerated Society for the Propagation of the Gospel, and they were glad to testify at this Synod that they had the one common body and the same hopes for the future. If this bond were to be made a reality more than a name he trusted that from time to time the two Churches would be brought together and consult together fraternally to advance God's Kingdom. They felt in the States that they have still much to learn from you in Canada in the method of grasping with the masses, and in the care of individual souls. He advocated union amongst themselves as all their forces were necessary to battle with atheists, agnostics, and other machinations of the evil one. (Applause.)

Rev. Mr. Converse, of St. John's, Boston, recalled with pleasure and pride his acquaintance with that man of God, the late Bishop Mountain, and he sincerely thanked God that his earlier days were passed in the city of Quebec, under the influence of the good Bishop. He felt half a Canadian and half an Englishman, because his work lay amongst people the most of whom were born and brought up in the Church of England. To the Bishops of Canada—men like Bishop Stewart and Bishop Mountain—who built-up the Church here, was due the success of the English Church in Canada. Their effort with individual souls, praying with the poor and instructing them, had built the Church on a solid foundation. The reverend gentleman suggested that some means should be taken to keep Church of England people who passed from the States to Canada, or *vice versa*, within their own Church when they settled in their new homes. (Applause.)

Mr. Nelson also addressed a few words of thanks.

AFTERNOON.

At the opening of the afternoon session, some amusement and considerable indignation was created by the announcement of the Prolocutor that he had been served on behalf of the Synod with a notarial protest from the Montreal Theological College, forbidding the Synod entertaining or discussing the Canon of which the Bishop of Quebec had given notice, and notifying him and the Synod that the said Diocesan College will not consider itself in any way bound by any action which may be taken upon said proposed motion to introduce said Canon, or by said proposed Canon if introduced or passed by said Synod, but will by all legal means defend itself against any attempt to put the same into operation, if the said Provincial Synod takes upon itself to ordain any such Canon as proposed, and that the said College will hold the said Synod, and every member thereof, and any and every other person and body that may vote in favor of or further in any way the passing of said proposed Canon, liable for all costs, losses, damages, injuries and hurts already or which may hereafter be had, suffered or sustained in consequence!! and concluding that said College required said Lower House of said Provincial Synod to take notice of said transfer and to conform and submit itself thereto, on pain, etc!! The protest itself recited the incorporation of the College without degree-conferring power; the application to the Provincial Parliament for such power, which it states "was not allowed;" the intention of the said College to renew the petition at the next session of the Provincial Legislature; and the action of the Synod of the Diocese of Montreal. It then recited the Canon

of which the Bishop of Quebec had given notice, and declared that the same was evidently intended to interfere with the carrying into effect of the resolution of the Synod of the Diocese of Montreal, and with the usefulness of the Montreal Diocesan Theological College, and to over-ride the acts and rights of the said Synod of Montreal in favor of said College, and is evidently directed against and intended to injure said College, and to prevent if possible the obtaining by said College of said degree-conferring power; that the said Provincial Synod has no right (1) to interfere with or impose restrictions upon any institution not connected with it or under its control, nor to compel any such institution to submit itself to such control or to seek the aid of such Provincial Synod in order to obtain from the civil legislature powers which the Synod itself cannot confer upon it; and that the proposed Canon is *ultra vires* and beyond the powers of the Provincial Synod as established by law, and is in reality an attempt by the Provincial Synod to control the action of the said Synod of the Diocese of Montreal, and to interfere with its express desire to obtain for the said College connected with the Diocese rights to which it is justly entitled, and which rights are sustained and maintained by said Diocesan Synod in said resolution; and concluding with like pains and penalties as in the notification accompanying it.

A number of members rose to object to the tone of the instrument, which on request had been read by the Lay Secretary, Dr. Davidson, and to its being received at all. Others, amongst them E. Hodgson, Q.C., characterized it as an attempt to intimidate the Synod; and Archdeacon McMurray said that the very defiant tone of the protest was a reason why it should be laid on the table; and Canon Broughall moved, seconded by Archdeacon McMurray, that the document should lie on the table, to which Mr. Bayly moved an amendment that the protest should lie on the table until the question which it affected came up for discussion, and Canon Richardson seconded the amendment.

Chief Justice Allen said that the protest raised an important question. He personally did not regard it as an intimidation; it did not so affect him; but he was not prepared to decide the question at the moment, though he thought there was no ground for fearing the "pains and penalties."

The Hon. Geo. Irvine, Q.C., said that he was too well acquainted with such documents to consider it very formidable; and that no member of Synod need have any fear of discussing and voting upon the matter, notwithstanding the terrible threats and penalties invoked. There was, in his judgment, no doubt of the position of the Synod and of its right to discuss and decide on the proposed Canon of the Bishop of Quebec, and he regarded the document as a mere *brutum fulmen*, and for his part he would be prepared to pay his share of the pains and penalties threatened.

After some further expressions of opinion, the amendment was put and lost on a vote of 52 to 26.

The main motion was then carried on the same division.

The Prolocutor then read a letter from the Secretary of the Methodist Conference, in session at Toronto, conveying a resolution of that body expressing its assurance of their very cordial and friendly good-will, and their earnest desire that the Church may continue to prosper in all things pertaining to the welfare of the Kingdom of Christ.

DIOCESE OF SASKATCHEWAN.—Continued.

The twenty-two clergy in the Diocese were supported as follows:—  
11 by the Church Missionary Society as Missionaries to the Indians;

- 7 by the Society for the Propagation of the Gospel, six being for settlers and one for Indians;
- 1 by the Colonial and Continental Church Society, for settlers;
- 1 by the Canadian Church, for Indians, his salary being from the Mission Board, and half being supplied by the Cathedral Church of Toronto;
- 1 by private contributions from England, for the Indians;
- 1 by Government at Battleford Training School.

Besides these twenty-two clergy, we have seven catechists in charge of mission stations—three supported by the S.P.G., and four by the C.M.S., making in all twenty-nine missionaries.

LOCAL SELF-SUPPORT.

Efforts towards local self-support have been begun in the Diocese. At the following missions a portion of the clergyman's income is paid by the people, namely:—Fort McLeod, Calgary, Battleford and Prince Albert.

On Sept. 28th, 1885, the Board sent the further sum of \$431.01, from which is being paid \$100 per quarter towards the salary of the Rev. H. T. Bourne, of the Piegan Indian Mission, near Fort McLeod. The balance of his salary, \$100 per quarter, is paid by the congregation of St. James' Cathedral, Toronto, through their Rector, the Rev. Canon Dumoulin, who has always been a most valuable helper to the work of this Diocese. Thus one clergyman is entirely supported by the Canadian Church.

The Bishop adds:—

"At the meeting of the Mission Board at Kingston in the autumn of last year, I urged it to take upon itself the entire support of some missions to the heathen Indians of this Diocese. I pointed out that nearly all that was done for the support of missions among them by the Church of England was the work of the Church Missionary Society of England. Our Northwest Territories owe a deep debt of gratitude to that Society for its noble and generous efforts in behalf of the Indians, and I sincerely hope that before long these efforts will be effectually seconded by those on whom the Dominion Indians have a more direct claim, namely, the Church people of the Dominion itself.

Our namesake the *Church Guardian*, of Nebraska, with true Western audacity, suggests that the next Pan-Anglican Council be held in New York, and that the Archbishop of Canterbury be invited to preside. In support of this startling proposition, it says:—"It is nearer in distance and time of travel to more of the Bishops than London is. It is more convenient to all the Bishops on the American continent and the West Indies, and even to those in Australia and New Zealand, and these together make up nearly two-thirds of the entire College of Bishops. Why, then, should the convenience of two-thirds give way to the convenience of one-third?" It adds, with commendable candor:—"Of course a good many objections may be urged against such a meeting in New York." We should think so. H. W. N.

SPECIAL NOTICE.

We much regret to say that we were unable to obtain, ready to hand, electros of the Bishops of this Ecclesiastical Province, and that owing to the very small number of extra copies of the Report of the Provincial Synod proceedings ordered—less than 50—we did not feel justified in incurring the large expense of obtaining new photographs, wood-cuts and electros.



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR SEPTEMBER.

SEPT. 5th—11th Sunday after Trinity.

" 12th—12th Sunday after Trinity.—*Notice of Ember Days.*

" 15th—  
" 17th—  
" 18th—

EMBER DAYS.

" 19th—13th Sunday after Trinity.—*Notice of St. Matthew.*

" 21st—St. Matthew, A.E. & M.

" 26th—14th Sunday after Trinity.

(*Notice of St. Michael and All Angels.*)

" 29th—St. Michael and All Angels.

### PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

### REASONS FOR FAITH IN CHRIST.

[FROM THE CHURCH RECORD.]

No one else has ever made such demands of men as has Jesus Christ. We are asked to believe in, love and obey Him, to live and die by Him, and face Almighty God at last trusting in Him alone. These are the most amazing requests. Has He any authority for making them? This is the most fundamental of all questions. And unless he can satisfy us about His authority He but trifles with us.

He is both able and willing to satisfy us; nor can any one please Him more than by reverently asking the reasons for faith in Him. And in the answer that He will give to such reverent inquiry lies the basis for the most unfaltering faith. Let us try to indicate a line of argument which makes it altogether reasonable to love, obey and trust Him above all others.

On the surface of the Gospels the most noticeable fact is the miraculous power of

Jesus; but while this can make us wonder and admire, it does not alone constitute a sufficient ground of faith. He was Himself very unwilling to rest His claims upon His mighty works, frequently refusing to perform them as a proof that His mission was divine. His wish seems always to have been this: Believe in Me, in My teaching, character and manner of life, that I am in the Father, and the Father in Me; or else, if your spiritual sense cannot so detect the truth that is in Me, then believe in Me for the very work's sake. Because they knew Him the disciples believed on Him. Their feeling was not mere admiration at display of power, but love, reverence and devotion; called out by His character and manner of life. The mere wonderers and admirers have never become His disciples.

The only sufficient ground of faith is found in Jesus Christ Himself. Tested in whatever way, He proves Himself divine. The more His character is examined, the more complete and exalted it is found to be. Whatever is strong and lovely, all the noble qualities and capacities of the human soul, are infinitely developed in Him. He has the bearing of a God at all times, ready for each occasion and superior to every circumstance. No artful cunning of His enemies, no skillfully concocted scheme, or sudden attack, can surprise Him into any evil act of indiscretion. No impending danger tempts Him to any injurious compromise or temporary expedient, but He always goes calmly and resolutely on in the path of duty. With his enemies gathering malignantly around Him, He does not strive, nor cry, nor falter. Subjected to every evil influence, sifted of Satan as wheat, tortured, and crowned with thorns, and with malice holding its mocking court around Him, crucified with thieves, while bigotry, hatred and scorn rage beneath him, still we behold that unspeakable peace and that unfailing strength, superior to circumstance, victorious over hatred, and triumphant over agony. If He speaks it is but in remembrance of others. Thus His character and action bear examination. Let Time, which somehow finds out all the weak spots in human character, and lowers all other reputations, bring its destructive forces to bear on Him. He stands this test well also. He has more admiring millions to-day than yesterday, animated with a deeper love and a profounder faith. Criticism bends all its cold energies upon Him in vain. Voltaire cannot crush Him; Hume's philosophic scepticism assailing Him but exalts Him, and all minor infidels trying to injure Him but prove how irreproachable is his character and how indestructible are His claims.

There is another satisfactory proof of Christ's authority in the self-evident truth which He taught. His moral and religious instruction only needs examination to convince any one of its absolute perfection. His moral system is so complete and convincing that it is rapidly becoming the ethical standard of the world; it is so powerful that it is gradually transforming human nature and filling the world with love and justice. It is proving its fitness to survive. For it has the same fitness to rule in the moral world that the law of gravity has in the physical world; that is, nothing superior to either can be imagined; nothing that will do its work better. And this is true of all the essential teachings of Jesus; the great soul of the universe speaks in them, just as it does in the laws of nature. It is because of this intrinsic truth and beauty, because of its superiority to everything else of its kind, that the Gospel of Christ has claims upon us. If it is not this then we need not believe it. If there is anything better we have a right to find it; but until we do, the one who can speak and act as He has done has a right to our love and faith.

Jesus has also shown that He has greater power to purify and ennoble human character than any one else. In large degree he saves

His people from their sins. So far as any one follows Him he becomes pure, peaceful, sympathetic, strong and brave. These weaknesses of spirit and infirmities of character, for which there is no human physician, but which impede our course and dwarf every achievement, He somehow cures. He has done this for many trust-worthy millions. No one has ever found Him to fail. He is a great Master over the human heart. Cares, anxieties, troubles, and perplexities carried unto Him, become easy to bear. In sorrow, disappointment, or pain, He bids men be of good cheer. In failure his voice is always encouraging; in our highest successes we can still hear Him suggesting possibilities far beyond our present achievement, and but for Him beyond our thought. He has permanently entered into human life, laws, and customs, into current thought, philosophy, poetry, art and music, influencing and regenerating, if not yet controlling, all. He has already proved that no wrong, evil, or injustice of society can permanently withstand Him. It is this actual and practical power and beauty in Him which make all other religions begin to disappear when His is preached among them, and renders Him a worthy object of universal love and worship.

Moreover Jesus has lived the ideal life. There is something about Him which makes Him a model for all men. If anyone could be a benefactor of his race, he must attain his end as Jesus did, through love, labor and self-denial. Or whoever could be pure, gentle, earnest, faithful and strong, if any one would have a clear mind, a loyal heart, and firm purpose, a beautiful character and a noble life, he must learn of Jesus Christ. In all these things He proves Himself the worthiest object of love, reverence, and imitation. In the last analysis this is our highest reason for trusting Him. He stands upon His merits. We simply point to His teaching, character and practical power over human nature.

### EDITORIAL NOTES.

THE large attendance of Clerical and Lay Delegates at the opening service of the Provincial Synod was most gratifying. The service too was on the whole good; but we cannot refrain from expressing unfeigned regret that on such an occasion as this the unconsciousable mistake should have been made of singing the *Nicene Creed*. No matter how beautiful the music we personally dislike this use of the creed at any time; but at a *Synod* service, when the Church, by its representatives, as a whole is present, what more grand, or noble, or impressive act could there be than the *outspoken Confession of faith by each and every member*? Although the setting was Gounod's, exquisite and extremely touching in parts, as every one knows, and though it was fairly rendered the effect was to us painful and eminently unsatisfactory. We cannot bring ourselves to accept the services of the choir as a discharge of the common duty of the congregation in this particular.

We sincerely hope that the sermon of the Lord Bishop of Algoma at the service above referred to may be carefully read by all our subscribers, and may be passed on to others. It was not only eloquent but what is better is a noble outspoken statement of the Church's position on the great question of the day, the uncalled for and sinful divisions of the Body of Christ, and of the means to be adopted for the remedying of the evil, viz.: a return to the old paths and the essential truths.

**CORRESPONDENCE.**

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

**SUNDAY-SCHOOL TEACHERS.**

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—The latter clause of your excellent leader, over the signature H. W. N., in your issue of Sept. 1st, on this subject, suggests two remedies for the present unsatisfactory state of Sunday-school teaching.

I beg to add another alternative remedy, the more readily as you ask for a "better plan." It is universally acknowledged that school teachers are not generally competent to teach. This not from any deficiency of intellectual, moral or spiritual capacity, but simply because the art of teaching is, first of all, "a natural gift," which may be improved, but not created.

First, let a scheme of Sunday-school lessons be adopted. I am not to enter into this subject. Then assemble your school at the usual hour. Proceed at once to the lessons: that is, let each teacher *hear* the set lessons recited, and make the usual award of marks for attendance, conduct and recitation. Then let all the auxiliary work of the Sunday-school hour be done—the giving of library books, papers, reward cards, &c. Then adjourn in proper order the whole school to the church. There engage in a bright musical service, shortened evensong, metrical litany, &c.

Let the clergyman, or some one whom he deposes—and he must hand his teaching responsibility over to no one unless properly qualified—catechize, *i.e.*, teach by question and answer and explanation, the whole school.

It may be objected that every clergyman has not the gift of teaching. In answer to this, it must be remembered that a clergyman without some gift of teaching is unfit for his office as a parish priest, and that, even allowing the case, it is easier for the parish priest to find some one person fit to receive the delegated authority than to find twenty or thirty persons so qualified.

The advantages of this plan—and the writer has had two years' experience of it—are:

1. The teachers and scholars are both taught.
2. The school is familiarized with the church services in the church.
3. The teaching is uniform and connected.
4. Teachers who absent themselves or come late do not throw their classes and the school into chaos.
5. The highest work of the class teacher—to visit the children committed to their care, and to be to them, as it were, godfathers and godmothers—is not in any way interfered with.

Lastly.—The plan comes nearest to the Church's direction that the Curate shall every Sunday assemble the children of the parish and catechise them in God's House.

C. E. W.

**THE "REVISED" VERSION—A WORD OF RESPECTFUL WARNING TO THE MEMBERS OF THE CANADIAN PROVINCIAL SYNOD.**

To the Editor of THE CHURCH GUARDIAN:

SIR,—A report has reached me (I am unwilling to believe that it can be a true report, but I have it on very respectable authority) that there is to be a proposal made at the approaching Canadian Provincial Synod to adopt that most infelicitous of recent literary performances—the "Revised" Version of the Old and New Testaments.

I take leave in the most respectful manner,

but, at the same time, without the slightest hesitation, to warn the members of that august body against the egregious error of which they would most certainly be guilty, should they, in an unguarded hour, be induced to extend their sanction to a work which, here in England, is deservedly regarded with universal disfavor; and, by the best informed sort, is already recognized as the grossest literary blunder of the age.

The fatal feature of the Old Testament portion is the undue partiality it evinces for the corrupt Septuagint Version. But it is in the New Testament that the incompetence of the "Revisers" most specially comes to light. They have been convicted of falsifying the inspired Greek Text in countless places; and the sacred original, thus falsified, they have rendered into English so utterly devoid of taste (as well as destitute of true scholarship) as to provoke the indignation or the derision of every competent reader who has approached their work without prejudice.

Condemned on every side, instead of either attempting some vindication, as well as of their New Greek Text as of their New English Version—or else withdrawing silently from public notice,—the "Revisers" have adopted the sinister policy of secretly forcing their spurious wares on an inattentive public and an unlearned age. It would be easy to expose this feature of their policy; but it would lead me away from my present purpose, which is simply to put members of an important and honored branch of our Church on their guard against being defrauded of their birthright by the well-meant (but certainly most misguided) efforts of a few of their brethren to palm off upon them one of the foulest Greek texts which has ever seen the light, as well as the most tasteless and unscholarlike of English translations.

My humble prayer to the Synod is, after all, but this,—that they would, like wise men, *suspend their judgment*. Let another decade of years pass over our heads. Let opportunity be given for passion, and prejudice, and party-spirit to subside. Let men remember that the Church is always in time to take a step of this momentous description,—if indeed, (which I venture to pronounce incredible), she should ever become thoroughly persuaded that it is her duty to do so. On the other hand, how terrible is the responsibility which *they* would incur, who, by their unconsidered votes at this time, should inflict upon a branch of the Church of Christ a depraved revision of the Sacred Oracles,—even after a faithful warning like the present has been sounded in their ears; and after they have been earnestly implored, in God's name, not to take a step, which once taken, it will evermore be impossible for them to retract.

JOHN W. BURTON, Dean.

Deanery, Chichester, }  
Aug. 30th, 1886. }

**THE MISSION OF POINT EDWARD.**

SIR,—In the issue of your paper of the 14th July, I noticed among the Church news from the Diocese of Huron, a description of the state of the Church property in the mission of Point Edward, "one year ago, when the Rev. Wm. Hinde was appointed" to the mission; also of the improvements made, and of the reopening of the Churches of Point Edward and Perche. While it is very gratifying to Church people to see such news items, is it not a pity that the good work done by a new clergyman in a mission cannot be reported as Church news without some times unfairly at least reflecting upon his predecessors. It seems to be the fashion of some of those who supply news for Church papers to exaggerate the state of things, and not give the whole truth, to show how clean the new broom sweeps, and how neglectful the old one was. The parsonage certainly needed repairs and was neglected, shamefully so; but it

was not because the owners of it were not asked and urged again and again to repair it. I think, therefore, that your informant would have best consulted the good name of the Church people at the Point, had he said nothing about "the sills being rotten," &c. I deny that "the two Churches, both inside and out," were *dirty*, in the sense usually attached to that word.

The Point Church was renovated inside and out, all through, in 1878 or 1879, and, as was then thought, an excellent job was done. This was done by the people themselves, and paid for when finished. The Grand Trunk Railway officials have always manifested most kindly feelings towards this church, and on the occasion referred to assisted the Church people by having the fence surrounding the church painted, and the walk from the gate to the church door repaired and a new one put down to the vestry door. Of course it was expected that the church would require to be "done over" again at some future time, and I cannot see, therefore, what object your correspondent has in saying so much about the condition of the church.

The Perche Church is an old building, and by no means ecclesiastical—from a Church of England standpoint—either inside or out; but I deny most emphatically that ever it was *dirty* inside or out. A few years before I left the Mission an attempt was made to remodel and repair "old St. John's." We had a sum of money on hand, and the balance required was nearly all subscribed, when one of the principal alterations proposed was so seriously objected to by persons who were the means of having any church building at Perche at all, and whose wishes on other grounds all the parishioners and myself respected, that, under the circumstances, I thought it better (wisely or not) to let the matter drop, especially as the alteration objected to was such that without it the building would have been neither a church, nor a meeting-house. I suppose we could have gone on in spite of the objection and wishes of these persons, and I know that they are such staunch members of the Church that they would not have shown their objections in any other manner, but that is not my way of proceeding in such cases; and if I cannot repair and renovate a church without having my people with me, I am content to be more than suspected neglectful in my supposed duty. This is the reason why the Perche church was left as it was. It was not because the people are neglectful; on the contrary, I always found them ready to spend and be spent in the service of their Church.

And now that so much activity and enthusiasm has been aroused in the parish of Point Edward during the past year, of course the "overhauling of the parsonage, the new sills, the verandah," &c., as well as "the skill and taste of the artist," as shown in the renovation of the Church, are all paid for, by the parishioners themselves and probably with a handsome surplus on hand—a fact which your correspondent no doubt in his modesty omitted to say. I hope, sir, that you will pardon me for troubling you with this letter; my plea is that I feel I have been indirectly and unfairly accused of having been neglectful of the temporal affairs of the Point Edward mission during my occupancy of it. I believe that the duty of looking after the property of the Church in any parish belongs to the wardens and the vestry; at all events it is their duty to keep the parsonage and the Church in a proper state of repair.

Yours truly,

J. BEARFOOT,  
Ex-Incumbent of Point Edward.

A PROMINENT Clergyman in the Diocese of Niagara writes: "I like your paper (THE CHURCH GUARDIAN) very much, and only wish it were in the hands of every member of the Church in our Dominion."

## FAMILY DEPARTMENT.

## ELEVENTH SUNDAY AFTER TRINITY.

God be merciful to me, a sinner.—*Gospel.*

Light of the World to Thee I come;  
All dark with sin am I;  
Yet is Thy light my childhood's home,  
Long lost; now through the earth I roam  
A stranger, wearily.

Though I am dark, Thou seest me,  
And knowest all my sin;  
I cannot hide one thought from Thee—  
Nor would I, Lord! O search, and see  
All that lies hid within!

Unless I know my Father knows  
The worst that I have done,  
How can I bear the love he shows?  
How take the gift that love bestows  
On such a guilty one?

My Father, lo, all doubting dies!  
I know that Thou canst see  
Outspread before Thy glorious eyes  
My present, past and future lies;  
And yet Thou lovest me!

## HOW DANNY BECAME DANIEL.

BY MARY H. GROSVENOR.

(From the Parish Visitor.)

I.

(Continued.)

George pushed his glass away with a shamefaced look; Bill began to bluster; he had been drinking pretty freely. How dare you do it after my orders? But, pledge or no pledge, drink this you shall, if I pour it down your throat.

Oh, don't, Bill, Danny pleaded; beat me if you want, but don't make me taste that stuff. I won't touch it. I'll die first. Let him alone, Bill, George said, starting up violently; I'm not going to stand by and see the little fellow bullied. You're another of the mission-school psalm-singers, Bill sneered. I'll show you what I'm made of as soon as I've finished this one. George was tall for his age, but the slight figure was no match for the big, burly fellow who measured him so contemptuously. Giving himself, however, no time for thought, he threw his arms about Bill, striking the glass from his hand, which shivered upon the floor. Run, Danny, run, he called, breathlessly. I'll hold him until you're off. Danny started out of the door and down the dark stairway with its broken, crazy railing. He knew that if he could escape and hide until Bill was sober, the danger would be over, and yet before he was half way down, the thought of having left George alone to bear the battle came to him. He turned suddenly, his foot slipped, and just as Bill with clenched fist turned to strike a cruel blow at the boy who held him so desperately, the sound of a terrified cry, then a dull, heavy fall, and more dreadful silence, startled them. Bill's hand dropped; his face blanched; the anger died out of it. George, he said, with trembling lips, you go and see; I can't. Take the candle. Then George with the other man went slowly down and came more slowly back, bearing a helpless form from which all life seemed to have gone. Don't tell me he's dead, Bill said, wildly. Danny, dear little kid, I never meant to hurt you like this! Go for the doctor, George; he can't be dead!

In the gray of a winter's afternoon, Miss Nancy was startled by a loud ring at the bell, and an agitated voice speaking her name. Hurrying out into the hall, she found George. Miss Nancy, he said, Danny's been hurt. The doctor says he's going to die. He's been kind of heavy-like all day, and now he's waked up and been asking for you; just saying your name over and over. Bill didn't want me to come, so I just started without telling him. I'll go with you at once, George. But, Miss Nancy, it ain't a nice place. Never mind, you shall take care of me.

As they went through the streets she heard the whole dreadful story, and her heart glowed for the brave spirit in that frail body. She

shuddered as George pointed out to her the place where the child had fallen. The door was opened to her gentle knock, and she found herself face to face with Bill; but such a changed face, so haggard, with a frightened, uneasy look in his eyes. Upon the bed lay Danny, and a young man sat beside him, with his fingers upon the child's thin wrist. Saying simply, I am Danny's Sunday-school teacher, Miss Nancy went to the bedside, and stood looking down at the motionless figure.

May I speak to him? she asked. It can do him no harm, was the reply. Nothing can harm him now. Danny, she said, very gently. The heavy eyes opened, showing no surprise at her being there. He said slowly, with gasps between the words, There was another name you said you'd call me. For a moment Miss Nancy forgot; then as quickly, Yes, I know; Daniel, you are my brave Daniel. I will not call you Danny any more. Miss Nancy, Bill did not hurt me, remember that. I fell down the stairs myself, and Miss Nancy, George says he's never going to drink any liquor again. Ain't that good? He's like another of those Jew men. I wish there could be three besides me. Don't you remember Daniel had three friends, and only one's joined me. I want Bill. Oh, Bill, won't you be one? Don't you know the story I told you that Sunday? I don't dare promise, Danny, Bill said, brokenly. I'm not Danny any more. Miss Nancy said I was to be called Daniel. I'm so sleepy. I believe I'll go to sleep now. Good-night.

They stood in silence around the bed. For a while his breathing came slowly and regularly, then quietly and gently ceased. Turning to them, the young doctor said, Where Danny has gone, there shall be no more night. Bill fell on his knees by the bedside; his frame was shaken with convulsive sobs; he seemed deaf to any words of comfort; so they left him with George, who promised to look after him through the night.

Several weeks passed. Miss Nancy had followed her little scholar to his quiet resting-place, and, with tears in her eyes, had told his story to her class. One boy had gained courage, by his example, to join George in his determination never to touch drink again, and Miss Nancy was praying earnestly for the third, just as little Danny had longed upon his dying bed. She scarcely dared to hope, and yet Bill's name was daily on her lips, and it was for him she pleaded. Then one day the answer came, wonderful in its completeness. As she was entering the mission school, George stopped her at the door. Miss Nancy, he said, and his whole face seemed one smile, here's Bill! And, oh, Miss Nancy, he's took the pledge, and he wants to know if he's too big to come to your class in the Sunday-school.

## FAMILY PRAYER.

There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that He has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make

way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal Parent of all eternity.—*Canon Liddon.*

## DIOCESE OF NIAGARA.

The much esteemed Bishop of this diocese has been presented with a handsome pectoral cross and chain by a few of his personal friends in different parts of the Ecclesiastical Province of Canada. The cross is of the shape of the *crux immissa*, or Latin form. It is from the establishment of Messrs. Cox, Sons, Buckley & Co., of London, and has been admirably executed from a beautiful design by the Rev. E. Geldert, of England. The front is elegantly chased, and relieved at the apices with foliate emblems, nicely gilt. The chain is of strands of silver, tastefully disposed. The cross and chain are contained in a neat, suitable case. The gift was accompanied by the following letter from the Most Reverend the Metropolitan:—

*My dear Bishop of Niagara,—*

Some of your friends wish that I, as Metropolitan, should send you in their names a present of a pectoral cross, as emblematic of your Episcopal office, and of your relation to the Great Shepherd who laid down His life for the sheep, and who has commanded you earnestly to feed His flock, following His blessed example, Who went about doing good and healing all who were oppressed of the devil.

They also send it in recognition of your earnest work, and of your fervent love for the souls for whom Christ died.

I feel the greatest pleasure in complying with the express wishes of the donors, and join in the hope that you will be pleased to accept this offering of their esteem and affection, and that you will wear it for their sakes.

I remain, with all Christian regard,

Affectionately yours,

JOHN FREDERICTON,

Metropolitan.

The Bishop of Niagara has written a letter of acknowledgment to the secretary, from which we extract the following:—

It is a small thing to say that I thank you one and all. I do this very heartily, and I would assure you that the esteem and loving confidence of which your beautiful and appropriate gift assures me are to me most precious possessions.

It will be a joy to me to wear this cross during the years that I may be permitted to work for the Church of God, purchased with the Cross of our Blessed Redeemer.

My successors shall receive it in due course, according to your wishes, and they will prize it highly; although it cannot speak to them, as it will always tell to me, of so many loving friends, with the good wishes and high hopes which they encourage for me in my holy and most responsible office.

Begging that all may be assured of my appreciation of their kindness to me, and of their very beautiful gift,

I am, yours very faithfully,

CHARLES NIAGARA.

## DIOCESE OF TORONTO.

TORONTO.—The Rev. E. S. Ellerby, of Toronto, has been appointed Secretary for Canada for the London Society for Promoting Christianity amongst the Jews, in place of Rev. Johnston Vicars, deceased.



**CONTEMPORARY CHURCH OPINION.**

The Church Messenger says:—

Without presuming to suggest any time of official action for the General Convention, we think we may venture to suggest to all Christians who have felt this earnest longing in their souls for a united Church, that there is a way by which each one may do something towards its attainment. In the first place, we may, with all propriety and with benefit to ourselves and to the object in view, unite our earnest prayers every day with the great intercessory prayer of our Divine Saviour, that all may be one, as He and the Father are one. And in the second place, we can strive day by day to imitate that spirit of genuine love and humility which Christ manifested in His life, which will do more to heal the wounds of the Church, and draw all men together, than anything that man can do, and without which there can never be any Christian fellowship or brotherhoods in this world.

The Church Times says:—

The wants of the Church of England with reference to her priesthood are not small. She needs far more recruits than she has even now, and she needs them to be of the highest possible quality. For that gift she must look to a more eminent and devout use of her Ember seasons; but there is another need that she ought to have grace enough, as things are, to supply. That need is a great addition to the funds available for the support of the clergy—funds not only to pay more and better stipends, but to provide liberal pensions for superannuated or disabled ministers. If the rank and file of Christian men could but be brought up to the level of their more generous brethren in this respect, an enormous obstruction would be removed from the path of the Church.

[If the above remarks are true of England, they apply with tenfold force to Canada.—Ed. C. G.]

A writer in Church Work says:

We must never forget that the Church is the training-school of all souls—that the Sunday-school is but the vestibule, the outer door of God's privileges. If children are not brought up in habits of attendance at Church, they are not likely to acquire them. There is no question as to the duty of Christian parents in this respect, but we often hear the idea expressed that the restraint is too much for the children. Doubtless it is so in the case of some nervous children. These are the exceptions. Our danger lies in the opposite direction. More restraint would be better for American children. The great body of them are equal to attending a Sunday-school session, which, as usually conducted, pleases and interests them, and, after a brief recess, remaining through the services and sermon. I remember on my first visit to England, many years ago, having my attention arrested in

this respect by English Church families. Each child was expected to present himself at the appointed hour, cleanly dressed, and always to remain through the Church services, no matter how tedious and dreary they were—and in those days they were monotonous—the higher classes with their parents, and the poorer seated together in wholesome fear of the beadle. We all know the result. Go over the Continent of Europe and observe what English men or women, religious or not, expect to do on a Sunday morning. You may say it is only a habit that takes them to Church. It is, perhaps, only a habit, but it is a very safe habit—a habit in the right direction. What plan shall we adopt to accomplish the same result? I am told that there is a school in New York where, if a child is admitted, the parent or scholar must sign a paper promising that the child shall remain through the Church services, and another where rewards are offered for their presence in the church.

The Guardian says:—

"The report that the Bishop of Adelaide, who was consecrated in 1882, and is not yet fifty, is to come home to be vicar of Blackburn and Assistant-Bishop of Manchester, is, we hope, without foundation. When the Bishop of Melbourne was nominated to the see of Manchester we pointed out that the Prime Minister's choice was not likely to further the interests of the Colonial Church; but the return of the Bishop of Adelaide would be open to far graver objections.

The grass grows greenest where battles have been fought; and I think there are some herbs of comfort and assurance that do not grow till the heart itself has its graves.—Edward Garrett.

Every man's life is a plan of God.

**THE LIVING CHURCH ANNUAL AND CLERGY LIST, QUARTERLY FOR 1887.**

Among the additional features for the coming year, that will be of especial interest to Canadian Churchmen, will be the

Clergy List of the Church in Canada, and copious Diocesan information, carefully compiled. Like the American List, the addresses of the Clergy will be CORRECTED QUARTERLY. The Subscription price for the year is 25c. Remit by Postal Orders when possible, as all Canadian Stamps and Currency is at a discount in the States.

Any of the Canadian Clergy, whose address is not correctly given in their respective Synod Journals, will please send correct address to the publishers of the Annual and Quarterly. Address,

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N.B.—We have a limited number of copies of the Annual for 1886 on hand, a copy of which we will send, together with one of the quarterly issues, as a specimen, on receipt of 10 cents. This does not contain any Canadian List, as that is a new feature for 1887.

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**BAPTISMS.**

On August 22nd, in the Parish Church, Granville, N.S., Mary Arbutnot, daughter of George E. and Laura E. Willett, of Moncton, N.B.

At the Bishop's Chapel, Halifax, by the Rev. K. O. Hind, on Friday afternoon, Aug. 27th, 1886, during Prayers, Grover Cleveland, son of Thomas and Louisa Goudge, of Halifax, N.S.

**MARRIED.**

TOWNSHEND-CRAWFORD—On the 31st ult., at the Church of St. James the Apostle, by the Rev. Canon Ellegood, uncle of the bride, Frank M. Townsend, Esq., of Birkenhead, England, to Florence Mary, eldest daughter of John and M. Ellegood Crawford, of Verdun, Montreal.

HILTON-MCLEAN—On Thursday, August 12th, at St. Mary's Church, Prince Albert, Saskatchewan, by the father of the bride, the Rev. Ronald Hilton, of Fort McLeod, son of the late Rev. John Hilton, of Toronto, to Kathleen Jessie, eldest daughter of the Right Rev. John McLean, M.A., D.D., D. C. L., Lord Bishop of Saskatchewan.

**DIED.**

BELKNAP—At Bishop Stewart Memorial Church, Freightsburg, P.Q., on the 10th Sunday after Trinity, August 23th, 1886, by Rev. Canon Davidson, M.A., Rector, Hazel Marguerite Burrows, the infant daughter of S. F. Belknap, C.E., of Knowlton, P.Q.

PARKIN—At Fredericton, on the 21st July, Marjell Thring, infant daughter of Geo. R. and Annie C. Parkin, aged 10 months and fourteen days.

CHADSEY—At Lorne, Que., Aug. 26th, N. G. Chadsey, aged 78 years 8 months.

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**"Reasons for Being a Churchman."**

Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

**THE GOSPEL AND PHILOSOPHY.**—The Rev. Dr. Dix's new book.—Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

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**Reminiscences**

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Many before now—Oakley, Froude, Kennard, not to mention Newman himself—have contributed to the story of the Tractarian movement. None of these, not even the famous Apologia, will compare with the volumes now before us in respect to minute fullness, close personal observation, and characteristic touches.—Prof. PATTISON in the London Academy.

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## FROM THE HOME FIELD DIOCESE OF NOVA SCOTIA.

**KENSINGTON, P.M.I.**—The new church which has recently been erected at Kensington was opened last Sunday fortnight. The congregations very large. There were three services during the day, at which Rev. Charles O'Meara, Rev. T. W. Johnstone and Rev. H. Harper officiated in the order named. Rev. C. Wiggins assisted at the Communion in the morning. Rev. T. B. Reagh is deserving of the highest praise for the work he is doing in his new field of labor.

**HALIFAX. — Bishop's Chapel.**—The exterior of this model little chapel has been very much improved by the addition of a tower and a bell. The bell was dedicated with special ceremony last week.

**THE LATE G. R. ANDERSON.**—The Church people of Halifax heard with profound regret the sad news of the death of Mr. Anderson. About eight months ago Mr. Anderson had a stroke of paralysis at Halifax, and a short time ago he went to England, hoping that a change might restore him to his accustomed health. A second stroke came, and now he is numbered with the faithful departed. The Bishop's Chapel will lose an honored and consistent member; the poor of Halifax a generous friend; and many local charities will miss active co-operation and sympathy. To his bereaved family we extend the deepest sympathy in their sore affliction.

## DIOCESE OF QUEBEC.

**IRELAND MISSION.**—The Rev. T. L. Ball, our old Missionary, visited this district, and at the request of the incumbent, now absent, preached in the three churches on Sunday, Sept. 5th. The day was fine, though a little warm, and the roads good. There were very large congregations; the aggregate for the day could not have been less than 450 souls, all different, as the work necessitated a drive of 25 miles. While the Missionary congratulated the people on seeing them again, they expressed their thankfulness and pleasure to find his health and vigor had so increased.

A Sunday-school picnic was held near Upper Ireland on the 7th, where Mrs. Ball, who remains in the Mission a couple of weeks, met many of her old Sunday-school children.

**BROMPTON.**—A burial or a marriage usually draws together a large concourse of people in the rural districts. The marriage, on the 8th instant, of Rev. Joseph Eames, incumbent of Sandy Beach, to Helen C., daughter of James Lamont, Esq., of this place, was sure to fill the church. One man said he took his family a distance of eight miles to see the performance. The incumbent gave up the church for the evening to the Rev. Isaac Thompson, of Danville, at the wish of the bridegroom, taking, at the

request of the bride, the after part of the service. Mr. Thompson, on setting out, found his train an hour late, and the bridal party, a very large one, was kept in a crowded church until nearly 9 o'clock in the evening. It is not to be wondered at that the suggestion was made that the bridegroom should request his friend to take an earlier train on the next occasion.

## DIOCESE OF ONTARIO.

**KINGSTON.**—On Sunday evening, the 5th inst., the ladies of St. James' Church presented the Rev. J. K. McMorine with a purse of \$75, to enable him to take a holiday. The compliment was well earned, and the reverend gentleman has left for a two weeks' vacation.

On the 12th ult., Mr. E. R. Doward, organist of the Church of the Ascension, Toronto, gave an organ recital in St. George's Cathedral before a good audience. Mr. Doward is an excellent musician, and was perfectly at home in German, English and French music.

**BELLEVILLE.**—We regret that our correspondent was in error as to Mr. Mignot's acceptance of the Curacy of St. Thomas', Belleville. He has not done so, and requests us to contradict the statement.

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**PARAGRAPHIC.**

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Temperance Column.

OUR GREATEST BULWARK.

The Church of England Temperance Chronicle, the organ of the C.E.T.S. says:—

The health question is the central pivot round which the strongest arguments for drinking intoxicating liquors revolve. When a man calmly takes up the position that he cannot abstain because he is fully persuaded that to do so would imperil his health, he is the master of an almost impregnable position. At any rate, until we can thoroughly convince him of his mistake, the most enthusiastic of us would hardly wish him to take a pledge of Total Abstinence. In the early days of the movement the pioneer workers found this difficulty vastly more insuperable than is happily the case to-day. Then the Temperance Reformer could cite instances of individuals who were doing a fair share of work on Abstinence, they could even address evidence of the satisfactory recovery of Abstainers from sickness or accidents, without resorting to the use of alcohol, but these examples were generally looked upon as exceptional, and the knowledge of them rarely travelled beyond the range of the immediate locality in which they occurred.

To-day all this has been changed. That noble institution, the London Temperance Hospital, which we venture to designate the greatest bulwark of the Temperance Reform, has indisputably established that alcohol is diet, or as a drug in the treatment of diseases and surgical cases, is of infinitesimal value. The work of the Hospital has clearly passed beyond the region of mere experiment. The thirteenth annual report has been presented to the public, and although a power of administering alcohol is left in the hands of the visiting staff when they think it needful, during the existence of the Hospital alcohol has just been given in only three cases, but in no case with the desired benefit to the patient. Down to April 30 last, 3,486 patients were admitted, and the deaths were 183, which gives a mortality of 6.7 per cent., a rate which we believe compares most favourably with other hospitals. The Out-Patients have numbered 22,790, many of whom have paid repeated visits. Surely, if example is better than precept, the testimony of all this vast body of sufferers dealt with on the non-alcoholic treatment (with the three exceptions already mentioned) should be sufficient to convince the most stubborn that the connection between the taking of alcohol and the retention of good health is very remote indeed.

Perhaps it will be helpful to some waverer if we reproduce a statistical table issued by the Board of the Hospital, giving certain comparative particulars relative to the series of Typhoid cases treated at the Hospital.

The Medical Officers, Dr. Ed-

munds, Dr. Lee, and Mr. A. Pearce Gould, in presenting the above table to the Board, added the following comment:—"There was clear evidence that the effects of the alcohol that had been used were such as not only to retard recovery, but to induce a tendency to relapse, and to fatal terminations. The processes of repair are seriously different in such cases from those of otherwise healthy persons, and there was a marked contrast between the rate of convalescence in cases of Total Abstainers, as compared with that of those who had indulged in alcoholic drinking."

We need scarcely point out that the variety of the occupations of the several patients, and their ages present an irresistible argument which must carry convictions to all but the most prejudiced minds.

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Mathematics and Civil Engineering; a Pro-  
fessor of Chemistry, Geology and Mining;  
a Professor of English and French Litera-  
ture; and a Professor of Classics and Ger-  
man.

The Michaelmas Term opens Saturday,  
October 2nd, 1886.

Matriculation Examinations, October 4th  
and 5th.

The New Calendar will be issued about  
September 15th, 1886. For further informa-  
tion apply during the Vacation to the Pres-  
ident of King's College, Windsor, N.S.

THE COLLEGIATE SCHOOL,

of which the Rev. C. WILLETT, Graduate  
of the University of Cambridge, is Head  
Master, supplies an excellent preparatory  
course of instruction, enabling students to  
matriculate with credit at the College, and  
including all the usual branches of a liberal  
education.

The Head Master will be happy to furnish  
information in answer to applications ad-  
dressed to him at Windsor.

UNIVERSITY OF  
Bishop's  
College.

FACULTY OF MEDICINE,  
MONTREAL.

The Sixteenth Annual Session of this  
Faculty will commence OCTOBER the  
FOURTH, 1886.

Students of Bishop's College have admis-  
sion to the Montreal General, Hotel Dieu,  
and Western Hospitals.

The facilities which this Faculty has for  
imparting instruction is unsurpassed. In  
the Department of Midwifery it far excels  
any other Medical School in Canada.

Two Gold Medals and a Scholarship com-  
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Registrar.

Bishop's College  
LENNOXVILLE, P.Q.

LECTURES BEGIN SEPT. 16TH,  
1886.

BISHOP'S COLLEGE SCHOOL,  
LENNOXVILLE, P.Q.

Autumn Term Begins  
TUESDAY, SEPT 14th, at 9.15 a.m.

Catalogues of College and School, and Rec-  
tor's Circular of School, sent on application  
to E. Chapman, Esq., Secretary, or to

THOS. ADAMS, D.C.L.,  
Principal and Rector

SCHOOL OF  
ST. JOHN THE EVANGELIST,  
278 St. Urbain Street.

MASTERS:  
REV. EDMUND WOOD, M.A., Durham,  
Rector.

REV. ARTHUR FRENCH, B.A., Oxford,  
Head Master, with competent assistants.

School will (D.V.) re-open on WEDNES-  
DAY, September 8th. Boys are thoroughly  
grounded in all the branches of an English  
and classical education. The masters seek  
to impart a hearty moral tone to the  
boys. The numbers are limited. A few  
boarders received.

ST. CATHERINES HALL, Augusta,  
Me.

10 USA SCHOOL FOR GIRLS.  
Neely, D.D., Presid-  
ent, A.M., Rector  
opens Sept. 15th.  
Increased advan-  
tages address the  
14-10

CIRTON HOUSE.

Boarding and Day School for Young  
Ladies.

102 PLEASANT ST., HALIFAX, N.S.

MR. F. O. SUMICHRAST, PRINCIPAL.

REFERENCES:

His Honor M. H. Richey, Lieut.-Governor  
of Nova Scotia; The Lord Bishop of Nova  
Scotia; The Lord Bishop of Newfoundland,  
Sir Adam G. Archibald, K.C.M.; Hon. J.  
McDonald, Chief Justice of Nova Scotia;  
Hon. Judge Weatherbee; Hon. Judge Rigby,  
Hon. Judge Thompson; T. Robertson, Esq.,  
M.P., Shelburne, N.S.; Hon. W. S. Fielding  
Provincial Secretary; Hon. W. Owen, Q.C.,  
M.L.C., Bridgewater; The Venerable Arch-  
deacon Gilpin, D.D., Halifax; W. J. Stairs,  
Esq., Halifax; Rev. F. Partridge, D.D., Hal-  
ifax; Rev. F. R. Murray, Halifax; A. E.  
McKay, M.A.B. Sc., Principal Pierson Aca-  
demy; Rev. J. Ambrose, Digby, N.S.; H. S.  
Poole, Esq., Stellarton, N.S.; C. E. Brown,  
Esq., Yarmouth; J. Macfarlane, Esq., Can-  
ada Paper Co., Montreal; L. O'Brien, Esq.,  
President Royal Canadian Academy, Tor-  
onto; Robert Spratt, Esq., Toronto, and  
Parents of Pupils,  
Sept. 9, '85. 1y.

MRS. LAY'S ESTABLISHMENT

FOR THE  
Board and Education of Young  
Ladies,  
1736 and 1738 St. Catherine Street,  
Montreal.

This old and well-known School continues  
to offer superior advantages for a thorough  
and refined Education. Full staff of ac-  
complished Professors and Teachers. Music  
and the French language specialties. Resi-  
dent French Governess. The autumn Term  
will open

On Wednesday, September 15th.

References kindly permitted to His Lord-  
ship the Bishop of Montreal; The Very  
Rev. the Dean of Montreal; the Right Rev.  
The Bishop of Huron, and The Bishop of  
Algoma. 3m

MRS. MILLAR'S & MISS PITT'S

English and French Finishing and  
Preparatory School for the Board  
and Education of Young Ladies  
and Children,  
No. 4, Prince of Wales Terrace,  
893 Sherbrooke St., Montreal.

This School re-opens for its seventh ses-  
sion, in new premises, on September 15th.  
Professors and competent teachers in all  
departments. Musical rehearsals, Literary  
conversations, Shakespeare evenings, Lec-  
tures on Art, Science, Literature and His-  
tory, form distinctive features of the Senior  
classes. Preparatory department is well  
suited to the wants of young children.  
Special care and time is devoted to the  
study of Music and Painting.

Mrs. Millar and Miss Pitt are permitted  
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Patrons.

COMPTON LADIES COLLEGE  
IS TO REOPEN  
ON 13TH SEPTEMBER NEXT.

The buildings are undergoing thorough  
repairs, and certain changes in the leading  
arrangements are being made to secure  
warmth and comfort.

A thoroughly competent Lady Matron  
and Housekeeper has been secured.  
She will be personally responsible for  
the Boarding Department, and will spare  
no pains to secure the health, happiness and  
comfort of the pupils.

The teaching will be as thorough as ever,  
and the aim will be to give a sound educa-  
tion based upon religious principles, in short  
a Christian education.

All communications should be addressed  
to the REV. G. H. PARKER, Bursar, Com-  
pton, Que.; or the REV. JOHN FOSTER, Sec-  
retary, Castletook, Que.

Fees, including board, washing, and tu-  
ition in French, Latin, and the usual Eng-  
lish subjects, \$150 per annum.

Send for a Prospectus.

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Corner of St. Catherine and Drum-  
mond Street,

Session 1886-87 will commence 1st Septem-  
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matical and Commercial. Beginners class,  
\$8 per quarter. Parents and Guardians of  
intending pupils are requested to apply as  
early as possible. Prospectus, &c. on appli-  
cation  
TRAILL OMAN, M.A.

RECTORY SCHOOL FOR BOYS.

FRELIGHSBURGH, P.Q.

Session opens Sept. 6th, 1886.  
For Circulars, &c., address  
15-17 CANON DAVIDSON, M.A.

MRS. MERCER'S

BOARDING & DAY SCHOOL,

For Young Ladies and Children will re-open  
for the 17th Session on the 8th September.

Special arrangements made for attending  
either the whole or partial Donalda course  
at McGill College.

Apply for Circulars, School catalogue and  
references, to Mrs. Mercer, 8 Prince of  
Wales Terrace,

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BOARDING AND DAY SCHOOL.

Chesnut Bank, Port Hope.

MRS. AND MISS LOGAN

WILL (D.V.)

Re-open their School on Tuesday,  
September 7th, 1886.

Only a limited number of Boarders are  
taken, who receive a careful and quiet  
home training. 18-

TRINITY COLLEGE SCHOOL,

PORT HOPE, ONT., CANADA.

Visitor—The Right Reverend the Lord  
Bishop of Toronto,  
Head Master—The Rev. C. J. S. Bethune,  
M.A., D.C.L., with a staff of seven assist-  
ant masters.

A Church Boarding School for Boys, based  
upon the English Public School System.  
Large and comfortable building; beautiful  
chapel; twenty acres of land on high ground  
overlooking Lake Ontario. The next term  
will begin on Thursday, September 16th.

Fees \$240 per annum.

The School Calendar, containing full par-  
ticulars will be sent on application to the  
Head Master. 18-6

MISS FOSTER'S CLASS

—WILL RE-OPEN—

THURSDAY, SEPTEMBER 9,

32 FORT STREET. 18-4

Commercial College  
Of Kentucky University, LEXINGTON, KY.  
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The Best College WORLD  
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Highest Honor and Gold Medal over all other Colleges, at  
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General Business Education. 6000 Graduates in Busi-  
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ING SICKNESS a life-long study. I warrant my remedy  
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old firm. References required. Permanent position  
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