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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, AUGUST 4, 1886.

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ECCLESIASTICAL NOTES.

ENGLISH CHURCH CONGRESS.—The date of the Church Congress, to be held this year at Wakefield, under the presidency of the Bishop of Ripon, is October 5th, and three following days. The Corn Exchange, adapted to the purpose of a Congress hall, and the Assembly Room, under the same roof as the Exchange, will accommodate together about 3,500 persons. The Archbishop of York, the Bishops of Rochester, Exeter, Liverpool, and Southwell; Archdeacons Blunt, Farrar, Games, Hamilton, and Long; Canons Lefroy, Chadwick, Eliot, and Faussett; Prebendaries Ainslie and Andrew; the Rev. W. Hay Aitken, the Rev. T. Rogers, Lord Brabazon, Lord Norton, Sir W. S. Worsley, Mr. Stanley Leighton, M.P., Professor Stokes, Dr. Parratt, Mr. Miller, Q.C., Miss Mason, Mr. Eugene Stock, Mr. Clarke Aspinall and Mr. E. H. Turpin are expected to take part in the proceedings.

THE ROCHDALE DEACONESS HOME.—A service of a highly interesting character was held on St. Peter's Day in Rochdale parish church, at which four ladies, probationers from the Deaconess Home, were set apart as Deaconesses by the Bishop of the Diocese. The fine old parish church—the chancel of which has recently been rebuilt on a scale of unusual grandeur—was filled with a large congregation for Evensong, which was held at half-past five o'clock. Besides the Bishop, there were present the Archdeacons of Manchester and Blackburn; the Rev. Canon Birley (Bishop's chaplain); Rev. Canon Maclure (vicar of Rochdale and warden of the Deaconess Home), Rev. Canon Champneys, Rev. J. Hope (rector of St. Margaret's, Manchester), Rev. C. E. Norris (vicar of Fulginge), and other clergy. After Evensong, which was fully choral, a service for the occasion, sanctioned by the Bishop, was used, and commenced with the *Veni Creator*, sung kneeling. The Bishop then asked the prayers of the congregation on behalf of the candidates, and an interval of silent prayer followed. The Warden then presented the candidates to the Bishop, and certified that each had been "found meet, both for skill in womanly ministrations and for godly life and conversation," to exercise the office of Deaconess. After certain questions had been put by the Bishop to the candidates and answered, his Lordship laid his hands on the head of each, and pronounced the following benediction:—"God the Father, God the Son, God the Holy Ghost, bless, preserve, and sanctify you; and so fill you with all spiritual benediction and grace, with all faith, wisdom, and humility, that you may serve before Him to the glory of His great Name, and to the benefit of His Church and people; and make you faithful unto death, and give you the crown of everlasting life. Amen."—"N. or M., I admit thee to the office of Deaconess, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Bishop then delivered to each Deaconess a cross made of old oak taken from the church when the chancel was rebuilt, to be worn as a symbol of her profession, and then committed her to the head sister, Deaconess Fitzmaurice, to be received as a fellow-helper,

and tended as a "sister dearly beloved." The hymn, "O daughters blest of Galilee," was then sung, after which the Bishop entered the pulpit and delivered an earnest and practical address to the newly admitted Deaconesses. We understand that the Deaconesses will now take up work in different parishes. It is satisfactory to know that the Rochdale Deaconess Home, which was founded with the sanction and concurrence of the late Bishop of Manchester, has also the fullest approval of his successor, Dr. Moorhouse, who has shown great interest in its work.

THE LORD'S HOUSE.—The annual sermon before the Free and Open Church Association of the United States was preached this year by our old friend and principal, the Rev. M. Van Rensselaer, D.D., LL.D., and we have especial pleasure in reproducing its opening sentences:

"As the Church is the Lord's House—the House of Prayer for all nations—so would we protect it from traffic of every kind or under any pretence, and from all merely personal proprietorship, whether of fee or leasehold. As the Gospel of Christ is free, so would we have His Church free. As all are invited to come to it, 'without money and without price,' so would we have them all come to it. As He claims the silver and the gold as His (Hag. ii., 8), so would we have them brought to Him here, in His sanctuary, as free-will offerings and solemn acts of worship, even as the wise men from the East worshipped Him, and presented unto Him the gold, the frankincense and the myrrh. As the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take the water of life freely; so would we give every thirsty soul free access to these courts where 'with joy shall ye draw water out of the wells of salvation.' In fine, we have devoted ourselves and joined together to rescue the Houses of God from treatment essentially secular and worldly, and subversive of their holy and heavenly use, and to regain for them that Divine character and use which alone justifies their existence. Unless they witness for the majesty and glory of God, His goodness, His bounty, His grace, His mercy and His love in Christ Jesus, they must fail of the great end for which they are built and consecrated."

WORDS OF WISDOM.—The Rev. William Wilberforce Newton, Rector of St. Stephen's Church, Pittsfield, Mass., in closing the report for his Parish Year Book for Easter, 1885, makes the following points:—

1. In any matter of grievance, sorrow, sickness or death, come at once to your minister. Take nothing on hearsay, and take nothing for granted.
2. In any matter of criticism or approval, talk openly and frankly with your minister. Honest criticism and honest approval are both manly things to give and to receive, and, above everything else, ministers ought always to be men.
3. When you approve, approve cordially; when you condemn, condemn understandingly;

commend when you can commend; never brood over a parish trouble, but tell it to the minister at once.

4. Give what you can to the Lord's cause out of principle, and out of the luxury of giving. Be present regularly at the sacrament. Choose some definite line of work, and before you criticise others, be sure you are doing something yourself.

A MODEL BISHOP.—Speaking of the Bishop of Rochester (the Rt. Rev. Anthony Thorold), who is well-known in this country, the *London World* says:—"If you want to find a Bishop who can be fatherly without being donnish; duly dignified, yet absolutely without assumption; very wise, yet not in the least priggish; a hearty preacher, yet the most accurate of administrators; full of resources, and never flustered; likewise a man who has gone through much and felt it deeply, yet who remains wonderfully bright and buoyant; the kindest and truest of friends, who makes no difference though placed in an office which has cut off some from their old associates—it may be allowed to one, who can never get anything from him, to say that you may find all that, and more, in the ninety-eighth Bishop of Rochester."

A METHODIST WAIL.—The *London Methodist Times* has been striking some vigorous blows recently in favor of more adaptation of English Methodism to the needs of the times. It says:—

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are hamiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity."

PILGRIMS OF THE "NEW RELIGION."—An artisan, who, in company with about a score of "co-religionists," left London for Paris the other day on "a sacred pilgrimage" to the dwelling and grave of Auguste Comte, the founder of the Religion of Humanity, writes to the *Pall Mall Gazette*, describing the event with tragic force and earnestness. That a religion, which he characterizes as the only possible means of saving humanity from a long era of darkness and misery, when the Churches of Christianity and other religious systems based upon supernatural beliefs shall have ceased to exert any influence for good on the human race, should succeed in inducing only twenty untiring men and women, even with the extra temptations of a cheap excursion to Paris, to establish their faith at the shrine of their founder, seems to postpone indefinitely the advent of universal contentment when the old faiths shall be swept away. The pilgrim, who takes the public into his confidence, describes with solemn enthusiasm the tramp through the streets of London to the rendezvous of departure, the arrival at Dieppe, where the eye of reason is offended by the Crucifix, which, strange to say, is still allowed to tower above its pier, and the arrival in Paris, where the de-

putation is met by the great teacher, philosopher and friend, Mr. Frederic Harrison. The climax is reached when this band of enthusiasts is escorted to "their Mecca and Jerusalem," the home of Comte, the object of their adoration, where, amid much French gesticulation, they are shown the scales with which he weighed his daily food, and are permitted to touch the sacred hand-rail once pressed by his emaciated hand, after which the English and French disciples formed into a procession to Pere La Chaise, where upon the grave whose modest head-stone bears the inscription, which is the Positivist motto, "Love, the Principle; Order, the Basis; Progress, the End," wreaths and bouquets were deposited. Finally, the ceremony concludes with a dinner, consummated by what the writer describes with the utmost gravity as "a punch." Speeches are delivered by a French, an English and a Hindoo orator, and the pilgrims drink to the French Republic and "the Great British nation, not forgetting Ireland"—and disperse.

JOHN RUSKIN ON CHURCH DEBTS.—The following letter, written by Mr. Ruskin in reply to a circular asking him to subscribe to pay off the debt on a chapel at Richmond, S.W., though expressed in more vigorous language than a Church newspaper would be justified in using, embodies several very wholesome doctrines, and is worthy of reproduction:—

BRANTWOOD, Coniston, Lancashire, }
May 19, 1886. }

SIR,—I am scornfully amused at your appeal to me of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is "Don't get into debt. Starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing. But don't buy things you can't pay for!" And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sandpit—or a coalhole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolaters, and Mumbo Jumbo, Log and Fire Worshipers—who want churches, your modern English Evangelist sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would—before bothering me to write to them.—Ever, nevertheless, and in all this saying, your faithful servant,
JOHN RUSKIN.

THE CAUSES OF THE NEGLECT OF DIVINE WORSHIP IN THE PAST of a large and important section of society are ably summarized by the Rev. Dr. Dix in a recent sermon:—

Why, said the preacher, do the men of this day neglect divine worship? Because the office of the preacher has been so long permitted to eclipse that of the priest, that men have forgotten that the priest exists. They have gone wild about preaching; they have acted as though the sum and end of going to church was to hear sermons; they have lost the idea of simply and sincerely worshipping God. Then they have gained in knowledge till they have become wiser than their teachers, who, compelled to be constantly writing sermons, yet having no time to study, fall behind their own flocks, until the pulpit having lost its force, they have tried to regain their vanished influence by divers sensational acts, of which, together with their platitudes and nonsense, men grow sick and leave them.

If possible, attend both services of the Lord's day.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

THE BISHOP of Nova Scotia left Halifax on the 15th ultimo, having made the following appointments:—

July 16, Musquodoboit Harbor; 17, Jeddore, Oyster Ponds; 18, Ship Harbor, Tangier; 19, Spry Bay; 20, Salmon River; 21, Ecum Secum, Marie Joseph; 22, Liscombe Harbor; 23, Sherbrooke; 24, County Harbor; 25, Guysboro', Half-way Cove; 26, Canso; 27, Arichat, C.B.; 29 and 30 Louisbourg, Main-a-dieu, &c. August 1 and 2, Cow Bay and Glace Bay; 4 and 5, Sydney and Weymouth; 8, North Sydney and Sydney Mines; 10 to 15, Baddeck and stations of the travelling Missionary; 17, Milford; 18, Bayfield; 19, Antigonish.

The Bishop will probably be in Halifax from August 21st to September 6th, when he will leave for Montreal to attend the Provincial Synod.

HALIFAX.—*St. Augustine's Mission.*—A garden party in aid of this Mission was given last week at Fernwood. About two hundred or more attended and showed their appreciation of the efforts put forth by the committee to give good and wholesome amusement. The gardens, with their beautiful flower beds and well laid out walks, the conservatories, with choice tropical plants, soft light from Chinese lanterns, were all greatly enjoyed by the promenaders while they listened to a choice programme of music by the P. L. Fusiliers' band. Pine Cottage was brilliantly lighted and cleared for those who desired to dance, and there were a good many who enjoyed themselves in that way. The refreshment room, presided over by experienced and obliging waiters, was liberally patronized.

St. Matthias' Mission.—A sale in aid of the Mission was held last week, and realized nearly \$70. The people of the Mission deserve credit for their attachment to this struggling child of the Church, and if well nourished St. Matthias' must of necessity become one of the most important Church centres in Halifax.

SPRING HILL.—On the evening before the departure of the Rev. C. E. Mackenzie, Rector of All Saints' Church, a very sociable meeting was held by the members of his congregation, who presented him with a purse and an address expressive of the highest esteem and affection, and regret at parting from him.

TANGIER.—On the evening of Sunday, July 18th, confirmation was administered in Holy Trinity Church, Tangier; Rev. E. H. Ball, Rector. The candidates were 19 males and 14 females. The Bishop's address and sermon lost none of the usual weight with which they are generally given, though the over-crowding congregation and insufficient ventilation on a warm evening made the service a very trying one to his Lordship, and in fact to all present. The church was, as people say, "full inside and outside," and the fact of one man outside trying to make a hole in the window that he might hear, led the Bishop to suggest a comparison with those in Scripture who uncovered the tiling to come to Christ.

On the afternoon of Monday the Bishop privately confirmed a sick candidate, in whose house classes had been held in the hope that when the time came he might be able to go to the church.

In the evening, at St. James' Church, Spry Bay, the apostolic rite was administered to 14 males and 15 females, making in all 63, with the unusual mark of more males than females. The Bishop's sermon on "We preach Christ

crucified," &c., was a setting forth in a striking manner of the Saviour as the central Light in all Church ministrations.

This visit of the Chief Shepherd of the Diocese has much cheered and strengthened pastor and people.

The two offertory collections, \$18.44, are to be appropriated to a fund to painting the exterior of the Rectory, upon the interior of which \$100 has been lately spent.

AMHERST DEANERY.—The next meeting of this Chapter is postponed to September 22nd, and will be held at Parrsboro'. The first service will be Evensong on the Feast of St. Matthew. The appointed preacher before the Chapter is the Rev. J. A. Kaulbach, M.A., Vicar of Truro.

ALBION MINES.—A church festival is to be held here on August 19th. The proceeds will be devoted to the improvement of the nave of the church, which sadly needs renovation, especially as to windows, seats and ceiling. There will be a table for the sale of fancy goods, in addition to other attractions, contributions to which will be gladly received at the Rectory, or by any of the ladies of the parish. Messrs. Willis, of Notre Dame street, have given a valuable sewing machine to be disposed of for the good of the undertaking.

LOCKEPORT.—During the Synod week, the incumbent of this Mission received \$25 from the Lord Bishop of the Diocese for the church being built at Jordan Falls, \$1 from Fitzgerald Uniacke, Esq., and a collection of \$12.34 from the Garrison Chapel, per J. S. Edwardes, chaplain. W. B. Reynolds, Esq., presented the church with two door-locks. It is proposed to place a memorial window in the chancel in memory of Bishop Field, late of Newfoundland.

During the absence of the incumbent, Mr. S. H. Shreve, Lay Reader, held service at Jordan Falls and Lockeport.

On Friday evening the incumbent gave a resume of Synod proceedings to the congregation at Holy Cross Church, Lockeport.

The Rural Deanery meeting has been appointed to be held at Lockeport on the 10th of August.

WINDSOR.—*King's College.*—The President of the College, since the Encenia, has visited several places in Nova Scotia in the interests of the King's College Restoration Fund, and in all the appeal in behalf of this fund has been liberally responded to. The Committee of the Restoration Fund are preparing a full statement of receipts and expenditure, which will appear in the next Calendar, and be separately circulated also. It is, therefore, very desirable that all persons intending to contribute to this fund, or holding collecting cards, should send their contributions or collections in at once to the Secretary, C. Wilson, Esq., Windsor, that they may appear in the first report of the fund, which will be made up about the middle of August.

PERSONAL.—The Rev. S. Gibbons has been appointed Rural Dean of the Shelburne Deanery, in succession to the Rev. Dr. White. Mr. Gibbons fully deserves the honor bestowed upon him, and has already proved himself to be one of the most popular orators and hardest mission worker in the diocese.

Rev. H. How, Rector of Newport, has been elected Vicar of Shelburne, and it is said that the reverend gentleman will accept the position and begin his duties this month.

Rev. Dr. Hole, the new Rector of St. Paul's, Halifax, is at once gaining the affection and esteem of his congregation. Last week a reception was accorded to him in Argyle Hall. About six hundred members of the congregation were present. After the pastor had been

welcomed and introduced to all present, he gave an address thanking the congregation for the hearty manner in which he had been received among them. Refreshments were served, and a sociable and very enjoyable evening was spent.

Rev. C. E. Mackenzie, formerly of Spring Hill, is acting as *locum tenens* for the Rev. H. J. Winterbourne, of St. Mark's, Halifax. The latter gentleman, who has been enjoying a brief vacation at Woodstock, N.B., now proceeds on a visit to his parents in the Old Country.

Rev. R. Hudgell has been appointed Traveling Missionary of the Amherst Deanery, and will be supported by the combined parishes of the deanery. The reverend gentleman has already proved himself to be well fitted for the work.

DIOCESE OF FREDERICTON.

GRAND FALLS.—We have been refreshed on the Upper St. John by a visit from the Metropolitan. His Lordship arrived at Grand Falls from Fredericton on the 12th ult. The next day, in company with the incumbent, the Rev. W. B. Armstrong, he proceeded by train to Edmundston, formerly called Little Falls, a distance of forty miles. Here he was heartily welcomed by the people, who were delighted to have their old Bishop once more among them.

On Wednesday the Holy Communion was administered to 16 persons, the Bishop having previously given a very interesting sacramental address. After the service was over, an informal meeting of the Bishop and some of the parishioners took place, in which the subject of a new chancel for the church was discussed. It was decided that the work should be commenced as soon as the necessary plans were received from his Lordship. The Bishop, seeing the healthiness with which the subject was taken up, very generously himself promised to give an east window.

In the evening, the sermon by the Metropolitan was from the words, "I go to prepare a place for you," in which he described very beautifully the three homes which our Heavenly Father gives us—the *earthly* home, the *spiritual* home (in His Church), and the *Heavenly* home.

The next day the return journey to Grand Falls was made, and in the evening a Confirmation took place at All Saints' Church, when the incumbent presented six candidates for that holy rite. The address was founded on Luke xv. 4. A large congregation was present, who much enjoyed hearing the sound words of faith and doctrine addressed to them by their Chief Pastor.

On Friday his Lordship went to the church at New Denmark, where a most interesting service was held. Twelve young persons, presented by the Rev. N. M. Hansen, were confirmed, and there were seventy communicants, all the congregation staying till the service was over. The church was nicely decorated, and the hymns, which were sung in Danish, were sung with considerable taste and feeling. Altogether it was a day not soon to be forgotten.

DIOCESE OF MONTREAL.

The following are the Bishop's appointments for August:—

- August 8, Sunday.—Aylmer, Rev. T. E. Cunningham, M.A.
- " —Eardley, Rev. W. Windsor.
- " 10, Tuesday.—Onslow, Rev. W. Windsor
- " 11, Wednesday.—Bristol, Rev. J. Bourne
- " 13, Friday.—Clarendon, Rev. W. H. Naylor.
- " 14, Saturday.—Portage du Fort, Rev. E. McManus,

August 16, Monday.—Fort Colouge.

- " 18, Wednesday.—Thorne and Leslie, Rev. A. J. Greer, M.A.
- " 21, Saturday.—Alleyne and Aylwin, Rev. W. P. Chambers, M.A.
- " 24, Tuesday.—River Desert, Rev. H. Plaisted, M.A.
- " 27, Friday.—North Wakefield, Churchwardens.
- " 29, Sunday.—Chelsea, Rev. G. Johnson. —Hull, Rev. F. R. Smith.

Communications addressed as follows:—

- From August 8th to August 11th—Care of Rev. A. B. Given, Quio.
- From August 12th to August 17th—Care of Rev. W. H. Naylor, Shawville.
- From August 18th to August 26th—Care of Rev. W. P. Chambers, Aylwin.
- From August 27th to August 28th—Care of Rev. G. Johnson, Chelsea.

LACOLLE.—On the 21st ult. a lawn party was given on the grounds of Mr. William Featherstone, for the purpose of raising funds for the purchase of books for the Sunday-School library of the church. The lawn was well lighted by lamps and Chinese lanterns, and decorated with flags; the house was also quite illuminated. Refreshments were served during the evening. Unfortunately a few showers fell, which doubtless prevented some from attending; but in spite of all drawbacks the entertainment proved very successful, about \$40 being realized, which, if properly expended, will furnish a new library for the school, as we see that in several places in the States *selected* libraries can be had for a less sum than this.

COTE ST. PAUL.—*Church of the Redeemer.*—The usual Sunday-School Summer Festival—omitted since the lamented decease of the late Mr. Rendell—was resumed this year on the 24th ult., and the children, to the number of forty, enjoyed, with their teachers and friends, a day's pleasure on the attractive grounds of Mr. Bussell, opposite Nun's Island, on the River St. Lawrence. Games (croquet, foot-ball, races, &c.) formed the order of the day, both before and after the plentiful feast "of good things" provided by the ladies of the Cote. Mr. and the Misses Bussell left nothing undone to amuse the children and render the day happy; and aided by teachers and friends (who turned out in strong force in the afternoon), complete success attended their efforts. The children met in the Parochial Hall at 9.40 a.m., and had a short service, and were then conveyed to the grounds, and returning thence about 7 p.m., a "thanksgiving" was made in the Hall, and all departed pleased, happy and thankful: yet, to many, memories of the past and of the missing one tempered the day's joy, and added to the anxiety always attendant upon such "outings."

DIOCESE OF ONTARIO.

SYNOD MEETING.—We regret that in the list of Delegates to the Provincial Synod as given by us on the 21st ult. the name of the Hon. G. A. Kirkpatrick Q. C., was omitted. There were also several misprints, the most important being in the Lay Substitutes list wherein Mr. E. H. Whitmarsh, should read Whitmarsh, and Mr. J. Usborne—read J. Osborne.

KINGSTON.—Re-opening of all Saints—Since the resignation of Rev. Mr. Bonsfield some two months ago, there have not been any services held in this church. The vacancy has been filled by the appointment of Rev. F. Prime, of Moulinette, and on Sunday the 25th July the pretty little church was re-opened. The services consisted of Matins with Holy Communion, Litany in the afternoon, and Evensong. The services were choral, the choir all

wearing surplices. The altar was handsomely decorated with flowers. Mr. Prime was assisted by Mr. David Kemp, of Toronto, and Mr. H. G. Goodfellow of Montreal, both of whom were active promoters of the church when first built 22 years ago. Mr. Prime is a painstaking hardworking clergyman, and will easily make the new undertaking a success in Kingston.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. W. Clark, Professor of Mental and Moral Philosophy at Trinity College, has sent in his resignation, to take effect at Christmas.

The Rev. T. W. Paterson, of Deer Park, took duty at All Saints', Whitby, on a Sunday last month.

The Rev. C. A. B. Pocock, Commander R.N., the organizing Secretary of the Treasury of God, delivered sermons on the tithe at Whitby on the 25th ult.

WARKWORTH.—The new church at this place, which is a very neat brick structure, and well appointed in every way, was opened for Divine service last month. The following clergymen officiated, in addition to the incumbent:—The Rev. T. Walker, Ven. Archdeacon Wilson, Rural Dean Allen and Rev. Geo. Nattress. The congregations at all three services were particularly good, and the day's collections amounted to \$100. The church cost \$3,000, and the entire debt is not above \$400, which is partly covered by subscriptions. The chancel is carpeted, the windows are stained glass, and the whole building presents a thoroughly ecclesiastical appearance, in excellent taste and well designed. The people are to be congratulated on the completion of their efforts to have a building in every way suitable for Divine worship. The congregation has greatly improved under the active superintendence and laborious efforts of their zealous pastor, the Rev. T. Walker.

ORDINATION.—At the recent Ordination held in St. James' Church, Toronto, seven gentlemen were ordained Priests and three Deacons. The following were ordained to the Priesthood:—

Rev. G. M. Wrong, Dean of Wycliffe College; Rev. Geo. Haslam, fellow in natural science, Trinity College; Rev. E. P. Hobson, St. James' Cathedral; Rev. A. C. Miles, missionary at Elmvale; Rev. W. H. A. French, missionary at Cobocook; Rev. A. W. Daniel, missionary at Craighurst; Rev. Charles Scadding, assistant to Rev. Dr. Rainsford at St. George's Church, New York. Mr. J. G. Lewis, of Trinity College, and W. G. Aston, also of Trinity College, were ordained Deacons. Mr. J. G. Dean, literate, of Mindon, was ordained to the perpetual Diaconate.

The sermon was preached by the Rev. Canon O'Meara, of Winnipeg.

SUNDAY-SCHOOL PICNICS.—These have been as plentiful as ever, and in almost every case have been accompanied by excursions to different points.

Holy Trinity, Toronto, held their annual excursion to Lower Park, and engaged three steamers for the trip. Swings, cricket, baseball and other sports, and a sumptuous repast, were all thoroughly enjoyed.

St. James', Toronto, held their annual outing at Weston. Complete arrangements were made, and a most enjoyable day was spent. The party filled twelve Grand Trunk coaches.

St. John's Church, Peterboro, held their Sunday-school picnic at Norwood, leaving Peterboro by train at 12.25, and returning at 7 o'clock.

St. Luke's, Ashburnham, took train to Lakefield, where a good day's pleasure and sport

pleased the children immensely. A programme of games was carried out, and prizes granted to about 25 successful competitors.

TORONTO.—*Church of England Workingmen's Association.*—Regular meetings of this useful society are held monthly in the Mission Hall, Phoebe street. Mr. Pocock is the President. At a recent meeting, short addresses were given by Rev. J. H. McCallum and A. J. Broughall. It is intended to have parochial branches throughout the Diocese.

ASHBURNHAM.—*St. Luke's.*—The tenth anniversary of this parish was held on the 9th of July. In the afternoon of that day the Lord Bishop administered Confirmation to 46 persons, 27 females and 19 males, making in all over 300 candidates confirmed within the ten years' history of the parish. In the evening his Lordship delivered an eloquent sermon from Psalm xxvi. 8.

By request, the Rector has commenced a regular weekly celebration of Holy Communion, and the attendance is steadily increasing. The congregations have been very large since Easter, and the offertories show a decided improvement. The church is free, and the envelope system has been adopted.

The Sunday-School building recently completed is very commodious and convenient. A special infant class-room is well filled every Sunday. The attendance is large, and there is a good staff of teachers. This is evinced by the fact that on three occasions a number of them have entered for the Sunday-School Teachers' Examinations held under the auspices of the London (England) Institute. This year four entered, and all passed, one taking honors, one a first-class and two second-class certificates. The Rector held the first examination under the auspices of the Institute in Canada in 1879.

Efforts are being put forth to enlarge the chancel of the church and to build a new organ-chamber. A Committee has been appointed, and plans are now ready. A fair sum towards the necessary outlay has been secured, and it is expected they will be proceeded with at once.

DIOCESE OF HURON.

PORT STANLEY.—The Lawn Party given by the ladies of Christ Church, on the grounds of Capt. John Ellison, proved quite a success. Although postponed twice, the last time on account of the weather, it surpassed the most sanguine expectations. The evening, the 23rd ult., was pleasant and numbers of all sorts and conditions were drawn together by the attractive announcement. All were well pleased with the entertainment. The Harmonium Band, from the neighboring city of St. Thomas, added considerably to the attractiveness of the occasion.

MITCHELL.—At a vestry meeting of Trinity Church, the resignation of the Rev. Mr. Ridley was accepted and a unanimous vote passed, asking his Lordship to appoint the Rev. Mr. Kerr, of Quebec, to the Rectorship.

A deputation was appointed to see the Bishop's Commissary, (Rev. Cannon Innes) concerning the proposed appointment, who promised to write to Bishop Baldwin and convey the wishes of the vestry to him at once.

LONDON.—The Venerable Archdeacon Marsh is enjoying a few weeks at Peak's Island, Portland. The Rev. Canon Newman and family are at the same place.

The Rev. R. Hicks, curate of St. Paul's, who has been enjoying a holiday trip for the past six weeks, is expected back this week, when Canon Innes will take a short vacation.

WINGHAM.—The Rev. R. McCosh has returned from California and assumed the duties of his

parish. Mr. McEwen, who did duty for him during his absence carries away the good wishes of the parishioners, by whom his services were much appreciated.

SIMCOE.—The Rev. John Gemley has gone on a trip to England. His duty was taken on Sunday last by the Rev. W. Davis in the morning, and by the Rev. Evans Davis in the evening.

PORT DOVER.—The Rev. Mr. Newal preached in St. John's Church, Sunday, July 25th, at 3 p.m., to the Free Masons who had assembled from the surrounding villages. There was a good congregation and an interesting service.

LONDON SOUTH.—The members of St. James' Sunday-school and congregation held their annual picnic at Port Stanley on the 23rd ultimo. There was a large turn out, and all enjoyed themselves.

GLANWORTH.—The Rev. Clarence Ball has assumed charge of this parish in connection with Lambeth and Byron. The Rev. S. L. Smith, who has hitherto attended to the Church duty here with St. Thomas East, is to have Port Stanley substituted for Glanworth, when Rev. Mr. Banwell removes.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The Wellington Rural Deanery meeting services took place on the evenings of Monday and Tuesday in St. Paul's Church, when excellent addresses were given by the Revs. C. A. B. Pocock, R.N.; J. C. Farthing, B.A., and W. R. Blachford, deacons; and by the Revs. A. J. Belt, M.A., and C. H. Shortt, M.A., (priests). There were nine clergy present in all.

St. Paul's.—Messrs. E. C. Wood & Son have made and given a nice iron lamp holder to go over the new double gates at the entrance to St. Paul's Church. Mr. William Welton has completed the gift by presenting a handsome lamp. These with the new sidewalk are a great improvement to St. Paul's.

RIVERSTOWN.—On Tuesday, July 13th, at 3 p.m., the corner stone of the new Church of the Good Shepherd, Riverstown, was laid with appropriate services. After a short service in old Trinity Church, and addresses from the visiting clergy, all proceeded to the site of the new Church, when hymn 540, "We love the place, O God," was sung, after which a bottle with brief accounts of the parish, together with the name of contractor was deposited in the nether stone, the corner stone being duly laid by Jas. McMullen, Esq., M.P., who said: "I lay this stone to the glory of God, the advancement of His Holy Church, and for the benefit of your children's children; and I trust that both your Clergy and yourselves may live to enjoy many happy services within these sacred walls." After the stone had been tested by the mason-builder, Mr. McMullen added: "I pronounce this stone well and truly laid, in the name of the Father, and of the Son and of the Holy Ghost." Addresses were then given by Mr. McMullen and the Clergy of the parish. The doxology, and the benediction by the Rector concluded a beautiful service. The offertory was good. The following Clergy took part in the proceedings: Rev. Rural Dean Spencer, Elora; Rev. C. A. B. Pocock, Deacon and Commander, R.N., Toronto; Rev. A. Bonny, Moorfield; Rev. J. C. Farthing, Durham; Rev. C. H. Shortt, Woodbridge; Rev. W. R. Blachford, Colbesks; Rev. R. S. Radcliffe, Rector, and Rev. C. G. Snapp, Curate.

HAMILTON.—*Church of the Ascension.*—The scholars, teachers and friends of the Sunday-school of this Church held their annual Festival

at Lansdowne Park; about five hundred attended. A good programme of races and other sports had been prepared and was enthusiastically carried out to the enjoyment of old and young. Over eighty prizes were distributed. The majority of which were given by the members and friends of the Church. Mr. A. Leighton acted as starter with a staff of assistants, and Mr. W. Goodwin as judge. Mr. A. Brown, the School Superintendent, was indefatigable in his endeavors to make all happy, and judging from appearances he was perfectly successful. After a portion of the programme was gone through the children were treated to buns, candies, apples, &c., the teachers and friends also partaking of refreshment. There was also a tug-of-war between the starters and the judges, Mr. Goodwin's side outpulling their opponents. Everything was managed in a most systematic manner, and all returned to the city in good time, delighted with the day's outing. Each child on leaving the park was presented with an illuminated shield card and the teachers with a motto card for 1886. The children of Miss Wilson's infant class each had a present—the wee girls a dressed doll, and the boys a ball. It was a happy day for all, and one long to be remembered. The only disappointment was the absence of the Rector, the Rev. H. Carmichael, who, with his family, is spending his holidays in Ireland.

DIOCESE OF ALGOMA.

NEPIGON NOTES.

The many friends of our Nepigon Mission will be interested in receiving the latest intelligence from this remote and important centre of missionary work. The Bishop has just made his annual visit, and so is in a position to speak authoritatively. He says:—

"I have just completed my customary visit to Negwinenang, and hasten to lay before your readers the results of my inspection. Leaving the Sault on June 13th, and spending a day by the way at Port Arthur, I reached my starting point at Nepigon station, on the Canadian Pacific Railway, by 4 p.m. on Tuesday, the 15th. Mr. Renison was not there to meet me, having been detained at the Mission by a terrible accident which had befallen one of Pedagogine's boys, through his brother's carelessness in handling a loaded gun; but he had sent down six of his trusty band to take charge of us and our effects, and escort us to our destination. Mrs. Sullivan had accompanied me, at the combined request of the Missionary and the Indians, and was the pleased and gratified recipient of every little but thoughtful attention on the part of the members of our dusky escort, a comfortable seat being always provided for her among the mass of baggage that filled the canoe, and extemporized landing-places being formed wherever we halted, to enable her to pass between the canoe and terra firma. As the journey up the Nepigon River has been already described in your columns, with its alternating exercise of paddling and portaging, I need not again repeat its details, as nothing very unusual or eventful occurred to vary its customary routine, save at one point, where, as we were crossing one of the bays beyond Big Flat Rock, and about half-way over, an ominous crack was heard, and the gunwale of the canoe parted company with one or two of the thwarts, threatening a general collapse, owing doubtless to the weight of the load on board, which must have been a ton and a half. But the Indians, though somewhat excited, were equal to the emergency. The invaluable portaging strap was brought into request, and with it they bound the two sides of the canoe firmly together. Scarcely, however, had this danger passed when out of a rapidly darkening sky a squall suddenly struck us, lashing the surface of the lake, a moment ago

as smooth as glass, into a tumult of angry, hissing water, which had full play on the side of our frail craft, and threatened every moment to capsize us. But here again, by God's goodness, the brawny arms of our paddlers succeeded in bringing us safely under shelter of a rocky promontory called Otter Head, where we were reluctantly compelled to pitch our tent once more, and pass the third night under canvas. By morning the lake had recovered its good humor, and with one more portage we soon covered the ten miles that lay between us and our destination. The usual pistol-shot signal brought the whole settlement, young and old, red and white, to the brow of the hill, where shortly after a general exchange of 'booyhoos' took place—the chief centre of interest and attraction being, however, not the Bishop, as heretofore, but Mrs. Sullivan, more familiarly known among the Indians as 'Misquelebenoqua.' Introductions over, we pitched our tent once more, on the edge of the bluff, commanding an uninterrupted view of McIntyre's Bay, which stretched eight or ten miles out to a horizon formed of countless islands lying at its mouth and serving as a natural barrier to the high winds and heavy seas that would otherwise sweep in from the north-western extremity of the lake. Mr. and Mrs. Renison strongly pressed us to be their guests during our stay, but knowing the scanty dimensions of the Mission House, we decided to 'canvas it' all through, and soon had everything snug and comfortable. Our first visit, after the Mission House, was of course to the house of the poor wounded boy. Strange to say, he was not only still living, but actually recovering: eyes bright, pulse steady, skin cool, appetite good—symptoms which improved still more when a species of trepanning process had been applied by the insertion of a piece of silver, not in the crown of his head, but in the palm of his hand.

(To be continued.)

MANITOWANING.—On behalf of the congregation of St. Paul's, Manitowaning, the Rev. J. S. Cole offers very hearty thanks to E. Goad, Esq., formerly member of St. George's, Montreal, for a very handsome carpet for the chancel and steps, kindly purchased and brought from below by Mr. Francis, and which, it will be readily conceived, adds greatly to the appearance of the interior of the edifice; and begs to acknowledge with his warmest thanks two cases containing valuable articles for distribution in his Mission and Sunday-school and a large number of most acceptable presents for himself and family, through Mr. Owen Jones, of Ottawa; also for two similar cases, similarly furnished and destined, received through Mrs. Cave Brown from Mrs. S. A. Gordon and the members of the Twenty-Minute Working Society of Tunbridge Wells, England. It is a matter of surprise, as of much gratitude, the change that has taken place of late years, and seems ever increasing, in regard to kindness and help to Missions and Missionaries; nor can it be doubted that a blessing on donors and receivers accompanies these acts of generosity, and that thus the Church is daily strengthened by all this earnest, painstaking, thoughtful and generous effort.

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF QU'APPELLE.

The following resolution was unanimously adopted by the Synod of the Diocese of Qu'Appelle, at its meeting in June:—

"This Synod is of opinion that it is very desirable for the welfare of our Church that some title should be adopted as speedily as possible

more clearly indicating our geographical position than that by which our Church is at present known—the Church of England.

"This Synod does not desire by such alteration to lessen in the least the bonds that at present unite us with our own Mother Church, whose liturgy and discipline we prize as our precious inheritance; but we consider that some such alteration would bring the name of our Church more in accordance with the primitive usage of the Church, and more clearly define our position as belonging to the country.

"The Synod is further of opinion that if any change is made in the name of our Church, it is most desirable that the same name should be adopted throughout the Dominion.

"The Synod therefore desires very humbly to petition the Synod of this Province, and the Synod of the Province of Eastern Canada, and the Synod of the Diocese of British Columbia, to take the matter into their consideration, that if it is generally thought advisable that a change should be made, some means may be devised whereby united action may be taken in the matter."

ADELBERT,
Bishop of Qu'Appelle.

DIOCESE OF SASKATCHEWAN.

On Sunday, the 4th July, his Lordship the Bishop of Saskatchewan held a Confirmation at St. Andrew's Church, South Branch, when 36 candidates were confirmed.

In the afternoon the Bishop preached at St. John's school chapel, seven miles further down the river. There were large congregations at both services.

His Lordship addressed both congregations relative to the transfer of the Rev. E. Matheson to the new and important town of Lethbridge, and the appointment of Mr. John Massie, Theological Student of Emmanuel College, to be resident Lay Missionary. Mr. Massie will come up for examination for Deacon's Orders on attaining the Canonical age next year.

Mrs. McLean accompanied the Bishop. They were the guests of Bernard Brewster, Esq., J.P.

BISHOP'S COLLEGE, LENNOXVILLE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have been requested to send you the subjoined paper submitted to the Corporation of Bishop's College at its last meeting in support of the proposal for appointing an additional Professor in the Faculty of Divinity. The paper, it is supposed, will be of interest to the friends of Bishop's College, as it may be said to embody the reasons which, after long anxious deliberation, prevailed with the Corporation to assign the Professorship to the Faculty of Divinity. Your readers, however, will notice the condition attached to the appointment, that one-third of the new Professor's time is to be given to work in the Faculty of Arts. The new chair will thus belong almost equally to both Faculties.

HENRY ROE.

Bishop's College, 20th July, 1886.

Reasons in support of the proposal to found an additional Professorship in the Faculty of Divinity, and to assign the chair to Pastoral Theology:—

After some more general considerations, the paper proceeds as follows:—

6. There is another consideration which has been strangely overlooked in the discussion of this matter, namely, this—that Divinity students stand in quite a different position here, in relation to their preparation for their future

life-work, to that in which students in Arts stand to their life-work. The students in Divinity complete their education for their life-work here; this is not the case with students in Arts. Those of them who go into other professions pass out of the University into special technical schools—of Law, Medicine, Military Science, Engineering, Agriculture, &c.,—where they undergo a special training answering to that of our Divinity course proper. For that special training, there is no profession which needs such diversified instruction as the Clerical. Very little knowledge of the subject is needed to convince one of this.

First, glance at all the branches of Divinity in which a man must be soundly instructed if he is to be a well equipped clergyman. I find in the Bishop's College Law School, though as yet in its infancy, six professors of six separate branches, and three lecturers; in the Medical School, twelve professors and three lecturers. These are all necessary, no doubt. No one man could take all the medical subjects, or even several of them, because the advance of Medical Science requires a man, in order to gain eminence in any branch, to be a specialist. But this holds at least as good in the Science of Theology. The day has long gone by when a man can be really learned in many, much less in all, of its branches. The various departments are now taken up by specialists; and from these eminent men, scattered over the face of the Christian world, learned and thoughtful treatises, helpful and suggestive in the highest degree, are being continually poured forth upon the Church. To give any sufficient account of this matter would go far beyond the necessary limits of this paper; let me only try very briefly to indicate its main divisions.

For graduation in Divinity we have just made a new statute, in which we divide the study of Divinity under five heads; and we are prepared to give our highest degree in Divinity to one who shows competent knowledge in any one of the five branches. They are Old Testament, New Testament, Patristics and Ecclesiastical History, Liturgics and Dogmatic Theology, and Apologetics. Now, it is little to say that no one but a specialist could be really learned in any one of these departments. The fact is that no first-class Divine would pretend to have mastered, or to be able to master, the entire range of any one of them; each one is far too large a subject for that. One would smile, for example, at any single person in our day undertaking to write a critical and exegetical commentary upon the whole of the Old Testament or of the New. How few Hebrew scholars, really learned, are there! How few at all deeply acquainted with Rabbinical learning! Not half-a-dozen of the latter probably in all the world. Besides, no man is competent to deal at first hand with Hebrew learning unless he is intimately acquainted with the kindred Semitic languages, and especially with Arabic.

Then, for the New Testament, there are but four scholars in all England, [many would only acknowledge three], who are authorities upon New Testament Textual Criticism. With the Exegesis of the New Testament, no one man, giving his whole time to it, could more than keep up. In this department, the two Divines most learned and able in England are Bishop Lightfoot and Canon Westcott. The result of the life-work of the former in this department is a Commentary on four of St. Paul's minor Epistles; of the latter, a Commentary on St. John's Gospel and Epistles. But these are books that will live for ever.

Then, we have put Liturgics and Dogmatic Theology together, following the lead of Toronto; why it would not be easy to say. Learned Liturgists have always been few. Liturgiology is a most abstruse and difficult subject, requiring immense reading; besides that, it carries its votary into the inner sanctuary, and demands for its practical use a union

of intellectual gifts and heavenly-minded seraphic devotion rarely met with. How poor and rapid are most modern productions in the Liturgical line! Who can write a prayer that anyone else can listen to with patience?

Then, for Dogmatic Theology—for Theology properly so called,—theologians are rare indeed. I have known one, certainly, in my lifetime; perhaps a second and a third, I might add, if I had had opportunities of greater intimacy. Of Theology very few clergymen ever get more than a mere smattering. The thoughtful reader of Liddon's Bampton Lectures gets a glimpse into what Theology is. But to learn Theology one must read, must master the Theologians; and but few know them even by name.

Patristics and Ecclesiastical History are put together, and with more reason. The writings of the Fathers are of course the almost exclusive sources of Ecclesiastical History for the period they cover, and no man can know any thing of the history of the Church at first hand except through them. Yet a man might have a very fair knowledge of the Fathers as far as history is concerned, and still be very far from having any claim to Patristic learning, properly so-called. Of course, both these are departments for specialists.

And for Apologetics, a branch which appeals more directly to ordinary Christians, who all know something of the dangerous assaults to which the Christian Faith is exposed in our day, every thoughtful man must feel how all-important it is that our ordinary clergy should go out with at least a good sound foundation laid of accurate knowledge in this department. The popular literature of the day is saturated with assaults upon revelation, nay, upon Theism itself, and that from men of the highest standing in the scientific world. The clergy cannot avoid the subject if they would. They at least must be ready to give some answer to every man that asketh them a reason of the hope that is in them. But the help of a specialist is needed for such a training. The literature of the subject alone has assumed immense proportions, both that of assailants and that of apologists. For example, Bishop Lightfoot deliberately turned aside, some years back, notwithstanding the remonstrances of his friends, from his immensely important labors upon the Exegesis of Scripture, and devoted years of work to the editing of one small Patristic tract, simply and solely from a regard to its bearing upon the controversy with sceptics, his editorial work extending to three very large octavo volumes. What would be thought of a Medical School that had no lecturer in a department which stood in the same relation to Medical Science that the disease which Apologetics seeks to heal does to Divinity?

But our five branches are far from being an exhaustive list. Among the additional divisions of Divinity studios for which I find special chairs provided in the Theological Colleges of this continent are such as the following:—Homiletics—the art of sermon writing, and Vocal Culture and Elocution, both of these surely subjects of the first practical importance; Pastoral Divinity—the art of the practical application of all Theological learning to the Christian life; Ecclesiastical Polity, the most burning question of the day for Protestant Christians; and finally, Christian Ethics, a subject pressing itself upon the Church more and more urgently.

Even upon this brief and imperfect survey of the field of Theological Science, am I not entitled to urge that it is a duty of the first importance, in the matter of the training of the clergy, to provide a staff of teachers in some measure competent for this vast and complex work? Ought not this to be aimed at in every Theological College? Is not Bishop's College now in a position to take a step in advance?

7. I come now to state as briefly as possible the claims of the department of Pastoral Theo-

logy upon the proposed Professorship. First let me say, that, circumstanced as we are here, the Professor of Pastoral Theology, if it were decided to establish such a chair, would not of course confine himself to that department, but would take a fair share of the general work of the Faculty. Nor is it forgotten that the proposal is that he should give for the present one third of his time to work in the Faculty of Arts. But I select Pastoral Theology because I believe this to be a department in which we need and may obtain a share in a remarkable spiritual gift or power which has been developed in our Mother Church in our day. I mean, the devotional discipline of candidates for Holy Orders. In no department of her work has the Church of England developed a more wonderful advance known in the training of her ordinands. This has been a matter of quiet steady growth for full half a century. For the last five years, annual conferences of all the leading men employed in the work in England, irrespective of party, have been held in Cambridge, Oxford, and London, with increasing valuable results. In these conferences, in which Canon Wescott, Canon Maclear, Dr. Barry, now Primate of Australia, Dr. Gott, Dean Vaughan and others have taken a leading part, the work of training of ordinands has been reviewed in all its aspects, but the devotional has been coming more and more to the front. One of the subjects for discussion in the Conference held at King's College, London, in 1884 was, 'The relation of the Devotional discipline of Ordinands to their intellectual and practical training.' In the discussion it was universally acknowledged that this was the most important, or it was the difficult part of the training; but what I am anxious to call special attention to is this, that all were agreed that 'the Devotional habit should be methodically cultivated,' and that 'such culture should be encouraged as a substantive part of the preparation for holding and exercising the ministerial office.

(To be continued.)

DIOCESE OF QUEBEC.

PERSONAL.—The Rev. A. J. Balfour, sailed for England by last steamer of the Dominion line, leaving the parish of Richmond in charge of a *locum tenens* for three months.

The Rev. Albert Stevens, of Hatley, has been offered the charge of the Island of Orleans for the summer by the Bishop, in hopes the change will benefit his health, which has been feeble for some time.

CONTEMPORARY CHURCH OPINION.

Church Bells, in reviewing the results of the late election in England, says:—

The swing of the political pendulum has brought about many curious episodes, but no incident of the elections has been more noteworthy in this respect than the rejection of Mr. Carvell Williams, the Liberation Society's agent, and the return of Mr. Byrom Reed, the Church Defence Society's lecturer. Although the question of Disestablishment has been carefully excluded from the manifestoes of the party leaders, no one who knows the temper of the genuine Radical and the political Dissenter can doubt that it would be brought forward if opportunity offered, and therefore it is satisfactory to note, as one of the minor results of the contest, that Nottingham has refused to repeat its blunder of allowing Mr. Williams to represent it, and that Mr. Reed has scored a success in his northern borough.

The *English Churchman* says:—

We invite the Rev. Henry Ward Beecher, whose arrival in London from America has been much noticed in the newspapers, to consider and preach upon the sin of simony. He

is announced to "preach" this evening at the City Temple, Holborn Viaduct, but, we understand, the privilege of listening to his preaching is a thing to be bought and sold for ready cash only. The tickets are on sale for one shilling each, or half-a-crown for a reserved seat. Can it be said on this occasion "to the poor the Gospel is preached?" Mr. Ward Beecher seems to have an eye to "business" in his present visit to England, rather than to the work of the ministry.

The *Church Record* (Conn.) contends that the "Twin Monsters" of the American Republic are Mormonism, of Utah, and the Polygamy or Polyandry of the Eastern States, resulting from the lax divorce laws in operation there. It winds up a telling article by saying:

The apathy of the people, and of Christian people especially, with respect to this matter, is simply terrible. Marriage and the relation of the sexes are of God, and the laws that govern them are of Him also. And human legislation or neglect of legislation that recognizes or permits violations of the Divine law, is a rebellion against the Most High, and will bring His wrath upon us. Marriage is sacramental, the root, the bond, the instrument of Christian civilization, and the awful spectres that arise from the graves of buried empires warn us of the issue of the madness that thinks it can burst His bands asunder. Christian parents, if you saw a ravenous monster about to devour your children, you would stand to the death and face the hideous foe. But here are monsters that threaten to devour the souls of your children, and your children's children to many generations, and you content yourselves with lamentations over the degeneracy of the age, when you should arm yourselves with every legal weapon and abase yourselves in penitential humiliation and prayer to God, and fight for God and your country, for your homes, your children, and family purity, aye, *Pro Christo et Ecclesia*, till death release you, or the Lord of battles gives you the victory.

The *Church Helper*, of Western Michigan, has the following admirable article, to which are appended the initials of the respected Bishop of that diocese. It will hit many parishes and some clergymen nearer home:—

PREACHING ON TRIAL.—Yes, that is it precisely! And we wish the clergy would refuse to do it. We know the evasions. A polite letter goes to A. B. C., asking him "to supply — Church, —, on such a Sunday." But let the minister who receives it know that somebody has suggested him as a suitable minister for said vacant church, and now the parish wish "to look him over." The plan is admirable for the parish. Man, woman and child all pass their judgment. Should he not suit, all that remains is to hand him his fee and politely see him off.

But how for the rejected candidate? By leaving his parish he has announced that he is seeking — Church, —, and when week after week passes and no call is heard of, if there be a disaffected Mr. B., he says, "You see he went to —, and they would not call him," and the poor minister has the mortification of his rejection.

This whole procedure is utterly destructive of scriptural honor for the ministry. It brings down the curse, "He that despiseth you despiseth Me." Go into a parish where they have been having candidates, and hear them talk of the clergy they "have had to preach." What a burlesque, shall I say, on a minister of God for men. Let this candidating business go on for months in a parish, and people like to have it so, and the demoralization is such that when a call is made it is "a man accepted by us," instead of "a messenger, watchman, steward of the Lord, coming to be over us in the Lord."

Yes! We honor the clergyman who sternly refuses to do this thing; who says, "You can come into my parish, I'll tell you where I lived and labored, you can go to my Bishop and my clerical brethren, you may take any and every honorable way to know me and my work, but not one step will I take to supply your vacant parish."

And we believe that more parishes call clergymen who take this dignified stand than call the candidating ministers. The people who take this course know in their hearts that it is an utter sacrifice of dignity in the man and the minister by whom it is accepted.

The *Living Church* says:—

It is simply amazing,—the unreasonable expectations and demands of some parents as to what the school shall do for their children. They practically take it to be a mere reformatory,—a sort of morals and manners laundry for the soiled products of the home training. They misgovern the children or leave them ungoverned, until they can do nothing with them, and then turn them over to the school, and fault that bitterly if it does not accomplish what they themselves neglected or failed to do. They condemn in particular the corrective severity which is the only cure for the prior evil of home laxity.

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.]

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit me to ask through your valuable paper, what is the rationale of reading two lessons from the Old Testament together in the Church services, and calling the latter a continuation of the 1st lesson?—e.g., the 5th Sunday after Trinity was also the festival of St. James the Apostle, why not select either, instead of reading both? Again, is any priest justified in only using Morning Prayer without either the Litany or the Ante Communion office? Or is it considered admissible at Evening Prayer to omit such important parts of the service as the Prayer for all conditions of men and the General Thanksgiving. Trusting some reply may be given to the above enquiries.

Yours sincerely,

A LOVER OF ORDER AND DECENCY.

THE GENERAL THANKSGIVING AND AMFN.

SIR,—The well-known passage you quote from Wheatley about the *Amen* is scarcely more conclusive than the author thought it to be, when he says: "The reason I take to be this," and "I suppose"; evidently showing that in this, as in some other matters, Wheatley felt bound to give a reason, though hardly believing it to be very satisfactory. Granting, however, the rule to be a general one, there are several important exceptions, and all I contend is, the *type used* does not prove any particular case, where anything can be said on the contrary; and as the General Thanksgiving is a special Collect, the absence of any rubrical direction can hardly be decisive. It has not been considered so in other well-known decisions, and as the custom of priest and people repeating it together is by no means a new one, we must be content to let the old customs remain as a "matter of taste."

It is very noticeable that Wheatley's rule is broken by, I think, *universal* consent in the *Ter Sanctus* and *Gloria in Excelsis*, and by very *general* consent in the Collect after the exhortation in the Baptismal office, which is usually said by sponsors and people.

My own study of the Prayer Book has con-

vinced me, and experience confirms the opinion that grandly beautiful as it is, there are literal imperfections, (see the Collects for Easter Day and Monday), and perhaps wise indefiniteness, which allows slight differences even of taste, whilst retaining essential unity and uniformity, so that really all that can be said about the recitation of the General Thanksgiving by the congregation is *I do*, or *I do not* that it should be.

Y. D.

P. S.—By the way the most peculiar custom arising from absence of rubrical direction is where the priest remains standing during the Collects at Evensong, because the words, "all kneeling" are omitted.

SIR,—In regard to what your correspondent says of the General Thanksgiving, I beg to remark, that what he avers of the absence of ritual correctness in the non-recital of it by the congregation with the minister, he is entirely wrong. What he says of the printing of the "Amen," has, in our view, little to do with it. The *title* or *heading* of the Thanksgiving is of far more consequence. You will please observe then, that the term "general," as found defining the Thanksgiving in question, is employed in contra-distinction to that of *special*, which refers to other forms which follow; the term "general" there prefixed, or the word in question, has evidently this signification, and was so intended by the framers of the Liturgy—as is quite manifest. And then there is this consideration, that it is the summing up as it were of the minor objects included in the foregoing petitions.

As to what your correspondent says of its use in England forty years ago I know nothing; I only know that it was not the custom in that part of England where I lived several years since.

The question, as it would seem, resolves itself into this: Is it rubrical, or is it not? We say most assuredly not. As a matter of expediency it may be adopted, as before intimated. And there seems to be no particular harm in the recital of this part of the service with the clergyman. Yet there is the assertion that it lacks rubrical authority. In regard to the printing of the "Amen" it undoubtedly is as you say. And Wheatley justly says, that wheresoever the people are to join aloud with the minister, there it is printed in Roman, i.e., in the same character with the confession and creed themselves, is a hint to the minister that he is still to go on, and by pronouncing the "Amen" himself to direct the people to do the same, &c.

This of itself, would seem to settle the matter, for Wheatley is deemed by everyone undoubted authority.

Yours,

B.

PRAYERS FOR THE QUEEN IN U. S.

SIR,—Your otherwise accurate report of the Missionary meetings at Halifax (when the Bishop of Iowa spoke so effectively), errs in making Bishop Perry say that he obtained permission from the *President* to introduce a prayer for the Queen into the service of the Protestant Episcopal Church for the English and Irish settlers. Whatever the *dis-advantages* of an unestablished Church are, one advantage is, we can pray God for whom and what we please, without asking permission of the Executive Head of the Government.

P. E. C. U. S. A.

THINGS NOT COMMONLY KNOWN ABOUT THE EPISCOPAL CHURCH OF SCOTLAND.

I. The Episcopal Church of Scotland was once, like the Church of England, the "*Established Church*" of the country.

II. In 1688 it was disestablished and disendowed by William III., Prince of Orange, be-

cause its bishops and clergy refused to recognize him as their king, and remained firmly attached to their rightful monarch, James VII. (II. of England).

III. Shortly afterwards, William III., having swept all the incomes of the bishops and dignitaries into the exchequer, appropriated those of the parochial clergy to the ministers of a Presbyterian sect, and thus set up, on the ruins of the old Church, what is now *legally* termed "The Church of Scotland;" which derives all its endowments from the plunder of the ancient Church.

IV. But the Episcopal Church, though in poverty and destitution, still continued to exist, and kept up with the most faithful and conscientious care the Episcopal succession to the Apostolic ministry, thus providing for the continuance of the due administration, in the Church, of Christ's Word and Sacrament.

V. From 1746 to 1792, the members of the Episcopal Church (having always warmly supported the cause of James, commonly called "the Pretender," and Prince Charles Edward against the usurping monarchs, and persisting in the refusal to recognize as king anyone not of the House of Stuart) were placed under the most severe Penal Statutes: it was made illegal for them to possess any churches or chapels; those which had remained in the country districts were ruthlessly burnt; those in towns were ordered to be pulled down at the expense, if not with the hands, of the Episcopalians themselves; all public service was forbidden; more than four persons, besides the family, were not permitted to meet for Divine worship in any house, the penalty incurred by the officiating priest for disregard of this prohibition being, for *first* offence, six months' imprisonment; for *second* offence, transportation for life.

VI. During all this time, the Church of England raised not a single voice of remonstrance against this cruel persecution; and thus, though herself in spiritual communion with the Episcopal Church of Scotland, tacitly approved of it all.

VII. Notwithstanding the malice of the enemies of our Church, and the indifference of those who should have been her friends, the Bishops in Scotland, in 1784, consecrated Dr. Seabury as the first Bishop of the American Church; the consecration took place secretly, in the upper room of a house in Aberdeen; and *through that act, done by the venerable Prelates of our Church in their hour of bitterest adversity*, the Episcopal Church of Scotland became the Mother-Church of the Episcopal Church of America, now the largest portion of the Anglican Branch of the Church Catholic.

VIII. In 1792, the Penal Statutes were relaxed; but through the bitterness of the persecution, the clergy had been reduced to 40, and the bishops to 4; where, a century before, there had been 2 archbishops, 12 bishops, and 1,000 clergy. There are now 7 bishops and about 230 clergy.

IX. Thus the Episcopal Church of Scotland has continued to exist till this day; *now* (thanks be to God!) in freedom from persecution, but yet crippled on all sides by her poverty; sorely wanting men to labor in her fold; and (without which men cannot be maintained) money. She humbly asks, and gratefully receives, the offerings of the faithful to assist her in witnessing for the "one faith which was once delivered to the saints;" it is her *work*, under the Divine blessing, to win back the people of this country, from the various conflicting forms of Presbyterian and Calvinistic error, to the "faith of their fathers." The Episcopal Church is, therefore, what it claims to be, "The Old Church of Scotland." S. G.

—*Irish Ecclesiastical Gazette.*

The Church Guardian

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"PRIEST IN THE CHURCH OF GOD."

There exists in many of the Clergy of the Church, reflected in the Laity amongst whom they minister, a wondrous fear of, and shrinking from, the use of the term applied by Her to the second Order of the Ministry—"Priest." Some studiously avoid it: and others have affirmed that there is no recognition of anything like the Priestly character in the Prayer Book. Whilst we quite sympathize with the feeling which induces these, in most cases, "good men and true," to desire to avoid everything which appears to savour of the errors of the Roman system, we cannot see reason for abandoning the word used throughout our Prayer Book, and in the Church Catholic, as the distinctive title of the second Order of the Ministry. And we wonder still more at finding objection to its use on the part of those who, in receiving the Office of the Priesthood, followed a Form for the "Ordering of Priests," and whose Commission runs: "Receive the Holy Ghost for the office and work of a PRIEST in the Church of God now committed unto thee by the Imposition of our hands: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God and of His Holy Sacraments." This very Commission marks the recipient off as differing from the man-made ministers of man-made churches: it is the conveyance to him of the Commission once given, but given for all time, by Him who is the Head over all, even Jesus Christ Himself. Its use marks him as claiming to possess and exercise authority in the Church of God lawful and different to that possessed and exercised by those—however good and true and faithful in their own way—who have not received Episcopal Ordination: and if this be not recognized and be not true, then the Bishops and Priests present at an ordination, and using and consenting to the use of such terms as those quoted above, and concluding with the Invocation of the Holy

Trinity, are deceivers of themselves and others: and those consenting to such imposition, and kneeling as in God's presence to receive His Commission, are willing participants in a mockery and a sham. We cannot think that the interests of the Church are served by any false delicacy on this question. Either the Orders of the Church are all that is claimed for them by her services and system, or her position is utterly untenable, and her priests are shams; and it is a gross injustice to the ministers of the multitudinous denominations surrounding her to exclude them from participating in her services.

OUR SYNODS.

Judging from the reports of the proceedings in several of the Synods of this Ecclesiastical Province, the Provincial Synod would seem to be regarded in some degree as an *Appellate Tribunal*, for the settlement of local or diocesan differences. This, it seems to us, is a mistaken theory. In so far as both Diocesan Synods and this General Assembly of the Church are creatures of the civil authority, their powers are regulated by the Synod Act, 19 and 20 Vict., cap. 141, and each has an independent and fixed jurisdiction: that of the former being limited and *local*, and of the latter *general*, and in the interest of the Church in the Ecclesiastical Province as a whole. Up to the present time we are not aware of any action on the part of the Provincial Synod which would constitute it a General Court of Appeal, although it is quite possible that by the assent of the several Dioceses such action might be taken as would—even without further legislative interference—clothe it with such power. But having *original*, and to some extent at least *exclusive*, jurisdiction over the subjects assigned to it by the Act already referred to—viz., those relating "to the general management and good government of the Church"—it would seem that action in regard to any matter which affects the Church at large, though also possessing diocesan aspects or qualities, would inherently appertain to and be vested in the General Assembly. Such a matter we believe the possession and exercise of the Degree-conferring power to be; and this view apparently has already been accepted by the Provincial Synod, since it appointed a Committee in 1880 to examine and report as to several matters cognate thereto. Doubtless, therefore, the whole question of Diocesan Theological Colleges and their power to confer degrees will be taken up at the approaching Synod: when we hope and pray such a decision will be arrived at and such regulations be made as may best subserve the interests of the Church at large in maintaining a high standard of education for her Clergy, and in upholding the value of Divinity Degrees, by preventing any unnecessary increase of the bodies having and exercising the power of granting them. We would also hope that some practical advance will be made either towards the amalgamation of all the Universities into one, or for providing some means whereby one and the same standard of examination before a Joint Board for the whole Province may be had, and the degree thereafter conferred bear the *imprimatur* of the whole Church.

SPIRITUAL LIFE AND DEVOTEDNESS.

Although the circumstances and conditions under which Clerical work is carried on in this Ecclesiastical Province no doubt differ widely from those surrounding the Clergy in England, an article under the foregoing title which appeared in *Church Bells* of July 16th, over the initials G. V., is so full of practical wisdom that we think it will be read with pleasure and profit, and we give it in full:—

Amidst all that has been attempted by way of Church Defence, and amidst very much more that must be attempted if the Church is to preserve her present position, there is one principle which is of more value than all other things put together. It is the possession, by the clergy more especially, and to a large degree by the laity also, of a depth of spiritual life and devotedness which, in its thoroughness and reality, cannot be assumed, but which can become the possession of any one by the power of the Holy Spirit alone. The clergy have certainly the right to *claim* this heavenly, this Divine, and unspeakably blessed gift, because, having 'been moved by the Holy Ghost to take to themselves the office of the ministry,' and having been duly set apart and ordered to their calling, it may not be doubted that He Who hath called them to this will not refuse them the necessary qualifications for the thorough discharge of their work. The clergy have no right to be in doubt upon this subject; their faith unquestionably enables them to realize the presence and the power of God in their life and ministry. It ought not to be otherwise. But do not the solemn, stirring, and saddening times call for a great evidence on the part of the clergy, and of the faithful laity also, of much more spiritual life and devotedness than is now generally made manifest?

Although it is the duty of the clergy, in common with their lay brethren, to take some share in matters political, it must be owned that the truest Church Defence by the clergy consists more in their *thoroughness of spiritual life and devotedness to their high and holy calling in Christ than in anything besides*. As the Rev. S. Stone (whose hymns have done so much for the Church) well rings it out:—

While their loyal hearts go singing,
Prayer and praise for battle song,

the clergy will do far more for the Church's safety by much increased spiritual work to their flocks than by any other efforts. They can make the people to perceive and know that within each parish there be frequent, if not daily ministrations of means of grace. Their constant, though often wisely brief, instructions at short services, will produce a right effect on the minds of many of their parishioners, and the oftener these opportunities of a short service and instruction occur the more likely is it that all the folk will appreciate them.

Let, however, a very extreme case be supposed. Let it be imagined that a clergyman shall repair to his parish church in town or country—say thrice a-week besides Sunday, or perhaps even daily; toll the bell and say the Office appointed. Let it be supposed that he goes there *alone*, that not one person appears in the church for months together, and that he is ridiculed and laughed at for his persevering efforts. Is it too much to say that three results are certain to follow? One, that he will himself greatly profit spiritually by reading of the word of God and by prayer in this manner? Another, that his people will profit by his supplications for them? And a third, is there any doubt that in the course of a few months he will seldom find himself alone in the use of the daily office, of course presuming that the hour selected is reasonably convenient?

Nearly the same remarks apply to the Holy Communion. In this and other inexcusable neglect is it realised that in many hundreds, and perhaps even thousands, of parishes, there is church, rector, or vicar, clerk, furniture, everything that is necessary, and yet the one only special office commanded by the Redeemer, and possessing a formula of words from His own blessed lips, is not used more than perhaps once every month, and in some parishes not so often? Does it seem wonderful if men and women have ceased from that attachment to the Church which there ought to be in every nook and corner, as well as in every town and village, in Great Britain? Is it very astounding that the nation has drifted away from Holy Communion into an assembly once or twice on Sunday for prayers and sermon? But then, as this is the source of weakness, it is most encouraging to feel that here, too, lie the strength and the remedy. They are at hand, and they can be put in operation without delay, or the hindrance of even a lack of money. The spiritual life of the people must be developed and deepened. The enfranchised, with their parliamentary vote, must be helped to enjoy a far deeper, holier, and enduring privilege as citizens of heaven. Spiritual life, spiritual devotedness, is what is mostly needed, is nearly all that is needed. The clergy of the Church have just now an untold spiritual force at their disposal, and if, without much care about things secular or political, they will thoroughly devote themselves to deepening, and extending the spiritual life of each one of their parishioners, they will be doing a mighty work, the results of which will be most salutary in this life, and most unspeakably blessed also for the life to come.

But this cannot be looked for without frequent Communion and more frequent gatherings in the House of God than are the rule in many churches now. Of course the mere form of daily services and frequent Communion can amount to nothing more than formalism, and even self-righteousness. Formalism and self-righteousness can exist, and do exist, in every phase of Christianity. But experience also proves that spiritual life and spiritual devotedness are hardly possible with churches nearly always closed; without some week-day services; and without a celebration of Holy Communion on every Lord's Day.

These words are written full of hope, and not without deep gratitude and encouragement, at the persuasion that a mighty work is within the compass of the Church even as she is. Let every church building be well worked. Let the churches be made, and be felt to be, available day by day. Amidst all let the clergy, remembering the declarations which they made before they were ordained, and the exhortations given them, and the promises declared by them, make it the grand object of life to promote spiritual life and devotedness amongst their parishioners, whether they be few or many. Some clergymen carefully go through the Ordination Service on every anniversary of their ordination, to the profit, it is believed, of themselves and their people. It is a question not now for discussion, but it is a very important question, whether in their well-meant object of winning all sorts of people, by joining with them in many amusements and games, the spiritual work has not suffered far more than it has been advanced. But here it must be added that the people at large make a great and even severe distinction between clergymen uniting with the young men of their parishes in a manly game of cricket, and the very different, however agreeable, amusement which absorbs many afternoons, and many evenings also, in the lawn-tennis party. At all events facts stare the Church in the face, and boldly proclaim that great changes are at hand. Let not the Church be afraid of anything except of doing wrong, or doing nothing. Let there be no sort of abandonment of any truth or of compromise of any principle. Let there be adaptation

wherever needful, and a loving endeavour to meet the wants and even the fancies of men. But the strength of the Church of God is in the still, small voice of God, by which His Church is led, calmly and confidently in Him, to live a life of activity and faith. The future strength and safety of the Church will soon entirely depend upon [what the clergy exist to promote and to manifest in their own lives, viz.], 'Spiritual Life and Devotedness.' G. V.

TALITHA CUMI.

From a sermon in *Church Work*, by the Rev. Floyd W. Tomkins, Jr. :-

Young girlhood amongst the working classes—and may we not fear, under varied manifestations, amongst all classes?—young girlhood, to-day, is open to the gravest dangers, and in a few cases have the dangers failed to harm. The decade has been a fitting one for the inception of this Society. I do not wish to make mere statements when so much positive truth awaits us; but have you, have we, sufficiently considered the situation? A girl is her own mistress at ten. No home influence is wise enough, no home training is stern enough to control; and the will, wayward in the best, is greatly wandering in the worst, and leads too often to trouble and sorrow. Have you studied this matter in our streets at night?—not the streets of this city only, but, as experience has assured me, the no less suggestive streets of our smaller towns and villages. Have you seen the little children without guardians, playing, walking, at an hour when they should be asleep? Have you noted the older girls, heard their conversation, seen their companions, and started at the shrill, ungirlish, because unnatural, laughter? The factories, the stores, the tenement houses, with their enforced associations, are the cause—all the product of this age, when money is gained too often by the wanton sacrifice of souls! Yet these daughters are not absolutely bad. In most cases their parents in response to your question, would assure you of their good characters, and honestly believe it to be as they assert. But you know how the vital nerve of true girlhood has been wounded, and the simple sweetness of youth taken away. No great moral offence may come. The girl may grow to womanhood, and live and die, as the world says, honorably. But the first life has gone. The gentle impulses, the susceptibility to good, these are broken; and while we wonder at the irreligious, cold adult nature, God sees a nature which died to the higher living years ago.

EDITORIAL NOTES.

We have received the Journal of the 102nd Convention of the Protestant Episcopal Church in the Diocese of New Jersey, U.S., of which the Right Rev. Dr. Scarborough is Bishop. In referring to his Episcopal acts, the Bishop notes one of exceptional interest and occurrence, viz., the presentation by Rev. Dr. Hills of a son for the Diaconate, whilst another son, a Priest of the same diocese, preached the Ordination Sermon. In regard to which the Bishop beautifully and truly remarks:—"Such a scene is rarely witnessed, and such happiness as that day filled the heart of the Rector of St. Mary's is not often vouchsafed to mortals. When in the ordering of God's good Providence he shall lay his burden down, younger hands will take it up and stronger shoulders carry it, and when his lips are sealed and silent the message which he delivered to men will be continued. Surely the gift of two sons from one parsonage to serve before the Altar of God

ought to put to silence the old-time saying about clergymen's sons!"

BISHOP SCARBOROUGH is dubious as to the real success of the "Missions" lately held; and prefers to wait and watch further the drift and tendency of the movement before endorsing it with unqualified praise. He gives this wise and needed advice:—"I advise the Clergy to caution in setting aside the Prayer Book for any other forms of devotion or for no forms at all. . . . There is a spirit of restlessness, in the Church and out of it, which is dissatisfied always with the present and sees something better beyond. Let us learn not to disparage or despise the present with its opportunities and blessings. Neither let us condemn and exclude with inflexible stubbornness everything that is now; even the Church must learn to change and adapt her methods of working to the age. My only plea is for a wise conservatism that will not take the risk of working harm, even while acting from the purest motive and the best intent. If the boat that carried Caesar could not sink, the ship that carries Christ will safely ride the storms. Her pilots may be unskilled and careless, but an unseen Hand will keep her off the rocks and quicksands, and bring her safely to the haven."

THE feeling against Mr. Gladstone, in consequence of his proposed Home Rule scheme seems to be very bitter, and in some quarters doubts are entertained as to his sanity. In many particulars the scheme was indeed senseless in the extreme; but we hardly expected to find such outspoken condemnation as the following from the *Irish Ecclesiastical Gazette*:

"Is Mr. Gladstone mad? This is a question which may be reasonably entertained. It is to say the least of it, a remarkable fact that more than one competent judge of human character has pronounced an opinion on the subject, and declared that the acts of Mr. Gladstone were those of a madman. Lord Palmerston's prophecy that Mr. Gladstone would live to destroy his country and die in a madhouse is well known, and lately we have had Mr. Spurgeon's written assertion that only a madman could have promoted the late Disruption Bill,"

THE interest in the Colonial and Indian Exhibition, and the attention paid on all hands to the Colonial visitors, seem unabated. During the week ending 10th July, the number of visitors to the Exhibition was 167,480; total since the opening, 1,050,448. The Queen too has made several visits to the "Great Show," and has been particularly gracious and attentive to her Colonial subjects. There can be no doubt that the various outlying portions of the Empire will be greatly benefited by the extended knowledge thus given of their capabilities and attractions; but the Empire itself will be strengthened, and we trust the tie which binds its several parts together so strongly welded as to prevent the possibility of severance. So far the Dominion seems to have held its own well, even as against India itself, and individual exhibitors have already received, in many cases, large orders for their manufactures. The proposal is now made that the Exhibition should be made permanent.

Treat all visiting worshippers with courtesy.

FAMILY DEPARTMENT.

SUMMER DAYS.

BY KATE BISHOP.

Summer with glory softly floods the earth,
 Crowned are the hilltops with the gems of heaven,
 The glowing flowers that speak of summer's birth,
 And God, and all that He to us has given.
 They are mute witnesses of His great love,
 Bright heralds of a fairer world above.
 How perfectly in form and bloom they show
 The work of the Great Artist now whose hand
 Is laid with benediction on the land,
 So plainly traced in sun and song and glow.
 The flower-crowned hills are draped in mantles green,
 And outlined stand against the gold-flecked sky.
 The trees, just touched with summer's amber sheen,
 Reflected in the sun-kissed waters lie.
 Earth's like a mirror that reflects God's love
 To us who dwell here, and His glorious face
 Seems shining out, reflected from above,
 And glorifies our earthly dwelling-place.
 While we with swelling hearts his goodness trace,
 And Thou, O God! hast given us this fair earth—
 We, who have shamed Thy goodness from our birth,
 How fair is Nature in her summer guise;
 The wild dog-daisies growing near me seem
 Like snowy stars with gleaming golden eyes,
 As fair as those that nightly on us beam.
 The dog-rose scent, borne on the playful breeze,
 The whispering voices of the waving trees,
 The flowing river's rippling silvery gleam
 All lift my soul, on adoration's wings,
 To Him who gave all fair and lovely things.
 How sweet the silver voices of the birds,
 Clear as the bell upon a marriage day,
 Sweet as the honied breath of lover's words,
 When peace and beauty light their summer way.
 And Nature's thousand voices seem to say,
 "Band down, vain mortal, praise the One who gave
 This wondrous earth, its fruits, its glowing flowers;
 But there's a glorious world that rivals ours,
 Thine if thou wilt, the world beyond the grave."

HARRY'S TEMPTATION.

[We are indebted to that most excellent Sunday-School Paper, "The Young Churchman," of Milwaukee, for the following story and cut for our Family Department.]

The boys in the senior class, at Fairfield Academy, were very much interested in competing for the prize which had been offered for the best original essay written by one of their number. The prize was a far more valuable one than had ever been offered before, and Harry Duncan had set his heart upon winning it, if possible, and he spent every spare moment, for some time beforehand in preparing his essay.

The prize was one which all the boys wanted to win, perhaps all the more because it was rather an unusual one. A complete outfit for an amateur photographer was the premium offered, and it was just the one thing that Harry wanted to possess ever since he was a little boy.

He knew that one other boy in his class, far excelled him in composition, and this knowledge discouraged him not a little, still he resolved to do his best.

His essay was completed and neatly copied, a week before the time appointed for the essays to be handed to the committee who were to read them, and decide which one was deserving of the prize, and he knew that he had put forth his best efforts even if he should not be the successful competitor.

He was on his way to school, one morning, when he heard his name called, and looking back he saw that one of his school fellows was trying to overtake him.

"Have you heard the news?" asked Walter, as he reached Harry's side, breathless with his haste.

"No, what news?" asked Harry.

"Why, Fred Harris just got a telegram that his father is very sick, so he had to start off in the train, this morning, to go to him, and he isn't coming back any more this term. Of course, I wouldn't want my father to be sick, but I wouldn't mind being in his shoes, and getting out of school the rest of the term."

"I would, then," answered Harry. "I

wouldn't miss school for anything just now, especially when I am so anxious to get the prize."

"You haven't got much chance of it though, while Howard Ellison is around," said Walter, with boyish frankness that was not altogether polite.

"I know I haven't," answered Harry, good-naturedly, "but I am going to do my best, and that is all that any one can do."

Just then the boys reached the door of the Academy, and there was no time for farther conversation. Fred's desk was next to Harry's, and at recess the teacher asked him if he would gather up his desk-mate's books, and put them away, so that the desk could be given to a new scholar.

While Harry was engaged in this task he discovered a neatly folded paper among the books and papers that made an untidy litter in the bottom of the desk, and unfolding it, he found that it was a prize essay, neatly copied in Fred's best hand-writing.

"It won't do him any good, now," thought Harry to himself, as he opened it, and glanced over the first few lines. "Of course he can't compete for the prize if he isn't coming back again this term. I must look over this, and see what chance he would have had if he had sent it in."



"HE WAS ON HIS WAY TO SCHOOL."

When he had finished his lessons, that afternoon, he took out Fred's essay and finished reading it. He had not expected that it would be a very original or well written production, for Fred's weak point was composition, and he was very much surprised to find that this essay was superior to anything that he had thought his school-mate capable of.

The essay was original in thought and expression, and unusually well written for a boy.

"Well, mine wouldn't have had any chance beside this one," thought Harry, as he folded the essay up. "I don't see how Fred ever managed to write anything like this, for his compositions are miserably, generally. Why, Howard Ellison couldn't have done better than this, and he is the best writer in school."

Just then a thought flashed into Harry's mind, which he tried in vain to banish. It came back to him again and again, with unwearying persistency. "Why not copy this essay, and pass it in as your own?" the temper whispered to him, and though, at first, Harry shrank from the idea of doing such a dishonorable act, yet by degrees he began to entertain the suggestion.

"It would be mean. It would be acting a falsehood," whispered Harry's better self. "What harm would it do?" answered the temper. Fred cannot use it. It is of no use to any body, and you might as well use it and win the prize. You will not be injuring any one."

It was a severe temptation, and more than once Harry almost yielded to it. He did want to win the prize, and he knew that his chances of being the successful competitor were very slight, if he should use his own essay, yet he knew that he could not be happy if he won the coveted honor by deceit and falsehood. By a great effort to overcome the temptation, and like a wise boy, put it out of his power to yield again, by handing the essay to his teacher, telling him he had found it in Fred's desk. Perhaps you can imagine how glad he was that he had resisted temptation, when his teacher said, as he glanced at the title of the essay:

"Howard Ellison will be quite relieved when I tell him that you discovered this in Fred's desk. He came to me, at noon, to tell me that he had given his prize essay to Fred to copy for him, because Fred writes such a legible hand, and as he had no other copy of it himself, and could not find this one among Fred's books, he was very much afraid that it had been lost, and that he would have to write it all over again. Now he will not have that trouble."

"Suppose I had stolen that essay?" Harry had asked himself, as he turned away. "It would have been discovered at once, and instead of winning the prize, I should have been publicly disgraced. I am glad I did not do it, for even if I had won the prize, I couldn't have enjoyed it."

When the day for the decision concerning the essays arrived, Howard Ellison was, as Harry had anticipated, the successful competitor, but Harry almost forgot how he had set his heart upon the camera, as he thought of the disgrace the day would have brought him if he had tried to win the prize dishonorably.

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BOOKS AND MAGAZINES

SACRIFICE OF PRAISE, compiled by an Invalid.

Under this title Mr. S. R. Briggs of Toronto has issued a Text-Roll of 31 sheets, with illuminated introductory page, and designed for daily use. Each page contains a "Praise" text in large, heavy, black letter, plainly visible at a distance; a verse from some hymn; a devotional poem, and six or more Scripture references. The work is well done.

YOUR LIFE: WHAT IS IT: WHAT IS IT TO BE?—By Rev. J. A. Spencer, S.T.D. 2nd edition; 10c. each. T. Whittaker, 2 and 3 Bible House, New York.

This is an earnest appeal and exhortation addressed to youth and young men in regard to their life, and what it ought to be in God's sight. That the tract is good is evidenced by the fact that within three months of its publication a second edition is called for.

A MISSIONARY BAND: A Record and an Appeal.—S. R. Briggs, Toronto; Morgan & Scott, 12 Paternoster Buildings, London, England. Paper, 50c.

This book contains some account of the Missionary Band who left London in February for special work in China, also interesting sketches of Mission work in China, accompanied with 25 illustrations, all good. The members of this particular band were Rev. W. Cassils and Messrs. Stanley P. Smith, C. T. Studd, D. E. Hoste, Montague Beauchamp, Cecil Polhill Turner and Arthur T. Polhill Turner, and the account of the farewell meetings, of their voyage and of their early experiences is most interesting. The book is dedicated to "English-speaking young men everywhere."

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The August *Atlantic* is an extremely good one. Miss Sarah Orne Jewett contributes a clever story called "The Two Browns," and Octave Thanet has a very amusing sketch about "Six Visions of St. Augustine," in which we see the town from six different points of view. The three most notable articles of the number are an entertaining paper on "Domestic Economy in the Confederacy," by David Dodge; a paper on "The Indian Question in Arizona," by Robert K. Evans; and an essay on "The Benefits of Superstition," by Agnes Ropplier. Andrew Hedbrooke has an essay on "Individual Continuity," and there are criticisms on "Recent Light Literature" and other volumes. The three serials are as interesting as ever; and the Contributors' Club, which deserves a word for its brightness, closes the number.

THE CENTURY for August is a delightful Mid-summer Holiday number; and amongst many other attractive articles is one on *The Western Art* movement, illustrated from the pen of Ripley Hitchcock,

which is interesting and marks the advance of this movement in such western cities as St. Louis, Chicago, Milwaukee, Cincinnati, Buffalo, &c. There is also a very interesting description of "Heidelberg." The opening article is upon "Algiers and its Suburbs," accompanied by profuse and good illustrations. Under the title, "Is it peace or War," Washington Gladden discusses the Labor Question; and we must not omit to note Bryan Hollis' contribution on "Sea Birds at the Farne Islands," charmingly illustrated, and needless to say charmingly written. Our readers should secure a copy of this number. The Century Co., Union Square, N. Y., and all booksellers.

THE PANSY for August is indeed beautiful, not merely in illustrations, but in the matter of the stories and contents generally. We know of few monthlies for the young, as attractive as this, and being published at so low a price, \$1 per an., it is within the reach of all. (D. Lothrop & Co., Boston.

TREASURE TROVE.—J. L. Kellogg & Co., 25 Clinton Place, N.Y. The August number of this most excellent monthly well maintains its high character, and contains interesting reading, not only for the young, but also for the older ones of the family.

A Lady subscriber writes:—"Please find enclosed \$1 in payment of my subscription to the **CHURCH GUARDIAN** to July 1887, and may I without offence say a few words in commendation of your paper. I took it at first unwillingly, but I should not like now to give it up. I hope its circulation will increase, for I believe it is calculated to do much good. I was especially pleased with the articles published some months back on "Services of Song": their tone was firm, yet moderate and temperate.

BAPTISMS.

At Wicklow, in St. Barnabas Church, on the 20th ult., by the Metropolitan of Canada, two adults, Elizabeth Olive, daughter of E. Lamoreaux, one of the wardens of above church, and Caroline Amelia, daughter of Mr. Mahaffy.

At Wicklow, in St. Barnabas' Church, on St. James' Day, by the Rev. J. E. Flewelling, Leopold Augustus Hoyt, child of John and Isabella Walkem.

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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*.

Every page of these Reminiscences is delightful. We have a sketch or a portrait of nearly everybody whose name has become known to us in connection with the Oxford Movement, with countless anecdotes.—*American Literary Churchman*, (Baltimore).

HISTORY OF THE PAPACY DURING THE PERIOD OF THE REFORMATION.

By Rev. M. Creighton, M.A., Late Fellow of Merion College, Oxford. Two vols.
I. The Great Schism—The Council of Constance, 1378-1418. II. The Council of Basel—The Papal Restoration, 1418-1464. 8vo., \$10.00.

The author's work is in all respects a great one, and is certain of a permanent place on the shelves of the student of ecclesiastical history. It is a grand specimen of conscientious workmanship, written in an admirable spirit, and a credit to English historical scholarship.—*English Churchman* (London).

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MISSION FIELD.

THE CHURCH IN HAITI.

By the Bishop of Rochester.

Haiti, or St. Domingo as it is sometimes called, for it includes two republics of unequal size, and severally so described, is quite the most beautiful and assuredly the most melancholy island in the Caribbean Sea. It is about the size of Ireland, with a magnificent coast line, rich both in valuable minerals and all kinds of vegetable produce, immense forrests, and a multitude of excellent harbours. But its past history is stained with infamous bloodshed, and for Haiti, at least, there seems but a hopeless future, so rapidly is it degenerating, in the opinion of competent observers, into a condition of African barbarism. Of Haiti, which only I had the opportunity of visiting, the population is 800,000; and of the two principal towns at which the mail-steamers called, Jaemel and Port au Prince, the latter is the metropolis, with a population of 22,000. From this place unhappy Toussaint l'Ouverture sailed to be the victim of Napoleon's perfidy. Already much injured by earthquakes, it received a crushing blow in the Civil War of '68 and '69, when all the public buildings were destroyed; and if I must give a candid description of it as it appeared to me when I landed there on a sultry Saturday afternoon in February, I am compelled to call it a squalid collection of dirty shanties, redoomed here and there by the churches of the place, which at least help you to look upwards, and by a background of fine mountains as green as emerald after the rain. One solitary peak quite reminded me of Corcovado.

The dominant religion here is Roman; there are three churches belonging to that community in the place. Protestant religious bodies are also represented in a variety which considerably interferes with their influence on the community, and presents only a very broken front to the massive solidarity of Rome. Bishop Holly was sent here by the Protestant Episcopal Church of America, to fill the See created in 1872. Originally a minister of a coloured congregation at New Haven, he was consecrated in Grace Church, New York, in that year, and came out to Haiti at once with a great part of his congregation. In four months' time half of them succumbed to disease, among them the Bishop's own wife and son. It has been a very uphill work, partly from want of material resources, partly from the enormous difficulties which have had to be confronted, partly I may add (on the strength of information given me, though not from the Bishop), from the lack of very hearty support from the white residents. (They may have not quite liked the presence of an African bishop.)

As can readily be supposed, there is a great amount of heathenism among the natives, and at Port au Prince the moral tone is very

low. The drunkenness there is said to be great. But the darkest feature of all is the Vandoux worship—a kind of Obeahism—indisputably connected with human sacrifices, and it is to be feared with the practice of cannibalism. Sir Spencer St. John, now our minister at Mexico, and for several years Consul-General here, has given a graphic circumstantial account of it in his book called *The Black Republic*. The account Bishop Holly gave me of his work was simple and cheerful, and the last official report of the American Board of Mission quite corroborates it. There are in all twenty-one places in which divine worship is held. About 1176 persons are presumably reached by the services. The average attendance at each of the English services is forty-four; at twenty-one French services, 450. During the last year there were two adult baptisms, eighty-nine infant baptisms, thirteen marriages, 432 communicants, 245 scholars in the day schools, 187 in the Sunday school. In the the same year seventeen persons were confirmed and one person admitted to the priesthood. Eight presbyters are at work in the island and three deacons, and there is one candidate for holy orders, a native, being now trained at Codrington College, Barbadoes. Two fresh mission chapels are on the point of completion, and two more are being pushed on as rapidly as possible.

The Bishop seemed more hopeful about his country mission-work than about that at the capital. He has eleven mission stations, and the clergy go about from place to place visiting the people, and preaching to them. One circumstance had cheered him greatly. One of the Vadoux people, who had been punished for taking part in the services, expressed his repentance, and not only gave the Bishop a site on which to erect a mission building, but at his own expense erected it. On Christmas Day there was a service held there; then 150 people attended, and ten were baptized. The Bishop's great need is a sum of 1000*l.* for erecting buildings for a Normal and Industrial School, in which to train natives for Christian and educational work. He has been asking for this for three years, and in vain; Haiti can never give it him. It is plain that, until he can convert his raw material into skilled and competent work men, the work is at an immense disadvantage. To borrow the language of the Report of the American Board of Missions, 'Considering the very limited resources at any time at the command of the Bishop, it must be conceded that there has been a good degree of success to reward the efforts of himself and his clergy.' So say all who know anything of the work from personal observation. So, diffidently but stoutly, said I. The good Bishop asked me to go on shore with him, and gladly I did so, for my own advantage and instruction, also to evince my personal respect for him. We called on the Minister of Worship and Public Instruction, who showed me the

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House of Assembly. Then we adjourned to the Bishop's private residence, where I was introduced to his family, and, among the rest, to two dear, very brown little children, to whom I quite lost my heart. Then we robed, and went into the humble but commodious church close by, where a compact congregation of seven adults and five children were assembled, to whom, after singing Psalm 107, the *Te Deum*, the saying of a few Collects, the Creed, and the Lord's Prayer, on the invitation of the Bishop I gave what the new-papers would have called a 'neat' address of five minutes, with the exhilarating conviction that of the twelve persons present not more than three had any distinct notion of what I was wishing to say. But I came away resolving to myself that, should I ever be tempted to take discouragement at home difficulties, I would think of brave, cheerful Bishop Holly, and take shame to myself, saying to them in my heart and from it, 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.'

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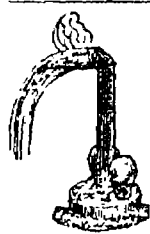
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Temperance Column.

CAN DRUNKARDS BE RE-CLAIMED.

No Christian ought to say that any human being is beyond the possibility of recovery, so long as, "the day of salvation lasts." The Apostle of the Gentiles, after declaring that drunkards and other transgressors named cannot inherit the kingdom of God, adds, "And such were some of you; but ye are washed, ye are sanctified, ye are justified." What was then true and verified by living witnesses in Corinth, has been witnessed since and is witnessed now. The managers of a home for inebriates in New York, the Christian Advocate states, "claim that more than 2,000 inebriates have been admitted to it during the last eight years, and that 1,000 of them have been saved from lives of misery." And who can estimate the misery that has been averted from families and friends of these rescued men?

There is, we fear, an increasing tendency to distrust on this point. Science is invoked to testify that inebriety is a disease transmitted to posterity, and that when complicated by heredity, the habit cannot be controlled by moral means. Some alleged reformatory means have proved to be imperfect and temporary, and one such case terribly weakens faith and hope. But we must not yield to discouragements. The blood of Jesus Christ cleanseth from all sin. The grace of God is mighty. Where there is regeneration as well as reformation, the reformation will be enduring. It is our duty and interest to secure the young, and to raise up a temperate generation. But there should be cure as well as prevention, and we who are put in trust with the gospel have no excuse for distrusting and belittling its power as "God's remedy for sin."—The Watchman.

The Church declares that everything points to the general acceptance of prohibitory legislation throughout the United States. The action of Southern communities indicates that there is a much deeper feeling against the liquor traffic than has been supposed. In Virginia, Georgia, and Mississippi local option laws have been lately adopted, and under those laws many communities have prohibited the sale of intoxicating drink. In the West, Iowa and Kansas have taken pronounced action on this question, and the Territory of Dakota is applying to be admitted as a State into the Union, under a Constitution which contains the prohibitory clause. Besides all this, the "Maine law" has everywhere been heard of, and Rhode Island has, within a few months, gone to the root of the matter, prohibiting by constitutional enactment the manufacture or sale of liquor in the State. And now the dominant party in Pennsylvania has introduced a temperance plank into its platform, so far at least as to favor the passage of a

law, by the next State Legislature, submitting the great question involved to a vote of the people. All these things indicate the drift of popular sentiment. The conviction is widening and deepening that intemperance is one of the mightiest of evils for the removal of which the power of the law (enforced by the moral sentiment of the people) must be invoked.

—"I must confess," says Mr. E. A. Freeman, "that I generally find extemporaneous prayer unpleasant. It is commonly accompanied by the lack of all sacerdotal pretensions, yet it always has to me a certain savor of priestcraft. In an Anglican, Roman, or Orthodox church if I only understand enough of the service to follow it, I am something. I am part of a body whose doings are regulated by law and not by the arbitrary will of a single man, in a Presbyterian or Congregational church I am a dumb dog; I am at the mercy of another man who can put up what prayers he chooses in my name without having any part or lot in the matter."

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