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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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## BUSINESS ANNOUNCEMENT.

From and after the 1st JULY NEXT, (1889), the rebate of FIFTY cents offered for payment strictly in advance will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid Two DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and this rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at One Dollar, provided arrears, if any, at one dollar and a half per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz.: payment strictly in advance; and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labor in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

## Warning.

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## ECCLESIASTICAL NOTES.

THERE are 61 churches and chapels in Chicago and its suburbs where regular Church services are held.

THE consecration of the Suffragan Bishops of Beverley and barrow-in Furrass was appointed for St. Barnabas' Day, in York Minster.

KENTUCKY.—During the 13 years of the Rt. Rev. T. U. Dudley's episcopate, there have been confirmed each year an average of near 450 persons, the total for that period being 5,602.

THE convention of the Diocese of California,

rejected by a large majority, on constitutional grounds, the Bishop's request for an assistant. It adopted the proposition to divide the diocese by a clerical vote of 34 to 17 and a lay vote by parishes of nearly three to one.

CANON Hookin of Truro, has proved beyond a doubt that John Wesley was a High Churchman beyond the year 1738, the year when Dr. Bigg and others declared he became converted, and evidence is given by the Canon to the very time of Wesley's death in 1791.

ARCHDEACON Dawes was consecrated in St. Andrew's Cathedral, Sydney, on SS. Philip and James' Day. He is the first Bishop consecrated in Australia. The Primate (Dr. Barry) officiated, with him being three or four other colonial bishops.

THE Bishop of Lichfield, in the hope of shaking off a long-continued attack of rheumatism, has gone abroad for three or four weeks, thus anticipating his annual holiday. Another prelate who has had to cancel his engagements is the Bishop of Ripon, also suffering from overwork.

WE must never forget, 'that Christ did not come into the world to teach a philosophy by which men individually might be made happy, but to form a kingdom upon earth—a great society, the members of which should give each other mutual aid, and by which, through co-operation with one another, each should derive the highest benefit to his own soul.'

ARCHDEACON DENISON, in a letter read at the West of England Conference of the Church of England Working Men's Society at Taunton; said the signatures to the declaration and remonstrance against ecclesiastical prosecutions now number 80,000, and that 10,000 names had just reached him from the Diocese of Lincoln, while signatures were coming in at the rate of 1,200 a day. It is not yet decided to whom these bulky documents will be presented.

ALBANY.—Summary of statistics: Clergy, 126; ordinations 3; candidates for orders, 17; parishes in union with the convention, 100; parishes not in union, 16; missions, 60; churches, 116; chapels, 22; rectories, 69; corner-stones laid, 2; church dedicated, 1; families, 6,059; individuals, 18,416; Baptisms (adults, 353; infants, 1,307) 1,660; Confirmations, 1058; communicants, present number, 15,619; marriages, 438; burials, 1,046; Sunday school teachers, 1,100; pupils, 9,711; parish school teachers, 4; pupils, 75; total amount of offerings, \$882,806.91.

WE are in a position says the *Church Review* to announce that the Bishop of Lincoln has determined to submit himself absolutely to the Archbishop of Canterbury. We may therefore expect, in the course of a few weeks, that the charges made against him will be tried on their merits. While we do not deny that the more primitive method of proceeding against a bishop is that of trial by his peers, and while we cannot conceal from ourselves that the setting of one particular prelate as a judge over

his brethren looks like the thin edge of Popery, we are heartily glad that the Bishop of Lincoln has taken the decision to which we have referred. An appeal would have been misinterpreted by a public unversed in ecclesiastical procedure, and there is no getting over the fact that the Archbishop of Canterbury based his claims to jurisdiction on purely spiritual grounds.

THE Rev. G. Arbutnot, vicar of Stratford-on-Avon, writes: "Antiquaries will be interested to know of a discovery we have just made in 'Shakespeare's church.' The old chapel of St. Thomas a Becket is being prepared to receive the organ, and as dry rot was discovered in the floor, it was necessary to remove the boards. While I was watching this being done, I saw, about two feet below, a small corner of what was apparently a large stone slab sticking out from under the bricks and rubble. I asked the men to clear this, and soon saw a cross cut on it, which marked it as an altar slab. We have since had it completely uncovered, and find that it is undoubtedly the old altar slab of the chapel. The centre cross, and two end ones are quite plain, but the remaining two have perished. The masons say the slab is of Wilmore stone, and it is beautifully polished in front, but much defaced on the top. Its dimensions are 9 feet 6 inches long, 3 feet 4½ inches wide, and about 5 inches thick.

## HEROD'S TEMPLE.

By the Rev. J. G. Kitchen, Curator of the Biblical Museum.

The Temple of Jerusalem in the Time of our Lord.—The New Testament describes several scenes connected with the Temple, and contains numerous allusions to the sacred building and its services. It follows that the subject is one which will sooner or later be brought before the mind of a Sunday-school teacher.

If, at any time, the subject chosen as a lesson for a class has reference to the Temple, it is natural that the question "What was the probable appearance of the Temple?" should suggest itself to the mind. A teacher will desire to know whether it is possible to reconstruct it in imagination, and to present the result in a definite form to the class. Before this question is answered, let us expand it somewhat.

Is it possible to realize the details of the scene when Zacharias went into the temple to burn incense, while the whole multitude of the people were praying without? Where was the young child Jesus presented before the Lord? In what portion of Temple did His parents find Him sitting amongst the doctors of the law? What is the "pinnacle" of the Temple, from which our Lord was tempted to cast Himself down? From what portion of the sacred buildings were the traders with their own oxen and sheep driven forth? Which was the "Beautiful Gate," where the lame man

was healed by St. Peter? Where were "Solomon's Porch?"—the treasury, where the widow cast in her two mites?—the "steps" leading to the adjoining "castle," from which St. Paul addressed the crowd after his rescue by Lysias?

It is with a view of giving a definite reply to such enquiries that this article is written. We believe that the Temple can be rebuilt in imagination, and that the detailed descriptions given in Jewish writings afford sufficient data for the work.

Let us then proceed to describe it.

*The General appearance of the Temple.*—First of all, it should be realized that the Temple of Jerusalem was not a large building, like our cathedrals, in which a vast congregation could assemble under one roof to worship God; but rather a small sanctuary, entered only by the priests, surrounded by paved courts of wide extent. An area of about twenty acres was occupied by the courts, which are said to have provided space for no less than 210,000 worshippers.\* Lofty colonnades bordered each court, and afforded shade and shelter for the worshippers.

These courts were not all on the one level, but were raised one above another—the outer court being on the lowest level. Thus, the Sanctuary was approached by a series of ascents. A flight of steps led into the court of the women, a second to a court of Israel, a third to the space reserved for the priests, and a fourth to the threshold of the Holy House.

*The Foundation, or Platform.*—The Temple and its courts stood upon an artificial platform, nearly 1,000 feet square.

Mount Moriah, whose summit was the threshing-floor of Araunah, did not afford a level space of sufficient extent for the wide courts to be erected upon it, and therefore, a platform was built in the following manner.

Four massive walls were built up at some distance down the slope of the hill, until they rose to a level with the top of Moriah. The square space formed by the four walls inclosing the summit was then filled in, and thus a flat surface or platform was obtained, upon which the Temple and the courts were built.

This platform was made, in part, by Solomon, and in the account of the building of the first Temple is termed "the Foundation of the House." "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the House" (1 Kings v. 17).

Joseph tells us that stones of 40 cubits length were employed by Herod in the rebuilding, and some have been discovered nearly 40 feet in length.†

Such ponderous masses of rock, each weighing some hundreds of tons were probably transported on wooden rollers, and this method may be hinted at in the description of the building of the second Temple: "The house of the great God, which is builded with stones of rolling" (Ezra v. 8, margin). It was to this Cyclopean masonry and the lofty cloisters towering above it that the disciples drew our Lord's attention as He left the Temple for the last time: "As He went out of the Temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down" (St. Mark xiii. 1, 2).

This prophecy related to the "great buildings"—the cloisters, 40 feet in height, erected upon these immense substructures. Upon the platform walls the battering-rams of Titus were plied six days without effect; but the prophecy was literally fulfilled in the complete overthrow of all the buildings.

Recent excavations have proved that the

\* Russell Square, in London, does not exceed 10 acres.  
† At "Stonehenge" the largest stone does not exceed 25 feet.

vast walls of the platform itself can still be identified, and that they were never "thrown down." In some places the walls are concealed by debris to the depth of 100 feet—the foundation-stones laid in the living rock.

An interesting discovery has been made at the southeast angle. Some of the stones, at a depth of 80 feet below the present base of the wall, were found to be marked by letters or figures cut and painted upon them. These marks were pronounced by some authorities to be Phœnician letters,\* and it is possible that they may be the quarry signs of the masons of Hiram, King of Tyre, in Phœnicia, by whom Solomon was assisted in the building of the Temple (1 King v. 17, 18).

*The Gates.*—The approaches to this elevated platform were of two kinds.

(1) Gateways pierced in the platform wall, leading up into the court by inclined passages, tunneled out under the court, and ending in a flight of steps. Such were the south entrances, beneath the Royal Cloister, and a double tunnel of this description still exists on the ancient site.

(2) Gateways on a level with the court, opening directly on the cloisters. These were reached by causeways, across the valley without, as at the north and northwest gates, or by stairways from the base of the wall.

By far the most imposing entrance was that at the west end of the Royal Cloister, where a colossal bridge spanned the valley, separating Mount Moriah from Zion. The spring-stone of the arch is still in its original position.

These entrances all led into the

*Court of the Gentiles.*—It extended round the four sides of the square platform, and thus inclosed the remaining courts within it. It was sheltered in part by cloisters or "porches," but for the most part was open to the sky.

This court was turned into a market place during the feasts, and was a scene of traffic and disorder when our Lord visited the Temple and "cast out all them that sold and bought" therein. Under the shelter of the colonnades the sellers of doves had established themselves, and here sat the money changers at their little tables, ready to provide the sacred shekels of the sanctuary in exchange for the foreign money of the pilgrims. In the open portion of the court were pens and stalls for oxen and sheep, offered for sale to those about to present a sacrifice (St. John ii. 13, etc.; St. Matf. xxi. 12, 13).

The Cloisters were of equal width and height on the east, north and west. Their carved cedar roofs were supported by double rows of marble columns nearly 40 feet in height. These cloisters were much frequented for discussion, and for religious intercourse, and in one of them the child Jesus may have been found by His parents, "sitting in the midst of the doctors" of the law (St. Luke ii. 46).

\* Similar marks are said to occur in the inscription on the stone coffin of Ashmunazar, King of Sioda, B. C. 600—a cast of which is in the British Museum.

(To be continued).

### TRINITY SUNDAY.

Trinity Sunday recognizes a doctrine, but not an event. In this it differs from every other festival and fast of the Christian year. In this it is a distinct departure from the principle which rules the observances of the Church. The question, therefore, occurs at once to the mind why it should be preserved and especially marked by one of the very most distinctive tokens known to the Prayer Book, the appointment of a proper preface to the Trisagion.

Yet this in itself is a very significant fact. The doctrine of the Trinity is perhaps the only one which can be associated with no event. The Creed is for the most part a recital of events, past, present and to come. It starts from the

Incarnation and Nativity, to end with the future judgment. It notes the present existence of the Church and its sacramental ordinances. It predicts the Lord's second coming and affirms His existing mediatorial reign.

But the Trinity in Unity comprehends all this. It is not asserted as part of the Creed, but is the Creed, revealed and expressed through these events. It is existent before all events; it is that to which all events lead. It is the ever-present eternity out of which these notes of time which make Christian articles of faith have been gathered.

Therefore its commemoration is most fitting in the place it occupies in the Book of Common prayer, for it rounds up and embraces all the rest. It shows just what all these separate facts and histories along the path which they mark out lead up to. It gives a meaning and worth to them all which they might otherwise fail to attain.

A Socinian will rejoice in Christmas. A fatalist may be affected by the story of Good Friday, while selfishly hugging himself in sweet contemplation of his own assurance of escape from the doom of other men whose future pangs are to add zest to his enjoyment of his predestinate heaven. A mere philosopher may find Easter pleasantly suggestive of a happy evolution he hopes to share.

A student of history can hardly miss the completeness with which the Ascension and Whitsun Day make credible the astonishing story of Christianity. Even the skeptic has to admit that they are rare inventions to justify the unaccountable.

But Trinity Sunday makes plain the meaning of all these, and crowns with an almost adamant consistency the fabric of the faith. Each point gains a new meaning, each fact finds its logical necessity.

There is a sense then in which this day also does mark an event, viz., the new departure of the Church, the proclamation in explicit terms of the true belief.

It marks the acceptance by believers of the new name by which God is to be known as Father, Son and Holy Spirit, Creator, Redeemer and Sanctifier, and of the absolute and harmonious relations of the three persons in the One Godhead.

It is not a festival which will gain speedy recognition outside the ranks of the users of the Prayer Book, and yet it is the attestation of a doctrine which few comparatively among the former question. Hence it does not appeal to them as a new or neglected truth, like some of the others. Its value cannot be appreciated till the rounded simplicity and completeness of Prayer Book worship is felt. It is a festival of The Church emphatically, and to Churchmen it should be one of the chiefest of the year.—*The Churchman, N. Y.*

### NEWS FROM THE HOME FIELD.

#### DIocese OF NOVA SCOTIA.

WINDSOR.—A large and important parish meeting was held in the School house of Christ Church here, on Monday evening, June 3rd., the Rector, Rev. Dr. Mockridge, in the chair. It was resolved to commence at once the building of a new rectory, the rental of the old parsonage to be used towards paying the interest on the money necessary to be raised for the purpose. The purchase of a house and lot adjoining the Church, to be used as the sexton's residence was also ratified. This parish possesses now a fine church, school house, rectory and sexton's house. The land on which these buildings are situated embraces one complete block, and forms altogether one of the finest pieces of church property in Canada. A committee was also appointed to confer with the ladies of the congregation regarding the feasibility of purchasing at once a large new organ for the church. The following gentlemen were

appointed sidesmen to assist the churchwardens in the church: Messrs. J. W. Ousley, W. Kerr Dimock, Charles Hensley, Henry Dimock, Ths. Seymour, Clarence H. Dimock, J. W. Kent and Daniel Hiltz. The churchwardens are Dr. J. C. Moody and Mr. Geo. H. Wilcox; Delegates to Synod: Messrs. H. Y. Hind and C. H. Dimock; Vestry clerk, Mr. William Dimock. All money in this parish is raised on the free seat plan, and equal rights within the walls of the church are recognized.

**PERSONAL.**—Mr. R. G. Allison, son of D. P. Allison, Esq. of Windsor, N.S., has taken up his residence at Yarmouth, having received the appointment of organist and choirmaster of Holy Trinity Church of that town, a position he is well qualified to fill. We understand this is probably the best position of the kind outside Halifax, and Mr. Allison is to be congratulated on receiving the appointment.

**DIOCESE OF FREDERICTON.**

**WOODSTOCK.**—The Deanery of Woodstock met at New Denmark, on Wednesday June 5th. There were 9 clergymen present.

A very hearty service was held in St. Ansgar's Church, Rev. N. M. Hansin being the preacher. Chapter met at the house of the incumbent; considerable business was transacted, and a paper read by Rev. J. E. Flewelling, Subject, "Who were the Kenites?" Canon Neales was elected Rural Dean; Rev. Leo. A. Hoyt, was elected Deanery representative to B.H.M. Chapter adjourned at 4:30 to meet at Grand Falls, after 7:30 service at Falls.

Another hearty service was held in All Saint's Church; Rev. J. E. Flewelling being the preacher. Chapter met for business at the house of Rev. W. B. Armstrong after service.

Next meeting is to be held (D.V.) September 4th, at Edmunston.

**DEATH OF MRS. DOWLING.**—The numerous friends of Mrs Dowling, wife of the Rev. Mr. Dowling, formerly Rector of Douglas, will learn of her death with deep sorrow. Mr. Dowling had lately received an appointment at Algiers from the S. P. C. K., with the hope that the change would benefit his wife's health; but this came too late, as Mrs. Dowling died at Winchester, England, just after the appointment. The deceased was a daughter of the late Sheriff Wolhaupter, of Fredericton, and endeared herself to all who knew her by her sweetness of disposition. She was buried by the Rev. Edward Medley (a son of the most Reverend the Metropolitan) at Hursley, England, on the 7th inst.—*The Capital.*

**DIOCESE OF QUEBEC.**

**QUEBEC.**—The Rev. Canon Thornloe, of Sherbrooke, was the Canon on duty at the Cathedral (under the new regulations) during the first week in June. He returned to his parish on the 7th inst.

The Very Rev. The Dean of Quebec expects to leave for a short visit to England about the 11th July. He will return in time for the Provincial Synod in September next, and of which he is the Clerical Secretary.

**THE BISHOP'S VISITATION.**—The Right Rev. Dr. Williams, Lord Bishop of Quebec, has returned from Europe, we are pleased to learn in vigorous health. Mrs. Williams has also benefited much by her stay in the south of France. The Bishop has already commenced his Visitation in the townships for the purpose of holding confirmations and performing Episcopal acts. On 15th June, he held Confirmation in Bishop's College Chapel. On June 16th, at Coaticook, at 10:30 a.m.; and at Compton at 7 p.m. On June 17th, at Hatley, at 10:30 a.m., and Waterville, at 4 p.m. On June 18th, at Barnston, at 10:30 a.m., and Way's Mills at 7 p.m. Two new churches were consecrated on this occa-

sion. On June 19 h, at Stanstead, at 11 a.m., and Georgeville 7 p.m.

His appointments thereafter are: June 20th, Fitch Bay, 10 a.m.; Magog, 4 p.m.; The new church at Fitch Bay will be consecrated. On June 21st, Actonvale, 10 a.m.; Drummondville 7 p.m. June 22nd, L'Avenir 11 a.m. June 23d, Sherbrooke, 11 a.m.; Lennoxville 7 p.m. The new church in East Sherbrooke will be consecrated at 3 p.m. June 24th, Sandhill, 10:30 a.m.; Cookshire 7 p.m. June 25th, Island Brook, 10 a.m.; Randboro, 3 p.m. June 28th, Stanhope, 10:30 a.m.; Dixville 7 p.m.; the new church at Stanhope will be consecrated. June 29th, Brompton, 10:30 a.m.; Windsor Mills, 3 p.m.; June 30th, Richmond, 11 a.m.; Kirkdale 7 p.m.

**SHERBROOKE.**—The annual sale in connection with the St. Peter's Ladies' Guild took place on the grounds of the Church, and afterwards at the Church Hall, afternoon and evening. The attendance was good, and it passed off satisfactorily.

**BISHOP'S COLLEGE, LENNOXVILLE.**

The Annual meeting of the Convocation of the University for the conferring of Degrees in the Faculties of Divinity, Arts and Law, will be held in the College, Lennoxville, on Thursday June 27th, at 2:30 p.m.

The meeting for the transaction of business will take place on Wednesday the 26th, at 3 o'clock p.m.

The adjourned meeting of the Corporation of Bishop's College will be held in the College on Wednesday, June 26th, at 11 a.m.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—*St. Stephen's.*—On Thursday evening, 13th June, the building committee of St. Stephens' Church met to close up the work entrusted to them some twelve years ago by the vestry. Mr. Thomas Brophy presented a brief sketch of the work done and the obstacles overcome; and Mr. Joseph White presented his balance sheet which showed the total cost of the edifice, exclusive of the land, organ, and chime of bells, to be \$45,584.78 all paid. The land, it will be remembered, was the gift of Mr. John Harris, and the bells were given by the late Miles Williams. Mr. White's long and arduous services were then acknowledged in a very flattering address and his fellow members of the Building Committee presented him with a souvenir of the occasion in the shape of plate. Mr. White replied, expressing his pleasure and surprise. An hour was then spent in pleasant social intercourse.

**ORDINATION.**—The Trinity ordination was held at Trinity Church on the morning of Trinity Sunday when His Lordship the Bishop advanced to the Priesthood: Revs. F. Charter's, S.A. Mills, N.A. Duthie, L.G.A. Roberts and L. B. Pearse, and ordained to the Diaconate Messrs. E. T. Capel, W. J. M. Beattie and J. L. Paleston-Roberts. His Lordship also preached the sermon, in the course of which he mainly dwelt on the importance and necessity of an earnest study of the Bible.

**DIOCESE OF ONTARIO.**

**CARLETON PLACE.**—The annual meeting of the Ontario Branch of the Women's Auxiliary to the Board of Domestic and Foreign Missions was held here on Wednesday and Thursday 5th and 6th June. Divine service was held in St. James' Church, at which the delegates and others—about sixty in all—were present. The Missionary Litany was said by Rev. A. Jarvis, rector. A sermon was delivered by the Ven. Archdeacon of Ottawa, and followed by a celebration of the Holy Communion.

The work of the delegates commenced in the

afternoon by a meeting held in St. Andrew's Hall, which was tastefully decorated for the occasion. The meeting opened with prayer by the rector, and a hymn. Mrs. Tilton, the President, was in the chair. An address of welcome was read by Miss MacCallum of Carleton Place and responded to by Mrs. B. Buxton Smith, of Kingston, 2nd Vice-President.

Delegates were present from Ottawa, Kingston, Prescott, Brockville, Morrisburg, Carleton Place, Camden East and Gloucester. The President read her annual address. The recording and corresponding secretaries furnished their reports, showing a steady increase of members. New branches during the year have been formed in Pembroke, Napanee, Hawkesbury, Janeville, Belleville and St. Peter's, Brockville making a total of 23, representing 31 parishes in the Diocese.

The Treasurer reported the sum of \$1029.61 in money and \$1779 75 value in boxes sent to Missionaries, making a grand total of \$2809 36.

Interesting papers were read by Miss Gildorsleeve, of Kingston, on "Mission work in Egypt and the Holy Land" and by Mrs. Sanders, of Prescott, on "Child-life in India." Mrs. Boomer, of London, Ont., brought forward a scheme for the education of the children of our far-away Missionaries.

The members of the new Board for the year are:—

President, Mrs. Tilton; 1st Vice-President, Mrs. Grant Powell; 2nd Vice-President, Mrs. B. B. Smith; Corresponding Secretary, Miss A. B. Yielding; Recording Secretary, Mrs. W. J. Muckleston; Dorcas Secretary, Mrs. McLeod Moore; Treasurer, Mrs. R. V. Rogers; Committee on Literature, Mrs. Moore and Mrs. Rothwell; Secretary for children's Guild, Miss Reiffenstein.

The delegates to the Triennial meeting of the Women's Auxiliary to be held in Montreal on the 11th and 12th September are:

Mrs. R. V. Rogers and Mrs. McLeod Moore. Substitutes, Mrs. Lewin and Mrs. W. J. Muckleston.

A public meeting was held on Wednesday evening, and notwithstanding the heavy rain, was largely attended. The chair was taken by the Archdeacon of Ottawa, who opened the meeting with prayer. The musical part of the programme, was efficiently rendered by the choir of St. James' Church. Addresses were given by the Rev. Messrs. Pollard and Owen Jones, of Ottawa, and Mrs. Smitheman, of Stafford, who had been engaged in Missionary work in India and Assam. Mrs. Boomer also read a paper upon the education of our Missionaries' children. A vote of thanks to the speakers was moved by Mrs. Tilton, seconded by Mrs. Crawford, of Brockville. The Archdeacon of Ottawa both in his address in the Church and at the public meeting, encouraged the members of the Auxiliary by showing that though in its infancy, the blessing of God had been made manifest, and he trusted the members would not rest until every Church Women in the Diocese was a member of the Auxiliary, and thus become partaker of the blessings.

**DESBOROUGH.**—*St. Mark's Bazaar.*—The Bazaar under the auspices of the Ladies' Aid Society of St. Mark's Church was held last Tuesday evening on the grounds adjoining the residence of Mr. T. H. Nasmith. During the afternoon the different booths were visited by large numbers of ladies and a roaring trade in fancy articles and needlework was done by the members of the Society who rapidly disposed of their wares. The weather turned cool in the evening but that did not prevent a good attendance. The Citizen's Band gave their services, and rendered many nice selections. Unfortunately rain came on and caused an earlier closing of the sale than was desirable. Still the ladies expressed themselves as satisfied with the financial result which was highly

creditable to their energy the handsome sum of \$171 being netted on this occasion.

**KEMPTVILLE**—According to the request of the Rector, young and old, could be seen carrying house plants in pots to St. James' hall, Kemptville, on Monday and Tuesday, June 3rd and 4th, for the flower show and sale, to take place the two next days, Wednesday and Thursday. On the floor of the hall were four large tables each twelve feet long crowded with lovely plants for sale,—all the offerings of the people; whilst to the front of the stage was a long bank of choicest plants on exhibition. The hall was gay with flags and bannerets. The addition of thirteen exquisite singing birds and instrumental music, together with ice-cream and lemonade resulted in one of the brightest and most enjoyable times to the multitudes who came to see, purchase and enjoy themselves. All classes and denominations lent a helping hand and united in praising everybody and everything. Some were anxious to have an extension of two or three more days. Very few plants were left, the Rector had them placed on the graves of the Revs. J. Harris and John Steinwege, former rectors, and on the graves of the family of the Rev. A. Spencer, formerly curate. The proceeds amounted to \$85.05. The outlay was small.

#### DIOCESE OF TORONTO.

##### THE SYNOD.

**TORONTO**.—The annual meeting of the Anglican Synod of the Diocese of Toronto was convened on Tuesday morning, 11th of June, in St. James' Cathedral. Holy Communion was celebrated by the Lord Bishop of the Diocese, assisted by the Venerable Archdeacon Baddy, Rev. Rural Dean Langtry and Rev. J. D. Cayley.

The Synod then repaired to the school-house of the Cathedral, and the Bishop having taken the chair the credentials of delegates were produced.

The Bishop then delivered his charge. In his opening remarks His Lordship said that it became him to look back upon his first utterances on a similar occasion. He found himself able, with all honesty, to reaffirm every statement which he then made as to his convictions and principles, and to review his administration of the diocese with the consciousness of undeviating consistency with those avowed convictions. The last ten years had brought many changes and many blessings, there being noticed material growth and progress, a deeper and more spiritual life and the putting forth of a more earnest missionary endeavor. The Bishop then referred feelingly to the deaths recorded in the ranks of the working clergy during the year, eulogising the life and labors of the late Rev. Ogden P. Ford, Rev. F. A. O'Meara and Rev. Walter Stennett. To compensate for the losses by death and removal to other countries and dioceses, fourteen accessions were made to the clerical staff during the year, which stand as follows:—Engaged in Parochial work, 130; engaged in tuition, 11; retired and on leave, 15; total 156.

Two ordinations had been held, at which ten were ordained to the diaconate, and seven advanced to the priesthood. There had been 73 confirmations; the candidates confirmed numbering 1,654; three churches were consecrated and two new churches opened.

The Bishop on referring to Diocesan statistics severely rebuked those of the clergy who, notwithstanding that attention had been frequently and forcibly drawn to the importance of rendering full and accurate returns to the statistical questions annually asked of them in the reports of the Rural Deans had nevertheless sent in this year returns still more defective and unintelligible than usual. He thought the Bishop had a right to expect from his clergy, on their canonical obedience to him, an honest

answer and a painstaking answer to such reasonable questions as he demands of them touching the state of their parishes.

The Bishop then entered at considerable length into a review of the statistics of the Diocese as far as they were available, and to show the progress made by the Diocese during the last ten years, saying in leaving the subject, "I feel that I need not pursue this comparison into other details of Church work. Enough has been given to show that the blessing of God rests upon a Church that has had grace to lay aside the animosities and strifes of faction and to sink minor differences in an earnest striving together for the extension of His kingdom among men in the spirit of brotherly peace and concord."

After alluding in terms of disappointment to a falling off of \$4,472.50 in the Mission contributions, his Lordship referred in most happy terms to the Lambeth Conference, and to the recent conference of Anglican, Presbyterian and Methodist clergy in this city, and in reference to THE JESUITS ESTATES agitation said:—"The subject which at the present moment fills the mind of the religious world in this Province and Dominion is the allowance by the Government of the Act of the Quebec Legislature, re-endowing the recently incorporated Jesuit Society with a portion of their former estates, which had lapsed to the Crown, and been devoted to the furtherance of public education. The Clergy of the Church of England have not hitherto taken any prominent or united part in the agitation which has arisen on this subject. I have not found myself in a position to express any decided opinion upon this particular point, not being possessed of all the arguments in the case and believing it to be to a large extent a political question of considerable perplexity. But I am quite sure that neither the Clergy nor myself fall short one whit of any Protestants in Ontario in the intensity of indignant feeling on the general question of Jesuit incorporation and Roman Catholic aggression. I greatly regret that the Conference called by the Citizens' Committee to take action on this question should unfortunately be coincident with our session of Synod, thus debarring our Clergy and lay representatives from taking part in it."

After the charge the Synod proceeded to elect the sessional officers, when Rev. John Pearson, M.A., and Dr. Hodgins were elected Honorary Secretaries and Mr. David Kemp, Secretary-Treasurer.

On motion of Rev. J. Langtry, the privileges of the house were accorded to the Rev. J. Kitto, of London, England, to a number of clergy from other Canadian dioceses, and to Dr. L. H. Davidson, Q.C., of Montreal, Lay-Secretary of the Provincial Synod. His Lordship announced that the Rev. Mr. Kitto would deliver the special Synod sermon at the service in the evening.

At the afternoon session the report of the Executive Committee of the Diocese was taken up and its recommendation as to the division to be made of the surplus of the Rectory Fund, and in regard to the augmentation of the Episcopal Fund elicited considerable discussion. As to the former the committee advised that the surplus, after providing for the sum payable to the Rector of St. James' and the expenses of management, be divided amongst the present and future incumbents of parishes in the city of Toronto and Township of York, share and share alike—the suggestion being finally adopted. On the Episcopal Fund, the committee said that they were confronted in entering upon their work with an obstacle arising out of the claim of Niagara Diocese. This was to the effect that when the Episcopal Endowment Fund of Toronto should yield an increase of more than \$4,000 a year, then the sums originally subscribed to this fund from parishes now included in the Diocese of Niagara, should, in part or in whole, be refunded out of the surplus capital. The Diocese of Niagara would accept \$5,000 as an equitable extinguishment of its claim, and the committee recommended that

steps be taken to raise this amount throughout the Diocese of Toronto.

It was moved that the Executive Committee be empowered to take such steps as they deem desirable for carrying out the proposed settlement embodied in the sub-committee's report, and that a special committee of seven on Ways and Means be appointed to obtain the necessary funds, and to carry out the settlement as soon as it has been finally sanctioned by the Executive Committee, and after a short explanation by several members the resolution was unanimously adopted.

**Rectory Lands**.—The report as to these having been read it was moved, that a Standing Committee be appointed to take charge of and manage all lands, property and investments connected with the Toronto Rectory Endowment, such committee to consist of four rectors, interested in said endowment, and four laymen, who shall be residents of the city of Toronto; and that the management of said endowment be withdrawn from the Rectory Lands Committee, and that the Canon be amended accordingly. The resolution was carried and the Synod adjourned at 5:30 p.m. until 10 a.m. on the 12th.

#### DIOCESE OF NIAGARA.

**MOUNT FOREST**.—Friday, Saturday and Whitsunday were indeed red letter days in the history of the Church of England in Mt Forest, as on those days the Right Rev. Dr. Hamilton, Lord Bishop of Niagara, paid Mt. Forest a visit for the purpose of holding confirmation in St. Paul's Church. On Friday evening the church was well filled, when thirteen candidates were presented to his Lordship and the impressive rite of Confirmation was administered. The Sunday following the Bishop drove out to North Arthur and confirmed a candidate. In the evening a right royal and hearty reception was tendered to the Bishop at Mr. E. C. Wood's handsome and roomy residence, to which the congregation were invited, and many of our esteemed townspeople, including the Rev. Messrs. D. Bickell and W.S. Walker. The following address of welcome and confidence was read to the Bishop before a large and distinguished company, by Mr. W. C. Perry, a trusty and faithful church-warden of several years' standing:

To the Right Rev. Charles Hamilton, Lord Bishop of Niagara.

We the members of St. Paul's Church, Mount Forest, desire to take advantage of your Lordship's visit amongst us at this time, in a brief address, to give expression to the reverence and respect that we entertain from your Lordship personally; and also to advise your Lordship of the feeling of satisfaction and thankfulness, existing amongst the members of our Church here, with the zeal and loving regard manifested by your Lordship, at all times and in all seasons, in the Diocese, for the welfare of our people and The Church, and we pray that you may long be spared to work in this part of the Master's Vineyard, and in the enjoyment of health and happiness to exercise your high and holy office of a Bishop in Christ's Church Militant here upon earth. Signed on behalf of the congregation of St. Paul's Church,

W.C. PERRY }  
THOS. WOOD } Church Wardens.

Mt. Forest, June 8th, 1889.

The Bishop responded in his usual hearty and cordial way, thanking all for their kind and loving sympathy with him in his work for God. Whitt Sunday morning the Bishop preached very ably, and everybody who has come in contact with him during his brief visit have gone away charmed with his earnestness and devotion to his great work.—Com.

The members of Court Unity, Ancient Order of Foresters, to the number of fifty, including their efficient band, marched to St. Paul's

Church on Whitsun-day evening, where the rector of the Church, the Rev. Elwin Radcliffe preached them an appropriate and eloquent sermon. A large turnout of the people of the town, in addition to the regular congregation of St. Paul's, filled the Church to overflow, many having to be turned away. The brethren presented a highly creditable appearance in the march to and from the Church, and the band played selections suitable to the day in splendid style. This noble order with its enterprise, and aiming to advance the interests and fair name of Mt. Forest as well as its own membership, is an institution the town may well be proud of.

**PERSONAL.**—The many friends of Rev. R. S. Radcliffe, late rector of St. Paul's Church, Mt. Forest, will be glad to hear of his great success in the new field of labor at East Saginaw, Mich.

**DIOCESE OF HURON.**

**APPOINTMENTS**—The Rev. L. Armstrong has been appointed by his Lordship the Bishop to the Mission of Chatworth.

The Rev. F. H. Fatt to Essex Centre, (his old parishioners object to his leaving).

Divinity students will hold services during the summer months in Maxwell, Dundalk and Oil Springs missions.

**WOODSTOCK.**—The induction of the Rev. J. Craig Farthing to the Rectory of Woodstock, took place on Monday evening, June 10th, by His Lordship the Bishop of Huron. There were present besides his Lordship and the Rector, the Revs. Messrs. Wade, R. Johnson and Canon Davis, each taking part in the service.

The congregation was unusually large and deeply interested. The Bishop preached a most practical sermon, in the course of which he pointed out the duty of a faithful pastor, and also the duty of the people. After service, there was a social in the Schoolhouse.

**HELLMUTH LADIES' COLLEGE.**—One of the pleasantest features of the closing exercises at Hellmuth College was the reception given on Wednesday evening 12th inst, in the art directors' and graduating art pupils' studios by the Royal Worcester Class, the elegant rooms, filled with beautiful work, being decorated for the occasion with the collection of china done by the class. A large table was completely covered with large and small pieces, some very elaborately gilded, and the display included many of the delicate and openwork pieces for which this style of china is so famous. This is a new departure in porcelain decoration, and some of the connoisseurs present expressed themselves as surprised at the beautiful gilding in shaded golds done by the pupils. Professor Seavey, the instructor, has some large and valuable pieces, as have also the following ladies, some of whom were from a distance, and come for this specially: Mrs. Stewart, Hamilton; Miss Paul, St. Thomas; Mrs. English, the Misses Steele, Tovar, Gunn, Inedell, Kimbrough, Hall, Nicholson, Seaborne, Brunaugh, Mowat, Thompson, Rice, Williams, Howell and Buck. Refreshments were served on Royal Worcester, and cream and gold souvenirs, designed by Prof. Seavey for the occasion, and were presented to each one as mementos of one of the pleasantest reunions that have taken place at Hellmuth.

The fifth programme of the closing exercise, consisting of the first piano recital, took place last night before a numerous and brilliant audience. The graduating pupils on this occasion were the Misses Mabel Miner and Virginia Leidle. Miss Miner was unfortunately unable to appear, owing to indisposition, which was very much regretted by all present, as this talented young lady's performances

have always evoked great interest on former occasions. Miss Leidle's part in the programme consisted of the two last movements of Mendelssohn's G Minor Concerto and Beethoven's A flat Major Sonata. The young pianist played the concerts from memory, and did it full justice. Her technique is admirable, being exact and clear, combined with good, crisp tone and touch. The rapid tempo, in which she took the last movement, was most effective. Beethoven's beautiful Sonata was also given in a very interesting manner by the young player. The vocalists of the evening were Miss Florence Iredell (who gave a very fine rendering of Schubert's difficult song, "The Nun"), Miss Pauline Chapman (whose rendering of the aria, "Una Voce Poco Fa," from Rossini's "Il Barbiere," was most creditable), and the Misses Childs and Smith (who gave the duet, "Maying," by Smith most effectively).—*Free Press.*

**DORCHESTER STATION.**—The Sunday-school gave an entertainment here recently which was for the benefit of their Funds, and at which the Rev. W. J. Taylor gave an interesting and instructive lecture. The Rev. E. Softley was chairman. Great credit is due to Mr. Beverley for all his work in the Sunday-school.

**LISTOWELL.**—At the recent Ruri-decanal meeting there were present the Revs. Canon Paterson, D. Deacon, W. J. Taylor, E. Hughes, J. Ward and several laymen. There were some very interesting discussions upon Missionary meetings, and the various vacancies in the Deanery and Diocese. In the evening Divine Service was held, when the Rev. W. J. Taylor preached upon recent events in the country; showing how God was overruling all for good.

**MITCHELL.**—Mrs. Tilley, of London, gave a most able and interesting missionary address in Trinity Church, last Wednesday. It will no doubt much help in the work of the Woman's Missionary Association here.

**DIOCESE OF ALGOMA.**

**SIR,**—Can you make room for the accompanying words of encouragement and sympathy which have reached me in connection with the plea for the occasional education of children of our far away missionaries? Also for the extract from the letter of the "Bishop of Algoma which cannot fail to carry much weight with it. Donations have come in from Montreal and Ottawa, in addition to the prompt Branch of Quebec. I would like to say that it would perhaps be better for every such gift to be handed to the Treasurer of the Diocese from which it may come, to be dealt with by and bye, in accordance with the decision arrived at by the assembled delegates in Montreal at their Triennial gathering in September.

I have tried simply, to bespeak an interest in the cause, before the important moment arrives for its full and free discussion, but only as a very humble and insignificant member, and with no official right to a hearing. I pray God that my sister's of the W. A. M. A. may recognize the very real claims which the children of our devoted and self-sacrificing Missionaries, have upon our sympathies.

I remain, sir, very gratefully yours,  
H. A. Boomer.  
London, Ont., June 13 1889.

M. A. W. A., Quebec, June 4 1889.

**Dear Mrs. Boomer,**—At the annual meeting of the Diocesan Branch of the Women's Auxiliary lately held there, the ladies and members unanimously agreed to give \$30 annually towards the maintenance of a mis-

sionary child. That amount will be forwarded to you as soon as possible by the Treasurer.

Yours Truly,  
Tilly Shaw.  
Asst. Sec. of Diocesan Branch, W. A. M. A.

A message from the rector of Carlton Place where the annual meeting of the Ontario W. A. M. A. Diocesan Branch was held.

"The scheme (i. e., the occasional education of a child of some of our far away Missionaries) seems to have made much impression. Many have spoken of it. In my opinion the idea is a noble one, and I sincerely trust that the triennial meeting will see its way to carrying it into effect. Many have expressed a regret that time did not permit a more general discussion of it. Could you not be present at our regular monthly meeting to be held next week on any day you name? I should like to rivet the impression made by the address and endeavour to give a practical turn to the meetings as far as they may have affected this parish."

Extract from a letter from the Bishop of Algoma;

Sault St. Marie, June 1 1889.

**My Dear Mrs. Boomer,**—I am so thankful that you keep hammering away upon the education question. The more I think of it, the more I feel for our Missionaries and the position of their children in the matter. They feel it keenly themselves and are going to bring it up for discussion when we meet in Parry Sound. Anyone understanding the circumstances would sympathize with them. Naturally they desire the advantage of a fair average education for their sons and daughters, but how is it to be secured? The city schools are far out of their reach. At the very lowest they would have to pay \$1.20 to \$1.50 for the board of one child, but what a tremendous hole this would make in an income of \$7 or \$8, and nothing is left but to keep them at home and give them such crumbs of instruction as the busy father and even more careworn mother is able to bestow upon them. Well I expect a good many of them will have to be content with this and so, will fall to the level of mere "hewers of wood and drawers of water" though God has filled and meant them for something better and more useful. I only wish I could run down to the Ontario Diocesan annual meeting and enforce your appeal by telling my own story. I would have done so but for an engagement to spend the 9th at the Rev. M. Frost's Mission, en route to Parry Sound. I trust you will have most successful meetings and with kind greeting to all,

Believe me, very faithfully yours,  
E. ALGOMA.

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

**VANCOUVER.**—*Christ Church.*—The ladies of this congregation held a fancy sale and concert during the first week in May, in aid of the new Church (which is now well begun) and realized quite a handsome sum. This congregation having set a good example by giving twelve hundred dollars through the offertory, during the first four months of its existence. We hope soon to be able to chronicle such progress in the Church building as will enable the congregation to worship in it.

**CHURCH WORK IN NEW WESTMINSTER.**

The *Churchman's Gazette* gives the following account of the Bishop's journey through a part of his Diocese:—The Bishop left home for the upper country on Wednesday, May 1st, accompanied by Mrs. Sillitoe. They stopped the first night at Yale, staying at All Hallows School. The plans for the new building were discussed and the work will be commenced as

soon as arrangements can be made. The next night Ashcroft was reached. The waggon which was being built here for the Bishop was not ready and he had to hire a trap from the B.C. Express Company. On Friday morning a drive of four miles brought them to the residence of Mr. Henry Cornwall. On Saturday the Bishop visited the Indian Ranch enquiring into the condition of the community spiritually and temporarily. The little Church is very well cared for according to the ability of the congregation. The Altar has been raised, and was profusely decorated with wild flowers, while, in lieu of dorsal hangings, a *Banner of Faith* Almanack, with its large red cross, decorated the wall above, together with a little Christmas card illustrating the Nativity. The Indians are all well-to-do and many improvements are seen in their dwellings. There were several applications for Baptism and Confirmation which the Bishop of course referred to the Missionary in charge.

Sunday May 5th: The Bishop said Matins, Celebrated and preached in the house. In the afternoon he was driven by ex-Governor Cornwall to Ashcroft town he first officiated at the burial of Mr. Craig, an old timer who had died the day before in Kamloops Hospital, and then said evensong and preached in the Ashcroft Hotel where a large congregation who had gathered from all around for the funeral, assembled. On the 7th., a start was made for Nicola, Spence's Bridge being the first stage. The next day a halt was made for lunch at Smith's Ranch, and an old acquaintance pleasantly renewed; the drive being continued afterwards as far as the "Forks," forty-two miles in all, where they were received by Mr. and Mrs. Armytage, and entertained for the night, and a short drive of eight miles the next day brought them to Clapperton's, where the second long halt was made. Friday 10th: the Bishop drove to Shooloos, the Indian Reserve near Coullie's, where he met Mr. Wright and Meshell and held a meeting of the Indians of the English Church. These have lately built themselves a new Church, the former one, built by Noweesken and opened by the Bishop some years ago having been appropriated by the new Chief who is a Romanist. Frantic endeavours are being made to induce our Indians here to desert, even to the extent of threatening them with the "Queen's soldiers," but they are standing firm and increasing rather than diminishing in numbers. A worse trouble assails them from a horde of ruffianly half-breed boys who, though sprung from Indian mothers themselves, have no respect for the honour and virtue of an Indian girl. There is no class in the community so troublesome and dangerous as these boys. A white hoodlum is bad enough but he is a tame animal compared with his half-breed brother. The whole Nicola valley is suffering from a plague of grasshoppers which threaten to destroy the whole grain crop of the season, and on many of the Ranges are eating off the grass too and making the stockmen very anxious about their feed.

Sunday, May 12th: the Bishop celebrated at Nicola Lake, in the house of Mr. Clapperton; said Matins (assisted by Mr. Wright) and preached at the Forks at 11, and said Evensong and preached at Nicola in the evening. On Monday the journey was resumed as far as Quilshanna where a short evening service was held in the house of Mrs. Mickle, a lady who does so much for the Diocesan Fund by means of sales of work. Next day in the Nicola Mines, a station altogether new to the travelers, was reached, and very pleasant, comfortable quarters found in the Hotel managed by Mr. and Mrs. Morton. A considerable congregation of miners, teamsters and others assembled for evening service. The Hotel is situated in the midst of some of the most charming scenery of the Nicola valley, and being at an elevation of nearly 2000 feet above

thesea, in a perfectly dry atmosphere, it might be made one of the most attractive and valuable health resorts in the Province, and, so long as Mrs. Morton is in charge nothing will be wanting in regard to cleanliness, comfort, and consideration. The Hotel is 30 miles from Kamloops. Both the Bishop and Mrs. Sillitoe regretted that, owing to their fixed dates, they were unable to enjoy longer the many attractions of the house and neighborhood.

Wednesday, 15th: drove to Kamloops; 16th. to Duck's, or, rather, what once was Duck's, but is no longer, save in name. On Thursday the rain, which for many days had been threatening, seemed to have made up its mind and came down in a fashion much more conducive to the welfare of the crops, than the comfort of travellers in an open buggy. The trip, therefore, from Duck's to Grand Prairie was a somewhat disagreeable one; and the discomfort of it was not mitigated at nightfall by a plain refusal of accommodation at a house which is generally supposed to be a public one. The Bishop had no equipment for camping out, and there was nothing for it, therefore, but an appeal *ad misericordiam* someone else, and fortunately for belated and disappointed travellers, this appeal has never to be carried very far in British Columbia. On the next ranch are two English gentlemen named Homfray and, though till now total strangers to the Bishop, and quite unprepared to receive ladies, they no sooner understood the condition of affairs than they made the best arrangements they could for his comfort and Mrs. Sillitoe's; and, as these misadventures often turn out, the happy acquirement of two new friends more than compensated for the previous mortification. The rain continued all next day, but a good deal of the road between Grand Prairie and Spilumcheon is as nature made it, and is a credit to her; and if one only could avoid the portions where man has interfered, with his art and with his shovel, the rain would signify but little. Unfortunately this is impossible, and here and there, in consequence, in rainy weather, there are miry places, holes full of water of uncertain depth, and places where the road has been recently mended, and these last are the greatest trial of all to the temper of man and the patience of beasts.

Saturday afternoon brought the party to Mr. Lumby's hospitable roof in Spilumcheon; and they were fortunate in finding Mr. Lumby himself at home, for the interests of the Shuswap and Okanagan Railway have made him almost a stranger on his own estate for the last two years. The hope of the settlers, however, seems now on the point of accomplishment, and in that case there will be no more prosperous settlement in the Province than this.

Mr. Irwin arrived from Kamloops in the evening, having come by rail to Sicamoo and on by steamer.

Sunday, May 19th: Services commenced with Morning Prayer and Celebration at Enderby, Mr. Irwin assisting and the Bishop being preacher. The room had been nicely arranged for a reverent celebration by Mr. Smyth. After Service the Bishop and Mrs. Sillitoe were entertained at luncheon by Mr. and Mrs. Laws, and then drove to Lansdowne for afternoon service which was held in the Church, visited on this occasion for the first time by the Bishop. After a cup of tea at Miss Furstenan's another start was made for Vernon which was reached soon after 7 o'clock, in time for another Evensong and Sermon.

This had been a somewhat arduous day, and a rest on Monday and Tuesday in the more than comfortable quarters of Mr. and Mrs. Dowdney's house was very welcome. Another service was held here on Tuesday evening and next morning the return journey was commenced.

The first day was a long one as the Bishop had promised to hold service on Wednesday

at Duck's, and a drive of fifty-five miles had to be accomplished. It was now fine again however, and the sun had effected a very satisfactory drying up of the road, and with a three hour's rest at Grand Prairie in the middle of the day Duck's was reached soon after seven, in time for a service which was well attended by the members of the household and the railway section men who make their home there.

Kamloops was reached the next day and a hospitable welcome in the house of Mr. and Mrs. Mara. The next day was Queen's Birthday and it was celebrated by two Picnics which, together, nearly absorbed the whole population of the town. The Bishop took advantage of the prevailing quiet to get through a lot of correspondence.

On Saturday a crowded meeting of the Vestry was held at which Church matters were freely and fully discussed, and at the close the Bishop appointed a Committee consisting of Mr. Bidley, Dr. Tanstall, and Messrs. Powers, Barnes, Lawrence and Spinks, who are to consider the opinions expressed at the meeting and report to the Bishop. On Sunday, May 26th., Bishop celebrated at 8 a. m., and preached morning and evening, being assisted all day by Mr. Irwin.

On Monday evening the party left for Yale, and stopping off there to visit the School reached home on the 29th.

#### DIocese OF NOVA SCOTIA.

HUBBARD'S COVE.—On Thursday morning the Lord Bishop of Nova Scotia left Halifax for the purpose of holding confirmation in the parish of Hubbard's Cove, being met at Mason's, head of St. Margaret's bay, by Rev. H. Stamer, and at St. James' church, North Shore, confirmed and addressed a class of 17. He then proceeded to the rectory, Hubbard's Cove, and on the following forenoon he confirmed 28 in St. Luke's church; and in the afternoon at Mill Cove in St. Mark's church, 19 were confirmed—making in all in this parish 64. His addresses at the several services were most impressive and instructive. After having completed the work in the parish of Hubbard's Cove he left with Rev. Mr. Roy, of Blandford, to hold a confirmation the same evening at North-West Cove, returning the following day to the rectory, Hubbard's Cove.

#### DIocese OF MONTREAL.

MONTREAL.—*The Cathedral.*—The young ladies of Christ Church Cathedral have presented a handsome Communion cloth to their church. It was designed by Mr. A. T. Taylor, architect of this city, and has been worked by Sister Sarah and the other ladies who assist her in St. Margaret's Home. Competent judges affirm that for beauty, both of design and execution, the new communion cloth is a work of art of the highest merit.

*St. Jude's.*—Confirmation service was held last Sunday evening in St. Jude's Church, when twenty-six persons were confirmed by Bishop Bond. This is the third service of Confirmation held during the past twelve months; the whole number confirmed during that time being 96.

#### THE BISHOP OF ALGOMA ON THE JESUITS QUESTION.

At the Diocesan Council held at Parry Sound, Ont., on the 13th instant, Bishop Sullivan in his charge referred to this matter, saying:—

"I would be false to my own convictions and derelict to duty were I to pass over without note or comment the iniquitous bill by which a Provincial Legislature voted, and the Dominion Government by its silence has endorsed, the payment of \$400,000 to the Jesuits as compensation for the losses sustained by the con-

fiscation of their property. To say that this bill has outraged the social, civil and religious sensibilities of more than half the population of the Dominion but feebly expresses its effect on Canadian public opinion. Into the technicalities of the case I shall not enter. Suffice it to say that other and bolder demands will follow upon this assuredly as the night the day, to be succeeded by others bolder still, unless earnest and vigorous protest convince the powers that there is a limit to the public patience, and that Canadian Protestantism will not submit to Roman arrogance and Papal dictation.

THE SYNOD of the Diocese of Toronto has uttered its protest against the Jesuits Estates Act; and the Bishop of the Diocese also referred to it in his charge, condemning such legislation.

CONTEMPORARY CHURCH OPINION.

The Living Church says:—

The fact is, the great mass of defections from the Church is not from the ranks of the so-called "Romanizers." It is from the extreme Protestant party and from the Broad Church school of thought; witness the schism calling itself "Reformed Episcopal;" witness Dr. Noakes; witness the recent secession of a priest in Missouri. It is not from those who believe too much, but from those who believe almost nothing, that the Church has most to fear. This is not to say, that we endorse the theological vagaries of Smith and Jones. But so long as they hold and teach the Catholic Faith and are loyal to the Apostolic order of the Church, we shall not denounce them from their pious opinions.

NOT RECOGNIZED.

A story worth thinking about has been going the rounds of the newspapers. A minister, it is said, preached an eloquent sermon on "The Recognition of Friends in Heaven." A man who heard it thanked him for it, and suggested that he next preach a sermon on the recognition of friends on earth; "for," said he, "I have attended your church for five years, and have never yet had recognition from any one." The story has force, and we can well understand why it should find place in the humorous column of the newspapers. But it is a very absurd story after all. It represents a man as having been an habitual attendant upon a certain church for five years, and in all that time having no acquaintance in it, nor ever receiving any recognition from any one connected with it. Had he done his duty, he would first of all have reported himself to the pastor. He could then at once have had acquaintance with, and glad recognition from, at least one fellow worshipper. Besides, if a sensible and Christian man, he would have engaged actively in some sort of Christian work there; would have done what he could and all that he could to bring others to the Lord's House, and enlist them in His service. In that way alone he would have surrounded himself with brethren from whom he could have had all the recognition that any sensible man could desire.

Suppose we ask: Of what use is a church, anyway? You have, perhaps, one or two dozen churches in your city. What purpose do they serve? A very useful and important purpose, we think. But it is possible for a man to misapprehend that purpose altogether; possible to consider the matter purely from a worldly standpoint; to consider these organizations as clubs, and these churches as club houses. He may say that no moral obligation rests upon him to belong to one of these more

than to another; or, for that matter, to any of them. Yet he may think there are good reasons for so doing. Should it cost him anything to do so (say \$20 or \$30 a year), he may yet think it a wise investment. It is a business matter. He wants to spend his money where it will bring the best return. So he looks about, and considers where he can find the most "privileges" for the least money. It is as much a secular matter as buying a piano or renting a house. If a man "chooses his church," in any such spirit, he will certainly complain if he does not get "recognition." That is what he paid for, and what he looks for—recognition either in a business way, or socially. He will of course complain if his investment brings no return. Recognition! If he does not get it at the "P.E." church, he will try the "M.E." or the "R.E." or some other "E." Recognition! Could any man in this country live twenty-four hours without recognition? But let us think of another sort of person altogether; of a man who believes the Christian Faith, and is trying to live a Christian life. What a totally different matter it will all be to such a man. He believes, and knows what he believes. If a Churchman, it is on principle and on conviction. His parish church is the House of God. It is his duty and privilege to worship Him in His holy temple; to seek unto Him in all His appointed ways, and to do all that he can to bring other men to the knowledge and worship of the Lord. Will not such men have all the recognition they want, and more too? They are sufficiently rare to be noticeable enough. Where is the rector that doesn't recognize such men as far as he can see them? Some day we hope to know what sort of recognition they will meet in heaven; and yet we have no great concern about it. They are so easily recognized here, that we have no doubt they will find ample recognition there.—Living Church.

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.

A SUMMER RESORT FOR CLERGY.

To the Editor of the Church Guardian:

SIR,—I have been looking for some replies to Dr. Roe's letter in answer to E. C. P.'s, but so far have seen none. Will you allow me to make a few remarks upon it, for I am unable to see that Dr. Roe's reply touches E. C. P.'s suggestion. Dr. Roe does not think the proposal needed, and, therefore, it is not. I cannot help thinking that E. C. P. expresses the views of many more than Dr. Roe has any idea of, and that there are plenty who would be glad of such a change as E. C. P. suggests could they see their way to it, in spite of Dr. Roe's opinion to the contrary. Doubtless it is very presumptuous of the country clergy to think that they need any kind of rest or change, especially as they have all the beauties of nature to feast their eyes upon all the year round, and not a few of them the beauties of the forest and fields of stumps. The clergy of Lennoxville with only from three to four months holiday every year to get rest and change need it, of course, to break the terrible monotony of Collegiate life and scholastic occupation.

Dr. Roe speaks first of Cacouns, and says that it affords a summer chaplaincy every year to two clergymen, and adds that for seven or eight years it has been filled mainly out of the city. Let me state the facts. In 1888 the duty was taken by the Rev. A. J. Balfour, of Richmond, and the Rev. T. Richardson, of Quebec. In 1887, by the Rev. G. H. Parker, of Compton, and the Rev. George Thorneloe, of the city of Sherbrooke. In 1886, by the Rev. Principal Adams. In 1885, by a Mr. Owen from Upper Canada. In 1884 and 1883, by the late Princi-

pal Lobley. Previous to this by the clergy of St. Matthew's, Quebec. Most of these clergy were certainly outside the city of Quebec, but whether they all consider themselves country clergy is another thing. Dr. Roe says also that the number of the clergy of the Diocese of Quebec is not very large. There are about sixty-four, setting aside the Gulf clergy (8), those of the city and Bishop's College, 12, who are so happy as to be able to provide for themselves, and those who have private means, who, if I mistake not, could be counted on the fingers of one hand, minus the thumb, and those of Magog and Georgeville and other similar places. He comes to the conclusion that there are not more than eight who would desire to spend a month at the seaside. This is pure assumption, and as by his own showing he has only asked four, I may say the minority, of the clergy, he has no right to assume anything of the kind.

Next comes the Island of Orleans, which has, he says, provision for two clergymen each for a month. I do not know who takes the duty this year, but for the two previous years it has been taken by a clergyman from the Diocese of Montreal, and up to that time, I think, by the late Rector of Quebec.

Of Cap a l'Aigle, Murray Bay and Tadoussac, I know but little, but think the more or less irregular services in these places are usually taken by city clergy.

Then comes Riviere du Loup, which Dr. Roe says does not come under this head, being one of our regular Missions with a resident clergyman. If report be true, this is to be made an exception of this year, a clergyman from the Diocese of Ontario, Dr. Roe's son-in-law, taking the duty for July and August.

I am of opinion sir, that there is need of some such thing as E. C. P. suggests, and which the clergy would rejoice to see supplied; whether they will see it supplied is another thing. It is change we need, change of scene, change of circumstances, to break the monotony of our work, and to take us out of the barren ground we are wont to fall into; and then some of us who are fond of fishing might be able to go like Dr. Roe himself.

Yours, A COUNTRY CLERGYMAN.

MARKET GUIDE OFFICE,  
Chatham, Ont., June 13th 1889.

Sir,—In the issue June 5th of your valuable journal, (I use the adjective in no conventional or unreal sense), I see an article from the Bishop of Alabama, in which to illustrate his argument he supposes the case of an inhabitant of the tropics, who calls the narrator of the fact of water freezing into solid ice, an impostor. I was cognisant personally of a singularly similar incident, in actual life, when I was living in Greytown, Central America. I was talking with a chief of a visiting tribe of Indians (Woolwas I think) once during the turtle fishing. He was very intelligent and inquisitive and could speak English very well, though slowly. I was telling him about England and mentioned ice. He gave a sort of non-committal grunt, which might either mean dissent or assent. It struck me that he might have seen or heard of ice being brought in the English and American steamers to Greytown. Then I told him about snow. He asked many piercing and sarcastic questions, in fact cross-examined me like a "nisi prius" lawyer, with a view to confuse. When he found that I stuck manfully to my story, that snow was water, that it came down from the sky as a white powder or in flakes, that it fell to a depth of several feet, that in Canada, vehicles and heavy loads were drawn upon it, he absolutely screamed with laughter and ran off to give the other Indians the benefit of what he thought my Munchausen story. Before he left as a Parthian dart, he threw this at me, "white man big big, O very big liar." I hope the Bishop of Alabama may see this; and I remain,

Yours truly,  
W. B. HAMILTON.

# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JUNE.

JUNE 2nd—Sunday after Ascension.

" 9th—Whitsun-Day. (Pr. Pss. M. 48, 68, E. 104, 145. Athanasian Creed: Pr. Pref. in Com. Ser. till 15th inclusive. Notice of Monday and Tuesday: St. Barnabas and Ember Days: Ember Collect daily.

" 10th—Monday in Whitsun-week.

" 11th—Tuesday in Whitsun-week.

St. BARNABAS. A. & M.

" 12th —

" 14th — } EMBER DAYS

" 15th —

" 16th—Trinity Sunday.

" 20th—Queen's Accession, 1837.

" 23rd—1st Sunday after Trinity. (Notices of St. John Baptist and St. Peter.

" 24th—St. John Baptist. (Athanasian Creed).

" 29th—St. PETER. A. & M.

" 30th—2nd Sunday after Trinity.

## EDITORIAL NOTES ON THE SUNDAY-SCHOOL.

[From the American Church Sunday school Magazine, June, 1889.]

Unproductive labor in the Sunday-school may arise from the teacher's neglect to use the highest means. The fruit of the Spirit cannot be ripened without the aid of the Spirit of God. Doubtless there are many useful means of a lower grade, such as social intercourse with one's class, the personal interest of the teacher in the pupil, the endeavour to show a practical sympathy with the employments and amusements which make up the largest part of the life of the scholar. By regarding these lower methods of securing the affection of the scholar great freedom of access may be gained, but if after having won the personal affection of the pupil the teacher does not touch the religious susceptibilities of the pupil, the ground already gained counts for nothing. The main point after getting the ear of a

young person is to be able to speak and influence that person for higher ends. After winning popularity among the young, the teacher may rest on that and so miss the chance to make a deeper mark. Remember how St. John Baptist transferred all the disciples who followed him to Jesus of Nazareth. Just in the midst of his popular career John pointed away from himself to Christ, as the only one who could baptize with the Holy Ghost; as our personal influence deepens in the class, just then should we tell the class of Another who is to be preferred to any earthly teacher.

Labor-saving machinery may be introduced in our Sunday-school work with great effect. Originally, with handwork, it took a whole day to pick a clean pound of cotton, but the invention of the cotton gin made the task of cleaning the cotton, easy and remunerative. Now, if one attempts in one's own strength by sheer handwork to separate the clean fibres of a human heart from the evils entangled in them, the task will weary and dishearten the worker. The means of grace ordained by Christ are a kind of labor-saving machinery to aid us in cleansing our own hearts and the hearts of those whom we have to train. Let us never think our own hands alone can do the work of picking out the good from the evil. The making clean of a human heart is work in which God's means, His Word, His ordinances alone are effective. Results that are eternal must be sought by prayer, by sacramental exercises of faith and love, coming into immediate contact with Christ and the Spirit. The winnowing fan is in one Hand alone. Our hands cannot separate between the wheat and the chaff, our touch is too coarse, our eyes not penetrating enough to make the severance. The garnering of good grain from the dust of the threshing floor calls for the help of the Lord of the harvest and for the strong wind of God's presence to sweep away the chaff.

*Love's Labors not Lost.*—Think of the care with which a mother watches and nourishes the life of her infant, a life which may flicker like a feeble flame, threatening to expire at any moment. Although a mother knows the risk of loss, even when the spark of life is faintest she does not relax her effort, but redoubles it. This tenacity of love in its effort to grasp and keep its object is a testimony to the immortality of the trust committed to the mother. If her child is taken up into the Everlasting Arms she knows that her own arms have held a treasure from Heaven and that her unflagging effort is only the beginning of love's eternity. A mother does not lose her labor of love.

Neither does a father educate and train his boy without hope; despite the risk of death in early manhood of the boy in whom he takes most pride. Many a father has had this trial, has seen the boy that he has educated at great cost on whom he rested for co-operation in large enterprises, or to whom he could bequeath a fortune—has seen such a one die on the very eve of brightest usefulness. Such trials crush men of sixty and demand solid comfort. Is love's labor lost in such cases? No! Our labor is not in vain in the Lord, who has risen as the first-fruits of them that slept, and shows how even the young shall arise from the sleep of death refreshed and more vigorous in the everlasting youth of the risen body.

*Love's Labor Shortens Time and Eternity.*—Every earnest worker knows what it is to feel that the days are too short. When Jacob served for love of Rachel the seven years seemed to him but a few days for the love he bore her. Is not this the reason why a thousand years are as one day with God in His loving labor of redeeming man? Is not this why Christ calls His life short, when He comforts His disciples with the words: "Again a little while and ye shall see Me!" "A little while!" He has been gone from our eyes these nineteen hundred years. All that time

He has been sitting at the right hand of the Father, expecting till His enemies be made His footstool, but not even this expectant attitude has seemed long to His ever-patient love. His love makes eternity short, causes the long hours of the ever-living intercession to seem brief, because He is not thinking of Himself but of others. Work for love's sake when weary, put more love into your work and it will never seem irksome. Time and eternity are both too short for love's labor.

*The Secret of New Effort.*—When Audubon the naturalist had returned from his forest life with some two hundred sketches which represented fifteen years' labor, he left these sketches in the care of a friend. When he called for them it was discovered that the drawings had been ruined by mice. The disappointment went through his brain like an arrow of fire, and he lay ill of a fever for some weeks as the result of this misfortune. When he recovered he set out again with his gun to replace the results of his lost work. This shows us how retrieval of loss is hidden in love's labor. This explains God's work in seeking, following and not forsaking the wandering. This points to the teacher the secret of imperishable strength. Love's labor is not lost because love sets out with new efforts to retrieve mistakes, misfortunes and disappointments.

In questioning your scholars there are two objects to be borne in mind: one is to make your pupils accurate, and to this end you cannot be too definite and particular in the questions you frame; the other object is to burden the memory as little as possible, and to this end a few comprehensive questions ought to be put in review at the close of the lesson. Particular questioning is best in a first survey, and then the fewer questions may come at the last to act as a summary easily carried away. When you know a scholar to be painstaking, as a reward the questions to that scholar ought to be as comprehensive as possible. The disadvantage of a particular and minute questioning is that these questions often reflect the teacher's way of thinking and not the essential points in the lesson. As no two minds are constituted alike, so no two minds can work exactly on the same lines. Your pupil may be cramped and embarrassed rather than helped by questions that leave no room for the pupil's natural way of thinking. A question that covers a whole point and leaves the pupil free play in answering is a method familiar in all high grades of teaching.

## WHAT IS MEANT BY ESTABLISHMENT?

BY THE REV. JOHN W. DIGGLE, M. A. VICAR, OF MOSSLER HILL, LIVERPOOL.

The National Church is bound, because it is the National Church, to supply the ministrations of religion with equal hand to every part of the nation. For what is the meaning of the claim of the English Church to be National? When we speak of the Church as established and endowed, do we mean that the Church is supported by the State? That her ministers and services are paid for by grants from Parliament? We mean absolutely nothing of the kind. When the Chancellor of the Exchequer frames his Budget, he puts into that Budget no single item for the support of the established religion. The army and navy are supported by taxes. Out of the public funds our police are paid, and our workhouses, prisons, and asylums are maintained. Out of the public rates our Board schools are altogether built and largely maintained. But you would search in vain for any rate or any tax out of which churches are either built or supported. In past

years Parliament has, upon two occasions, voted subsidies to the English Church: one grant of £1,000,000 for the building of churches in poor districts; one grant of £1,000,000 for the augmentation of poor livings. With the exception of these two grants, which are but a small fragment of Church property, Parliament has never made any grant of any kind towards either the building of Established churches or the endowment of the established ministry.

What, then, is meant by the English Church being established and endowed? The annual income of the English Church is about £7,000,000. Of this income it may be stated, without fear of inaccuracy, that *the hundredth part has never at any time been supplied by public funds*. The endowments of the English Church are the results of *private* and *personal* beneficence. You know how our own Bishopric of Liverpool was founded. It was founded and endowed by the subscriptions and donations of pious Churchmen. Parliament voted no portion of the endowment. Nor do I know of any single bishopric which is endowed with a single shilling of Parliamentary grant. My own Church at Mossley Hill was built and endowed from monies left in a gentleman's will. Hundreds of churches have been built and endowed in a similar manner. During the past twenty-five years more than £40,000,000 has been voluntarily subscribed by pious Churchmen for the building of churches and the support of the clergy; but not one shilling of the £40,000,000 has been supplied either from rates or taxes. Thousands of other English churches occupy precisely the same position as mine. They are the product of the personal piety of religious families. The money spent on them is private money. With the exception of the £2,000,000 I have mentioned, the English Church has never received for parochial purposes any Parliamentary grants. This £2,000,000 is a sum so insignificant in relation to the entire bulk of Church property that it is broadly true to affirm that the property of the Established Church is the result of private munificence and that the Established Church possesses no endowment from Parliamentary or public funds.

What, then, is the meaning, we ask again, of the Church being Established? My answer is that the whole privilege of Establishment is the privilege of *duty*, not the possession of property. The property of the Established Church is private property; but the duties of the Established Church are public duties. Establishment means the identification of Christianity with the public, the civic, the social life of the nation. By the Establishment the Protestant succession is secured to the throne, the Christian faith is publicly recognised in Parliament, the whole realm is penetrated with the influence of resident ministers of the Gospel. Christianity gains in largeness and comprehension by the fact of Establishment. It gains also in stateliness and soberness and spirituality. There is no instance in the world of a Church so definite in its creeds, yet so broad in its comprehension, as the Established Church. If the Anglican Church was disestablished it would inevitably break up into sections, and the largeness of Christianity throughout the world—for the great Nonconformist communities of Christendom gain a reflex benefit from the comprehensiveness of the Establishment—would suffer from the narrowing disruption. But by far the most distinctive result of the Establishment of the Church is the splendid *character of religious rights which it confers upon the people*. By the Establishment the whole realm is mapped out into parishes. Over every one of those parishes some clergyman presides. Upon the ministrations of that clergyman the people have a clear and legal right. Every parishioner, whatever his rank, his politics, his opinions, his income, can claim the services of the parish parochial minister for the baptism of his children, for marriage, for burial, for the visitation of the

sick. If the Church were disestablished these rights of the people would immediately disappear. The parochial system would necessarily be abolished. The clergy would cease to possess the privilege of visiting from house to house within their parish; and the people would cease to possess the right of claiming their visit. The congregational theory would take the place of the parochial system. I do not blame Nonconformist ministers—far from it; the fault is not theirs: but, as a matter of fact, they visit only the members of their own congregation for spiritual purposes. No one outside their congregation has any claim upon their services. If you ask a Nonconformist minister to baptize your child, the request must take the form of a favour, unless you belong to the minister's congregation. In the case of the Established minister the request is not preferred as a favour, but as a right. I challenge contradiction when I affirm that the ministers of no voluntary religious communion either do or can visit from house to house in the same way as the ministers of the Established Church. This house-to-house visitation, and these rights of the people to claim as their own, without dependence or favour, the ministrations of their parochial clergy, I hold to be the chief value of the Establishment. If I am asked, "Is Establishment worth preserving?" I answer, "For the sake of political power, no; because the English Church would be, politically, ten times more powerful disestablished than established." "For the sake of financial advantage? No. Because the hundredth part of her possessions have not come from Parliamentary sources, and even were the Church despoiled of her private possessions, her children would soon endow her again with even larger stores." "For the sake of social prestige? No. Because the Episcopal Church has an equal prestige in countries where it is not Established." "For the sake of the identification of Christianity with national life, and for the greater comprehensiveness of the gospel? Yes. But most of all I desire the continuance of Establishment because Establishment confers invaluable religious rights upon the people, and definite religious duties upon the clergy, which by any process of disestablishment must inevitably be abolished."

Disestablishment is essentially and pre-eminently a people's question. If the people do not value their rights or care to retain them, they are sure in the end, from a variety of motives, to barter their heritage and fling their rights away.

But it is the business of the clergy and of all true Church people to make both the rights and privileges of the Establishment a reality among the people. The people of this nation will never injure or destroy any institution which they perceive is a blessing to them. Let the English Church make herself an evident and mighty benefit among the English people and the English people will raise no hand against the English Church. The English people is, at heart, a righteous and religious people. The best and noblest Englishmen are always ready to thankfully acknowledge that there is no nation more great, that hath God more nigh to them, than the Lord our God is in all things that we call upon Him for. The English Church has nothing to fear so long as it continues to be the Church of the people. But if the English Church sinks down into the Church of an exclusive social class, or an exclusive political party; if she magnifies ritualism into religion, and narrows the Kingdom of God into anything less than righteousness, peace, and joy in the Holy Ghost, then, not only are her days as an Establishment numbered, but her claim to be a true and faithful branch of the Church of Jesus Christ will be also gone.—*The Family Churchman*.

SEND for "The Jesuits Estates" Act of the Province of Quebec and read it. Price 5 cents.

### L'HOMME S'AMUSE.

"To amuse and be amused," is the chief end of man "in Society," according to Thackeray. Judging by the course of their daily lives, it is the chief end of a large and increasing number of English people, who find the balancing bitternesses of life in the consequences attendant upon their irregularities. What a poor, hopeless, senseless life it is! Even with all its picturesque embellishments of art and fancy, and tinsel glitter, it is a sorrow failure. There is a sound defence for the Cinderella dance, or the occasional ball, in season; the opera, the theatre, the concert room, and the countless private entertainments within reach of the wealthy classes have all clearly-defined places in our social cosmogony. But an interminable succession of these, such as may be witnessed in London next month, or any month during the "season," is good for neither manhood nor womanhood. When amusement is the principal business of life, it becomes a dull, trivial round indeed. Cynics, of course, might point out that the boredom and ennui which inevitably result from such a course of life themselves take up a text and preach certain homilies to the victim. A few admirable virtues and many commendable graces are, no doubt, inculcated in its votaries by society, as if, in the language of Keats, to "dress misery in fit magnificence." The patience, courtesy, desire to please—or even the mere affectation of these qualities—demanded by society have a profound effect in promoting gentleness of character. Nor do we doubt some "men of pleasure," and many women of society, are industrious in good works, and full of compassion for the toilers and the poor. It may even be conceded that idlers among this class are rarer than in some previous generations. But side by side with the increasing self-indulgence of the age there has grown up a new conception of industry, a novel commercial morality, and a dangerous kind of activity. Covetousness is the ruling spirit of our times. The desire to make money by every possible means—honestly when that is the surest policy, dishonestly when that is tolerably safe—is becoming a passion even among the wealthy. Lately we have heard a great deal about fashionable gambling resorts; every day we hear and read about gigantic financial bubbles, and it is a sad fact that this speculating spirit is extending its ramifications among all classes of Englishmen. The effect upon our national character is nothing short of disastrous. For this covetousness is all directed towards one end the tinsel glitter of a mere increase of "pleasure," more diamonds for the rich, and occasional champagne for the poor. Unlike the old commercial spirit, its aim is not even professedly the advancement of civilization, or the increase of national resources. It is a poor, heartless kind of lucre-thirst, combining the greed of the miser with the folly of the spendthrift. Do the clergy adequately realize the mischief which this evil is working among their flocks? Do they reflect that, almost without exception, each of them has before him, Sunday after Sunday, no inconsiderable number of the victims to this modern greed of money and thirst for pleasure? Do they, knowing these things, rise to the highest function of their ministry by openly condemning them as opposed to the pure teaching of the Gospel, and all the dictates of true humanity? If not, why not? Excessive luxury is gnawing like a vulture at the vitals of the nation. Intemperance, in all its forms, is rife among every section of the community. Impurity of thought and speech, and, we fear, impurity in deed also, is extending its contagious influence with most fearful rapidity in country as well

as in town. The glib teachers of to-day, whose aim is popularity, not influence, fame, and not the rescue of souls, must take a look into the history of the early Church, and the corruptions from which it emerged, after fearful combat, in the name of Christ. Unless the clergy vindicate and maintain their character as instructors and guides in morality we fear their power for good over mankind will diminish before the advancing tide of spurious sentimentalism which, under the pretence of sweetening human life, is turning the hearts of the people to worldly enjoyment rather than to means of escape from the world.—*The Family Churchman.*

## FAMILY DEPARTMENT.

### FIRST SUNDAY AFTER TRINITY.

For this God is our God for ever and ever; He will be our guide even\* unto death.—*Psalms* xlvi, 14.

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

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

Way-worn in its weary stages;  
Or by crystal springs,  
Where the Smitten Rock of Ages  
Comfort brings:

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

God will be our guide forever,  
To our latest breath,  
Through the depths of Jordan's river  
Over death:

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

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

—*Bickersteth's Year to Year.*

\* Or rather *over death*. The learned Dr. Kay translates the last clause, "He Himself will guide us over death," and says: "Hebrew *almuth*, across the gulf of death as He led Israel of old across the Red Sea and Jordan to the land of everlasting peace."

## Daddy's Boy.

(By L. T. MEADE.)

### CHAPTER V.—[Continued]

The Major was anything but softened when he discovered who was the author of all that mischief in the avenue. He came into the house panting with feebleness and anger.—In truth, the poor Major, who was the reverse of all that Ronald had pictured him and had never won any particular honor or glory, was far too broken in health to bear the least perturbation. He was very tired after a long journey, and was so crippled by rheumatism that each step was torture to him. During his painful walk down the avenue his naturally fiery temper had full time to take possession of him, and when he met his wife he was in no mood to be smoothed by any of her judicious words.

"Your nephew, you say, Eleanor; why, what a dirty, smoke-begrimed little chap he was. You don't mean to tell me, my dear Eleanor, that your nephew lit a bonfire right

under the horses noses! The flames were half across the road, I assure you, and two dirty little chaps were jumping about and screaming at the pitch of their voices. I never was more dumbfounded in my life. If that's your brother's boy, he must be a perfect imp of mischief. I always did doubt the judiciousness of coming to live at Summerleigh, and now I doubt it more than ever."

"He's a very queer boy," said Mrs. Frere, sadly, "a very queer and incomprehensible boy; but, my dear Ben, I feel it for that reason all the more necessary to stand by my brother's son. He has been given to me as a sacred charge, Ben, and no trouble can be too great which is directed to soften his affections and to train him to be a worthy son of my beloved brother."

"He had better go to school," said the Major; "that's the place for him, Eleanor. We had better look out for a good preparatory school instantly. How old is the lad?"

"Just eight," replied Mrs. Frere; then she added, after a pause during which she was sedulously attending to her husband's comforts, "my ideas quite differ from yours, Ben. I think I know the reason the boy has been so spoilt. You know his mother died when he was only two, and since her death poor Ronald, who always had most peculiar ideas, brought the boy up entirely. From what I gather he had him with him morning, noon and night; he actually let him sit up for late dinner. He took him out for long rides; he had a small fishing rod for him. The whole system which poor Ronald adopted was really most injudicious, most foolish. I have made careful inquiries, and I find that the only women the boy ever had a chance of associating with were that silly nurse of his, Dorothy, and old Mrs. Benson, the housekeeper. Ronald filled the boy's head with nonsense, and evidently failed to draw out his affections, or he would feel his father's death more. What is the matter, Ben?"

"I beg your pardon, Eleanor, you are always so prosy and full of theories; my leg is intensely painful.—Have the goodness to hand me the foot-rest. Ah, thanks; that's better. Well, my dear, what are you driving at? I should have imagined that the constant society of such a first-rate fellow as your brother would have been the making of any boy. Your brother Ronald, however, is now in his grave, and here is an end of that. I say, send the boy to school and have done with it."

"I cannot agree with you, Ben. It is more than palpable what the boy needs; he needs the refining influence of a ladylike woman. I propose that we get Miss Green here for a year."

The Major made a funny face.—"Faugh!" he said, "she is an old maid; she won't suit the boy a bit."

"Ben," said his wife, "I wonder at you. Miss Green is one of the excellent of the earth, and it is low and vulgar to allude to her not having chosen to marry. You know what wonders she effected with Mary. She is a strict disciplinarian, and just the person to mould and develop Ronald. I shall write to her to-morrow."

"By all means, my dear; anything to stop this discussion."

About a week after the above conversation Ronald's aunt sent for him. He was playing a very wild and excited game with Violet in the garden, and he rushed in hastily just as he was, with a splendid color in his cheeks and his eyes glowing.

"What is it, Aunt Eleanor?" he exclaimed in a noisy fashion. "Violet, you look sharp, I'll be back with you in a moment. Violet caught that ball nine times running, Aunt Eleanor. She plays splendidly for a girl. Oh, do you want me? I'm in such a hurry back."

"Have the goodness to shut that door, sir," said the Major; "you are sending an abominable draught through the room."

Ronald favored the irascible old gentleman with a look of sovereign contempt; but he shut the door quietly and waited for his aunt to speak.

"Come here, Ronnie," said Aunt Eleanor. "I've got a good deal to say to you, my dear little boy, and you must listen patiently, and not think about your game of ball."

Ronald hated being called a dear little boy. This petting way was not a bit in Daddy's style. He approached his aunt unwillingly, shuffling his feet about and fixing his blue eyes on her face.

"Ronald," said Mrs. Frere, "I have been considering the subject of your education; I find it has been—h'm—neglected."

"No, it hasn't," said Ronald.—"Dad said I knew a lot of things. You're all out there, Aunt Eleanor. I can fish, and I can dig, and I can ride; I can play cricket, too, and I can very nearly fire a gun, but not quite."

"Yes, yes," interrupted Mrs. Frere, as soothingly as she could speak, "we will grant that you know these things as well as a little boy of eight years can be expected to know them: but they are not education."

"I beg your pardon, Aunt Eleanor; I know it's rude to contradict you, but you are quite mistaken. They are."

Mrs. Frere got very red; but she had an excellent temper, and never allowed herself to speak angry words. The Major, however, who had been sitting by the fire half asleep, now roused himself, and began to watch the two with some interest.

"I'm really sorry to contradict you," pursued Ronald, "but fishing and shooting and riding are the right education for a boy who means to be a brave man by and by. You see, Aunt Eleanor, Daddy has often told me, so I know. Suppose now, Aunt Eleanor, I wanted to become a pioneer, such as Speke, you know, who followed the windings of the Nile; or Franklin, or Livingstone; or suppose I wanted to be a grand naval officer, or a general—I should never go into the army unless I meant to become a general at least. Well, you see, I've got to be educated for that sort of life, and father was doing it as hard as he could.—I've got to go on by my self now, and that makes it much more difficult.—You see, Aunt Eleanor, it was ignorant of you to speak as you did, and I was surprised, for I thought you knew better."

"Well, Ronnie," said Aunt Eleanor, continuing her conversation in her calm voice, "as at present you have neither got to be a pioneer nor an admiral we will leave these subjects alone. There are other things you must know—some old-fashioned things about which, I grieve to say, you are sadly ignorant. One of these things is, that a little boy should be seen and not heard; another of them is, that a little boy should never, under any circumstances, contradict his elders, nor set up his opinion against theirs. Were one of my own children to speak to me as you have just done I should punish that child severely; but I am not inclined to be hard on you, for in this respect you have not had advantages. I have sent for you to tell you that a most excellent lady, a Miss Green, a friend of mine, is coming in a day or two to undertake that portion of your education in which, I have just pointed out to you, you are deficient. The room next your bedroom is to be turned into a schoolroom, and you and Violet will do your lessons there. You are to obey Miss Green in all particulars, and I hope and expect soon to learn that you are becoming a really good little boy.—You may go now, Ronald; that is all I have got to say."

Ronald, who had been turning from pink to white during the end of his aunt's speech, now gave one despairing glance at the Major, who neither looked up nor responded, and walked slowly towards the door.

"The window is open, Ronald," said Mrs. Frere, "and I see Violet waiting for you. You

may go out through the window if you like."

He shut the room door quietly "I am not going out, thank you, Aunt Eleanor," said Ronald, in his gentlest tones.

and walked slowly and painfully, as though his little feet were weighted with lead, up the broad stairs. He stopped on the first landing, and, turning the handle of the door of the room where his father had died, went in. The blinds were down, and the room was cold and sunless, and gloomy; but Ronald did not trouble himself to let in the autumn sunshine. He climbed on the bed and buried his face in the pillows, and sobs violent enough and heartfelt enough even to have satisfied Aunt Eleanor as to the state of his affections were wrung from his little heart for his brave and bright young father.

CHAPTER VI.

"I am going to pace up and down the south walk, Eleanor," said the Major one very bright September morning. "That south walk is the best part of the place, for the high wall shelters it from all stray winds and draughts. I am going there, and you can follow me whenever you like."

The Major, with a circular cape over his shoulders, and leaning heavily on a stick, hobbled away, and Mrs. Frere, rather glad of a quiet hour to write letters in, saw him depart with a slight sigh of relief.

"His rheumatic pains get worse and worse," she said to herself. "Poor, dear fellow! I wonder if Summerleigh does agree with him? But the south walk is a comfort; he can't possibly catch cold there."

The walk to which the Major directed his feeble steps was a long broad road at one end of a walled in garden. It was, as the Major and his wife remarked, completely sheltered from every wind but the gentlest southern breezes, and would, indeed, to most people on that particular morning have been uncomfortably hot. The sun blazed here with power, ripening late nectarines, and peaches and luscious pears, which grew in profusion on this southern wall.

At one end of the walk was a summer house, with a pretty conical, thatched roof, and sides sheltered by glass panels. The Major paced up and down in the sun until he became weary, then he entered the summer house and threw himself down on a wide, luxurious bench with a slight sigh of satisfaction.

"Not such a bad place after all," he muttered to himself. "The climate of this walk is not unlike Algiers.—Uncommon good notion putting in these glass sides to the summer house; keeps out the draught wonderfully, and one can see the view; fine view, very fine view. Yes, yes, not a bad sort of a place, Summerleigh; and poor Ronald had a notion of the right sort of thing when he built this summer house. Now, if I only had my foot rest I declare I'd be

rather comfortable resting here for half an hour.

The Major uttered his short sentences of satisfaction half aloud; and when he made his final remark about the foot rest a bright little curly head popped suddenly into view, and the eager face and generally tossed appearance of his nephew intruded themselves.

(To be continued.)

MARRIED.

SHIELD-FLOWER.—At St. Mary's, Belize British Honduras, by the Rector, Rev F. R. Murray, on May 1st, John Emmanuel Shield to Hannah H. Flower.

DIED.

DOWLING.—On Tuesday, June 4th, at No. 2 St. James' Terrace, Winchester, Eng., Caroline Jane, wife of the Rev. Theodore E. Dowling, late Rector of Christ Church, St. Stephen, Canada, aged 47, whose body has been laid at rest in Hursley Churchyard, near Leicester.

WHITE.—At Stellarton, N.S., Elizabeth, wife of Proctor White, aged 21 years.

ALLAN.—At St. Vincent de Paul, on the 30th ult., Isabella Thom Young, beloved wife of Rev. John Allan, Chaplain St. Vincent de Paul Penitentiary.

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## MISSION FIELD.

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At a time when men's thoughts are a good deal turned towards Christianity in India, and how so to present it to the people that it may with God's help come home to their consciences, I desire to write to the Society, so far as my observation and experience can be of any use, on the subject of the Church, and making it, as the visible expression of Christian truth, the leading means of laying that truth before the people of India; and I would base, so far as sentiment goes, on St. Peter's words, "Love the brotherhood," and on St. Paul's to Timothy, "the Church of the living God, the pillar and ground of the truth."

I have urged this subject in many Mission sermons and speeches in England on my hearers, and rejoice to see that Sir William Hunter in his lecture this year before the Society of Arts had the same opinion. I venture to think that if we would lay our plans aright for the conversion of a country or a race, we must look at them historically, and endeavour to find their characteristics, for good or evil, as shown by the facts of their history, and thus learn to utilize the good in the service of God, and see how best to counteract the evil; for, till our aim is clear, how can we tell how to deal with a people, or how to differentiate between the wants and capabilities of a Chinaman and an African, or a Japanese and an Indian? "The historical institutions of India," says Sir W. Hunter, "afford a basis for a great Christian community as firmly united by internal discipline and mutual help as was the early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste: but it will be Indian caste harmonized by a new life." If there is one thing more prominent than another in the daily life of the people of India, it is the strong hold which the idea of brotherhood, within certain strongly marked limits, has upon them. "Each caste is in some measure a trade-guild and a mutual assurance society, and the members are dominated by the two ideas of communal life and ceremonial purity." This life of brotherhood, including men, women and children, is to them as much all in all as the corporate side of Christianity was to St. Paul when he told the Corinthians that all the faithful form the body of Christ, and are members one of another. Here, then, in an embryo and distorted condition, do we not find the idea of the Christian society? And to a people afraid to stand alone, and looking round to the support of corporate life, we should present Christianity not too exclusively on its individual and subjective side, as we, as Englishmen, might be tempted to do,—nay, to far too great an extent have already done,—but also in the common life of the Christian Church.



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Here, then, we find that truth in them which we should utilize, and this at the same time points out to us one of the most characteristic and fundamental errors against which we have to struggle; for the distortion of truth is the fruitful parent of evil, and "noblest things have vilest using," and so this beautiful idea of brotherhood, becoming centred in self interest, ends in disunion. The very extent to which it is upheld within the caste, to-day seems to intensify the separation of one caste from the other. The brotherhood is so sharply demarcated off from the rest as to point back to the ancient life of separate tribes; to eat, drink, smoke and intermarry with those of another brotherhood creates ceremonial impurity, and such a man becomes outcast from the only commonwealth he has ever recognized. Thus the idea of common humanity is obliterated, and man is not cared for as man but only as a caste fellow. Further, this intensified adhesion weakens the individual, and the very strength of corporate life dwarfs the growth of each member of the body. These are certain prominent facts of Indian life, and do they not teach us that we must show them the reality of which they have only the shadow, and that if there be unity, sympathy, and self-sacrifice in the Church of Christ, they will there find the embodiment of that ideal human society of which their limited brotherhoods are but fragments or distorted reflections? [To be continued.]

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Speaking at the annual meeting of the C. I. Temperance Society in the Metropolitan Hall, Dublin, on 30th ult., the Bishop of Ripon (Dr. Boyd Carpenter), who was received with cheers in the course of his remarks said he supposed one of the obvious principles of life was that which had often been given expression to, and that was that everything might be taken up by either a right or a wrong handle, and there was no subject which they were likely to take up by the wrong handle so readily as that of temperance. The Society in Ireland, like the kindred Society in England, was one with a dual basis, and although he was very glad to hear of their success, he should ask them, in the first instance, to accept him as coming there with absolute ignorance either concerning the happy community in which they dwelt or the little faction which might exist, although it did not affect them. The only way in which they could help one another in the world where there was so much perplexity and so much doubt, was by each man stating frankly and exactly what he believed to be true. Now, when he said that they might take up the subject by the wrong handle, he was not merely thinking of the two sections, but what he was thinking of was this. He often heard people advocating temperance on what he could not help thinking were inadequate grounds. First he should take human beings as merely subjects of growth, and see whether they could ascertain anything concerning the laws of their growth. They should be poor creatures indeed, unless there was some final end towards which they grew up. They said they had an ideal of life. That would answer his purposes, because then towards that ideal they were striving. He concluded that when they saw man made in God's image they ought to take that as the type after which and towards which they should hope. Looking from that standpoint and looking upon life as a growth, he wanted to know towards what end they were directing their energies. The great end of all life lay in one word, and that word was "character." There was only one great object for man, and it was character, for when he grew like unto God it meant the ripening and perfecting of his character. What conditions of life went in that direction? The development of his will. When those things approached ripeness and perfection, then he began to see what was called character. All the efforts of life were first towards bringing the bodily organs into control, but while doing so, they were developing naturally something else. What they were developing was the human will, because it was the sovereignty of the will over the body which became one of the largest sources and advantages of that education and that discipline which was directed towards

the physical frame. Hence, it appeared to him, whether they liked it or not, nature had taught them this—that they would be not physically completed men until they gave a certain ascendancy to the will over the frame. It would appear that from the slow method in which man's physical frame was developed as compared with that of the lower animals, that nature desired also the perfection of his moral nature, for the very social relationship involved in the early training of man ripened, or at least called attention to those responsibilities which were called moral. Man was a growth, but he was also an influence over growth. They were not put into God's world merely as beings to grow into isolated perfection, but beings of influence, spreading that influence round to others, and therefore responsible for it and its proper use. All that they wanted for the perfection of man's character was one essential thing; that was self-control, and he could not, for his part, dissociate the temperance cause from that which he believed to be the underlying condition—self control. Therefore he did not ask them to look upon temperance as having anything specially relating to drink in it; but man would not ripen towards what God intended him to be until he exercised self-control.

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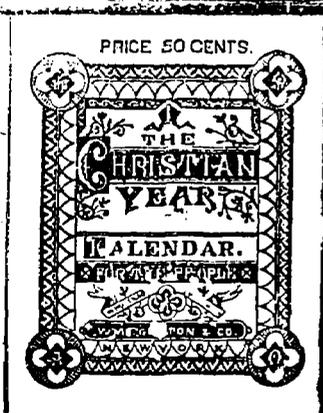
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