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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE CHURCH IN MAINE.—The Bishop of Maine gives in his recent address to his Convention, a most interesting *resume* of diocesan growth and change during the twenty years of his Episcopate. Bishop Neely found in 1867, a diocese of thirteen resident clergymen and fifteen hundred communicants. Eighty clergymen and forty-five hundred communicants have been added since, yet Maine has sent out clergymen and laymen to other States so as to leave her now but 27 clergymen and 2900 communicants. *Sic vos non vobis* is still her motto; she does good work for the Church, but its fruits are largely reaped outside her borders.

DENOMINATIONAL FAILURE.—At a recent meeting of Unitarians and Presbyterians in England, the Rev. Dr. James Martineau complained of the failure of the religious denominations, and of their "disintegrated religious constitution." Speaking of the Independent and others, he says: "I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ." This is very significant.

PROBABLY TRUE.—At a late Nonconformist meeting in England, one of the speakers said: "If many of us were as determined to disestablish the devil as we are to disestablish the Church, our spiritual condition would be better than it is at present."

A JUBILEE IN IOWA.—The fiftieth anniversary commemorating the first introduction of the service of the Protestant Episcopal Church in Iowa, was celebrated in Trinity parish, Davenport, Ia., July 15th. The Rev. Dr. Landerback, as the oldest living rector of Trinity Church, preached the sermon.

HIS GRACE'S AGE.—On July 14th, the Archbishop of Canterbury completed his fifty-eighth year. His Grace was consecrated for the new Bishopric of Truro on the 25th of April, 1877, and translated to Canterbury in 1883.

MIDDLE CLASS PUBLIC SCHOOLS.—The Archbishop of Canterbury, who has been the guest of the bishop of Exeter, opened on Wednes-

day last a chapel in connection with Chad's College, Denstone, one of the middle-class schools founded by Canon Woodard. Successful beyond anticipation, the Woodard Middle Class Public Schools are a gift to the English nation scarcely second in importance to the older foundations of Winchester, Eton, Harrow or Rugby. Canon Woodard has demonstrated the need of distinctively Church schools. It may be that time will show the need of *distinctively Church of England Universities*.

A BUSY MONTH.—July was a busy month in the Church. Princess Frederica, of Hanover, opened a Convalescent Home at Broadstairs, which has been erected at a cost of £55,000, in connection with the Church Extension Association; last week in the two magnificent Children's Homes of the month were also added to the long list already contained in the *Official Year Book*. The quietness and lack of ostentation which distinguishes true work everywhere is characteristic of all the philanthropic efforts undertaken by Churchmen and women.

JERUSALEM CHANGING.—Visitors say that Jerusalem is beginning to present a very altered appearance. Outside the walls of the City a new town has sprung up, a building Club having been established a few years ago, under the operation of which 130 houses were erected in four years by the Jews; whilst along the Jaffa-road many country villages have been erected of late by European residents as summer abodes. The latest development of the building of new houses without Jerusalem is to be found in the enterprise which has led to much building being done on the slopes of the Mount of Olives, the summit of which is crowned with the Church of the Ascension.

NEEDED AND NOTEWORTHY.—"To administer the system of the Church in a comprehensive and tolerant spirit is one thing; to *change* the system itself at the expense of truth and consistency for the sake of making the Church acceptable to a greater number without, or more acceptable to some within, that is a very *different* thing. For one that would be pleased, a hundred would be not only displeased, but deeply wounded and wronged. To continue a policy with a view to include the greatest number, is *not* the first or highest duty of the Church. The Church is the *divinely authorized teacher* of truth in the world, and her great duty, her *imperative* duty (I might add her wisest policy), is to teach *fundamental*, well authenticated truth positively, in clear, definite outlines, as God has taught it in His Holy Word, and abundantly attested in its true meaning, as to vital points, through the witness of his primitive saints. The light of the Church becomes dim whenever her teachings become vague, whenever it is lowered to suit popular taste."—*Bishop Potter of New York, Convention Address of 74.*

BISHOP OF LINCOLN MEMORIAL.—A memorial cross has just been erected in Bisholme churchyard over the graves of the late Bishop of Lincoln and Mrs. Wordsworth. The cross which stands fully eight feet high, is of the form known

as an Iona cross, with a quadrangular tapering stem, and a circle uniting the four arms.

TRINITY ORDINATION, ENGLAND.—There were 534 candidates at the recent Trinity Ordinations of whom 262 were ordained deacons and 272 priests, and 336 of the candidates, or upwards of 62 per cent. were graduates of Oxford or Cambridge. This percentage is somewhat larger than usual, and helps to recover the fall observable at the Lent Ordinations.

WALES ADVANCING.—"Free and unappropriate sittings" is becoming the rule in the diocese of St. Asaph, and the Bishop has just issued a notice in which he enjoins churchwardens "to allow no persons to shut their pews against any parishioner, or to fancy that they have any claims to more sittings than they can occupy," in pew appropriated churches.

CONSECRATION.—The *Yorkshire Post* states that Canon Camidge, the Bishop-designate of Bathurst, will be consecrated at Westminster Abbey on St. Luke's Day, Tuesday, the 18th of October.

THE JERUSALEM BISHOPRIC.—A correspondence on the Jerusalem Bishopric which the Government has just laid before the Parliament will be read, says the *Church Times*, by Churchmen with very mingled feelings. In the first place, it would be impossible to exaggerate the shame and indignation with which those who learn for the first time the details of the arrangements of 1841, will read the letter of Count Munster describing the transaction. It seems that William IV, of Prussia—or more probably Baron Bunsen in his name—started the scheme in order to "exhibit the unity of the Evangelical Church in the face of the old Churches,"—his object being partly political and partly to "pave the way for internal unity and association among all sections of Evangelical Christians throughout the world." In a word, its very object was to organize and perpetuate schism, and to fix the guilt of it upon the Church of England. On the death of Bishop Barclay, the German Government came to the conclusion that the thing had proved a failure; and they desired to cry off unless the English Church would assent to two alterations—one that the Archbishop of Canterbury should surrender his vote upon German nominations, and the other that German nominees should not be obliged to submit to ordination as deacons and priests, or to sign the Thirty-Nine Articles. This was a little too much for the English trustees (the two Archbishops and the Bishop of London), and they agreed to the termination of the agreement. The only satisfactory thing in the correspondence, and very satisfactory we find it, is that the Jerusalem Bishopric is gone forever. It was conceived in ignorance and folly, and it has wrought untold mischief, seeing that but for it we might have been spared a great part of the Romanizing movement which has been so great a calamity all round. It is right to add that whatever may be thought of Bishop Blyth's mission to the Levant, it has clearly nothing whatever in common with the Bunsen Bishopric.

THINGS NOT COMMONLY KNOWN ABOUT THE EPISCOPAL CHURCH OF SCOTLAND.—1. The Episcopal Church of Scotland was once, like the Church of England, the "Established Church" of the country.

I. In 1688 it was dis-established and dis-endowed by William III, Prince of Orange, because its bishops and clergy refused to recognize him as their king, and remained firmly attached to their rightful monarch, James VII. (II. of England).

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

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

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

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

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

WESTMINSTER ABBEY ON JUNE 21, 1887.

Is this the venerable Abbey of Westminster? Wonderful, indeed, is the metamorphosis. High and stately as of old rise nave, and choir, and transepts, their dignity undiminished, the chastened splendor of their lights warm and cheering on this glorious June day. But within it all, a veritable *imperium in imperio*, stands an erection, or combination of erections—for the galleries are not supported in any way by aught save the floor of the Abbey—filled with ten thousand of Her Majesty's happy people. It is in the Abbey yet not of the Abbey; for, on the one hand, the Abbey walls might fall away without endangering the crowd, and, on the other, at this early hour (ten o'clock), some of

the fortunate possessors of good seats are munching biscuits and sandwiches, and emptying flasks, regardless of the proprieties due to the sacred edifice. Some are reading newspapers, some books. Here and there an animated conversation on very mundane affairs is palpably overheard. On the whole, the metamorphosis has its drawback.

Yet it is indeed the old Abbey of Westminster, and to-day the Queen comes hither to offer humble thanksgiving for the mercies vouchsafed by the King of Kings during a reign of fifty years. No apology is needed for erecting accommodation in our Royal Cathedral for ten thousand representatives of Her Majesty's subjects. Had it been possible, ten millions would willingly, joyfully be there. Here, then, we are, of all places in the world, directly behind Sir Gilbert Scott's majestic reredos, in the apse, looking down sacrarium, choir, and nave. No description could do even approximate justice to the scene. As time goes on, and notabilities arrive, it is a picture glowing with life and flashing with jewels. Here are representatives of the army, navy, and civil service, brilliant in uniform and orders; here the Lord Mayor and corporation, in their scarlet mazarine gowns, with many provincial mayors, high sheriffs, and other civil officers. The yeomen of the guard come presently in to complete the magnificent show in the nave; and, in their pretty Tudor costumes, keep the line for the procession. On the choir screen stand the Queen's trumpeters in their magnificent gold uniforms, ready to announce the arrival of the procession at a signal from Sir Spencer Ponsonby-Fane, who stands with flag in hand for the purpose near the door. Here also sits at the organ Dr. Bridge, in the brilliant colored gown of the Mus. Doc. Brass instruments and drums, to be presently utilized with great effect in the rendering of the Prince Consort's *Te Deum*, are here in proximity to the organ pipes; and in this central position are the representatives of the Press. The choir itself has yet to be filled up. The stalls there are left for members of the Royal family and illustrious visitors. The Choristers in these circumstances are raised aloft, and sit almost concealed in galleries under the diapered arcade, the front ranks perched so to speak, on the pinnacles of their choir stalls. Three hundred surplices in all they number, for the Abbey choir is re-inforced by the choristers of St. Paul's; All Saints', Margaret-street; St. Peter's, Eaton-square; and St. Andrews, Well-street, and the Chapels Royal, including, of course, the boys of the Savoy, with their crimson girdles, and violet cassocks. To the colonies and India are devoted adjoining galleries, while across the transept in corner balconies in view of and near proximity to the sovereigns, and the high society in which they move, sit the diplomats. The peers, the members of Parliament, and lords-lieutenant of counties, mostly in the splendor of uniform or court dress, and accompanied by their wives, make the transept from the north door to Poet's Corner extremely brilliant. The judges in their wigs and robes, enjoy in the south transept gallery a higher elevation than even their own seats of justice afford. The Scottish Bar has its representatives present, and Nonconformist deputies sit in galleries over the members of the House of Commons. The bishops and clergy, with representatives of the universities, are in the galleries over the sacrarium in the apse.

Now the royal pew (as the dais is termed) is the centre of attraction, and the sacrarium begins to fill. The Queen's throne—the Coronation chair, enclosing the Stone of Destiny, of which the traditions extend back so many ages of monarchy—faces the altar. The royal robes of purple are thrown over it, but not so as to conceal the golden lions supporting it, which are curiously viewed. Chairs are set on the carpet right and left for the royal family, and beyond in the sacrarium in front of the altar—laden with gold plate and sweetly adorned

with pure white blossoms—are seats for the crowned personages who are to honour the Queen's Jubilee. Presently the procession enters, and we are in the presence of the Queen of England, five European Kings, an African Queen, Prince and Princesses without number, and representative Indian Princes of the highest degree.

The service begins. The officiating clergy present, and who had met the Queen outside the Abbey in the vestibule, are five Minor Canons in surplice, hood, and stole; six Canons, wearing the ancient Copes of the Abbey, namely, Canon Westcott, Canon Furze, Canon Rowsell, Canon Farrar, Canon Duckworth, Canon Prothero, preceded by their verger; next in order the Bishop of London, present not as Bishop of the Diocese, but as Dean of the Chapels Royal, clad in scarlet and ermine; the Archbishop of York, the Dean of Westminster, and the Archbishop of Canterbury, these three dignitaries wearing also rich Copes, inherited from the period of Charles II, by the Abbey, the Dean being preceded by his verger and the Archbishop of Canterbury by his apparitor. The versicles opening the service are sung by Mr. Flood Jones, the precentor, the choir making the usual responses. From Queen to humblest subject in that great assemblage, conflicting emotions must press for ascendancy, as the grand harmony of the Prince Consort's *Te Deum* now fills the spacious edifice. The men's voices in chorus, and Mr. Hilton's superb voice in solo, are as well heard throughout the building as those of the trebles. Nothing could have been more effective than the Gregorian setting of Psalm xx. To those acquainted with that ancient music, it may be recorded that the tone was "fifth—second ending." One curious and beautiful feature of this psalm is the distinction made between the "people's prayer" and the "ruler's trust,"—as in Dr. Westcott's edition of the Psalter—which has really a powerful and sympathetic effect. The music, as a whole, is simple, joyful, and popular: Dr. Bridge sacrificing grandeur to simple dignity. Perhaps the most impressive feature of the anthem is the theme from the Prince Consort's tune "Gotha," effectively introduced for bass voices. Dean Bradley reads the short lesson in a clear, distinct, scholarly manner. The Primate monotones the special prayers. First and last the service occupies exactly fifty brief, fleeting minutes.

Throughout the whole service Her Majesty sat in the Coronation chair, or knelt on the stool at her feet (a *prie dieu* erected for the purpose was left unused, probably because of its inconvenient distance), her family around her in order of their seniority. The service over, a scene ensues, all the more beautiful and delightful because it was unexpected, and because it revealed the mother in the Queen. "The nation had hardly risen from its knees, the choir had scarcely breathed its last prolonged and exquisitely harmonized "Amen,"—is the description given by one spectator—"when the Queen, turned from her seat towards her right hand which she held out to the Prince of Wales, and one by one the Princes came up and with homage kissed the mother's hand, and she kissed them on the cheek: and then, turning to her left, every Princess in order did the same loving duty, and received the same blessed recognition of love. It was as moving a scene as perhaps the most sensitive loyalist has ever witnessed in England. We may not be a sentimental people, but we have sound, loving hearts, and hardly an eye was left unwet with tears, and surely no manly breast was unmoved with sympathy, while the Queen and Empress, without false shame and shyness, without excitement, with utmost dignity, and with supreme affection, helped us to love her as the mother of us all."

From the Abbey we hasten to witness, if possible, the pageantry outside, and there we leave the reader to other guides.—From *The Family Churchman*.

RIGHT USE OF THE LITURGY.

It is a common saying that there are many strong prejudices against our Church. Very much of the prejudice against the use of forms of prayers grows out of the fact that Churchmen themselves make so little right use of the liturgy. Take the intelligent disenter and place him in a congregation where the minister reads the service in a hurried and heartless manner, as if his main object was to get through with an uninteresting duty as soon as possible, while the people respond in a whisper, as if either ashamed of the service or afraid of their own voices, one half of whom are sitting down when they should be standing, and drowsily lolling when they should be devoutly kneeling, and what would be his impression from such an exhibition of indifference? Would he love Churchmen more than before because of this apparent demonstration of a greater affinity on the part of the people with the sentiments which he has entertained of the worthlessness of a liturgy? On the contrary, it would deepen his prejudices. He would find fresh evidence to fix his conviction that the whole was a heartless form.

But let this same person go into a congregation where the service is carried out in the true spirit—that is, where it is made to express all that it was intended to express, and all that it is capable of expressing; let him see the clergyman perform his part in a manner which shall indicate that he is employed in the most solemn of all duties that can engage the human mind and heart, the public worship of the Most High God; let this stranger behold a devout congregation, every member of which, old and young, is paying the utmost attention, all rising at once and listening devoutly to the exhortation, all kneeling together and making confession of their sins to God in tones, full, earnest, and distinct; let him behold them again rising as one man and joining heartily with uplifted voices in praises of the Church; let him hear the music of the many tongues, as the sound of many waters; let him hear alike the voices of "old men and maidens, young men and children," all united in a common song of thanksgiving to God for His mercies; let him see that same congregation quietly resume their seats, and intently listen to the instructions of God's Word, and again, with their minister, bow down upon their knees, and join with him in the prayers which the Church has provided for the use of all who worship in her courts; let this prejudiced person satisfy himself that there is no idler, no gazer, no lounge, no sleeper in the courts of the sanctuary, and when the services are concluded, let him note the unbroken stillness that fills the house, and seems to say that every soul within its walls is holding silent communion with heaven, imploring a blessing upon the services of the occasion; and what would be the effect of all this upon the prejudiced visitor? If any thing would convert him to Episcopacy, so far as the beauty, propriety, and expediency of her services are concerned, it would be just such an illustration as this.

There are few congregations in our Church which do justice to her liturgy. We attribute to prejudice against her forms what belongs chiefly to the manner of employing them. It is truly distressing to witness the faint responses, which are made in some of the churches, so low that the officiating minister hardly knows whether there be any response or no. It is vain to praise our liturgy, while we murder it in cold blood by suffering it to freeze to death.—*Kentucky Church Chronicle.*

"Exercise thyself unto godliness." The word in the original refers to gymnastics. Practice in being good. Use means, arts, self-denial, labor, be ingenuous in seeking to be godly. It requires practice, training, exercise. This exhortation was to Timothy, a minister from the great Apostle.—*Dr. N. Adams.*

NEWS FROM THE HOME FIELD.

"ALL SAINTS" MEMORIAL CATHEDRAL, HALIFAX.

LAYING THE FIRST STONE BY THE METROPOLITAN

The plans of the Cathedral by Mr. Arthur Street, son of the eminent Geo. Edward Street, of London, England, were exhibited in the Cathedral on Thursday evening, addresses on the subject being delivered after a few words from the indefatigable Chairman Archdeacon Gilpin, and Revs. Dr. Bowman, Canon Maynard, Rural Dean Moore, Parkinson Ancient, J. O. Ruggles, F. R. Murray; Messrs. Edward Hodgson, Q. C., Judge DesBrisay, and others.

On Friday, services were held in all the Churches; sermons being preached by the Venerated Metropolitan in St. Luke's; and the Bishop of Quebec in St. Paul's; and the Bishop of Niagara at St. George's.

The service at St. Luke's was really magnificent, the united choirs of the different Churches under the conductorship of Mr. King Poley, rendered chant and anthem, prayers and hymns, in the most devotional way. After the Stone laying another grand service of worship was offered, and the Bishop of Springfield, delivered an address, such as is seldom heard, and which if more often heard would assuredly soon convince the gainsayers of the historical and divine continuity of the Church, one most remarkable feature (we had almost written "feat")—for taking the 87th year in each century he went backwards to the 1st century with the historic link belonging to each 87th year.

On Friday afternoon the procession was formed in St. Stephen's (Bishops) chapel. It was a most imposing procession in truth. All the surpliced choirs, all the clergy in surplices, hoods and stoles; the Bishops each one with his chaplains.

Bishop Hamilton and King, were in their scarlet robes, the aged Metropolitan and his chaplains preceding; one bearing the beautiful Pastoral staff, with his two boys following. The Lay delegates and Churchwardens led the way to the ground where a good platform with incline plane approach had been erected. The service in the usual form was clearly said by the Most Rev. Bishop Medley, the chorus chanting, and singing, being led by a cabinet organ placed near the platform. The box under the stone contained papers of the day; King's College Calendar, Report of Synod; Latest Coins of the Dominion; A Church of England Temperance Society Medal; and a Cross of the Guild of St. Luke, N. Y. All the preparations being complete, the Metropolitan took the trowel from the Rev. Administrator of the Diocese (Administrator Gilpin) and laid the Stone in the name of the Father, and of the Son, and of the Holy Ghost.

The Bishop Coadjutor, of Fredericton, began to address the immense crowd on and below and around the platform, but the rain cut short a speech, which, bid fair to be most eloquent; the falling drops he happily looked upon as "blessings from Heaven on their undertaking." Offerings were placed on the corner stone to the amount of \$1,400. A telegram was read giving £250 sterling by the three brothers of our lamented Bishop's wife in England. Mrs. Binney and her daughter looked upon the scene from the Vestry windows of St. Stephens; doubtless the late Right Reverend Father looked also on the work he had so long and so anxiously had at heart.

The foundations are of granite, and built upon "the rock"; signs we pray that the Spiritual Temple to be therein edified, will endure being founded on "THE ROCK" upon which the whole Catholic fabric rests "THE CHRIST—the Son of the living God."

Space forbids more, except to say that all Canada; all America; every Colony, and above all the Mother Church are interested in forwarding this Church of All Saints—the Centennial Memorial of the First Colonial Diocese.

SYNOD OF NOVA SCOTIA.

A correspondent sends the following additional particulars:

According to adjournment the Synod met on August 10th, for the purpose of electing a Bishop. The Chaplain General had declined for reasons ample, as detailed in his letter produced in the columns of the CHURCH GUARDIAN. Every one was the more sorry when they read the letter which proved, if proof were needed how truly fitted he is to have presided over the Diocese. Holy Communion was celebrated each day at 7.30. Morning Prayer being said at 9.

On the evening of the 9th in response of a printed "whip" the friends of Dr. Sullivan met in 'Orpheus Hall,' formerly the Granville Baptist Meeting. The friends of the Archdeacon hearing of this hastily gathered in St. Luke's Hall, Mr. Chas. Palmer, a lawyer of Charlottetown, P. E. I., was in the chair at the former, and Rev. Rural Dean Moore at the latter. It did not take very long for these to come to the definite conclusion that nothing would induce them to accept the nomination of the Bishop of Algoma; and breaking up many went down to Orpheus Hall where they were courteously received: and the meeting became one might say a conference of the friends of both those named.

All admired Bishop Sullivan's self devotion to his missionary labours and owned his powers in and out of the Pulpit, but his connection with the *Gault Trust Deed*, which would take the very "inward part," out of the Blessed Eucharist and the difficulty with the noble old Pioneer Crompton, as well as other things, made the majority of the Clergy feel more and more that Bishop Sullivan should never rule over them. The Majority of the Laity on the other hand held that our good Archdeacon was "too high," though none could say enough of his high character for probity, energy, industry, devotedness and holiness. As our readers will see a dead lock was eminent, and in the morning it came. Four Ballots were taken with the result recorded in the last number of the CHURCH GUARDIAN.

An Informal Conference took place with Dr. Hole in the Chair, but both agreed to divide. Rev. R. D. Moore presided over the Archdeacon's friends, who sent a proposition to Bishop Sullivan's that both nominations should be withdrawn and offering to agree to the unanimous election of Bishop Perry or Dr. Loble, late Principal of Lennoxville College, or to refer to the Archbishop of Canterbury, and accept the man named by him.

No reply came that night and both sides of the Conference met separately at 9 a. m. on Thursday. Bishop Sullivan's friends over-lapping the hour to which Synod was adjourned begged "another half hour," which having passed, it was announced to the Synod that they accepted Bishop Perry, and in event of his declining would agree to refer the nomination to the Archbishop of Canterbury and York with the Bishop of London. There was a demur on the part of some of Archdeacon Gilpin's former supporters to the addition of "York" and "London," of whom they had not had mention, but in the interests of peace they gave way, Mr. E. J. Hodson, Q. C. being their spokesman.

The visiting Bishops had made addresses at different opportunities, viz, the Bishop of Quebec, Coadjutor Bishop Kingdon, the Bishop of Niagara and the Bishop of Springfield, Ill. The last named encouraged the Synod to believe that Bishop Perry would accept from a conversation he had had with him sometime ago.

The final result has already been announced. A cablegram has been received from Bishop Perry asking more information before deciding.

HALIFAX.—St. Marks.—The election of a rector to this important parish resulted in the choice of Rev. Mr. Le Moine a recently appointed curate of St. Paul's. Mr. Le Moine is a young man, recently presented, and he came a few months ago from the diocese of Newfoundland.

PERSONAL.—Rural Dean Gibbons left last week for England for the double purpose of search for health and search for means to increase the efficiency of work in his parish.

PETITE RIVIERE.—The congregation of St. Michael's Church have just placed an excellent bell in the tower, and have had the roof of the Church painted, which adds much to the appearance of the building. Mrs. Desbrisay, of Bridgewater, wife of His Honor Judge Desbrisay, has presented the Church with a beautiful hand-painted text, done on ½-inch board, designed to fill a space between the Holy Table and the base of the chancel window. The work is most beautifully executed, and bears the text, "I am the Bread of Life."

NEW DUBLIN.—The parish of St. Peter's, New Dublin, which has been under the care of the Rev. C. T. Easton, B.A., for the past year, is now put in charge of Mr. Mellor, a layman, recently arrived from England. Of course he lacks the recognition of a Bishop and holds no license to officiate. It is a great pity that this important parish is left without a duly ordained man to minister to its many wants. The Rev. J. Spencer, of St. Michael's, Petite Riviere has been doing occasional duty in the absence of a clergyman. St. Peter's is in one of the parishes held by the C.C.S.

DIOCESE OF FREDERICTON.

SPRINGFIELD.—A very successful Garden party was held recently at the Rectory grounds in this Parish, which has enabled us to deposit \$125 in the Savings Bank in aid of a bell.

STUDHOLM.—On Wednesday, July 13th, a very successful sale and strawberry festival, took place in this Parish in aid of the purchase of a bell for the Church, and upwards of \$80 was realized. We hope shortly to hear the sound of a good bell from our little turret. When the bell is in its place and gives us Church time, of course no person will ever think of being late for Service, as has sometimes been the case in days gone by.

HAMPTON.—The School Chapel at Hampton Station is rapidly progressing, and it is hoped will be ready for opening sometime in September. When completed it will be a handsome and commodious building. The parishioners are largely indebted for its erection to the ladies of the Hampton Station Sewing Circle who have been indefatigable in their labours in its behalf.

PORTLAND.—St. Luke's.—The external appearance of this Church is being much improved by a fresh coat of paint. The clock is also undergoing repairs.

On the evening of August 9th, a regular meeting of the S. S. Teachers' Association was held in St. Luke's School-room. Upwards of eighty teachers were present, and the meeting was most interesting and satisfactory. After the transaction of the usual routine, the subject of the evening discussion was taken up, viz: "How to retain elder Scholars." The Rev. C. J. James contributed an earnest address in opening the discussion, and was followed by Miss J. R. Barlow, one of the Vice-Presidents of the Association, in a carefully written paper. Several others spoke upon the subject, the addresses being of a brief and practical nature. The next meeting of the Association will be held at St. James' School-house on October 11th.

St. Mary's.—This Church has been much improved externally by application of two good coats of paint together with sundry much needed repairs.

The Sunday-school picnic was held this year at Grand Bay, on August 4th. This popular spot has been the scene of a number of most enjoyable and successful Sunday-school picnics this season, the spot having been selected by the following schools: St. Paul's; St. Jude's; St. Mary's; St. John's; and Trinity.

CARLETON.—S. Jude's.—The Congregation has just received a new bell for their Church from an American manufactory.

DIOCESE OF MONTREAL.

THE BISHOP'S APPOINTMENTS.—The appointments of the Lord Bishop of the Diocese for August are:

- Aug. 22—Aylwin, Rev. W. P. Chambers, M.A.
- " 23—Alleyne, Rev. W. P. Chambers, M.A.
- " 24—Carwood, Rev. W. P. Chambers, M.A.
- Aug. 25—Thorne Centre, Rev. N. A. F. Bourne B.A.
- " 26—Leslie, Rev. N. A. F. Bourne, B.A.
- " 27—Thorne West, Rev. N. A. F. Bourne, B.A.
- " 28—Bryson, Rev. A. A. Allen, M.A.
- " 28—Clarke's, Rev. A. A. Allen, M.A.
- " 29—Portage du Fort, Rev. A. A. Allen, M.A.

SEPT. 1—North Clarendon, Rev. W. A. Naylor, M.A.

- " 2—Bristol, Mr. Beattie, Catechist.
- " 3—Onslow, Rev. A. B. Given.
- " 5—Gardley, Rev. G. Smith.
- " 6—Shawville, Deanery Meeting.
- " 7—St. Augustine's Eardley, Rev. G. Smith.
- " 7—Aylmer, Rev. T. G. Cunningham, B.A.

DIOCESE OF TORONTO.

SUNDAY-SCHOOL WORK.—In our last number we referred to the report of the Sunday-school Committee, and quoted therefrom. If then appeared that a number of stations had not reported. The following are the Stations referred to, as given in the report:

- West York:** Nobleton.
- East York:** Point Mara, Norway (S. John's), Columbus (S. Paul's), Derryville, Greenwood, Sunderland (S. Mary's), West Brock (S. James') and Udora.
- Peel:** Edmonton (S. John's), Churchville (S. John's), Grahamsville (S. John's).
- South Simcoe:** Pinkerton (S. Luke's), Thorn-ton (S. Jude's), Tecumseth (S. John's), Whitfield (Christ Church).
- West Simcoe:** Masey Settlement, Davidson's Mill, Lisle [S. James']
- East Simcoe:** Wyobridge [Good Shepherd], Atherley, Longford.
- Durham:** Verulam [S. Peter's], Coboconk [Christ Church], Elizabethville [S. John's], Orono [S. Saviour's].
- Northumberland:** Hamilton [S. Luke's], Colborne [Trinity], Warsaw [S. Mark's], Westwood [S. Michael's], Birdsall's School-house, Warkworth [S. John's].
- Haliburton:** Cardiff and Monmouth (5 Stations), Dysart West [Ascension], Eagle Lake and Guilford in the Mission of Dysart, Swamp Lake Road, Silver Lake, Irondale, Monek Road and Furnace Falls in the Mission of Galway, Stanhope, Lutterworth, Anson, Island Station, Wright and Gelert in the Mission of Minden.

The following stations [33] appear to have no Sunday-schools, but the Committee will be glad of any corrections in the list:—

- Toronto:** S. Andrew's in Insula, Trinity College Chapel.

West York: Georgina [S. George's], Holland Landing [Christ Church], Vaughan [S. Stephen's], Kleinburg [S. Thomas], Maple.

East York: Duffin's Creek [S. George's], Goodwood, Greenbank.

Peel: Albion, Charleston, Campbell's Cross, Sandhill [S. Mark's].

South Simcoe: Middleton [Christ Church], Churchill [S. Peter's], Ivy [Christ Church], Ballynascreen [S. George's].

West Simcoe: Singhampton, Banda.

East Simcoe: Coldwater [S. Matthew's], Waubashene, Cross, Fe-serton, Coulson's, East Oro [S. Mark's].

Durham: Devitt's and Red School-house in the Mission of Bobcaygeon, Head Lake [Cameron], Bethany [S. Paul's]

Northumberland: English Settlement and Woolder in the parish of Brighton, Dartford.

The remaining 168 stations report 175 Sunday-schools, with 1,755 teachers and officers and 18,062 scholars, according to the tabular statement annexed to this report.

From an estimate of the probable result of complete returns your Committee think that there are at present about 2,000 teachers, and 20,000 scholars in the Sunday-schools of this Diocese, an increase of nearly forty per cent. since 1883.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

CONSECRATION OF THE BISHOP OF SASKATCHEWAN.—The Ven. W. Cyprian Pinkham, D.D., D.C.L., was consecrated Bishop of Saskatchewan in Holy Trinity Church, Winnipeg, on Sunday, August 7th. This event has been looked forward to with much interest for some time. In 1884, Bishop Young was consecrated to Athabasca, with a very modest, unpretending service in St. John's Cathedral. Dr. Pinkham, however, being so well known in the Northwest it was determined that the services should be more worthy of the occasion. It was a great pleasure to have with us the Venerable Bishop of Minnesota; that graceful and eloquent preacher, Bishop Walker of North Dakota; the well known Bishop of Huron; and Dr. Thorold 98th Bishop of Rochester.

From North Dakota came the Revs. Messrs. H. G. Pinkham, Henaman and Currie; from Minnesota Revs. Messrs. Gilfillan and Dickey; from Toronto Canon DuMoulin, and Dr. O'Meara; and from Iowa Dr. Hall, Dean of the Cathedral, Davenport. In addition to the delegates to the Provincial Synod several clergy of the Diocese were present at the Consecration, making in all over thirty. Christ Church and All Saints' withdrew their morning services, and it was estimated that 1,500 persons were present.

Matins was said at 8 o'clock. The consecration service began with a procession of Clergy and Bishops up the centre aisle. The Hymn being the "Church's One Foundation." The Ante-Communion was begun by the Metropolitan, the Epistle being read by the Bishop of Huron, and the Gospel by the Bishop of Minnesota. The sermon was preached by Rev. Canon Matheson, of St. John's College. The Litany was intoned by Rev. Canon Coombes, and after the questions, the Bishop-designate retired to put on the rest of his Episcopal habit. The *Veni Creator* was then sung to "Wareham," the Metropolitan saying the first line. The Bishop-designate was presented by the Bishops of Qu'Appelle and Athabasca. It was a solemn sight as eight Bishops gathered in a semi-circle and laid their hands on the head of the kneeling candidate. The consecrating Prelate was the Metropolitan, assisted by the Bishops of

Rochester, Moosonee, Athabasca, Qu'Appelle, Huron, Minnesota, and North Dakota. The Communion office was then proceeded with, the Metropolitan communicating; Bishops Whipple and Thorold communicating the other Bishops. The elements were then distributed by the Bishops of Qu'Appelle, Saskatchewan, Moosonee and Athabasca.

The anthems sung during the service were: "God is a Spirit,"—Bennett; and "How lovely are the Messengers,"—Mendelssohn. The choir under the charge of Mr. W. A. Jewett, organist, was augmented for the occasion.

CONFERRING OF DEGREES.—The Bishop of Rupert's Land, Chancellor of the University of Manitoba, has conferred the following degrees at a meeting held at St. John's, D.D., (*jure dignitatis*), Right Rev. W. C. Pinkham, D.C.L., Bishop of Saskatchewan, Very Rev. J. Grisdale, B.D., Dean of Rupert's Land, B.D., Rev. Edwn. S. W. Pentreath, A.M., graduate of the General Theological Seminary, New York, he having previously been admitted to the standing of the "previous" at the University of Manitoba.

THE GATHERING OF BISHOPS AND CLERGY AT WINNIPEG.—This week has been the most notable one in the history of the Church in the Northwest; from the number of Bishops in the city, the largest ever gathered in the Northwest, the consecration of a Bishop, and the presence of the Lord Bishop of Rochester, the first Bishop of an English Diocese that has ever visited Manitoba.

On Sunday the Consecration took place. In the afternoon, the Bishop of Moosonee addressed the Sunday-school children at Holy Trinity. At Christ Church, the Rev. Mr. Pentreath had arranged a Flower service, the service of song being the one used in the Diocese of Exeter. Bishop Walker, of N. Dakota, very happily addressed the children. In the evening, Bishop Anson preached at All Saints'; Bishop Baldwin at Holy Trinity; Bishop Horden at St. George's and Bishop Walker at Christ Church.

Monday—There was a Conference of C.M.S. Workers to meet Rev. F. E. Wigram, Hon. Secretary of the C.M.S., who has been making a tour of the world to inspect the C.M.S. Missions, and who recently arrived *via* C.P.R. from Japan. In the evening there was a grand Missionary meeting in Trinity Hall, addressed by Bishops Whipple, Horden, and the Rev. F. E. Wigram.

Tuesday—On Tuesday morning at 8 o'clock there was the beginning of what was in part a "Quiet Day" for the Clergy. Holy Communion was celebrated in St. John's Cathedral at 8 o'clock, and an earnest address, couched in chaste and expressive language, was delivered by Canon DuMoulin, of Toronto. The Clergy were entertained to breakfast by the various members of the Cathedral staff. At 10 a.m. they reassembled in the Cathedral, and after shortened Morning Prayer, conducted by the Metropolitan, Bishop Baldwin delivered a magnificent address on the "Gifts of the Holy Ghost." Those who know the Bishop will know that he made good use of his opportunity. His address was a master piece of descriptive power, terse language and striking thoughts.

In the evening a Festal evensong had been arranged at Christ Church, Rev. Messrs Tudor and Pentreath arranged to unite the surpliced choirs of the two churches. Eight Bishops, 38 Clergy and 54 choristers robed in the School-house and entered the Church, the Processional being "We March to Victory," by Barnby. The choristers were in their seats before the Bishops entered the Church, so lengthy was the procession. All the Clergy were seated in the spacious sanctuary, except a few who sat outside the chancel rails. Canon Matheson intoned the service up to the Creed; the first Lesson being read by the Ven. Archdeacon Reeve, of Athabasca, and the 2nd Lesson by the Very Rev. C. R. Hale, D.D., Dean of the Cathe-

dral at Davenport, Iowa. The Psalms were Gregorian, from Hilmod's Psalter; the Canticles Anglican. The Rector, Rev. E. S. W. Pentreath, took the service from the Creed; the anthem was, "I will lift up mine Eyes"—Dr. Whitfield. The sermon, a noble one, was preached by Bishop Whipple, of Minnesota. Special Hymns were chosen, set to familiar tunes, and during the Recessional the Procession retired in the same order. It was admitted to be the grandest service of the kind ever held in Winnipeg.

On returning to the School-house, the choir of Christ Church entertained their visitors with refreshments. Rev. M. Tudor, of All Saints, thanked the choir of Christ Church for the entertainment of the visitors. On behalf of the choir Mr. Pentreath expressed the pleasure he felt in having such a gathering and such a glorious service. His object had been to gather the clergy together to unite in a hearty service of praise and thereby encourage and cheer the brethren from distant mission fields, and to elevate the standard of worship by showing the dignity and beauty of a choral service of praise where it could be had.

Bishop Walker, of N. Dakota, expressed his great pleasure at being present, his surprise and gratification at what he had seen and heard in Winnipeg.

The Provincial Synod met on Wednesday. A separate account will be given of this. It may be stated here however, that on Wednesday evening, a reception was tendered the Synod and visiting clergy by a committee from the various congregations. Several hundred persons were present in Trinity Hall, and an enjoyable and informal evening was spent. There was music from a string band, and happily no speeches. On Thursday evening, a Centenary service was held in Holy Trinity Church, the preacher being the Lord Bishop of Rochester. The collection was for the S.P.G.

There was a very large congregation, and a goodly number of clergy present in the chancel. Besides the preacher the Bishops present were the Metropolitan, the Bishop of Moosonee, Qu'Appelle, Athabasca and Saskatchewan, Rev. O. Fortin, Rector, and Bishop Pinkham took the service, the lessons being read by the Bishop of Qu'Appelle and Moosonee. The sermon by Bishop Thorold, was from the text "I am a debtor." It was full of beautiful thoughts, and neatly turned phrases, but was disappointing in as much as it said very little about the great subject in men's thoughts, the 100 years of the Colonial Episcopate.

[We are obliged to hold over the Report of Synod.—Ed.]

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, (Dublin), says:—

If the separatist party in England with Mr. Gladstone at their head could have their eyes opened, the Jubilee as kept, or rather not kept in Ireland, should have this effect. The line of demarcation has been clearly drawn, and it is proved beyond doubt that while this land possesses a large body of people in whose breasts the spirit of loyalty burns as brightly as it does anywhere within the Queen's vast dominions, there is another and a larger section of the population disloyal to their very heart's core, who love not England, nor England's Queen, and who would to-morrow be found allied, if they could, with her most bitter foe. The Jubilee in Ireland has taught this lesson clearly and distinctly if it has taught nothing else.

Under such circumstances the duty of a patriotic Government should be plain enough. It is to encourage the loyal sentiment in Ireland in every possible way, to remove every obstacle to its development, and not allow those who would be loyal to the Sovereign and Constitu-

tion to be terrorised over and compelled to disguise or choke down their loyal principles, by a tyrannical and unscrupulous faction.

The *Family Churchman*, (London, England), says:—

"The following very funny paragraph appeared in a religious contemporary of last week. 'Dr. Cunningham, of St. Andrew's, has been lecturing on the feasibility of uniting the Established Churches of England and Scotland by federation, if not incorporation. The difficulty about episcopacy he proposes to get over by getting all to recognize every minister of a congregation as a bishop, and to call him so; and he suggests that a beginning might be made at once by an exchange of pulpits and by the passing of a Mutual Eligibility Act.' 'Principal Cunningham must have taken leave of his senses if he hopes to reunite the Christian Church by Act of Parliament. Still more lacking in the ordinary manifestations of sanity is the proposal to call every minister of a congregation "Bishop." No, no; let us be all laymen first, then presbyters, and afterwards let us in the apostolic way appoint an episcopal overseer.'

Church Bells, (London, England), makes the following statement:—

The most eminent minister in the Unitarian denomination is Dr. James Martineau, who is now more than eighty years of age. Last year he put forth a scheme for congregationalising the Church of England and reducing her to the Unitarian level. He now makes a full and abject confession of the utter failure of the congregational system in the Independent and Unitarian denominations, and of its mischievous effects, in a letter dated June 8, 1887, and published in the Unitarian journals. Dr. Martineau avows the "difficulties insuperable under the congregational system—or want of system—into which our religious life has set. No branch of the Christian Church ecclesiastically unorganized has turned to account the scattered resources of character or met the inconspicuous needs of thirsting souls that are no less present in sparse than in concentrated populations.' He deplores 'our isolated congregationalism,' and 'the monstrous inequalities in our major and minor societies,' whereby, 'while some ministers will be spoiled, others will be starved'; and he exposes 'the evil effect on character of our disintegrated religious constitution.' Looking beyond his own small communion, Dr. Martineau writes:—"The Independents, who hold on principle to the congregational system which with us is only an 'accidental variation in our history,' experience from it the same evils, I am assured. Accordingly, their influence on English religion in the country is insignificant, and altogether eclipsed by that of Methodism. Their power concentrates itself in towns, and depends mainly on the preaching ability and personal attributes of its many eminent ministers of large congregations. I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ."

The *Church Kalendar*, of N.Y., says:

The absolute supremacy of Christ incarnate as the One Central Truth witnessed to by the Law and the Prophets, is of course the great lesson of the Feast of the Transfiguration, and that which was impressed most strongly upon the disciples who saw Him appear in glory, with Moses and Elijah as His ministering servants. But it is also a striking prophecy of the things which shall be hereafter, the Resurrection, the Judgment, the renewed life of *body and soul together* in Heaven. It is thus the counterpart of Easter Eve, which opened to us a vision of Paradise, as this Feast does of Heaven. In the vague and confused ideas of a future life which prevail in modern Protestantism, even Churchmen have lost sight not

only of Heaven as distinct from Paradise, as a real dwelling-place of soul and body—but even as the present and eternal Throne of the Son of Man. The Transfiguration teaches of this as clearly as it does of the greater truth half-forgotten by our popular Christianity—the incarnation as a present reality, not merely an event of two thousand years ago. This lesson of the Day ought not to be overlooked.

OPINIONATED RELIGIONISM.

A Rev. Dr. Somebody has said that "In the great day of account, the Judge of quick and dead will not ask men what they thought about Baptism, or to what Church they belonged," &c., and this very original remark is immediately quoted in the religious weeklies with approbation and evident satisfaction. It seems never to occur to the mind of the ordinary preacher that pert remarks of this sort are as silly as they are rash and irreverent. Who told the Rev. Dr. Somebody that the Judge of the quick and the dead does not care what men think about baptism? On what authority does this glib preacher set aside with one wave of his hand the words of Scripture? Jesus Christ will be the judge of quick and dead; nothing is more certain than that. He does care about what "Church" they belong to. He came to set up a kingdom. He sent out the seventy to announce it. He commissioned a ministry to go everywhere, preaching, teaching, baptizing—that is, receiving men into that kingdom. He said expressly, "He that believeth and is baptized shall be saved." When men said to the Apostles, "What shall we do?" they said, "Repent and be baptized." Yet preachers and papers presume to tell men that "in the great day of account the Judge of quick and dead will not ask men what they thought about baptism, or to what church they belonged." The impression intended is that these are matters of no importance; that the Saviour does not care what we think as to these things. He does care. Why should He have said all that He did about the Kingdom of God, if it be of no importance? Why have enjoined baptism, if it be that about which it does not matter what we think? In the future as in the past, rash and irreverent men will, no doubt, presume to know what God thinks and what He will do. Still, it might be supposed that they would not contradict Scripture and the very words of our Saviour.—*Kentucky Church Chronicle.*

CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:—

SIR,—Will you allow me to call the attention of some of your readers who might not otherwise see it, to the most valuable article of Dr. Salmon, in the *Expositor* for July, 1887, upon the Christian Ministry? In a small compass it seems to me to present simply and clearly the present aspect of this most important question in relation to the latest discoveries and speculations whilst it is so written as to contain the principal facts bearing upon the whole matter.

One sentence only with which the article closes I should fear might lead to misapprehension with regard to a point of great importance, viz: the work of St. John in completing the Episcopal constitution of the Church. Dr. Salmon says that, "direct evidence upon this subject is wanting." This needs to be qualified by the consideration of the weight of indirect testimony cited by Bishop Lightfoot's "essay on the Christian Ministry" and referred to also in his great work on the Ignatian Epistles, which

is sufficiently strong to lead Bishop Lightfoot fifteen years ago to assert that "the institution (?) of an Episcopate cannot without violence to historical testimony be dis severed from the name of St. John."

I trust that many of my brethren may keep this number of the *Expositor* by them for future use and reference. Perhaps, you Sir, might see your way to publishing some parts of it also.

C. W. E. BODY.

Trinity College, Toronto.

PROGRESS OF THE FEDERATION IDEA.

SIR,—In your issue of 16th March inst, I gave an account of the steps, up to that time, taken for the Federation of the Church of England in British North America.

I had but a faint hope when I wrote, that in less than five months, I should see the idea as firmly fixed in the minds of the Church, as events have proven it to be. "The Canadian Church Union" of London, Ont., has been a powerful instrument in crystallizing the floating constituents of Church thought on this most important matter. By its publications which has been sent broad-cast into every parish from the Atlantic to the Pacific, the attention of all Churchmen has been united, and when on the 10th August, 1887, the Provincial Synod of Rupert's Land, met, its five Bishops and seventy Delegates were already prepared chiefly through these publications, to express an emphatic approval of the noble idea of one great Church for British North America.

It will be remembered that on the 17th September last, the Provincial Synod of Canada, passed the following resolution: "Resolved, that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land, the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's Land, and are ready to consider any measure which would promote the same." The following Committee was appointed to meet any Committee which might be named by the Provincial Synod of Rupert's Land, for the consideration of the matter:—

Nova Scotia, clerical, Rev. Dr. Partridge; lay, Hon. A. H. Harrington.

Quebec, clerical, Rev. M. M. Fothergill; lay, Hon. Geo. Irvine.

Toronto, clerical, Rev. J. Pearson; lay, A. H. Campbell.

Fredericton, clerical, Rev. Canon Medley; lay, Hon. Chief Justice Allen.

Montreal, clerical, Rev. Canon Emanson; lay, S. Bethune, Q.C.

Huron, clerical, Rev. W. A. Young; lay, E. Baynes Reed.

Ontario, clerical, Rev. A. Spencer; lay, R. S. Walkem, Q.C.

Niagara, clerical, Rev. Dr. Mockridge; lay, J. J. Mason.

Convener; E. Baynes Reed.

The Provincial Synod of Canada thus took the initial step, and it is awaiting the action of our Provincial Synod on their invitation. This body met on the 10th of August inst. It was composed of five Bishops; Rupert's Land, Moosonee, Qu'Appelle, McKenzie River, and Saskatchewan, in the Upper House, and Seventy members of the House of Delegates, actually present. Besides these, there were in Winnipeg during a whole week's proceedings, Dr. Thorold, Bishop of Rochester, England; Dr. Whipple, Bishop of Minnesota; Dr. Walker, Bishop of Northern Dakota; Dr. Baldwin, Bishop of Huron; the Rev. Mr. Wigram, Secretary of the C.M.S.; Canon O'Meara, of Port Hope; Canon Dumoulin, of Toronto, and a number of Clergymen from the Diocese of Minnesota, Dakota, Iowa. This great gathering of nine Bishops, with a proportionate quota of Deans, Archdeacons and Canons, is perhaps unprecedented in Canada. It was occasioned

by the concurrence of four important events, one being a Conference of the missionaries of the C.M.S. in Rupert's Land, with Mr. Wigram, its Secretary, who is now on a tour around the Globe, visiting the parts of this great Society in Africa, India, Australasia, and Canada. Another event was the consecration of Archdeacon Pinkham, as Bishop of Saskatchewan, successor to the lamented Bishop Maclean. Another was the celebration of the Centenary of the Consecration on 12th August, 1787, of the first Colonial Bishop of Nova Scotia; and the fourth event was the holding of the most important Provincial Synod yet held in Rupert's Land; it may truthfully be added, the most important event in the history of the Canadian Church, since by that Synod the great step has been taken which will transform the divided, and therefore comparatively feeble Church of England in Canada into the federated, and therefore powerful Church of England in British North America. It is wonderful to feel that the inscrutable power which guided the hands of the Archbishop of Canterbury, and his attendant Bishops in the Chapel of Lambeth Palace, on that memorable 12th August, 1787, where was laid the foundation stone of the Church in British North America, did then ordain that on that same day, one hundred years thence, the pinnacle of the great edifice shall be placed by His servants in a Country then unknown to the civilized world.

By a singular, and as yet unexplained accident, our Metropolitan had received no official notice of the resolution of the Provincial Synod of Canada; but he was not to be deterred from the performance of an important duty by this omission. He rose to the seriousness of the position, and accepted the heavy responsibility placed upon him by the Canadian authority. He boldly and wisely anticipated the action of his own Synod by the following words of his opening address:—

"I have reason to believe, though I have received no communication from the Metropolitan of Canada, that some resolution was passed at the last meeting of the Provincial Synod of Canada, favouring some joint action on the part of all the Dioceses of our Church in the Dominion. There have also been resolutions passed in the Diocesan Synod in the Ecclesiastical Provinces of Canada with the same view. Ordinarily, I should not avail myself of the opportunity given me, as Metropolitan, of addressing you, at the opening of Synod, to discuss a question that may come before the Provincial Synod, but my position, in God's providence in the organization and development of the Church here is so unique, that, as I cannot but have a deep feeling on this subject, so, I may be permitted to say a few words on it. I am not unfriendly to the formation of a body consisting of representatives of the various Provinces, if sufficient provision is made to allow of our distant Dioceses being represented. A corresponding body in Australia is known as the General Synod, presided over by the Bishop of Sydney, as Primate. What falls in the Australian Church to the General Synod, and what to Provincial Synod, I am not aware. But I think such a General Synod might consult for as much unity of action as possible in missionary work, and might consider how far common legislative action might be recommended to the several Provinces. But I am entirely opposed to the merging into one of the Provincial Synods. It is contrary to the policy of the Church in that other great Colony, Australia. Though the Bishop of Sydney is Primate of all the thirteen Australian dioceses, he is only Metropolitan of a Province containing five Dioceses. It ignores the experience of the American Church, in various parts of which a need has been felt for instituting an organization of Dioceses, similarly circumstanced, into a kind of Provincial body. In Canada itself, we find a very different course followed by the Roman Catholic

Church, which once had one Province, but which of late years had it subdivided into several. But whatever may be the action of the Church in other portions of the Church, we are so knit together in Northwest Canada, by long association, by community of feeling and interest, and especially by the source of help in England, by which our Dioceses have been built up, and are maintained, that I think any loss of our Provincial independence would at present, be unfortunate, and might be disastrous."

This expression of the views of the Metropolitan was a grateful relief to the anxiety of the friends of Federation, since it was in full accord with their ideas. A few hours later the Bishop of Huron, addressed a powerful appeal to the House of Delegates, in favor of closer union with Eastern Canada. On the next day the matter was formally brought before the Lower House by the resolution made by Rev. Mr. Pentreath, seconded by Mr. C. J. Brydges, and supported by speeches from Canon O'Meara of Port Hope, representing the Synod of Toronto, the Rev. T. W. Wilson, the Rev. O. Fortin, Dean Grisdale and Canon Matheson. In a full House of about seventy delegates, the resolution was carried with acclamation. The House of Bishops immediately concurred, and a Committee was appointed to meet that of the Provincial Synod of Canada, whose names I have already given. The following are the members of this Committee: Revs. Pentreath (Convener), Cowley, Wilson and Sargent, and Messrs. Brydges, Mathewson, Fisher, and Bedson. The resolution is in these words:—

"Whereas the Provincial Synod of Canada at its Session in September, 1886, did pass a resolution tending to a union of the various dioceses in the Dominion of Canada, and did appoint a Committee of two from each Diocese to consider the whole subject thereon."

And whereas at the same Session the following message from the House of Bishops was received and concurred in by the Lower House:

"Resolved, that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land, the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's Land, and their readiness to consider and adopt any measure which may promote the same."

And whereas, there is a growing feeling in the Province of Rupert's Land, that the time has come to draw closer together the scattered portions of the Church in Canada; therefore, Be it resolved, "That the Provincial Synod of Rupert's Land heartily reciprocates the desire of the Provincial Synod of Canada, to establish closer relations; and, while not committing itself to any scheme of union, resolves that a Committee be appointed, who shall meet immediately, and arrange to communicate with the Committee appointed by the Provincial Synod of Canada, and with the Bishop in British Columbia, so as to provide for a Conference this fall, if possible, for the purpose of discussing a basis of Union. The Metropolitan is requested to convoke a Special meeting of Synod, if by so doing the cause of Union can be promoted."

The two Provincial Synods have performed their duties promptly and well. It is now the duty of the two Committees to perform theirs with equal alacrity; a duty which we all know they will discharge with equal pleasure and speed.

As the principle of Federation is now established, these Committees will doubtless be grateful for expressions of opinion in the press. These will bring out the phases of thought prevailing in the Church, and will materially assist them in their deliberations. I propose with your permission to express the views of a number of the promoters of this great movement in a future letter.

Wm. Leggo.
Winnipeg, 13th August, 1887.

ELECTIONS TO THE EPISCOPATE.

SIR.—Your editorial references to this subject arising out of the selection of the new Bishop of Nova Scotia—have inspired an "Amen" I think from the vast body of sincere and non-partisan Churchmen of this Dominion. Why should the atmosphere of an election to the Episcopate in the Dominion of Canada, during the brief exercise of the suffrage on the part of Dioceses be so suggestive of that which St. Paul condemns "For ye are yet carnal—for whereas there, is among you jealousy and strife—are ye not carnal and walk as men." Unquestionably the evil is magnified by those who from without oppose themselves. They rejoice to record and to disseminate a reproach. Yet there must be a measure of fault at the core of our Church life, and there must be a flagrant disregard of wisdom in the ordinary administration of our affairs. The Apostolic precepts apply: "Let all things be done decently and in order," "Let all things be done unto edifying," "Walk in wisdom towards them that are without." If the principle of Diocesan elections be asserted it cannot be, at the expense of any practical dependence upon the guiding hand of God—at the cost of the criterion imposed by the Saviour Himself as to incorporation into His Spiritual Body, the Church: "By this shall men know that ye are my disciples, if ye have love one to another." We long for an Episcopal Election in Canada—unmarked by partizan bias and trickery—one manifestly throughout under the blessed gift proffered, "My peace I leave with you." With that friction which is inevitable under differing human judgments, and consequent upon individual life, the Church in her collective aspect has yet to learn that she has an *internal* administration as well as *external* mission, and that the former is exclusively the concern of the Body itself and its members. The world has no reasonable review of its purely self-adjusting, self-governing machinery. Hence the solemn conclave for the selection of a Chief Pastor of the Master's Vineyard may be likened to a Privy Council meeting of the King of Heaven. Its deliberation should be sacred, and naught promulgated but what meets with the sanction of the Body itself, and that which bears the assent of the King of Kings.

This matter is deserving of deep consideration on the part of individuals, dioceses and the great Council of the Ecclesiastical Province in quiet times—when such sober counsels and such reasonable restrictions may be enacted as will preserve the Church from undesirable reflections as compared with Rome or Dissent. Surely our learned clergy and our faithful and gifted laity are not in their generation less wise than others in their generation. Each diocese should move in this matter towards a constitutional amendment, ordering all proceedings to be with closed doors until the final declaration of the result. The Synod assembled for an election has the sacredness of a Court whose independence and decisions ought to be guarded from all premature discussions. The Diocese of Nova Scotia is to be congratulated upon the conclusion arrived at. A noble standard bearer has been chosen. If unhappily futile as to Bishop Perry, the reference to the Primate of all England and his Coadjutors is an admirable settlement, although conflicting with those extreme democratic notions of election, which as to the spirit evoked and the selections sometimes made, have not cast any special honour upon this Canadian Branch of the Catholic Church. The Diocese of Nova Scotia will at least be preserved from a narrow partizan, or that Ecclesiastical monstrosity, the Bishop of a party.

Yours, OBSERVER.

SIR.—In the timely and interesting notes on Canadian Ecclesiastical history, published in your last issue, it is stated that "in 1788 an Academy was opened at Windsor. In 1789

King's College was founded." These, I believe, are the true dates; but the K.C. Calendar annually announces that the College was founded in 1788; and the Alumni have appointed a Committee to prepare a programme for the celebration of its centenary, next year, 1888. Now the Academy is certainly a distinct foundation from the College. The one was simply the act of individuals, the other came into existence by virtue of an Act of Parliament. If this Act which incorporated the College was passed in 1789, then that was the year of foundation, and the centennial year will be 1889. It is to be hoped that the University authorities will make a special point of investigating this question, and not lay themselves open to the charge of ignorance of their own collegiate history, by prematurely celebrating this important Centenary.

Yours truly,
Aug. 13th, 1887. GRADUATE, Univ. of Windsor.

SIR.—The unsatisfactory condition of the Church in Canada, particularly in this Diocese of Huron, demands a remedy adequate to effect a much desired change.

That the Church is not fulfilling her missionary character *at home* is too apparent to need proof; but the statistics of population and of the diocesan records will afford the necessary evidence. Of what use is it for our clergy to complain in the English Church papers of the deficiency of emigrants in the matter of Church teaching, when they themselves prove unable either to retain those baptized (and probably confirmed) in the Church, or to attract others to her.

One great cause of the lack of influence over the lay mind is the neglect of doctrinal preaching, or perhaps the neglect of the intellectual side of preaching. How many of the clergy make a practice of instructing their congregations on the different articles of the Christian Faith and the distinctive doctrines of the Catholic? What wonder is it that our people drift off to one or other of the numerous sects, which offer perhaps some attraction to the un-instructed and the indifferent?

Bishop MacLagan recognized the need of such teaching when he recommended his clergy to follow a systematic course of instruction in their sermons—making the Apostles' Creed the basis of their teaching,—in his letter, which might with advantage be quoted more fully, Bishop MacLagan says: "We need far more of this kind of teaching in our churches. It would be in the highest degree profitable for the congregations; it might even be beneficial to the clergy themselves. There is no reason why the more general kind of preaching should not also have a place; but no Sunday should pass without some very definite instruction in Christian doctrine, building up our people in the faith of Christ."

Let our clergy try such an experiment for retaining their hold on their people, and they may find earnest and interested congregations or if they object to following the example of one to whom they do not owe canonical obedience they may find an older authority for the practice in a canon of the Church of the 8th century, which ordered parish priests to instruct their people every Sunday in the articles of the Creed and the Lord's Prayer.

Your obedient servant,
R. H. ARCHER.
London, Ont., Aug. 13th, 1877.

A SUBSCRIBER in New Brunswick, renewing subscription, writes: "I am much pleased with the CHURCH GUARDIAN, and have used my influence to have it taken by all Churchmen; if that could be accomplished there would be a chance of still further improvement"

When any person is sick, notice shall be given thereof to the Minister of the Parish.—*Rubric in the Order for the Visitation of the Sick.*

The Church Guardian

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CALENDAR FOR AUGUST.

AUG. 6th—TRANSFIGURATION.

" 7th—9th Sunday after Trinity.

" 14th—10th Sunday after Trinity.

" 21st—11th Sunday after Trinity.

" 24th—ST. BARTHOLOMEW.

" 28th—12th Sunday after Trinity.

AUTHORITY.

One of the most thought inspiring books that we have met with for many a day is a volume published by Macmillan & Co., N.Y.; Dawson Bros. Montreal, \$1.50, under the title SOCIAL ASPECTS OF CHRISTIANITY, containing 14 sermons preached at Westminster Abbey by Rev Brooke Foss Westcott, D.D., D.C.L., Canon of Westminster, and Regius Professor of Divinity Cambridge. From it we take the following sermon under the above heading, preached on St. Bartholomew's Day (August 24th, 1886), from the text in St. Luke xxii, 25: The kings of the Gentiles exercise lordship over them, and they that have authority over them are called Benefactors—But ye shall not be so; but he that is greater among you let him become as the younger; and he that is chief as he that doth serve."

These words from the Gospel of the day indicate a fundamental difference between heathen and Christian morality. On the one side there is the supreme authority of *force*: on the other side the supreme authority of *service*. The force may be intellectual or physical, but he that exercises it provides that his superiority shall be felt and acknowledged. The service may be rendered by one who has the unquestioned prerogative of years or place—by one who is older or by one who is called to lead—but he who renders it merges every claim to preeminence in the unaffected naturalness of his ministry. In the one case the individual himself asserts and claims homage as he stands alone: in the other case the body enjoys the vital office of the member, and the joy of the member is the consciousness of the common life.

The conception of life which is expressed in this contrast is characteristic of our Faith. It is the glory of Christianity that it has given dignity to weakness. The first beatitude—*Blessed are the poor*—is indeed a moral Gospel: the truth which the Life and Work of Christ has made intelligible and attainable. Yes: we dare to say *Blessed are the poor, the poor in spirit*, not the poor-spirited, but they who in their inmost souls recognise the nobility of those traits which we habitually connect with the poor, the sense of reverence, the necessity of labour, the condition of dependence, the continuity of service. Reverence, labour, dependence, service, these are

marks of that social life which is founded in Christ, and which draws from Him its benediction and its strength.

But here let us not be mistaken. In hallowing this ideal Christianity has not lowered the standard of humanity. It has raised the standard immeasurably, while it has shown that the highest is within the reach of all. It has opened our eyes to see a glory on the earth, a divine Presence everywhere about us, while it has written the sentence of transitoriness and corruption over all the objects of sense. It has emphasised the obligation of toil, while it has shown that its painfulness is due to the disorder of our nature. It has revealed the reality of the one life by which we all live and to which we can all contribute, while it has made clear that isolation, the proud self-containment of the soul which dwells alone, is death. It has disclosed the true secret of power while it has defined the manner of its exercise.

In the light of the Gospel (to sum up all), and, may I not say, in the deep consciousness of the heart which it illuminates, reverence is the acknowledgment of a transforming grace, labour is the glad return for healthy vigour, dependence is the joy of fellowship, service is the secret of prevailing authority.

This whole ideal is absolutely fulfilled and exhibited and vindicated in the Person of Christ; and so specially is the last thought, that of the authority of service, which is brought before us to-day; *He that is the greater among you, the Lord says, let him become as the younger; and he that is chief as he that doth serve*, and then He enforces the command, as you will notice, by His own action, for He continues: *I am in the midst of you, as he that doth serve.*

This is indeed the meaning for us—the essential meaning—of the example of the Lord. The example of Christ, so far as it is proposed for our imitation, is always the example of patience, of self-surrender, of serving, of suffering. The voice which calms and strengthens us is that voice of prevailing love which establishes its power on tenderness, and its right to teach on humility. *Take my yoke upon you, and learn of Me* Christ said—not because I am irresistible with the plenitude of divine might; nor because I am omniscient with the fulness of divine vision, but—*because I am meek and lowly in heart, and ye shall find rest unto your souls.*

This teaching was strange to those who first heard it. It is not surprising therefore that it should have been repeated again and again like the corresponding revelation of life through death. Each of the first three Evangelists records the substance of the text as spoken twice; and from a comparison of their narratives we can distinguish three occasions, all in the latest stage of the Lord's ministry, when He pressed upon His disciples the authority of service, once immediately after the Transfiguration, again on the last journey to Jerusalem, and a third time in the Holy City. On each occasion the circumstances naturally gave rise to the hope of an immediate outward triumph, the hope of sovereignty for the Lord and of honours for His followers. On each occasion the prospects of success stirred in the twelve thoughts of ambition and rivalry. On each occasion the Lord's words make clear beyond doubt that the blessing of power is 'the blessing of great cares,' that the sign of authority is the readiness to serve.

The lesson was strange, I said, when it was first given; and if we have now grown familiar with its form we can hardly claim to have mastered its spirit. But none the less when we calmly look on the face of things we shall see that the principle of the authority of service is universally true. It is true in regard to nature, to society, to self; it is proved true by the power of insight, of sympathy, of freedom which springs from service. And in spite of our habitual unwillingness to follow the judgments of our hearts we ourselves gladly acknowledge its truth. In the region of thought our highest praise is given to the devotion of patient study:

in the region of action to the devotion of self-forgetful labour.

1. The principle is true, I repeat, in regard to Nature. It is an old maxim that we can rule Nature only by obeying her. And exact knowledge is the first requisite for right obedience, a knowledge not of the superficial phenomena, of the appearances of things, but of the laws which the phenomena half hide and half reveal. Such knowledge comes only through watchful, self-repressing search. He who carries his own prejudices and prepossessions to the enquiry into physical truth will certainly find them confirmed. For there is a strange irony in Nature. She speaks in parables; and we must yield ourselves to her spirit before we can apprehend their meaning. If we are self-willed or hasty or confident, still more if we are imperious or arrogant, she will betray us, though she 'never did betray the soul that loved her'. But that condition is indispensable. Her disguises, her seeming contradictions, are only to be resolved by the loving patience of an unwearied ministry. Insight which is the inspiration of science comes from service.

2. So it is in regard to Government. The true ruler is not he who enforces his will by the bayonets of strong battalions, but he who divines the worthiest desires of his people and claims their homage by shewing that he has entered into their hearts. It lies in our nature that we should respond to the voice which interprets us to ourselves. We cannot but rejoice to obey him who proposes to us that ideal as our own which often we have not the courage to confess, though we inwardly strive towards it. Christ Himself confirms the law in its widest application. He shews that His sovereignty is established on His individual knowledge of His servants. *He calleth His own sheep by name and then, not till then, not till He has realized this personal relationship, He leadeth them out.* His many sheep are not to Him a mere flock. His eye discerns in each that which modifies the common features. For us such individual knowledge can only be gained by the most reverent and untiring observation. We must serve in order that we may understand. We must not overpower by our own force the character which we wish to appreciate and guide in its mature vigour. He is no true leader who drills his subjects into mechanical instruments of his designs. The true leader gains the devotion of the soul and the spirit. Sympathy, which is the strength of government, comes by service.

3. The same principle holds good in our personal discipline. It is by serving that we learn the value and the proportion of our own endowments. The consciousness of a divine presence about us, issuing in continual worship, sustains us under the pressure of distracting anxieties. Out of this rises the spirit of reverence, which becomes the perennial source of dutiful attention. For such offices of thoughtful ministry do not abase but exalt us. Christian service is indeed a germ of new power. It is not the inconsiderate scattering of our gifts, but the deliberate bestowal of them in such a way that *we may take them again.* If the terrible saying of the Roman historian is true that 'it is characteristic of human nature that we should hate those whom we have injured,' it is no less true that we love those whom we have helped. In this way then by serving God in man and man in God we bring ourselves into harmony with all about us. We ascertain the limits of our ability and the right direction of our work. We gain the fulness of our own nature and bring ourselves into obedience to its laws. We become, that is, free in the true sense of the word, untroubled by the waywardness of caprice and the gusts of restless ambition. Freedom which is the soul of individual life comes through service.

In every direction the *authority of service* is seen to be supreme. To find the purpose of God about us, in the world and in me, and to offer ourselves without reserve for its accomplish-

ment, that is the rule of Christ, which He will enable us to obey: that is the measure of the authority which He designs us to exercise in the divine order. And it is a rule for all, a rule of infinite peace and of infinite gladness.

That is the secret of keeping the temporal greatness which may have been given to some of us; of winning the eternal greatness which is designed for all of us by God's love. Its blessings do not depend upon power or opportunity. They are for each one according to the use which he makes of the little or much which is committed to him. *There are last, so it is written, which shall be first, and there are first which shall be last.*

THE INFLUENCE OF THE CHRISTIAN WOMAN.

The influence of woman can scarcely be over-rated. The customs of society, and the popularity of certain habits of life, depend far more on woman than on man, even in spheres which are common to them both. If man does most of life's work, woman creates most of life's atmosphere. What she reprobates is usually avoided, what she smiles on is generally followed, and if only this subtle authority were more devoutly and wisely used, some unblushing vices would hide their heads for shame, and some unpopular graces would blossom into vigorous life. In the education of the young this power is most conspicuously and effectually exercised. The effects of such teaching abound in this Christian land. Men of business whose integrity is unquestioned, teachers whose influence is as good as it is wide, parents whose homes are very sanctuaries, servants of Christ who are ready for every good word and work, became what they are because the grace of God flowed into their hearts through the holy channel of wife, or mother, or sister. While the world hurries on its busy way, and theology stands gazing up into heaven, these have been quietly building the habitation of God through the Spirit. Scarcely less important than home influence is the power wielded by those wise-hearted women who mould the characters of the young who are brought under their influence in the day-school or in the Sunday-school. The impartation of knowledge is but a small part of the work of education, and therefore the value of a teacher's work depends on *character* as much as on *ability*. To teach accuracy in mathematical calculations, while disregarding carelessness about the truth—to prohibit an ungrammatical sentence, and not to suppress the angry, malicious or impure word—to show the wonders of natural phenomena, and to ignore the existence of spiritual truth—to evoke love of study, but never to suggest the blessedness of love to God—this is not *education* in the truest sense. For education is not a memory of facts and dates, it is "a drawing out" of all those latent possibilities which are within the child, the loftiest of which are love to God and fellowship with Him. Any one who would fully discharge duties so onerous needs to be inspired, not with "enthusiasm of humanity," but with the love of the Lord Jesus Christ.

Presupposing this as a motive, there are three qualities which are essential to a right exercise of womanly influence, viz: tact, authority, and kindness.

Tact is evidently the characteristic of her who "openeth her mouth with wisdom." She is the one whose garrulity proves the truth of the proverb, "In the multitude of words there wanteth not sin," for she has a sufficient sense of the seriousness of life to avoid utterances which are idle and thoughtless. Her words are the dictates of that wisdom the beginning of which is the fear of the Lord. Nor does she merely speak wise words, but with true wisdom she recognizes that "there is a time to

speak and a time to be silent," so that her reproofs and encouragements live long in grateful memories.

But *authority* is quite as important as tact. Skill in management is of little value unless there be strength behind it. In our Sunday-schools, for example, there are many failures which may be traced to a want of that authority which knowledge of Divine truth, and conviction concerning it, are able to give a Christian teacher. Children, with their half-formed characters and partially developed powers, must learn submission to a higher and wiser will, to obey because obedience is expected, to be under the law because that law is for their good. If we allow our children to follow their animal instincts, or to neglect the simple laws of health, or to disregard rules which we have proved from experience to be good, they would grow up to be a curse to themselves and to those about them. They *must* be controlled by others if hereafter they are to control themselves; and first they must learn to submit to the authority of womanhood, which can only be asserted when there is courage, dignity and firmness on the part of those who seek to exercise it. God never meant that women should be always yielding to other people's opinions, or that they should be swayed hither and thither by every passing breeze of emotion. As much as men they need firmness, the royal power of rule, in the kingdom which is peculiarly theirs, for, in the sick room and in the class, they have a veritable kingdom in which to exercise authority for God.

It must not be forgotten, however, that the authority here spoken of is the law of *kindness*, which is obeyed because it evidently springs from love, and is enforced by love. When there is forgetfulness of the true secret of power, when an unnatural harshness of tone is assumed in an unwise attempt to imitate man, then womanly authority is resented. But the wife who quietly talks over a question with her husband, the sister who, pleading with her brother, can tacitly do so on the ground of many a past kindness and sacrifice, the mother to whom her boy's heart turns with yearning even in his wicdest moods—these have an influence which is deep and lasting. Gentlest influences are by no means the feeblest.—*Irish Ecclesiastical Gazette.*

A PRESBYTERIAN ON CHURCH UNITY

One of the most encouraging signs of the times is the craving for Christian union, which is manifest in the several denominations of Christians. The "Declaration of the House of Bishops of the Protestant Episcopal Church in council assembled, October 10th, 1886," should find a cordial response from the Presbyterian Church. The four terms that are set forth therein as "essential to the restoration of unity among the divided branches of Christendom," are in my judgment entirely satisfactory, provided nothing more is meant by their authors than their language expressly conveys. There is room for some difference of the interpretation but these terms ought to be received in the same generous manner in which they are offered, in the hope that these differences will be removed by conference and discussion.

No Presbyterian can consistently object to (1) "The Holy Scriptures of the Old and New Testament as the revealed Word of God," or (3) the two Sacraments, Baptism and the Supper of the Lord, administered with unfailing use of Christ's words of institution, and of the elements ordained by Him."

It might be objected that (2) "the Nicene Creed, as the sufficient statement of the Christian faith," is too narrow a plank for a summary of Christian doctrine, and that it ignores the subsequent history of doctrine in Christen-

dom. But Presbyterians can hardly exact from other religious bodies the maximum of the Westminster standards. If Episcopalians are willing to waive their own doctrinal standards in order to unite upon the fundamental creed of Christendom, I do not see with what propriety other denominations can refuse to meet them on this common platform. It is not proposed that the denominations should abandon their own symbol of faith, but that they should find a common ground for unity.

The fourth term, "the historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church," gives more room for differences of opinion. But it is certain that if the English Bishops had offered these terms to the Westminster divines, there would have been no separation. The English Presbyterians offered to unite on the basis of "the reduction of Episcopacy under the form of synodical government," proposed by Archbishop Usher, but the English Bishops declined. Presbyterians are bound by their own history to meet the Episcopalians on this platform. If the House of Bishops mean to advance thus far, they have taken a great step toward the reunion of Christendom. The delicate and difficult questions involved in the adaptation of the "historic episcopate," might be removed by friendly conference in the Spirit of Jesus Christ.

The House of Bishops say nothing of the Book of Common Prayer or the Canons of the Church. We understand that the following clause refers to them: "That in all the things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready, in spirit of love and humility, to forego all preferences of her own." If this reference be correct, this proposal is all that could be reasonably required. It is our intention to discuss this matter in subsequent numbers of this paper.—*Prof. Briggs of the Union Theological Seminary in the Independent.*

THE inadequacy of the training for the ministry received in most theological schools by candidates for Holy Orders, is a subject that not only is worthy of consideration, but is at present receiving much consideration at home and abroad. It is a matter of common observation that the common theological curriculum is far too theoretical, perhaps we may say too scholastic, at the expense of the practical aspect of a clergyman's calling. There is a tendency also to spend time too exclusively on a study of the past, rather than of that present, against which every active worker in Church or general society is bound ere long to rub so roughly. A knowledge of ancient heresies of the Nicene age is doubtless useful, but the clergyman who has studied modern theories of evolution and the physiological materialism of the present day and knows the Christian answer thereto, is the man who, other things equal, can do the best aggressive work for Christ. Yet how seldom are theological school apologetics devoted to these burning questions of the day. Political economy in its relation to Christian ethics is a practical issue: for the clergyman who is going to work among the laboring classes, and meet at every turn sophistical theories on economic subjects, a thorough knowledge in this sphere is indispensable. Yet if a man attains such knowledge it must have resulted entirely from individual interest and application; it is questionable if the regular theological course to which he was subjected ever touched upon these themes. Especially in this country where the newly-ordained deacon seldom serves an apprenticeship with an experienced priest, but is commonly launched in *all his crudeness* into the thick of parish work without guidance. There is, moreover need of training in such *simple matters* as the *conduct of public service, catechising, Sunday*

school organization, the administration of parochial law, and the like, yet into a knowledge of all these, under the present system, a man must stumble through a series of humiliating blunders, hurtful often to the parish if not to himself. Is there not room for radical reform in some such lines as these above suggested in most of our theological schools. Must we not have reform if our clergy are to adequately meet the needs of these stirring modern days in which we live?—*The Churchman.*

FAMILY DEPARTMENT.

O LORD, it is a blessed thing,
To Thee both morn and night to bring
Our worship's lowly offering.

And from the strife of tongues away,
Ere toil begins, to meet and pray
For blessings on the coming day.

And night by night for evermore,
Again with hushed voice to pour
Deep thanks for mercies gone before.

O Jesus, be our morning Light,
That we may go forth to the fight
With strength renewed and armour bright.

And when our daily work is o'er,
And sins and weakness we deplore,
Oh, then be Thou our Light once more.

Light of the world! With us abide,
And to Thyself our footsteps guide.
At morn and noon and eventide.

—*Bishop How.*

THE GOLDEN FISH, OR THE PONDS OF PLEASURE.

AN ALLEGORY FOR OUR CHILDREN.

BY E. M. DAWSON.

I was walking one day in the outskirts of a great city, when I chanced upon a place where two ways met, and to which my attention was attracted by a crowd of people. As they stood there, some were talking and laughing noisily together, while others stood apart in grave groups, as though debating some important matter.

Now, just where the two roads met, set up where all might see, I noticed a high wooden post from which hung a large sign board. It was perfectly plain, save for a cross at the top, and on it was written in clear letters, so that the smallest child might read it, this notice: "This is the Way, walk ye in it." Beneath the words was drawn the picture of a hand, pointing to a narrow dusty road, leading upwards over a steep and stony hill. Then I saw that there was a second post set up close to the first, and hanging from it was a board, gaudily painted in many bright colours, and pointing in an exactly opposite direction, to a road which appeared to lead down into a deep valley. While I was pondering what this strange sight might mean, I was accosted by a pleasant looking man who asked me if I understood what I saw? I replied, that I was indeed at a loss to account for so strange a sight, and begged him to explain to me the meaning of the two curious sign-posts.

"The plain board," said he, "pointing to the right towards the narrow and dusty road, was placed here by the King of the country for the better convenience of travellers, that those who wish to journey to his palace may not miss the way. Here, also, he has stationed several of his servants to direct all travellers to the right path, and so, if possible, save them from falling into the hands of the King's great enemy."

"And the gaily painted board pointing downwards to the left," said I, "why is that set up here?"

"Alas," said the man, "that board is the property of the King's enemy, by whom it has been placed here to tempt travellers to follow the more attractive road into the valley, and run easily down hill who have not strength to climb again."

"Where do the roads lead," I asked, "for I suppose that all who journey along them are on their way to some town or village?"

"The narrow, stony road to the right," replied the man, "which passes over the hill, leads to the city and palace of the good King, to which he has graciously invited all his subjects. Those who have bravely kept to the narrow road are there welcomed by the King himself, and pass in at the gates of the City to rest and happiness forever. Even now, if you raise your eyes, you may see in the far distance a Cross, shining as the sun. It is set up there on the walls of the City, that as they walk along, keeping the Cross in sight, travellers shall not lose their way."

"And the road winding down into the valley," I said, "where does that lead?"

"After passing for a little way over soft grass," he answered, "and amidst beautiful flowers, it winds through a dark forest, where the light of day is seldom seen, and where many travellers lose their way, and wander farther and deeper into the gloom. Some fall victims to the King's enemy, who sends evil beasts to devour them; while some few, who belink themselves of calling for help to the good King, are rescued by his servants and brought again into the right road. But it is a hard matter to climb the hill again, and return to the starting point, and many give up the attempt in despair, and slip back to the dark forest."

My attention was now drawn to a party of boys who had apparently decided to take the road which led to the City of the King, and so much did their appearance interest me, that I determined to follow them on the way, to see how they fared. Before, however, they started on their journey, I saw that one of the King's servants standing by, dipping his finger in some water, made the sign of the Cross on the forehead of each, and gave him a staff to help him along. He then addressed a few words of kindly counsel to the lads, and bade them on no account to lose sight of the shining Cross, but take it for their beacon, or they would certainly lose their way. He further told them that they would find sweet scented flowers growing by the roadside, on both sides of the way. Of those growing to the right as they went along, they might gather as many as they would, but he bade them beware of plucking those which grew so luxuriantly on the sloping bank to their left, for they were poisonous. "And now," said he, "I must leave you with one last warning. As you walk along you will see many lakes and ponds of water, lying at the bottom of the sloping bank on which the poisonous flowers flourish. By some these are called the 'ponds of pleasure,' and very attractive they appear in the distance, for their waters are wonderfully clear and bright, and they glitter with the brilliant scales of myriads of golden fish. Many travellers have been tempted to try to catch the flashing creatures, but I know that few have been successful, and many have fallen into the ponds and been drowned. So I bid you be brave, and pass them by, and keep your eyes fixed upon the shining Cross." Then, with these parting directions, he gave them his blessing and sent them forward on their journey.

I now learnt that the four boys were brothers, by name, Vincent, Bernard, James and Lawrence. All four seemed equally bent upon bravely finding their way to the beautiful City of the King, and for the first few paces they marched well together. Presently, they arrived at the foot of the steep hill over which the road tended. Here they were compelled to slacken their pace, and when, at length, they reached the top, they were obliged to stand still awhile to regain their breath, and I saw that Bernard's face was very pale, as though he were much exhausted. Just then, however, one of the King's servants passed that way, and taking pity on the lad, he gave him some

strengthening medicine. This soon restored his strength, and the four brothers went forward again happily together. It was a narrow, dusty road, with many sharp stones scattered about, and though here and there it would be bordered with flowers and soft green grass, for the most part it was dull and tiresome. At first the brothers kept their gaze so fixed upon the shining Cross, that they did not see those beautiful ponds of which they had been warned, and which lay at regular intervals along the left side of the road. But presently their eyes began to wander, and to tire of gazing so steadfastly on the beacon Cross, and soon they were attracted by the glittering of the golden fish, and began to admire their beauty. Now, to reach these ponds it was necessary to clamber down the steep bank on which the poisonous flowers grew, and where the soft grass spread a luxurious carpet for the feet of the tired traveller, as though it would invite him to leave the hot, dusty path, and rest awhile. Many travellers, forgetful of the warnings of the King's servants, had indeed left the highway, and now stood trying to catch the wonderful fish, and shouted to others on the road to come and join them. Some paid no heed to their shouts, but passed quickly on, while others paused to hear what the commotion was all about, and amongst the latter were the four brothers. Seeing that they stood still, the gay idlers by the ponds called out to them, first persuasively, then, when they saw the determined faces of the brothers, jeeringly, taunting them as cowards, who were afraid to venture down the bank.

Then Vincent, as the eldest, answered them: "Yes, we are afraid to venture down the bank, not because we are cowards, however, but because we will not disobey the king. He has expressly forbidden us to go near these ponds, and we cannot do anything against the King's orders, for we have promised faithfully to obey them in everything. 'Stay, Vincent!' said James, 'do not be so hasty. These good people do but wish us to rest and amuse ourselves for awhile. What harm can you see in that? We shall have time enough to continue our journey when we have rested a little. For my part, I do not care to be so straightlaced and particular, therefore I shall please myself and join these friendly people. You will see how easily I shall scramble up the bank again, and will be sorry that you did not come too, when you see the beautiful fish I shall catch. Good-bye!' And with that he began to slide downwards over the soft pleasant grass, and soon had joined the idlers round the ponds.

The three brothers waited a short time in the hope that James would return, and called to him to come back; but he, thinking it grand to go his own way, only looked up at them to laugh and sneer.

"You cowards, why do you not come to?"

Then, although I could see no one, I thought I heard a voice, saying, "Those are cowards who give up the right and choose the wrong, because the wrong is for the moment pleasanter, and because they cannot endure a little laughter and a few hard words. And those are truly brave who refuse to do anything contrary to the King's orders, without fears of taunts and sneers. Be brave, therefore, and very courageous, for the King loves true manliness and courage."

Then Vincent, Bernard, and Lawrence, seeing it was hopeless to wait any longer for James, continued their journey, but with sad and heavy hearts, for they feared they should see him no more. Now and again, as they went, they would stop to gather some of the sweet-scented flowers by the roadside, and to refresh themselves with a draught of the cool, pure water of the brook. They had now gone some little distance, but still the steep bank sloped downwards on their left, and the sparkling ponds of water, with their golden fish, seemed each more attractive than the last.

And ever, as the boys passed on-wards, with their eyes fixed on the shining Cross, the gay travellers shouted loudly to them, "Come down with us, and rest and take your ease awhile."

At length Lawrence stood still, and said, "What can be the harm of joining those people for a few moments? I want to catch some of the golden fish, and just try whether it is as pleasant down there as they say. Why should the King grudge us a little pleasure, for the road is hard and stony? Do come, Vincent and Bernard; why should we set ourselves up to be better than other people? If you will not come, I shall go down alone, and enjoy myself for a little." And, not withstanding all their entreaties, Lawrence was soon at the bottom of the deep bank, eagerly engaged in attempts to capture some of the brilliant fish. The idlers welcomed Lawrence gaily, and told him that the king need never know that he had disobeyed his order, "For," said they, "he cannot see you hidden down here, living as he does so far away."

But Lawrence answered, "Indeed, you are mistaken, for I know that the King can see us everywhere, though we cannot see him. However, I think he is too kind to be angry with us for amusing ourselves awhile, when we are wearied with the roughness of the road."

As he spoke the men looked at each other and laughed, but they did not see that close beside them stood a servant of the great king, watching Lawrence with a sad, reproachful gaze.

"Well," said Lawrence at length, "I do not find much pleasure in looking at the fish in the distance, I want to see if they really are made of gold; why should we not catch some?"

The others loudly applauded the idea.

"Yes, why should we not capture a few, and perhaps make ourselves rich and happy? True, they are not ours, but there is no one to prevent our taking as many as we please. Who will be the first to try?"

"I will," said Lawrence; I am not afraid."

So he stooped down, and grasping a turf of grass with one hand, with the other he attempted to seize one of the golden fish. Alas! it was too quick for him, and just when he thought he had it safely, it slipped through his fingers like water, and swam gaily away. At last he grew impatient, and reaching over to catch a particularly fine fish that had attracted his attention, he succeeded in grasping it firmly in his hand. In doing so, however, he lost his balance, the turf of grass gave way, and he fell into the water, which closed over his head.

Ah! then, indeed, he knew how wrong he had been to leave the narrow road, to play with the glittering fish, and in a moment there flashed through his mind all the bad and cowardly things he had done in his life. As he rose to the surface, he called loudly to his gay friends to come and save him, but alas! they who had been so anxious to

tempt him into mischief, now stood coldly by, and laughed at his struggles. He would certainly now have been drowned, had it not been for the ready aid of the King's servant, who had passed hitherto unnoticed.

(To be Continued.)

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"During the past few months the Chinese authorities in various parts of the Empire have issued proclamations to the people calling on them to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China, that it is probable that every Viceroy in the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the Empire to bring all classes of the population to a knowledge of the dangers of persecuting Missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian Missionaries."

In a proclamation issued on October 13, 1886, the Governor of the Province of Chekiang, in which Ningpo is situated, wrote:

"Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace, and not let mutual jealousies be the cause of strife between them."

Another proclamation issued by Kung, the Governor of the district in which Shanghai is situated, begins by explaining that

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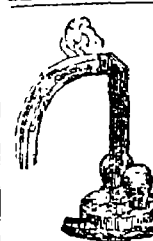
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Temperance Column.

DISCIPLINE AND ORGANISATION OF PAROCHIAL BRANCHES.

A Paper read at the Annual Business Meeting of the Salisbury Diocesan Branch, held at Marlborough, May 27th, 1887, by the Rev. G. R. Hadow, Rector of Calstone, and Hon. Sec. for the Archdeaconry of Wilts.

Church of England Temperance Chronicle, London, Eng.

(CONTINUED.)

It is better, where possible—and this is always, except in the very smallest and poorest villages—to have a small subscription, entitling the members to a tea, copy of the Chronicle, and perhaps excursion. No member who has broken should be re-admitted without probation; yet let it be done with the utmost gentleness and loving sympathy. The roll-book should be scrupulously kept, the attendance of each member being marked in. It is not necessary that every meeting should have a direct Temperance address: it is necessary that no song should be sung, no speech made, no reading given, wherein the sin of drunkenness causes laughter.

This is, or ought to be, a sufficient bar to a member of the Committee, if he is guilty at any time of making fun or laughing at the drunkard or drunkenness. Every member should be made to realize that he is engaged in a religious work; and that he is a member of a body corporate—one, in fact, of a great army engaged in the noblest undertaking. To further this, all means should be taken to let the members know what is being done elsewhere; visits from other Branches, from the Organising Secretary; electing their representatives to the Councils; the payment of the Affiliation Fee shown in the Treasurer's Report.

I find that I have unconsciously run one part of my subject into the other. I have already alluded to the discipline in part. Members must be living members; they must pay their subscription if there is one; they must attend meetings; they must keep the rules of the General Section of their Parochial Society if they are not Total Abstinents. If they fail in these particulars—if their conduct is considered by the Committee to be indiscreet, and setting bad example—their names had better be taken off, rather than let the whole Society suffer.

Once more let me advise more serious work, and less of the entertainment: it will not be so popular but it will do more good. A devotional meeting, consisting entirely of prayer, reading, and sacred music, will be found helpful and most strengthening. What I have written has reference to the Audit Branch, the Juvenile Section should be the recruiting ground for it. Though rescue work must never be lost sight of, let us remember that prevention is more efficacious than cure. There will be no difficulty

found in providing some to look after the children's meetings; it will give work to some of the members of the Adult Branches. Here the labor is full of hope, and it is in this work that Temperance workers look forward with confidence to future years.

I should like to conclude this paper with recommending my brethren and fellow-workers not to despair: to be hopeful about it; enormous success has really accompanied our efforts, though we cannot see it, perhaps, because we live so much amongst it. As the Irishman said, "He could not see the wood for the trees." I now throw this paper amongst you to be worried and torn as best you may—only hoping that, amidst all the chaff, a grain or two of common sense may be found.

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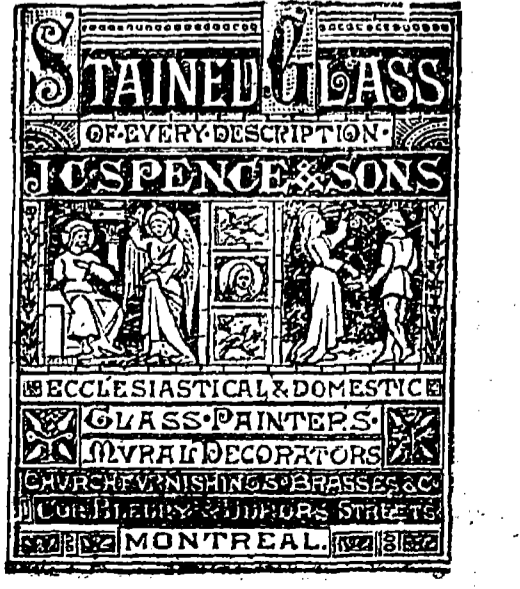
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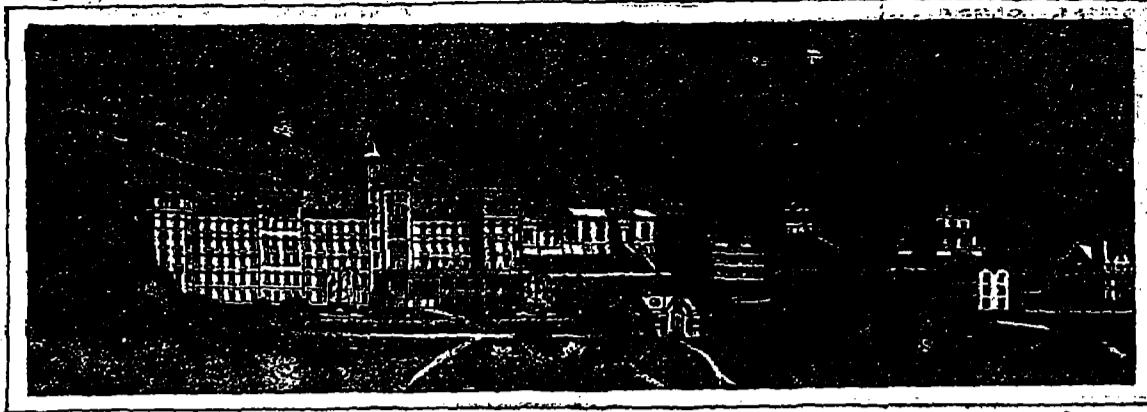
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