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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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ECCLIASTICAL NOTES.

THE Diocese of Alabama has chosen as Assistant to the venerable Bishop Wilmer the Rev. Dr. J. S. Lindsay, rector of St. Paul's Church, Boston, Mass.

THE University of the South, at Sewanee, Tennessee, has received a gift of \$30,000 from a layman of Louisiana for the erection of an additional building.

It is stated that the Pope is contemplating the promulgation of a new dogma—that of the "Temporal Power"—and that the replies from nearly 70, out of 100 Bishops to whom he has submitted the proposal, expresses approval of such a course being taken.

THE opening of the General Assembly of the Established Church of Scotland was for the first time in its history inaugurated by a solemn celebration of the Eucharist in St. Giles' Cathedral, London. The Lord's prayer was intoned and a printed Communion Office used.

THE S.P.C.K. have added another volume to their admirable clerical handbooks on pastoral theology, etc. This time it is a devotional manual for the clergy at home and abroad—*Credenda Agenda Postulanda*, by Henry Bailey, D.D., late Warden of St. Augustin's College, Canterbury.

THERE are three Presbyterian sects in Scotland, says *John Bull*, that are absolutely agreed on all questions of doctrine and discipline. Yet they remain apart, with divided energies and interests. There are several denominations in this country of which nearly the same statement might be made.—*Church Year*.

THE Rev. Dr. Nichols, in an article in the *Church Review*, pleads for the *spring* method of giving instead of the *pump* method. The pump method is giving in response to appeals, while the spring method proceeds from the inner principle and sense of stewardship. It does not depend for its flow upon the object, but upon the force of a true and proper sense of obligation to God, who giveth freely that we too may be like Him and freely give.

THE Rev. Edwin A. Gernant, for the past nine years pastor of the Zion Reformed Church, Allentown, Pa., is about to apply to Bishop Whitaker, of Pennsylvania, for Holy Orders. He is the third person, within a few days, to withdraw from the "Reformed denomination" in Allentown; the Rev. M. W. Christman and Mr. Jas. Werner, just about to graduate, having preceded him. All these will prepare for the priesthood.—*Living Church*.

The *Cork Herald* says:—"It has been ascertained that an announcement of a most important character was made at a conference of the Limerick (Ireland) clergy held recently, his Lordship, Bishop Dr. O'Dwyer, presiding. His Lordship informed the clergy that he had decided to make boycotting and participation in the Plan of Campaign reserved cases, and to withdraw power from all priests in the dioceses

holding the faculty of giving absolution to those taking part in either combination. It is further stated that a list will be issued to the different clergy containing the names of those persons known to favor the advocacy of the Plan of Campaign, such being prejudicial to the interests of the community."

SUNDAY SCHOOL TEACHERS.—Some teachers fancy that Sunday school work ends with the lessons given, but surely that is not so. Good and earnest teachers will always show a readiness to help and encourage their children at all times, and in times of sickness to visit them. They must remember that God had called them to this work. Let it be done heartily, prayerfully, faithfully. Let there be good teachers, but above all let there be good men and women, daily learning as scholars new truths—new methods—in God's school. They must not harden into routine, or the Old, Old Story may soon become dull, meaningless, lifeless, in their hands. "No one can work well and hastily," says an old writer; therefore they must not be hasty in teaching God's lessons or in censuring others, more especially children.

PROFESSOR SAYCE, in his last paper upon the cuneiform tablets from Telet-Amarna, suggested that in one important document relating to the affairs of Philistia and Southern India, the name of Jerusalem was to be found mentioned along with Keilah and Kirgath or Hebron. A careful re-examination of the inscription which he has just made in Egypt proves that the name is to be read Uru-Salim, "The City of Peace," the Uru-Salimu of the inscriptions of Sennacherib. Here, then, we have a distinct mention of the future Jewish capital under its well known name, and in association with Hebron, the elder metropolis, more than 500 years before its capture by David. These despatches were addressed to the Egyptian King, and Jerusalem appears at that time to have been a post occupied by troops in alliance with Egypt.

THE BROTHERS OF NAZARETH.—The Order of the Brothers of Nazareth is a lay community of men in the American Church, founded three years ago for the practice of prayer and of manual labor.

The special objects sought in its active work are: 1. Industrial education and preventive work among boys. 2. The care of the poor and the suffering. 3. The reformation and restoration of the vicious. "Pray," "Work" and "Obey" are the watchwords of the Order. Note well the sequence for prayer, not work, stands first in the Brothers' lives.

Plenty of work there is, good hard work of all kinds too, from scrubbing a floor or swinging a hammer to laying out the dead or serving at the altar. Yet the real business of the Brothers is prayer, and the chapel is the place where they do their best work, and where they feel most at home. These Brothers of Nazareth ask nothing from the Church but their support, and they even limit this to shelter, food and clothing. They do not even seek corporate aggrandizement. They are anxious that all property shall be vested in a

board of Trustees, to be held for the Church in the Diocese.

If this work is started on a permanent foundation, the time is not far distant when this Order will be able to supply members for work in the slums of the city, work under the direction of a parish priest, and by this means solve the problem of caring for neglected masses in the lower districts of our cities.

THE Bishop of St. Asaph, Wales, declares that politics are not beyond the range of the Church's recognisance or a clergyman's consideration. He affirms that people should be taught to think for themselves, and not let newspapers and political leaders do their thinking for them. He inquires, Why should it be dangerous to touch the question of politics? They are the science of legislation; and exact and accurate knowledge is needed here, if anywhere. Persons ought to be able to treat great political questions with somewhat of the wisdom and forbearance and earnest searching after truth which marked the study of great scientific questions. Chemistry and kindred sciences would make little progress if they were represented by two rival parties, each striving to checkmate the other rather than to ascertain truth. If people in Wales only acted as the Bishop desires, and thought for themselves instead of listening to the vaporings of agitators, the Church would have been spared many a painful and unworthy scene.

RESTORATION OF THE JESUITS.

We take the following from a Convention address of Bishop Coxe, of Western New York, in Sept. 1886. How has the truth of the Bishop's estimate of the Jesuits' aims and powers been exemplified in Canada? Bishop Coxe says:

My brethren, laity as well as clergy: I have never confined your thoughts to local objects merely, on these occasions of annual assembling. We are members of the Catholic and Apostolic Church, and as such have the deepest interest in its world-wide concerns. Let me now direct your attention to a matter demanding the common concern of all Americans, but to which nobody will point the public mind if we do not. It is part of our mission to be watchmen upon the National walls and to warn the thoughtless multitude of approaching perils. Our people have observed with indifference the naked telegraphic statement that the respectable Pontiff who now fills the Papal throne, has restored the order of Jesuits to all the faculties, prerogatives, and powers which they had grasped, before their suppression by Clement XIV. I have obtained a copy of the Papal brief, and I venture to say that while it is a document of the greatest import to Europe, it is of supreme significance to us in America. In a word, it removes from this formidable society all the disabilities with which the rival orders supposed them to be clogged, by the fact that the act of Restoration did not expressly relieve them of some of the sweeping maledictions of Clement the Fourteenth.

At least the unrevoked features of Clement's brief have been regarded by Romanists as in-

vested with new force and permanence by the blunder of Jesuits in getting Pius the Ninth to pronounce *all Papal decrees infallible and irrevocable*. They have thus armed their enemies with a new argument against them. Self-stultifying though it be, they have therefore made the present Pope issue another *infallible* decree, utterly annulling all that Clement XIV. did in the wise exercise of *his* infallibility. I propose to publish the three bulls (or *breves*) to enable all intelligent men to compare them and to understand the actual position of the Society of Jesuits as respects this country. Now, be it remembered, the society has, first and last, been banished from every Romish kingdom in Europe as insufferably aggressive towards all governments and constitutions: Pius IX. himself was forced to banish them from Rome in the early years, when he assumed an attitude favorable to Italian progress and freedom. Even now no European state except England and a few petty Protestant governments gives them any quarter. Despots can work with them and by them. Romanized countries have invented all sorts of securities against them. Our innocent republic sets wide its doors and gives free right of invasion to these burglars of the universe. The society intends to make this rich and unsuspecting nation the field of its largest and most triumphant operations. We arm invaders with a vote as soon as they land, and hordes of ignorant immigrants will soon give them the command of wealth and power in all our large towns and cities. The Jesuits will be the masters of these ignorant voters. Cardinals, whose red liveries announce their readiness to die for the Papacy, are placed in conspicuous places as a mere mask. No matter who is cardinal, bishop, or priest, the Jesuits are supreme. Now comes the point. Under the guise of an institution of learning a Jesuit College is about to be established in Washington. It will be the seat of intrigue with our politics and politicians. There, our elections will be managed and results secured for the Court of Rome. Most quietly at first, with the utmost audacity very soon, this society will practically neutralize our Constitution, or what is more likely, will bring on a social war of religion. It may be wise to organize adopted citizens into foreign regiments; that is no business of mine. But, the organization of *religious* regiments at this crisis is most suggestive, and I ask my countrymen, as part of my duty as a loyal citizen, to inquire into the organizations of 'Uniformed Catholic Knights,' and to decide whether their armed 'battalions,' with 'mounted field and staff-officers' are a military force consistent with our Constitution. I protest against all military organizations on a religious base, whether Romish or Protestant. They are a menace to freedom and to good neighborhood.

You must not consider me an alarmist. On the contrary, I never before saw such elements of hope as now, in this red cloud of Romish aggression. Our simple people gaze upon it as amusing and really admire its effect upon the blue horizon. No man schooled by experience in the history of nations and the history of the Jesuits, can maintain this stolid indifference. At this moment the Jesuits have humbled Germany and driven Bismarck 'to Canossa.' In our neighboring State, the Dominion of Canada, the eastern half, including Montreal and Quebec, lies prostrate under them. They control elections, overawe magistrates, excite the populace, and have well nigh taken possession of the courts of justice. There are parts of our own land where this is almost the case already. On a larger scale our turn is coming. But here is the first element of hope; while Protestants are stupidly secure, many of our American Romanists are alarmed. Remember, all Romanists who are not themselves Jesuits or rabid ultramontanists, abhor this society. Clement was forced to suppress and abolish it at the outcry of all the Romish nations. Now I have always argued that the *Liberal* Romanists are good

citizens. I have no fear of such ecclesiastics, as were the venerable Carroll and Cheverus. Theologically, I differ with them. A citizen I would maintain their rights as eagerly as I defend my own. For there are thousands of American like the late Chief Justice Taney, whose family all belonged to my church in Baltimore, who are patriots undefiled. They were born in the Roman Communion and are loth to leave it; but they are selectives; they believe what suits them and despise the rest. They do not mean to 'go to Canossa,' and we may rely on them to make war on this Jesuit invasion. Already several of their Liberal Bishops are struggling to keep the Jesuits out of Washington. They are wise and prudent and wish to place there the intelligent and highly respectable French 'Sulpicians.' I hope they will not succeed. It will be a momentary blind and will dust the eyes of the lookers-on; for as was said to me by a zealous Romanist: 'It will belong to the Jesuits all the same, and as soon as it is safe they will assume it openly.' Yes, but that depends. Our countrymen may wake up, though I rely more on Liberal Romanists than on stupid, indifferent Protestants to protect us from this great outrage. I have done my duty. The rising generation must meet this as the burning issue of their day; they may meet it as 'sheep for the slaughter'; but I think they will be more likely to confront it like Huguenots.—*Church Kalendar*.

SPEAK KINDLY.

Why not? Why should not husbands and wives bound together as they are in the most intimate of all earthly relations, and necessarily in constant intercourse with each other, consecrate and hallow the sacred relation, and bless themselves, by always using kind words when they speak to each other? Where is the place for hard words of reproach and bitterness? Such words always leave a sharp sting behind them. They are not the words of affection, and become neither husband nor wife. They contribute nothing to the happiness of either, and are the prolific sources of a large amount of misery. The husband who abuses his wife by his words, and the wife who snaps and snarls at her husband, are alike untrue to their marital pledge, and really in a very bad way. Such husbands and wives ought at once to repent of their sins against each other, and acquire better affections and better manners.

Speak kindly. Why not? Why should not parents always speak in this way to their children, and why should not children always so speak to their parents? If parents thus speak children will naturally learn to do the same thing. The example by the parents will produce itself in the practice and habits of the children; and the latter will grow up into manhood or womanhood with a gentleness and softness of manners, and a cheerfulness in the use of words that is characteristic of refined and cultivated beings. Authority, when exercised through kind words, is scarcely felt simply as authority. The element of severity is withdrawn from it, and obedience to it is secured by love. Parents who allow themselves to get into fits of passion with their children, and then thunder and storm at them in the language of vehemence and anger, are making a grave mistake in the matter of family government. Such parents need first of all to govern themselves and put their own passion under healthful restraint.

Speak kindly. Why not? Why should not brothers and sisters living in the same house, eating at the same table, and fed and clothed by the same bounty, always speak to each other in this way? By so doing they will minister to each other's happiness, avoid petty quarrels, make home pleasant, cultivate good affections, gratify their parents and please God. As they become men and women they will be

scattered hither and thither; and when thus scattered it will be pleasant for them to look back to their childhood days, and remember that their intercourse with one another was kindly and affectionate. The friendship then formed will follow them through life.

Yes, speak kindly. Why not? Why should not men who are associated together in business study and practice the law of kind words towards each other? Why should not the master speak kindly to his servant? Why should not one speak kindly to a stranger who may ask him a question? Why should not those who differ in opinion address each other in the use of respectful and kindly words? Why should not those who oppose moral evils temper their language with the law of kindness in the form of utterance? Why should not the minister of the gospel, the doctor and the nurse in the sick room, the buyer and the seller, the banker and the merchant, the governor and the governed, the judge on his bench, the warden of a prison, and, indeed, every man and every woman, on all occasions, in all circumstances, and under all provocations, both study and practice the law of kind words in the total intercourse of life from the cradle to the grave.

We should like to have our readers, each one for himself, ponder these questions; and also the title placed at the head of this article. There is an amazing power for good or evil in words. A large part of human influence is exercised through this channel. What one is in life, how he affects others, and how they will feel toward him, depends very greatly upon the use he makes of his tongue. If he goes through life with a lawless acrid heart, hurling epithets right and left at others, blistering the sensibilities of his fellow men by his own vehemence, and disgusting them with his vulgarity, he may set it down as a fact that he will make himself a nuisance in the social system. Everybody will be afraid of him, and manage as far as possible, to keep clear of him. If on the other hand, he sweetens his own life with kindness of feeling and kindness of words, he will always be a pleasant person to meet, to talk with, and be acceptable and agreeable anywhere and everywhere. Society will find good use for such a person, and will use him to its advantage and to his advantage. Kind words are the cheapest, and, at the same time in practical power for good results, the most potent words that one can use. Reader, speak kindly. You will thereby avoid saying what might be offensive to others, and while making yourself happy also make others happy.—*Independent*.

THE CONSECRATION OF SELF.

"For their sakes I sanctify myself." These words mark one's highest—no, one's only—hope of not failing utterly in the trust God has given us. "For their sakes I consecrate myself." For the sake of those whom God has set me to teach and guide: for the sake of those whom, whether I wish it or no, whether I am conscious of it or unconscious, my life must tell; for the sake of my pupils; for the sake of my home—I consecrate myself. I may be able to do nothing else at all for them, but I can do this; I can seek, with frank and sharp self scrutiny, with true contrition, to purify my soul by God's forgiveness; I can through Christ my Lord, falteringly it may be, yet not quite insincerely, dedicate myself day after day to Him; I can try to submit my life to the grace and guidance of the Holy Spirit. I can do this, not because of any virtue, any strength that is in me—but because His power and His love are infinite, and His compassion fails not; because He Himself has promised to dwell with him that is of a contrite and humble spirit.—*The Hallowing Work*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Paul's.—The Masonic Fraternity under the Grand Mastership of Rev. D. C. Moore, R.D., marched in procession to St. Paul's Church on June 11th, St. Barnabas Day, to the number of about 350, with band playing and banners flying. They had with them as guests the Grand Chapter of Royal Arch Masons. The service was choral. Rev. and R. W. C. W. McCully, G.C., sang the priest's part. Rev. and R. W. Charles Bowman, D.D., G. C., read the Lesson, and W. Bro. Rev. G. D. Harris, Master of Acacia Lodge, Bridgewater, and Rector of La Have, preached a very able sermon (to be printed and distributed) on 'Love the Brotherhood.' The choir of sixty voices rendered the responses, *Te Deum*, anthem and hymns in a manner seldom equalled, under the direction of Grand Organist, R. W. Sam. Porter, (now deputy Grand Master.) The solos by Miss Taylor were admirable—this lady is daughter of the late Grand Master, W. Taylor. 'God Save the Queen' was sung after the Benediction in a manner perfectly exquisite.

TANGIER.—The Rural Deanery, which takes its name from this parish, held a meeting here on St. Barnabas' Day, June 11th. On the previous evening, divine worship was conducted in the Parish Church. Number 423, from Church Hymns was sung as a Processional from the porch to the altar rails; and Evensong was taken by Revs. A. A. Slipper, and T. C. Mellor, the lessons read by Revs. R. A. Heath and Rural Dean Ellis. Instead of a sermon short addresses of ten minutes duration were made by the visiting clergy in the following order: 'God the chief object of our affections,' or first Commandment, by Rev. R. Smith; 'God's Worship,' or second Commandment, Rev. R. A. Heath; 'God's name to be revered,' Rev. A. A. Slipper; 'Filial piety,' Rev. T. C. Mellor; 'God's reward,' the Rural Dean. Appropriate hymns were sung between each address.

The Rural Deanery service proper was held in St. James' Church, Spry Bay, at which a good congregation gathered considering the morning and very busy season. 'Pleasant are Thy Courts above' was sung as a processional, and the Rev. T. C. Mellor preached the sermon, which was a lucid statement of the doctrine of the Holy Trinity in Unity, well illustrated by Scripture proofs. The Rural Dean celebrated, assisted by the Rector of the parish, Rev. E. H. Ball, and, in the distribution, by the preacher. There were 34 communicants, including the clergy.

After dinner at the Rectory, a Capitular meeting was held, one feature of which was a paper read by the Secretary on 'the attendance of non-communicants at the Holy Communion service,' the tenor of which was emphatically against this somewhat growing practice.

At the second evening service at the Parish Church the Rural Dean preached a most excellent lecture on 'The history of the English branch of the Church Catholic,' tracing its identity from Apostolic days through the Saxon and Norman and Reformation periods to the present day, and more than touching with special emphasis upon the most extremely weak and silly notion that Henry VIII. founded the Church of England.

Kind hospitality was shown to the clergy by Mr. and Mrs. Townsend and Mr. and Mrs. Robinson.

WINDSOR.—At a meeting of parishioners of Christ Church, Windsor, N.S., held last evening, the Rev. Weston-Jones was unanimously elected Rector, in place of Rev. Dr. Mookridge resigned.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE.—Medical Faculty.—This Faculty holds its sessions and has its rooms in the city of Montreal, having been established in 1870. It has a large and proficient staff of Professors, is recognized by the Royal College of Surgeons, England, and the Royal College of Physicians, London. Class tickets for the various courses are accepted by these Colleges as qualifying candidates for examination. The Royal College of Physicians of Edinburgh, and the Faculty of Physicians and Surgeons of Glasgow, also accept class tickets of Bishop's College, and the Diploma of this University exempts its holder from examination on the subjects of the Primary Branches and Matriculation.

The College has in connection with it or under its control virtually, the Western Hospital, and the members of the Faculty also visit Montreal General Hospital. The Hotel Dieu Hospital with 200 beds is open to the students of the college.

From the announcement just issued we find that Bishop's College Medical Faculty has opened its doors to the ladies; and that women will be admitted on the same condition as male students. Alterations in the College building have been made providing separate dissecting rooms, cloak rooms, reading rooms, etc. The Faculty has decided to duplicate a few of the lectures on certain subjects which to some extent have heretofore been an objectionable feature in the co-education scheme; and arrangements are being made for a lady assistant-demonstrator to carry on the work, under the superintendence of the demonstrator, in the ladies dissecting-rooms. We note with much pleasure this advance on the part of Bishop's College. Strong efforts have been made for several years to secure this privilege from McGill, but so far without avail, and we are glad to know that Bishop's has taken the lead in this important movement. Further information as to the Faculty and its work and requirements, may be had by addressing Dr. G. T. Ross, Registrar, 62 Beaver Hall, Montreal.

COMPTON LADIES' COLLEGE.—A very pleasing entertainment, in connection with the closing of Compton Ladies College, took place at the College, on Tuesday evening, 10th inst. No pains had been spared by the teachers and those in authority to make the building, which is delightfully situated, look tasteful and inviting. The presence of various friends of the College from a distance, among whom were the Bishop of the Diocese, the Ven. Archdeacon Roe, Rev. Dr. Adams, G. F. C. Smith Esq., of Montreal, and many others, the ladies, as usual, predominating, added interest to the occasion. The weather was perfect, the young ladies performed their parts charmingly, and everyone seemed happy.

Perhaps the prettiest part of the proceedings was the formal entrance of the 44 young ladies to the music of the piano.

The musical programme was very good throughout, but special mention should be made of the opening *Rand Duet*, 'Dance des Bacchantes,' by the Misses Parker and Murray; the *Vocal Duet*, 'O that we two were maying,' by the Misses Smith and Findley; Miss Nora Smith's song, 'The Children's Kingdom'; the piano quartet by the Misses Parker, Winder, Tamba and Dann, and the instrumental pieces by the Misses Pope, Fiske and Crosby.

Short addresses were given by the Bishop and Archdeacon Roe, and the prizes were presented by the Bishop to the successful pupils. The following is the prize list.

First Seniors.—Helen Randall, Medal, head of school; Amy Fisk, Medal good conduct, (given by friends of the school); Elsie Pomroy, French, Scripture and Mathematics; Nora Smith, History and Geography.

Second Seniors.—Gertrude Pope, Scripture, History and Mathematics; Lottie Hinds, French; Amy Fiske, General Proficiency.

Intermediate.—Maud Richardson, Scripture, History and French; Margaret Crosby, Mathematics and Grammar.

Juniors.—May Flaherty, General Proficiency; Ada Broughton, French; Sadie Murray, Scripture; Ethel Crosby, Music; Gwen Charlewood, Painting and Drawing, 1st; Jennie Dann, Painting and Drawing, 2nd; May Flaherty, Sewing.

The year just closed has been, by far, the most successful one since the re-opening of the Institution 4 years ago.

The authorities have every reason to be thankful for the success which has attended their efforts so far. They seem determined to spare no pains to make the College in every way more and more worthy of its good reputation.—*Sherbrooke Gazette.*

SHERBROOKE.—The Ladies' Guild St. Peter's Church held their Strawberry Festival in the Church hall, Montreal street, on the 19th inst. A choice programme of music, vocal and instrumental, was rendered in the evening.

DITCHFIELD.—The Lord Bishop of Quebec will consecrate the new Church in Ditchfield on Friday, the 27th June, at 10 a.m., and will preach on the eve of the same day in Agnes. On the 28th his Lordship will administer Confirmation at Scotstown.

RANDBORO'.—The Church grounds here have been much improved by the planting of an evergreen hedge on the inside of the fence enclosing the lot; repairs to the outside of the church as well as to the interior are also proposed, the funds for defraying the cost having been furnished by the Ladies' Guild of the parish.

In the absence of Rev. Mr. Rudd, the services are regularly conducted by the Rev. Samuel Moore, from McGill College, Montreal.

CORRECTION.—We are informed that our correspondent has omitted in the list of delegates to the Provincial Synod from this Diocese the name of Rev. James Hepburn, Rector of Melbourne, whose name should be added, Mr. Hepburn having been elected, and his name coming high up on the list.

DIOCESE OF MONTREAL.

C.E.T.S.—The first annual meeting of the Church of England Temperance Society for the Diocese of Montreal was held in the Synod Hall, on the evening of the 17th June, instant, the Lord Bishop of the Diocese presiding. Unfortunately between 6 and 8 o'clock, a heavy storm threatened and some rain fell, and this doubtless prevented the attendance of many who otherwise would have been present. There was notwithstanding a very fair attendance of ladies and gentlemen interested in the work, but there was a lamentable absence of *Synod delegates*, clerical and lay, a fact severely commented upon by the Bishop and other speakers during the evening. On the platform were a number of children from St. George's Band of Hope, who most satisfactorily led the singing of the special hymns which had been printed for the occasion. Miss Banoroff kindly and ably officiated as organist. Thanks are due to Miss Bickley for her kindness in training the Band of Hope for the occasion. Addresses were delivered by the Very Rev. the Dean of Montreal, Archdeacon Lindsay, Revs. J. Ker, Rector of Grace Church, J. G. Baylis, B.D., and Messrs. E. L. Bond and R. Church. The formation of parochial branches of the C.E.T.S., and specially of greater efforts in the way of securing the young through formation of Juvenile branches or of Bands of Hope, was urged upon those present and upon the Diocese at large.

The meeting, a successful one in all respects, was closed by the Bishop who acknowledged gracefully the presence of the children of the Band of Hope, and pointed to them as specimens—thanking them for their attendance.

SYNOD OF THE DIOCESE OF MONTREAL

The business meeting of the Synod opened at 2 o'clock in the afternoon, the Lord Bishop presiding. After the routine proceedings, and the appointment of the Standing officers, all of whom were reappointed, save the Treasurer, Mr. Charles Garth being named in place of James Hutton, Esq., deceased; after the appointment of Standing Committees the Bishop delivered his annual address, in which, after dealing with the local affairs of his diocese referring to his Episcopal acts, and noting that quiet but decided progress was being made, as evidenced by the number of persons confirmed during the year; his Lordship at considerable length referred to the movement for the consolidation of the Church in B.N.A. reading the circular which has been issued upon the subject by the special committee appointed at the last Provincial Synod and calling for a conference of the delegates from each Diocese to be held in the City of Winnipeg, on the 15th August next. His Lordship also referred at considerable length to the position of the Church Home in the city of Montreal, and which he characterizes as Diocesan, and which now is chiefly intended for the benefit of Church gentlewomen in reduced circumstances, new premises having been purchased upon Guy street, and he recommended the work to the attention of Church people in the diocese. He also referred to the *Montreal Theological College*, expressing satisfaction that the difficulty in regard to degrees had been satisfactorily settled through the action of the Provincial Synod, and stating that the College was in a prosperous condition and was regarded by him as of the utmost importance in maintaining the supply of Clergy for the Diocese. Reference was also made to the *Dunham Ladies' College*, which he warmly recommended to the sympathy of the Diocese. His Lordship concluded a lengthy and interesting address with a touching reference to the late Rev. John Allen, Chaplain of the Penitentiary at St. Vincent de Paul, one of the oldest of the clergy, and to the late James Hutton, Esq., who for fifty years or thereabouts had been connected with the Church work in the Diocese, had been a member of the Synod from its formation, had acted for many years as its Treasurer, and from whom he and the clergy at large had received, on multitudinous occasions, warm counsel, advice and assistance.

The Rev. Canon Ingram, of the Diocese of Leicester, Eng., was then introduced and accorded a seat upon the floor of the House on the motion of the Dean, seconded by Dr. Davidson.

The first matter of business which engaged the attention of the Synod was a resolution, moved by the Dean of Montreal, seconded by Dr. Davidson, that the Synod should appoint delegates to attend Conference to be held at Winnipeg on the 15th August next, in reference to the consolidation of the Church in British North America. The Dean spoke ably and at length in support of his motion, and was followed by the seconder, and after short addresses by the Rev. G. O. Troop, John Crawford, Esq., and others, and the opinion of the Synod evidently being in favor of but one Ecclesiastical Province throughout British North America, and the resolution having been enlarged to meet this view it was adopted unanimously, and on motion of Venerable Archdeacon Lindsay, the Very Rev. the Dean of Montreal, and Dr. Davidson, Q.C., were appointed delegates to attend such Conference. Both parties expressed doubt as to their ability to leave the city at that time, and the final appointment

was at their suggestion held over to the second day of Synod, when this appointment was made with Ven. Archdeacon Lindsay and Dr. Butler as their substitutes.

The morning of the Second day was occupied chiefly with the consideration of the Report of the Committee on securing better attendance at the Synod until its close. Experience had shown that after the election of the Executive Committee, and the delegates to Provincial Synod had taken place, which usually is fixed for the second day, the number of lay delegates became 'beautifully' less, and the committee after pointing out the injustice done to the parishes and missions represented by these delegates, and urging the conscientious performance of the duty, suggested that these elections should take place on the last day of Synod. All sorts of excuses and objections were made, all lending force or reality to the suggestions; but after long discussion the suggestions were not adopted, but the report was referred back to the committee for consideration of certain further suggestions as to the manner and time of taking the ballots.

The first business at the afternoon session was the consideration of the draft address to the Bishop of the Diocese on this the 50th year of his ordination. The Dean being in the chair (the Bishop being absent) the committee reported the address which was adopted, and a special committee having been named, consisting of Ven. Archdeacon Lindsay, Canon Anderson and Charles Garth, Esq., to go for and escort the Bishop to the House, his Lordship was found, and having been escorted to the platform, the Dean, in the name of the Synod, read the following address:

To the Right Rev. William Bennet Bond, M. A., LL.D., Lord Bishop of Montreal:

We, the clergy and laity of the Diocese of Montreal in Synod assembled, approach your Lordship with warm congratulations on this the fiftieth year of your Christian ministry, assuring you of our sincere esteem, regard and affection and of our united good wishes for your Lordship's happiness, both now and onward in your Episcopal career.

In your Lordship we recognize, not only one who has been called by the voice of the Diocese to the highest Apostolic office within the Church, but one who step by step has passed through the varied honorable positions to which a clergyman of the Church of England may attain. As a faithful missionary in a widespread field of country work, as a pre-eminently successful rector of a large city parish, as one who attained every dignity connected with the diocesan life your Lordship has made in each office the record of 'a workman that needeth not to be ashamed' faithful, devoted and untiring. Few lives have been favored with such widespread opportunities and few under God have been more blest in the holier ministrations of the sacred calling. In the long past of devoted parish work your voice has whispered the message of God's ambassador in silent rooms where to speak ought else would be sacrilege, has poured it forth in all its depth and beauty where hearts have been dried and withered by the woes and sorrows of life, has told it as a child to children, has driven it home with the energy of youth into the hearts of youthful men; and has spoken it with the dignity of age in the stricken presence of the mature and chastened. But there has been more than a voice sounding through your lips for half a century of varied work. If honest practice of honest preaching, if a spirit of disinterestedness, and freedom from self seeking, if a helping hand held out to other men, if kindness to the lowly, gentleness to the afflicted and boldness for the truth, if one or all of these are aspects of the higher life, that higher life has lived out its years in your person in the presence of the fathers and children of the Church for half a century.

As Bishop of the Diocese your Lordship has

proved yourself not only a missionary bishop, unsparring of self and devoted in labors, but you have been ever willing to lead the Church in large centres of life, unto those good works which naturally spring into existence within a city such as ours.

To clergy and laity in country, and to clergy and laity in city, you have proved yourself a real leader of men, and that with a spirit of father-like gentleness which, whilst winning for you the affection of many, has lost you the esteem and respect of none; none the less a Bishop for being a friend.

We ask your Lordship, therefore, to accept through these weak words the sincere congratulations of the Church throughout the Diocese, now in Synod assembled, as in some faint measure a 'harvest home' of the good seed sown by you through the long years of your faithful and devoted labors.

Words can but faintly express our appreciation of your work and the sincerity of our desire that God may long spare you to guide and develop the work of the Church within this diocese.

In reply, His Lordship said:—My dear Friends and Brethren of the Clergy and Laity: 'No one could receive unmoved such an address as you have just presented to me. But I find it almost impossible to make a fitting reply. That my fellowmen amongst whom my life has been spent should review my poor work so favorably, makes me inexpressibly happy, for I believe that your hearts suggested the words. But I dare not ask myself how far I deserve all that you have said. Half a century is a long time, and an old man, especially an old clergyman, if he have any power of self analysis cannot flatter himself at the close of such a period of active duty that he has reached his own ideal. Yet I may honestly allow that I have always desired to succeed in all my work in the Church, for the love I bear to the Great Head of the Church, and so far as I have known and understood I have tried to forget myself in my duty to God. If by the grace of God my life has not been a failure, I am not unmindful also, that much of my success is due to the good people, clerical and lay, with whom my lot in life has been cast. I could not find words to express the love that abides in my heart for the Church and people of Montreal. If, like the aged Patriarch, I have a weakness for one above the rest of my spiritual children; if the love of St. George's Church makes itself apparent, even in the midst of my effort, to be as a chief pastor should be, impartial in affection, I know you will forgive that weakness and set it to the account of natural human infirmity. At no period of my ministry have I been far removed from the city of Montreal. I was one of the band of men to whom was given the building up of the Church in this Province and Diocese, and I see now with mental vision that army of good men struggling through good report and evil report, through fever and poverty, through heat by summer and frost by winter, to plant the banner of the cross on all the heights of ignorance and sin from Labrador to Red River. It is no small honor to have belonged to such a goodly company. It is no small honor to have served under Bishop Mountain and Bishop Falford and Bishop Oxenden, though my place may not have been in the forefront of the battle. Forgive the brief retrospect. Any word of praise to me, in circumstances like the present, must necessarily recall the dead to life, and awaken recollections in which the names of dear and brave companions in arms, fallen many of them on the field, crowd the memory, and make it treachery to withhold mention of their deeds. This generation has seen few of the dread scenes which were part of our early experience—ship fever, cholera, fires, famines, long journeys by water, and still longer and harder journeys by land. These seem to be past and

gone, so far as this Diocese is concerned. God grant it may remain so.

I accept your loving address very gratefully and pray earnestly that you may enjoy a long and fruitful Christian prosperity. I pray that you may have God's blessing resting on your homes, and on your business, whether that business be in the Church or in the world. And I wish further for those who in the Providence of God shall reach the limit of human life, as I have done, that in their old age they may have the same consolation and encouragement which you have so tenderly and gracefully given me.

It was resolved to have the address suitably engrossed, signed by the Dean and secretaries, and presented to his Lordship.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The *Representative* says:—We are pleased to know that Rev. R. S. Radcliffe, late of St. Paul's Church, this town, now of East Saginaw, has been called to Pueblo, the most important parish in South Colorado. Mr. Radcliffe will not leave Saginaw till the congregation there gets a new rector, which may be two or three weeks yet, when he will come to Mt. Forest for a week's rest.

A very quiet but a very happy wedding service took place on June 6th at St. Paul's Anglican Church here. The service consisted of the usual marriage office with the Holy Communion. The Rev. Elwin Radcliffe, B.C.L., was the celebrant. The contracting parties were Miss Isabel Ruth Smith, third daughter of T. G. Smith Esq., postmaster, and the Rev. Reginald Radcliffe, late of Mt. Forest and Saginaw, and now Rector of St. Peter's Church, Pueblo, Colorado. Miss Amy Smith, of Cleveland, acted as bridesmaid.

DIOCESE OF HURON.

HURON COLLEGE ASSOCIATION.—The annual meeting of the Alumni of this College was held in the College building on the evening of the 17th inst., being preceded by the annual supper of the Association, which took place at 6 p.m., and to which about thirty members sat down. The President, Rev. W. Davis, presided, and the Rev. W. Craig acted as 1st Vice-President.

The annual meeting commenced at 7 o'clock, the President in the chair. There was a large attendance of members, and after the reading of the minutes of last meeting the election of officers for ensuing year was made as follows: President, Rev. W. Craig; 1st Vice-President, Rev. R. H. Martin; 2nd Vice-President, Rev. R. McCosh; Secretary, Rev. R. Hicks; Treasurer, Rev. Canon Smith. Executive Committee:—Revs. Downie, Hodgins, Thomas, Young and T. R. Davis.

The Revs. H. A. Thomas and N. H. Martin were appointed Essayists for the next meeting, and resolutions of condolence were passed to the Rev. W. Davis, on the loss of his wife, and to Mrs. Magahy on the death of her husband, the Rev. T. W. Magahy, an esteemed member of the Association.

The evening was spent in discussing the affairs of the College, and determination was expressed to advance its interests in every possible manner.

SYNOD OF THE DIOCESE OF HURON.

There was a large representation of clerical and lay delegates at the opening of Synod, on the 14th inst. A majority of the clergy and laity answered to their names. After ordinary proceedings the committee on Certificates and Assessments reported that twenty-one congregations had not legally elected representatives, not having paid their assessments; but the matter was allowed to stand over. The Bishop then delivered his charge in which he referred to the fact that the past year had been one of

anxiety, owing to poor crops, unfavorable weather, and stagnation of business, but that thanks to God their receipts had not fallen off but had somewhat increased. The Domestic Mission fund showed an increase of \$341.57 over last year; Woman's Auxiliary \$621.94. Synod assessments \$84.95. He regretted that owing to the change made in the Widows' and Orphans' Fund the receipts had decreased \$641.30. He next touchingly referred to the death of Canon Salter, of Brantford, and the Rev. U. T. Magahy, both which had occurred during the year.

Four new churches had been built, all of them beautiful and commodious edifices, viz: at St. Marys, Warwick, Blenheim and Port Arthur, and the foundation stone of a 5th at Wiarton had been laid. Two churches had been consecrated.

Referring to his Episcopal acts he reported that eighteen persons had been ordained, twelve to the Diaconate and six to the Priesthood; 60 Confirmations had been held, and 1429 persons confirmed, of whom 522 were men, and 907 women.

Two clergy had been admitted to the Diocese, one from Montreal, and one from Worcester, Eng., and two had left the Diocese, viz: the Rev. R. Kor, late of Ingersoll, and the Rev. Principal F. J. Well. He announced that the Rev. S. Peach had been named successor to Mr. F. J. Well in the Principalship of the College. His Lordship then continued as follows:

Permit me to mention some subjects of the gravest interest to us all. I wish to draw your attention to the great necessity there exists on the part of clergy and laity of higher views of the sacredness of the Minister's office. I refer to the practice so often met with of clergymen going to parishes and preaching trial sermons. If you have done all in your power to obtain a place—have strained every nerve and used every energy, and promised all the impossibilities which the varied minds of an influential congregation demand, and you have outstripped all competitors and won a hard fought battle, the difficulty then would be to say to your own conscience that you were passive in the matter. Such a practice is *absolutely destructive to all self respect*. Congregations in search of a minister are anxious to have your services until—Monday morning, when you are barred out, as some other man is to give another exhibition on the following Sabbath. And he then is ruled out in his turn as a sort of extinct volcano. You go on these expeditions for criticism and are like the Spanish bull fighter—gored and cast out. Again, it is *degrading to your religion*. He is the faithful man who most faithfully and accurately delivers the precious truths of the Gospel, and he who preaches on trial degrades his religion to the level of things earthly, and it is degrading to the Lord Jesus. He will place us just where we should be, because He is far more jealous for His own glory than are we. I admit there may be a little necessity for the congregations without a Rector becoming acquainted before hand, but this can be better done in other ways than that which I have alluded to.

—One of the great questions of to-day for us to consider is the unification of the Church throughout all Canada, with one legislative body and one executive head. It is a question to be approached with reverence, and we must be willing to object to no now essential matter which may arise, so that all may work for the general good. The fear has been expressed that we may have too much machinery for the work to be done. Too many Synods would allow of the success of none. I gather, therefore, that unification would be the right and proper thing. Let us pray that God will in His wisdom see fit to hurry it about, and that very soon, and we may then grasp the hands of brethren who come from far-off Alaska and the Atlantic seaboard.

—After referring to the agreement as to St.

Paul's Cathedral, and the improvements being made in the building, his Lordship said that a scheme for the promotion of Lay work in the diocese would be brought before them. Too many of their congregations he said, 'look upon their ministers much as the ancient Romans looked upon the deeds of men in the arena. They sit upon the benches and clap their hands when they do well, and hiss when they are not pleased. What I propose is that they should come down and help fight the lion. Our clergy were certainly intended to be captains, but not whole armies.'

Referring to the Woman's Auxiliary his Lordship said, 'I cannot praise too highly the Huron Branch of the W.A.M.A., they have done nobly, and I would urge upon all the advisability of having a similar Society in every parish.'

His Lordship in concluding his address referred to the sixteen years of faithful services of H. B. Reed, Esq., who was about to retire from the Secretary-Treasurership of the Diocese. The tact and ability exhibited by him in the management of the funds entrusted to his care, and in the affairs of the Diocese would be long remembered by the members of the Synod. Most earnestly he wished him success in his new sphere of duty and trusted that the Almighty One would protect him wherever he might go.

At the conclusion of his Lordship's address the Executive committee reported, amongst other things, recommending the appointment of a Secretary-Treasurer at a salary of \$1,200, and an assistant at \$800, applications for the position to be submitted to a committee of five laymen, to be named by the Bishop, to report thereon, and that the election, when made, should be by ballot, and also that the books of the Synod be audited quarterly. The Bishop named as such committee: C. Jenkins, W. H. Eakins, R. Fox, R. Bayley and M. Wilson.

The Synod adjourned until 8 o'clock p.m.

At the Evening session the consideration of the report of the Executive committee was continued. It showed that the Clergy Maintenance and Mission Fund carried over a balance of \$974.52; the quarterly collections showed an increase of \$222.67 over that of the preceding year. The Home Mission Field was now almost entirely filled, few vacancies existing, but the committee recommended that a vigilant oversight should be kept over the various parishes and missions, and that subdivision and extension should be provided for in necessary cases. This could only be done by the liberal help and support of all the churches.

The contributions for the Domestic Mission Fund amounted to \$2,932.95, and Foreign Missions \$1,556.46.

The pensions paid under the W. & O. Fund during the year amounted to \$5,385, and under the Superannation Fund to \$5,174.18. The See House debt stands at \$14,271.15, and the Committee urged that some strenuous effort should be made to reduce this liability.

It was then moved that the subject of the liquidation of the See House debt be referred to a committee, and that a paid agent if necessary canvass the Diocese for subscriptions. Some discussion followed upon this motion, but ultimately it was adopted, and the report of the Executive Committee, so amended, was accepted.

DIOCESE OF QU'APPELLE.

An ordination was held at the Pro-Cathedral, Qu'Appelle Station, on Trinity Sunday, and confirmations are announced for July and September, in the same place. The Diocesan Synod met at Regina on June 3, under the Presidency of the Right Rev., the Hon. Adalbert Anson, Lord Bishop of the Diocese, and it was particularly well attended; 16 out of 18 clergy responding to their names, and 15 lay delegates. There was a conversazione in the

evening, and a clerical conference was held on the following day, to discuss the various subjects which had been earnestly pressed upon the notice of the clergy in the Bishop's long and eloquent address to the members of the Synod. Of these, Church patronage, the circulation of Church literature, the establishment of Confirmation classes, and the introduction of a branch of the Church Temperance Society into the Diocese, even perhaps the most generally interesting; and the first point was decided by leaving it in the hands of the Bishop. It is gratifying to observe the interest which these young men who were formerly students in the agricultural department of St. John's College, Qu'Appelle Station, continue to take in matters concerning the Church, now that they are planted out on farms of their own. It is an encouragement to the founders of the adjacent night school for boys, which has already nine day pupils and boarders notwithstanding last year's bad harvest, which materially affected the financial condition of the North West. Two of the boarders come over 200 miles from a remote part of the Diocese of Saskatchewan attracted by the high scholastic reputation of the learned Principal, the Rev. W. Nicolls; another is the son of a gallant officer killed at Batoche, in the last half breed rebellion; another, the son of a learned London barrister had already been entered at Harrow College, England, before he came to St. John's College, Qu'Appelle Station. The term ends on Aug. 3, and begins again on Sept. 17, being \$65 a term. There is some talk of a new railway from the United States to Qu'Appelle Station, which will greatly increase the prosperity of the place, and a British nobleman universally well informed in Dominion and United States affairs, has recently bought a large tract of land in the district on which to plant large experimental farms, and is peopling it with worthy transported English laborers.

DIocese OF FREDERICTON.

DIocesan Synod.—The annual meeting will open on Wednesday, July 2nd, at Trinity school house. The Diocesan Church Society have arranged meetings for July 1st, 3rd and 4th. The following plan of services, in connection with the Synod meeting, has been arranged:—
Tuesday, July 1st, 6 p. m.—Evening Prayer in Trinity Church.

Wednesday, July 2nd, 8 a. m.—Celebration of the Holy Communion in Trinity Church before the meeting of the Synod.

Wednesday, July 2nd, 5 p. m.—Evening Prayer in St. John's Church.

Wednesday, July 2nd, 6 p. m.—Evening Prayer in Trinity Church.

Wednesday, July 2nd, 8 p. m.—Evening Prayer in St. Mary's Church.

Thursday, July 2nd, 7:30 a. m.—Choral celebration of the Holy Communion in the Mission Chapel.

Thursday, July 3rd, 8 p. m.—Anniversary service of the Diocesan Church Society in Trinity Church.

At the service in Trinity Church on Wednesday morning, July 2nd, the full communion choral service will be sung by the united surpliced choirs of Trinity, St. Paul's and the Mission Church.

The Council of the Church of England Institute have kindly consented to open their reading room to the clergy and lay representatives in attendance at the meeting.

Special arrangements have been made with the railroads and steamers for reduced rates.

PARADISE ROW.—At the Mission Church here on Thursday evening, June 19th, the claims of the Diocesan Church Society were presented to the congregation by the Rev. Canon Brigstocke

and Rev. Mr. Hoyt. The need of Church of England clergymen in the Tobique and Upper St. John river country was referred to, and the hearers were urged to render assistance to aid the placing of clergymen in the above places. The offertory, at the suggestion of Rev. J. M. Davenport, was in aid of a young clergyman who had overworked himself in the cause of the Church, whose health was poor and whose family consequently were in need.

DIocese OF RUPERT'S LAND.

WINNIPEG.—A happy event took place at St. John's Cathedral, on Tuesday afternoon, at half past three o'clock, when the Rev. George Harvey, Incumbent of St. Clements', Selkirk, led to the altar Miss Hettie Newall, late of Taunton, Somersetshire, England, and there pledged themselves either to other. The service was conducted by Right Reverend the Bishop of Rupert's Land, assisted by the Revs. Canon Matheson, and H. T. Leslie. Only a few intimate friends were present, by invitation of the bride. At the conclusion of the ceremony, the party drove to the residence of the bride's father, where a light repast was partaken of, the bride and groom leaving for the Lake of the Woods on the 5:30 train, where they will remain for about two weeks.

For Cape Breton Home Field news see p. 14.

USE THE PRAYER BOOK.

The Living Church says:—We have lately spoken of the great value of the Prayer Book as a missionary instrument. It is worth while to draw further attention to its value in the hands of faithful laymen whose circumstances have isolated them from the public service of Church. To such persons, if they will rightly appreciate it, the possession of the Prayer Book in our own mother tongue, is an inestimable boon. Such persons will not find it necessary to satisfy the demands of religion by attending strange services and allowing their children to grow up in ignorance of the teachings and worship of their true mother; but they will, on Sunday at least, bring themselves and their families into accord with the worship of their own Communion throughout the world by reading the Prayer Book in their own homes at the usual hour of public service. Many who have followed this plan know from blessed experience the great utility of it; but it is much to be desired that such a course were more generally felt to be a binding duty. Here is a field which such an organization as the St. Andrew's Brotherhood might well undertake to cultivate. A promise that every member, when deprived by stress of circumstances of the privileges of the House of God, would faithfully use his Prayer Book at the hour of public worship, either by himself or in company with such as could be got to join him, would be easier to keep than some of the pledges which are now enjoined. The good which might result from such a rule can hardly be overestimated.

From such a beginning, thriving parishes have sprung up before now in most unpromising places. We have in mind some instances of this. A devout Englishman who had held the post of gardener on an estate in the old country came to seek his fortune in one of our western States. Though far from being an educated man, he was a devoted Churchman and could not bear the thought of allowing his children to grow up as strangers to the Church of his love. He therefore, commenced the practice of reading the Church service on Sunday in his own house in the presence of his family and such of his neighbors as chose to attend. As a result of this humble beginning there stands at this day in the centre of the village which grew up around these early set

blers a solid stone church, with its rectory and glebe, the only house of worship in the place. The old man lived to see his children and his children's children worshipping within its walls.

He must often have blessed God Who put in into his heart to keep alive the fire of faith and devotion in a strange land. Without the Prayer Book he would have done nothing. A simple case which has recently come to our knowledge is that of a business man who had occasion to move his family to a new town in the Northwest. As a life long Churchman he could not hesitate as to his duty. From reading the Church service in his own house, he has become lay reader for a growing congregation. Within two years a building has been acquired and the foundation of a new parish has been well commenced. The faithful band of Church people thus collected are likely to be all the more devoted because everything depends upon their own exertions. The visit of a priest to administer the sacraments is hailed with delight, but they are far from supposing that their chapel is to remain closed at other times. In such instances as these we have an illustration of the true meaning of that much-abused phrase, 'the priesthood of the laity.'

DR. A. R. DAVIDSON.

St. Andrew's Chapel, in St. Paul's Parish, Buffalo, was largely the result of the labours of a Canadian, the late Dr. A. R. Davidson, brother of Rev. Canon Davidson; of Frelighsburg, and Dr. Davidson, of Montreal. For years he continued as a Lay Reader there, having the chief responsibility for the Mission services. He was ably assisted by many who became firm friends, and who evidently bear him in loving recollection, as appears from the following, which we take from St. Paul's Parish paper *The Ohimes*:—

About two years ago the incumbent at St. Andrew's, the Rev. C. H. Brent, presented at the Altar the offering of the people of money, old gold, silver and jewelery, and during Eastertide, 1889, a further offering of a smaller nature was made at a celebration of the Holy Communion at St. Andrew's, on the Sunday next after the first anniversary of the death of the late lamented Doctor A. R. Davidson, for the purpose of having made in his memory a suitable chalice and paten for use at the Altar which for fifteen years he had striven to build up. The little flock responded nobly and with the aid of a few friends from without succeeded in raising one-hundred and thirty five dollars in gold, silver and money, with which was made by the Gorham Manufacturing Company of New York, a beautiful Chalice and Paten of sterling silver plated with gold. The design is a simplified copy of the gold Chalice and Paten presented in 1884, by the Clergy of the Diocese of Connecticut, to the Parish of Aberdeen, Scotland, in commemoration of that event, where took place the consecration by four Bishops of the Scottish Church, of the Rev. Dr. Samuel Seabury of Connecticut, who thereby became the first Bishop of the American Church. The disc of the paten is seven inches in diameter and the upper face thereof is plain, and the under side is engraved with the Agnus Dei, and an inscription showing the gift to be 'In Memoriam, Augusti Reginaldi Davidson, Doctoris Medicinæ.'

The Chalice is nine inches in height, having a hexagonal base and knob, and hemispherical bowl five inches in diameter; upon the bowl is the text, 'Drink ye all of this,' in old English letters. The base or foot is jewelled and has upon it the same inscription as that upon the paten. The chalice and paten were blessed and used in Advent, 1889. The two vessels form a very appropriate and beautiful memorial

of the unselfish devotion, patience and long suffering of the late Doctor Davidson, of whom his Rector, the Rev. John W. Brown, D.D., late of St. Paul's, said, 'he was the best Layman I ever knew.' The Chalice and Paten will be used at St. Andrew's Altar in the presence of the people among whom Doctor Davidson solely labored, on every Lord's day and Holy day, when the Eucharistic sacrifice is offered according to Christ's command, 'Do this in remembrance of me'; and when the words of our Holy Liturgy are said, 'We also bless Thy Holy name for all Thy servants departed this life in Thy Faith and Fear,' who can doubt that some soul is strengthened and made better as he remembers the life of Doctor Augustus Reginald Davidson.'

The same paper adds :

'The present prospects at St. Andrew's are indeed encouraging. Those who are interested in the work there are all united and manifest an earnest desire for the success of the Mission. We are working together patiently and quietly for the best results, and God is truly blessing our feeble efforts, and is giving an abundant increase.'

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 :

DEAR MR. EDITOR,—Your correspondent who signs herself a Country Clergyman's Wife withholds her name perhaps for prudential reasons, but it would have been more ingenuous to have given it. In using the initials of that long signature I need scarcely say that no discourtesy is intended, and they will be used for the sake of brevity. It was proposed by one very zealous member of the W. A. M. A., in the Diocese of Huron, to bring down the children of Missionaries from the distant northern Missions to London and other cities, to educate them at the expense of the members of the Church; the proposition was by the same zealous member laid before the General Convention of the W. A. M. A. and cordially adopted it is said, and further endorsed by the committee of the D & F. M. S. It was asked Why? and C. C. W. replies "Not that the children may lay up for their parents" (which was however in effect previously stated), not to educate them for Missionary work, "but to enable them to support themselves and so relieve the home burden." It was still asked why educate Missionaries children any more than the children of scores of clergymen who experience a burden equally onerous? C. C. W. replies that "those clergymen live within the range of schools." If the common schools are meant, are these sufficient for clergymen's children? C. C. W. did not think so for she employed governesses, but governesses are beyond the "range" of poor clergymen as also are the higher schools, or beyond their means to make use of them. I never recommended the employment at Indian Missions of governesses, of whom C. C. W. seems to have had a very unhappy experience, but duly qualified, self-denying, Christ loving women, as Missionaries, and facts are opposed to the objection that they are too expensive, unavailable and unnecessary. The Church is sending them out, other denominations are sending them out—the cry from the North West and Japan is, "send them to help us," and the W. A. M. A. in the Diocese of Huron, is about to respond to the appeal of the Rev. Mr. Trivett, who will find a room for her of course, though C. C. W. is dubious about such provision. We repeat that such women will prove a great blessing to Missionaries wives—to their children—to the Indian children and native women, whilst the Missionaries children would exemplify what is so much needed, the child life of Christ among

the Indian children, as their parents exemplify His manhood life amongst the adults. If C. C. W. with her many years of experience falls to see that the plan which she advocates is not according to the true ideal, and not below the lines of the Divine appointment; if she cannot distinguish between the *direct* and the *indirect*, between God's plain demand and man's or woman's compromise, or the substitution of an expedient for the performance of a more sacred and a higher duty, then further arguments are almost hopeless. But we do not despair, for she says "I quite agree with Mrs. Chance on one point. We should pay our Missionaries better, but until that is accomplished let us do what we can to help them in their self-denying lives." And in this as well as in the latter part of her letter, there is an implied admission of what we have been contending for, namely, that the plan advocated, adopted and sanctioned as previously mentioned, can only be regarded as a temporary compromise or expedient under the present circumstances, of the deplorable neglect of a higher and more important duty to give the Ministers of Christ the full hire of which they are said to be worthy; and to enable them to provide for their own equally at least with doctors, lawyers and other professional and non-professional men, down to the humblest mechanic who indignantly refuses to be objects of charity, who demand a fair day's wage for a fair day's work, and who reject as not being "legal tender," clothing old or new, groceries, education, &c., &c.

I have feebly advocated, though to the best of my ability that which I believe, from a large experience, to be for the *highest interests* of Indians and Missionaries. To speak of the latter as objects of love and not charity is rather inconsistent with the fact that their rightful due is withholden from them, which would enable them to act like men, and fulfil the Divine command to provide for their own. The world may suggest compromises and expedients and plead, "Thus saith inclination, thus saith will and pleasure," but if contrary to the Divine appointment the world must be met with, "Thus saith the Lord." Excelsior must be the abiding motto of the W. A. M. A. and not expediency.

Yours respectfully,

HANNAH CHANCE.

EDUCATION OF THE CHILDREN OF MISSIONAIRES TO THE INDIANS.

To the Editor of the Church Guardian :

SIR,—Will you kindly insert the following remarks in reference to a paper on this subject by Mrs. Chance, which appeared in the *Canadian Churchman* of May 1st.

We all, there can be no doubt, concur fully in what Mrs. Chance says with regard to the desirability of increasing the scanty stipends of our Missionary clergy, and we all know this could easily be done if our people would honestly give to God a tenth of what he has given to them, and we trust that a day will come when this will be the case; but in the meantime, surely our W. A. M. A. may do what it can to lighten the burdens of our noble Missionaries without being charged with seeking to make them "objects of charity." Why will people persist in confounding charity so highly exalted by St. Paul with alms-giving?

It is rather difficult to understand why the plan of bringing these little exiles, the children of our Missionary clergy into our midst, surrounding them with loving care, and securing to them all the educational advantages enjoyed by our own children, should be more derogatory to the dignity of their parents than the plan proposed by Mrs. Chance, of sending into the families of the Missionaries, lady Missionaries to act as governesses to them, to teach the Indian children, and be the intellectual companions of the Missionaries' wives—cer-

tainly a very comprehensive sphere of labor. Mrs. Chance permits the W. A. M. A. to help in this good work, but objects to their taking children to educate with a view to forming well organized wisely directed home schools for the daughters of Missionaries; for these children who have come among us are to us an earnest that this is what we will achieve. God grant it, not in a very far future—no one will deny that such institutions are most urgently needed in our dioceses.

We have nothing to say against the idea of lady missionary governesses suggested by Mrs. Chance; certainly if any of our missionary clergy would wish to receive them into their homes, let the W. A. M. A. take up this work and any other good work that lies ready to hand, but this plan is undoubtedly open to numerous objections. Supposing a band of ladies qualified in every way for the work were even now ready to go to the isolated mission stations of our North-west, is it certain that our Missionaries would be willing to receive them? Does not every one shrink a little from introducing a stranger into the intimacy of home life. A good deal of capital has been made of "poor Mrs. Brick's longing for one good talk with a white woman"; but would Mrs. Brick care to have an enforced tete-a-tete of six months at least without possible release, with an intellectual companion, good, true, and charming but, from some occult cause, utterly out of sympathy with her?

Most people who have any experience in regard to the education of children will allow, that as a rule, a family of children educated wholly by a governess, are at a disadvantage when obliged to compete with those who have gone through our public schools. Mrs. Boomer's plan secures to our Missionaries' children equal advantages with the children in our cities, as well as that suitable companionship they cannot have in those lonely homes with only Indians for playmates,—Indian girls who are often mothers at thirteen or fourteen—and also some experience of life and knowledge of the world. Surely if every mother in the W. A. M. A. would contrast the lives of the little daughters of our Missionaries' and those of her own girls, a great impetus would be given, in love and faith, to this branch of Auxiliary work. We do not realize how much there is for our W. A. M. A. to do; new claims on us, new possibilities of usefulness are continually opening up before us, and as we accept them in faith and prayer, our resources will increase, so that no one need fear that in taking up an added duty, those already accepted will be neglected. After all, our Missionary clergy are those best competent to judge in the matter in question, if they are willing to intrust their children to us, let us be more than willing to receive them, and care for them, thankful that we may thus help them.

M. M. W.

"Whilst Sunday perpetuates the principle of the commandment, it was never identified with the Jewish practice. The original idea of the Jewish Sabbath was, as its name reminds us, 'rest'; the original idea of the Christian Sunday was *worship*. The Sabbatical observance of Saturday lingered on in some parts by the side of the new institution, until the Christian Festival united the ideas of rest and worship. Eucharistic Worship, Devout Assemblies, Holy Gladness, Alms-deeds and the like, marked the weekly Festival of the Resurrection; but abstention from work, or from distracting pleasures, formed no part of the original institution of the Lord's day; nor would the former be possible until Constantine's edict bade 'all judges, inhabitants of cities, and artisans rest on the venerable Sunday.' We agree, then, with Archdeacon Hesse—and he is a high authority on this subject—that by the earliest writers, the Lord's day was 'never confounded with the Sabbath.'—*Literary Churchman*.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1965. For Business announcements See page 14.

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CALENDAR FOR JUNE.

- JUNE 1st—TRINITY SUNDAY.
 " 8th—First Sunday after Trinity. *Notice of St. Barnabas.*
 " 11th—St. BARNABAS. Ap. & M.
 " 15th—2nd Sunday after Trinity.
 " 22nd—3rd Sunday after Trinity. *Notice of St. John Baptist and of St. Peter*
 " 24th—Nativity of St. John Baptist. (*Athan. Creed*),
 " 29th—4th Sunday after Trinity. St. Peter. Ap. & M.

THE BIBLE.

By a happy thought undersigned coincidence the 'Home Reunion Notes' of last week, (reproduced in the CHURCH GUARDIAN of 11th June,) are all directed towards the same point that is before us in these articles. The words of Mr. Spurgeon, there quoted, may suggest the starting-point for ourselves. He bids us all congregate around the Bible, and there solemnly promise to 'retract everything we have said if it is not in accordance with that Book.' He further prophesies the result of such an attitude: 'Then shall we all come together.' We think this inference a very happy one in its form as well as in its substance. Had Mr. Spurgeon said that we should all in consequence have come to agree as to the meaning of all that the Bible says to us, we should have found ourselves quite out of sympathy with his remarks. For, whatever abuses within the Church may have first suggested the thought of separation from it, sooner or later every separation has been professedly built upon some sincerely received text of the Bible. The appalling multiplication of divisions, then, during the last three hundred years would have been a cumulative and irresistible argument against such an inference. But fortunately it is not Mr. Spurgeon's inference any more than it is ours. Observe, there is more contained within his statement than may at first sight appear. It is when we *all* come to the Word of God—not some of us merely, but all—that the blessed result of unity may be looked for.

And, further, we are to be prepared, if necessary, to retract. In other words, the meet-

ing is to have the character of universality; and we are to come in a spirit of submission, prepared to receive and not to create. A truly Catholic utterance this! And last, but not least, the meeting issues in a reunited society, no explanation being offered as to how they will contrive to stand together. I propose, then, to place myself in thought, as I cannot in act, amongst that goodly company, and to contribute my own retraction. But before doing this, I venture so far to speak for others as well as myself by expressing my conviction that in a greater number of instances what is my case is also theirs. And I further go on to state, on my own responsibility, that that case which we share in common is the exciting cause—out of sight, perhaps, but no less real—of the anxiety and even scorn with which we are regarded by our opponents. I will put the statement in this shape. The Tractarians have inflicted upon our notice a neglected aspect of Holy Scripture; they have unearthed forgotten texts. The outcome of this revelation is nothing more or less than what is known as the 'Oxford Movement.' We say that the one has inevitably followed upon the other, and every separate step in that movement excites suspicion, until at length men plainly say that there is a conspiracy abroad, and that they must perforce combine to crush it.

I find, then, in the Bible to-day what I did see there yesterday—a *visible Church*. Within the Bible, you will notice, not outside it. It comes to me as a direct consequence of 'reading my Bible' more carefully. Speaking for myself, I am certain of my point. But I am equally certain that many others are conscientiously standing to-day where I was standing yesterday. Now, if any one doubts the possibility of such an oversight as I am suggesting, let him closely examine the progressive teaching of others, or the actual working of his own mind over a period, say, of ten years, and his doubt will vanish. We are ever prone to refer what is without us to what is within, and by means of what is within to judge and estimate the worth of what is without; and coming, every one of us, to the Bible with preconceptions of what we call its silent features, we perhaps exclaim, 'Exactly; it says just what I thought it said!' there being in reality many other things it has said also, which others seem but as pale ghosts by the side of those substantial facts to which I make my bow. Only this I know, that for years I read my Bible and could not see in it any justification for what is called a visible Church; now I cannot read its pages without everywhere seeing evidences direct or indirect of its reality. For myself, I must either shut my Bible, or be prepared to believe the truth as well as the others that it tells me. I venture, with all deference, to offer this remark to some of my strong Protestant friends. They are in the habit of saying, 'Bither the Book or the Society.' I answer, you cannot possibly have the first without also having what is in it—the second. Duty to recognise this truth, and the gradual and almost unconscious appropriation of it by some of ourselves, is, we believe, to find at once a key to our differences and a motive for our mutual forbearance.

1. We begin, then, to-day with some instances of what we have called the indirect evidence in Holy Scripture for the fact of a visible Church, with a life and conversation of its own—leaving for next week the evidence which is called direct.

It is, I think, impossible to read the Bible aright and not to acquiesce in the Bible merely. Look, for example, at the words of our Lord's parting commission to His Apostles: 'Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever' (what these are the narrative does not then say) 'I commanded you; and lo, I am with

you always, even unto the end of the world.' Surely this implies a special society distinct from the world, with a special duty towards that world, namely, the duty of teaching them what they did not know before. It further plainly announces the promise of Divine power to that special distinct society, for that special distinct work. Now, as to the words, 'whatsoever I have commanded you,' are we to say, 'not written and therefore not revealed,' or 'revealed in spite of not being written?' If the latter is the right inference, we are driven outside the Bible by the Bible itself. Again, in his First Epistle to the Corinthians, the fifteenth chapter, St. Paul says he *has* delivered to them that which he had *himself* received; and later on adds, 'unless ye have believed in vain.' That is, St. Paul's *oral* message had already been preached, at last with a view to its being *sufficient*. Misunderstandings, however, on the part of the Corinthians made an exact and written explanation necessary; hence his first letter. And every one knows that the second deals mainly with special cases and questions. Perhaps the Epistle to the Galatians brings out our point more plainly still. St. Paul marvels, at the very outset, that they have so soon deserted or corrupted the Gospel he has already delivered (by word of mouth surely) to them. Now the rest of the letter is mainly occupied in explaining the point on which they had gone wrong, and vindicating the Apostle's authority as distinguished from the assumed authority of the Judaizers. Incidentally, of course, some of the truths already preached are once again written. But can we say that all is again written? Surely after this letter the Galatians were in possession of two treasures—a Gospel preached, and a letter of advice as to the duty of keeping and the way to keep that Gospel. The word preached comes first, and the written message afterwards. This surely is the plain fact in the last instance. Did St. Paul intend his hearers to substitute a written message for the message already received, or did he not supplement the first by the second? The letter was written to believers.

If, then, we imagine the case of the Galatians—to take one of our instances—what was it, we ask, that composed the medium through which God's revelation was made over to them? They had the Old Testament writings prophesying the coming of Christ; they had a body of *oral* teaching proclaiming the fulfilment of those prophecies; and they had a letter of advice and correction as the *complement* of that oral message. This surely is how they stood towards the written Word. These *three* formed the constituent elements of that atmosphere of revelation in which they lived and moved and had their being. But though this describes their case, it does not cover ours. For as time went on other writings were added at different intervals, until at length the canon of the New Testament was complete; and then, but not till then, it was possible to appreciate not only the separate force of these writings, but their force in combination. But mere *writings*, it must be remembered, whatever their intrinsic worth, have no power either to *preserve* or *group themselves*. There must, then, have been a superintending agent; there must further have been a human instrument through and by means of which His work was to be achieved. That agent was the Holy Spirit, and that instrument the human consciousness of the *divinely created society*.

Here, then, we have not merely side by side, but coincident and inseparable, the Bible and the Church. We were especially glad, then, to read in the account of the London Diocesan Conference what the Bishop of London said on this point. He reminded his hearers that 'the New Testament was not made first, and then the Apostles sent to lecture on it; but that our Lord inspired *His Church first*, and the New Testament came *afterwards*.' The Bible, he

said, was the instrument, and it is inverting the intention of the Almighty to suppose that the instrument is to do the work of itself.—X. in *Church Bells*.

THE INEQUALITY OF MEN.

(From an address delivered on Sunday afternoon, May 4th, 1890, at the Finsbury Polytechnic, by the Bishop of Carlisle.)

[CONTINUED.]

The principal point which I wish to lay stress upon, because it has always seemed to me to be a most important, and, I may say, even a solemn one, is this: but somehow or other Almighty God has made us amazingly different one from another. You may talk about the equality of men as long as ever you please; but I say that, as a matter of fact, men are *not* equal; and it seems to me perfectly clear that God never intended that they should be equal. Take an illustration: Who is the man at this present moment whose name is more before the world than that of anybody else? Who is the hero in England, and all over Europe, who has been a great hero in Africa, and who is also a great hero by repute in America? Who is that man? Every one of you will say at once, Stanley. Is anybody, with his head upon his shoulders, going to tell me that Stanley and any man I might pick up casually in the streets are equal? Mr. Stanley has remarkable gifts. Only think what that man has done. Born, I believe, in a workhouse—at all events, born as poor as poor could be—going out to America, rising there by his remarkable intellect and his merits, showing that he has a power of commanding men such as has hardly ever been equalled, at all events, in recent times—a man who has gone through work and performed achievements under the difficult circumstances which belong to travel in Africa, such as it is perfectly impossible to describe. Now, I say that this man is a giant by the patent right which he has received from God Himself. He has been sent into this world as a giant; I have no doubt that he has been sent into the world for a good purpose; and, for anything I know, he will perform that purpose; but it seems to me to be absolute nonsense, when you have facts before you, such as the existence of that man, when you see what he is able to do, how that he is head and shoulders, and more than head and shoulders, higher than most of his brethren, to tell me that he is equal to any of the ordinary people whom you may meet. You might as well say that Goliath and Tom Thumb were of exactly the same height.

I take Mr. Stanley as a remarkable instance, because it is one in the mind of all of us just now; but is only one of many. I will mention another man whose name was before the public a short time ago in connection with a work, a different kind of work, but quite as remarkable a work in its way as anything achieved by Mr. Stanley. I dare say most of you have read in the newspapers—for everybody reads the newspapers in these days—about the opening of that wonderful work the Forth Bridge. The contractor for that Forth Bridge was a gentleman of the name of Arrol—he is now Sir William Arrol, he was Mr. William Arrol—and the history of that man is just this. He was born a blacksmith, or something of the kind. He managed, by his industry and his skill, to save £70. With that £70 he bought a steam-engine, and he bought a boiler; and then he got one man to work with him, and he and this man, with their steam engine and so forth, set to work upon such work as came to hand. I do not know the whole of the history, and it would not be necessary to detail it even if I did; but what I do know is this, that a few years from

the time that William Arrol had one person working with him, and had his little engine and his little boiler, he took the contract for erecting the Forth Bridge, and had under him four thousand two hundred men. Who will tell me that a man of this kind is in any sense equal to the ordinary run of men? Of those 4,200 men who worked under him, how many do you suppose were in any sense equal to the remarkable man who had risen in this sort of way and who employed them under himself?

There is one other instance which I will mention. I noticed it the other day in the newspapers. It was rather news to me, I confess. I knew the man, but I did not know his history. A very few months ago there died one of the very first, if not the first, of our English physicians—I mean Sir William Gull. He was a man of remarkable power; he was not merely a physician; everybody who had anything to do with him spoke in the highest terms of him as an all-round man. I remember it being said; when he was engaged in that tremendous illness which the Prince of Wales had years ago, that he was doctor, nurse and valet, and everything else; that he pulled the Prince, as it were, out of death into life by the marvellous power of adaptation which he showed. I did not know until he died what his history was. I find he was a poor lad. I forget what his father was at the moment, but I am quite certain that he was simply a poor working man. This young lad comes up to a hospital in London, and is engaged in the not very difficult business of sweeping out the wards, and the like; but his bright intellect seizes the opportunity, gets hold of books and reads them, lets the medical men see what is in him, and finally becomes the first physician in London; and if you wish to measure his success simply by money value—though that is a very unfair way of measuring it—I see that he did worth £334,000. Now which of you could make £334,000, either at doctoring or anything else? I could not; and I do not believe that many of you could. Therefore we ought not to talk nonsense about men being all equal to one another; but we ought to confess that by the providence of God they differ; just as my country is not a flat country like yours, but has great mountains as well as plains. You would like to have those mountains here; and just in the same way as there are mountains and plains, so there are great men in this world, and there are comparatively small men, and God made them both.

And one great truth which I should like to impress upon you is this, that this country—and perhaps all other countries, but I speak of our own—is very much what it has been made by the great and remarkable men whom God has given to us. I do not look upon these men, and I trust none of you will look upon them, with any feeling of dissatisfaction or envy. No, I look upon them as gifts of God. God has given to some men very great intellects; and those men, when they have applied their intellects to good purposes, have been the greatest blessings of their country. Think of a Shakespeare, of a Milton, of a Tennyson, of a Browning, and of such like great men—we can remember them by hundreds,—think of a John Bunyan bequeathing to us "The Pilgrim's Progress!" Consider what great gifts these have been from God, and how thankful we ought to be that God has not made us all on one uniform level of mediocrity, but that He has given us some of these high-towering great men to be a blessing to those who are not so gifted as they are themselves.

My friends, let me impress upon you just one or two thoughts. In the first place I should like to say, that a man is not necessarily a happier man because he is a more gifted man. Every position has its duties and responsibilities, and what we have to do in whatever position we are placed—whether we are put in the position of a poor man, or the position of a

rich man, or in the position of a man whose time does not allow him to be a learned man, or in the position of a man who knows all the "ologies," and is as learned as can possibly be—and whatever be our natural endowments—what we have to do is to endeavor to honor God, and to help our neighbor, and to be ourselves honorable, and truthful, and good in that position in which God has been pleased to place us. That is the real end of life. It is not for everybody to get to the top of the ladder, or even to try. There is a great deal of peace and happiness and quiet contentment that may exist without climbing up the ladder of fame, or the ladder of learning, or the ladder of wealth, or the ladder of honor, or any of those ladders which are erected in this world. I believe that one cannot put the things better than it was put (I think) by Thomas Carlyle, when he said that it should be the effort of every man to leave some few square yards of God's earth better than they would have been if he had not existed. The yards of God's earth which are entrusted to most of us, and over which we may extend our influence, are very few and very contracted, but we may do something. We can at least take care that no man shall be the worse,—aye, and that no woman shall be the worse,—for anything we have done during our lives.

And this leads me to the last remark—for I am sure I must have got through my twenty minutes with—which I will trouble you. Looking, as I have endeavored to ask you to look to those great men, whom God has given us as blessings and helps in this world, they guide our eyes in the right direction, because they lead us to look up to Him Who is infinitely the Greatest of all. I am not to preach a sermon to you, I am only to give you a lecture; well, I have been endeavoring to the best of my ability to give you a short, and I hope somewhat useful and practical lecture,—but you must pardon me if for just one minute I seem to lapse into that sermonising against which I have been warned; but I cannot, I dare not, conclude this lecture without saying that the great truth of the inequality of men has been demonstrated in the most remarkable and Divine manner, by the existence of One, Who, though He was Man, was yet also the Incarnate God,—aye, my friends, we must look to Him, look to Him as being truly Man, bone of our bone, flesh of our flesh, born of woman, as you and I have been born, having weariness and painfulness to bear, just as you and I have to bear it, intensely poor, poorer than any man who is present here today, suffering such sufferings as you and I have never been called to suffer, enduring shame such as you and I have never been called upon to endure, but yet, though God, Brother to us all, coming down in great humility to bear this flesh of ours, to bless it, to redeem it, to consecrate it, and to enable each one of us to follow His steps, and so to claim, as servants and brethren of the Lord Jesus Christ, to be, in the truest sense, children of God.

THE Creeds of the Church are of inestimable value in enabling one to find his way in the Bible; to realize its meaning. If we are to teach religion effectually, we must use the Apostles Creed. It is as necessary, as the groundwork of religious teaching, as the multiplication table is for the teaching of arithmetic.—Selected.

WM reckon too much by tangible results. Do not let us judge of Christ's work and His workmen merely by the statistics of this world. The accounts of His vineyard are kept by heavenly arithmetic. He looks to the character of the fruit, and one single cluster tells the nature of the vine as well as a hundred.—Rev. A. H. Hutton.

FAMILY DEPARTMENT.

GOD SPEED.

BY C. W. W.

God speed thee! friend and pastor, now,
As on our pilgrim way,
You light anew the altar's flame,
To burn with living ray!
And raise on high Christ's banner-cross
When earthly lights are dim,
To guide us in the narrow path
That surest leads to Him.

God speed thee! when the Bread of Life
Ye break to fainting souls;
The Church's one blest sacrifice
Through every year that rolls.
The hallowed Faith God's saints of old
Their crown of joy once made;
Our guiding light, our pillar cloud
Through sunlight, storm, and shade.

God speed thee! when the lambs of Christ
Shall gather to thy side,
O lead them to the smitten rock
Where purest waters glide;
And train their infant tongues to sing
Our Father's glorious praise,
And fit them with the angel band
To sing through endless days.

God speed thee! when we too shall pass
The valley of the shade,
Thy voice to mind of Him who said
"Tis I, be not afraid":
And when this hour shall come for thee
To lay thine armor down,
The warfare o'er, the victory won,
God speed thy glorious crown.

—Living Church.

LITTLE GIRLS.

Where have they gone to—the little girls,
With natural manners and natural curls?
Who love their dollies and like their toys,
And talk of something besides the boys?

Little old women in plenty I find,
Mature in manners and old of mind;
Little old flirts who talk of their "beaux"
And of each other in their stylish clothes.

Little old belles, who, at nine and ten,
Are sick of pleasure and tired of men,
Weary of travel, of balls, of fun—
And find no new thing under the sun.

Once in the beautiful long ago,
Some dear little childrer I used to know;
Girls who were merry as lambs at play,
And laughed and rollicked the livelong day.
They thought not at all of the "style" of their
clothes,
They never imagined that boys were "beaux"—
"Other girls' "brothers" and "mates" were
they,

Splendid fellows to help them play.
Where have they gone to? If you see
One of them anywhere send her to me.
I would give a medal of purest gold
To one of those dear little girls of old
With an innocent heart and an open smile,
Who knows not the meaning of "firt" or
"style."

—Ella Wheeler Wilcox.

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it
Blooms," etc.

CHAPTER I.

TEDDIE'S PLAN.

'Anyhow, I am the man of the family, you
know, mother,' said Teddie Tyrrel. 'And you
haven't forgotten what I promised father!'

Mrs. Tyrrel smiled. It might have been
because her hair was getting so grey, or per-
haps it was only her widow's cap that made
her look different, but somehow Teddie fancied
that he had seen something in her smile lately
which never used to be, something that made
him feel as if he wanted to run straight to her,
and throw his arms about her, and give her an
extra loving hug.

She smiled very tenderly as she looked down
at the bright, eager face, with its large, clear
brown eyes, and crown of crisp brown curls
that came just the least bit higher than her
shoulder. 'I don't want to discourage you,
Teddie dear,' she said. 'But I can't really see
what you could do.'

'I can, mother! I see it as plain as anything,'
answered Ted, confidently. 'Look here, now,
and listen all of you, mother and Alice in par-
ticular. You know that pretty lace-stuff that
Allie makes? And you know how Kitty, and
Mary, and every servant we had used to buy
all sorts of finery of people at the door—and
pay precious dear for it, sometimes! And you
know those nice houses on both sides of the
London Road, just after you get over the
bridge? Well, my idea is that if Alice would
make two or three of the smartest falials she
can think of, I could take them round to the
houses on Saturday afternoon, and sell 'em to
the maids for a good price, for them to wear
when they see their young men on Sunday,
and save it all up, and in a month or so have
enough to send you and Sybbie for a whole
week to the sea-side. There!'

Teddie's diction had become somewhat in-
volved as he proceeded, but his cheeks had
been growing redder and his eyes brighter
with every word, until, when he reached this
triumphant climax, his very hair and the tip
of his nose seemed to share in the general illum-
ination, and beam with joyful anticipations of
success.

He had talked so fast, pouring out his
notions in a pauseless stream, that nobody had
been able to get a word in; but when he finish-
ed, little Dora, the five-year-old baby, jumped
with delight, shouting, 'Me too! Send me too,
Teddie!' and a wonderful light of gladness
broke over sick Sybbie's snowdrop face. Mrs.
Tyrrel did not seem able to speak for a minute
or two, though she drew Teddy lovingly to her
side, and laid her cheek against his. But Alice,
the eldest, a tall girl of about fourteen, looked
not quite pleased, and turned silently away.

'It is very good of you, my boy, to think of
doing such a thing,' said Mrs. Tyrrel, present-
ly. 'But do you really believe you would not
mind? It would scarcely be pleasant to go
round to people's doors like that, Teddie.'

'I've considered all that,' Ted answered, in
the grave, old-fashioned way in which he some-
times spoke. 'Of course I don't pretend I
should downright like it. And they may per-
haps be rather crabby with me sometimes, but
I'm not made of butter, and a short word or
two wouldn't kill me!'

'It would be a shocking let-down to the
family, though!' said Alice.

'Where's the harm?' returned Ted. 'It's
honest, anyhow. And see what a jolly thing
it would be to give little Syb a week on the
beach! Why, it would thoroughly set her up
again. Dr. King says that is just what she
wants, now, and what she ought to have; only
I don't see how she can have it any other
way.'

'But you know you are a gentleman's son!'
argued Alice. 'However poor we are, you
must never forget that!'

'Well, and shan't I be just as much of a
gentleman's son after I've been round to the
side-gates as I was before I started?' questioned
Ted. 'If I make enough by the venture to
pack those two off to Brighton I reckon I shall
feel better even than that,' he added, with a

laugh; 'I shall fancy I am a gentleman myself!
You won't say 'no' to me, will you, mother?'
'My heart won't let me, Teddie,' she answer-
ed. 'If Alice is willing to do her share in the
work I will say 'Go, and may the Lord go
with you!'

'Thanks, ever so much, motherums!' cried
the boy, giving her a hearty kiss. 'Now then,
Allie, old girl you will give us your help, won't
you?'

'I must think about it,' answered Alice,
rather coldly, and walked out of the room with
an air intended to be particularly dignified, but
which was only disagreeable. A shadow fell
across Ted's sunny face, for a cloud had ap-
peared in the blue sky of his unselfish hope;
and that cloud was Alice. It seems a dreadful
thing for a nice, pretty girl like that, who
might be a ray of brightness wherever she goes,
to let herself be, instead, a dull, gloomy cloud!

Mr. Tyrrel had died rather more than a year
previous to the period of which I am about to
write, leaving his wife and four children in
very straitened circumstances; that was why
it seemed as though poor little Sybil, who had
been so ill they were afraid she would die,
could not be taken to the sea side as the doctor
ordered. Teddie had promised his father, just
before he died, that he would always take care
of his mother and sisters, and do the best for
them that ever he could; but nobody expected
that, beyond being kind and loving, and not
making them any trouble, he would be able to
do much until he was old enough to leave
school. But this plan of his about the sale of
Alice's work seemed to him to open up a way
of affording practical and immediate assistance;
and though Mrs. Tyrrel had small hopes of its
feasibility, she did not like to discourage the
fine spirit that prompted it.

When Mrs. Tyrrel went last thing at night
to take a final look at the children before re-
tiring to her own room, she found Alice still
awake and tossing restlessly on her bed.

'Do you really think it will be right to let
Teddie do as he says, mamma?' she asked, un-
easily

'It must be, since it is in no way wrong, I
think, my dear,' returned Mrs. Tyrrel, sitting
down by her daughter's side.

'But I can't bear the idea of my pretty lace-
work being hawked about like that, and sold
for money, like any common thing!' said
Alice.

'I suppose that the chests and tables which
our Saviour made were sold for money,' said
her mother, quietly, 'and may even have been
'hawked about,' in a way, if Joseph was ever
unable to dispose of them fast enough to sup-
ply the family needs.'

Alice looked rather startled at this sugges-
tion, but it put the matter in a somewhat dif-
ferent light. She lay still for a minute or two
watching the fittings of a foolish moth round
the candle with thoughtful eyes; then she
said, still rather anxiously, 'You don't think,
then, that Teddie will be letting himself down
by it? It seems such a low sort of thing to
do!'

'Nothing can possibly be lowering but sin,'
returned Mrs. Tyrrel. 'Teddie was quite right
when he said that he will be as much of a
gentleman's son—and, I may add, as worthy of
the dear father who was ashamed of nothing
but meanness!—after he has done what he
wishes as he is before. He may meet with re-
buffs, but nothing can really injure him but
what rises within himself—everything else
slips harmlessly over the outside, and is gone.'

At that moment, Sybil, who slept in the
same room as Alice, moved in her sleep, and
muttered, 'That pretty shell—let me get that
shell!' She was dreaming, poor child, of the
sea for which she instinctively longed.

Alice was touched; she turned and looked
over at the little pale face on the pillow, and
thought, with tears dimming her eyes, of how

they had all besought God to spare their darling Sybil to their home when she was so very, very ill; saying that if He should, they would love her more unselfishly than ever before. Would it be fulfilling that sacred promise now to let foolish pride stand between Sybbie and the possibility, faint though it might be, of the pleasure and benefit of a seaside trip?

'I won't be disagreeable, mamma,' she said, brokenly. 'I will make some lace for Teddie. I will begin to-morrow, and get it done as soon as I can.'

CHAPTER II.

AN UNLUCKY "FIND."

Alice was true to her word. She had plenty of material for making of point-lace already on hand; for it had been quite a craze with the girls at the school she was attending before her father died, and she had become an adept in the art, through in their altered circumstances she had not felt to have the heart to go on with it. Now, however, given so good a motive for her labor, which since she was trying to keep self and selfish pride out of the way, grew more and more inspiring, she hunted up her patterns, her fancy braids, and her thread, and set to work in earnest. By the Saturday week following Ted's first mention of his desire, she had ready two collars of different design—one Vandyked and the other square—and a very pretty set for neck and wrists, which latter she finished off with dainty little bows of pale blue ribbon.

'You must tell me what I am to ask for them, you know,' said Teddie, as, beaming with satisfaction, he watched her tacking out the delicate trifles on coloured paper to show them up the more effectively. 'Seems to me they ought to fetch about a pound each.'

Alice gave a small scream. 'Don't I wish you might get somebody to pay it!' she said; quickly adding, however, 'No, I don't, though!'

'Why not?' asked Teddie, in surprise. 'I'd take two if I could get them.'

'No, you wouldn't, Teddie, I know!' returned Alice. 'Because it would be more than they are honestly worth.'

'Pr'aps they mightn't know if they hadn't seen any in the shops,' suggested Subbie, who was not very big.

[To be continued.]

CONTEMPORARY CHURCH OPINION.

Church Bells says:—

The virtues of extempore preaching are many and obvious, and its widespread adoption within the last twenty or so years in the English Church has, unquestionably, a great deal to be said for it. In bygone days Churchmen did not look upon such preaching very favorably, and the epithet 'extempore' sounded to them as very nearly synonymous with 'ranting'; it became the loose habits of the meeting-house, but with the

decency and dignity of the Anglican liturgy it was incongruous. Our forefathers were narrow in this view of theirs, and the Church suffered from their narrowness; yet in their shyness and suspicion of extempore preaching there was something, perhaps, after all more than mere prejudice. Do we not sometimes now-a-days feel sure there was? Do we not sometimes regret for a moment or two the old-fashioned discarded manuscript? That may have been dull, but at all events its sentences generally made sense; that may have been cold, but at all events it saved us from extravagant gestures, from hearing the poor preacher's voice torn to shreds, from expressions of inordinate passion, from wearisome reiteration of ill-considered sentiments. The born orator must be let go his way; but how many of our preachers are born orators? Suffering from many and depressing experiences, one feels inclined to say, let no man venture on extempore preaching who is not strong enough to submit himself to constant and uncompromising self-restraint. Without such self-restraint, my friend, think of the danger you run of being too long, of being vague, flimsy, windy, impertinent. Are you man enough for it? If you are not, it were better for you and for us that you returned to the old path.

The Irish Ecclesiastical Gazette (Dublin) says:—

It is not desirable in these days, when "Lutheranism" and "Protestantism" are made convertible terms by some Irish churchmen, to let the Church know something of the ritual and doctrine of orthodox Protestants in Germany. Here in Ireland the cross, not to speak of the crucifix, is regarded as a Popish emblem, and we were told by a speaker at a recent meeting in Belfast to beware of any attempt to tamper with Canon 36. Casting our eyes over a review of a new theological Dictionary, the *Calver Kirchenlexicon*, now being published at Stuttgart, in the current *Church Quarterly Review*, we find that among its contributors are the following: Godet, Orelli, Delitzsch, and other well-known evangelical names. We are told that under the title "Altar" may be found the following statement: "The Crucifix and the Bible properly belong to the evangelical order." The writer also observes that "when the clergyman is praying to the Lord in the name of the congregation, it is fitting that he should place himself in the same direction as the congregation, that is, turn towards the altar, and when he is speaking to the congregation should turn towards the people."

In the Wurttemberg Protestant parish churches the altar is always furnished with a crucifix, sometimes six feet high, and coloured after life. The pastor stands behind the altar, and faces the people. In the neighboring duchy of Baden parish churches the pastor stands in front of the altar, but also faces the people. We venture

to ask the question once more, how what is good 'Protestantism' if found in the Lutheran Church is 'sheer Popery' over here?

No more fatal error can be cherished than that any character can be complete without the religious element. The essential factors in character building are religion, morality and knowledge.

BIRTHS.

ADCOCK—At Fitch Bay, on Sunday, June 8th, the wife of the Rev. W. A. Adcock, of twin sons.

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By the Rev. D. C. Moore, R.D., in Christ Church, Alton Mines, Anna, daughter of James B. and Margaret A. Pickens.

MARRIED.

HARVEY-NEWALL.—At St. John's Cathedral, Winnipeg, by the Most Rev. the Lord Bishop of Rupert's Land, Metropolitan, on the 17th inst., the Rev. Geo. Harvey, Incumbent of St. Clement's, Selkirk, to Miss Hettie Newall, late of Taunton, Somersetshire, England.



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MISSION FIELD.

[From the Spirit of Missions, N. Y.]

THE MISSION HOUSE FUND COMPLETE.

We are profoundly thankful to be able to say that the fund of \$200,000, the estimated cost of the Missions House and its site, for which we have been asking since last summer, has been made up. By the help of two gifts each of \$50,000 received since May 1st, we are enabled to make this statement, which will be received with rejoicing throughout the Church.

This undertaking was begun with a pure purpose from a sense of need, and we trust that it may be carried out to completion under the Divine favor and guidance and prove an efficient means of promoting the interests of our missionary work. We take this occasion to make grateful and public acknowledgment, not only to the contributors of large sums but to all who have done what they could to accomplish that which the Board of Missions, during the General Convention last October, recommended to be done.

We could wish that, through the ready co-operation of persons of ample means, the design might have been made more nearly commensurate with the dignity and worth of the cause which it represents, but it is a great satisfaction to be assured that we shall now have our own distinctive building to be the headquarters of this Society, to advertise to all our Church people that they, as part and parcel of the Society, are expected to give to the missionary work a foremost place in their regard and affection.

The significance of the two large gifts above referred to by which the Missions House Fund has been completed, lies in the fact that they are not from persons who have been conspicuous for their wealth, but from a sister and brother who, themselves living in modest retirement and accustomed to use their means under a sense of stewardship for God were inwardly moved at the opportune moment to do this thing for the honor of His holy Name.

We prize their gifts, first, for the direct object for which they were given, but next, for the instructive examples which they present to the Church of the power of consecrated wealth. These examples should prove a potent influence, far and wide, stirring up a willing mind in others of God's servants to give while they may, and do all that lies in their power for His Kingdom.

What burdens might be lifted from the shoulders of the Missionary Bishops, and what joy sent into their hearts, if they who have the means would follow these examples and consecrate their wealth and their increase by gifts unstinted to supply missionaries, support schools, build churches, and help every work of mercy in Christ's Name.

HER WORKS DO FOLLOW HER

There is no longer any reason for withholding the name of the member of Grace Church, New York, who



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Such is the experience of women who use Pearline for house-cleaning, and the degree of health and comfort is largely due to the way they use it. Directions for saving labor on every package. Delicate women can clean house by its aid; children will be a help, and husbands will never know the work is going on—out of the way, and they will be ignorant of it. It is bosh to say that Pearline hurts the clothing, the paint or the hands. Numbers of people clean their teeth with it; many babes have been washed with it from their birth; the most delicate of laes and linens have been subjected to the severest of tests. Everything washable, and everybody who must do this work, is benefitted by reason of the use of Pyle's Pearline. It's the modern soap. You'll know it and use it sooner or later. Your grocer keeps the goods.

Beware

Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

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JAMES PYLE, New York.

gave \$50,000 towards the erection of the Church Missions House. The giver was Miss Mary A. Edson, and her death, which occurred on the 29th May, has made longer secrecy unnecessary. Her wish that her gift might lead to the completion of the fund, she lived long enough to see accomplished, and her name will be remembered in connection with the building which is to be erected largely through her generosity.

Miss Edson's life was that of a humble disciple, who followed closely in the footsteps of the Master. If we are not mistaken it was she who handed to her Recor \$2,000 after listening to his sermon last Ash-Wednesday, saying that, as she could not fast, she wished to make a gift for a work for colored orphans in the South. Every good work found in her a liberal friend, whose happiness was in helping the cause of her Master.

PULPIT NEGLECTS.

The 'Churchman,' in the course of an editorial on 'What the Pulpit Might Do,' says:

There are no other two subjects which are more neglected in pulpit discourse than the duty of wealth and the duty of citizenship. We fear that many a Dives will wake up hereafter to accuse the cowardice which never dared tell him what his duty as a rich man was; and we also fear that many an easy going citizen, who has indolently taken it for granted that he is at liberty to let his city, his State, and his country fall into the hands of corrupt men, may hereafter bitterly condemn the unfaithful prophet who allowed him

to neglect his high duty as a citizen of a free country. Our profound conviction is that the rich men of America, as a class, are disposed not only to be generous but to be munificent, and that if their duty were made plain to them as a duty to God, to man, and to their own souls, they would do that duty nobly and beneficently. Without such teaching many of them do so now; but with it they would do incomparably better; and we hold the pulpit to be far more responsible than rich men for the undone good that rich men might do.

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PARAGRAPHIC.

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Some people seem to think that life is intended to be a perpetual holiday; and when they have played themselves into sickness by self indulgence and all sorts of wilful, reckless behaviour, they cry or complain because they must suffer the consequences.

A travelling agent writes us that he was confined to his bed five weeks with rheumatism and after all remedies failed used Minard's Liniment internally and externally and was cured in ten days.

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We love characters in proportion as they are impulsive and spontaneous. The less a man thinks or knows about his virtues the better we like him.

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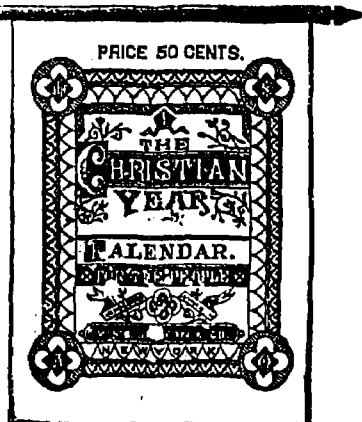
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