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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.

VOL. XIV. }  
No. 48. }

MONTREAL, WEDNESDAY, AUGUST 9, 1893.

In Advance } Per Year.  
\$1.50.

## The Late Right Rev. John Horden, D.D., BISHOP OF MOOSONEE.

(From *The News, London, England.*)

THE name of Bishop Horden may well be placed by the side of that of the noble-hearted Hannington. His work in the Far West could not, indeed, possess the romantic interest which attached to Bishop Hannington's career; but in true consecration, perseverance, and endurance, his long service in the great lone land has given him a foremost place amongst missionary heroes.

His death occurred suddenly at Moosonee, on January 12th, 1893. The event is the more pathetic because after forty-two years of truly exhausting and apostolic labor the Bishop was about to resign his see, and return to England, where his arrival was shortly expected by his family. It is supposed that he died at Moose Factory, and that the intelligence was conveyed by foot messenger to Mattawa, the nearest telegraphic station.

The Bishop was born at Exeter in 1828. When a schoolboy at St. John's Hospital School in that city he read a book on heathenism in India, which first inclined him to a missionary life. He was apprenticed to a trade, and his handicraft experience ultimately proved of great service to him. Improving his education by self-effort, he became a master in the South Devon Collegiate School. In his twenty-fourth year, in 1851, he was accepted by the Church Missionary Society, and sent to begin work in what has now grown into the vast Diocese of Moosonee, 1,200 miles long by 800 miles wide, comprising the whole coast-line of Hudson's Bay. He was fond of telling the story of how the late Henry Venn wrote a letter advising him to get married at once—Mr. Venn knew he was engaged—and start at a few days' notice by the one ship a year which sailed then for York Factory.

In 1852 he was ordained by Bishop Anderson, who, we are told, travelled more than 1,200 miles in a canoe, up and down swift rivers and across wide lakes, to reach the young missionary. His work now involved immense effort. He travelled thousands of miles to reach the scattered people. He used to say it took him five months to get through his parish.

In 1872 he was appointed first Bishop of

Moosonee, being consecrated on December 15th in that year. The Diocese is inhabited by a scattered population of nearly 7,000, speaking five different languages, and requiring different Bibles, in English, Cree, Ojibeway, Chipowyan, and Eskimo. The southernmost point touched is Metachewan, within a short distance of the Canadian Pacific Railway, while more than 1,000 miles to the north lie the Little Whale River station, on the east side of the bay, and Churchill on the west side. Throughout this



THE LATE RIGHT REV. JOHN HORDEN, D.D., BISHOP OF MOOSONEE.

vast expanse of country the somewhat sparse population was widely scattered; but by the untiring labours of Bishop Horden and his band of helpers, the Gospel has been preached literally "to every creature" in Moosonee, and today there is scarcely an Indian in the whole territory who is not a nominal Christian. There are now nearly 5,000 Church members, 700 of whom are communicants, and seven clergy. A "cathedral" (a small church built of logs) has

been erected at Moose, and there are eight churches at other stations. The six mission districts into which the diocese is divided comprise twenty-eight stations and out-stations. Directly and indirectly, considerable work is done amongst the Eskimos also.

The *Record*, in a lengthened notice, says:—"What the Bishop's life has been is well known to our readers. It has been remarked that his letters which once or twice appeared in these columns read more like a chapter from the Acts of the Apostles than the simple record of the every-day doings of a nineteenth-century Bishop. He was powerful in prayer, persuasive in teaching, and tender in sympathy. His sermons or addresses were always marked by great simplicity of language and a deeply spiritual tone. He was never so happy as when ministering to his 'beloved people' and helping to smooth their hard lot.

"The Bishop was perforce obliged very often to shift for himself. His journeys occupied weeks, and even months, during which time he had frequently to sleep in a log-hut or a tent erected by his own hands. He travelled principally in canoes, or in sleighs or carts drawn by dogs, but many of his tours had to be taken on foot. He could, and often did, cook his own food, make and mend his own clothes (he used sometimes to say that he could mend a pair of stockings as well as any old woman), build his own house, and print his own books. And he was supremely happy in his work. Yet the times of danger were very real. His privations from actual want of food were often great—for he always would share the hardships of his people—and the fear of actual starvation was never altogether absent."

The Bishop's last work, completed just before his death, the revision of his translation of the Bible into Cree, into which language he had also translated the Prayer Book and several other works.

"THE Christianity of Christ does not mean isolation. The Church which He founded was intended to be a great organization for fellowship and united endeavour, where each member should feel that he belongs to the rest, and that they belong to him."

I have never found a thorough, pervading, enduring morality but in those that feared God.

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## ECCLESIASTICAL NOTES.

"LUX MUNDI" is now in its eighteenth thousand.

THE Irish Reformed Presbyterian body has issued a manifesto against Home Rule.

MR. JAMES BRUCE, of Belfast, has given £10,000 as a donation to the Hospital for Incurables, Lisburn.

THE Rev. Geo. Hodges, D.D., of Pittsburgh, Pa., has declined election as Assistant Bishop of Oregon.

THE Bishop of Ely has reopened the church of Standridge, Bedfordshire, after a complete restoration at a cost of £2400.

THE happy suggestion has been made that a cathedral church be erected in San Francisco as a memorial of the late Bishop Kip.

THE new mission church, in the parish of St. Peter's, Fleetwood, is to cost about £2000, and to provide 250 sittings, all free and open.

THE Bishop of Pennsylvania, in company with Mrs. Whitaker, expects to make a prolonged tour through the Northwest and British Columbia.

AT the second Confirmation for the year, for the parish of St. Mary Abbots, Kensington, a few short of two hundred young people were confirmed.

THE sum of £3400 has been subscribed towards erecting the proposed new Church schools at Ravenhead, in the parish of St. Helen's, Eng.

THE Bishop of North Dakota (Dr. Walker) has received a legacy of \$5,000 to be used for school purposes in his diocese. He also received \$2500 from the Astor family, N.Y., for the same object.

IN 1904 the *Millenary* of the foundation of the Bishop's seat at Wells, Eng., will be reached. The charter of incorporation of the Dean and Chapter is dated more than seven hundred and fifty years ago.

THE Queen and H. R.H. the Prince of Wales have been graciously pleased to accept copies of Mr. C. F. Pascoe's *Classified Digest of the Records of the Society for the Propagation of the Gospel from 1701 to 1892*.

MR. ATHERSTAN RILEY is said to be organising an educational league, to assist Churchmen to secure definite religious teaching for their children, and a meeting will shortly be held at Lady Shaftesbury's to inaugurate it.

THE Rev. George W. Wodehouse, Vicar of Albrighton, Shifnal, Salop, entered on his ninety-fourth year last week. He graduated and was ordained in 1824, and has been Vicar of Albrighton fifty-seven years.

THE Rev. Dr. Stringfellow, of Alabama,—known to many in Canada as having been one of a deputation to the Provincial Synod,—intely celebrated the 26th anniversary of his Rectorship of St. John's church, Montgomery.

THE proceedings in commemoration of the 500th anniversary of Winchester College began

on the 25th July with a service in the morning in Winchester Cathedral, when the sermon was preached by the Archbishop of Canterbury.

THE Bishop of Durham laid last month the memorial-stone of a new parish hall in connection with the parish of Ryton-on-Tyne, Durham, which is to be devoted to instruction and recreation. The rector (Canon Bailey) has given the site.

BISHOP HADFIELD is resigning the see of Wellington, New Zealand, to which he was consecrated in 1870. He has spent the whole of his clerical life in the mission field. He joined the staff of the C.M.S. in 1838. He was also Primate of the Province.

A Bishop's seat is to be placed on the north side of the sacarium in St. Paul's Cathedral, London, Eng. There has been unforeseen delay in the execution of the work owing to the cathedral architect's alteration of the plans, but it is expected that the chair will be completed this month.

A PRESENTATION was recently made to the Rev. Canon Churton, senior fellow of King's College, Cambridge, by the parishioners of St. Luke's, Chesterton, as a mark of appreciation of his work during the past six years, during which time he has greatly assisted the clergy of the parish.

THE annual report of the Carlisle Diocesan Church Extension Society states that the whole amount expended by the Society out of its own funds during the thirty-one years of its existence is £64,401. During the same time the amount arising from private and public sources and devoted to the objects of the Society amounted to £383,238. The results of the "Diocesan Sunday" collections are reported to be more satisfactory than ever.

AN English Church dignitary writes: "The apathy of the country on Home Rule is perfectly appalling; but I believe when the question comes again before the constituencies there will be a very different result. If this disastrous measure should ever become law, I am as certain that there would be civil war as I am that I am sitting here; but you may be sure of this—there are hundreds of leading men in England who would make it impossible for any troops of the Queen to fire on the loyalists of Ulster."

AN International gathering of Church workers amongst deaf mutes was held in St. Clement's church, Chicago, on July 13 and 14, when a number of important papers on Church topics were read and discussed in the sign language. A large number of deaf mutes were present, and at the celebration on Sunday deaf mutes from widely-separated places in the United States and Great Britain received. Two hundred attended the afternoon service and one was received into the Church by Holy Baptism.

THE Rev. Dr. C. Miel, of the French church of St. Sauveur, Philadelphia, is taking charge of St. James' church, Woonsocket, R.I., during the summer, officiating at the Early Celebration and the morning service in English, and in the French language at Evensong. There is an opening in that locality for the establishing of a French mission church, there being quite a large resident French (Canadian) population, operatives in the silk and other factories, who have abandoned the Roman Communion. Dr.

Miel has gone thither at this time to develop it, and hopes to be able to furnish it with a devoted French mission priest in the near future.

THE opening meeting in connection with a scheme which has been drawn up by the members of the theological faculty in the University of Oxford, for the purpose of providing a series of long vacation lectures on theology and kindred subjects for clergy of the Church of England, was held on Monday evening, July 17, in the examination schools, Oxford, when the opening address was delivered by the Rev. Canon Ince, Regius Professor of Divinity. Dr. Ince said that the conception of the scheme was due to the zeal and enterprise of some of the younger members of the faculty of theology, who were dissatisfied with the limitation of the official duties of the faculty to its present routine work, and who thought that, without any neglect of their proper duties, they might do service to theological science and to the Church of England, considered as a teaching Church, if they organized a simple plan of offering to the clergy an opportunity of receiving instruction in various departments of sacred science from known and experienced teachers who had specially studied the subjects which it was the business of their lives to teach.

## TO THOSE WHO DO NOT KNEEL.

Some people are prevented from kneeling by bodily infirmity; if you are not, will you consider these five points?

- [1] Our Lord Jesus Christ *kneelt* to pray.
- [2] Christians from the earliest times *kneelt* or stood to pray; they never sat.
- [3] The Book of Common Prayer expressly enjoins *kneeling* to pray.
- [4] By *not kneeling* you hurt the feelings of reverent follow-worshippers.
- [5] If kneeling is an act of reverence to God, it is worth some sacrifice of convenience or of clothing.

## INFLUENCE OF THE GOSPEL.

Bishop Selwyn, during his episcopate in New Zealand, had opened a school for the young Maori natives, called St. John's College, at Auckland. But a war broke out which cost hundreds of lives, and lasted, with intermissions, for ten years. Many natives who had embraced Christianity of course sided with their own people against the English settlers, and the Bishop experienced the bitter pain of seeing numbers of his Maori flock, for whom he had toiled so long, and whom he regarded as his most dear and familiar children, fall away from Christianity altogether and relapse into savagery. But the seed sown was not without fruit, as some very striking instances demonstrated.

"After a defeat on the Waihatu, 1863, in each of the dead men's haversacks was found one of the Gospels of a Church of England Prayer-book, showing that they had come under the influence of Bishop Selwyn." Again, "One day some large canoes were seen coming down the Waihatu with a white flag flying. They were found to contain a large quantity of potatoes and several milch goats as a present to Gen. Cameron and his soldiers. The chiefs at Merimiri had heard that the troops were short of provisions, and they had obeyed the spiritual injunction. 'If thine enemy hunger, feed him.'"

During the bloody conflicts near Tamanga, 1865, when the English Troops stormed the formidable Gate Pa and had been repulsed, several wounded officers were left inside. One of them was tenderly cared for all through that dreary night by the very Maori who defended

the place, Henaro Trevaton. He had been educated by the Bishop at St. John's College. And now, when his dying enemy feebly moaned for water, and there was none inside the camp, this noble warrior crept down, at the imminent risk of his life, within the line of English sentries, filled a vessel with water, and bore it back to the parched lips of the Englishman. Next day he, too, died a soldier's death, and on his person was found the text of Holy Scripture which had suggested this noble deed—"If thine enemy thirst, give him drink."

When obedience to Gospel precepts can produce such effects, it is sad to find such a sentence as this in one of the Bishop's letters: "The influence of the immoral English living in the land is the greatest difficulty I have to contend with, as they continually object to me the lives and conduct of my own country-men." May we who know the truth seek for grace to practise it.—*Life of Bishop Selwyn.*

### THE BISHOP OF LONDON ON THE CHURCH.

The following is a report of the recent speech of the Bishop of London at the Mansion House, London, Eng., on the occasion of the Annual Ecclesiastical Banquet. The speech has occasioned so much comment that we present it in full.

The Bishop of London joined in the regret expressed at the absence of the Archbishop of Canterbury. The Church to which they belonged had often, in past times, had a great deal to encounter, and even at the present day there was no doubt that there were struggles and contests, and troubles and difficulties to be dealt with. There was, therefore, need felt that they should be prepared to take their part as true men and Englishmen in defence of what they believed to be of great value to the country at large, and especially to the religion of the country. They believed the position held by the Church was of high value to the State, and that the Church was doing great service, which it would, no doubt, be possible largely to diminish and hinder, but which it would not be possible to replace by any other arrangement that could be made, and that it was certain that if the Church were dislodged from her place it would not be easy or within the power of some generations to come to put anything in the empty place that could in any degree supply what the Church was now doing. They believed that, to a large degree, the positions and relations of the Church maintained that religious feeling which was a characteristic of the whole world; that Englishmen owed very much in the past, and were owing much in the present, to the liberty of the Church. He constantly felt how the words of the Church had entered into the very language of the nation, and how that great word "duty," which, above all other words, was the signal to rouse an Englishman's heart and make him spring to whatever exertion might be required, and also to whatever sacrifice might be demanded of him—how that great word had been branded into the memories and into the talk of the people of this country by the Catechism of the Church. It was this Church which was now the object of attack. He would not use one word of reprobation or indignation against those who, holding themselves conscientiously bound to do so, were endeavouring to take away from the Church its place, its property, which the ancestors of Churchmen had given it, its schools, and eventually its churches. He knew that many of these persons were truly conscientious and earnest men, and he had always held that the first duty of every Christian was reverence for conscience, whether it was a man's own or that of another man. If, therefore, there were those who

thought the Church of England ought to lose her place, let them say so, and press forward in the battle with all their might. The only answer he could give them was that they, the Church, were also ready for that kind of fight, and that they stood as strong in their convictions as any of those who were endeavouring to take away what they believed to be their own. They, too, could stand firm, and could call upon their friends everywhere to stand with them. They, too, were something in this country, and if they showed that they were in real earnest and meant what they said, and that their consciences were with them in the endeavour to maintain their place, he was confident that the strength of the Church would be far greater as time went on, and would show more and more how hard it would be before it was possible to tear up by the roots an institution which had been a part of the Constitution of England long before the Heptarchy existed, and before the Heptarchy was united into one kingdom. The Church maintained no claim to infallibility, and did not say that others might not sometimes be right; but its members stood by what their consciences told them was the right course, and would hold to that until it was made plain that, in the providence of God, their Sovereign in Heaven had decided that some great revolution should befall them. If this were so, he ventured to say, from the bottom of his heart, it would be the State, and the country, and the civil power that would suffer most if evil should befall the Church; but she would still remain the Church, and would still continue to do her duty with whatever remained of her crippled powers—sure then, as she was now, that she had God on her side, and that He would not desert her. Whatever the Church had to fight for (and the fight had begun), whether she had to fight for her position as a Church, for the continuance of her schools and the religious education they bestowed—whatever battle came first, the Church must not flinch from it. She must not flinch from contending for religious instruction, which her members believed to be the very essence of all true education; they must not shrink from upholding that instruction as a necessary part of all true elementary education, but they must and would stand by their schools with all the strength of men who were convinced that it was their duty. If they allowed religious instruction to go, thirty years hence England would have to rue the neglect which had ruined all that was most valuable in all instruction.—*Family Churchman.*

### THE WORLD'S FAIR.

BY THE BISHOP OF SPRINGFIELD.

The years of many now living measure the history of Chicago. What we mean is this, that we have thousands of men and women among us to-day in health and strength of body and mind, who were born when Chicago was less than a village, it was a fort with a few houses around it, and the locality was so forbidding a place for man's habitation that there seemed little prospect of increase.

An aged man, who died within four years, told us that he came as an adventurer to seek his fortune, to Fort Dearborn about 1830, and there was so little to attract and so much to discourage settlement that he left in a few days for a home in Michigan. The old fort was, he said, undergoing repairs with a view to convert it into a tavern for boatmen. The population did not amount to three hundred. The mud was appalling, the accommodations were wretched, far worse than Horace's inn afforded on his way to Brundisium.

Sixty-three years have sped, and our little hamlet buried in the mud has become a mighty city, taking rank among the largest in the world.

Behind London, Paris, Berlin, and even New York, Boston, and Philadelphia are centuries. Back of Chicago are not even three-score years and ten, and yet its population is largely above one million.

In a sense by no means imaginary Chicago, itself is "a world's fair." The world has poured into it her treasures of men and means, and the mighty city displays them as it throbs with life and energy, and push and self-consciousness, and achieves success.

And now there is added to this permanent world's fair a temporary World's Fair which comes to commemorate the revolution of our hemisphere to civilized man four hundred years ago, and tarries for a season and departs.

In this view of its location the World's Fair becomes doubly interesting as a study. It is a World's Fair in a world's fair. The picture and the frame are one. The setting and the jewel are of the same stuff. The fire-place holds the fire and all is ablaze with light and heat and life.

The first impression of it—is the combined impression, made by the city, intensified by Jackson Park—the first impression is profoundly that of man's might and prowess and genius. The city, with its stretch of streets for miles in all directions, its endless rows of houses, its countless shops, its buildings for commerce, manufactures, trade, and entertainment, rising like towers of Babel to an enormous height, its surface and elevated cars whirling past by cable and electricity, its throngs of people, young and old, coming from every quarter and crowding the thoroughfares, and the colossal railways bringing from far and near every hour their vast supplies of freight and their hundreds of passengers—the great city in itself and its adjuncts exhibits man's might, and then within its bosom, life within life, in Jackson Park, the World's Fair of 1893 presents in an intenser way, because condensed, the same fact, man's might. A comparatively little space, a few acres, hold the trophies of the world's achievements in the many and diversified fields of man's labor. The products of his busy brain and cunning fingers are here gathered from every race and nation. The choicest flowers of human genius in mechanics and fine arts, exquisite skill, culled from the workshop and the galleries of Europe, and Asia, and Australia, are displayed as a garden of romance and delight. It is the world epitomized, condensed, brought to a focus. The impression made by the vast city, and the great Fair in the midst of the vast city, is how wonderful is man. This is inevitable, since it is the surface truth. All can see thus far and all can interpret thus far the meaning of Chicago and its Fair.

We write in order that at least may go farther, and see a profounder truth, not hidden, but obscured by the glory of the kingdoms of this world. Man is not the ultimate cause of these splendid results, this magnificent display. The raw material, the metal, the wood, the clay, are not his manufacture. He did not generate the gases, nor produce the subtle forces; he found these things and countless other things prepared for his use, and he has not always been quick to find them, and when found, ready to discern their purpose and appropriate them to his service. Electricity for example has always been man's closest and constant companion in the air he breathes, the ground he treads upon, the clothes he wears, and yet this intimacy of thousands of years has borne no fruit until the present generation has discovered that our mysterious comrade has an untold store of marvellous gift for us, and has always had them, and we have only as it were to-day been receiving the telegraph, and telephone, and phonograph, and batteries, and cars, and motors, and our benefactor seen scarcely to have begun to bestow upon us the magic presents which he holds in trust for our race.

Surely in this view of our relation to the realm of nature wherein our lot is cast we ought to be humbled and be helped to take a modest measure of our might, and be prepared to look beneath the surface, and see in the exceeding brilliant display of Chicago and Jackson Park, of a double World's Fair, the ultimate cause, the Creator, our God.

The superficial observer scans the surface, and sees no, more, and concludes and exclaims: "Man's might has done all this, how great, how wonderful is man."

The real thinker, who uses his brains, and stops and meditates, is not deceived. He is not dazzled and dazed and bewitched. He recognizes the foundation fact that man is himself a creature, and not the Creator, that he crosses the field of time in a few scores of years and is gone to return no more, that his mind, and faculties, and fingers, which are immediately behind this World's Fair have something behind them which gave them being and planted in them the genius, the energy, and the cunning to invent and discover, and fashion and produce, and that something is God. The thinker is compelled to go down to the bottom truth: how great, how wonderful is God. The heavens and the earth and man are the immediate work of his hands, and reveal His might and majesty and glory, but here before my eyes, says the real thinker, is the city with its aggregate of life and wealth and energy, and the World's Fair with its conspectus of the results of human labor thus far in the spheres of thought and action, its epitome, its condensed volume, telling in brief the story of man's progress hitherto; in these things I see the secondary work of His hands. These things proclaim the greatness of man, but in doing so they proclaim in the most emphatic way the illimitable, the infinite greatness of God. Man occupies the foreground as the agent, wonderful beyond measure in his likeness to his Maker, but behind, above, beneath, within and without, like the atmosphere which pervades the landscape and fills with life everything which breathes, is God, the Creator, the first great cause. He makes man, and through man He makes Chicago and the World's Fair.

The first impression is, as one looks upon the wondrous scene, how mighty is man. Thus far the superficial go; the profounder and the true impression is how mighty is God. To this conclusion we wish our readers to go, the people of the diocese of Springfield. It will be a wholesome test for each one as he leaves the double fair, Chicago and Jackson Park, to ask himself the question what is the impression made upon me by what I have seen and heard? Is it a surface impression carrying my mind and heart no farther than to recognize human greatness, or is it an over-mastering conviction coming up from the depths of life and soul, and inventive genius and constructive skill, that human greatness is swallowed up in the greatness of God "who made man a little lower than the angels to crown him with glory and honor?"—*The Living Church.*

#### WHAT IS DUE?

Is it not due the rector, to notify him upon change of residence?

Is it not due the rector to notify him when your children are taken from Sunday-school, and why?

Is it not your duty when any of your family are sick, to notify the rector? If you are in affliction, and need his comfort and counsel, is it not due him to let him know of it?

Is it not due the rector, if you are a stranger, regularly attending church, to let him know the fact, so that he can call upon you?

Is it not your duty, if receiving the benefit of the rector's ministrations, to support in some regular way the Church's work.

Is it not due the rector, when you expect his services at a funeral, to confer with him before you set the time and place for holding it?

Is it not due the rector, to be regular in all your church duties and communions, and so to encourage him in his arduous work?

Is it not due the rector, to pray for him, and to believe that he is doing all things for the best, till you know to the contrary?

In short, is it not due the rector, to consider that he is a man, subject to like infirmities with other men, and to give him the benefit of charity all that he does or says?—*Selected.*

## News from the Home Field.

### Diocese of Nova Scotia.

The Lord Bishop of the Diocese made a very full report upon the work and condition of the Diocese, especially in connection with the past and present assistance of the Society of the S. P. G., which is embodied in its report for 1892. He touches upon the early history of the diocese, and notes the characteristics of the administration of that "able and learned man," Bishop Binney in bringing home to the mind and conscience of the Church the need to assert herself in the formation of a Synod and of funds for special purposes. The Bishop puts the total increase in Church members in the province of Nova Scotia, between 1881-1891, at 9,824; though in Prince Edward Island there was a falling off of 559 in the membership of the Church, owing to the withdrawal of young men and women for the Northwest, British Columbia and the States, he considers that "the prospect which lies before us is an anxious one whether we regard it from the point of view of the citizen or the churchman." Amongst the difficulties in the way of progress the Bishop refers to the fact that Dissent far from being a quiet and harmless thing, content with itself and with those who agree with it in nothing else than the fact that they are all alike dissenters from the Church of England, is everywhere aggressive and polemical and in not a few places bitterly controversial and hostile. This would not matter so much if one could have the two great desiderata of knowledge and fairness on both sides in dispute and debate; for when subjective feeling is substituted for the one and artifice for the other, while the listeners to the discussion fancy themselves fully equal to the task of solving questions on which some of the wisest have spoken with sober modesty, one cannot but be saddened by the actual state of affairs. His Lordship also refers to the insufficiency of the stipends of the clergy and irregularity in its payment: the need for subdividing some and opening other missions; in all which respects the lack of means stands as a great and so far inseparable difficulty. "What would have happened in former years if we had not been so generously helped by this Society (the S. P. G.), I cannot possibly conjecture, but certainly the Church would not have been what she is now anywhere, and in some places she would have been non-existent.

### Diocese of Fredericton.

#### ST. JOHN.

On the morning of the 30th ult. the N. B. Battalion of the Garrison Artillery and Rifles had a Church parade to St. John's Church. The artillery were under command of Lt.-Col. Armstrong, who was accompanied by Major Markham, of the 8th Hussars, and the staff of the Battalion. The Rifles were commanded by

Capt. E. A. Smith. There were about 245 men of the two regiments present. The Artillery band assisted in the service, playing the accompaniment to two of the Hymns and the Doxology. The sermon was delivered by the Rev. J. de Soyers, M.A., from Ephes., vi., 13: "That ye may be able to withstand in the evil day."

The law passed at the last Session of the Local Legislature of this Province forbidding the sale of cigarettes, cigars, or tobacco, in any form, to a minor under eighteen years of age, under severe penalties, has come into force. The Anti-Tobacco Society has called upon the Council of St. John to enforce the provisions of the Act.

*St. Luke's.*—A Chapter of the BROTHERHOOD OF ST. ANDREW was formed in this parish last week. The Rev. E. W. Sibbald is Patron; R. E. Coupe, director; S. B. Corbett, vice-director; N. E. Brennan, sec.-treasurer.

### Diocese of Quebec.

#### THE LORD BISHOP OF QUEBEC ON THE GASPE COAST.

The Right Rev. Bishop Dunn arrived at Gaspé Basin on Saturday evening by the steamer "Admiral," which flew her bunting in his honor. His Lordship was favored with fine weather for making the trip, and could see well the beauty of the coast, and the loyalty of the Church of England families scattered along the coast line of the counties of Bonaventure and Gaspé, was well shown in the display of flags which waved a welcome to His Lordship in passing, from all sorts and conditions of flag posts extemporised for the occasion. At Gaspé His Lordship was the guest of Rev. J. P. Richmond, the incumbent of Gaspé Basin, in whose parish church on Sunday morning he conducted an ordination service, advancing the Rev. Mr. Brooks, Missionary of Peninsula, to the office of the priesthood. In the evening, crossing the Bay in a boat, the Bishop began his visitation of the churches of Peninsula and Little Gaspé, and the Confirmation of candidates prepared by Rev. Mr. Brooks.

Monday found the Bishop again afloat, and crossing the Bay for a visit to the mission of Sandy Beach, in charge of Rev. G. T. Harding; here also His Lordship confirmed and celebrated the Holy Sacrament to a large number of communicants.

Tuesday found the good Bishop consecrating the new church and confirming the young people of St. James' church, (South West Park) of the mission of Gaspé Basin, under the incumbency of Rev. J. P. Richmond, and enjoying the hearty services, celebrating the Holy Sacrament, and as Chief Shepherd, dispensing "The Bread of Life," to a large number of communicants.

Wednesday His Lordship left Gaspé for a drive of 25 miles to the Mission of Malbaie, being met at Douglstown by Rev. G. Radley Walters, who was accompanied by carriages kindly sent by Messrs. Collas, Fauvel and LeGros, members of the congregation, to convey His Lordship—Mr. Dunn (his son) and Ven. Archdeacon Roe, and baggage. Heavy thunder showers fell in the morning, but these seemed as nothing, His Lordship's genial manner, kind words and hearty hand-shaking, made one forget the storm clouds overhead. Point St. Peter was reached at a quarter to 7 p.m., His Lordship and party being the guests of the Missionary.

Thursday broke fine and warm, the flags from the Jersey fishing rooms waving gaily in the light breeze. At 10.30 a.m. the bell of St. Peter's church, Malbaie, was heard calling to prayer. A large and devout congregation was



awaiting the Bishop, who began at the hour appointed, the service for the "Consecration of a Church." Leaving the vestry, preceded by the two churchwardens, the Ven. Archdeacon Roe and the Rev. G. R. Walters, carrying the very handsome Pastoral Staff. His Lordship was met at the west door of the church by other members of the congregation, where Rev. Mr. Walters read a petition praying His Lordship to consecrate the building, as it was free of all debt, and to dedicate it to St. Peter. This done, the Bishop and clergy proceeded up the centre aisle of the church, saying the 24th Psalm. The Bishop's chair being placed by the warden at the chancel steps, His Lordship sat therein, and requested Rev. Mr. Walters to read the certificate of the deed and registration of the same, after which, His Lordship went to the altar and there read certain beautiful prayers supplicating God's favor upon all those who should hereafter worship in this building. Returning to the chancel steps and sitting in his chair, he called upon Ven. Archdeacon Roe to read the sentence of Consecration, which he then signed, and ordered that it should be recorded in the Registry of the Diocese. His Lordship then began the office for ante-Communion, Archdeacon Roe reading the Epistle, Mr. Walters the Gospel. The Bishop's sermon will long be remembered here, full as it was of loving counsel and warm exhortation to all, to strive after purity and attain the reward of God's promises. His Lordship's manner in delivering his message was so earnest and winning that it made a great impression for good upon all present.

At his request, the whole congregation remained during the celebration of the Holy Sacrament, a large number of persons communicating. In the afternoon, at three o'clock, the church was again full for the service of "Confirmation," which holy rite His Lordship administered to 40 candidates. The address to the candidates and sermon to the congregation were both exceptionally instructive, loving and cheering, His Lordship commending the missionary in very loving words to the sympathy of his people—and speaking of the new church as a "gem," a perfect "little shrine." The building did look exceedingly pretty, as the sun shone through the stained glass windows, lighting up in many soft colours the interior. The altar was decked with a white frontal, with side panels of green velvet, beautifully worked with sacred monograms. In the centre panel over the altar (on the reredos) stood the emblem of our Christian faith, flanked on either side by vases of cut flowers.

Friday found the Bishop at Corner Beach, some nine miles distant in the mission of Malbaie. Here again the service began at 10.30 a.m., being first the consecration of a graveyard. A procession was formed preceded by the churchwardens and Archdeacon Roe, Rev. Mr. Walters carrying the Pastoral Staff before the Bishop, who was followed by all the congregation and other visitors present around the graveyard, saying the 90th psalm, the remainder of the service being conducted in the yard. Then followed the consecration of the new church, which was dedicated to St. Luke, then the Holy Sacrament was administered to a goodly number of communicants, this being the first time in the history of the mission of a Bishop being with them. The good people at Corner Beach felt quite loyal and expressed their feelings in various kind ways. At three o'clock in the afternoon the church was full, when His Lordship performed the holy rite of Confirmation in behalf of five candidates. At this service His Lordship gave two extremely practical, earnest and loving addresses, fairly captivating all hearts and making for the church a good impression upon all present. His Lordship expressed himself as being particularly well pleased with the beautiful little church the congregation had erected, speaking of it as "a lovely little church in which to meet

for the worship of God," and pressing upon all the duty of regular attendance and adequately supporting it. The evening was spent by Bishop Dunn in quiet happy conversation with the simple, hardy folk of this station, where he passed the night before proceeding on to Perce.

Saturday morning was ushered in with blinding rain and a strong N.E. wind. The Rev. Mr. Lyster sent horses, however, to convey His Lordship to Perce, where full duties were awaiting him for Sunday. The trip over the Perce hills, at all times a hard and tiresome journey, but which is repaid by some lovely pieces of scenery, must have been very disagreeable in the face of such a storm. Thus we leave our good Bishop with much regret. He has put in a hard week of work among us, having cheered us with his presence, gladdened us with his words, and caused Church life to take, let us hope, deeper root in the hearts of many who have come under the influence of his loving words.—G. R. W.—*Quebec Gazette*.

#### NEW CARLISLE AND PASPEBIAC.

On Friday, July 28th, the Right Reverend, the Lord Bishop of Quebec, received a hearty welcome in this part of his diocese. At 10 a.m. his Lordship arrived at Hopetown, and immediately proceeded to consecrate the new church and burial ground. The altar was very nicely decorated with flowers, and the choir from Paspébiac rendered valuable assistance. The little church was crowded, and his Lordship's instructive address listened to with rapt attention.

From Hopetown the Bishop proceeded to the Rectory at Paspébiac, the whole route being gay with flags, while at the gateway leading to the church a very pretty arch had been erected bearing the words "Long live our Bishop," also one at New Carlisle church with the motto "Welcome."

In the evening, at 7.30, his Lordship gave a very helpful address to Church workers in St. Peter's church, Paspébiac.

On Saturday afternoon a reception was held in the Rectory grounds, when many, notwithstanding the inclement weather, met to welcome his Lordship.

On Sunday, the 30th, at 10 a.m., a Confirmation was held in St. Peter's church, Paspébiac, when 12 young people received the Apostolic rite of "laying on of hands."

In the afternoon, at three o'clock, his Lordship addressed the Sunday school children in St. Andrew's church, New Carlisle, and at 6.30 p.m. confirmed 17 persons, the church being crowded to overflowing. His Lordship's earnest addresses will long be remembered, and have made a deep impression upon many. Both churches were tastefully decorated.

On Monday, the 31st, his Lordship, accompanied by his son, left by SS. "Admiral" for Quebec.

#### Diocese of Ontario.

##### MORRISBURG.

The 4th of August was a red letter day in the history of this parish, for on it was laid with Masonic honors, and in the presence of a host of people, the corner stone of the new St. James' church. There was a very large attendance of the Masonic fraternity, and a special excursion under the auspices of Trinity church, Brockville, brought a large additional number from that town, Prescott, Iroquois, and other places. The stone was laid by the Provincial Grand Master, the Hon. Mr. Gibson, and there were also present R. T. Walkem, Q.C., P.G.M., of Kingston; J. J. Mason, Esq., M.W.G.S., of Hamilton, and other prominent members of the fraternity. The church will be a handsome

edifice, costing some \$12,000, of which \$8,000 has already been secured.

#### Diocese of Toronto.

##### WYCLIFFE COLLEGE.

At the recent annual meeting of the trustees of Wycliffe College the old council was re-elected, with a few changes, necessitated by death, and the board now consists of the following gentlemen: Rev. W. J. Armitage, Hon. Edward Blako, L.L.D., Q.C., Hon. S. H. Blake, B.A., Q.C., His Honor Judge Benson, His Honor Judge Boyd, Ven. Archdeacon Boddy, M.A., Rev. H. G. Baldwin, M.A., Rev. Bernard Bryan, Stapleton Caldecott, A. H. Campbell, Rev. H. J. Cody, M. A., B. Homer Dixon, K. N. L., Rev. T. C. DesBarres, M.A., Lieut. Col. R. B. Denison, Rev. F. H. DuVernet, Sir C. S. Gzowski, A.D.C., K.C.M.G., R. Gilmor, A. W. Grasett, N. W. Hoyles, Q.C., Thomas Hodgins, Q.C., J. George Hodgins, L.L.D., Rev. Septimus Jones, M.A., J. K. Kerr, Q.C., F. W. Kingston, A. B. Lee, J. Herbert Mason, R. Millicamp, T. R. Merritt, Rev. F. G. Mitchell, M.A., Rev. Canon Sanson, Rev. Canon Sheraton, D.D., F. J. Stewart, W. R. Smallpiece.

Col. Sir C. S. Gzowski was re-elected president of the corporation; N. W. Hoyles, Q.C., and Stapleton Caldecott, treasurers. Mr. Thomas Hodgins, M.A., Q.C., was chosen with Principal Sheraton, to represent the college in the Senate of the University of Toronto.

The treasurer's financial statement was presented and showed a highly satisfactory state of affairs. Although the past year has been one of financial stringency the college was free of debt on running expenses and was able to add substantially to its permanent endowment fund. The amount of the subscriptions to the maintenance fund for the past twelve months was \$6,263.35. A summary of subscriptions from Great Britain showed that there was received for endowment the sum of \$5,715.44, for maintenance \$535.32, and promised for endowment \$3,204.64, making a total of \$9,455.37. From Canada \$6,900 was received for the endowment. The trustees then confirmed the new appointments to the teaching staff made by the council. There were two vacancies to be filled, occasioned by the departure of the Rev. Heber J. Hamilton, B. A., to the missionary field in Japan, and Rev. George M. Wrong's acceptance of the lecturoship in history in the University of Toronto.

##### THE NEW APPOINTMENTS

are those of Rev. H. J. Cody, M.A., to the chair of old testament exegesis and of church history, and Rev. F. G. Mitchell, M.A., to the chair of apologetics and liturgies. Rev. Mr. Mitchell is a graduate of the University of Cambridge with honors in the theological tripos, and was warmly recommended for the position in Wycliffe by Rev. Principal Moule, of Ridley hall, Cambridge, whose advice on the obtaining of a suitable professor from England had been sought by the college authorities. He regards him, he says, as "an ideal evangelical churchman, devout and learned, clear and decided in essential principles, with breadth of view and large sympathy." The Bishop of Toronto has expressed his willingness to welcome Prof. Mitchell to the diocese.

Rev. Mr. Cody is a graduate of Wycliffe College and of Toronto University, in which his course was one of exceptional brilliance. At his university matriculation he won the high distinction of a quadruple scholarship and during his undergraduate career took very high first-class honors in classics, modern languages, history philosophy and civil polity. He graduated in 1889 as first in first class honors in classics, first-class in philosophy and civil polity,

and Wyld prizeman in English. He succeeded in winning in all fifteen Scholarships and prizes, including the Blake in political science, the Mulock and the Moss in classics, and the George Brown in moderns, and three medals, the McCaul in classics, the Lansdowne and the Stanley for general proficiency. He has also taken courses in orientals under the famed instructor, Principal W. R. Harper. Besides the two chairs to which these new appointments have been made, there are the chair of New Testament exegesis and of dogmatic theology, occupied by the principal, Rev. Dr. Sheraton, and the chair of homiletics and pastoral theology, held by Rev. F. H. DuVernet. The Dean of Residence is Rev. G. A. Kuhring.

## Diocese of Niagara.

### GUELPH.

The munificent bequests of the late George Elliott to St. George's Church have been received by the Rector and Wardens, amounting to \$2,000. "The sum of one thousand dollars to purchase a church bell of bell metal of that value, to be rung for gathering the congregation to the church, and for tolling at funerals, (Meneely & Sons preferred). And one thousand dollars to pay off the bond given by the vestry to the Synod for the increase of the Episcopal Endowment Fund of the Diocese of Niagara, and for those two objects only."

This last sum of money extinguishes all debt upon this noble property. There is no other large church in this diocese, and very few in any other, it is thought, that is in so good a financial position.

On Thursday, July 27th, the Bible Association held their annual picnic to Rockwood, and though not as many attended as in former years, yet those who did go enjoyed themselves thoroughly.

There are some remarkable caves and "pot holes" to be seen here, but none so wonderful as what is known as the "devil's well," a freak of nature, which is about 25 feet deep, 8 feet in diameter and perfectly round, with its sides composed of solid rock without hardly a crevice or crack to be found. At the bottom of a ravine is a small hole just large enough to allow of one person entering at a time into the well of an evil name.

St. George's S. S. picnic took place on Monday, July 10th, at Mrs. Goldie's grove and was never surpassed on any previous occasion in numbers, over 700 children and friends attended, and an enjoyable time was spent. All kinds of games were the order of the day, and were entered into with great enthusiasm. It was a happy sight to see so many young and old so thoroughly enjoying their outing. Great credit is due Mr. Davidson, the superintendent, and Mr. S. J. Taylor, for the success of the entertainment, and they were ably seconded by all the teachers, and the members of the congregation who contributed most liberally and many of them personally assisted in making the event as pleasant and successful as possible.

## Diocese of Huron.

### ST. MARY'S.

On Friday evening, the 28th of July, at the invitation of the Rev. W. J. Taylor and Mrs. Taylor, the young men of St. James' Church spent the evening at the Rectory. The rain prevented out-of-door enjoyment in the extensive and beautiful grounds, which have been made so handsome by the present clergyman. The evening was passed by those assembled joining in games and listening to music, until refreshments were served, after which charades, etc., were enacted. During the evening

the Rector expressed his thankfulness for the prosperity and unity of the congregation, as well as that of the various agencies for good connected with it.

### LONDON.

The action of the Synod of the diocese at its last session in regard to the Consolidation of the Church is embodied in the following resolutions:

1. This Synod re-affirms its conviction that the consolidation of the several dioceses of the Anglican Church in the Dominion of Canada and Newfoundland is in accordance with the highest interests of the Church, and that it is expedient there should be a general Synod consisting of the Bishops of the several dioceses and representatives chosen from the clergy and the laity by the Diocesan Synods. Such Synod to meet periodically for the consideration of matters affecting the Church's welfare and legislating thereon.

2. That with certain amendments in details, which it is hoped may commend themselves to the judgment of the General Synod, the plan of consolidation agreed to by the conference held at Winnipeg in August, 1890, affords a just and comprehensive basis for the constitution of the General Synod.

3. This Synod will accordingly proceed to elect by ballot four clergymen and four laymen, with as many substitutes of the respective orders, to represent this Synod at the General Synod to be held in Toronto in the month of September next ensuing.

4. That the representatives so elected be requested to present the following amendments to the Winnipeg scheme as being necessary and proper for incorporation in the constitution of the General Synod:

(a) A larger numerical representation of the clergy and laity.

(b) Meetings of the General Synod at shorter intervals than five years.

(c) Provision for the joint deliberation of the two Houses whenever demanded by a majority of either House.

5. This Synod prays that the Presence of the Great Head of the Church may be felt in all the deliberations of the General Synod, and that under the guidance of the Holy Spirit the Anglican Church in Canada and Newfoundland may, as the result of consolidation, present a closer bond of union among its members, an unbroken front to the enemies of the truth, and a more aggressive attitude in all things appertaining to the extension of the Redeemer's kingdom.

A committee was appointed at the last meeting of Synod to consider the expediency of a division of the diocese. The mover of the resolution to this effect, C. Jenkins, Esq., said there were 250 stations, each of which required visitation and oversight, which was too great a task for any one man. He believed that a Bishop possessed a special power and influence, and "a little bit of Bishop went much further than a great deal of commissioner."

The necessity of sub-division seems to have been generally admitted, as the resolution was carried unanimously.

THE every-day cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—*Longfellow.*

IT is thy duty oftentimes to do what thou wouldst not do; thy duty, too, to leave undone what thou wouldst do.

## Contemporary Church Opinion.

### Irish Ecclesiastical Gazette, 21st July:

The wholesale guillotining of the Home Rule Bill ought to be a warning to parties in the House of Commons how they go about to strain the Parliamentary Constitution of the country, with a view to carrying out their legislative enactments in the face of Opposition. It was the Conservatives who forged, when last in office, the weapon which has now been turned against themselves with such fatal effect. A wise Government will look before and after, and will not for the sake of any cheap expedient weaken the great bulwarks of our Constitution. This plan of forcing an important Bill through its final stages in compartments has simply strangled the House of Commons, and deprived it of its right to be called in any real sense a Parliament.

\* \* \*

The events of the past week have revealed the growing weakness of Parliamentary Government in these countries; in fact, it is only strict truth to say that Parliamentary Government has been in a state of collapse, since to force several revolutionary clauses of a most revolutionary measure through the House of Commons without debate of any kind, and, moreover, of a measure which has never been before the country, is to ignore the right of public discussion which has been our glory hitherto as a free people—free to speak our mind through the voice of our representatives in Parliament on all great national questions. When Parliament is gagged the end cannot be far off, and the next thing will be the appearance of another Cromwell to kick the bauble mace out of that. In a crisis of the kind the honour and strength of the country are in the hands of the Upper Chamber, and nothing has happened for a long time so calculated to bring to the point the importance of the maintenance of the House of Lords as a necessary bulwark to the Constitution. It is a grave state of public affairs, and we will watch with some anxiety to see how the country is inclined to deal with it.

### The Spokane Churchman:

It is distressing to know how many persons there are in the Church with whom religion is a habit rather than a principle. This is seen in the fact that they will attend Church as long as it does not cost them anything, or as long as they can run everything their way.

There are so many people who like to be in the lead—they will not work anywhere else, Human nature is a strange thing, and never more strange than in its relation to the Church. Mr. B refuses to give anything to the Church because he cannot have a commission on what he does. Mrs. A gives up her pew because she is not consulted about everything in the guild, and so we might give many names of those who refuse to give or attend Church simply because they cannot have everything their way. Now when we look this matter honestly in the face we will admit that no true man or woman who loves their Church would give up their pew or stay away from service because they cannot have their own way, and yet there are many who are doing this now, and all the while talk about their love for the Church.

You may not always agree with the rector, but if you are honest and wish the Church to succeed you will join heartily in every effort made for its interest whether you think it the best or not. If every Churchman would only let his relation to the Church become a principle rather than fancy every question would be settled.

## BROTHERHOOD OF ST. ANDREW.

The *St. Andrew's Cross* for August publishes a letter from Bishop McKim, of Yeddo, asking "Is there one among the *Brotherhood* men who will give himself for three years to this work for Christ and His Church: meaning that of teacher in the school at Nara, one of the ancient capitals of Japan.

One member of the *Brotherhood* in the U.S. went out to China two years ago as a medical missionary, and is now working under Bishop Graves; a member of the Canadian *Brotherhood* starts shortly for Uganda, in Central Africa, and another member from Australia has just gone to South America to engage in mission work there.

The order of proceedings at the 8th annual Convention of the *Brotherhood* in the States, which takes place in Detroit, Mich., from the 14th to 17th September inclusive, embraces many topics of the highest interest. Amongst others who are announced to take part we notice the names of the Bishops of New York (Dr. Potter); Chicago (McLaren); Mississippi (Dr. Hugh Miller Thompson), and Southern Virginia (Dr. Randolph). Judge McDonald, of Brookville, is to present the report from Canada.

The *Cross* announces the number of Chapters in the U. S. at 1,025; nine new ones having been formed last month. None are mentioned in the Canadian report, though one was formed in St. John, too late probably for notice to be given.

A number of Chapters have been formed in N. S. WALES and WEST AUSTRALIA, where work of a varied character is being carried on by the members. One of the Chapters has a weekly meeting for the study of the Thirty nine Articles and the Bible. Open air meetings are being conducted by the Chapters in and about Sydney—those attending being mostly *non-churchgoers*. Two meetings per week are held away from the churches.

## THE NEED OF BROTHERHOODS IN THE MISSION FIELD.

In an address delivered at the Lichfield Diocesan Conference, and published in the *Church Times*, Bishop Anson (late of Qu'Appelle) expressed his sense of the great need of Community life in the Foreign Mission work of the Church. We can only quote a few lines of the address setting forth some of the reasons that the Bishop urges for the need. He says:

"In the first place, and above all, the Church needs in her Mission work a more *evident* setting forth of entire self-sacrifice in those who are her witnesses for the crucified Saviour. This has been frequently noted by those who have most experience in Mission work in India and other Eastern countries. Accustomed as many of the people are to great acts of self-denial and asceticism in their own religions, the thing that chiefly appeals to their feelings is a life of very evident self-sacrifice for the cause that is espoused.

"Sir William Hunter, a man intimately acquainted with India, has remarked that for the last twenty-four centuries every preacher who has appealed to the popular heart has cut himself off from the world by a solemn act, like the great Renunciation of Buddha. He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. He tells us that the natives regard a missionary as 'a charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old

incarnations and triads, and drives out his wife and little ones in a pony-carriage.' General Gordon, writing from Khartoum, says: 'There is not the least doubt that there is an immense virgin field for an apostle in those countries among the black tribes. But where will you find an apostle? A man must give up everything, understand—everything, everything! No half or three-quarter measure will do. He must be dead to the world, have no ties of any sort, and long for death when it may please God to take him. There are few, very few such. And yet what a field!' Staunch Protestant though he was, he found none but the Roman Catholics, as he had seen them in China, that came up to his ideal of the absolute self-devotion of the Apostolic missionary. . . . Then, again, I think we want more of the sense and great power of *mission* in our mission work. I believe it to be a great secret of the success of the Roman Church. It is undoubtedly one great loss that we have in working through self-constituted societies, instead of the Church acting as a body, through officially chosen representatives, in her great work of missions. Men are left to offer themselves, and for the most part to choose their own field of work, and to go and come as their inclination prompts them. . . . Then, again, our missions need the help of *laymen*—not so much as 'half kinds' of clergy to take services as the *substitutes* for the clergy, but as *laymen* to help in whatever their previous occupation in life may have been, and in which, therefore, they will be likely to be most efficient helps, such as carpenters, builders, agriculturists, helpers in the house, but, above all, as teachers in schools. The education of children in religion and the principles of our Church, as it is a matter of primary importance for the future welfare of our Church, so it is one of the greatest difficulties that confronts the Church in our colonies."

## SOME QUESTIONS.

By BISHOP WORDSWORTH.

i.—Is it true that the revealed Word of God urgently and repeatedly commands Christians to shun divisions, and live in unity?

ii.—Is it true that God does not command impossibilities, and that, notwithstanding the diversities of human nature, it must be possible for us—and our plain duty—in every case to do what He requires?

iii.—Is it true that the divisions among Christians are a manifest cause of ungodliness and scepticism at home\* and of hindrance abroad to the conversion of the heathen? †

iv.—Is it true that the controversy between Presbytery and Episcopacy has been narrowed, in fact, to two points—(a) Episcopacy is undoubtedly Scriptural; (b) Presbytery is not founded upon the Word of God, or agreeable thereto; and which I challenge all the theological professors in Scotland to controvert?

v.—Is it true that many eminent Presbyterians have avowed that the time is come, or is rapidly coming, when an attempt ought to be made to put an end to our unhappy divisions, and that such an attempt ought to include Episcopalsians?

vi.—Is it true that there is a right and a wrong, which are discoverable in religious and ecclesiastical differences, and when they are discovered it is the duty of nations, no less than of individuals, to follow the right and discard the wrong?

Only affirmative answers can be honestly given to the above questions from this the late most distinguished Divine in Scotland; he died December 5th, 1892, in his 87th year. This was not many days after he put these startling and heart-searching questions, "To All Whom It May Concern." We may, therefore, say this

was his last effort in behalf of that for which he had so long and so earnestly laboured, viz., the Re-union of Christendom.

\* If those who wish to believe are offended, what shall we say of those who wish to disbelieve, "who love darkness better than light, because their deeds are evil." Are they not strengthened in their unbelief by all this division among Christians? Where was the weapon forged, of which the writer himself has felt the edge, when a sceptic repelled him with the sneer—"When Christians agree among themselves, then come and talk to me."—Canon Garnier.

† Bishop Selwyn, of Lichfield, and formerly of New Zealand, said at the first Wolverhampton Church Congress, "When I asked one of the most remarkable of the New Zealand chieftains why he refused to be a Christian, he stretched out three fingers, and, pointing to the centre joint, said, 'I have come to a point which I see three roads leading; this is the Church of England, this is the Church of Rome, and this is the Wesleyans. I am sitting down here, doubting which to take.'" "And," added the Bishop, "he sat doubting at that 'cross road' until he died." See p. 146 of that most valuable work, "A First Book on the Church," by Canon Garnier, M.A. It is published under the direction of the Tract Committee of the Society for Promoting Christian Knowledge. The price is 1s 6d, but members of the Society can procure it, through any depot, at a considerable reduction.

a Not only is Episcopacy, i.e., the government of the Church by Bishops, Priests, and Deacons, undoubtedly Scriptural, but it rests on the same outward testimony as that on which rests the first universal Canon of the Holy Bible itself.—See the last chapter of "Biography of the Early Church," by the late Ven. R. W. Evans, B.D.

"We believe it would not be right for us to administer either Baptism or the Holy Eucharist unless we had a commission from those Bishops whom we apprehend to be in a succession from the Apostles."

"We believe that the threefold order of Ministers is not only authorized by its Apostolic institution, but also by the written Word."—John Wesley, M.A.

We read in Holy Scripture of "the Church" as a whole, but we also read of several distinct Churches. We are reminded again and again that the Church is one—one outwardly and visibly; "one body," "one fold" (flock), and yet we read of a number of local Churches. The mere enumeration of St. Paul's Epistles recalls several of these. We have fuller details of the Church of Ephesus than of any other. It was under Timothy, who acted as its Bishop (1 Timothy, 1-3.) It had many elders, i.e., Presbyters or Priests (1 Timothy, 3-4.) Here we have the threefold ministry of Bishops, Priests and Deacons.—Canon Garnier, M.A.—*Irish Ecclesiastical Gazette*.

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# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1908. For Business Announcements See page 15.

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## CALENDAR FOR AUGUST.

Aug. 6—10th Sunday after Trinity.

*The Transfiguration.*

" 13—11th Sunday after Trinity.

" 20—12th Sunday after Trinity.

[*Notice of St. Bartholomew.*]

" 24—ST. BARTHOLOMEW.

" 27—13th Sunday after Trinity.

## NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

### ELEVENTH SUNDAY AFTER TRINITY.

"The Gospel"—I Cor. xv., 1.

I.—The Epistle for to-day consists of the early verses of St. Paul's great chapter on the doctrine of the Resurrection—a passage of surpassing strength and power for its eloquence, sublime faith, and pure reasoning. It is the joy-song of the Church at the grave-side of her believing children. We have all heard it, with its message of courage and hope, in the darkest and bitterest hours of our lives, when we have parted with our dearest and our best. St. Paul describes the doctrine of the Resurrection as a "Gospel" in which we stand, and by which we are saved. Every age has had its peculiar trials for Christian men with reference to facts and doctrines. We must be prepared for this. Now one point, now another, of the spiritual citadel of the Catholic Creed is attacked by an ever-vigilant and malignant adversary who seeks to raise doubts and questions in order to shake the assurance of the faithful and detach them from the Truth as it is in Jesus.

II.—The trial of the early Church centred

about the great truth of the Resurrection of Christ and the life after death of those who had been baptized into His Name. Hence the clearness and definiteness of all Apostolic teaching on this point, e.g., St. Peter and all the teachers in the Acts of the Apostles and the Epistles. The Resurrection of the Body—the key-note of the Creed. "Christ died for our sins, according to the Scriptures; and He was buried, and rose again the third day, according to the Scriptures." The evidences of the fact were varied. They are given here carefully and in detail, and all was done in fulfilment of prophecy. Comp. Act ii., 21-34; iii., 13-18, etc., etc. "The Gospel" delivered by the Apostle was strikingly simple; it was supported by the ancient Scriptures; it was to be received as the ground of all hope of present acceptance with God, "By which ye are saved," and of complete restoration to holiness and perfection of character. To speak chiefly of the death of our Redeemer as "the Gospel" is to neglect the proportion of the faith. The doctrine of the Atonement is a part, not the whole of "the Gospel." Greater prominence should be given to the root truth of "the rising again from the dead," without which all our hopes of the Eternal Life must have been vain and vague. To escape hell is not a worthy incentive to Christian life in itself; but the joy and hope of Eternal Life with God in Heaven, when the body shall be glorified and free for ever from all imperfections or weaknesses. It is these that have given superhuman energy and abundant consolation to the saints in every age.

III.—We may notice the stages by which "the Gospel" is brought home to the heart. "I preached unto you"—the witness of the Church, her aggressive work, the necessity of the divinely appointed teacher. "Ye have received"—the acceptance of the Message thus brought by man to men. The reception of the seed into the soil of an honest and good heart. "Wherein ye stand"—the foundation of your habits and thoughts, upon which your spiritual life rests, as upon a sure foundation. "If ye keep in memory"—the need of constant recollection of those main truths. The recitation of the Creeds. The shadowing forth of these eternal verities through the services and ritual of the Church; Her calendar, her seasons, her sacraments, and her very presence with men in the world. "The Gospel" begins with death and ends with life. We must "stand" in the Faith in its entirety, not in fragments of it, which commend themselves to our individual tastes or intelligence. We are liable to hear new and strange opinions advocated by individuals inside as well as outside the fold of Christ. But we must "hold fast the form of sound words" committed to us in its integrity. In these days when "false lights" are kindled to confuse the voyager, by the enemy of souls, no safer rule can be adopted than that of standing in the "old paths," Jer. vi., 16, and cleaving to the solid and unchangeable body of truth which the Church presents to her children in the Prayer Book, the Articles and the Homilies; for proof of which she can confidently appeal to the certain voice of Holy Scripture.

IV.—Speaking of himself, the teacher, the Apostle could say that he had not received the grace of "the Gospel" in vain: as a profitless thing. He was not a believer in the truths he taught without sincere conviction. His life was evidence of this. To all who teach, or occupy responsible positions as leaders of thought in the Church, and to Christian parents and employers of others, these words convey most wholesome counsel. He, St. Paul, had yielded up his own life to the influence of these great facts: 1. The Atonement; 2. The Resurrection. The marks of the sincerity of his service were not wanting: 1. His deep humility in thus speaking of himself: He was "one born

out of due time," "the least of the Apostles," "not meet to be called an Apostle." What marvellous moral courage and self-abasement and true self-judgment we see here boldly set forth. Do we attempt to approach to anything of this spirit in our review of our own spiritual position? And then the reverse of the picture. The irresistible and all-victorious energy of Divine grace. God was, with the Apostle, truly "all in all." To dwell on one's own weakness is not religion. We must take in God's power. God made of him a useful instrument devoted to His glory. He claims no merit for what he had been helped to do for the Corinthians and others. All glory was to be given to the grace of God. We do not receive the grace of God in vain when we build our teaching and life upon the death and resurrection of our adorable Lord; when we are truly humbled by seeing ourselves as we were without grace; when we vaunt not ourselves, our powers, or influence, but ascribe to the Divine Love all that is not evil in us. The Life of Faith is always a life of labour. The fruit of faith is toil for the advancement of the Kingdom of Heaven amongst men, of struggle for the purity of the faith and for soundness of doctrine. In none of these things did St. Paul come behind the greatest of the Apostles. Faith dies unless transformed into action. The weapon rusts that is not used. The arm weakens that is not daily strengthened by exercise. An increase of Faith reveals itself in more abundant labours (e.g., see History of Church of England for last century). A higher spiritual realization of the Creed means greater sacrifice of time, money, effort, and a joyous aggressiveness on the kingdom of evil and ignorance. But humility must go with zeal, a deepening mistrust of self, an increasing reverence for the supernatural stores of grace offered in the sacraments of the Church, and ever ready for our use. What would be the splendid results to the Church and the world if each of us, as individual members of the body of Christ, could fathom the depths and be filled with the force of those words of the Apostle: "By the grace of God I am what I am;" "His grace was not bestowed upon me in vain."

## THE GREAT EUROPEAN CATHEDRALS.

BY J. B. REMENSNYDER, D.D., NEW YORK CITY.

(From the Homiletic Review.)

In making a tour through Europe nothing impresses one more than the prominence of religious edifices. In the little village it is the church spire that first catches the eye; and as we near the great city, far above every other object, in a loftiness quite unapproachable, rises the tower of some majestic cathedral. This, to the pious observer, is a pleasing fact, for it naturally makes the impression that religion has a strong hold upon the minds and consciences where pains are taken to give such supreme embodiment to its idea. And it cannot but turn the thoughts of even the unbelieving in the same direction.

In approaching, however, more closely these cathedrals, we find that they are very much more than merely massive edifices. They are storied architecture, shrines of the past, treasures of art, sepulchres of the mighty dead, memorials of the genius and sacrifices and virtues of the leading spirits of the departed centuries. Thus they are great moral forces, silent, august teachers whose eloquent lessons are moulding the thought and framing the spirit of the peoples in whose midst they stand. Our experience in travelling is that one soon grows weary of inspecting fine streets, public gardens, museums with their endless succession and re-

petition. But the great cathedral you never miss. Of its view you never tire. It draws you with an attraction quite unique. It has lessons which are ever new. Each one represents a supreme effort of successive master architects and a magnificent outlay of consecrated riches, as well as of the growth of different styles of architecture, and is a distinctive mausoleum of sainthood and heroism. Thus each one has attractions, lessons, and influences all its own.

The Cologne cathedral is generally conceded to be the finest building of this character, or, indeed, of any character in the world. Having just previously visited the principal European cathedrals, the writer was the better able to form an opinion of it. It is, in its stupendous size, its unbroken unity of idea, the harmonious symmetry of all its vast members, and in its superb illustration of the Gothic form of architecture, that it surpasses all others. Walk about it, go round about it, tell the towers thereof, mark well its bulwarks, and there is not one feature which seems open to the charge of defect. How such a colossal pile, with such an endless variety of individual designs, could have been so blended as to produce this single expression, this sublime unity, this perfection of symmetrical art, cannot but excite our astonishment and admiration. In the Cologne cathedral it would really seem as though the constructive genius of man had attained its height, to attempt to vie with or surpass which were hopeless. It is the sentiment of religious adoration embodied in matchless stone.

Yet it by no means surpasses other cathedrals in all respects. Its beautiful facade is still not ornamented with such exquisitely wrought or richly varied figures, nor is it as effective on the whole as the splendid facade and chief portal of the Strassburg cathedral, designed by Erwin. Nor is it by any means as richly endowed with sculptures, tombs, and historical monuments as is the Westminster cathedral. In fact, it is quite barren in this respect, as it is without crypts, and has only its seven chapels about the choir. And while this emptiness no doubt assists to set forth the vast size of the interior, it yet gives to it a naked and somewhat meagre appearance; and despite the fact that its earliest portions date from the thirteenth century, there is no such aspect of august antiquity about the Cologne as the cathedral of Aix-la-Chapelle, where, in the central octagonal portion, erected by Charlemagne in the eighth century, a thousand years look down upon the beholder, and the Byzantine architecture is joined most curiously with the later Gothic. Thus, each of these great cathedrals has its own individual excellence, charm, and interest.

But what impresses one very forcibly in continental Europe is the fact that these cathedrals are in the hands of the Roman Catholics. There are a few exceptions, notably the great Lutheran cathedral at Ulm, accommodating 30,000 worshippers—a magnificent work of art, and, as is not generally known, the highest in the world, 528 feet, whereas Cologne is 515 feet, the Strassburg cathedral 465 feet, and St. Peter's, at Rome, 435 feet. Even in Germany it is a conspicuous fact that the great cathedrals are in the hands of the Romanists. We speak of Protestant Germany, but a traveller would not suppose Protestantism to be the prevalent faith. At Cologne, Strassburg, Frankfort, Mayence, Aix-la-Chapelle, Dresden, etc., it is the spires of the Roman cathedrals that at once attract the eye, and their churches that are invested with the chief historic interest. And even in North Germany, as in Berlin, in the Imperial Lutheran Church, where the Emperor and Royal family worship, the Roman Catholic cathedral across the Platz is superior. This fact is doubtless owing to the generosity of the Protestants in not confiscating to their use the sacred edifices had in possession by the Papal Church. And as these great cathedrals have been many cen-

uries in building, and colossal sums were spent upon them, their rivals cannot be produced at command.

Still this paucity of Protestant cathedrals is also largely owing to the mistaken attitude of Protestantism toward sacred art. The rebound from the excessive symbolism and ceremonialism of the Roman Catholics led it to the other extreme. But an extreme is never justifiable, and is always as injurious in practice as it is indefensible in theory. Luther had every temptation to go to extremes, but his rare balance of judgment saved him from this great error, as it did from so many others of an injudicious radicalism. When Zwingli objected to paintings and religious symbols in the churches, and Carlstadt broke the crucifixes in pieces, Luther used this argument in opposition: "The Gospel," he said, "tells me that I must bear daily about with me Christ crucified. Now, to do this I must have the image of Christ hanging on the tree in my heart; and if in my heart, why not, then, in my eye, since the heart is of more importance than the eye?" In this answer, says Dorner, Luther struck the keynote of the true relation of Christianity to art. And it will be no light error if Protestantism disregards this teaching of her great founder. When one looks at the notable cathedrals in Roman Catholic countries, such as those at Rome, Paris, Rouen, Milan, Vienna, etc., and then sees that even in Protestant countries, England and Scandinavia excepted, the same rule holds true, the tendency of the unprejudiced observer is to think that Christianity, after all, finds in Romanism its chief visible shrine. Wherever one goes in Europe he finds the old, the vast, the costly, the artistic, the historic cathedrals, Roman. If he wishes to enter he also finds that they are open and access free (except, of course, to crypts, etc., where a guide is required). Whereas, how different is the case with the Protestant edifices! At the famous watering-place, Wiesbaden, I was glad to find so fine a Lutheran cathedral church, with towers 300 feet in height; but to get in I had to be directed where to pull a bell, and then, after waiting some time, a boy appeared, unlocked the door, and charged me fifty pfennings for the privilege of peeping in. Exception should be made of the magnificent St. Lawrence cathedral at Nurnberg (Lutheran), with the unique tabernacle by Kraft, which is always open and crowded with admiring visitors. But the rule is as stated above. And, as a result, the traveller naturally loses interest in looking out the Protestant churches. They more or less fall out of his view, and every day his impression of the prevalence and identification of Romanism with Christian architecture gains confirmation.

This is a fact which we have not anywhere seen remarked and commented upon. Certainly it is one deserving the earnest attention of Protestants.

In an age when art is attracting such great interest—when dramatic art, for example, is such a powerful educational force upon nearly all cultivated people—we cannot afford to allow Romanism to monopolize this potent instrumentality. Protestantism, too, should have the piety, the generosity, the sacrifice, and the tact requisite to build edifices to the glory of God such as will thrill the beholder with awe, prove a stepping-stone to worship, and stand an instructive memorial to future generations.

(To be Continued.)

#### HEARING.

It is quite possible to attend the church services even with commendable regularity, and yet receive no spiritual profit. There is no holy atmosphere in the house of God that is in itself medicinal of tonic to our souls. There is no filtration of grace into our hearts that goes

on unconsciously and without agency of our own, while we sit in our soft pew in the sanctuary. We shall find in God's house just what we come spiritually prepared to find. God must be in the heart, or we shall not see God in the exercises of worship. We shall never find in the sanctuary that which we do not really seek and earnestly want to find. If we enter careless and indifferent, with no spirit of devotion, we shall carry away no benediction. If we come with longing and earnest desire to meet God, and lay our burdens at His feet, to rest and refresh ourselves in His presence, and to receive new strength from Him for duty, we shall find all we wish.

A condition of help is earnest personal interest in each part of the service. There is no blessing in our being merely among true worshippers, and in the presence of God. A throng was close around Christ one day, but one only of them all was healed; and she was healed because she reached out her trembling finger, and in faith touched the hem of Christ's garment. This history may be repeated any Sunday in any congregation. While the multitude throng close about Christ, those only who touch the hem of His robe will receive blessing. Even in public services we do not worship in companies, but as individuals. One sitting close beside us may hold delightful communion with God, and receive rich spiritual refreshment, while our hearts remain like a dry, parched field, receiving not one drop of rain from the full overhanging clouds.

Then, after the service, we should go away thoughtfully and reverently as we came. The custom prevalent of lingering a moment in silent prayer after the benediction, is very beautiful and impressive. Church-aisle sociability so often commended, no doubt has its pleasant side; but it certainly has its disadvantages and its grave dangers. We may greet each other cordially and affectionately in quiet tones, as we pass out, without spiritual harm; but too often the conversation runs either into criticism of the preacher or the sermon, or off on trivial and wordy themes. In either case, the good seed sown is picked up by the birds and devoured before it has time to root.—Selected.

#### PREACHING.

After all that college and seminary can do, after all the instructions of numerous lectureships, after all the endless discussions of methods, the preacher is mainly dependent on the power of the Holy Ghost within his own heart. For this reason a half-hour of earnest prayer is worth more than a day of work over a sermon without the special supplication. The preacher must have his eye open toward the people in order to know what are their special wants and spiritual needs; but beyond this is there not mistake in this direction? Were it not better to lay one's ear close to the heart of Jesus? Were it not wiser to listen in silence with eye upturned, St. John like, toward that face of ineffable light and love, and to catch from the lips divine the Word that must be spoken? Men are yet hungering and thirsting for the Gospel. Travellers are fainting by the wayside for the "cup of cold water." And if the purely spiritual side of this momentous work were not so much lost sight of; if the sparkling jewels of divine truth were allowed to glisten on the flowers of a chastened oratory; if the shining countenance on Sunday morning could reveal the fact that the servant of God had just come down from the mountain-top to voice the message of God to men; if the priceless value of immortal souls were more constantly on the preacher's mind and heart, might we not see a new day of power for the pulpit? In other respects there is rivalry. Culture is more widely spread. All

the professions contain learned men. The press multiplies the means of communicating thought. But there is one field where the pulpit is unapproachable—namely, in the utterance of the message of salvation with all earnestness and simplicity of purpose, preaching the Gospel in the most direct and personal way. Here there is promise of blessing and the preacher who is willing to humble himself and become simply a voice to speak God's truth will not want eager and teachable hearers.—(*Church Helper, West Mich.*)

## Family Department.

### MY FAITHFUL GOD.

*Translated from the German by Weingartner.*

In God, my faithful God,  
I trust when dark my road;  
Though many woes o'ertake me,  
Yet He will not forsake me;  
His love it is doth send them,  
And when 'tis best will end them.

My sins assail me sore,  
But I despair no more;  
I trust in Christ who loves me,  
From this Rock nothing moves me  
Since I can all surrender  
To Him, my soul's Defender.

If death my portion be,  
Then death is gain to me,  
And Christ my life for ever,  
From whom no death can sever.  
Come when it may, He'll shield me,  
To Him I wholly yield me.

Ah Jesus Christ, my Lord!  
So meek in deed and word,  
Didst Thou not die to save us,  
Because Thou fain wouldst have us,  
After this life of sadness,  
Held of Thy heavenly gladness?

"So be it," then, I say  
Heartily, day by day!  
Guide us while here we wander,  
Till safely lauded yonder;  
We too, dear Lord, adore Thee,  
And sing with joy before Thee!

## STUPID CHRIS.

### CHAPTER VIII.

Chris had indeed made a happy suggestion, when she proposed that Louis should buy a camera. He went perfectly mad over photographs, and never seemed to have an idle minute when he had once started this fascinating occupation.

At first he was always rushing down to the Hollis to develop his plates; but it became evident at once that he must have a dark room of his own. So Chris, in her capacity of knowing where things lived, had to toil up and down to find fresh homes for the racquets, and mallets, and odds and ends turned out of a large cupboard in the hall, while Louis and Alice engaged in the fascinating occupation of pasting paper over every crack and cranny inside, that could possibly admit light.

Alice, girl like, thought this operation completed before Louis did, so she retired from the field. But he continued to examine, and test, and paper, for the best part of another day, while Chris held the paste-pot and scissors, since man like, he could not work alone. Then he established his negatives, and baths, and bottle, on the shelves, and took proud possession of his studio.

At first, Alice was a partner in photographic firm, but, as she aspired to know as much about the subject as he did, she was always carrying on processes of her own, which were not always

successful. After she had spoilt a print by moving it when in the frame, and over-developed a negative, not to mention various little failures in toning and washing, she and Louis fell out on the point. He objected to having his chemicals and plates wasted, and she argued that her processes would have been all right if he had let her alone. Finally, Louis said he would much rather have Chris to fag for him, for at least she could do as she was told, and Alice, who rather grudged the time taken from her studies, withdrew from her position contentedly.

Chris was overcome by the honor of being chosen to help Louis, and quite ready to make herself useful. She was willing to wash his prints by the hour in the scullery, and to do all the manual labor, while he directed the operations. If she understood very little as to how or why the photographs were produced, she knew exactly what had to be done; and when she accompanied Louis on an expedition with his camera, she never failed to warn him when he was about to expose the same plate twice over, or commit any other blunder in his excitement.

Mr. Palmer had just set up a large camera which was Louis' envy, and he evolved all sorts of schemes for buying one of his own. He was a very careful person, and had quite a large balance in the savings bank; but he could not make up his mind to spend so much of it at once.

Meanwhile he went on perfecting himself in the mechanical part of his art, and turning out lovely little views, and charming groups of the Palmer children, who were all pretty and picturesque.

His mother was only to glad to see him occupied, and let him do as he liked, and scatter his printing frames and negatives all over the house. Louis was rather a spoilt boy, and he soon wheedled permission out of her to rearrange the drawing-room, and turn the furniture round. Chris helped him heart and soul in that, and though she was not allowed to have many views of her own on the subject, between them they worked a great change in its appearance.

Chris' instincts were naturally housewifely. She was perfectly happy dusting and tyding the various knick-knacks that Louis brought to light, and she arranged her flowers to please him with unfailing good nature and patience. Louis patronized her, and made a perfect slave of her, and began to think there were advantages in having one sister who was not entirely taken up with her studies.

But, alas! those same studies got grievously neglected. Rushing about after Louis, or dabbling in cold water with his photographs, was so much more amused than doing her lessons, that Chris relaxed her efforts to learn, and Miss Wilson began to be annoyed.

Things came to a climax one morning, when yesterday's turned lessons were repeated no better than on the previous day, and the governess began to make enquiry.

"Why did you not learn those lessons properly?"

"I haven't had time," pleaded Chris.

"What were you doing last night?"

"Louis wanted me to wash some photographs, and they took longer than I expected."

"You should have got up in time to learn them this morning, then," said Miss Wilson.

"I did get up early, but I had the flowers to do, and the breakfast bell rang before I had time to finish my lessons," said Chris rather ashamed.

"This will not do. I shall speak to Mrs. Raymond," said Miss Wilson, and Chris was quite crushed.

She meant to have sat down to her sums as soon as twelve o'clock came, but Louis was heard shouting for her, and she fled at once.

"Hallo! What's the matter?" was Louis' first remark.

"Miss Wilson is angry because I didn't know my lessons; I am afraid she will ask mother not to let me be so much with you," said Chris mournfully.

"Nonsense! You can do as you like out of school," said Louis, who was carving initials on a hazel stick as a present for Molly Palmer. "I want you to come and do a lot of toning with me."

"If I were to do my lessons properly I never should be out of school," said Chris sadly. "I really can't, they are so difficult. Oh, Louis! Have you hurt yourself?"

"No," said Louis, laughing. "You needn't look so scared, as if I had cut an artery!"

His knife had slipped and cut his finger rather deeply, but he tied his handkerchief round it, and laughed at Chris' anxious face, and offers to help.

"What is an artery?" she asked, when she found her assistance rejected.

"Why your blood comes away from your heart in big sort of channels called arteries, and then goes back in smaller ones called veins," explained Louis. "These are veins," and he clenched his fist till a blue net-work stood up on his hand, rather white and delicate for a boy.

"Can't I see an artery?" asked Chris, much interested.

"No but you can feel one. Your pulse is an artery; don't you know how it jumps? If ever you see any one cut an artery, you must stop it at once, or else that person will bleed to death," said Louis impressively.

"Really, Louis? Why?"

"Because the blood goes such a pace. Don't you feel it? If you were to cut one you would see the blood come jumping out as if it were being pumped; in fact your heart is a sort of pump. We learnt all about it in some ambulance lectures. I'll show you how to stop your pulse," said Louis, rather amused at Chris' serious face.

He showed her on her own arm how to check the flow of blood by pressing the artery against the bone in the upper part of the arm, and then made her practice on his. Chris was quite absorbed in this fascinating proceeding, when she heard her name called in serious tones from the house, and saw her mother standing in the drawing-room window.

"Oh dear!" said Chris, quite crest-fallen, and went in with laggard step.

"Chris," said her mother gravely, "Miss Wilson has been making very serious complaints about you. She says that you are idle and inattentive, and that you do not give the proper time to your lessons. I am afraid it is what I expected. You have too much upon your hands. You must not put up any more flowers here for a week, and I shall trust you not to go and amuse yourself with Louis till you have done your work properly every day. Your father would be very much vexed if he knew what Miss Wilson said. Think how hard he works to provide you all a good education and every advantage! I think you should be ashamed to let all his care and pains be thrown away. Go now, and learn the lessons you ought to have known this morning. I shall see at the end of a week whether you can be trusted with the care of the flowers again."

Chris went, with her eyes full of tears, and reaching the empty school-room, she sat down and wept copiously.

Her mother passed out to speak to Louis.

"Dear boy," she said, "I am afraid you have been tempting Chris away from her work. I have been obliged to speak to her about neglecting her lessons. Can't you get the others to help you sometimes? You make a perfect slave of Chris."

"The others are always busy," objected Louis.

"So ought Chris to be. You see this is term time."

(To be continued.)

PROTESTANT TESTIMONY.

(From the New York Examiner.)

There are things in which all Protestants may gratefully acknowledge the influence of the High Church party. It is our purpose to suggest a few of them, including under the term High Churchmen all who were identified with the Oxford Tractarian movement.

Prominent among our debts to the Tractarians is the restoration to our church services of the idea of worship. The reformers, reacting naturally from the custom of the Roman church, placed undue influence on the element of instruction to the neglect of worship. The influence of this reaction is still felt. We have been going to church simply to hear a sermon. The whole service has been conducted with reference to that sermon; we have forgotten that the same God who is pleased "by the foolishness of preaching to save such as are saved," has said: "Whoso offereth praise glorifieth me." The High Churchman has called renewed attention to the importance of worship, and this idea is gaining ground in all our churches. It is exemplified in the growing frequency with which the Lord's Prayer is recited in concert and the Psalms read responsively.

Further, our worship has been enriched by the attention which the High Churchmen have paid to hymnology. Their masterly translations from the Greek and Latin are everywhere known, everywhere loved. Taking up the hymnal compiled by Dr. Robinson and Dr. MacArthur, I find fifty or sixty hymns due to this source. In Dr. Robinson's latest book the percentage is much higher. They are sung also in Sunday-schools and social meetings. Gospel Hymns and Sacred Songs are the antipodes of Hymns Ancient and Modern, yet it is not without its indebtedness to the latter. These statements mean more if we remember the quality of the hymns which the Tractarians have given us. To them we owe such translations as "Jerusalem the Golden," and "Jesus, the very thought of Thee." They have given us "Hark! hark my Soul," "Sun of my Soul," and "Abide with me." Many more could be named, which deserve, and will in time win, almost as great favor.

Co-operating with these hymnists were a number of most able musicians to whom our psalmody is greatly indebted. Prominent among them are Monk and Dykes, Hopkins and Gauntlett. By them many of the hymns just mentioned have been wedded to tunes of the highest musical beauty, which in expression are exactly suited to the words. The High Church musicians have embodied, though not formulated, certain vital principles of psalmody. Their hymnals, for instance, do not contain extracts from Zampa and Der Freischutz; nor do they, like some, hold it as a means of grace to

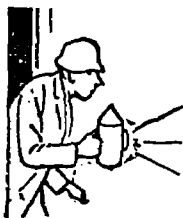
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"make the soul dance upon a jig to heaven."

Their music is always well adapted to the words. As far as possible their tunes are either written specially for hymns, or fitted to them by general custom. They are tunes which satisfy the severest taste, yet touch the popular heart; tunes which yield the palm, if at all, only to the German chorale as an expression of the people's praise to God.

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But Tractarianism has influenced work as well as worship; it has inspired noble efforts to help the poor and the degraded. It is a well-known fact that the most potent influence at work in evangelizing the outcasts of London is the labor of the High Church clergy. This influence has crossed the ocean, and is felt throughout the land. Not only do our High Church friends show us an example of activity, but they could teach us much as to the best methods of directing our activity.



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**Mission Field.**

**MISSIONARY WORK IN THE FAR EAST.**

In his interesting paper on "The Destinies of the Far East," contributed to the *National Review*, the Hon. G. N. Curzon, M.P., has occasion to criticise the Christian missions that came under his observation. He says:

"As regards the Christian missions, they are no monopoly either of the Protestant Church or of the English people. In Japan, in Korea, in China, in Tonquin, in Annam, in Siam, Roman Catholic missionaries, French or Spanish, but chiefly the former, have been long established, have drawn around themselves native communities amongst whom they reside, and have acquired a numerical hold unquestionably greater than that of their Protestant successors. Among these the English, after the China Wars and the Treaties, took the lead. But an even greater activity is now being displayed by the Americans, who are flooding the far East with their emissaries, male and female, and are yearly pouring thousands of pounds' worth of human labor into China and Japan. The English missionaries appear on the whole to be more carefully selected, and to belong to a superior type. The good done by these men, in the secular aspect of their work, in the slow but sure spread of education, in the diffusion of ungrudging charity, and in the example of pure lives cannot be gainsaid. On the other hand, it is impossible to ignore the facts that their mission is a source of political unrest and frequently of international trouble; that it is subversive of the national institutions of the country in which they reside, because, while inculcating the Christian virtue of self-respect, it tends to destroy that respect for others which is the foundation of civil society; that the number of converts is woefully disproportionate to the outlay in money, brain-power, and life; and that, from whatever cause, the missionaries as a class are rarely popular with their own countrymen.

What may be the future of missionary effort, it is impossible to predict; but it would be a service of international value could some means be devised, not of arresting or diverting, but of controlling its operations, which are at present as random as the winds of heaven simultaneously let loose from the Aolus bag of all the churches in Christendom."

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**TEMPERANCE.****PUBLIC CONFERENCE AT NORWICH.***(Temperance Chronicle C. E. T. S.)*

In connection with the Diocesan Branch of the Church of England Temperance Society, a Conference for the Archdeaconry of Suffolk was held on Friday, July 14. The occasion was one of considerable interest, as it was the first appearance of the new Bishop of Norwich, in an official capacity, within the borders of his Diocese after his installation; and, further, the chairman of the society, the Lord Bishop of London, had consented to take part in the Conference.

The Mayor of Ipswich invited a company of about one hundred gentlemen to luncheon, including all the borough and many country clergy, several well known Nonconformist ministers, and other representative Ipswich men.

In honor of the guests, and the occasion, no intoxicating liquors were provided.

After luncheon the Mayor welcomed the Bishop of the Diocese to Ipswich, and expressed the great pleasure it gives him to take part in such a function during his year of office.

After speeches by the Bishop of Norwich, the Bishop of London, and the Dean of Norwich—the Mayor in a brief speech of response said he had been told that the luncheon of which they had been good enough to partake was the first that had ever been given in that building on Temperance lines, but it seemed to have afforded much pleasure, that if ever he was called upon to give a luncheon again he was not at all sure that if he should not follow the same lines. He was perfectly satisfied in every way.

The Conference was opened in the Public Hall at 2.30 p.m., and the Bishop of Norwich presided over a well-filled room; a large proportion of those who had been at the luncheon occupying seats on the platform.

After prayers, the Bishop of Norwich, who was loudly applauded on rising, said it gave him very great pleasure indeed, on his first visit to the borough of Ipswich, to take part in a meeting which had for its object the promotion of the great and sacred cause of Temperance. The evil with which they had to contend was a great and melancholy fact. Whether they look to the charges of their judges, the verdicts of juries, the reports of chief constables and prison chaplains, or the sad records of the police court, the testimony was always the same—that the lamentable vice of intemperance was the great cause of the unhappiness and crime which marred our civilisation

and spoil our national prosperity. In many parts of the world, and in all times of his career, he had seen how that vice affected more especially the Anglo-Saxon race, not only at home, but wherever that wide-spreading race was to be found. In sailing over the Pacific, as chaplain on one of her Majesty's troop-ships, in his log hut in North America, he had met with shocking examples of human sin and weakness in this respect. People talked of black men or red men dying off before the advance of the white man and the progress of civilisation. This was a mere euphemism, however, which meant that the aborigines of America and other countries were being destroyed by practices and habits imported amongst them by white races. After hinting still further at an adventurous life in recalling these experiences, the speaker came back home again, and declared that there were thousands and tens of thousands of poor people in our great towns who would not be poor at all but for this particular vice of intemperance. After thus sketching the nature of the evil in a series of plainly drawn rather than eloquent pictures, the speaker came to the question of what they ought to do as disciples of Jesus Christ. For his own part, he said in answering it, he valued most of all the assistance and the loving and persevering work of Christian men and women, who went forth among their fellow creatures and tried, as far as they possibly could, to promote the cause of Temperance as part and parcel of the religion they professed. But he did not despise, nor would he neglect what might be called "common-sensical" methods. Among these, giving very forcible reasons for doing so, he placed the pledge of total abstinence, which was, indeed the only human means of salvation open to that large class of persons who could never partake of alcoholic beverages at all without invoking an awful and insatiable alcoholic thirst. Incidentally, in relating an incident, the Bishop said that the devil always took care that there was a public house within easy reach of any man who was tempted. He was no great believer, however in the pledge of total abstinence unless it was strengthened and sanctioned by the power and divine blessing of prayer. Some men were inclined to rely on their own strength, and say, "I can keep a promise if I make it. If I do promise to withstand, you may be quite sure I shall do it." But if a man relied upon his own strength rather than upon God, the probability was that, should a sudden temptation come upon him, his boasted strength would be but weakness. Samson must remain in covenant with God if he was to withstand the seductions of the Delilah of drink. Another point upon which he must touch was that if they were to do what they could as citizens to influence public opinion upon the cause of Temperance, and to bring some small influence through public measures to bear upon individuals, they must see what could be done by means of legislative measures.

*(To be continued.)***AN ARKANSAS MIRACLE.****A REMARKABLE STORY OF INTEREST TO EVERY WOMAN.**

A Young Woman Who Was Literally Fading Away—Physicians Pronounced Her Case Hopeless—How She Was Saved.

From the Arkansas Democrat.

The story of renewed health told in the following article has been carefully investigated by the *Democrat*, and is of the deepest interest to all parents. The condition of Miss Clements is that of thousands of girls in our land, whose health and vitality is slowly but surely being sapped away. Pale, listless and sallow girls meet us on every side, and unless the same prompt measures are taken, as in the case of Miss Clements, a premature grave is the inevitable result. Lulu Clements, the nineteen year old daughter of Mrs. Cora V. Clements, one of the most prominent residents of Lonoke, Ark., was attacked with a mysterious wasting disease over a year ago, and, despite the strenuous efforts of the local physicians, she continued to grow worse. Her blood had turned to water, she suffered intense agony, and was almost ready to give up life when relief came. Her story is best told as related by her mother to a *Democrat* reporter:

"In the fall of 1892 my daughter began to show signs that some disease was wrecking her system. Despite the constant attention of local physicians she grew worse. Her complexion was pale, and she became almost as white as marble. She complained of heart palpitation. Her feet and hands were cold, and she was almost driven into hysterics by racking headaches and backaches and shortness of breath, and other distressing symptoms. All these conditions betoken anemia, or, in other words, watery and impoverished condition of the blood, which could not perform the functions of nature. She had no appetite; for many days she did not eat enough for a child to subsist on.

"Her condition grew from bad to worse, and, becoming alarmed, I sent her to prominent physicians in Virginia, Tennessee and Little Rock. All efforts of this nature to regain her health proved fruitless. Patent medicines of many kinds were tried and given thorough tests, but without any apparent effect towards improving the patient.

"Myself and daughter had almost given up in despair, having almost concluded that a restoration of her health was an impossibility. In the *Arkansas Democrat* I espied an advertisement of Dr. Williams' Pink Pills for Pale People, which claimed that they would give ready relief to persons suffering from a disease the symptoms of which were the same as in the case of my daughter. I purchased some of the pills, and commenced giving my daughter three pills a day. Before the first box had been taken an improvement was noticed. Color in her face was noticed, and her appetite returned.

The terrible headaches and backaches ceased, and she could breathe more freely. When the fourth box had been taken she was entirely well, and since then she has enjoyed excellent health. She is now robust and full of life, making our family happy once more. Quite a contrast to the situation six months ago, when everybody thought she would die.

"I think 'Pink Pills' the best medicine in the world for the blood, and have recommended them to several citizens of this place, who have been restored to health by its use. Mrs. Henry Brown was in a very bad condition. She tried the Pink Pills, when she improved rapidly, and is now a very healthy woman."

The discoverer of Dr. Williams' Pink Pills for Pale People certainly deserves the highest tribute that pen can frame. His medicine has done more to alleviate the sufferings of humanity than any other medicine known to science, and his name should be handed down to future generations as the greatest servant of the present age.

Druggists say that Dr. Williams' Pink Pills have an enormous sale, and from all quarters come glowing reports of results following their use. In very many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, palpitation of the heart, pale and sallow complexions, nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cts. a box or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

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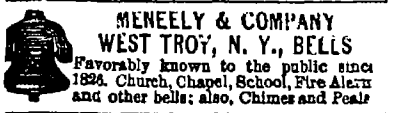
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