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The Church Guardian

OF MONTREAL.

A. P. Willis
103 Upper St.
1 Apr 93

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

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ECCLIASTICAL NOTES.

THE Bishop of Down and Connor has just become one of the patrons of the Church Army.

THE late Rev. Henry Drought Steppard, D.D., M.D., has left about £7,000 (with a temporary charge upon it) to the Representative Body for the Church of Ireland.

THE sum of \$12,000 has been given by the Hon. Frances Butler for the erection of a new Church in Bradford, Eng. The land required has also been given.

A CHOIR of women wearing cassocks, surplices, and mortar-board caps has been introduced at St. James' Church, Marylebone. The singing is said to be extremely good.

WELL RULED.—The Bishop of Lichfield has intimated that every curate whom he ordains deacon will be expected to remain two years at the least in his first curacy.

THE Rome correspondent of the *Daily Chronicle* describes the feeling of "decided satisfaction" which prevails at the Vatican in connection with Mr. GLADSTONE'S accession to power.

THE Rev. J. B. le Gassick, M.A., minister of the Congregational Chapel, Kirkby-Moorside, Yorkshire, has resigned his charge, and is about to take orders in the Church of England.

FOUR niches in the canopy of the new Bishop's throne in Peterborough Cathedral have been filled with figures of Archbishop Magee, Bishop Kennett, Bishop Cumberland, and Bishop Dove.

THE Visitor of St. David's College, Lampeter (the Bishop of St. David's), has appointed the Dean of St. Asaph to be Principal of the College in succession to the Ven. Charles Gresford Edmondson, who has resigned the office.

IN memory of the late Mr. Christopher Rice Talbot, for many years "Father of the House of Commons," his daughter, Miss Talbot, has had the Parish Church of Oxwich, Glamorganshire, completely restored. It was re-opened last Sunday.

THE parishioners of All Saints', South Acton, England, presented an Episcopal ring, a Pectoral Cross, a Pastoral Staff, a set of Bishop's robes, and a D.D. Cambridge hood, to the Rev. A. H. Dunn, M.A., who, from 1871 until his recent appointment to the Bishopric of Quebec, laboured as their vicar. Mrs. Dunn, was also the recipient of a handsome gold bracelet.

THE funeral of the Rev. Canon Jackson, vicar of St. James' Church, Leeds, was witnessed by many thousands of deeply-interested people, who had known and loved him as a pastor and a friend. There were 200 clergymen present, including the Bishop and the Dean of Ripon.

THE Bishop of Carlisle states that since Bishop Waldegrave founded in 1862 the Carlisle Diocesan Church Extension Society, £420,000 has been raised and spent in that diocese in the erection of churches, parsonages and mission rooms and in maintaining and sustaining inadequately endowed benefices.

THE Church of England Temperance Society, in its summary of the rescue work done by its thirty-eight missionaries during the past year, states that 18,721 cases were visited at their homes, and nearly 20,000 prisoners were met on discharge from prison. Upwards of 280 villages have been visited by the mission vans.

THE Church of England Temperance Society, in its summary of the rescue work done by its 38 missionaries during the past year, states that 18,721 cases were visited at their homes, and nearly 20,000 prisoners were met on discharge from prison. Upwards of 280 villages have been visited by the mission vans.

THE "golden offering" which the Bishop of Adelaide invited for the benefit of his cathedral fund, has been attended with a marked success, notwithstanding that the times are somewhat hard. He proposed that on St. PETER'S Day and within its octave, such offerings should be made at the several services. The result has been the ingathering of the respectable sum of £1000.

ACCORDING to the report of the Census Commissioners just published, Roman Catholics in Ireland decreased from 3,960,891 in 1881 to 3,547,307 in 1891, or 10.4 per cent. Protestant Episcopalians decreased from 639,574 in 1881 to 600,103 in 1891, or 6.2 per cent. Presbyterians decreased 5.5 per cent., their numbers being 444,974 in 1891, as against 470,734 in 1881. Methodists showed an increase from 48,839 in 1881 to 55,500 in 1891, or 13.6 per cent. All other persuasions increased from 54,798 in 1881 to 56,866 in 1891, being an increase of 3.8 per cent.

ANOTHER SECT.—One of the strangest modern developments of religious enthusiasm upon wrong lines will soon (says a correspondent) be illustrated by the building in London of a handsome Church for the Princeites or Brethren of the Agapemone. The extraordinary sect of which Mr. Prince is the head began half-a-century

ago; but it has been largely forgotten by the world. But its new members include some well-to-do persons, and the result of their accession is the decision to build a Church in London.

BATH AND WELLS.—It is reported that the Bishop of Bath and Wells will resign his See. He completed his eighty-fourth year a short time ago, and is becoming very infirm.

A contemporary notes that the Bishop of Bath and Wells seldom fails to officiate at the Cathedral service, notwithstanding his advanced age. Three former Bishops, Bagot, Laud, and Lord Auckland, died at over eighty, and the late Canon Beaden preached his last sermon there at the age of 102.

A GIFT INDEED.—The handsome and costly memorial Church at Dane Hill, Sussex, erected to perpetuate the memory of the late Mr. H. C. Hardy (who was a nephew of Viscount Cranbrook), by Mrs. Hardy, his widow, and children, of Danehurst, was consecrated recently by the Bishop of Chichester, and is fast approaching completion. The memorial has cost about £12,000, the fabric of the building being given to the parishioners by Mrs. Hardy, the fittings and stained-glass windows being gifts of the parishioners, the tenants of the estate, *employes* of the Lowmoor Iron Company, and of relatives and friends of Mr. Hardy.

THE more combative of Evangelical Churchmen have been awaiting with expectant interest Lord Grimthorpe's observations on the decision of the Privy Council in the Bishop of Lincoln's case. The learned Vicar-General metaphorically tore to shreds the Archbishop of Canterbury's judgment in the same case, describing it as "a unique manifesto from Lambeth." Now that the Privy Council have practically endorsed it, however, Lord Grimthorpe has nothing more severe to say than that it leaves the law affecting the ritual of the Church in a condition of unsettlement. He condemns the Church Association for initiating the prosecution, but approves of the appeal to the Judicial Committee. —*Family Churchman.*

AN interesting effort is being made by the Church in a very poor parish near the "Angel," Islington. Every Sunday evening at six o'clock one of the assistant priests of St. Silas', Penton-street, proceeds with a large choir of men and boys, attired in surplices and cassocks, and headed by a processional cross, down Chapel-street, the costers' market of Islington, and there holds an open-air service, consisting of an opening hymn, prayers and an address. This service is attended by the poor people of this rough dis-

trict, and they listen very attentively to the earnest appeals of the priest to awaken them to a sense of their responsibility and duty. The people themselves fully appreciate and value the effort being made for their good. Strict order and quietness are observed, and the eager, anxious, careworn faces of the people are a sight to see. It is evident that the reverence and impressiveness of an open-air service attracts more powerfully than an open-air meeting. An offertory bag is handed round in aid of the Universities Mission in Central Africa; thus the people in darkest England help their brothers in darkest Africa.

"A WESLEYAN LAYMAN," hitherto a Liberal, but not a Home Ruler, writes to the *Times* to say that "if the intolerance shown by Gladstonian Wesleyans becomes general, many Wesleyans will join some other Church." He refers especially to the case of the Rev. T. GRIER, an Irish Wesleyan minister, who paid a visit to York in connection with the general election, to set before the members of his own denomination in England the views of the Society in Ireland concerning Home Rule. The York Methodist Council is to be invited to memorialize the district meeting on the subject, and to take such steps as they may deem necessary. It seems that the *Methodist Times* has refused to insert a letter correcting a statement taken from one of the Home Rule leaflets which was "altogether untrue," as can be proved by official figures. The "layman" complains that whilst "anything put forth by the Nationalists is readily accepted and passed on by Wesleyan Gladstonians as true; if an Irish Wesleyan minister, knowing of these and like misrepresentations, attempts in England to prove them such, all the courts of his Church are to be moved to prevent his voice being heard."—*English Churchman*.

THE PROVINCIAL SYNOD.

[CONTINUED.]

The great Parliament of the Church in the Ecclesiastical Province of Canada closed its sessions on the afternoon of the 23rd inst., having been in continuous session from the 14th of September. There was somewhat of unseemly haste and want of dignity in its proroguing. Whilst the Lower House was in the act of reading its minutes (having rushed through the orders of the day with a celerity truly astonishing in a legislative body) the House of Bishops appeared at the door and entered the hall preceded by the senior Bishop. Probably it would have been within the power of any member of the Lower House to have claimed "privilege;" but this not being done, there was some little confusion in closing the session. After reaching the platform, the Lord Bishop of Ontario, as President, read the following statement of the business which had been fully passed, having been concurred in by both Houses:—1, Confirmation of amendments to canon xv; 2, Confirmation of amendments to articles 8 and 9 of the Constitution; 3, Appointment of a delegation to attend the general Convention of the Protestant Episcopal church of the United States; 4, Adoption of a resolution with reference to the stipend of the Missionary Bishop of Algoma; 5, Appointment of a joint committee to confer with committees of other Christian bodies on the subject of Reunion; 6, Appointment of a joint committee on Canons; 7, Adoption of a scheme for the Consolidation of The Church in British North America, with committee for the carrying out of the said scheme; 8, A resolution for the re-enactment of the Canons and Constitution as now in print; 9, Adoption of an amended Canon

on the representation of the Missionary Diocese of Algoma in this Provincial Synod. His Lordship, in conclusion, heartily congratulated the Synod on the unanimity and general good feeling which had prevailed.

The doxology was then sung, and the benediction was pronounced by the acting Metropolitan.

Their Lordships having withdrawn, the Lower House resumed business and completed the reading and confirming of its Minutes, after which its session was reverently closed by the Prolocutor pronouncing the greater Benediction.

The chief, if not the only matter which received careful consideration by both Houses, was the scheme for the Consolidation of the Church. This occupied the attention of the Lower House, several days being taken up upon the report of the joint committee appointed at the previous session. The scheme or basis set forth by the Winnipeg Conference has already been published at length in our columns. The first resolution adopted at that Conference as a condition precedent to the formation of the General Assembly was the following: (1) "That this Conference is of opinion that it is expedient to unite and consolidate the various branches of the Church of England in British North America." This was adopted without dissent.

The second resolution of such Conference, which the House was asked to concur in, was the following: (2) "That in any scheme of union the Conference affirms the necessity, of the retention of Provinces under a General Synod;" and it had no sooner been read and moved than it became evident that there was a strong feeling of opposition to it and that it could not be carried in the form in which it was submitted. A long and able discussion followed, resulting ultimately in the adoption of the following in place of resolution 2 (of the Winnipeg Conference), "It be resolved that the scheme of union should not either affirm or disaffirm the necessity for the retention of Provinces under the General Synod; but on the contrary, the retention or abolition of the various Provincial Synods should be left to be dealt with according to the requirements of the various Provinces, as such Province and the Dioceses therein may see proper."

These conditions precedent having been disposed of, the scheme for the Constitution itself of the said Synod was next taken up and was finally, after long discussion, adopted by the Lower House and by the Upper House after several Conferences in the following form:

1. *Constitution.* There shall be a General Synod consisting of the Bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the Clergy and the Laity.—Adopted.

The delegates shall be chosen by the several Diocesan Synods according to such rules as they may adopt, or, in a Diocese which has no Synodical organization, may be appointed by the Bishop.—Adopted.

The representation shall be as follows: Dioceses having fewer than twenty-five licensed Clergymen, one delegate from each order; Dioceses having twenty-five and fewer than fifty licensed Clergymen, two of each order; Dioceses having fifty and fewer than one hundred, three of each order; Dioceses having one hundred licensed Clergymen and upwards, four of each order.—Adopted with the following reservation: "That in order to avoid complication, the House accepts the paragraph, but that the question of the advisableness of increasing the number of diocesan representatives be referred to the general meeting at Toronto."

2. *Time and Place of Meeting.* A General Synod shall meet for the first time in the city of Toronto on the second Wednesday in September 1893, and shall be convened by the Metropolitan, senior by consecration. This Provincial Synod in assenting to this clause does not thereby surrender any powers or jurisdiction now possessed by it nor does it intend thereby to take away from or interfere with any rights as to

the acceptance of the said amended scheme of Union possessed by the several Diocesan Synods in regard to the formation of such General Synod.

3. The Synod shall consist of two Houses; the Bishops constituting the Upper, and the Clergy and Laity together the Lower House. The Clergy and Laity shall vote by orders if required.

4. The President of the General Synod, who shall be styled the Primate, shall be elected by the House of Bishops from among their own number.

The Primate shall hold office for life, or so long as he is Bishop of any Diocese of the General Synod; nevertheless, he may resign at any time.

5. The General Synod shall have the power to deal with all matters affecting in any way the general interests and well-being of the Church within its jurisdiction.

Provided, that no Canons or Resolutions of a coercive character, or involving penalties or disabilities, shall be operative in any Ecclesiastical Province, or in any Diocese not included in any Ecclesiastical Province, until accepted by the Synod of such Province or Diocese, and that the jurisdiction of the General Synod shall not withdraw from the Provincial Synod the right of passing upon any object falling within its jurisdiction at the time of the formation of the General Synod.

The following, or such-like objects, may be suggested as properly coming within the jurisdiction of the General Synod:—

- (a) Matters of doctrine, worship, and discipline.
- (b) All agencies employed in the carrying out of the general work of the Church.
- (c) The general missionary and educational work of the Church.
- (d) The adjustment, with consent of the Dioceses, of the relations between Dioceses in respect to Clergy, Widows and Orphans', and Superannuation Funds.
- (e) Regulations affecting the transfer of Clergy from one Diocese to another.
- (f) Education and training of candidates for Holy Orders.
- (g) Constitution and powers of an Appellate Tribunal.
- (h) The erection, division, or re-arrangement of Provinces.
- (i) To provide for the revision or disallowance by the Supreme Court of Appeal in addition to its other powers of the Acts or Canons of any Provincial or Diocesan Synod as being *ultra vires* on appeal of any Bishop or of one-fourth of the delegates of any Provincial or Diocesan Synod.
- (j) That nothing in the foregoing scheme or in the Constitution to be placed thereunder shall affect in any way any Canons and Enactments of this Provincial Synod in force at the time of ratification of the said Constitution by this Synod.

6. For the expenses of the Synod, including the necessary travelling expenses of the members, there shall be an annual assessment of the Dioceses, proportioned to their representation, exempting those which have not more than ten Clergymen.

7. The words Ecclesiastical Province heretofore used shall mean any group of Dioceses under the jurisdiction of a Provincial Synod.

It was also resolved as additional conditions of the scheme "That the General Conference be requested to incorporate in the Constitution of the General Synod a solemn declaration, corresponding to the declaration issued by the Bishops and delegates of the Clergy and Laity assembled in the first Provincial Synod of the Ecclesiastical Province, reciting the intention of the General Synod to hold and maintain the doctrines and sacraments of Christ and the Lord hath commanded in His Holy word as the Church of England hath received and explained the same in the Book of Common Prayer, and administration of the sacraments and other rites and ceremonies of the Church, according to the use of the Church of England, together with the psalter or Psalms of David as they are to be sung or said in Church, and the form or manner of making, ordaining and consecrating of Bishops, Priests and Deacons in the thirty-nine articles of religion."

And that "That the resolutions and the scheme now approved by this house as a basis on which the General Synod may be formed be communicated in due form to the several Diocesan Synods of this Ecclesiastical Province, with the expression of an earnest hope that said several Synods may be able accept thereof and upon the basis so agreed to send delegates to the meeting to be held in Toronto in September, 1893; and that it should be a further instruction to the said Committee" (that is the joint Committee appointed by the Synod to carry out its instructions in regard to the General Meeting) "to take such steps as they shall think desirable to acquaint the Province of Rupert's Land and the other Dioceses outside the jurisdiction of this Synod with the action of this Synod in respect of the said scheme."

THE POSITION OF ALGOMA, owing to the state of the Bishop's health, engaged the attention of the Synod shortly after it opened, and a joint Committee of both Houses was appointed to take into consideration the communication received, and also to hear verbally from the Bishop's son who was present in the City. There was submitted to this Committee a letter from Dr. James Stewart, of Montreal, who had attended the Bishop of Algoma, as to the causes and nature of his illness. The Committee reported that it would appear that the immediate cause of the Bishop's present attack was that, on his return from a lengthened missionary tour in the Evangeline, he found a large accumulation of correspondence as well as a great deal of other work requiring immediate attention in connection with the preparation of his report for the Provincial Synod, and under the additional strain thus put upon him he ultimately broke down. There is no doubt, however, both from the statements of his son and of Dr. Stewart, that excessive work and mental worry, consequent upon the many anxieties and responsibilities connected with the administration of his Diocese, (especially his constant anxiety in regard to the Mission Fund), had for a considerable time past, been telling very severely on the Bishop's health, until in Dr. Stewart's words, complete and entire rest from all work for a period of at least six months, has become a necessity.

The Committee recommended, 1st, That a year's leave of absence be granted to the Bishop of Algoma, though it is hoped that complete change and rest, may, by God's blessing, enable the Bishop to return to his duties considerably within that period.

2nd, That as both the local physicians and Dr. Stewart strongly recommend a sea voyage, and a trip to Japan or New Zealand, as the best means for restoring the Bishop's health, the Committee recommended, that an appeal be made to the several Dioceses now contributing to the Bishop's salary, to make such an additional assessment as will provide a sum of \$1,500 to cover his Lordship's travelling expenses, including those of any member of his family, or other attendant, whom it will be necessary under present circumstances should accompany him.

3rd, That upon the Bishop's return to his Diocese, a further appeal should be made for a sufficient amount, say an annual sum of \$800, to enable the Bishop to secure the services of some one in holy orders who could act as his secretary and assist the Bishop in various other ways in the work of the Diocese. They urged the adoption of these recommendations, believing that it was the earnest desire of the Bishop to continue the work which he has, regardless of all considerations of personal advantage, ease or comfort, so nobly and faithfully carried on in his missionary diocese, and believing it would be an irreparable loss to the interest of the Church of Algoma if the Bishop should be compelled, from failing health and the lack of some seasonable assistance in his arduous duties, to give up the charge which ten years ago was undertaken by him with a single eye to the glory of God and salvation of souls.

The Lower House having considered the report referred to the Board of Management of the Domestic and Foreign Society for the purpose of providing some means of raising the necessary funds, and at the meeting of the Board held during the session, the following resolution was adopted:—

That the Corresponding Committees in the several Dioceses be requested to use their exertions to obtain the sum required in accordance with the Resolution now read, and that it be particularly brought to their attention that the sum of \$1500 is the lowest amount which can be fairly placed at the Bishop of Algoma's disposal, and that it is of the utmost importance that the amount required should be promptly furnished.— and that the Secretary do at once communicate with the several Corresponding Committees and the members of the Board of Management for each Diocese and send them copies of the Report made to the Provincial Synod and the Resolution of the Synod, and that they be requested to report to the Treasurer on or before the 15th of October next.

DELEGATION TO THE GENERAL CONVENTION OF THE AMERICAN CHURCH.—The following were appointed by the Lower House as its representatives: Rev. Canon Partridge, D.D., Halifax; Rev. Canon Mills, B.D., Montreal; Dr. Davidson, Q.C., Montreal, Lay Secretary; and Mr. Charles Jenkins, Petrolia, Ont. The House of Bishops appointed the Lord Bishops of Fredericton and Niagara.

AGGRESSIVE WORK.—The joint Committee on the Aggressive work of the Church presented an important report in which amongst other things, they suggested the formation of five new dioceses; a repeal of the provisions preliminary to the formation of any new dioceses as now fixed by the House of Bishops viz: a funded endowment of \$40,000; and provisions being made instead thereof for an annual stipend of not less than \$3,000 of which \$1,000 with a house should be secured by the intended diocese and the other \$2,000 raised by assessment on the older dioceses. The report also referred to the employment of Lay Agency, insisting however, on the faithful observance of the provisions of the Canon in this respect; and urged a wider circulation of Church publications. The House of Bishops having considered the report sent down a message refusing concurrence in the suggestion for the formation of five new dioceses; but expressing readiness to subdivide the diocese of Ontario as already agreed upon and the missionary diocese of Algoma; but declining to alter the requirement of \$40,000 endowment fund. The matter was considered in the Lower House with this message before them; and it adhered to its desire for an increase in the dioceses and change in the Canon as to endowment, and requested Conference with the Upper House early on the morning of the last day, but this was declined by the latter for the reason as stated in the message received just as prorogation was to take place:

That, inasmuch as the attendance of the clerical and lay delegates is much reduced and the hour of prorogation has been fixed and is at hand, the upper house regrets exceedingly it is unable to see its way to a conference of both houses on the important subject of The Church's aggressive work, and recommends the re-appointment of the joint committee to continue the consideration of the subject.

The Prolocutor of the Lower House then appointed the following Committee as requested by such message: Dean Carmichael, Rev. Dr. Langtry, Rural Dean Jones, Ven. Archdeacon Roe, Rev. Provost Body, Canon Partridge, Dr. Davidson, Mr. Jarvis, Mr. J. J. Mason and Mr. Blyly.

MEMORIAL TO THE LATE METROPOLITAN.—The Lower House adopted by standing vote the following memorial: Resolved, "That the Lower House of the Synod of the Province of 'Canada' do place on record their grateful sense of the Treasure possessed by The Church in Canada in the life and labors of the Venerable and Venerated Metropolitan, the Right Reverend John

Medley, Bishop of Fredericton from the creation of that Diocese in 1845 down to this year of grace 1892. Forty-seven years service in the sacred and laborious office of a Bishop of The Church of God, marked by such unceasing and devoted labors, and distinguished by such soundness of judgment and ripeness of learning, cannot be summed up in any brief statement. The history of Ecclesiastical Province and of The Church in the Diocese of Fredericton is the Memorial of the Most Reverend Father in God for whose entrance into Rest we bless God while we mourn our own loss. That the Prolocutor be requested to convey a copy of this Resolution to the Synod of the Diocese of Fredericton and to Mrs. Medley with the earnest assurance of the heartfelt sympathy of the Lower House of the Provincial Synod."

MEMORIAL TO THE LATE BISHOP OF QUEBEC.—Resolved, "That the Lower House of the Synod of this Ecclesiastical Province desires to put on record its deep sense of the loss which the whole Canadian Church has suffered in the death of the late Right Reverend J. W. Williams, D.D., Lord Bishop of Quebec. The ripeness of his scholarship, the gentleness of his nature and the correctness of his judgment have long distinguished him, while the zeal and devotion with which he performed the many and extremely arduous duties of his high office have elicited the praise and admiration of the Church. The Lower House also desires to extend to his widow and family its Christian sympathy and trusts that the God of all consolation and love may abundantly sustain them in the heavy affliction He has been pleased to send them."

RITUALISM.

[From Church Bells.]

I propose to consider, in this paper, how far the decision of the Archbishop of Canterbury in the Lincoln case, supported and upheld as it has been by the report of the Judicial Committee of the Privy Council, ought to lead to alterations in ritual where they had not been previously contemplated.

There is no doubt that a large number of people are averse to frequent modification of the details of the service, however slight and unimportant they may be. There is the dread that their clergyman 'is creeping on, and they don't know where he will stop.' Some think that the ultimate end is Romanism, while others are utterly vague as to the goal to which this 'creeping on' is to lead.

It is very natural that the congregation, or, at least, a proportion of them, should object to these ever-recurring changes. Their attention is almost inevitably distracted from their worship, they are uncertain as to the meaning and intention of the alteration, and they begin to entertain a vague sense of general distrust of their parish priest.

On the other hand, there is much to be said from the clergyman's point of view. He is proud of his Church and of the way in which the services are conducted; he is anxious, as opportunity offers, to make improvements, and from time to time, especially at festivals, he introduces some slight changes which he considers advisable.

Many points of Catholic ritual, i.e., ritual such as has been common to the Catholic Church in all ages, including the Anglican Church prior to the Reformation, have remained in abeyance because the clergy have been uncertain, in the absence of an authoritative ruling in a spiritual

court, as to whether these were legal or not, and because they were unwilling to run the risk of embroiling their parish in the miseries of a prosecution in a secular court.

It seems possible, nay, even probable—now that the Archbishop of Canterbury has pronounced as legal certain practices which have hitherto been doubtful, and the Privy Council have endorsed his Grace's judgment—that some of the clergy will consider themselves justified in at once introducing into their services those points on which the Archbishop upheld the Bishop of Lincoln, and that consequently considerable friction and uneasiness may arise in many parishes. It would, I feel confident, be a most deplorable circumstance if such a condition of things should arise. As I said in my first paper, the judgment is permissive, not obligatory. Far more harm may be done by premature insistence on matters of detail regarding which people feel strongly than any good resulting from the education in Catholic principles which it might be hoped would accrue. We need to be very careful not to allow ourselves to be ever-persuaded by those who are constantly demanding alterations, and who would prefer an advanced ritual, even if it appeared to the majority of the congregation to be a mere array of meaningless ceremonies, rather than a simpler form of service which all could appreciate and enjoy.

The truth is that too often ritual is made a precursor of doctrine instead of a follower; and it is not surprising that some of our brethren, in their eagerness to help forward the Catholic revival, should shrink from the slow and tedious path of gradually leading their people by steady, consecutive instruction in Church history and Church doctrine, to claim their privileges as members of the Catholic Church, when, to all outward appearance, the same result may be attained by the rapid introduction of the outward symbols. They do not realise that in the one case there is a solid building up in Church principles, while in the other there is merely a hollow and unstable edifice. The introduction of ritual, when the people are ignorant of doctrine, serves only to bewilder and irritate. But as the congregation are gradually and tenderly instructed in doctrine—not laid down dogmatically, but shown, step by step, to be the teaching of the reformed Prayer-book, and proved to be in accordance with the teaching of Holy Scripture—then all the accompaniments of the service will become real living lessons instead of empty forms.

There are comparatively few among those who worship, Sunday by Sunday, in the Church of England who have ever taken the trouble to read the Preface or the succeeding Articles. Though these were written about three hundred years ago, it is astonishing how applicable much that we find there is to the controversies of the present day. The Reformation, when the Church of England threw off those superstitions and errors which had crept in through her communion with the Church of Rome, was of the nature of a compromise. Concessions had to be made to the extreme section in order that the main principle might be carried, and thus many customs were abandoned for the time which the more moderate of the reformers would gladly have retained.

It seems almost absurd to have to refer to one of the most elementary facts of English history, but the misconception arising from ignorance, and from reiterated misstatements, is so frequently met with that, at the risk of appearing tedious, I would repeat that the Reformation was *not* the work of Henry VIII., and that the Church of England did *not* take her origin from him. The Reformation was commenced in England under Archbishop Warham, in the reign of Henry VII.; it was a Reformation from within the Church, and was not forced upon her from without; the quarrel between Henry VIII. and the Bishop of Rome served merely as an additional weight in the scale of Anglican resistance to papal aggression. In a word, as it has been pithily put, 'the Church of England washed her face, but was still the same Church.'

It is astonishing how difficult it is to eradicate those misconceptions, which arose from ignorance, and which have, through succeeding generations, acquired the authority of well-established traditions. For example, there are those who, while acknowledging that David was a 'man after God's own heart,' and glorying in his title of 'the sweet Psalmist of Israel,' protest vehemently against the singing of the Psalms in the service, forgetting, or ignoring, the fact that they were written for that purpose, and were universally sung in the synagogues and in the Temple, and that our Lord frequently took part in singing them. There are those who object to the practise of turning to the east during the recital of the Apostles' Creed, regarding the symbolism as meaningless and trivial, who have nothing to say against the same symbolism when their loved ones are laid in the grave with their feet towards the east. There are those who look almost contemptuously upon the observance of saints' days and fasts, disregarding the fact that they are ordered by the Prayer-book, both in the Calendar and in the pages succeeding the Calendar, to keep those days in a special manner. And, once more, there are those who glory in calling themselves Protestants, and regard with pious horror the term Catholic, who entirely pass over the fact that, whenever they join in the services in God's house, they profess their belief in the Holy Catholic Church, and join in praying for the good estate of the Catholic Church, that it may be guided and governed by the Holy Spirit.

If it is important that those who desire a more advanced form of service than they have been accustomed to should be very gentle towards those who view with suspicion the slightest alterations, it is equally incumbent on the reactionary party to be willing to acquiesce in modifying the rigid tenets which they have inherited from former generations.

The Church of England is very wide (some people consider her to be too wide) in her sympathies. She embraces within the pale of her communion persons of widely differing views. So long as the essential doctrines and conditions of the Anglican Church, as embodied in our Creeds and Articles, are accepted, she is content to give a wide toleration to diversity of opinion and practice. It is this which has constituted her strength and influence in the past, and it would be a great misfortune if she were to suffer (as she assuredly would suffer) by an attempt to bind her children down to a dull uniformity. Uniformity does not beget unity. On

the contrary, it sometimes has a contrary effect.

It therefore behoves all who have at heart the welfare of our Church, who are proud of her Catholicity, who rejoice in return to primitive truth, which was, to a great extent, the result of the Reformation, to be very careful in reintroducing practices and points of ritual which are distressing to others, and to be very tender to all, of whatever thought, who claim allegiance to the Anglican Church.

Where the congregation desire it, and where the various points of ritual and their bearing on the doctrine are fully taught and explained, let them be introduced. To many people they are a real help to devotion, and they give a sense of earnestness to the service. But where the congregation is largely composed of people who, for years, have been accustomed to the simplest form of service allowed by our liturgy, and who are disturbed and troubled by a variety of practices which they neither appreciate nor comprehend, a sudden and violent alteration of the services may do much harm.

We clergy must never lose sight of the fact that, in the great majority of cases, our parishioners comprise men and women of every school of thought, and that it is our duty to be ministers to *all*. While it is totally impossible to give complete satisfaction to those who hold extreme views in either direction, it is incumbent upon us so to act in the ministrations of Divine worship as to include all parties, so that, while the High Churchman feels that, if there are points of ritual wanting which he would like to have, at least the catholicity of the Church and her sacraments is recognised and taught; and, on the other hand, the Low Churchman can accept the teaching without being disturbed by a variety of practises which only distract and trouble him. We must be prepared to be taunted with the charge of 'trimming' by the ardent spirits of either side. We can afford to ignore such attacks so long as we have the spirit of the great Apostle, whose boast it was that he was made all things to all men, that he might by all means gain some.

In this way we shall each be enabled to bring together, in however slight a degree, the various 'parties' in the Church.

It seems to me that a vast amount of the power and influence of the Church of England is wasted and squandered by the spirit of party, which has led, and is leading, to so much internal strife. It is the old cry, re-echoed from the time of the Apostolic Church in Corinth, 'I am of Paul, and I of Apollos.' Away with party cries and party shibboleths! The only party we ought to belong to is the Anglican branch of the one Holy, Catholic, and Apostolic Church. It is in this that we profess our belief publicly in the House of God week by week; it was to defend her existence and the purity of her doctrine that martyrs, in all ages, have been content to lay down their lives; it is as members of this Church, which is Christ's body, that we claim the benefits of those sacraments which the Lord Himself ordained! it is to bring all men to the Saviour through His Church that we have been ordained, and that we are called to labour in His vineyard.

Let us never forget that our Master's example teaches us the paramount duty of individual work among souls. He was content to leave the ninety and nine in the wilderness while He sought out the one erring sheep. We must not, in our efforts to lead forward the many, run the risk of endangering the safety of the few. Let our ideal, however short of it we may come, be the words of the Son of God, 'Of them whom Thou gavest Me I have lost none.' M.F.

CHURCH PAPERS.

From our own experience we must say that the pastor who refuses to use the help which the Church newspaper gives him in his work makes a very grievous mistake, wrongs himself and his parish equally. The intelligent and interested

Church people, in a parish, are those who take the Church papers. They know the various enterprises in which the Church is engaged, her missionary efforts, her educational interests, her growth in new parishes and new dioceses. They know the needs of the work and the lines where help is most welcome and most effective. They can converse with the pastor about these. There is a common bond between them. Among these people he will find sympathy in his own work, and interest in the various outside works he wishes them to aid. Weekly they are brought into contact with the larger life of the whole body, and feel their own union with the great whole. Church news comes to them from all parts, and their own work is but the counterpart of the work that is going on everywhere. It is a common struggle, and a common victory.

But it is not only by keeping alive the sense of a common interest in a vast and far-reaching work, by its presentation of reports and news from the whole field, that the Church newspaper helps the pastor. It contains discussions of vital matters of Christian thought and opinion, of ways and methods, of new duties and new openings for progress, of living interests which concern the Body and its obligations. It is preaching, in this way, all the time. It is keeping its readers abreast with the thought of the Body as well as with its practical efforts.

In this way it seconds the pastor's exhortations and confirms his teachings. It gives to the eye what he offered to the ear. It is no rival in this, but a useful servant, faithful and unobtrusive. It stimulates the thought of his people, and makes them more eager, ready, and understanding hearers. They read about the very things in which he wishes to interest them, and they and he are moving on common lines of thought and feeling when they read the Church paper.

We are taking it for granted, of course, that the Church paper is one which, as a whole, the pastor approves, which he considers in sympathy and harmony with what he considers right views and principles. He is perfectly justified, indeed it is his duty to use all his influence against the introduction into his cure of a periodical which will interfere with him in his teaching. The pastor, and not the newspaper editor, is responsible for the parish.

But the pastor should occupy the ground. He should look after the Church newspapers of his flock. He cannot afford to be indifferent. It is a matter which directly concerns himself and his responsibility. He is in serious error if he fail to give it attention.

The whole business of the success and guidance of the Church newspaper is where it ought to be, after all, in a loyal Churchman's opinion, in the hands of the bishops and the clergy. The Church paper offers itself to them as a helper. That is all. It is a power which they ought to use for their purposes. To help the bishop in his work, and the parish priest in his, and the missionary in his, is the legitimate and only purpose of the Church newspaper.

We have marvelled often, and the wonder grows no less, that so many of the clergy fail to see the use they might make of this power, that they leave it to chance or to a stray agent, or to the whim of the moment, to be or not to be. Other Christian bodies are wiser, and their

clergy press their newspapers in all directions. We are generally sublimely indifferent to the whole matter, and scarcely ask the question whether a Church family takes a Church paper or not.

We do not advocate making the clergy newspaper agents, even for Church papers but what we do say is, that to help them in their work, to assist in making their people intelligent, interested, and active in Christian effort, they need the Church paper, and that they are those most interested in circulating the right one.

Ordinarily a pastor can do no better thing for his own work and his own comfort in it than to secure, in his parish, a large circulation for a good Church paper. He will feel the effect at once, and it will go on increasing. One thing is sure, he cannot, as [this date, afford to do without this instrument.—*The American Churchman*, 1870.

THE SUNDAY-SCHOOL.

Interest in the Sunday-school is not flagging, but rather on the increase, if anything. Yet there is the chronic complaint that the institution is not bringing forth the desired and expected fruit. Too many graduates from the Sunday-school are found leaders in society and active in business, but leaders and workers in the Church. And too many, alas, apparently give up all interest in and outward recognition of religion and Christian duty. Setting aside the fact of the general perversity of human nature, as a reason for this state of things, it is not to be expected that one hour a week of spasmodic and systemless instruction, very often by wholly incompetent teachers, will, of itself, train a young person up to a serious understanding of the Christian life, especially when the home and social influences acting upon him the rest of the time are such as counteract what little good may be done. While all the plans, systems, and devices that have been suggested and employed have failed to make the ideal Sunday-school, the fault lies largely, as far as human means are concerned, at the door of the neglect of the underlying principle that the Sunday-school is not a separate institution, but an integral part of the Church. In fact, it has the wrong name fastened to it. As considered now, it is a school kept on Sundays. It needs no name; it should be simply the Church herself instructing her catechumens. As things are now, the congregation, with the exception of a few crude girls employed as teachers, know nothing about the Sunday-school, only as they meet a crowd of children going away from the church when they are going to service. It is a question whether the old-fashioned method of catechising is not better. Suppose the children were brought to the regular morning service, and ten minutes given to the catechism, and instructions in the Christian Year, then, at least, there would be no transition from the Sunday-school to the Church, for they would be in the Church from the beginning to the end. Neither would there be the usual transition from the Sunday-school to the world. One thing certainly could be done—burn up the numerous varieties of stupid service books that have been foisted upon the Sunday-schools. The children should be trained up to the use of the

prayer-book, and nothing else should be allowed in the schools. No wonder the service and the prayer-book are strange things to them when they attend the regular worship, after growing up on the weak dilutions of the usual Sunday-school service. It is far better that the children have the prayer-book in their hands from the first, and be taught to find the places. A short selection can be made in line with the principle of morning prayer, with a portion of the Psalter, and this growing familiarity with the prayer-book will make them feel at home in the church, and also teach them to feel that they are not merely scholars in a school, but members of Christ's Church.—*The Church News St. Louis*.

News from the Home-Field.

Diocese of Nova Scotia.

DIGBY.

The Rev. Augustus A. Bryant has resigned the locum tenency of the parish of Digby. It is understood that he has never been an applicant for the rectorship.

THE CHURCH HOSPITAL.—This institution which has been closed for a short time past for repairs and improvements, will be re-opened this month with superior accommodation for the reception of private patients. The hospital is intended for the treatment of either surgical or medical cases, patients being attended by doctors of their own choosing if desired. It is under the management of the Sisters of St. Margaret (Church of England) but patients therein have full liberty as to religious privileges and may be attended by their own ministers.

CHARLOTTOWN, P.E.I.

The Rev. Mr. Almond of Trinity Church, Halifax, preached in St. Paul's in the morning and in St. Peter's in the evening of the 18th instant for the benefit of the Widows and Orphan's Fund of the Diocese of Nova Scotia. It appears that the number of families claiming aid from the fund having increased, and subscriptions having fallen off, the amount granted each applicant cannot exceed one hundred dollars. It is confidently trusted that Mr. Almond's visit to the various parishes will result in such an increase in the fund that a grant of two hundred dollars may in future be made to each applicant.

ST. PETER'S CATHEDRAL, CHARLOTTETOWN.—A Solemn Requiem Celebration of the Holy Communion was sung in the Chapel of All Souls on Tuesday, 11th inst., for the repose of the soul of the Metropolitan of Canada. The *Dies Ire* was sung as the Sequence and other appropriate hymns were used. The service throughout was very impressive and was well attended by a devout congregation.

Diocese of Quebec.

THE BISHOP ENTHRONED.—The enthronization of the newly consecrated bishop of Quebec, took place at the Cathedral of the Holy Trinity on the afternoon of the 25th Sept. The building was filled by a large and devout congregation who followed the service and ceremony

most attentively. The Bishop and Clergy having robed in the Church Hall, walked in procession across the Close to the great west door of the Cathedral, where the Dean, the Very Rev. R. W. Norman, with the Canons and Clergy of the Cathedral were waiting within. The Bishop's Chaplain, the Rev. Lennox Williams, knocked at the great door. The Dean asked: "Who is there?" The chaplain answered: "The Bishop of Quebec, who prays the dean of Quebec to enthrone him." The Dean then ordered the doors to be thrown open, and the procession entered the Cathedral and proceeded on the center aisle to the Chancel, the choir singing hymn 233. The Bishop, the Dean, Archdeacon, and Canons entered within the chancel rails, while the remainder of the clergy occupied the stalls.

The registrar, E. W. Meredith, Esq., having read the record of the Bishop's consecration his Lordship took the usual oath to uphold the privileges and rights of the Cathedral Church, after which the Dean conducted him to the throne and formally intalled him. A short service followed, the Bishop preaching the sermon, and the proceeding was brought to a close. In the evening there was a reception at the Church Hall at which an address was presented to His Lordship, who made a suitable reply, thanking the people for their kind reception and assuring them that Canadian hospitality was a household word at home. Refreshments were served by ladies of the Cathedral, and songs were charmingly rendered by Mrs. Dr. Russell and Miss Wilkinson. It is estimated that 600 people were presented to His Lordship.

EAST HATLEY.

The Sunday school in connection with this parish held a very successful picnic at Bacon's Bay on the 17th of September when there was a large attendance and all present enjoyed themselves thoroughly.

MAGOG.

St. Luke's Church here has been undergoing repairs. In consequence no service was held on Sunday week.

THE CONSECRATION SERVICE.—The News of St. Johns last week referred to this event in the following terms:

"An event really connected with the session of the Provincial Synod was the

CONSECRATION

of His Lordship Bishop Dunn, of Quebec, in Christ Church Cathedral on Sunday morning. The service was, without doubt, the grandest function which has ever taken place in a Church of England edifice in Canada. There were, besides the eight bishops, upwards of a hundred clergymen in full canonicals in the procession which the Cathedral surpliced choir led from the Chapter House to the chancel. So large was the attendance of the surpliced clergy that the ample stalls in the chancel of the Cathedral could not accommodate one-third of them and the remainder had to take seats down the central aisle. The Chaplain of the Metropolitan, the Lord Bishop of Ontario, carried before him the elegant silver cross which was such a conspicuous object at the service at the opening of the Synod, while the Bishop of Niagara carried his pastoral staff, a perfect marvel of the goldsmith's art. Perhaps the most conspicuous person in the chancel next to the scarlet robed Metropolitan was the Bishop of Milwaukee, Wisconsin, who wore a wide stole worked in rich golden embroidery. The altar was beautifully decorated with natural white flowers and the musical portion of the service was very grand. The Bishops, after the service in the Chapter House, agreed that the service throughout would have done justice to one of the great cathedrals of England.

Although it must naturally have been a disappointment to the Church people of Quebec that the consecration of their new Bishop did not take place in their own venerable Cathedral, it should be some gratification for them to reflect that the ceremony held last Sunday was infinitely more imposing than it would have been if held at any other time or place."

Diocese of Montreal.

MONTREAL.

St. JOHN'S.—In connection with the Session of the Provincial Synod, a very successful reception was held in the Parochial Hall of St. John's Church on the evening of Monday week. At the invitation of the Rector and wardens a large number of clerical and lay delegates attended and were met by many Church friends in the city. Music was provided by a string band and refreshments served. Among others whose presence was noted were the Lord Bishops of Fredericton and Nova Scotia, the Prolocutor (the Very Rev. the Dean of Montreal), Revs. Canon Brigstocke, Canon Partridge, Rev. Dr. Norton, Archdeacon Evans, Canon Mills, Rev. J. H. Dixon, and Mr. Justice Hannington.

HUNTINGDON.

The Rev. Canon Rollit, who has been acting as travelling agent of the Sabrevois Mission, has been appointed by the Lord Bishop of the diocese Incumbent of this parish in place of the Rev. H. Gomery (resigned). He entered upon his work on Sunday week.

HEMMINGFORD.

Considerable improvements have been made in St. Luke's Church here, the interior having been completely renovated and a new window of stained glass placed in the Chancel by Messrs. Spence and Sons of Montreal. A new Brussels carpet has been laid in the Chancel and new matting in the aisle, and the whole has wonderfully improved the appearance of the church. The Rev. T. B. Jenkins, Incumbent, seems to be inspiring new life into the mission.

DUNHAM.

The Rev. George Johnson, Rector of All Saints Church here, has returned from his trip to England.

QUYON.

Bishop Bond arrived here Friday evening, Aug. 19th, on his annual tour through the Deanery of Clarendon. Saturday was spent in rest and quiet preparation for the morrow. Sunday morning at 10.30 o'clock an impressive Confirmation Service was held in the Church of St. John the Evangelist, which was filled to overflowing. The ladies had tastefully decked the interior with choice flowers, plants and evergreens—the whole forming a fitting tribute to the Majesty of God and the dignity of the occasion. Responses were hearty and reverential, music and singing well rendered, reflecting credit upon organist and choir alike in their important duty. 23 candidates were presented for the Apostolic Laying on of Hands, and one already confirmed received into the full membership of the Anglican Branch of the Church Catholic.

Rev. J. R. Smith, Rector of Hull, addressed the candidates in his usual impressive manner. The Bishop's sermon, based on 2 Cor. v, 20, was earnest, practical, fatherly. The Holy Communion, at which a goodly number obeyed the Saviour's command, closed a service long to be remembered.

In the afternoon at 4 o'clock, a children's service was held at which the chief Pastor spoke feelingly from the 63rd Psalm to parent and child alike; let us hope that his words will bear abundant fruit in the hearts of all.

Next morning an early start was made for North Onslow, 9 miles away. Here the Bishop was warmly welcomed and a simple hearty service was held, his Lordship's words being closely followed. The Quyon choir rendered good service in leading the responses and praises of the congregation. The young ladies of this part of the parish, knowing that God delights to have His House beautified, had adorned the Church in a becoming manner with flowers and evergreens. 5 candidates were presented for confirmation and nearly three-fourths of the congregation remained to partake in union, etc.

"The Sacred Feast which Jesus makes
Rich banquet of his Flesh and Blood."

We may believe that as these young soldiers of the cross knelt at the altar of love, they remembered one of their number, a steady, promising lad—lying dangerously ill, longing—yet God had decreed otherwise—to confess His Master before men.

After the service the Bishop, clergymen, choir and other friends partook of a bountiful repast, kindly provided by Mr. Geo. Phillips and his estimable wife.

His Lordship then proceeded to Thorne Centre.

CLARENDON.

The annual Harvest Festival in this parish was held on Wednesday, Sept. 14. Many and careful were the preparations for it which had been going on during several preceding days, and great the anxiety on Tuesday night when there came a great downpour of rain. The morning, however, brought fairer weather, and the day proved most favorable. The Thanksgiving service began at 10.30. The Church was very pretty in its dress of flowers and fruit and banners. The sermon, a very thoughtful one was preached by the Rev. W. E. Kaneen, of Aylwin, from Eccl. xi. 6. There were also present beside the Incumbent, the Revs. W. A. Fyles, B. A., J. L. Flanagan and J. M. Coffin.

At the end of the service the congregation, headed by the choir, and the four Sunday schools of the parish, all displaying their banners, proceeded to the dinner grounds, where, beneath the pine trees an ample repast was spread.

Dinner over, there were various games and races. Then all assembled upon a beautiful slope of ground where Harvest Hymns were sung, and addresses given. After a few words from the Rev. W. E. Kaneen, expressing his pleasure at being present, the Rev. J. M. Coffin, gave an excellent address upon "The Farmer as dependent upon the Providence of God."

The Rev. J. L. Flanagan then spoke upon "The Farmer as related to Representative Government." His address was listened to with great attention.

The Rev. W. C. Fyles then spoke upon the subject of "Education especially as connected with the life of the Farmer," and represented the importance of some knowledge of Geology and Entomology.

Time for tea have now arrived, and once more ample justice was done to the good things provided, and then after a few more games, the banner were set moving in the direction of the Church, as many as could of the Sunday Schools and others following. All having assembled in front of the Church door, they sang "Now the day is over," placed their banners in position in the Church, and dispersed, all agreeing that they had spent a very Happy Day.

RIVER DESERT.

The Lord Bishop of the Diocese visited this most interesting Mission on the 12th, 13th and 14th of August. The night of Friday, the 12th was spent beneath the hospitable roof of Mr. Jas. Wright, at Northfield. A good congregation assembled the following morning at the little school house, and joined most heartily in the service and listened with great attention to the Bishop's address.

In the afternoon the Bishop proceeded on his journey to River Desert, a distance of twenty miles. Arriving about six o'clock, he found the entrance to the Mission House and Chapel, decorated with evergreens and flags in honor of the occasion.

The services in the little chapel Sunday morning and night were most interesting. Earnest attention and deep reverence marked the congregations. Three were confirmed in the morning—one an Indian girl. There was a Baptism at the evening service.

The approaching departure of the faithful missionary and his most estimable family for the Parish of Portage Du Fort, gave a melancholy interest to the services. His Lordship spoke in high terms of the work done by the Revd. Mr. Plaisted during the last eight years, and bade the people to follow him with their prayers to his new field of labor.

The communion at the morning service was the largest ever made in the Mission.

Diocese of Ontario.

Owing to the decease of the Lord Bishop of Fredericton, Metropolitan, the Lord Bishop of this diocese, (the Rt. Rev. Dr. Lewis) as Senior Bishop of the Ecclesiastical Province, becomes under the Canon in reference to the election of the Metropolitan, vested with all the rights, powers, privileges and prerogatives of the Metropolitan. As such he presided at the Session of the Synod of the Province. The election of a Metropolitan, however, is vested in the House of Bishops, who shall meet under the presidency of the senior Bishop after the expiration of three months and not later than six months after the avoidances of the See, at such place in the Ecclesiastical Province of Canada, as he may decide, and then elect one of their number to be President of the House of Bishops, who thereupon becomes *ipso facto* Metropolitan, and his See becomes the Metropolitan See. It therefore appears to be quite in the power of the House of Bishops to elect any other member of their House to this position. They will, it is to be hoped, make such choice as will best maintain the true interests of The Church.

Diocese of Toronto.

PETERBOROUGH.

The annual harvest festival of St. John's parish here took place on the evening of Thursday last, when there was a large congregation present filling the Church in every part. On every side arranged with tasteful and beautiful effect were the emblems of the bountiful harvest, the interior of the Church being a picture of beauty; flowers, fruits and vegetables had been utilized in decorating the House of Prayer. The pulpit, lectern and chancel were all suitably adorned. Choice plants stood about the Chancel railing, while on the window above the altar a cross of variegated flowers was erected. Grapes, corn and flowers were used on and about the altar. The service was bright and impressive, special music having been prepared; all the hymns being appropriate to the occasion and being well joined in by the large congregation present. The Psalms were sung and the Creed, Lord's Prayer and Responses were intoned. The Revds. C. B. Kenrick, W. S. Loucks and H. Symonds took part in the service, the latter delivering the sermon, an able and earnest one, from St. Mark IV.—28.

Diocese of Niagara.

Bishop Ridley College for the education of boys established, in St. Catharines, seems to be opening its fall term with much success. The *Orillia Packet* says that no less than 40 new boys have entered.

THE LATE REV. CANON READ.—The death of this old and honored priest of the Church in this diocese removes one who for over a quarter of a century has been the respected and beloved Rector of Grimbsy. He was ever an active and valued member of the Diocesan Synod of Niagara and of the Provincial Synod of Canada, of which latter he had been a member for many years. He took an active part in forming the constitution of the Synod of the diocese of Niagara at the time that it was set off from Toronto and had for many years been a member of most of the important committees. He was a sound Churchman, loyal in his love and appreciation of the services, of the Church of England, and opposed to extremes. He will be remembered with affection for his many fine qualities and for his long and faithful service both in and outside of his parish and diocese.

Diocese of Huron.

ST. MARYS.

Harvest thanksgiving services were preached in St. James' Church on Sunday, Sept. 18th, by the Rev. J. Ridley, of Galt. The Church was well filled in the morning, and crowded in the evening. The decorations were in good taste, and the decoration committee, under Mrs. Taylor, the Rector's wife, worked to good effect. The singing of the choir was good, and the services were reverently rendered. The preacher gave interesting and earnest sermons during the day. On Monday evening a harvest supper and festival were held in the Town Hall. There was a good gathering, an excellent programme, and everything passed off most auspiciously.

Province of Rupert's Land.

DIOCESE OF RUPERT'S LAND.

CARMAN.

OPENING OF NEW CHURCHES.—The Lord Bishop has opened a wooden Church at this place, costing \$2,300. There is a debt of \$800. A parsonage has recently been built costing \$1250. The Rev. F. Robertson is the Incumbent.

St. Michael's, Rosser and the Church of the Ascension, Stonewall were consecrated Aug. 28th.

A brick church 45x25 with chancel 18x16 was opened at Killarney, Sept. 18th. The Rev. W. R. Johnson is the Incumbent. Fifteen were confirmed in the evening.

A new Church at Shoal Lake has been opened by the Dean of Rupert's Land.

SELKIRK.

Thirty-one were confirmed last week, presented by Rev. C. R. Lutler, B.D.

COLLECTIONS FOR NEWFOUNDLAND.—About \$600 have been received by the Bishop in answer to Bishop Jones' appeal.

MELITA.

The Lord Bishop visited this Mission Sept. 11th and opened St. George's Church, Butterfield, a small stone building.

DELORAINÉ.

The new church of St. Andrew's, Deloraine, Rev. C. S. Goodman, Incumbent, was opened on the 11th Sept. by the Lord Bishop of the Diocese, who also baptized six children at the afternoon service.

The Church is a well designed wooden building and is nearly free from debt. His Lordship preached in the morning and afternoon and Rev. Mr. Goodman in the evening. The collection amounted to \$60.000.

DIOCESE OF MCKENZIE RIVER.

Bishop Reeve collected during the winter of 1891-92, \$5098.29 for his diocese.

Rev. J. O. Stringer of Wycliffe College is working among the Esquimaux at the mouth of the MacKenzie River, and Rev. T. J. Mash of the same college at Fort Liard.

Diocese of Qu'Appelle.

COTHAM.

The Lord Bishop visited Cotham and held Confirmation on the 18th.

QU'APPELLE.

The Harvest Thanksgiving service will be held on the 29th, the Lord Bishop preaching the sermon in St. Peter's Pro-Cathedral.

DIOCESE OF SASKATCHEWAN.

The *Battleford Herald* says:

"The return of the Bishop of Saskatchewan and Calgary, and the success that has attended his efforts to secure a fund for the endowment of the Bishopric of Calgary, will lead to an early separation of the two Dioceses and the appointment of a Bishop for Saskatchewan—the present Bishop having decided to take Calgary on a division of the dioceses. The endowment of Saskatchewan is provided for, and the separation will take place as soon as Calgary is endowed. Already speculation is being indulged in as to who will be chosen, and several names have been mentioned. The one most prominently brought forward is that of Dean Grisdale, of Winnipeg. He would be heartily welcomed by the Churchmen of Saskatchewan, to many of whom he is personally known: while to others he is, from his long residence in the country, known by reputation."

DIOCESE OF CALGARY.

A meeting of the Rural Deanery of Calgary was held on Tuesday, Sept. 13th, at Banff. The clergy present were the Revs. A. W. F. Cooper, Rural Dean, Calgary; J. W. Tims, Blackfoot Indian Reserve; H. W. Gibbon Stocker, Sarcee Indian Reserve; W. H. Barnes, Banff, and Revs. H. B. Brashier and W. F. Webb, Deacons, Curates of Red Deer and Calgary respectively.

The proceedings opened with a celebration of the Holy Communion at 8 a. m. Morning Prayer was read at 10 a. m., after which the members of the Chapter proceeded to the special business of the day. Devotional Study of the concluding verses of the Ep. Philippian was followed by a paper by Rev. W. H. Barnes on "The Clergyman's Duty with reference to some tendencies of modern thought."

An interesting discussion, in which all the members joined, closed the morning work.

The afternoon was spent in enjoying the beauties of this lovely spot, and in the evening, a missionary meeting was held, when the clergy narrated their experiences, and told alike of difficulties and disappointments, of cheering and hopeful signs accompanied by no little measure of success. All present were heartily sorry when the inexorable rules of the C. P. R. Co., hurrying the visiting clergy back to their several missions, brought the meeting to an end.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B. D., WINDIPEG, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR SEPTEMBER.

SEPTEMBER 4.	—12th Sunday after Trinity.
" 11.—13th	do do do
" 18.—14th	do do do
	(Notice of St. Matthew and Emberdays; Ember collect to be said daily this week.)
" 20.	—Vigil of St. Matthew, <i>Fast.</i>
" 21.	—ST. MATTHEW, Apostle, Evangelist and Martyr,—Athanasian creed—Ember day— <i>Fast.</i>
" 23.	} EMBER DAYS.— <i>Fast.</i>
" 24.	
" 25.	—15th Sunday after Trinity. (Notice of St. Michael and All Angels).
" 29.	—ST. MICHAEL AND ALL ANGELS.

EDITORIAL NOTES.

THE CONSOLIDATION OF THE CHURCH.—It will be manifest from the Report in another column, of the action taken by the Synod of this Ecclesiastical Province on this matter at the session just closed, that another stage has been passed in regard to this important subject. The present position as we understand it is that the Provincial Synod has distinctly assented to the assembling and constitution of a general synod, if the scheme as amended by it be adopted by the meeting in Toronto in September next. In such case there would not seem to be any further consent required from the *Provincial* Synod. It is however equally clear we think that *before* the General Synod can effectively meet or be in reality formed, there must be the assent of the

several dioceses represented in this Provincial Synod, and the acceptance by them—and by them *all* we take it—of the scheme as now approved by the Provincial Synod. It has been ordered that this shall be sent to them "with the expression of an earnest hope that they may be able to accept thereof and on the basis so agreed and send delegates to the meeting in Toronto." The *final* determination therefore of this matter, so far as The Church in Eastern Canada is concerned, now rests with the *dioceses*; and should they unreservedly accept the scheme suggested, and should the Province of Ruperts Land agree to the modifications made in the scheme as adopted by it—(the only essential change as to that body being the alteration of Resolution 2, making the retention or abolition of the Provincial system a matter for future determination)—and the independent dioceses for the Pacific coast fall into line with those in the East, there will be nothing to prevent the general Synod becoming *in fait accompli*.

It is well however that the dioceses should fully understand the responsibility which rests upon them, and now give assent or refuse it, with due deliberation. That the scheme should fully meet the views of all concerned cannot be expected. There are, we feel, provisions in it which we would gladly see removed. We cannot believe that the proposed continuation of co-ordinate power in the Provincial Synods—whilst they exist—even subjects assigned to the General Synod is wise or desirable; and this will probably be seriously considered in the various Diocesan Synods before agreeing to the scheme or sending delegates to the meeting. The retention at all of Provincial Synods after the formation of the General Synod, we consider to be injudicious and in the circumstances existing in Canada at present, wholly unnecessary and undesirable. But in order to allow of the General Synod coming into operation—a matter of prime necessity in the true interests of The Church in Canada—we would willingly assent to the Resolution adopted, leaving the determination of the question to future wisdom and exigencies of the Church.

THE CHURCH ARMY.

We have received the report of the Church Army for 1891-92, and its importance justifies us in calling early attention to it. It is a goodly book of some 130 pages, and is full of interesting details of the many-sided work now carried on by this important Church agency. The keynote is struck at the very commencement. "A spirit of real gladness now pervades the Church Army work at Headquarters, and in the country at large. It is true that sad things often happen and that God often humbles us with proofs of our shortcomings and faults. But, nevertheless, the spirit of gladness and thanksgiving is at present a marked characteristic of our work. This is good, because it shows that real work is being done (as the report abundantly testifies), and that it is pervaded by that spirit of hopefulness which in such enterprises, is more than half the battle. It is the realisation of the true Christian conception of work so markedly exemplified in the life of our Lord Himself, and in the labours of His Apostles, notably of St. Paul, whose almost every epistle is full of thanksgiving, and joy, and gladness, even in the face of terrible and

dire evil. We are encouraged by this sign in the Church Army work as affording an admirable contrast to the weary pessimism shown by some Christians, and by many philanthropists and social reformers not distinctively working under the banner of the Cross. It is a good sign, and one that we trust will not be allowed to be absent from the work in time to come.

The operations of the Army have been extended in many directions during the past year. The chief of the new developments are, (1) a Labour Home for women; (2) the systematic visitation of the London and suburban casual wards, refuges, and hospitals, in order to win and save the lost; (3) the Samaritan office, which aims to effect the same object by getting hold of men before they have reached the degraded condition of the casual wards; (4) the commencement of a publications department, including (5) a more spirited service of colportage, by means of which to take the Gospel of our Lord to those who do not seek it; (6) the inauguration of a van mission; (7) the management of coffee taverns by earnest evangelists. This is the new programme as set forth in the early part of the report in general outline, and, when we turn to study the details of the work thus projected in the later pages of the report, we are struck with the systematic, persistent and thorough character of the organizations thus established, as well as by the good, sound common sense which is manifested in the way in which they are managed. There are not, so far as appears in the report, and the impression is confirmed from outside knowledge, any of those extravagances that have made the judicious to grieve in connexion with the more plausible and noisy Army that hails the 'General' as its Chief. The testimonies that Mr. Carlile here prints from parishes in which the Church Army has been at work confirm this side of the methods adopted very fully. One vicar states that some of the results in his parish directly attributable to the Church Army were:—

1. That one-third of the communicants had been gained through its means.
2. That whereas he used to have four or five at the early celebration, he now has from twenty-five to fifty.
3. That a considerable number of Sunday-school teachers have been developed.
4. That 130*l.* was raised last year by these humble workers.
5. That the testimony of Nonconformists is that, if the Church Army had been at work in Bath long ago, there would be little for them to do.
6. That it furnished his more earnest Church people with definite work for Christ.

This is strong testimony; but it is typical, and suggests whether it might not be worth while for a time to concentrate the energies of the Army, so far as it could be done, upon a strong attack on evil, and laxity, and dissent in Wales, for it is there that just now we need all our forces, defensive and offensive. The expense would be great, but Mr. Carlile knows how to raise money and can show a clear balance-sheet, which is another good sign.

We must not pass over without notice the section on the Training Home Department, which is one of the most important parts of the organization, because on the good training of the evangelists depends the carrying out of the sensible ideas and methods of the central office. The training is very thorough, and comprises the three elements of devotion, study, and service, thus leaving no part of the equipment of the future soldier uncared for. We observe that

the cadets receive instruction in Bible study, the Prayer-book, Sacraments, Church History, and the preparation of evangelistic addresses, as well as in voice production and elocution. Before a cadet can be commissioned and put in charge of a Corps or Labour Home, he must have satisfied (1), the staff at headquarters as to his real Christian earnestness and love of souls; (2), the Archdeacon of London and Training Home Chaplains as to his Bible knowledge and Churchmanship; (3), the Training Home Captain as to his obedience and discipline, his alertness, his ability to speak and pray, and conduct a march and meeting; and (4), he must be able to play a cornet, or other musical instrument. These are severe tests, and if they are real, as we have reason to suppose they are, then the staff of the Church Army will compare favourably with that of many a badly organized and under-manned parish church, and will probably do more real work.

It will have been observed, from the list of new developments enumerated just now, how much stress is laid on the social side of the work, and the report gives full details as to the amount done under his head. The total amount spent on the 'Social Scheme' was, roughly, 11,000*l.*, at a loss of about 1500*l.* The total expenditure on all branches of the work was 20,717*l.*, and there is a balance in hand of 195*l.* This strikes us as being a very small amount to spend on so large an amount of work as this report represents, and it again contrasts favourably with many of our more expensive reformation schemes.

We trust we have now said enough to interest our readers once more in Mr. Carlile and his Church Army, and to send them to the report itself for further information and for a deepening of their interest in one of the most remarkable and useful Church movements of our time—a movement which bears within it possibly the seeds of greater things than some of us perchance dream of—the winning back of the newly awoken democracy to the fold of the National Church, and the reconciliation of the labourers of the land to Him Who is the Lord of the harvest.—F. R. in *Church Bells*.

EPHPHATHA.

However varied may be the preferences and pursuits of different men, from which character takes its form and life its purpose, it is certain that every competent witness, whatever his vocation, will agree that rarely, if ever, has any age been more strongly characterised than the present by the vitality of its religious life and the manifestations. We are called to observe perpetually some new aspect of religious observance, some new Church development, some emphatic outbreak of devotional expression. These are not confined to one religious body, but with varying degrees of zeal or of prudence, they are common to all. This is proved by the frequency of additional and special services, missions, and conferences, and by the establishment and active working of Guilds and Leagues for the carrying on of special objects.

Now, writing for Churchmen, and limiting for the present our survey of the vast field before us to that portion of it which concerns most closely our personal faith and affections as Churchmen, we make bold to assert that all these things—the developments and activities just mentioned—have one common cause, to be readily recognised when pointed out, though its very familiarity amongst ourselves probably causes it to be too often overlooked. It is the growing familiarity with the Prayer Book, its incorporation into our common daily life, its adap-

tation to the habitual bodily and spiritual needs of "all sorts and conditions of men."

The time was (happily not within the recollection of the majority of us) when the Liturgy held but a slight hold upon the affections of professing Churchmen, in comparison with that which it now holds. Yet there were, even then, a faithful few who felt, acknowledged, and proclaimed its hold upon their own hearts and its claim upon the observance and the affection of all. These were some of the literary men of the early period of the present century, as well as some of the best of the older clergy. It would be invidious, and is perhaps unnecessary, to name any of those who would have to be placed in the latter class, but the names of Southey, Coleridge, Wordsworth, and a few others, deservedly rank among the pioneers of the revival of religious life above alluded to, so far as regards its literary aspect. They were the leaders of thought at the time, and have had numbers of followers. Of course it was the publication of *The Christian Year* which led the way; and the many publications which have taken up and followed the same course, illustrating the Services and Calendar of the Church, from part of the evidence on this subject, which is within familiar knowledge.

Another publication occurs to the writer, the title of which furnishes an incidental illustration. It occurred at a somewhat later date, but marks the onflow of the same wave, belonging to the episcopate of Bishop Blomfield about 1845. Its title was *The Analogy of the Prayer Book with Human Life*. and the subject, as the writer remembers it, was wrought out with great impressiveness and power: for the title itself is both a lesson and a history. The Prayer Book in its course, and its various parts in their consecutiveness, are analogous to the course of human life, and it is the recognition of this fact which we would suggest as illustrating much of the character and detail which mark the religious development already alluded to, and as explaining that prevalent incidental form of it to which we are about to call special attention, and from which the previous observations have too long detained us.

On another page of this journal will be found an article on the duty of the Church to provide spiritual instruction and consolation for a class who stand in special need of them, but who, from the nature of the case, were long excluded from them together, and to whom they are not, even now, afforded with the same unction, authority, and power with which they are supplied to every other class besides themselves. We allude to the deaf and dumb. "How! it may well be asked, in a sense especially appropriate and forcible as applied to them, "how shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent?"

This is a duty which has been long omitted—we can hardly say neglected, because our predecessors, until a generation ago, did not know how to perform the duty, or that the doing of it was possible. That was a discovery of really recent date. To communicate with the deaf requires the easy, but impressive and reverent, employment of a peculiar mode of communication addressed to the sight of those who have either lost, or never had, the sense of hearing—"Wisdom at that entrance quite shut out."

The article to which we desire to call attention deals with this subject on the firm ground of knowledge and experience. The writer is the Rev. Dr. Thomas Gallaudet, Rector of St. Ann's Church, New York, the originator of Church Ser-

vices for the Deaf and Dumb, and founder of the Church Mission for Deaf Mutes in the United States. He opportunely brings forward the fact, illustrative of the subject suggested above, that the Church in her annual round of reminder and commemoration, brings before her members "throughout all the world," on the Twelfth Sunday after Trinity (in the Gospel for the Day), the inspired record of the restoration to speech and hearing, by the Divine Healer, of the man brought to Him, "who was deaf, and had an impediment in his speech."

We cannot, indeed, make any approach to the miraculous work of Him who, by the pronouncement of the Divine ΕΡΗΡΗΑΤΗΑ, opened the ears of the deaf, but we can imitate His example by causing the Gospel which never sounded in their ears to reach their hearts, and by carrying further than ever before its mission "to every creature."—*Irish Eccl. Gazette*.

NOTE IT.

THERE are some things worthy of note in connection with the Church of England which are not generally known. It is claimed that, excepting a grant of £1,000,000 from the House of Commons as a thank-offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels, or clerical residences. On the other hand, the Church is said to have raised and expended £11,000,000, and to have built 3,150 churches in the first half of this century. During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in Church building and restoration over £25,000,000, and it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery.

AND THIS.—The New York correspondent of *The Standard* (Baptist), says:

The Episcopal Church of this city is making wondrous strides forward, and the sources of its increasing strength are to be found in the multiplication of mission enterprises. Bishop Potter is showing skill and judgment in the pursuit of this policy. He believes in outposts which shall become recruiting centres for some Church or Churches nearest to them. Here Sunday schools are organized, and through these families are reached and brought into the public worship. By means of these multiplied missionary agencies, this Church has made advances beyond all other religious organizations in our city.

LABOR DAY.—On Sunday, Sept. 4th, the Labor Day service was held in Trinity Church, New York, under the auspices of the Church Association for the Advancement of the Interests of Labor. The Bishop of Mississippi preached. There was a large attendance of workmen and others.

WELL RESOLVED.—The Committee of the Church Club of Chicago has put forth these resolutions, which contains great principles.

Resolved, That we earnestly commend the principles upon which our Church schools are conducted, viz, that education, in its highest and best sense, includes spiritual training as well as social culture, intellectual discipline, and physical development.

Resolved, That we recognize the privilege and duty of Churchmen to sustain Church institutions by

their contributions and by their patronage, thereby not only bringing up their children in the nurture and love of the Church, but also extending the influence of the Church and making it more widely known.

Resolved, That for the purpose of sustaining institutions of higher learning, it seems desirable for dioceses to act in groups, as provinces, in order to give greater dignity, stability, and independence to such institutions, and to avoid waste of money and effort in multiplying diocesan colleges and seminaries.

LAND AND WATER.—The "Gospel Barge" of Bishop Walker, of North Dakota, whose car Cathedral has been at work for some years, soon to be launched at Bismark, will be called the *Missouri Missioner*, and will be used for Christians work in town and camps along the Missouri for a distance of more than five hundred miles. The Bishop hopes with this barge Church to reach many people who could not otherwise attend divine service, and it is to be used for general Christian work of every kind that the region calls for.

OUR HOME.—"This is our home," said two young men from Persia as they—having entered the open doorway of old Trinity on Broadway—realized that the service was essentially the same as that of the great historical churches of their own fatherland. They heard the almost forgotten echoes of the ancient Liturgy. This story was told by Bishop Potter at the meeting of the Assyrian mission in London.

Family Department.

There Is a Country.

BY DOROTHY DEANE.

(Continued.)

"Would you like it, mother?" he asked.

She lifted her face to his wistfully. "Yes," she answered softly, "let us keep her for her father, for little Ellie's sake."

Bess wondered sometimes if, after all, this happy place were not the country the boy had meant. Surely she was cold and hungry no more. Day by day her face lost its old wan look, her eyes lost their half-frightened, half-sad expression, and she grew dimpled and rosy. Gradually the memory of the old life faded.

Spring came across field and hill. The snow-bank changed into brooks that sang; the birds mated in field and forest; the trees hung out banners of rejoicing; the skies grew tender and blossomed, blue as a violet; soft air drifted up from the river-ways, sweet with the breathing of a thousand woodland flowers. And the child's nature blossomed with the blossoming of the year. Every morning came like a revelation; every day was a new glory.

And she grew, as the other flowers grew. The years passed over, and the dawn of womanhood was upon her. A grave sweetness was in her brown eyes, the look of her face was like the look of a flower that has come up under tender skies and through sunny weather. And the child was a woman.

The farmer's wife looked up from the letter

she was reading one day, with a light in her dear old eyes.

"Our boy is coming to-morrow," she said, "our boy Ralph. He's our grand-son, you know, Bess dear, such a bright, manly little fellow."

But when young Ralph stepped over the threshold next day, Bess saw a tall, bearded young fellow. The dear heart had forgotten how the years slipped by.

* * * * *

It was on a morning in June that Bess stood at the window listening. A robin sat on the topmost branch of the old maple. All the joy of the morning was in his song. The girl's face caught the light of his gladness, and her eyes shone with the joy of life.

Ralph Kennedy passed through the sitting room with the words of a half-forgotten song upon his lips:

"They shall hunger no more, neither thirst any more."

Bess caught her breath. The singer paused, he was busy over some books. Then he took up the thread of song again, absently:

"And God shall wipe away all tears from their eyes."

The girl put out her hands gropingly, she was blind with tears. The robin's song sounded far away. She only heard a voice, a boy's voice, singing: "There is a country—"

Ralph Kennedy turned and saw her. "What is it?" he asked, springing to her side. "You are ill!"

Bess smiled faintly. "No," she said, "it was the song you sang. I heard it once before. It changed my whole life. God knows what or where I should be now, if it had not been for that song. It was in a church somewhere," she continued, "I waited in a little passage and listened while a boy sang those words."

An odd expression drifted across Ralph's face.

"Where was it?" he asked.

"I can't tell just where I heard him sing," she said. "Afterward he came out alone, and I asked him to tell me where to find the country he sang about. He told me it was my father's country, and that, if I was a good child, my father would send for me some day. He has not sent for me yet, but I am waiting for him."

Ralph Kennedy's eyes were wet. He looked down at the flower face, that was drooped a little, thoughtfully.

"I remember it," he said quietly, smiling a little.

She looked up with a quick gladness in her face and eyes.

"Oh, was it you?" she said. "I wish I knew how to thank you!"

She put out her hand with quick, innocent impulsiveness, and he took it in both his; something in his gaze made her drop her eyes, a soft flush rose quickly in her face.

"Shall I tell you how?" he asked gently. Her fingers trembled a little in his hold. The song of the robin dropped down in the little pauses; it was glad, glad.

"Shall we not go the rest of the way together—to our Father's country?"

A light shone in the girl's face. She lifted her eyes to his bravely; they were deep, luminous, tender; he bent and kissed her lips.

And the robin sang on to the glad spring world, to the trees, to the flowers, to the skies.

THOSE TROUBLESOME "IFS."

BY S' JENNIE SMITH.

It was a discouraging time for Louise, and her usually light heart grew very heavy. Her mother's protracted illness had compelled her to give up an excellent position as teacher which she held in a city school, for there was no one but herself to act the part of nurse and house-keeper; the other children were small and the proper kind of help not to be obtained.

Louise brooded over the situation a great deal when she was alone; in her mother's presence she tried to appear contented.

"You seem to be sad," a friend remarked to her one evening; "is your mother worse?"

"Oh, no, she keeps about the same," replied the girl, but I can't help feeling worried about things. I often wonder what we would do if father should be taken sick. Then I'd be doubly tied to home, and couldn't go out to earn any money, and what would support us?"

"Doesn't your father seem well?" was the next question put to Louise.

"Yes, I don't know that his health was ever better than it is at the present, but if he should—"

"My dear child," said the friend, gently interrupting her, "don't trouble yourself about it. It doesn't seem worth while to worry about events that may never come to pass. Some one has said, 'How much pain the evils that never happened have cost us!' God has placed you in this situation, my dear, giving you no chance to improve matters, and you may depend upon it, He will carry you through."

"But the next worry isn't an if," argued Louise. "Here am I without a cent. The probability is I shall not be able to earn any for months, perhaps years. Of course, I have a home and plenty to eat. But what am I going to do about clothes? I have sufficient at present, but the time will come when I shall need more. Father can't buy me anything, for he has all he can do to meet the regular expenses of the family and clothe the others."

Before her friend had an opportunity to reply, the conversation was interrupted by the appearance of some of the children, and a short time thereafter Louise was in her own room wrapt in serious contemplation. The question of clothing, especially clothing for the coming winter, bothered her exceedingly. For five years she had earned enough money to buy herself all she required in that line, and now that her salary was gone, she feared that she would be compelled to go without many necessary things.

While still engaged with these thoughts, she picked up her Bible which was lying near her on a stand. Feeling too tired and too much discouraged to hunt up the regular reading for that evening, she opened the Bible at random. The first verse her eyes rested upon was this:

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith?"

The words came like a ray of light into Louise's troubled mind. It seemed as if her Saviour were saying them directly to her. Why had she forgotten this precious promise?

Reading further, she saw, "Your Father knoweth that ye have need of these things."

"My Father knoweth," repeated Louise, gladly, "what a comfort it will be to remember that in these days of trouble."

Meanwhile Louise's parents were having a talk about her. They were regretting the necessity of keeping her at home; yet how could they manage in any other way?

"And I know she doesn't feel contented," said her mother. "She tries to seem happy, but I can see that she is not."

If they could only have known that Louise was just then sinking into a sweeter sleep than she had yet enjoyed since her mother's illness, their minds would have been greatly relieved. However, they were not long in discovering that a change had come over their daughter; the very next morning they noticed that she went about her work with a light heart and accommodated herself so cheerfully to circumstances, that one would suppose she delighted in what she was doing.

"I was so foolish to worry," Louise afterward said to her friend; "I forgot that God knew I had need of these things, but now I shall leave it entirely to Him. He will provide."

And her faith was not in vain. Within a month from that time her father laid a bill in her hand, and said: "I thought you would need some winter clothing, and I have asked your Aunt Kate to come and stay some day this week, so you can go shopping. And hereafter I hope to at least partly make up to you for the loss of your salary. My employer has just given me a generous raise, and this fact, my dear, verifies the old saying, 'God does not wound with both hands; He ever keeps one with which to bind up the wounds.' You have been a great blessing to us, my daughter, and I shall see that you do not want for anything that I can provide."

It was a happy moment for Louise. The money she valued far more than any she had ever earned at school, and her father's approbation was in itself a reward sufficient to repay her for so bravely walking in the of duty.

St. George's church N. Y. the Rev. Dr. Rainsford, rector, will in the autumn set in operation a new branch of parochial work, to be known as St. George's Church Free Circulating Library.

THE SMALL DUTIES.

The late Rev. Charles Kingsley says about the small duties which are near us.

"The only way to regenerate the world is to do the duty which lies nearest to us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain *hose* where it should fall, God's showers would not fall as they do now on the evil and the good alike. I know from the experience of my own heart how galling this doctrine is--how like Naaman one goes away in a rage because the prophet has not bid us do some great thing, but only to go wash in the nearest brook and be clean.

"It is a great pity that the average Churchman will not read Church papers and Church books, and keep himself informed on Church matters in general. It consequence of such neglect many deplorable mistakes are made, and sometimes people are needlessly alarmed. It must be evident that a man cannot know all about the Church, or anything else, unless he continues to read and take pains to acquire the latest information. The man who does not read the secular papers and seek information from books concerning the history and progress of the country, is not, and cannot be well posted on the past history or present state of his native land. One cannot know all about "this Canada of ours" from the one simple fact that he was born a Canadian. Is the case different with one born a Churchman?"—*The Church Monthly.*

By the will of the late Mrs. Henry Perry of Southport, Conn., a personal friend of Bishop Neely, the Episcopal Fund of this diocese has received one thousand dollars, and the Bishop's Missionary Fund five hundred dollars.



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Mission Field

The Council of the North China Mission have issued an appeal, in which it is stated that the pressing needs of the mission call for an additional income of 500*l.* a year. The mission, which is under the superintendence of Bishop Charles Perry Scott, extends over the six northern provinces of China—an immense territory, with an area of about 400,000 square miles, and an estimated population of between sixty and eighty millions. The missionary diocese is one of the three missionary jurisdictions into which the vast Chinese dominions have been divided. The other two are Mid-China, which is under the care of Bishop G. E. Moule; and Victoria, Hong Kong, which is the diocese of Bishop J. S. Burdon, the Missionary Bishop for South China. All these dioceses are terribly under-staffed, and particularly is this the case in North China, which is the most recently established of the three. There are here only about half-a-dozen clergy, including one Chinese and three or four lady workers, one of whom is a fully qualified doctor. Well may the Bishop's wife say, as she does in a recent letter, that the staff of workers is under-manned and under-womanned. The work to be done is an extraordinarily difficult one, as every one who has the faintest knowledge of the Chinese social system can easily imagine. Progress is, therefore, slow, and results small, if we only reckon heads, as is usually the case nowadays. This would, however, very inadequately represent the true influence of the mission on the people with which it comes into touch. The work of the North China Mission is well entitled to the sympathy and support of Church people at home.

The diocese of North China was founded in 1880, and its first bishop was the Rev. Charles Perry Scott, who was formerly curate of St. Peter's, Eaton Square, and who was sent forth to his mission in China from that parish in 1874. The intervening years were spent in very active missionary work in that country, and in acquiring a knowledge of the language, the people, and their ways, which has been invaluable to him. Sir Thomas Wade, K.C.B., who was at one time H.B.M. Minister at the Court of Peking, has a high opinion of Bishop Scott and his special fitness for the work. Sir Thomas strongly advocates the expediency of sending missionaries of superior education to China, because,

as he very truly urges, the Chinese people are, within the bounds of their own vast literature, a highly educated nation.

The Rev. Joseph Sidney Hill, whose selection as the Bishop-designate of the Niger, in succession to the late Bishop Crowther, we announced some time ago, has left England to visit the sphere of his future work before his consecration. The visit, which is made at the wish of the Archbishop of Canterbury, is an important one. The native congregations want a black bishop, and are not feeling very kindly towards the C.M.S. for not giving them their desire. Mr. Hill is going to them, not only as Bishop-designate, but also as the Commissary of the Archbishop and as C.M.S. Director of the Mission. His appearance in this triple capacity and warmly commended by the Archbishop, combined with his tact, ought to be successful in removing any sense of dissatisfaction from the native mind. Mr. Hill's varied experience in West Africa, Australia, and New Zealand cannot fail to be of much service to him in his work. We trust that he will be cordially received by the natives, and may overcome any prejudices they may have contracted, as well as that his health may stand the climate better than when he was in Africa before. He had then to be invalidated home.

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Temperance Column.

A Doctor's Views on 'Temperance.'

By William Odell, F. R. C. S.

England.

CONCLUDED

The Chairman said that the principal organ to suffer was the liver. It is in one sense, but not in another; for very often the brain suffers most, because, of the blood in the body which absorbs the alcohol, the brain receives one-fifth. Therefore, the stimulant has a greater effect upon the brain, because it receives a larger quantity than any other organ. It is a well-known fact that if you want to make a man intoxicated you will do so much more quickly if you give him whisky and water with a piece of toast, or if he gradually sip it with a spoon, than if he drinks it right off. In the first instance, the fumes of the liquor go through the nose straight to the brain; and, in the second place, the alcohol gets more quickly taken into the blood and absorbed by the system. There is a disease, as you know, which teetotalers never have had, and never will have, and that is delirium tremens. I saw in *The Western Morning News* some time ago a description of a clergyman, or minister, in the United States, who gave what was called an object lesson in delirium tremens, by pretending to imitate a man suffering from that disease: and if anyone has ever seen a person suffering from the complaint, it must certainly have been a warning to him as to the danger of taking stimulants.

I will tell you of one instance that came under my own observation when I was going across the Atlantic. We started on a Wednesday from Liverpool and on Thursday, when at Queenstown, I noticed a man in the steerage, and said to a gentleman beside me, "You see that fellow; he's in for D.T." He said, "How do you know?" I said, "Because of this, and that, and that," pointing out the symptoms indicative of the complaint.

A short time afterwards I said to the ship's doctor, "You have a fellow on board in for D. T." On the following (Friday) morning the doctor said to me, "That fellow has got it." On Friday afternoon he said, "That fellow has got it badly." On Saturday morning he said, "That poor fellow is dead." He was a young man only 22. He had had money given him to go to New York by first-class passage, but had spent a great deal of it in drink at Liverpool, and the rest of it he meant to spend when he arrived at New York; but he did not get more than three days on his voyage.

That is one instance of the awful effect of liquor—an effect which might have happened to anyone who drank to excess. No one who takes stimulants can say positively that he won't be the one to meet with a similar fate. Nobody ever starts drinking with the hope or idea of becoming a drunkard. It is always his neighbour or somebody else to whom this will happen; he is always the one who will be able to stand it. On that same vessel there was a young fellow

who had been out in Texas and who had returned to England, but had lost his wife and was going back again to America. There was also on board a gentleman who was a relative of one whose name appears in the London daily papers in connection with very high matters in this country. His real name was not on the ship's list, as he had taken passage under an assumed name. He was going into a large cattle ranch in Texas. I went a trip round Canada and the United States, which took me about two months, and on my return voyage, a gentleman who had been on board the vessel on which we went out, said, "Do you know what became of those two young men?" mentioning the two to whom I have referred. I said "No." He said, "The last I saw of them they were both in a low public house in Brooklyn. One of them had two black eyes, and they had both spent every penny they possessed." Yet when they started they had both enough money to go right away and buy a farm, but the whole of it had gone in two months.

Although that is not the medical aspect of the question, it shows the effect of liquor.

IS DRUNKENNESS CURABLE?—AN OPEN QUESTION.

Perverted nutrition due to alcohol itself is not easily remedied; the yearning demands of the poison being difficult to destroy by medicines. Various antidotes have, however, been suggested, and some are thought highly of in this connection. Nearly five centuries ago the old alchemist, Roger Bacon, asserted that he had discovered in *aurum potable*, or tincture of gold, the veritable elixir of life, to drink of which would restore age and decrepitude to youth and beauty. The properties of this wonderful tincture, however, have dissolved away and disappeared, till now the only medical value claimed for any combination of gold is that of the chloride, which is regarded as a specific for the effects of drunkenness, one physician claiming to have made permanent cures of 95 per cent. of his cases. It is difficult to see how he can claim permanency of cure for so large a percentage unless the patients are all dead. The writer's experience in many cases where he has administered the chloride of gold has not convinced him of its efficacy. Other drugs, extract of gentian, the sulphate and also nitrate of strychnia, bromo-potash, bromidia, etc., have been urged similarly as specifics for drunkenness. As it is doubtful whether the physical action of any drug taken for a brief period will influence the individual to a temperate, sober course of life for a series of years thereafter, unless the state of his mind and other conditions are all favourable, we must still regard the inquiry as an open

question—Is drunkenness curable? *Dr. Elon Carpenter, in North American Review.*

Thoughts on the Transfiguration of Our Lord.

1. The Son of Man in His transcendent brightness and beauty reveals to us the character of the spiritual bodies into which these natural Lod-es of His saints shall be changed. For we shall be like Him.

2. The one subject for all to enjoy is Jesus Christ and Him crucified. He spake to them of His death upon the cross, to all alike, Moses and Elijah and the Apostles.

3. They knew each other; men of different ages and circumstances seem to have been revealed to each other as to their identity through Christ, their Head. His light flashed upon them their recognition.

4. The living and the departed but one communion make; Moses dead and buried 1,500 years before, as we count time, and Elijah carried up to Heaven 1,000 years before, and the apostles still in the flesh, are with the Lord of glory.

5. Who can forecast the blessedness of our future life in its relation to the disappointments and heartaches of this? Moses was denied the sovereign desire of his soul, to go over Jordan, to enter the promised land. As a punishment for his sin God refused to allow him to set foot upon the sacred soil; the utmost granted him was to view it from afar, as a dim, distant prospect, and then in loneliness and secrecy he died. Centuries pass and Palestine is tributary to the Romans, and the hope of Israel seems to have perished, when lo! Moses is brought back to earth, and descends upon the promised land, and stands upon it in the presence of his Lord and Master, and the prince of the prophets, and the chief of the apostles. —[Bishop Seymour.

MAN—NOT APE.


Since the Darwinian theory of the origin of man made its first victorious mark, twenty years ago, we have sought [says Professor Virchow] for the intermediate stages which were supposed to connect man with the apes; the *proto* man, the *pro anthropos* is not yet discovered. For anthropological science the *pro anthropos* is even a subject of discussion. At that time in Innspruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was nearer to the apes than we are. At this moment I can affirm that

there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous district of the Malay Peninsula, but otherwise we know the people of Tierra del Fuego quite as well as the Esquimaux, Bashkirt, Polynesians, and Lapps. Nay, we know more of many of these than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi-Simian. Even when in certain ones phenomena appear which are characteristic of the apes, e.g., the peculiar, ape-like projections of the skull in certain races, still, we cannot say that these men are ape-like.—*Selected.*

Rest not content in thy darkness, a clod;
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor!—all labor is noble and holy;
Let thy great deeds be thy prayer to thy God.

—Frances S. Osgood.

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NEWS AND NOTES.

The Bible, diamond like, casts its shadow in every direction; torch like, the more it is shaken the more it shines; herb like, the more it is pressed the sweeter its fragrance.—*Payson.*

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it Free to any Person who applies to Nicholson, 177 McDougall street, New York.

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—It never pays to put off repenting until you get too old to find pleasure in sin.

—It never pays to leave the weeds in the garden until they grow bigger.

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NOTE—I am acquainted with the above named lady and can certify to the correctness of this statement. HENRY WADE, Druggist, Kingston, Ont.

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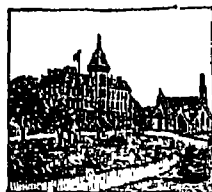
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