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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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### ECCLIASTICAL NOTES.

**BISHOP OF SODOR AND MAN.**—Our exchanges state that the Right Rev. Rowley Hill, D.D., Bishop of Sodor and Man, died unexpectedly after a brief illness, at his residence in London in the last week in May. The deceased prelate was a leader of the Evangelical party in the Church of England, and an able and popular preacher. He was much regarded in his island diocese, and especially in the town of Douglas, where he took a prominent part in the open-air preaching every summer. Dr. Rowley Hill, who was the third son of the late Sir George Hill, an Irish baronet of the Country of Londonderry, was comparatively a young man, being only in the fifty-first year of his age. He was the sixty-seventh Bishop of Sodor and Man, to which See he was appointed by Lord Beaconsfield in 1877.

**BISHOP BLYTH.**—Bishop Blyth against whose appointment to the Jerusalem Bishopric so great an outcry has been most unreasonably raised, has already made a favourable impression in the East. On his way out he was received in Egypt by the Greek Patriarch, to whom he presented a letter from the Archbishop of Canterbury. On St. Mark's Day, the Bishop visited the Coptic Church, Monastery, and schools of St. Mark—the church where tradition says St. Mark is buried—and was courteously received by the Bishop of Alexandria. The Bishop who is now making an episcopal tour through Palestine, is likely to strengthen the Church of England considerably in the East, and represent her most favourably in the sight both of Mahomedans and Christians.

**BATHURST.**—The Rev. Canon Camidge, Vicar of Thirsk, has accepted the bishopric of Bathurst, which has been vacant for some months. The diocese is one of the largest in the Australian colonies, but the income of the bishopric is comparatively small.

**MISSIONARY ZEAL.**—Rev. A. H. Lang, late scholar of St. John's College, Oxford, has placed his services at the disposal of the Archbishop of Canterbury for five years in connection with the mission of aid to Chaldean Christians. He will leave England in August for Kurdistan.

**CHURCH PROGRESS.**—The past year has been one of great activity in the Archdeaconry of Blackburn, six churches costing over £25,000 having been consecrated, while at the same time

there are four churches and four mission buildings in process of erection.

**EASTON.**—The sixth nominee for the Bishopric of Easton, U.S., (Rev. John S. Lindsay, D.D.) having declined the office, the Convention by a large majority of both orders elected the Right Rev. W. F. Adams, D.D., formerly missionary Bishop of New Mexico, and presently rector of Holy Trinity, Vicksburg, Mississippi. The Bishop is 57 years of age, and the circumstances connected with his resignation of New Mexico, are said to be these: Upon his election as missionary bishop, Dr. Adams started for his diocese. When at, or in the vicinity of Shreveport, he found a large number of persons leaving Louisiana and Texas, and suffering from yellow fever. He stopped with them, ministered to them, and nursed them until he himself was stricken with the fever, which so broke down his general health that when he reached his immense missionary diocese and entered on his duties, he found his physical condition such that he could not do his work, and was obliged to resign as the only chance for restoration. It is known now that his health is completely restored.

**DELAWARE.**—The Convention of this Diocese met on 1st June, and made an unsuccessful attempt to elect a successor to the late able Bishop the Right Rev. Dr. Lee. Any number of nominations were made, but none carried the requisite majorities, and finally the Convention adjourned till the 1st Wednesday in December.

**THE NEW YORK CATHEDRAL PROJECT.**—Bishop Potter has issued an address to the Citizens of New York, and to the clergy and churchmen of his diocese, asking their sympathy and co-operation in erecting a grand Cathedral in that city, and on Sunday the 3rd instant, sermons were preached in the several churches. The Rev. Dr. Huntington, Grace Church, and the Rev. Dr. Dix, at Trinity Church, strongly endorsed the Bishop's appeal, as did also the Rev. Dr. W. S. Rainsford, at St. George's, the Rev. Dr. Wm. F. Morgan, at St. Thomas's, the Rev. Dr. De Costa, at St. John's, and the Rev. Dr. Houghton, at the Church of the Transfiguration. It is understood that several large subscriptions have already been received. Among the donors are Messrs. D. Willis James, a prominent Presbyterian layman, and Henry G. Marquand, equally prominent among the Congregationalists. The Rev. Dr. Vermilye, Pastor of the Dutch Reformed Church, Fifth Avenue, cordially commends the project in a published letter to the Rev. Dr. Robt. J. Nevin, who is temporarily assisting Bishop Potter in this special work.

**MISSIONARY COUNCIL.**—The first meeting of the Missionary Council of the P. E. Church of the U.S., will be held in Philadelphia, October 25. The council provided for by the amended missionary canon was elected at the late General Convention, and is composed of all the Bishops together with an equal number each of clergymen and laymen. They will receive the report of the Board of Managers for the year ending with August 31, and are author-

ized "to take all necessary action in regard to the missionary work of The Church, which shall not conflict with the general policy of the Board of Missions, as from time to time determined at its triennial sessions."

**A LIVE CHURCH.**—The Official year book of the Church of England, (which by the way ought to form part of every parish library and be in use), furnishes the best and strongest argument against the few advocates of disestablishment which could be devised. This large volume gives facts and figures which are instructive and interesting. The work of the Church of England, Ireland, Scotland, and the colonies is exhibited, not by way of laudation and boasting, but by the sober method of figures. Thus the contributions in money, which make a good test of practical religion, are given for 1860-84:—

Theological Schools, &c.....	£528,653
Church Building, &c.....	35,175,000
Home Missions.....	7,426,478
Foreign Missions.....	10,100,000
Education.....	21,362,041
Literature, &c.....	1,059,501
Charitable Works.....	3,818,200
Clergy Charities.....	2,103,364

£81,573,237

Average for five and twenty years, £3,262,929

The figures for 1885 were:—

General Church work.....	£3,919,568
Theological Schools, &c.....	16,231
Public School Missions.....	10,076
Elementary Education.....	1,058,000

£5,003,935

A Church which can show such a record is hardly ready to perish.—*Living Church.*

**PASTORAL STAFF.**—A handsome Pastoral staff of sterling silver, richly chased, was recently presented to the Rt. Rev. Richard Hooker Wilmer, D.D., in honor of his twenty-fifth year as Bishop of the Diocese of Alabama. The design was arranged to receive a Greek cross within the curve of the crozier, the centre of which was jewelled. The handle was of polished antique oak with bronze ornamentation. The staff was the gift of members of the diocese.

**PEER PRIEST.**—The death of Lord Saye and Sele, at the mature age of 88, removes from the Church one of the few peers in holy orders. He was the twentieth in descent from the Geoffrey Lord Saye, who was one of the twenty-five barons appointed to enforce the observance of Magna Charta. The eldest son of the Hon. and Venerable Thomas James Twistleton, D. D., Archdeacon of Colombo, he was educated at Winchester, and at New College, Oxford, where he graduated B. C. L., in 1825, and D. C. L. in 1832. He was ordained in 1823, made Prebendary of Hereford in 1825, treasurer of Hereford Cathedral in 1832, Canon Residentiary of Hereford in 1840, and Archdeacon of Hereford in 1863.

Much of the toleration for which the age is so clamorous is sheer indifference, and a snare and a delusion.

## THE ROYAL GOLDEN WEDDING; OR THE QUEEN'S JUBILEE.

By Esther Wiglesworth.

Wedded to her people,  
In her maiden grace,  
Royalty of purpose  
Shining in her face,  
As she swears her country's  
Customs to maintain,  
England's laws to cherish,  
And her faith sustain.  
Then, before her people,  
Stands, in royal sheen,  
England's signet wearing,  
Crowned, anointed Queen.

In her heart unsullied  
She her vow hath kept,  
Triumphed with her people,  
With her people wept.  
Dearer, ay, far dearer,  
Is their sovereign now,  
Then when England's jewels  
First adorned her brow.  
They, her Golden Wedding,  
Celebrate to-day.  
Hark! the joy-bells pealing:  
Hark! the loud hurrah.

From old England's daughters,  
North, south, east, and west,  
Comes a loyal message  
Flashed 'neath ocean's breast  
"British flags are flying  
O'er our Churches' towers;  
British cheers are ringing,  
England's Queen is ours!  
Ships, all manned, are firing  
Their salute at sea,  
British tars are keeping  
England's Jubilee."

Through her vast dominions'  
Where ne'er sets the sun,  
English hearts are thrilling,  
English prayers are one.  
"In thy Hand protecting,  
Lord, our Sovereign keep,  
From her royal pathway  
Every foeman sweep.  
Give her peace and gladness,  
Give her length of days,  
Bid her children's children  
Rise to give her praise.  
Then for earthly grandeur  
And a world's renown,  
Give a Heavenly kingdom  
And immortal crown."  
Hark! the cannons roaring,  
See! the pennons gay,  
England keeps Victoria's  
Jubilee to-day.  
God bless our Empress Queen!

—Church of England Temperance Chronicle.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**SUNDAY-SCHOOL ASSOCIATION.**—The annual meeting of the Halifax S.S. Teacher's Association, was held in St. Luke's Cathedral one evening last week. The service was fully choral, the Cathedral Choir being assisted by members of various other choirs. The Clergy present were the Right Rev. the Bishop-Coadjutor of Fredericton, Dr. Kingdon; Rev. Mr. Murray, Rector; Rev. Dr. Partridge, President of the Association; Rev. Dr. Uniacke, J. S. Edwards, D. Neish, N. Lemoine, T. R. Gwillim, H. G. Lancaster, F. Wolcott and T. C. Mellor. About 250 teachers were among the congregation, including representatives from all the schools. The sermon was to have been preached by Rev. Dr. Hole, Rector of St. Paul's, who was, however, prevented by indisposition from performing that duty. Bishop Kingdon kindly consented at a late hour to undertake the address.

A most instructive and useful discourse was delivered *extempore* by his Lordship on the unity of the Church as exhibited in tabernacle, temple and Christian ritual; his text being from Exod. xv, and Rev. xv.: "The song of Moses and of the Lamb." The sermon was a practical exhibition of how teachers should study the scriptures, so that they may instruct their children. The Bishop's voice is clear and ringing, his intonation very distinct, and his gesture graceful. He was most attentively listened to by the large congregation. The Association is in a flourishing condition, and is worthy of all support. Its meetings are monthly and are very profitable to the teachers attending them.

**SPRINGHILL.**—His Lordship Bishop Kingdon visited us last Monday and administered the rite of Confirmation. Among those presented were former Baptists, Methodists, and Presbyterians. The little Church was crowded, and the congregation listened attentively to the interesting, exhaustive and convincing explanation of the "laying on of hands," and the address to those confirmed was of the simplest, most practical and earnest character, and will long be remembered by our good people. The kindly manner and earnestness of the good Bishop won all hearts. A special train conveyed the Bishop to Parrsboro directly after the service.

**RAWDON.**—Active preparations are being made in this parish for the building of a new Rectory. The old one has been taken down, and material for the new one is being hauled to the grounds where building operations are about to commence, and it is hoped that by the end of October the new house will be ready for occupation.

The people deserve great credit for the liberal and energetic manner in which they have responded to this urgent need of their clergyman.

**SHELBOURNE.**—A most pleasing episode in this Parochial year, occurred on the evening of the 11th instant. It had leaked out the evening before that the following day was the anniversary of the Vicar's Wedding day. After tea a mysteriously large box and parcel addressed to the Senior warden (a neighbour), and marked "freight paid," lay on the verandah. He, though notified, declined to send for the same "being engaged just then." As the shade of evening began to fall, he came over and said the mistake was intentioned, and in a few hearty words offering his congratulation and best wishes of the people to the astonished Vicar. From a neighbour's house streamed much of the fashion and beauty of Shelbourne, with holiday hearts and cheery voices who tendered their best wishes and the contents of the box. Rev. Mr. How thanked them most cordially for all their continuous kindness, and especially for this their last, which was the surprise of his life, as he did not know anybody in the place, knew that the day was one of special interest to him. After the cordial expression of mutual good wishes, a hymn was sung and the Benediction pronounced. The Vicarage was then left and with them and their visit are cherished many most agreeable reminiscences. Upon being opened, the box was found to contain nearly everything that was good and useful. The ladies showed that they well knew how to replenish the wardrobe and larder. The President of the Sewing Society appointed a day when, with a dressmaker, the ladies will help Mrs. How to make up dresses &c., &c., which in any variety and quantity (for a nautical gentleman said "there was shirting enough for a new suit of sails for a ship.") lie upon the shelves of the Vicarage. Such pleasant occasions suddenly seized upon for the display of good will towards the clergy and their families are substantial proofs of the loyalty of the faithful to the Church. The best of feeling pervades the parish, and the present Vicar has, as had former ones, abundant

proof of the people's reverence for a Divine office, for which they have been led to entertain peculiar regard by the faithful ministry of their fatherly venerable Rector, Rev. Dr. White, who on Trinity Sunday entered upon the 59th year of his ministry. May God bless these kind people who, for themselves and others, whose loyal hearts were with us, "on benevolence bent," give sunshine and kindness on the lives of their neighbors.

### DIOCESE OF FREDERICTON.

**FREDERICTON.**—The Synod of the Diocese of Fredericton will meet at the Church Hall, in the City of Fredericton, on Wednesday, July 6th, at 10 a.m. The General Committee of the Diocesan Church Society will meet at the same place on Tuesday, July 5th, at 10 a.m.

It is earnestly hoped by those having the welfare of the Church at heart that no efforts will be spared in securing increased contributions to the funds of the D.C.S. Last year the amount actually received fell very considerably short of the amount estimated and the sad fact that a number of Missions have been vacant has alone prevented the occurrence of grave financial difficulties. Taking into consideration the serious losses incurred in the commercial centres of the Province by the Maritime Bank and other failures, whereby many of the most generous supporters of the Church have been seriously affected, it will readily appear that an earnest and united effort must be made in order to prevent a large falling off in the contributions to the D.C.S.

The Metropolitan held an ordination service at the Cathedral on Trinity Sunday, when the Rev. E. B. Hooper, B.A., was advanced to the priesthood, and Mr. Scovil Neales, son of the Rev. Jas. Neales, Rector of Gagetown, was admitted to the Diaconate. The sermon on the occasion was preached by the Rev. F. Alexander, sub-Dean of the Cathedral.

**WELDFORD.**—This Mission has been vacant for some time, in consequence of the resignation of the Rev. H. Holloway, whose health unfortunately broke down, necessitating his return to England. Mr. Holloway's departure was deeply regretted by his parishioners, whose hearts will now be gladdened by the appointment of the Rev. E. B. Hooper to the vacancy; and it is hoped the work so well begun by Mr. Holloway will be carried on with renewed vigour.

**GAGETOWN.**—The Rector of this parish has now been forty five years in the ministry, and amongst the clergy of the Diocese not retired from active duty, he is now almost the senior, the single exception being that of the Rector of St. Mark's Parish in St. John. The Rev. Scovil Neales, ordained on Trinity Sunday last, is the fourth son the Venerable Rector of Gagetown, has had the happiness of giving to the work of the ministry in the Church of God.

A striking illustration of the long Episcopate of the Bishop of Fredericton is furnished in the fact that the Rev. James Neales was himself ordained Priest shortly after the arrival of Bishop Medley, in 1845, since which time he has been privileged to witness the admission to the ministry of his sons, the Rev. W. S. Neales, Canon Thos. Neales, H. H. Neales, and Scovil Neales, all ordained by the same Bishop and all engaged in earnest work in the Church of Christ.

**PORTLAND.**—*St. Luke's.*—In the lamented death of James T. Kennedy the Church of St. Luke's loses one of its most valued members. Mr. Kennedy's interest in the Church was manifested by valuable gifts and in other tangible ways. The handsome drinking fountain at Indian town was erected by Mr. Kennedy and presented to the city of Portland in memory of his son, who died a few years ago. The *Daily Te*

*legraph* truly remarks, "the place of his residence had no more public spirited or justly honored citizen." The funeral on Sunday afternoon was one of the largest ever seen in St. John. The Church was crowded and many were unable to obtain admission. The font, pulpit, pillars, organ frontal and gasaliers were draped as a token of the loss sustained by the Church. At the evening service in St. Luke's, the Rector, Rev. L. G. Stevens, made special reference to the death of Mr. Kennedy.

*St. John's.*—The concert given on the evening of the 9th inst., by the Young Men's Association of St. John's Church was largely attended. An excellent programme was rendered, which comprised some of the city's leading talent.

It is hoped that shortly a very great improvement may be made in the School house. In order to carry out the architect's plans about \$4,000 will be required. The greater portion of this has already been raised, chiefly through the instrumentality of the ladies of the congregation. Perhaps no building of such unpretending appearance has been the scene of more valuable work than the School-house of St. John's Church. Within its walls the Synod of the Diocese and the General and Executive Committees of the D.C.S. have frequently assembled; many missionary meetings have been held there also, not to mention the periodical meetings of the numerous parochial organizations. "Our School-house," said the Rector on one occasion, "has been termed the *root* house, and I hope the root of much work for God has been planted therein."

*SOUTHAMPTON AND QUEENSBURY.*—This Mission has been for some time on the list of prospective missions of the D.C.S., but has not hitherto been filled, owing to the lack of clergyman. It is said that the Rev. S. Neales will probably be appointed by the Bishop to the care of what promises to be an important and hopeful field of Church labour.

*DORCHESTER.*—A very successful sale of useful and fancy articles was held by the ladies of Trinity Church Guild, on Tuesday, the 7th instant; the proceeds of which are to help in painting the Rectory.

*CAMBRIDGE.*—We learn with pleasure that the Rev. C. H. Hatheway has contradicted the rumour that he was on the eve of severing his connection with his parish. Although he has had two good offers he has refused both and intends to remain in his Mission, where he is doing excellent work.

Work on the new Church has been commenced, the building, when finished, will be one of the finest and most substantial Churches in the Diocese. The Church at Younge's Cove is being painted and otherwise improved.

*CARLETON.*—*St. George's*—A very successful sale was recently held in this parish, the proceeds of which go towards the payment of the debt incurred in building the new Rectory.

A capital meeting of the Church of England S. S. Teachers' Association was held in St. Jude's School-house, on the evening of Tuesday the 14th inst. The attendance of members was large and there was an exceedingly interesting discussion on the subject, "How best to secure the interest and practical co-operation of Sunday-schools in Missionary work." The discussion was opened by the Rev. L. G. Stevens and Miss Murray, and continued by other members of the Association.

*JOHNSTON.*—The work of the Church progresses favourably in this new Mission. Substantial improvements are being made in the Churches and their surroundings. A new reredos has been placed in St. Paul's Church, the gift of Miss Harrington and Miss L. B. Johnstone. New fountains are to be erected around

the churchyards of St. John's and St. Paul's Churches.

An interesting and profitable meeting of the S.S. Teachers' Union of the Deanery of Kingston, (Section iii.), was recently held in the Mission.

#### DIocese OF QUEBEC.

*JUBILEE SERVICES.*—A union Jubilee Service was held in the Cathedral of Quebec on June 21st at 11 a. m.

On Friday, May 27th being the last day of the Easter Term, at the University of Oxford, the degree of M. A., was conferred on the Rev. Lennox W. Williams, Rector of St. Matthews Church, Quebec, and a graduate of St. John's College, Oxford is now in England.

The Most Rev. R. Machray, D.D.; L.L.D. Metropolitan of the Ecclesiastical Province of Ruperts Land, who has been in England for some time, was a passenger by the mail steamer "Parisian". He remained over at Quebec for several days, and on Sunday evening preached to a large congregation at St. Matthew's Church. Before commencing his sermon he gave a brief outline of Church Work in the Diocese of which he has presided since 1865 when he was appointed successor to the late Bishop Anderson. Since his consecration, his extensive Diocese has been subdivided and five additional Dioceses formed, which now compose the Ecclesiastical Diocese of Ruperts Land, over which he presides as Metropolitan. He also thanked the congregation of St. Matthew's for their great generosity in contributing so handsomely towards the Missions in his Province, both, under their late Rector the present Lord Bishop of Niagara, and their present Rector, and said it would indeed be very hard for him to miss an opportunity of addressing such a liberal and in every way prosperous congregation.

*LEVIS.*—The services at Holy Trinity Church, Levis for the last two weeks have been conducted by the Rev. T. W. Fyles, Emigrant Chaplain, as the Rector Rev. Mr. Thompson has been away attending the Trinity Ordinations at which he was advanced to the priesthood.

*PORTNEUF.*—The Rev. W. C. Bernard, late Missionary at Bury, P. Q., has been appointed by the Bishop of the Diocese as successor to the Rev. R. W. Colston, M. A. at Portneuf, and has entered on his duties there.

Trinity Church, Quebec, held a bazaar on Thursday evening, 16th in the Y. M. C. A. rooms. The proceeds are to be devoted towards reducing the debt on the church building, which is mortgaged for some \$6,000 or \$8,000. It is to be hoped it will soon be cleared off.

*MALBAIE, Gaspé.*—*St. Peter's Church.*—This place has been fortunate lately in the way of presents. Among them was a very beautiful "crimson velvet" communion kneeling cushion, about 16 feet long, which was given by the Misses Collas, daughters of John Collas, Esq., of St. Mary's, Island of Jersey. There have also lately been placed in this Church, three handsome two light windows of stained glass, which add greatly to the beauty of the edifice. They are gifts to the Mission from kind friends of the clergyman, Rev. G. R. Walters, in England, and were manufactured by the firm of J. C. Spence & Sons, Montreal.

#### DIocese OF MONTREAL.

*MONTREAL.*—*The Jubilee.*—Special services were held in all the Churches of the city, and sermons appropriate to the occasions were delivered. At the Cathedral, Canon Norman was the preacher, and in the course of his sermon

he also referred at some length to the Centenary of the Colonial Episcopate and the coming celebration at Halifax.

The offertory at St. George's on Jubilee Day was for the Protestant Insane Hospital, and amounted to nearly \$800. The Bishop of the Diocese preached.

*St. James the Apostle.*—The now yet old Rector of this Parish was inducted on Sunday evening last, by the Lord Bishop of the diocese. It will be remembered that the Rev. Canon Bllogood, after 20 or more years services, resigned the Rectory, but after a week or ten days interval being renominated (when the election of the intended successor appeared hopeless to those seeking it) and elected, was reappointed by the Bishop, accepted the appointment and has been formally inducted.

*COTE ST. PAUL.*—*Church of the Redeemer.*—The Jubilee was well kept in this Mission; there being morning service at 11; Children's service at 4 p. m., and evening service at 7 p. m. The Church had been well decorated with flags and underneath the chancel arch were the words "God save the Queen." The form of service used was that authorized by the Metropolitan with special National Anthem and the Bishop of Ossory's Hymn. The morning congregation numbered 90. In the evening Dr. Davidson referred to the Centenary of the Colonial Episcopate, and its remarkable growth in the century, and the intended celebration in Halifax, on 12th August next. The services were specially hearty and earnest in character.

*HOCHELAGA.*—The Sunday School of St. Mary's, was given some weeks ago a treat in the way of a Magic Lantern entertainment by the Rev. L. N. Tucker, and went away well pleased with their imaginary walk through the Streets of London. All thanks to the Rev. gentleman. Our new choir master, Mr. Alford, has greatly improved the surplice choir although there is opposition in some quarters to choral singing. The choir master with the assistance of the ladies of the Parish notably Mrs. Homsley and Mrs. Rousseau gave the choir boys a picnic on Saturday, May 11th, at Morgan's Farm; racing and foot ball were the order of the day. A pleasing feature was the singing of the Nunc Dimittis before going home.

The Parish are indebted to several of the City clergy for their kindness in taking the Sunday service since the Rector's illness; we hope he may be able to resume his duties in the Parish before long.

*PERSONAL.*—Our marriage notices announce the marriage of the Rev. C. E. Lockhart, incumbent of Terrebonne, only son of the Rev. A. D. Lockhart, Rector of St. James Church, Ormstown, to Julia, daughter of Octavian Cuthbert, Esq., Seigneur, and for many years M. P., for Berthier. The Bride was attended by four bridesmaids: Misses Jennie Cuthbert, Mary Lockhart, Currie and Bostwick.

The Bride looked charming, being prettily dressed in white, trimmed with lace and pearls and pearl ornaments. A reception held at the residence of the Bride's father was largely attended. Amongst the many very valuable and beautiful wedding presents were, a handsome Davenport, furnished and having a silver plate with inscription, and accompanied by an address, presented by the congregation of St. James' Church, and a complete set of table dessert and teaspoons of solid silver from Miss Cuthbert, aunt of the bride. The happy couple left by evening train for Montreal *en route* for Toronto. When the train stopped at Terrebonne several of the leading ladies of Mr. Lockhart's congregation, who were waiting on the platform, were introduced by him to his bride, who was presented by the little daughter of Mrs. Matthew Moody with a bouquet of the choicest flowers.



**RURAL DEANERY OF BEDFORD.**—The report received from the various parishes at the last Ruri-Decanal meeting shows—that of all the parishes in the Deanery there is only one which receives aid from the Mission Fund, and the Deanery as a whole, by free-will offerings from the various parishes, contributes a larger sum to the Mission Fund than it receives from it. This is not a matter to boast of, but it is one that may be mentioned with thankfulness.

Canon Mussen made a thoughtful speech in which he pointed out certain of the difficulties and weakness of the proposed "Quebec plan"; lack of time, however, prevented a full consideration of this important question, or a decision therein. A very profitable discussion took place upon the subject of Womans' work in the Church; appreciative remarks were made by Archdeacon Lindsay, Rev. G. Forsey, Canon Davidson, Rev. Mr. Allan, Mr. H. D. Moore, Dr. Gibson and others.

Mr. Forsey reported an increase of \$1,000 to the Endowment of Trinity Church, Cowansville, and Mr. Constantine an increase of \$100 to the Endowment Fund of St. James' Church, Stanbridge East—this is the bequest referred to in our last.

Rev. Mr. Forsey proposed, and Canon Robinson seconded a vote of thanks to the Rector and Ladies of the parish of Dunham for their "considerate efforts to promote the comfort of the Clergy and Laity attending the meeting, and for the bountiful repast served at the close of the morning session." This concluded the business, and the Benediction was pronounced.

#### DIocese OF ONTARIO.

**BAY OF QUINTE.**—The last meeting of the Bay of Quinte Clerical Association, which took place in Napanee, was in all respects highly successful. There was an unusually large attendance of the members from the district, which extends from Kingston to Trenton, the chief interest on this occasion arising from the presence of the Provost of Trinity College, on the invitation of the Archdeacon. The Union met in the school-room of St. Mary Magdalene's Church on Tuesday, and that day was devoted chiefly to a discussion of the prospects and development of the University, of which the Provost is the Principal. It is well known that since the arrival of so distinguished a scholar and divine as Dr. Body, one of the most eminent of young Cambridge Fellows, there has been new life and vigor infused into Trinity College, and both students and funds have steadily increased. He is evidently one of those men who can inspire enthusiasm into the minds of others, and this country is fortunate in having the benefit of his leadership in the important matter of higher education.

On Tuesday evening, the 7th inst., there was full choral service in the Church, and those who were absent missed a spiritual and intellectual treat in the two addresses delivered by the Provost and by the Rev. J. W. Burke, Rector of Belleville. It would be difficult to exaggerate the interest elicited by the Speakers in the topics selected, both being handled by master minds with rare power and eloquence. The Provost's subject was "The Devotional character of the Church's Matins and Evensong," and the spiritual connection of one part with another, and his words and thoughts were as well adapted for the clergy as the laity present. They seemed to throw fresh and beautiful light on the familiar forms of devotion, which too often are forms and nothing else. Mr. Burke with native eloquence enforced the importance of the use of the Prayer Book in public offices, and the benefit of becoming better acquainted with its contents. Now and then his humor provoked a smile, as when he said "Don't be afraid of a ghost hiding in any dark corner of the Prayer Book," referring to the visitation of the sick, and the absolution pronounced. He showed how in all her services the Church in-

tended publicity—a common joining of as many of her children as possible in every rite, whether Baptism, or Churching of Women, the Visitation of the Sick, or the Burial of the Dead. All that was uttered by both speakers met, we need scarcely say, with the warm commendation of the large body of the Clergy present, who regretted that more of their lay friends were not in Church to be similarly edified.

On Wednesday morning there was an early celebration of the Holy Communion, the Archdeacon and the Provost officiating. At 10 a.m., the Litany was sung by the Rev. W. Roberts, Mus. B., the Archdeacon presiding at the organ. The latter, we may state, sang the service effectively on both evenings in Church. On Wednesday evening, with no organ accompaniment whatever, the congregation heartily sang Canticles and hymns with great success, supported by his reverend brethren and a few choir members. On this evening, Dr. Body was the only speaker, continuing his subject, and enforcing the duty of making worship rest on and start from Christ and not from Self. He showed the evils of the latter, and how all gifts, and devotions and efforts for God would be hallowed and ennobled by the motive of offering them from the single desire to promote the Glory of God. At the conclusion of the service, the Archdeacon expressed his gratification at the pleasant and profitable meeting of the Union in Napanee, and thanked cordially the friends who so kindly extended their hospitality to the visiting clergy. We omitted to state that the afternoon was devoted to the discussion, opened by the Archdeacon, on Hebrew viii., 1-6, in which all members of the Union took a part, and which was continued to 6 p.m. A very cordial vote of thanks was unanimously given to the Provost for his attendance and all his valuable addresses.

The next meeting of the Union has been fixed to take place at Picton, in the month of September, on invitation of the Rector, Rev. E. Loucks.

The Clergy present at this meeting were the Archdeacon of Kingston, the Provost of Trinity College, Rev. Messrs. Burke, Loucks, Baker, Stanton, Forneri, Serson, Elliott, Prime, Cooke, D. F. Bogort, Roberts, Harris, Bennett, Smythe, Armstrong, Scantlebury, Anderson, Forster, Atkinson.

**KINGSTON.**—The Annual Meeting of the Women's Auxilliary to the Domestic and Foreign Missionary Society, closed on the 9th inst.

The following officers were elected for the ensuing year:

President, Mrs. Tilton, Ottawa; 1st. Vice President, Mrs. Grant Powell, Ottawa; 2nd. Vice President, Mrs. Buxton Smith, Kingston; Corresponding Secretary, Miss Yeilding Ottawa; Recording, Sec. Mrs. McLeod Moore, Prescott; Treasurer, Mrs. R. V. Rogers, Kingston;

Mrs. Lewin, of Prescott, read the report of the resolution committee. It expressed gratitude to God for the great success of the society; thanks to the retiring officers for their untiring zeal and devotion; to the ladies of Kingston for their kind hospitality; to the rector of St. George's cathedral for his able sermon, preached to the delegates; to the Synod for the use of the meeting room; to Mesdames Moore and Rothwell for their excellent papers; and to the railway authorities for the cheap fares which they had granted to the ladies.

Addresses on mission work were made by Messrs. Carey, McMorine and Jones, and the conference was closed.

The next meeting will be held in Prescott, in June, 1888.

The Lord Bishop of Niagara, held confirmation here on the 10th inst. In the afternoon at St. Marks, Barriefield, where there were 22 candidates, and in the evening at St. James' with 33 candidates. The attending clergy were Revs. Messrs. Carey, Cartwright, Jones, Smith, Cooke, McMorine, Spencer, Prime and Burnes.

On the evening of the 9th inst., the Rev. I. Gough Brick, of Arthabaska, N. W. T., addressed a large meeting in the Synod Hall, he gave an excellent account of his work among the Indians. He also preached on the 12th inst., in St. James Church in the morning, and in St. George's Cathedral in the evening.

On the 14th, St. James branch of the Church of England Temperance Society held their closing meeting for the summer, there was a good attendance, songs, readings and recitations, were given besides addresses by Revs. A. W. Cooke and I. G. Brick. This branch has been particularly successful in their work.

The Rev. B. B. Smith, of St. Georges Cathedral has gone to England on a three months' vacation.

#### DIocese OF TORONTO.

**THE SYNOD.**—The annual meeting of the Synod of the Diocese of Toronto began with service at the Cathedral and administration of Holy Communion at 10 o'clock, on 14th June.

The business Session commenced at 11.30, when after the opening prayer and the usual routine work regarding delegates' certificates, the Bishop delivered his annual address. He referred to the deaths of the Rev. Canon Morgan, of Barrie, and Rev. John McGreary, Hastings. During the year there had been 9 removals and 8 additions in the clergy of the diocese. There were now 143 clergymen—115 engaged in parochial work, 14 in tuition, etc., and 14 retired. There had been 17 ordinations and 256 confirmations. There had been admitted 1,234 candidates to full communion, of whom 454 are males and 750 fem. Three Churches have been consecrated, St. George's, Menomenee; St. Luke's, Creemore, and St. Barnabas, Toronto. He had preached 116 sermons, administered Holy Communion 31 times and baptised 8 infants.

The average attendance at morning, afternoon and evening services—was 16,539 5,019 and 16,478 respectively. The average attendance in the city churches was 8,400 in the morning, 8,600 in the evening, against 7,300 and 7,600 respectively in 1885. (Applause.) In the country the average attendance has been 9,281 in the morning and 9,239 in the evening. There had been held altogether 19,830 services on Sundays and 6,288 on week days. There had been 11,739 communicants, in Toronto there being 4,869 against 4,591 at the last return. This was not including reports from St. James' cathedral and St. Thomas' church, which had not been sent in. There had been a decline in the number of baptisms, the total number being 2,901, against 3,129. He admonished the clergy that they should see to it that this important sacrament was not neglected. There was a decline in the number of marriages from 787 to 765, and an increase of deaths by 1, there being 700 this year, against 699. The Sunday school statistics made a very satisfactory showing. There were 160 schools, against 149 of the previous return; 1,630 teachers, against 1,464, and 17,231 scholars, against 15,204. There were 109 libraries containing 24,277 volumes, and the returns from 98 schools showed voluntary contributions to the extent of \$7,298, which had been principally devoted to foreign missions.

The Clerical Stipend Fund amounted to \$60,924, against \$59,952 of the previous return; parochial objects, \$91,621 against \$83,622—(applause)—and extra parochial objects \$28,826, against \$23,780, or a sum total of voluntary contributions amounting to \$181,771,15 being \$10,580 more than 1885 and \$25,657 more than the previous year. There have been six new Churches built and two others were in course of erection. These had a total cost of \$20,000 and would seat 2,000 persons. Some nine or ten missions were being established in the outskirts of Toronto, and they were buying up lands for sites. There was some talk of

building two more new churches, one in Parkdale and one between Deer Park and the Church of the Redeemer. He announced that he would lay the corner stone of St. Alban's on Thursday at 4.30 p. m., and thanked the See House Committee for the excellent provision made for the Episcopal residence.

The following officers of Synod were then elected: Clerical Secretary—Rev. John Pearson; Lay Secretary—Dr. Hodgins; and Sec.-Treas.—Mr. D. Kemp. The Synod adjourned till 2:30 p.m.

AFTERNOON SESSION.

At the afternoon Session a letter was read from the Governor-General in reply to the address presented to him some time ago by the Executive Committee of the Synod.

A communication was also read from the General Assembly's Committee of the Presbyterian Church, asking for the Synod's co-operation in the International observation of the Sabbath. The matter was left over till it should be introduced by a resolution on the subject.

The Report of the Executive Committee was presented and adopted. It included the reports of the various committees and also mentioned that the sum of \$500 a year had been appropriated to provide a Secretary for the Bishop.

From the Clergy Commutation Trust Report it appeared that there was immediate expectation of raising the Fund for endowing the Bishopric of Toronto, to fix the Bishop's salary at \$4,000. The report was carried with an amendment providing that in the case of the death of any subsequent beneficiary of the Commutation Trust Fund, his annuity shall be paid to the end of the quarter succeeding the one in which the death of such beneficiary took place.

The Committee on the Rectory Lands reported that \$8,576.84 in subscriptions were still outstanding and uncollected, and recommended that efforts be made to get these amounts paid up. The report gave an account of the sales and leases of Church property during the year. It went at great length into the question of the renewal of the leases of the St. James Rectory Lands, quoting the opinion of counsel, which it summed up as follows: The question is whether the Synod is bound by the terms of the leases granted by the late Rector of St. James' Church, Dean Grasett. Upon the question as put we are of opinion that the Synod is not bound by the terms of the leases. The Committee, however, made no recommendation on the subject, but advised the sale of a number of church properties, the principal of which was a lot at \$30,000, owned by East Trinity Church. Mr. Hodgins, in moving the adoption of the report, spoke strongly on the illegality of the covenants in the leases granted by Dean Grasett, expressing his surprise that the parties thereto, some of them being astute business men, should have rested all this time upon such a weak basis.

Mr. A. R. Boswell spoke in the interest of the tenants, and said they should get compensation for the thousands of dollars which they had spent in improvements.

A long discussion followed, but finally it was resolved to postpone the matter till the Chairman of the Committee was present.

The Synod adjourned till 10 a.m. Wednesday. The evening service in the Cathedral was well rendered and was choral in character; the rector, Rev. Canon Dumoulin, being the preacher.

ORILLIA.—The attendance at the Vestry of St. James' Church, on the evening of the 8th, was small, though there was a good number of ladies. Some half-dozen plans were submitted. On motion of Messrs. H. S. Scadding and W. Poulette Thompson, a small committee was appointed, with power to receive tenders, accept a plan, and build, if within the means of the parish. Mr. Wilmot, of Toronto, submitted a pretty plan, and Mr. Croker sent two sketches for buildings suitable and not too expensive.

That embodying Mr. G. J. Booth's suggestion, if built of white brick, would be especially adapted to the proposal for using the present chancel.

Special Jubilee services were held in St. James' Church on Sunday, morning and evening, the 19th inst.

Mrs. Stewart has received a letter from Mrs. Donald, Secretary of the Hospital for Sick Children: in an acknowledgment of the receipt of a cheque for \$40—\$25 for the 'Orillia Cot,' and the balance for general use. She adds: "and it affords another proof of the answer to prayer. On Friday morning we had not enough money to pay for the expenses of the past week; we asked God to send us money and the afternoon's post brought us your cheque. We were indeed thankful for this answer to our prayers."

PRICE'S CORNERS.—A Jubilee service was held in St. Luke's on Sunday, the 19th inst.

NORTH ORILLIA.—The Church of England congregation at present worshipping in Roger's School-house, contemplate erecting a more suitable place of worship. They are subscribing what they can afford themselves, and hope for some assistance from friends outside. The Rev. G. M. Wrong, Dean of Wycliffe College, promises \$100 towards the inside fittings when the people have erected the walls and roof.

DIOCESE OF HURON.

LONDON.—Very successful services were held on Sunday 12th, at St. Matthew's Church, in the interest of the Sunday-school. Rev. Canon Richardson, of the Memorial Church, preached in the morning, and the Bishop preached in the evening.

LONDON.—The Rev. R. D. Freeman has entered on his duties at St. Paul's Cathedral, where he has been engaged to serve during Rev. Mr. Hick's absence.

His Lordship the Bishop of Huron has decided to make St. Paul's his Cathedral, and will remove the Episcopal chair from the Chapter House to its former place. The Rector and Vestry have complied with the Bishop's wishes. They have decided to proceed with the erection of an addition to the Vestry, which it is estimated will cost between \$2,000 and \$3,000. This will give accommodation for the holding of meetings, &c., which is much needed.

STRATFORD.—The Rev. Canon Patterson, one of the oldest active clergymen in the Diocese, has secured the services of the Rev. Mr. Bridgeman as his curate.

Mr. Bridgeman's removal from Hensal Mission, where his services have been much appreciated and highly successful, will be deeply felt, but he is well fitted to occupy the position of curate in the parish Church in Stratford.

His Lordship the Bishop of Huron has issued a pastoral ordering that Her Majesty's Fiftieth Anniversary to the Throne be observed throughout the Diocese by a special service.

As the Mission Fund is largely overdrawn the Bishop requests that a special offering from each congregation be taken upon this occasion in aid of the Mission Fund debt, and be presented by the Lay representatives of the several congregations in an envelope provided at the Jubilee Service, to be held during Synod week. It is unfortunate that this important fund should fall so far short of its requirements, when there is abundance of wealth in the Diocese. The Church's energies are hampered, and the Mission work to some extent necessarily checked. It is to be hoped that there will be such a liberal response to His Lordship's appeal that a different state of things will be the result.

The Circular calling the Synod together on June 28th has been issued. It contains a pro-

gramme of the work which will be brought up for discussion. The most important, perhaps, is a Canon "On the Expenditure of the Clergy Maintenance and Mission Fund." As this will affect the Clergy generally there is naturally much interest felt concerning it.

Rev. J. T. Wright proposed to amend the Canon on Superannuation, or rather to make a new Canon. This strikes at important changes, and much time will be occupied by the discussion.

LONDON SOUTH.—The Right Rev. the Lord Bishop of Huron held the annual Confirmation in St. James' Church on Sunday, June the 12th, when twenty-six persons received the Apostolic rite. All of whom, with a large number of the congregation, after service, received the Holy Communion. The Church was filled and the service most hearty. His Lordship preached a sermon which could not fail to reach the hearts, and many seemed keenly touched as the burning words of eloquence fell from his lips.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF SASKATCHEWAN.—Continued.

A CLERGYMAN FOR PINCHER CREEK.

The Rev. R. Hilton, who resides at McLeod has had under his charge not only the growing town of McLeod, but the large settlement at Pincher Creek, the nearest point of which is about thirty-two miles from McLeod. Pincher Creek is chiefly settled by gentlemen having large horse or cattle ranches, it has a nice little Church, on which unfortunately there is a debt. The Bishop has asked the congregation to guarantee \$620 per annum towards the stipend of a resident clergyman; the proposition has been most favorably received and a committee appointed to carry it into effect. The Bishop promised to try and get \$480 per annum for two or three years, or from outside sources to make up altogether \$1,000 per annum. Such a sum paid for two or three years to a good man who would ride about visiting the people and identifying himself in the best way with them, will lead, it is confidently believed, to the establishment of a strong self-supporting congregation at an early date.

A CLERGYMAN FOR BANFF.

A clergyman is needed at once for Banff and other places on the main line of the C. P. R., west of Calgary. It is well known that both the Dominion Government and the C.P.R. are expending large sums of money at this point to accommodate those who are likely to visit it for health and recreation. A large number of men are employed there just now, and others are going in daily. Three miles from Banff, at a place called Anthracite, 200 men are employed in the Anthracite coal mines. Then, there is Laggan the most westerly point in the Diocese on the Railway. It is desirable to guarantee the whole stipend for the clergyman at Banff in order that the various congregations to whom he will minister may lend all their energies to the erection of Churches. In a year or two no doubt, and under the right man, this Mission will not only be self-supporting, but may be expected to assist other work in the Diocese.

EDUCATIONAL.

The late deeply lamented Bishop, just before his death took the preliminary steps for opening at Calgary a Grammar or High School. He selected a site for this institution, and if he had lived, his well known energy would no doubt have accomplished something there by this time. His successor has, with the full approval and hearty sympathy of the people of Calgary completed the negotiations for the purchase of the site selected, and desires at once

to begin on a small scale the important work. The object is to afford for boys, and it is earnestly hoped at an early date for girls also, a higher education than the public schools provide, on a thoroughly religious basis. How important this work is in the life of every diocese all Churchmen know. Funds are at once needed for the erection of suitable buildings and the commencement of the work. May God put it into the hearts of those who read this appeal to assist in any way in their power in the doing of this great work.

CALGARY.—At a large meeting of the congregation of the Church of the Redeemer, Calgary, held on May 29th, the Bishop-designate in the chair, it was decided that the congregation should be self-supporting, and a committee was appointed to obtain guaranties for a stipend of \$1,500, to be paid to a clergyman to be selected by the Bishop, whose whole time will be devoted to duties of Rector of the parish. The position is in every way a desirable one, and under a good man of sound and moderate views should speedily be of great value and importance. The present incumbent, by his own desire, will on the arrival of his successor, confine himself to the duties of Missionary work at Fish Creek, High River and other settlements in the vicinity of Calgary, to which with the exception of Fish Creek he has hitherto been unable to devote much attention. The action of the Church people at Calgary will cause their congregation to be the first self-supporting one in the whole of the immense Diocese of Saskatchewan.

The two congregations at Prince Albert are guaranteeing \$1,020 per annum towards the support of a clergyman. This sum together with the grant of \$480 from C. & C. C. S. promised by the Bishop for two years, makes up a reasonable income for a clergyman, who it may be hoped will so labor, as that the work may be self-sustaining at the end of two years.

The Bishop-designate's address until further notice is Winnipeg, Manitoba.

#### CONTEMPORARY CHURCH OPINION.

► *The Church* (Philadelphia) says:—

It is well to let others praise us and not our own mouth; and, provided the facts warrant it, praise, like mercy, is twice blessed. The *Interior* (Presbyterian), of Chicago, is sometimes provoked into saying sharp things about us, but the following paragraphs from a recent issue are in another vein altogether, and have so much intrinsic value, as ecclesiastical statistics that we gratefully quote them:—

"The progress of the Protestant Episcopal Church in this country during the last fifty years must be a pleasant study to its friends, and one provocative of sincere thanksgiving. Suspecting that they have not studied and do not understand that progress, we propose to spend a few moments in illustration for the information of any readers who may labor under the impression that this sister Church is making but little progress and gaining but little strength in this country. From the tables now before us we gather the following facts regarding the number of communicants in that denomination from 1835 to 1883, the statistics presented to the General Convention of last year not being accessible, if published. Within the period named (the last fifty years) the number of dioceses in the Protestant Episcopal Church has increased from 18 to 48, and the number of its clergy from 522 to 3,572. What most interests us, and will probably prove most interesting to our readers, is the fact that the number of communicants in that Church increased from 36,416 in 1835, to 372,484 in 1883—the figures showing an increase of a little more than 922 per cent.

If we suppose that these figures are not after

all very large, and that ours are larger, let us look at the following: In 1871 the reunited Presbyterian Church (northern) reported an aggregate membership of 455,378; in 1883 one of 600,695. The rate of increase for the period embraced in those figures was, say, thirty-two per cent. In the year of 1871 the Protestant Episcopal Church reported 236,929, communicants; in 1883 it was able to report 372,484—again within the same period of a little more than fifty-seven per cent—twenty-six per cent more than ours. The fact that the Protestant Episcopal Church covers our entire country, while ours covers but part of it, can, of course, have no influence upon the percentage of increase of either. But let us go a step further than this comparison. In 1871 the total contributions of our Presbyterian churches for church work were reported as amounting to \$9,097,706; in 1883 those contributions amounted to \$9,661,493—an increase of six and two tenths per cent. In 1871 the total offerings of the Protestant Episcopal Church for missions were reported at \$16,384,712; in 1883 at \$23,217,765—an increase of forty-two per cent. It has given us pain and not pleasure to present these comparisons, but if they shall stimulate our people to first aid their own work, as our Episcopal brethren do, and to imitate them in an increased liberality and in zealous efforts in the work of home missions, our labor, unpleasant as it has been, will not have been in vain.

The foregoing remarks show how fallacious is the net growth drawn for what might be called *gross* returns. As being made in the States of certain returns of the aggregate membership of the various denominations; and in comparison with which the members of the P. E. Church of the U. S., seem small; but if the returns were analysed as above the result would probably appear very different. May God speed the *Old Church* in this new land.

*The Church Messenger* (Charlotte, N. C.) says:

We need hardly, save for the analogy of the truth, speak of the important part which the ordained "means of grace" play in the formation of the Christian character.

Prayers—praises—baptisms—eucharists—worships—the read and spoken Word—fasts and feasts—saintly seasons, and the golden circle of appointed helps; these may seem to some, small matters, unworthy of observance; but so did the waters of the sacred river to Naaman. He cried, but, in a rage, "Are not Abana and Pharpar, rivers of my own country, vastly larger and better than that streamlet? Why may I not go and wash in them and be clean? He might have washed in his Abana and his beloved Pharpar till the day of his death, and not a scale of his leprosy would have fallen from his whited body. It is not the vastness of the means appointed, it is the fact of appointment that constitutes the value of the means.

*The Standard of the Cross* says in regard to Trinity Sunday:—

By the confession of a true faith we acknowledge the glory of the eternal Trinity. At Baptism our lives are dedicated to the trinal Name. In the Creed we confess our belief in the Three Persons. In common worship we acknowledge the glory of God under this Name, and say, "As it was in the beginning, is now, and ever shall be, world without end." It may sometimes seem that there is something forced, something theological or Ecclesiastical, about this oft-repeated *Gloria Patri*. It is less Scriptural, certainly, than the Apostles' Creed or the Baptismal formula; but it is the natural, the necessary response of life-long praise for the salvation offered us in this Name. Whatever we know of the glory of God, which is, and was, and is to come, we must ascribe to Him not as a King, not as Judge, not as Saviour, not as Creator, not as Lord of Hosts;

not in any relation that might suggest material glory; but as Father, Son and Holy Ghost.

#### CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:—

SIR,—In your issue of 8th inst., I observe a letter signed "Englishman," in which some severe strictures are pronounced against granting Divinity Degrees to persons who, to use his language, are *non graduates*.

Although "Englishman" does not mention the name of any college, yet it is pretty clear that his remarks are directed against King's College, N.S., as that is the only Canadian College that enjoys the honor of conferring a hood similar to that worn at Oxford. It is a sufficient answer to the whole substance of "Englishman's" letter, that the College above referred to has the *chartered right* derived from England to confer that hood upon all her graduates, and to make from time to time such regulations as she may deem fit respecting the conditions upon which her degrees and hoods are conferred. To say that the College ought not to do so, is to bog the whole question, and to deny her the rights and privileges which her charter gives her.

But if King's College has granted Divinity Degrees to persons who have passed Divinity examinations, but do not hold Degrees in Arts, are such persons not graduates; A graduate is a person who has a degree conferred upon him. And a person who holds a Divinity Degree without a degree in Arts is as much a graduate as one who holds the latter, but not the former. Nor can "Englishman," or any one else say that those degrees are given to persons of inferior scholarship; or that the celebrated Oxford hood is in any way lowered by them in the public estimation. I have known, at least one Oxford M.A. who was sadly deficient in his Latin accent, and whose errors any Canadian schoolboy might correct. I have also known one Cambridge man well up in Divinity degrees and hoods who confessed that he had not heard at college of some subjects which were mooted in the Divinity Lecture room of King's and thoroughly gone into, when I attended it.

It is too late in the day to call in question the wise policy lately inaugurated at King's College of granting Divinity degrees to Divinity students who have regularly matriculated and subsequently passed all the examinations that the regulations of their University required. That they have not kept terms by attending lectures does not affect the matter. I am not ignorant that even the magic Arts degrees that are supposed to confer scholarships upon all who hold them, are often granted even at Oxford to persons who attend few or no lectures. The proof of the pudding is in the eating of it. The proof of scholarship vests in the examination. And so long as a man has the requisite knowledge, it matters not where he obtained it, whether in the private study or in the college hall.

Yours,

FAIR PLAY.

#### INTO FAME AT A BOUND.

SIR,—Such a shower of honours as "Caritas" has caused to fall upon me, by means of his letter of last week, must be as pleasing to yourself and a few others, as it is flattering to me. He would be guilty of base ingratitude, who having so much time and reading, as we represented in three full columns of your valuable journal, lavished upon him—to say nothing of the profuse and flattering compliments of a personal nature so freely interlarded—did he fail to make some feeble attempt, at acknowledgment and reply. I did predict something in a recent issue of the Guardian; but not the



publication for sweet charity's sake, of the facts concerning my youthful surprise, and the "unlicensed" revelation of my almost infallible ignorance—although, at the time quite well aware, that there were some older in folly than myself, and, of consequence, quite equal to the duty. Had there been, in this letter to *wondering, youthful ignorance*, a less display of vindictiveness than point, I might have been tempted to offer a most sincere and ample apology, for my regretted inadvertence of manner, in alluding to a certain fact in my former letter. He must have been stung by a point or two elsewhere, to have swollen into such exuberant charity and merciful judgment, as had led him, even in the concealment of his own identity, into such extreme of personal reference. Not to treat, in the spirit of my "unlightened and unreasoning prejudices," the gentleman, who, as I have intimated, has sought so carefully to hide my ignorance in the world's universal repository, and has so conscientiously striven to let no man despise my youth by proclaiming my age, thereby turning aside every shaft of ridicule I must only offer a few brief words in reply. Now in gathering myself together, let me say, that I am sorry, that, in this age and ripeness, "Caritas" has been misguided by failing eye sight—it could not be by any other constitutional weakness—into seeing, reading and replying to what never was written; for he makes me declare the "positive explicit statements of the book of Articles of Religion, beside the Ratifications to be plausible," a thing, which I unqualifiedly deny. What I did say, and his letter is the proof alike of my prophetic utterance and accuracy, was this, "I doubt not but some plausible defender will arise, as in the case of the Montreal Theologian, who has been raised up in defence of "Catholicism," &c. It was "Caritas" therefore or rather his method of dealing with a certain question of theology, that was declared "plausible" for I am sure, although he had precedent for it, nothing was ever cut more beautifully on the bias, than his defence of one, who fails as a Churchman, to distinguish between a *sacramental rite* and a *sacrament it-self*. To take the merest scrap from one of the Homilies of the Church, and that too from an argument favoring the two Sacraments of the Church, and make of it plenary authority for the recognition and acknowledgments of other sacraments in the Church besides, in a way to licence those and those only who desire to do so, is to say the cast of it, "*plausible*." And what shall I say in reference to the inference drawn from the statement of the Catechism of the two sacraments of divine appointment, which are "generally necessary to salvation"—an inference which is by no means original, any more than the argument above referred to, relating to the statement in one of the Homilies? The less said probably the better. I thought that, possibly, I might be taken for a low Churchman, but my views of a sacrament being so much higher, than those who seek to multiply them, it is just possible, that there is the use of a misnomer somewhere.

As to my letter, *in re* "prayers for the dead," the circumfrence of the question raised therein has been argued around without touching, or barely touching, its interior. Information was not asked touching the "Communion of Saints," far less the views of nonconformists on that important and fascinating subject; but on a question, which, though not wholly foreign to it is but distantly connected with it; viz "Does the Church of England either hold or teach that the dead can be affected by our prayers? If so where? But surely Baxter is not accused by "Caritas" of either offering, or recommending to be offered, prayers for the dead, taking so innocent a quotation as that presented in his letter for its ground. How I envy the the learned philologist who can make so much out of so little! But if he is not, then what is it all about? There is no relevancy in it. Imagine Baxter praying for the rest of those at rest

in the Lord; but I will hazard the assertion, that he did pray, as few of us have learned to do, for the "dead in trespasses and sins" still within the realm of his influence, in the world about him. To impute to him so unnecessary a thing, as praying for the dead saints, might almost make the sturdy protestant turn in his grave.

Taking the one quotation, given from the Book of Common Prayer in its connection and as used by us from time to time, I am satisfied, that not one in fifty, were it not pointed out to him as possible, would give it my learned critic's interpretation. The prayer is too beautiful in its use for even privileged abuse. Not "they with us" is the order or the sense, but "we with them"; and very well, we all know, that the answer to the prayer is contingent on present faith and conduct, while we also know, that we shall not attain the end prayed for without them.

Certainly, we have joined in the hymn, and will, please God, do so again, but always remembering that that part of the family which has already "crossed the flood" are beyond the reach of adventitious circumstance and infallibly heirs of salvation, whether or not they have entered upon the fulness of "the rest that remaineth," but, that we shall live in the midst of uncertainties and accidents, whereby it is possible to be excluded the sharing with them the "perfect consummation and bliss" we pray for. Even in the kingdom of God, there is the distinction between that of "grace and glory," or, as Caritas himself has it "the Church Militant and the Church Triumphant." It is lamentable indeed, that one so pious and so learned should speak of the Protestant element, however insignificant it may be in the Church, as having "knowledge and reason dethroned by ignorance or blind prejudice." The Church of England is a standing protest, if not as regards the majority of her clergy, at least, as regards the vast majority of her faithful laity, against a charge so vile; for they do not believe in offering prayers for the dead, and justly esteem such practice as essentially Romish. I have not said one word in any letter which I have written as to its being either right or wrong *per se*, and, more than this, in what I did write, I did not question the right of individuals to hold the opinion; but I protest in the interests of the Church, which, while Catholic, is still protestant against error wherever found, the crowding such things upon our view as if of general acceptance. And whether but a clownish "three-year-old," or a ripened sage, as my learned friend, that his personal references may have point, claims to be, it is our right, not when our personal views, opinions and "prejudices are impinged" upon, but any of the leading features of our Protestant Christianity (or "*Churchianity*" if the word is preferred) to speak our mind plainly and fearlessly, without, at least, intended insult or shabby personal references.

There are too many things in this able letter of "Caritas," to notice with any degree of fullness, and many, wanting time and space, that must be wholly passed by; but I must offer a word of protest on the framing of any decision, in this important matter, on a mere supposition, even while the consensus of learned opinion is in its favour, as it seems to be in the case of the prayer of St. Paul for Onesiphorous. That one passage of God's word is a very slender thread on which to suspend a matter so mighty as the offering of prayer for the dead. That the Jews prayed and do pray for the dead, there is no denying; that the early Christians, at least, in some instances did so, we have ample evidence; that either the one or the other had any scripture revelation or authority in the case, we have no shadow of ground for believing. As to the bit of sentiment with which the able argument of "Caritas," so wholly beside the question at issue,

closes, it is too effeminate altogether for its masculine purpose and connection.

If to pray for the dead were common custom, no man could make of it common sense, unless possessed of some divine revelation of its necessity or requirement. Giving more diligent need to prayer for the spiritually dead, at our very doors, as well as abroad, though not so fascinating to a certain class of minds, would, in all probability, bring our efforts more into line with their present good, and their subjects into intimacy with Christ their life and ours; then, should it please God that they should precede us out of this world into rest, the fragrance shed by their life in God, down here in this world, would linger about us in grateful and blissful assurance that, dwelling now with God, they needed no longer our poor unworthy prayers.

No one can better personally appreciate what it is to tenderly cherish thought of and affection for departed saints than does the subscriber. It is a joy in the Holy Ghost to breathe with them the same atmosphere of love and peace and joy; and it is the one assurance, which, through Christ, we prove unfailing, in all the toils and troubles of life.

"They are not lost; they are within the door,  
"That shuts out loss and every hurtful wrong;  
"With angels bright and loved ones gone before;  
"In their Redeemer's presence EVERMORE,  
"And God, Himself, their Lord and Judge and King."

JNO. C. GARRETT.

Lacolle, 11th June, 1887.

COLLECT FOR CHRISTIAN UNITY.

Almighty God, who didst send Thy only begotten Son into the world, that He might draw all men unto Him, gather again, we beseech Thee, Thy scattered people into one communion and fellowship, that the world may believe that thou hast sent Him, and Thy kingdom come; through the same Thy Son Jesus Christ our Lord. Amen.

THAT sturdy old English Churchman, Arch-deacon Denison, speaking of the recent alarm of disestablishment of the Church, recalled one of his own witty sayings in Convocation: "My dear friends, we shall all die some day, and I hope we shall be buried; but when people dig up our remains for the purposes of science, it will astonish them to find so few backbones."

A telling description of a crying evil was given by one who was asked for a definition of sacred music. He answered: Secular music, played slow.

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See page 14.

## CALENDAR FOR JUNE.

- JUNE 1st— }  
 " 3rd— } EMBER DAYS.  
 " 4th— }  
 " 5th—Trinity Sunday.—(Athana. Creed  
*Pr. Pref. in Com. Notice of St.  
 Barnabas.*)  
 " 11th—St. Barnabas, A. & M.  
 " 12th—1st Sunday after Trinity.  
 " 19th—2nd Sunday after Trinity. (*Notice  
 of St. John Baptist.*)  
 " 20th—Queen's Accession, 1837.  
 " 24th—Nativity of St. John Baptist. (*Atha.  
 Creed.*)  
 " 26th—3rd Sunday after Trinity. (*Notice  
 of St. Peter.*)  
 " 29th—St. Peter. A. & M.)

## SCRIPTURAL AUTHORITY FOR A FORM OF PRAYER.

By the Rev. George T. Stokes, M.A.,  
Incumbent of Newtown Park Co. Dublin.

(Church Tracts No. 7.)

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—Matt. xviii. 19, 20.

These words of our blessed Lord are, each one, deeply important, since we find in them the charter of one of the Christian's greatest privileges—the privilege of public worship and of common united prayer. This fact is clear to every observer, that here Christ specially promises His presence to the two or three assembled in His name; but there is also another truth contained in these words which is not quite so evident, that in them also is contained the charter of our own peculiar method of public prayer, which is, by fixed forms or liturgies; for Christ graciously promises "that if two shall agree as touching anything they shall ask, it shall be done for them of their Father in heaven." I must, however, postpone for a little the consideration of the special reference of this text to our own practice, and will take it up hereafter in connection with another part of the subject.

A great many persons, I believe, looking at the matter superficially, and being ignorant of the strong grounds on which we base our practice, esteem the retention of liturgies a weak point in our Church; they think that if she was fully reformed, she would discard all forms of prayer, and leave the words of the public devotions of God's people to the choice of the minister, if a judicious man, or the caprice of the minister, if an injudicious one.

This feeling arises in great part from the superficial—very superficial—resemblance which our Church presents on this point to the Church of Rome. I hope in another tract to meet this

objection, and to show you clearly that the course which our own Church, in common with the vast majority of the Reformed bodies, adopted, was the most Protestant one, and at the same time I would remind you that the extreme from Rome is not always right—that truth here, as in every other case, will consist in moderation and a middle course. In fact, verifying the old proverb, "extremes meet." If we adopt the dangerous idea that the extreme from Rome must be right, we shall just as effectually make void the promises of God through our infidelity, as Rome has done through her superstition; for, believing thus, and acting out that belief—believing as many do, that any doctrine or practice which Rome holds must be wrong, we must reject those great truths which she holds in common with ourselves—we must reject the Bible, Christ, the hope of heaven, God Himself.

Let me strongly impress this upon you, that the mere fact that the Church of Rome holds or teaches any doctrine or practice, should not lead us to reject it or consider it erroneous, unless we have clear grounds independent of this for regarding it in that light, because we are bound to accept a doctrine or practice which is rational and scriptural, whether Rome holds it or not; in this respect, indeed, as in every other, a blind unreasoning hate will prove the fruitful parent of every error.

I have been led to the consideration of this subject by two very strong reasons.

1st. I find, as I have hinted, a feeling very prevalent among members of our Church, leading them to consider forms of public prayer a weak point in our ecclesiastical constitution; they do not indeed consider them as absolutely wrong or sinful, but as barely tolerable, as unauthorised by scriptural example or teaching, and by no means the best method of conducting the public worship of God's people. The natural result of such a feeling is simply this, that just as when men are led to consider any kind of food as unwholesome, though it may be perfectly wholesome and nourishing, yet while they so regard it, it will prove disagreeable, nay further, unwholesome for them; so in the case of forms of prayer, though they may be the most spiritual and edifying, the most scriptural and rational method of conducting public worship, yet while people continue to regard them, as many professed churchmen do, as unspiritual, unedifying, and unscriptural, they will find it impossible to use or enjoy them, as it is both their duty and their privilege to do.

2nd. Because while all orthodox Protestants are now agreed in regarding forms of prayer as both lawful and profitable, and use them in a greater or less degree, there is a small body of men called by various names—Plymouth Brethren, Separatists, &c.—who are very actively engaged both in this country and in England, in breaking the bonds of all settled communions—who, attacking other bodies on other points, specially object to us because of our fixed forms of prayer, which, they say, are unscriptural, unspiritual, and further still, sinful.\*

The line of argument which answers one of these objections will answer both. It will, therefore, be my object to show you that liturgies, or forms of prayer, are not sinful, not unscriptural, and not unspiritual, but are the most scriptural and the most spiritual means of conducting public worship; and I trust that while doing so, the Holy Spirit, whose office it is to clear the mind of doubt and prejudice, may dispel all doubts and prejudices on this important point from your minds.

On this occasion I shall endeavour to prove that liturgies are not sinful, as it is alleged, but the only scriptural method of conducting public worship; and this I shall show by appealing to the testimony of Scripture itself, and seeing what answer it returns. It the next

\*The use of a Liturgy is one of the favourite objections of Plymouth Brethren when dealing with weak members of the Church of Ireland.

tract I shall point out the absolute necessity which exists for the use of liturgies, if we wish to enjoy real united Common Prayer, and also the great collateral advantages which the use of fixed forms insures to both ministers and people.

It will be necessary for you constantly to bear in mind the proposition which I have undertaken to prove—"that forms of prayer are not sinful, because they are authorized by Scripture." This seems very clear when we look at Scripture as a whole, not in isolated passages and texts wrestled out of their connexion. Let us first appeal to the Old Testament. In the books of Moses we find a lengthened and accurate account of the institution of the Jewish Church policy; and there stands clearly recorded, so clearly that he who runs may read, that God Himself instituted forms of prayer; and thence we conclude that having been instituted by Him, they cannot in themselves be sinful or unlawful. Let us look for a moment at one or two passages which conclusively prove the truth of my statement. In Numbers vi., and from the 22nd to the 27th verses, we find as follows:—"And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee, the Lord make His face to shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace, and they shall put my name upon the children of Israel, and I will bless them."

Now, what do these words constitute? They constitute a God-ordained form of blessing. God does not here command Aaron in general terms to bless the people, leaving the form of the words to his own discretion, although He had promised (Exodus iv. 15) to direct his speech in a manner and degree to which no man can now hope to attain; but, on the other hand, He lays down the express words in which he was to do so, affording thus a strict parallel to, and a divine authorisation for, the practice of our own Church when she places the express words of the benediction wherewith the people are blessed or dismissed in the mouths of the officiating ministers.

Some persons will, perhaps, object that this is only a form of blessing and not a form of prayer. Such, however, forget that forms of blessing are prayers in the strictest sense of the word. No Protestant admits any right or title in the Jewish priesthood or the Christian ministry to confer blessings of their own power and authority, but only to pray for their outpouring upon the people. When the high priest of old pronounced the words—"The Lord bless thee and keep thee," &c., he merely prayed to God to keep and bless Israel: when your minister pronounces the words—"The peace of God, which passeth all understanding, keep your hearts and minds," &c., he does not confer by his own power and authority the peace of God; he merely authoritatively effectually prays to God to grant unto you that unspeakable gift. You can thus clearly see the futility of this objection, and that the Lord in laying down a form of blessing, has decided the lawfulness of forms of prayer, at least under the Old Dispensation, because a form of blessing is essentially a form of prayer.

And further still, though the worship of the tabernacle, as far as we can gather from the books of Moses, consisted more in symbolic acts, sacrifices, &c., than in what we call public prayer, we do find whenever any kind of public prayer is commanded, that a special form is laid down for it. If you will look at the twenty-sixth chapter of Deuteronomy, you shall find this statement conclusively proved. Indeed, almost the whole of the chapter is taken up with forms of prayer for different parts of Divine Service. From the first to the twelfth verses, we find recorded the form of confession and prayer which were to be used

by the Jews when offering the basket of first-fruits. Then from the twelfth to the fifteenth verses, we find the express form of words to be used by him who was offering the third year tithes—"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. *Look down from thy holy habitation from Heaven, and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, a land that floweth with milk and honey.*" Now, whatever objections might be urged against the other quotation, as only containing a form of blessing, no fair-minded man can deny that we possess in this passage a form of prayer—a form of prayer, too, instituted by God Himself, and that not for private use, not for family worship, but for the public service of the sanctuary. I shall only add, that what was then instituted by God Himself, cannot now be morally wrong and sinful, inasmuch as what is now morally wrong and sinful, must always have been so, morality being eternally and immutably the same.

So much for the testimony of the Old Testament. I could add much more on this point, but I refrain, as the persons who advance these objections attach very little weight to any arguments drawn from the Old Testament; they, in general, dispose of such in a very summary manner, by saying—"Oh! that was the Old Dispensation." Indeed, I sometimes feel it difficult to determine what precise value such persons (and they are to be found in every section of Protestantism) place upon the Old Testament; they appear to regard it somewhat in the light of an ancient relic, a fossil—precious, indeed, for its age, but of no practical value whatsoever; arguments drawn from it are to them worthless, sermons preached upon it are dry and unspiritual, its teaching and precepts are cold and legal, the reading of its beautiful and touching lessons of practical faith and living piety is unprofitable and unexciting. Of course, when such thoughts are entertained, when the Old Testament is practically regarded as an inferior book, the natural result follows, and the study of this portion of God's Revelation is neglected both in public and in private.

(To be continued.)

THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

(From the Tract of the S. P. G.)

As the world grows older, commemorations of past events, jubilees, centenaries, and celebrations of epochs still more remote than these terms described, rapidly increase upon us. It is well for nations and people to look back on these great eras which have been new departures in their progress, turning points in their history, and to gather up the many lessons which they teach. In the present year the English-speaking peoples in all parts of the world are thankfully commemorating the completion of the fifty years of Her Majesty's reign, a half century more fruitful in beneficent events than

any that has gone before. It is not the province of this little paper to record the progress which has been made in political, or social, or scientific, or commercial fields during these eventful years. There will be no lack of chronicles which will set forth for after ages the great things in these departments of human progress which this nation of ours has seen and done since 1837. These pages will endeavour to chronicle something of the progress of that Kingdom of which we are all members, the Kingdom that is not of this world, that is older than the oldest of earthly dynasties, and is destined to survive them all.

The Church to which we belong has few epochs in her long history more important than the new point of departure which was taken just one hundred years ago, when, on August 12, 1787, the gifts of the Episcopate were conferred on Dr. Charles Inglis, Bishop of Nova Scotia, the first of the Apostolic Band who now in all parts of the British Empire have planted the Church of the Anglican succession in the integrity of her Apostolic organisation and with the fulness of her Evangelic truth.

This consummation, for which many good men had striven and prayed, and had fallen asleep without receiving an answer to their prayers, had been long delayed. It is not easy to fix the exact date of the commencement of British colonisation or of the expansion into other lands of the English Church. As may be expected, it was at first eminently unsystematic, and the most far-seeing had but little idea of the dimensions which the British Empire was destined to attain; but it may be taken as historically true, that in the reign of Elizabeth were roughly laid the foundations of the Colonial Empire and Church; but not until quite the close of the seventeenth century did the Church formally realise her duty of organising and caring for those communities of her children who had ventured into the distant settlements of the Crown. In certain lands, notably in the West Indies, the State had formed some kind of Ecclesiastical establishment, and the Civil Governor was spoken of as "Ordinary"; he collated to benefices, appointed and dismissed Government chaplains, and granted marriage licenses and probates of wills; but of distinctly ecclesiastical order, discipline, and government there was no sign.\*

The place of honour among those few persons who rose above the level of the apathy prevalent in the last years of the seventeenth century must be given to Dr. Thomas Bray, who, having visited North America as Commissary to the Bishop of London, and seen something of the condition of the people, was instrumental in founding, in 1698, the Society for Promoting Christian Knowledge, and rested not until he had moved the heads of the Church to establish, in 1701, the Society for the Propagation of the Gospel in Foreign Parts. On June 16, 1701, the Crown granted, on the petition of the Archbishop of Canterbury, himself moved to action by the Convocation of Canterbury, a Royal Charter, which called that Society into being with the joint authority of Church and State.

From 1702, when its first missionaries were sent to New England, onwards until 1784, its efforts were unceasing, although unavailing to obtain for the newly opened lands the privileges of Episcopacy. The first English clergyman had landed in Virginia in 1667, but 170 years elapsed before success rewarded patient endeavours, and during this long period, while so many communities of British origin were growing to maturity in America and the West Indies, the Church had remained unorganized, shorn of her ordinances and subject to every sort of disorder. † Confirmations were unknown in our Colonies, not a sanctuary was consecrated, and the clergy were either sent out from En-

gland or were brought across the water, at great cost and trouble, to receive ordination from the hands of the Bishops of London, and of those who were thus sent to England one out of every five either died in this country or lost his life at sea. The death of Queen Anne put a stop to a project which had seemed near to its fulfilment, of sending two Bishops to the West Indies and two to North America; and from time to time the clergy in the Colonies solicited from the Crown, without whose consent the concession could not be obtained, the appointment of Bishops, and were always told "that the present time was not a proper one, but a more favourable opportunity must be waited for. ‡

After the recognition of the Independence of the thirteen American States the appointment of Bishops became an indispensable condition of the existence of the Church, and the consecration of Bishop Seabury at Abbeedeen, in 1784, and of Bishops White and Provoost at Lambeth, in 1787, gave to the Church in those lands an independent and continuous life. It is beyond our scope to trace the growth, of this our daughter Church which has not only covered the land of its birth from the Atlantic to the Pacific, but has also sent out Missions to Greece, to the West Coast of Africa, to China, to Japan, and to Haiti; wherever her boarders have been extended her members have carried with them a lively gratitude for the fostering care of the Mother Church and of the Society which was its sole instrument in sowing and nurturing the precious seed. Her Episcopate numbers 72 Members, 3,760 Priests and Deacons.

It is with our Colonial Episcopate that these pages are concerned: and the first Colonial See was not established until 1787. The Empire had recently sustained a great disaster: its dimensions had been seriously curtailed, and much political credit and influence had been lost. After a protracted struggle thirteen fair and prosperous States had ceased to acknowledge British rule, and had become an independent Republic. The Colonial Empire of Great Britain consisted, in 1787, of Barbados, Jamaica, the Bahamas, and certain other islands in the West Indies, Nova Scotia and Newfoundland, Canada and Prince Edward's Island, Gibraltar, and the recently acquired Sierra Leone, and the almost unknown regions of New South Wales. The Hudson's Bay Company possessed Rupertsland, and the East India Company held large settlements in the East Indies as well as the Island of St. Helena under the Crown.

In all these Colonies the Church was represented but not planted; there were material Churches, there were Clergymen, and there were Laity, but there were no Bishops.

The history of the establishment of the Bishopric of Nova Scotia is unique. The War of Independence had rendered the thirteen States an uncongenial residence for those who still professed loyalty to the throne of England, and many thousands of Colonists had found refuge and sanctuary in Nova Scotia, a British Colony which was, nevertheless, largely populated by the French. Their clergy accompanied them, and, eighteen in number, they addressed to Sir Guy Carleton, the Governor of New York, as early as 1783, a petition that a Bishop should be established in the Colony. The Governor supported the petition, but there were no precedent for granting it, and it was not until 1787, when the Independent States had solved the problem for themselves, and obtained consecration of their Bishops, that Letters Patent were issued under which the See of Nova Scotia, was established, and the Rev. Charles Inglis, who had been Rector of Holy Trinity Church, New York, and there had witnessed a good confession, was consecrated in the Chapel of Lambeth Palace, on Sunday, August 12, by the Archbishop (Moore) of Canterbury, the Bishop (Thomas) of Rochester, and the Bishop (Porteus) of Chester. His jurisdiction extended over the whole of North America, but was practically limited to Nova

\*Some Account of the Legal Development of the Colonial Episcopate. By Lord Blandford.

†Hawkins' Historical Notes of the Missions of the Church of England.

‡Lord Blandford.

Scotia and New Brunswick. He received a Parliamentary grant of £2,000 per annum, which was continued to his successors until 1850, when it was withdrawn, and the Society for the Propagation of the Gospel saved the Diocese by procuring a moderate endowment for the permanent maintenance of a Bishop. This has been, as will be seen, the history of many Colonial Dioceses, and will be repeated in all probability in the case of the few which still remain dependent on public funds.

In 1793 the Diocese of Quebec was formed, and was continuous with the whole of what was then known as Upper and Lower Canada. Commencing with an income from the Imperial Government the Diocese of Quebec has shared the experience of that of Nova Scotia, and, although cast off by the State, is now in possession of an adequate endowment. A long interval now occurs, and not until 1839 was the Diocese of Toronto established. The first Bishop was charged with the care of the Province of Ontario. In spite of the loss of its endowments and lands, the Diocese founded in 1842 a Theological College at Coburg, to which the Society attached ten Exhibitions in 1843, and an University under Royal Charter; on that institution being secularised by the Government, a Church University, known as Trinity College, was inaugurated in 1852, the Society contributing £3,000 towards its endowment. In 1857 the Diocese of Toronto in Synod constituted the Western Peninsula of Ontario a separate Diocese, known as the Diocese of Huron; and in 1862 a further division was made, a portion of the Eastern section becoming the Diocese of Ontario. In 1873 the Provincial Synod, which had meanwhile been constituted, created the Missionary Diocese of Algoma. To the endowment of these three Dioceses the Society contributed largely; in 1850 the Diocese of Quebec was relieved of its Western portion by the establishment of the See of Montreal, and in 1875 the Diocese of Niagara was erected out of the Western Counties adjacent to the Diocese of Huron.

(To be continued.)

## FAMILY DEPARTMENT.

### MY WORK FOR GOD.

What can I do for God?  
I long so much  
To give him each best sense,  
Sight, hearing, touch,  
My strength, my health, my energy each day:  
But lo! He seems to turn His face away.

I want to work for God!  
He sees me stand  
Lone in Life's market-place,  
With empty hand:  
Suppose that Time's great clock should strike eleven,  
Hath He forgotten me, up in His Heaven?

O foolish one and blind!  
Canst thou not see  
This waiting is the work  
God sends to thee?

Steep, kneel, take up this task, His wish fulfil;  
Thou wouldst give God thy work, He craves thy will  
—H. A. F., in the banner of Faith.

### TWO FRIENDS.

#### CHAPTER VIII.—(Continued.)

He stopped abruptly, feeling that to say anything about his clothes would look like begging. Possibly it was only because Joe was ready to beg on all occasions that he had an aversion to the very idea.

"I suppose your father is one of those basket-makers?"

"Mother's husband is, sir. My father died when I was a little chap."

Mrs. Clare whispered something to her husband, who nodded, and then said:

"Well, my boy, if you will come to the vicarage to-morrow morning I will talk to you. You know where it is?"

"Yes, sir," said Nat, pointing to the house. "I'll be sure to come, sir."

Both Mr. and Mrs. Clare bade him good-night, and then went quickly on their way,

leaving him in much amazement as to what would happen next.

"The boy must want to learn," said Mrs. Clare, as soon as they were out of hearing; "and did you notice what a pleasant, bright expression he has? I must find him some decent old clothes, and have him at my night school."

"You can try him at least, Amy," said her husband. "We must hear what he has to say for himself to-morrow morning."

The next day Nat duly presented himself. He had made his face and hands clean, but further improvements in his toilet was not in his power. Mrs. Clare's questions soon brought out his whole history, including his friendship with Reggie, only that he did not mention any names. When he had told her everything, she asked if he would like to come twice-a-week to the night school, and be taught to read, and write, and do sums.

Nat's eyes glowed with delight, but then he cast them down and colored.

"I think I can find you an old suit to wear," said Mrs. Clare, guessing at the cause of his hesitation; "but you must take great care of it."

Nat shook his head sadly.

"Taint no use, ma'am, thank you kindly all the same. Joe'd take it away from me and sell it, he would."

Mrs. Clare thought for a moment.

"I will only lend it to you, Nat, and mark my name on it. That will make it safe, I think. And Mr. Clare will go to speak to your mother and her husband about it to-day."

"O thank you, ma'am," said Nat joyfully. "I'm sure I hopes as we shall stay here a long time." And with a glad heart he went back to do his mother's errands for her. He said nothing about the intended visit, however, as he felt she would most likely try to escape it.

#### CHAPTER IX.

The result of Mr. Clare's visit was more favorable than Nat had at all expected. Joe thought there was no harm in being on good terms with the authorities, and if Nat was such a ninny as to want to go to school, why let him go and get all that he could out of the parson by it. This was his opinion; for the going was a decided favor, he thought, and deserved recompense of one sort or another.

Nat put his whole heart into the work, and got on splendidly. Now that he had decent clothes, he would have tried to get to the regular school, but it had really become impossible. His mother was getting weaker, and could not have managed to get on without his help. The Church and Sunday-school he did go to however, where a new world was opened to him. It seemed strange that so big a boy should know nothing of the truths that had been familiar to the other children from their earliest years. And yet perhaps they came home to him the more vividly for that. To him who had had so few real friends in this world, it was indeed glad tidings that he had an Almighty Friend who never ceased caring for him, Who would ever be with him, even when he had to leave this haven of rest, and set out once more upon his dreary travels.

For to nothing better could Nat look forward. It had come into his head that he might get some employment and stay behind when the caravan moved on. But his mother grew so much more dependent upon him, that he felt he could not leave her. She had ceased in her failing strength to be actively unkind to him, and he was to sorry for what she bore from Joe's neglect and ill-treatment to mind hard words.

He had no idea how ill she was. For long, since she had given way to the evil habits of her companions, she had done nothing that she could possibly help doing, but had lounged about listlessly still, and Nat did not know that she could really do nothing else; that

merely to get up and dress herself was almost more than her strength could bear. At length, however, she spoke to him.

"Nat," she said, "I feel powerful bad to-day. I don't know what is coming over me."

Nat would naturally have asked if Joe had been beating her, but as the man had been away for some days, he could not be to blame for whatever was the matter.

"Just you keep quiet, mother," he answered. "You'll be rested in a bit."

She said no more, but he looked at her occasionally, and the result was that he took himself off to the vicarage, and asked to see Mrs. Clare.

"Please ma'am," he began. "I think mother's very ill. Will you mind coming to see her?"

Mrs. Clare promised to do so at once. Both she and Mr. Clare had gone several times, but their visits had been most unsatisfactory. Nat's mother seemed to take no interest in anything, and would only answer in monosyllables. Joe was generally out of the way, but when he was about the place his obsequious cringing manner was anything but pleasing. They appeared as unpromising people to have anything to do with, as Nat was the contrary. Mary had not complained of ill-health, and huddled up in a shawl over her head, her figure was more suggestive of untidiness than anything else, especially as she kept her face turned away as much as possible.

When Mrs. Clare arrived and found her lying on her miserable bed, she was shocked to see how ill she looked. She did all that she could to make her comfortable, and promised to send various things when she went home. Mary was not rude, that was almost all that could be said of her, the gratitude came from the boy. Mrs. Clare sent him for the doctor, and stayed until his return, half hoping that his mother might say something to her in his absence, but she closed her eyes and pretended to sleep.

"The vicar will come in the morning," Mrs. Clare said to Nat as she left. "And I shall hear what the doctor thinks of your mother."

The verdict was much what she had expected. The woman might live for days or might linger on for weeks, but of recovery there was not the slightest possibility.

Had she been the kindest of mothers, Nat could scarcely have seemed to feel the sentence more. Only then he would not have been occupied in framing such constant excuses for her. Poor mother, she hadn't meant it; he was sure, and she had had such a hard life and so much trouble. And so he watched over and nursed her.

She did linger on for weeks, during which, happily, Joe did not return; and with suffering came also patience, such as she had never shown before. She listened quietly to all that was said to her, and appeared grateful, most of all to Nat.

"It seems strange that he should be my child, it does," she murmured one day, looking at him. A little time more and the end came. A rainy, cloudy sunset, but yet with rays of light from behind the clouds.

And what is to become of Nat? said Mrs. Clare to her husband the next morning.

"He must not be left with those people, that is certain. I will try at once if I can find some place that will do for him; he ought to have the chance of going to school too."

"I wish we could have taken him to work in the garden," said Mrs. Clare, "but you know we have promised Jones already, and besides it would not do to cause jealousy, Nat will want help, too, for I doubt if he will even get his keep if he is allowed time to go to school."

"You must try to enlist your aunt Caroline in his behalf when you go to see her next week. She has often been good to our people, and she ought to appreciate his efforts."

Mrs. Clare nodded.



"It may be possible, but you know aunt Caroline is very particular. I can remember that, though I have not seen her for so many years."

"Her letters are enough to show it," said Mr. Clare, smiling, "but she has been substantially kind."

A temporary home was found for Nat until things could be regularly arranged for him. On the day after his mother was buried her husband returned. He had known nothing of her illness he said, and could not have got back any sooner. This was quite true, as he had been in prison for the last six weeks.

Joe professed the utmost grief for the loss of his wife, and declared himself quite ready to burden himself with the boy for her sake. He seemed much astonished when Mr. Clare told him that there was no occasion for him to do so, as Nat was to remain in the village. Then he said that he was fond of the boy, and could not part with him. And then he changed his tone, and said that he had not kept him all these years to give him up just when he was getting old enough to make himself useful, unless it was made well worth his while.

Mr. Clare quietly told him that he had no right whatever over Nat, and that it was no use talking in that manner. And then he again changed front, and begged for some money to get a bit of black out of respect for his poor dear wife's memory.

This request was also unsuccessful, so he returned to the defiant tone as he walked out of the house. But the next day he and his companions went off, and to Nat's great satisfaction he never saw them any more.

He soon settled down to his new life, and worked away with a steadiness which many had declared would never be found in a vagrant. Possibly with an intelligence quickened by that very vagrancy. Few would have recognised in the neat, hard-working boy, the creature of rags and tatters, who might have been seen sauntering about the lanes not so long back. He did not care much to think about those old dreary times, with the exception of the days when he had sat under the hedge with Reggie. And many a castle in the air was built on "ifs" connected with the possibility of meeting him again.

And all the time Reggie's new home was not many miles off. But Reggie had never gone so far in that direction, and Nat was too busy to go much beyond the village.

So the summer months passed away, and winter once more came round. As severe a winter as the preceding one, with snow and hard frost, which bring enjoyment to the rich and strong, but chill the lives of the poor and suffering. It is well that hearts can be warm in the coldest weather, and that those to whom God has committed wealth should remember that they hold it as a sacred trust from Him.

(To be Continued.)

A hard struggle at first is better than too easily won success.

**MARRIED.**  
LOOKHART-CUTHBERT.—At St. James' Church, Berthier, on the 7th instant, by the Rev. A. D. Lockhart, Rector of Ormstown, (father of the bridegroom), assisted by Rev. Jas. Carmichael, Jr., Rector of the parish, the Rev. R. C. E. Lockhart, Incumbent of Terrebonne, to Julia, daughter of Octavian Cuthbert, Esq., Seigneur.

**DIED.**  
ROGERS.—At the Parsonage, Kildare, on the 16th inst., the Rev. Isaac Rogers, Incumbent of Kildare, and only son of Samuel Rogers, of Lakefield, Que., aged 31 years.

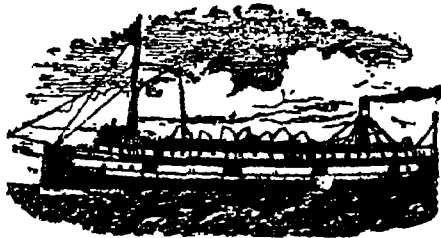
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**MISSION FIELD.****SPEECH BY BISHOP OF WINCHESTER AT THE BOURNE-MOUTH MEETING OF THE S.P.G. SOCIETY.**

About three hundred and fifty years ago, the Church of England threw off the power of the Bishop of Rome, and established what was thought to be a freedom of faith and religion. The reformers of that day said they had returned as near as they possibly could to the state of religion which prevailed in the earliest ages of the Christian Church. In most respects I think they said what was true; but there was one point in which the Reformation, or at least the restoration to the primitive faith and practices, was defective, and that was this: the primitive Church was essentially a missionary Church. Almost all its life and actions were missionary in spirit. For the first part of the three hundred and fifty years since the Reformation, for nearly the first half, there was no missionary life in the Church of England. England was active enough in her conquests, in making slaves where she conquered, but she made no conquests for Christ, and was not found freeing the nations from the slavery of error. That was a very heavy indictment to bring against the history of our National Church and religion. It was not until 1701 that their National Church sent out missionaries to the heathen, and then it was that the S.P.G. was established. If nothing more could be said for the Society than that fact, I think it is sufficient to commend it to the support of all Christians. The original idea was to send out missionaries to those of our countrymen who were emigrating to distant colonies, and for some years the income of the Society did not exceed £1,500, and it was only in late years that it reached anything like a deserving sum. The intention of the founders of the Society was that not only should it provide for the spiritual wants of our own countrymen abroad, but that its operations should be extended to the heathen world. It has done a marvellous work on the Continent. The great American Church with its large number of Bishops and dioceses, and the work it is doing in civilisation and Christianity, owes its very existence to the work of the S.P.G. To whatever place our countrymen went, this Society extended its work, built Churches and Schools, and sent missionaries, so that our brethren should not be without the means of grace. And then again as regards the heathen world. It is sometimes said in reproach to this Society that it is not so much a missionary society to the heathen as some of the other societies. God forbid that I should say anything in derogation of any other society; I am speaking this afternoon about the one society, and I maintain that it is a great missionary society to the heathen. Our own Queen, as Empress of India, has the largest Mohammedan empire in the world, and can be

said to rule over the greatest heathen population on the face of the earth. All these facts show the vastness of the field which is open to the S.P.G.

(To be Continued.)

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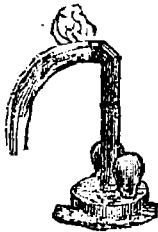
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In the course of his address at the last Annual Meeting of the York Diocesan Temperance Society, is reported by the Church of England Temperance Chronicle to have said:

They heard a good deal about the troubles of the working men, and it was no idle murmur which told them that the industry of this country is in considerable jeopardy from foreign competition, and the trades unions might be very well supposed to be watching every symptom and feature of the case, which enabled them to see whether or not the British working man should be able to hold his own. Early in the controversy about Intemperance he remembered an American, whose judgment was entitled to respect, say "that there was nothing like the English mechanic, but fortunately for the Americans he was good enough to temper his own superior skill by being almost incapable on the Monday, and partly incapacitated even on the Tuesday by reason of the drink he had taken on Saturday and Sunday." Trades unions had a right to insist upon rates of wages so far as they could get them, but he (His Grace) believed that a great many of the trades' disputes arose not from legitimate discussion as to fair wages, but from demands which were not always reasonable, and which were made for the sake of indulgence, and which were made, in short, because those who urged them wanted to spend a great deal upon themselves, and have labour upon as easy terms as possible. He did justice most heartily to the industry and skill of the English working man. He thought hard things were said of him which he did not in the least deserve. But he also thought that people were now beginning to see that the German workman and American workmen were creeping upon our flanks, and they were likely to hold their own in the race with us, and possibly to outstrip us by-and-by. The English workman needed to use every advantage he could get, and nothing would more pave the way to his prosperity than a rigid observance of the rules of Temperance. It was the very a, b, c, of social morality at this minute. It stood to reason that a large part of the £120,000,000 spent on drink was spent by the most numerous class, and the proportionate share was greater from the working classes, who has smaller incomes, than from the richer people. It stood to reason that to give up that indulgence, and so to save money, was practically the same thing as to secure so much more wages, for it was the same thing whether the diminished the outgoings or increased the incomings. Moreover the skill, industry, and seriousness of the sober, responsible man was infinitely greater and attended with more success than the more slovenly labour of the man who only worked a certain number of days that he might be idle on other days. These were times of real

distress,—they were times when distress was felt all over the country. Nay! he admitted some diminution in the drink bill was owing to the diminution of purchasing power in the classes that fain would drink. But if it was a time of distress, there was more need that they should act wisely under the distress. But true wisdom is this—that we should by all means in our power, not by compulsion, not by legislation, for that is impossible, but by moral means in our power, endeavour to induce all classes to forsake this foolish and ruinous expenditure, and to endeavour by following the laws of God in respect to Temperance to make the best of themselves for all earthly social work, and also to make the best of themselves with reference to their higher and spiritual prospects. On these grounds he gave to that Society his heartiest sympathy and support, and he earnestly hoped that, speaking through the Press, he might by his remarks that day be able to induce more of the clergy to encourage some direct Temperance agency in the midst of their parishes. (Applause.)

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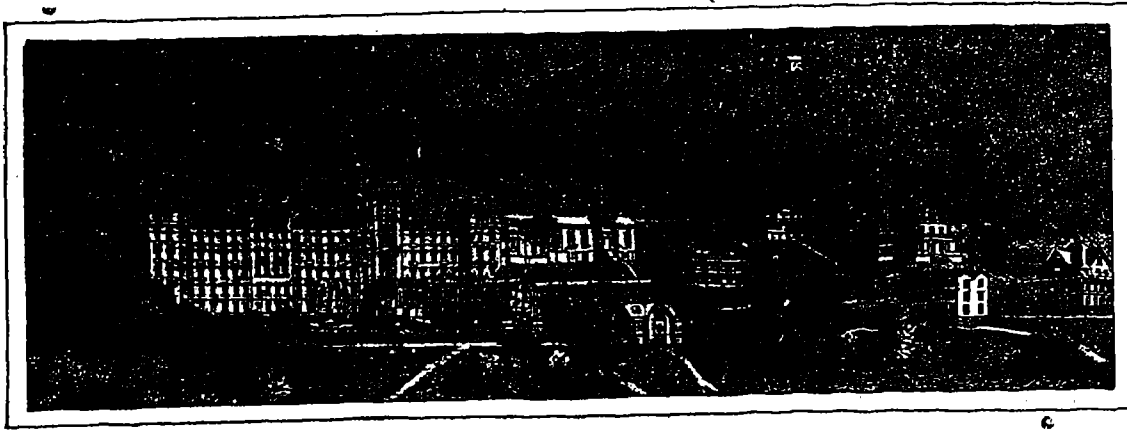
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