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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. 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

A strong branch of the G. F. S. has recently been formed in St. John's parish, Boston.

THE unveiling of the memorial to the late Archbishop Magee, in Peterborough Cathedral, is to take place in July next.

At the Trinity Ordination in New York twenty-two persons were ordained deacons, and four deacons were advanced to the priesthood by Bishop Potter.

A beautiful marble and onyx altar was recently placed in Christ Church, Montpelier, Vt., as a memorial of the late Judge Redfield and the gift of his widow.

DURING the vacancy of the See, Bishop Nealey of Maine has been performing Episcopal acts in the Diocese of Vermont at the request of the Standing Committee.

THE marriage of the Duke of York with Princess Victoria Mary of Teck is expected to take place during the first week in July in the Chapel Royal, St. James's.

A member of the diocese of St. Mary the Virgin, New York, has presented a brown stone house, No. 232 West Forty-fifth street, to The Church for use as a parish house.

MR. GORE, the Principal of Pusey House, Oxford, has severed his connection with the University and the House, and is to become Vicar of Radley, to which he will be accompanied by some of those who shared his life work at Pusey House.

Out of the 14,000 parishes in England and Wales, nearly 8,000 have received grants from the Society for promoting the enlargement, building and repairing of churches. Since its foundation £964,675 have been voted towards such work.

THE Bishop of Bangor is closing his Palace, owing to his inability to maintain such a large establishment upon the present income of the bishopric, of which a large part is payable to his predecessor, Bishop Campbell, who resigned in 1890, after having held the bishopric thirty years.

BISHOP TUCKER has selected seven native Christians, who were ordained deacons on Trinity Sunday. The native Church will support all those ordained. The Bishop in a letter, dated February 10, deeply deploras the contemplated abandonment of Uganda by the Government.

A small steamboat has just been placed at the disposal of the Church Army for mission

purposes in the parishes contiguous to the shores of the River Thames. The vessel will be provided with a tent, and it will stay one week in any parish to which the Vicar invites it. It will be manned by three active young men, under the direction of an experienced Evangelist.

FIVE Bishops will be consecrated on June 29th—St. Peter's Day—in St. Paul's Cathedral, London, Eng., viz., the Rev. John Sheepshanks, to Norwich; the Rev. Arthur Hamilton Baynes, for Natal; and the Rev. J. S. Hill, with his two native Suffragans—the Revs. I. Oluwole and C. Phillips—for the Niger and Yoruba country.

THE Bishop-designate of Natal comes of a Nonconformist family. His father was for some time a minister in Nottingham, the very town where the son was first benefited. One of his uncles is officially connected with the Baptist Missionary Society, and another is an old member of the Religious Tract Society's Committee.

At the meeting of the Central Council of Diocesan Conferences, the Archdeacon of Ely stated that between 1870 and 1891 voluntary school accommodation had risen from 1,878,000 to 3,631,000, and the number of teachers from 28,000 to 62,000. Between 1870 and 1890, again, there was raised by the Church of England and expended in school buildings and maintenance over £18,500,000, while other religious bodies spent £3,000,000.

At the annual meeting of the British and Foreign Unitarian Association in London, Eng., Dr. Crosskey, of Birmingham, moved a resolution to the effect that the teaching of the doctrines of the Trinity, the Incarnation, the Fall of Man, and the Atonement in public elementary schools "managed by Boards representing all sections of the community, supported by public rates, and exercising compulsory powers, is a violation of the principles of religious equality."

In the city of Pittsburgh, Pa., what was called a People's Praise Service was lately held in which the Rev. G. Hodges, D.D. (Protestant Episcopal) and the Rev. Father Sheedy (Roman) joined hands to give "all sorts and conditions of men" a Sunday afternoon service of praise at which more than 3,000 people were gathered, and an orchestra of 45 pieces accompanied by a choir of 125 voices rendered selections from Handel, Haydn, Mendelssohn and Rossini, and addresses were delivered by both clergy. The meeting was held in the Exposition building.

The *English Churchman* and *St. James' Chronicle* has a note that Cardinal Logue, "supposed to be in close and very friendly connection with the Holy See," on the 18th ult., addressing a meeting of Roman Catholics at Dungannon,

said "some people objected to Bishops and priests interfering in politics. . . . They (the priests) believed it to be their duty to direct the people. He knew that the doctrine had been preached in a very high quarter that a man might vote as he pleased, but that was a doctrine which Catholics cannot hold." We commend this to Lord Salisbury as the opinion of a typical Romanist. When will his Lordship's eyes be opened to the unconstitutional character of the avowed principles of Popery?

Lord Stamford, at a Drawing Room Meeting recently held in aid of the Church Army in London, Eng., bore testimony to the admirable work which the Army was doing and had done from its start, especially in regard to its social branch. He lately gave a large portion of a sum of money, sent to him at Christmas, to the Army for the benefit of the poor. He described the Social Scheme as consisting in "limited" labor homes in the poorest parishes in England, where selected cases of the abject and apparently hopeless were received and trained for lives of industry, total abstinence, and godliness. After two or three months testing, the inmates were placed out either in situations at home, or put to farm life, or sent abroad and put under the guidance of colonial clergy.

The Duke of Westminster's "Blue Book," tabulating the amount spent by the Church of England on her churches during the last eighteen years is very interesting and suggestive reading. The opponents of the Church, who are always asserting that her endowments are the death of *voluntaryism*, will be astonished to know that during the last eighteen years the magnificent sum of £20,531,402 has been expended on church restoration and church building in almost equal proportions. Since churches would not be restored or built unless they were needed and appreciated, this enormous expenditure of money represents an amount of energy which must scatter to the winds all the malevolent efforts of the enemies of The Church.

The Rev. Donald Moore has written a remarkable letter to the *Belfast News-Letter*, in which he says:—"Perhaps the following extract from a letter of Bishop Bramhall, of Derry, to Archbishop Ussher will show how Rome works in the British Isles: 'It plainly appears that in the year 1646, by order from Rome, about one hundred of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain. . . . They have yet many at Paris a-fitting up to be sent over, who twice in the week oppose one the other—one pretending Presbytery, the other Independency, some Anabaptism and other contrary tenets, dangerous and prejudicial to the Church of England. . . . When the Romish orders do thus argue *pro* and *con*, there is appointed one of the learned of those convents to take notes, and to judge; and as he finds their fancies, whether for Presbytery, Independency, Anabaptism, or Athe-

ism, or for any other new tenets, so they be to exercise their wits.' Bishop Bramhall says also that the students 'were taught several handicrafts, trades and callings.'

THE SISTERHOOD OF THE HOLY NATIVITY.

Under the heading of 'Woman's Place and work,' the Churchman has a very full account of the Sisterhood of the Holy Nativity, explaining its spirit, work, life, etc. After speaking of its several foundations in R. I. and Cleveland, it speaks of the Diocese of Fond du Lac.

"In the House of the Visitation in Fond du Lac are several sisters, who work in the Cathedral parish, and in other city and outlying parishes, and who go on mission tours through northern Wisconsin, among the Oneida Indians and the lumbermen, and into many a wild, remote country place, visiting the people teaching them, supplying books, holding informal meetings, opening Sunday schools and giving Bible talks to congregations gathered in some good woman's parlor, in a farm house kitchen, or in the school house, the people listening always with respect, and earnest desire to hear the message brought by the sisters. These journeys combine with the more public ministrations much personal work, much cheer and instruction and gentle guidance, to shut in invalids, and souls in the shadow of ignorance; long-relapsed Christians are often led back to the "first works." Nor is this work done by the mission sisters alone, for they are constantly and consciously supported by the continual intercessions sent up for them by the community at home. The instruction given on the mission tours is made plain and simple, as befits the people's needs and is based upon the Bible and Prayer Book teachings. The subjects of a recent tour include the Bible, The Church, The Elements of the Faith, Baptism, Confirmation, Holy Communion, Repentance, The Church Year and The Devotional Use of the Bible. The mission sisters live in the homes of the people, and everywhere win their esteem and confidence as they point the spiritually hungry to the Bread of Life, and the thirsty to the Living Waters, and show the stranger the way to his Father's house, and to them in prison the Truth which is able to make them free.

The mission tours and the homes under the sister's care have brought them into familiar contact with many and different persons, and the joyful unaffectedness of their living and ministrations, and the God given grace of nature not repressed, but transformed by religion, have not failed to win in peculiar degree the close confidence of those who have learned to know them; and false ideas concerning sister's life and work have been corrected in the minds of many by acquaintance with some sister of the Holy Nativity; for the living results of a system, the character formed by it, the sacrifices simply and gladly made, the entire consecration to God and the manifestation of this in charity to His children, answer as nothing else can, the questions often asked: Do religious orders meet with permanent success? Is their rule of life an inspiration and strength? Are such orders a faded relic of mediævalism, useless in our day, or are they a living growth, firmly rooted, indeed, in the past, but still spreading sheltering branches and blossoming into the "white flower of a blameless life" and yielding food of refreshment and healing? And the sisters of the Holy Nativity are helping to demonstrate that the religious life is a life logical, serene and free, a life of benevolence animated by piety, instinct with the love of one's neighbor, consecrated and inspired by the love of God, reconciling greatness of soul with humility, freedom of action with submission of will, and social life with solitude, a life in which

strong natures are nourished not quenched, and in which feebler natures find the regimen fitted to give greater vigor, a life of sweet uniformity and peaceful activity, a life of service to the world, and yet itself hidden in God.

The literary labors of this community should be included in its useful works. "Vocation," written by the founder of the sisterhood, has for some years been winning earnest souls to consider the call to the religious life. "Self-consecration," a graceful English version of a French book of devotion, was prepared at the suggestion of the sisterhood, and dedicated to it. "The New Creation," the work of a sister of the community, is giving help to many by its simple, direct exposition of the Church's teaching.

As in its works, so in its numbers, the community has had a steady and healthful growth and now has twenty-five members."—*Diocese of Fond du Lac.*

THE WELSH SUSPENSORY BILL.

Those who wish to read a really exhaustive statement on the subject of the Welsh Church Suspensory Bill should obtain Canon Bardsley's "Two Sermons," preached in Huddersfield Parish Church (Huddersfield: Coates). We glean a few extracts:

"This Bill marks an epoch in the history of this country, inasmuch as it is the first attack on the part of any Government against the National Church since the time of Cromwell."

"In St. Asaph the number of children attending Church elementary schools has doubled in twenty years. During the same period the average attendance in Church Sunday Schools has increased 37 per cent. The number of persons confirmed in the one diocese of St. Asaph between 1881 and 1891 was 20,000, as against 15,000 in the ten years before, and 12,000 in the ten years before that. In the whole of the English dioceses during the last ten years we have increased the number of our confirmation candidates by 8 per cent.: but in the Welsh dioceses, during the same period, the average increase has been 22 per cent. The number of Church communicants had doubled in the diocese of St. Asaph in twenty years. In 1831 there were 611 incumbents in Wales for 843 benefices; at the present time there are 956 for 996 benefices. In 1831 there were 72 curates; now there are 518. The total number of clergy in Wales has doubled in sixty years. The number of communicants in the diocese of St. David is, in proportion to the population, larger than in any diocese in England. In the face of such facts Mr. Henry Richard, M.P., and Mr. J. Carvell Williams, M.P., in their book on 'Disestablishment,' page 84, have the audacity to say that the 'disappearance' of the Established Church from Wales 'would effect no appreciable change.' I again ask, why should Wales be singled out for disendowment? Because the promise of disendowment was to be the price paid to twenty-eight Welsh members for votes pledged on this condition to the Home Rule Bill."

"The Cambrian News, a Radical and Liberationist paper, writes January 7th, 1887: 'The Church parson with his daily services, his oversight of elementary schools, his mission work, his house-to-house visiting, and his numerous societies, is a hard-worked individual. It is the Nonconformist minister, with his one week-night service, and his two services on Sunday, who is becoming an object of reproach. It is very difficult to point out any defect in Nonconformity without being accused of irreligion and enmity towards ministers, but the time has fully come when Nonconformity should bestir itself in more ways than one if it is to hold its own. The Church of England is very much alive, and the work the clergy are doing was

certainly left undone.' Even Mr. Gladstone, in his speech on the Welsh Suspensory Bill, relieved his conscience by declaring that the 'Established Church in Wales is an advancing Church, a living Church rising from elevation to elevation.'

Should the present endowments of the Church be confiscated, it will require an annual subscription of £4,000,000 to give our 20,000 existing clergy the pittance of £200 a year. This crippling of her resources would be a terrible blow to the philanthropic institutions of this country, to the support of which the Church of England gives two-thirds of the funds."—*The News, Eng.*

THE HOME RULE BILL.

The Congregationalists of Dublin have issued an address to the Congregationalists of Great Britain. It puts the question at issue in a nutshell: They say we put before you our solemn protest against the Government of Ireland Bill now before Parliament.

"We would be in favour of a system of local government like that enjoyed by England; but we know no reason why such a rash experiment as the establishment of a separate Parliament should be tried in our country, and we view the possibility with dismay.

"Under the just and equitable laws made by the Imperial Parliament we, in common with the rest of the law-abiding people of Ireland, Roman Catholic and Protestant, have felt our liberties secure. We have lived in peace and good-fellowship with our countrymen, and have steadfastly opposed all religious ascendancy.

But in the event of the establishment of an Irish Parliament, we are fully convinced that the forces of Government will be in the hands of the men who have all along shown dangerous indifference to crime and outrage, and to the elementary obligations of righteousness between man and man.

"Much as we personally esteem many of the Roman Catholic hierarchy and priesthood of Ireland, nevertheless we cannot but believe (in all charity) that their ascendancy would be inimical to progress and good government, and that under a Parliament such as is proposed such ascendancy would be inevitable.

"As to the details of the present Bill, we believe that, if it were passed—

"1st.—The landed interest would be ruined.

"2nd.—Insecurity of capital would act disastrously on our industries.

"3rd.—The proposals concerning Judiciary and police could not fail to adversely affect social order.

"4th.—Many religious, charitable and educational institutions would find their resources seriously crippled, if not extinguished.

"In short, civilisation, which, in spite of all drawbacks, has been steadily progressing, would under the Bill receive possibly a fatal check.

"These are our sincere convictions, and we appeal to you, our brethren, who prize so highly your own liberties, civil and religious, not to dismiss with an easy optimism this remonstrance, founded on personal knowledge of our own country. You have it in your power to prevent the passage of this Bill; but you have not the power to undo the mischief it will cause if passed into law."

The above has been signed by 85 per cent. of the congregation; of the remainder, some object to churches dealing with political matters, and others have already signed anti-Home Rule petitions.—*The News, London.*

God be praised, that to believing souls prayer gives light in darkness, comfort in despair.—*Shakespeare, Henry VI.*

OUR PRAYER BOOK.

The following is an extract from a Unitarian paper on the Book of Common Prayer.

"No wonder the Episcopalian loves the service in his prayer book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple stately phrases move on like solemn music. Observe their orderly procession—first the head bows in quiet confession and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise; then the firm tread of the 'Creed;' and last the bowed head again in the long, low responsive murmurs of the collects and litany. Each part a beautiful detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

"And it is what public worship should be, a common service. The book is truly called the 'Book of Common Prayer.' The people make together that 'General Confession' with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people voice in unison their Credo; the people respond, petition by petition in the litany, and take each of the Ten Commandments to themselves, and by *Amens* appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow him. Many ages and experiences and modes can enter into this service, and each find that which is its own; the little child in its first church-going will recognize the 'Our Father' he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who bear this name are treading the same wordpaths of thought and praise. Let Sunday come, and whenever he can find his church, the traveler is a native and the stranger feels at home.

"The service, too, is old and links the generations in communion. It is a century old as used in America, three centuries old or more in its English form, while by many a phrase and formula it is related to Latin mass-books of the Mother Church. The *Glorias* came resounding down from that early Christian church that even mothered Rome's.—*Exchange*.

"PRIESTS IN SHOOTING JACKETS."

Lord James Butler, some years ago, in the General Synod, referred in severe and scathing tones to "Priests in shooting jackets." Whether his words were intended as a prophecy or not, they appear, we regret to say, to be coming true. Fashion is a wonderful thing, and rules even clerical circles. A few decent old Evangelicals linger on who still wear tall silk hats, eschew clerical collars and M. B. waistcoats, and retain the ordinary frock coat. In one respect they have gone with the tide—viz., that they did not display the expanse of shirt front known among the faithful as "the breast-plate of righteousness." These men except for their white ties, are not distinctively clerical in their appearance, but they are decently and decorously dressed, like respectable medical practitioners. Yet what are we to say about "the Priests in shooting-jackets?" These men are not, as a rule, Evangelicals; they are High

Churchmen; they wear the all-round collar, the soft and tasselled or rosetted hat; but they wear also the shooting jacket. They are not all young men either. A man, of course, may wear a short coat in his study or in his garden; but it is rather much to see this garment worn on public occasions, such as visitations and large annual gatherings of the clergy. Some men, too, who favour it do not even wear the shooting jacket in black, but we have seen it in light grey. Where are we to stop? We beseech you, brethren, to suffer a word of exhortation. Keep your cigarettes and shooting jackets for private use; they are all very well in their own place, but that place is not the public streets and roads and assemblies for Church purposes. The plague has begun, so it is time to say this word. Remember the advice of Polonius to Laertes—

"The apparel oft proclaims the man."

We cannot get to the root of this fashion in shooting jackets. Are they a profane imitation of the short surplice? We trow not. Are they an affection of the squire's attire? We hope not. We despise the parson who sinks his own sacred character, thinking that he is more of a gentleman by dressing as a layman. We cannot make it out; it may, perhaps, be a question of economy or convenience, but if it be, let it be indulged in private. A clergyman is a man much observed and criticised, often unkindly criticised; but if he is to be criticised for his vestments, whether in or out of church, let it be on the ground that he is especially careful to look always what he is. Demeanour, dress, and decorum during divine service go a very long way. We know men who are so calm, so reverent, so simple during divine service, that we feel at once impressed by them for good. And we know men who are the very opposite, who tumble into church anyhow at the last moment, with tossed hair, flushed face and shortened breath. You almost see their arms struggling into their surplices; and they end as they begin. We don't wish men to affect what they don't feel, for an affected piety is utterly nauseous; but there is such a thing as a simple, reverent dignity, which becomes a clergyman both in an out of the church; and on behalf of this we protest against "Priests in shooting jackets." We speak as to wise men.—*Irish Ecclesiastical Gazette*.

IMMORTALITY.

There is certainly probable force in the historical fact that most civilized men of all ages and countries have believed in the immortality of their souls, without the Bible. Even the American Indians have always believed in the Great Spirit, and expected a future existence in the happy hunting grounds. The ancient pagans universally believed in gods and a future state, except where they were corrupted by power and crime like the later Romans and the Athenians, toward the verge of national putrescence. Their mythologies express the real forms of their original popular beliefs. Their philosophers, Socrates, Plato, Aristotle, held the immortality of the soul free from the fabulous coloring of the myths, but upon more solid and rational grounds. The fact that the ancient Egyptians certainly expected the future existence, not only of the soul but of the body, is manifest from their extraordinary care in embalming and preserving all the corpses of their dead.

The ancient and the modern Chinese believe firmly in the future existence of the dead, otherwise their ancestor worship, which is nearly the whole of their practical religion, would be an absurdity. The Indian races are firm believers in immortality, except as the pantheism of the Buddhist doctrine modifies their hope of an individual personal conscious-

ness beyond death. The Scythians, Goths and Scandinavians were firm believers in a future existence. The whole Mohammedan world holds immortality and a certain form of future rewards and punishments, just as distinctly and as firmly as the Christians. We are also entitled to use the fact that immortality has always been the corner-stone of the Bible religion, among both Hebrews and Christians of all ages, as the factor in this historical argument. For this religion has either a divine origin, or it has not. To those who hold the former origin the question of immortality is settled; those who deny its divine origin must, of course, teach that Christianity, like the other religions of mankind, is the outgrowth of some natural principles of reason and feeling belonging to human nature.—*Rev. R. L. Dabney*.

LIFE IS REAL.

From the cradle to the grave life is one long constant reality. It cannot be trifled with as a child plays with a toy, and throws aside when it no longer affords its possessor pleasure. It cannot be treated as a joke, or accepted as a mere fact. It bears upon its face the stamp of greatness and the seal of divinity. Chances and changes may affect its material growth and lessen its opportunities, but neither can destroy its reality. If it is wasted, even over so little, it means just that much actual loss to its possessor. As it hurries along its allotted course there are no opportunities given for returning to gather up the lost moments, no time for retracing a single step, no hope of regaining the chances which were once offered but now lie buried in the past.

If life is then so stern a reality should it not be spent in making every minute count for good. In taking advantage of every opportunity offered for its improvement, and in making some other life happier and better, so that at its close the beaten track it has pursued may not be strewn with the graves of lost possibilities, but marked all along its course by the mile stones of good deeds, kind words, loving thoughts and bright hope.—*Parish Messenger Spokane*.

ONE and unchanged, God is revealed in all varieties of loveliness, all fragments and elements of knowledge, all traits of worthy character. Thus the Christian touches all things with a loving reverence, for within them God is hidden. And because wherever He is, He is to be adored, therefore to the believer in God all joy in what is beautiful, all satisfaction in ascertained truth, as all delight in human fellowship, is forever passing back into worship of Him whose essence it is that touches with glory all desirable things, that is, in their fundamental nature and true application, all things that are. "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory."—*CANON GORE*.

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News from the Home Field.

Diocese of Fredericton.

ST. JOHN.

St. Luke's.—The Rev. E. W. Sibbald, the new rector of this parish, has entered upon his duties, preaching on Sunday morning week, both morning and evening.

A well-attended meeting of the Church of England Sunday School Association was held on Tuesday evening, 13th inst., at St. Luke's church. The first part of the evening was taken up with a kindergarten exhibition by Miss Grace Orr. A paper on "How Best to Retain the Elder Scholars in the Sunday School," was read by Rev. Mr. Eatough. At the close Rev. Mr. Sibbald expressed pleasure at the large attendance and heartily welcomed the delegates.

Trinity church.—The conversazione at the school-room of Trinity church on Thursday evening, 8th inst., under the auspices of the Young Women's Guild and the Young Men's Association was a very pleasant and enjoyable affair. The attendance was very large and all spent a pleasant evening. A reception committee, Mrs. Brigstocke, Mrs. Eatough and Miss Hoar, and Messrs. H. H. Harvey, Frank Kinnear and Dr. Robertson, welcomed all the guests. In the absence from the city of Rev. Canon Brigstocke, his assistant, Rev. Mr. Eatough, cordially welcomed the visitors and congratulated the two associations on the success of their efforts. A short address was made by Mr. C. W. Weldon, the senior warden. He referred briefly to Rev. Canon Brigstocke's long connection with the church—nearly twenty years—and spoke of the many things accomplished by him during that period. Excellent music was furnished by the Y. M. C. A. orchestra. The young ladies served delicious ice cream and cake. Before the gathering broke up Rev. Mr. Sibbald moved and Rev. W. O. Raymond seconded a vote of thanks to the young ladies and gentlemen. Both warmly complimented them on the success of the conversazione, which was indeed a very pleasant affair.

Diocese of Quebec.

LENNOXVILLE.

Bishop's College.—The annual meeting of the Convocation of the University for the conferring of Degrees in the Faculties of Divinity and Arts will be held in the Bishop Williams Hall, Lennoxville, on Thursday, June 29th, at 2.30 p.m.

The meeting for the transaction of the ordinary regular business will take place in the College on Wednesday, June 28th, at 3 p.m.

MAPLE GROVE.

The Lord Bishop has just completed his first visitation throughout this large parish, and by his spiritual and earnest words has won the hearts of all true Christian people. His Lordship arrived at Blacklake on Thursday evening, the 8th of June, and was hospitably entertained by the delegate of St. Peter's church. At eight o'clock the same evening we had a bright and happy service, after which the Lord Bishop gave a most instructive address, showing how the present holy custom of "dedicating" sacred places to God's holy worship can be traced back to the most ancient of the historic records, and should therefore in anywise be retained as a most sacred rite.

Friday, 9th.—To our glad surprise the Ven-

erable Archdeacon of Quebec arrived by the Sherbrooke Express to assist in our sacred services. By eleven o'clock, St. Peter's church, now to be for ever set apart to God's holy worship, was well filled with a hearty congregation. As the Bishop entered the church from the vestry, the hymn, "The Church's one Foundation," was sung.

The Bishop at once proceeded to the service of "dedication," at the close of which the choir sang an anthem, "Praise God in His Holiness." The Confirmation service was now begun by the Archdeacon reading the "Preface." The Bishop then delivered a most edifying address to the candidates, from which the congregation generally must have been greatly profited.

Five candidates were then presented for the "holy rite." The blessing having been given over the newly confirmed, the hymn "O Jesus I have promised" was sung.

The ante-Communion service was then said by the Bishop, the Epistle being read by the Archdeacon and the Gospel by the Rector. The Bishop preached a most earnest and spiritual sermon which must have touched every heart present.

The Offertory having been presented, the Communion service was then continued, the Lord Bishop being celebrant, assisted by the Archdeacon and Rector. Thirteen communicated at this "holy service."

After the "Blessing" the whole congregation sang with much effect "Onward Christian Soldiers." This brought to a close one of the happiest and soul-stirring services ever held at Blacklake.

THETFORD MINES.

The Bishop arrived at Thetford the same evening from Blacklake, and at half-past seven o'clock His Lordship proceeded to solemnly "dedicate" St. John's church in the same manner as St. Peter's, Blacklake. At the close of the dedication service the Bishop delivered another appropriate sermon based on Haggai, II chapter, and thus concluded one day of holy service.

Saturday, 10th.—We left Thetford for Ad-dorley at 9 a.m. to traverse 30 miles of rough country, and arrived at our destination at 5 p.m. After a little refreshment the Bishop and the Archdeacon went to St. Luke's church, where a good congregation had gathered and sixteen candidates were in readiness to be confirmed. Our happy service being ended, we drove to Lower Ireland. His Lordship stayed at Mrs. Samuel Johnson's, and the Venerable Archdeacon at the house of the delegate, in readiness for the Sunday morning Confirmation service.

Sunday, 11th.—"St. Barnabas' day," Christ church, Lower Ireland." Divine service was begun at 10.30 a.m. The Preface to the Confirmation service having been read, thirty-four candidates were then presented for confirmation. At the conclusion of this solemn service, hymn "O Jesus I have Promised" was sung very touchingly. The Bishop, then proceeding to the Holy Table, said the ante-Communion service, the Epistle being read by the Archdeacon and the Holy Gospel by the Rector. At the close of the Nicene Creed His Lordship delivered an extremely spiritual and practical sermon which must have thrilled every attentive hearer's heart.

After the hymn, "My God and is Thy table spread," the Bishop as celebrant continued the Communion service, assisted by the Archdeacon and Rector. Fifty-six communicated at this Holy service, including many of the newly confirmed. The Post Communion service having been said and the blessing given, our delightful and refreshing services thus ended with many a heart resolved to follow more closely in the footsteps of their beloved Lord and Saviour.

UPPER IRELAND.

Holy Trinity Church, Maple Grove, Upper Ireland.—The Bishop arrived here at half-past 3 o'clock, after driving eight miles in a drenching rain, but in spite of the inclemency of the weather there was a very large congregation assembled. His Lordship, as usual, went at once to the church, and divine service was begun by the Preface to the Confirmation service being said. The Bishop then gave a most instructive and solemn address to the forty-two candidates about to receive the "Laying on of Hands." Then was continued the service to the end of the "Blessing" which was given over the newly confirmed. Hymn, "Come ye Faithful raise the anthem," was then sung. His Lordship then delivered his final sermon, which moved every heart. Hymn, "Onward Christian Soldier," was then sung by the whole congregation in a most hearty manner, and thus was finished one of the happiest Sabbath day services that has been spent in this parish for many a year past.

The brief summary of his Lordship's labors during the three days in this parish is as follows: The dedication of two new churches; The Confirmation of ninety-seven candidates; Administration of the Holy Communion to eighty-five communicants; The delivery of four Confirmation addresses; The preaching of five sermons. Lastly, the travelling over fifty miles of rough country roads, in company with the Venerable Archdeacon Roe. May our revered Bishop have health and strength given him to pay us an annual visit, which I am sure would be an untold blessing to this parish.

Rev. W. G. Faulconer is the rector of this parish.

Diocese of Montreal.

MONTREAL JUNCTION.

The Ladies' Aid of St. Philip's have just made the following presentation for the further equipment of the church: Holy Communion vessels, consisting of a pure silver chalice and Paten, of elaste and beautiful design; two chancel chairs in oak, made after designs published by English makers; a brass altar desk, and a fair linen cloth. Besides the above a beautifully made chalice veil has been presented by Miss Huddell, the result of her own labor of love. The above will add grace and dignity to God's House, and aid much in the effectiveness of its services. The Incumbent, and congregation generally, are greatly indebted to the ladies for their generous help.

Mr. A. F. Gault, of Montreal, is the kindly donor of fifty volumes to the Sunday school. This same gentleman contributed over a hundred dollars towards the church recently built.

Diocese of Ontario.

The Synod of this diocese was called to meet in Kingston on Tuesday, 20th June

LEEDS RURAL DEANERY.

The regular quarterly meeting of the Rural Deanery of Leeds was held at Lyndhurst on the 6th and 7th June.

The clergy present were Rural Dean Grout of Lyn, the Revs H. Auston of Gananoque, W. Wright of Athens, C. J. Young of Lansdowne, W. Moore of Lyndhurst, C. A. French of Lombardy, J. W. Jones of Westport and W. Creegan of Lyndhurst, lay reader. Divine service was held in the Church on Tuesday evening, and an able and appropriate sermon preached by the Rev. H. Auston. On Wednesday there was an early celebration of the holy communion at 8 a.

m. The remainder of the day was devoted to the business of the deanery, the Rev. W. Wright acting most efficiently in the place of the Secretary, Rev. T. Stiles, who was unavoidably absent.

On Wednesday evening service was held at 7.30 p. m. and an eloquent and carefully prepared address delivered by the Rev. C. A. French on "Deepening the Spiritual Life," after which impromptu addresses were given by the Rev. C. J. Young, Rural Dean Grout, Rev. H. Austin and Rev. W. Wright. Mr. Moore is much to be congratulated on the hearty services, excellent singing and large attendance, as also upon the mutual affection and esteem which exists between his congregation and himself.

The clergy were most hospitably entertained at the parsonage and houses of the parishioners, —*Gananoque Journal*.

Diocese of Toronto.

TORONTO.

We learn that the Synod of the Diocese was in session during last week, but regret to say that we have so far received no account of its proceedings.

ORILLIA.

The Rev. Canon Mulock, formerly of Brockville, Ont., latterly of Montreal, assisted in the service in St. James' Church Sunday morning week.

A Confirmation service was announced to be held in St. James' on the 25th inst., when it was expected that Canon Greene would present a class of thirty-six, who had been in preparation for the reception of this ordinance.

Diocese of Niagara.

The Synod of this Diocese has held its session, but, as in the case of Toronto, we are unfortunately without a report of its proceedings.

ST. CATHARINES.

St. Barnabas.—On Tuesday afternoon the 13th inst., the corner stone of the new St. Barnabas Church in this city was laid by the Lord Bishop of Niagara in the presence of a large and distinguished audience. There were present besides his Lordship the Revs. Dean Gribble of Port Dalhousie, Spencer of Charlottetown, Moore, Locke, Broughall, and the rector of St. Barnabas, Mr. Shutt. Among the citizens present were noticed the Mayor, D. Robertson, Esq., ex-Alderman Wright, Lt. Col. King and others. A procession was formed in the old church, in rear of the new structure, consisting of the wardens in surplices, the surpliced choir, the clergy, and the Bishop in his full robes and carrying his pastoral staff, and proceeded to the east corner of the chancel within the church where the stone was to be laid. It bore the inscription "To the glory of God and for the salvation of man, June 13th 1893." The usual form of office was used and beneath the stone were placed in a tin box various coins of the realm, a record of the Church services, Calendar of Trinity University, Toronto, copies of THE CHURCH GUARDIAN, of Montreal, *St. Catharine's Journal*, *The Standard*, *The Star*, and other publication as well as the following Record after it had been read aloud by the Rev. Mr. Spencer:

ST. CATHARINES, Ont., }
13th June, A. D. 1893. }

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The corner stone of the new St. Barnabas Church was laid on the 13th day of June, A. D. 1893, by the Right Rev. Father in God, Charles

Niagara, second Bishop of the Diocese, being in the 56th year of the reign of our Sovereign Queen Victoria, the Right Honorable Fredk. Arthur Stanley, Earl of Derby, being Governor-General of the Dominion of Canada, His Honor, Geo. Airey Kirkpatrick, being Lt.-Governor of the Province of Ontario the Most Rev. John Travis Lewes, D.D., D.C.L., being Metropolitan; the Rt. Rev. Charles Hamilton, D.D., D.C.L., being Bishop of the Diocese of Niagara: the Rev. Chas. Herbert Shutt, M. A. being second Rector of the Parish of St. Barnabas; John Gibson Gray and Chas. J. Moors being church wardens; Silas W. Spillette, J. W. H. Wood and William Ellis being lay delegates of the parish to the Synod of the Diocese; Charles J. Gibson, of Toronto, being architect, and Geo. Wilson, of the city of St. Catharines, being builder. The building which has up to the present time been used as a church was erected by the Rev. Hy. Holland, B. A., rector of St. George's Church, in the year 1873, on John street, and the district from Geneva street easterly was set apart as a separate parish, its first rector being the Rev. Alex. Wellsley McNab, in the year 1879. In the year 1890 it was thought advisable to move it to its present position. This work was carried on by the Rev. A. W. McNab, who collected the necessary funds. It was thought wise at the time of the removal to put that structure on the rear of the lot, in order that a more commodious and beautiful building could be erected in front, the building to give place to a new one and eventually to be used as a school house. At the Easter meeting of the vestry held in the year 1892, by a unanimous vote of the vestry, it was resolved to proceed at once with the building of a permanent church, and the present structure has been the successful issue of the work of the committee then appointed for the purpose.

(Signed) CHAS. NIAGARA,
Bishop of Diocese.
C. J. MOORS,
J. G. GREY,
Church Wardens
C. H. SHUTT Rector.

The Bishop having duly laid the stone, the choir and audience sang the hymn "The Church's one Foundation," after which his Lordship briefly addressed the audience, referring to the meritorious work in which they were engaged and which he earnestly hoped would be brought to safe and successful issue and redound to the glory of God. Another hymn was then sung and offerings made, after which his Lordship pronounced the Benediction and the proceedings terminated. The new building will be of Gothic architecture, of rough faced red and grey limestone, with stone trimmings. There will be a large Chancel and Vestry room which will occupy the semi-circular tower in the East side. The whole structure when completed will cost, it is estimated, about \$7,000.

Diocese of Huron.

LONDON.

At the meeting of the W. A., at Cronyn Hall, on Tuesday 13th June (Mrs. Boomer, presiding,) a resolution of congratulation and welcome to the Bishop and Mrs. Baldwin was carried by a standing vote. Mention was made of the safe arrival of and the satisfactory work already accomplished by the Huron W. A.'s lady missionary at Omokseene; also of an interesting letter from Mrs. Sillitoe, of New Westminster Diocese, and of the great need of some immediate help being sent to the Rev. F. Frost, the burnt-out missionary, at Sheganiandah, with grateful acknowledgements of the gifts already sent in answer to the appeal on his behalf.

The special object of this meeting was to hear from Mrs. Spendlove, now returning to

Mackenzie River, some accounts of her twelve years' work there. Her simple narrative was listened to with rapt attention, and but for questions put to her, she would have made no mention whatever of the daily self-denials and positive suffering, privation and loneliness such a life had entailed. Amongst the facts gleaned were, that during a time of special starvation, when death stared the missionaries in the face, and carried off thirty-six of their Indians, the Rev. Mr. Spendlove on one occasion tasted nothing but water for five days, that Mrs. S. and Mrs. Bompas (the Bishop's wife) "never actually went longer than two days quite without something," that something being a stray fish, caught by themselves, of a kind only eaten by Indians, in their extremity—the good fish having failed as had all else—and their usual store of tinned food and groceries not reaching them. She told how God had almost worked a miracle to save them, and by it not only restored their poor bodies, but also the expiring faith of their starving converts. The story ran thus:—
"My husband, who had gone on a fruitless search for relief, was starting home. On the third they were utterly exhausted. My husband knelt down on the truck to pray. The Indians said it is no use, 'God will not hear.'"

My husband loosed the dogs, and strange to say, instead of lying down, they ran off into the woods. One of the dogs came back with his nose covered with blood. The Indians followed, and found a moose killed by the wolves, and actually left by them untouched. The Indians said we will never say again, "There is no God," and one of them wept. When that moose was brought to us, who had eaten none for so many weeks, you may imagine how good it tasted! . . . In one quarter Mrs. Spendlove told of faithful Christian Indians, 300 being communicants, and spoke of the encouragements which more than counterbalanced the hardships of the missionaries' lives in the frozen north. Of that most noble man, Bishop Bompas, she said he had during his whole thirty years of service only left his post for three months absolutely needed for his consecration. With Mrs. Spendlove was Miss Hatley, a young lady who goes to Athabasca diocese to marry the Rev. Mr. Lucas, a missionary there. All her hearers felt how truly consecrated to God must be those who could thus give themselves up so entirely to His service, bearing separation from their children and giving up "the music and sunshine of their lives" as willing sacrifice, "not counting the cost."

ACKNOWLEDGMENT.—Mrs. Boomer desires to acknowledge very gratefully sums forwarded to her care for the Rev. F. Frost, the burnt out missionary of Sheganiandah:—K. B. \$1; B. M. \$1; E. H. 50c; Miss H. 25c; Mrs. Graydon \$1. Our missionary box, from Mrs. Jackson's children, \$1; Rev. W. Cruik, \$1; Mrs. Puddicombe, \$1; V. Cronyn, Esq., \$4; Mrs. R. Browne, \$3; Rev. M. Shore, \$1; Mrs. Mills, \$1; "Agricola," \$5; James Hamilton, Esq., \$1. Total, \$21.75. And she rejoices to note that the juvenile branch of the W. A. of St. John the Evangelist intend to devote \$5 towards this most pressing need. If any other friends are inclined to put forth a helping hand, will they kindly do so very soon, as aid cannot be sent too speedily.

Diocese of New Westminster.

PERSONAL.—We very much regret to learn from the Diocesan organ, *The Churchman's Gazette*, for June, that the Lord Bishop of the Diocese is still forbidden to attend to business matters owing to his not having recovered from the severe illness, very similar to that of the Lord Bishop of Montreal, from which he has been suffering. The Bishop, in response to an

invitation of the Board of Domestic and Foreign Missions, left in January last with Mrs. Sillitoe for a visit to the Eastern Provinces in order to address meetings in several Dioceses in furtherance of the work of the Board. After speaking in London, Montreal, Quebec, Ottawa and other smaller places, the Bishop became utterly incapacitated through a severe cold, and on the 29th of March was ordered to bed by his physician, who decided that the Bishop was suffering from pneumonia. For two months or more his Lordship was confined to his bed, and, as appears from the June number of the *Gazette*, is still unable to attend to his Episcopal duties. We feel sure that the members of the Church throughout the Dominion will heartily sympathize with Mrs. Sillitoe and his Lordship, and with his Diocese, and pray that he may soon be restored to complete health. Owing to the illness of his Lordship, the Synod was not called together in May as is usual, but it is proposed to hold a Special Session in order to appoint delegates to the proposed General Conference or Synod to be held in Toronto in September next.

The Synod of the Diocese has been incorporated by Act of the Provincial Legislature, by which the Constitution and Canons of the Synod have become part and parcel of the Statute law of the Province, says *The Churchman's Gazette*. It would appear that whilst the Act was under consideration in the Legislature an effort was made to introduce a clause transferring patronage from the Lord Bishop of the Diocese, as proposed by the Synod and the Act, to the congregations, but the attempt failed. In regard to it, however the *Gazette* says: "The incident is instructive as an illustration of the danger that attends any appeal unto Cæsar; and, beyond this, since nobody but a Churchman would have taken the trouble to muddle with the Bill at all, it shows that there are Churchmen who have (presumably) signed a declaration of submission to the Synod, and yet deem themselves so much wiser than the Synod as to take over an underhand opportunity of attaining their own unwise ends and desires." It is to be feared this class of churchmen is not to be confined to the Diocese of New Westminster.

HOSPITAL FOR INDIANS.—The *Gazette* says that the hopes and endeavours of many years are soon to be realized in regard to the erection of a cottage hospital for Indians at Lytton.

Some years ago the Rev. E. L. Wright drew the attention to the necessity for such an institution, and a lady in England, who works untiringly for the Diocese, took up the cause, and gradually accumulated a sum of about \$500. Nearly \$100 more was added to this in contributions at various places visited by the Bishop during his visit to the Eastern Provinces, and while in Ottawa he obtained from the Indian Department a grant of \$500 for the purpose. These several sums will be insufficient for furnishing, but they will cover the cost of the building itself, comprising a large ward, kitchen, sitting room and bedroom for the nurse, bath room, etc. Sister Frances has kindly undertaken to supply nursing from St. Luke's Home for the present.

Contributions were received for the Hospital during the Bishop's tour as follows: Cathedral Branch of Ministering Children's League, Quebec, \$20; Women's Auxiliary, Quebec, \$40; Sunday school, Sherbrooke, \$19.52.

Contributions towards the expense of furnishing will be very thankfully received by the Bishop, or may be paid to the Indian Hospital account at the Bank of British Columbia, New Westminster.

PERSONALS.—The Rev. Thomas Greene, late of Qu'Appelle, arrived in the Diocese last

month, and took up his residence at Penticton, which will be the centre from which he will work the district comprising Penticton, Kerymeos, Fairview and Osoyoos.

The Rev. A. J. Reid has resigned his position at Nelson to return to the Diocese of Toronto.

The Ven. Archdeacon McKay, of Prince Albert, Saskatchewan, is taking the duty, temporarily, at Christ Church, Vancouver.

The Rev. F. Yolland has removed from Vancouver to take charge of the District of Ashcroft and Revelstoke.

Contemporary Church Opinion.

Irish Ecclesiastical Gazette, Dublin:

Perhaps some of our readers are not aware of the universal jurisdiction claimed by the Bishop of Rome. Here it is in the language of Ferraro, the Roman Canonist: "The Roman Pontiff is the Father of fathers, the Bishop of Bishops, the Ordinary of ordinaries, the diocesan Bishop of the whole world, universal Bishop of the Church, divine Monarch supreme Emperor, and King of kings—in fact a kind of God, having power over both Church and State, as was signified by the two swords which St. Peter had." This is a very magnificent claim; but what grounds has it to rest on? The New Testament says nothing about it, nor does primitive Church history. The Council of Chalcedon was the first General Council to recognize in any shape a Roman primacy, and then it was but a primacy among co-equal bishops, and that not because Rome was "Peter's See," but because it was then the chief city of Western Christianity. As a matter of fact the Church of Ireland did not accept the Papal supremacy until it was forced on it by English authority at the Synod of Cashel in 1172. Then the independent Abbots and Coarbs of Armagh came into subjection to the Papal autocrat, and so continued till the Reformation.

Church Bells:

Hard as it is to realise the fact, the present year is all but half gone. We have passed into the Trinity season; the great festivals of the Christian Church for the year of grace 1893 are over; the next we look forward to is Christmas. There are two things which distinguish the teachings and practical methods of the Church—its sense of balance and its insistence upon quiet devotion to duty. Christianity, as the Church teaches it, lays upon us certain doctrines, and calls upon us to see that we live practical, good lives. In the division of the Christian year, the first half is devoted to an insistence upon the great fundamental doctrines of the faith, the second to an insistence upon the necessity of good living according to the example and by the grace of our Lord. No doubt the season of Trinity lacks something, as one might say, of the excitement, of the moving spiritual emotions which characterise the seasons so quickly following one another from Christmas to Whitsuntide. Rightly thought of, it is not of the less importance on that account. 'Next to a sound rule of faith,' as John Keble said long ago, 'there is nothing of so much consequence as a sober standard of feeling in matters of practical religion.' And this is one note of the Church's wisdom in the arrangement of the year—that she holds the balance justly between the claims of the faith and the claims of practice.

The Church Times:

The recognition of the Church Seasons in the devout contemplation of the mysteries and events they commemorate has been the most

effective agency within the Church for keeping alive the sense of the part they have played in the work of our redemption. The due proportion of the Faith is apt to be obscured by any system which does not at fixed times direct attention now to this, now to that aspect of our Lord's abode in visible presence among men. The yearly recurrence of the great festival of Easter has preserved, in the most effective manner, the belief in the Resurrection. We need only look outside the Church to perceive how religious bodies, to which the Sacred Kalendar of the Christian year is unknown, are forever modifying their conception of the great truths on which Christianity rests. It is a remarkable fact, and full of happy augury, that Dissent is coming to realize the infinite loss it has inflicted on the religious life by refusing to follow in consecutive order through the yearly seasons the progress of our Lord's earthly life and ministry. Not to multiply instances, we have before us the leading article of two Methodist journals, in one of which is advocated the due observance of Good Friday, in the other of Easter. "It is fitting for all devout Christians," says *The Free Methodist*, "to make these festivals the season for meditation and prayer. There is a beautiful conception in the old term 'The Christian Year,' in other words, the Kalendar of Grace, or a record of the birthday of our redemption and of our salvation." That is true. But the admission is conveyed in these words, that in this particular Dissent has been one grand mistake. Architecture, art, music, the kalendar, and liturgical worship, have in the past been objects of scorn among Dissenters. Their rejection as soul-destroying agencies was a vital principle. One by one they are found to possess a high value, and we are compelled to ask: What, then, is left in Dissent that justifies separation from the Church, when it has to be admitted that most of the reasons for separation were hopelessly untenable?

PURE RELIGION.

Whenever any service is performed whereby another is benefitted, wherever weak humanity is given a helping hand and raised up towards God, there is pure religion.

It does not require the solemn sacredness of cathedral walls, or the music of angelic choirs as an inspiration. It finds its incentive in the weakness and suffering of the world at large. A word of encouragement to the weary; a pressure of the hand in mute sympathy to the sorrowing; an outstretched arm to the erring and fallen; help to the needy and love for all mankind is pure religion. Work—work for others is its watchword; work for the good of humanity is its greatest aim and end, and without such a purpose, without this willing labor, there can be no pure religion.—*Parish Messenger, Spokane.*

CHRISTIAN DUTY.

It is the duty of every Christian to take their place in Christ's Church. To openly avow their faith and to seek such lines of work as they are able to perform.

Hesitancy or procrastination are evidences of weakness and the longer the duty is deferred the harder it is to accomplish. There is no time like the present, no opportunity better than the one now offered and to those who have been passive in the service, or backward about associating themselves with the Church, bearing a part of her burdens, aiding in her enterprises and sharing in her triumphs, we desire to say that the Church needs you, while you especially need the Church. "Who is on the Lord's side?"—*Selected.*

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—That was a valuable suggestion which the Rev. E. S. W. Pentreath made in his letter in your last issue, viz., that the Children's Lenten Offering should be used as an income for a new Missionary Bishop. The Board of Domestic and Foreign Missions has not yet announced the sum total of the children's offering, either last year or this, and the consequence is that many parishes have never made the offering, and many others devote it to some pet object. The Board has made a great advance in printing the "Juvenile," and, no doubt, it will contain, before long, letters from missionaries which will do a great deal to arouse interest, but both the Sunday schools and the Woman's Auxiliary will be of far greater financial value when the Board appoints them *definite work*.

Yours, C. E. B.

To the Editor of the CHURCH GUARDIAN:

ST. LUKE'S CATHEDRAL AND PARISH CHURCH,
HALIFAX, N.S., June 14th, 1893.

Dear Sir,—Noticing that Boys' Brigade Companies are being formed in several places in Canada, I write to ask those who are forming such companies to put themselves in communication with me. An Executive Committee for Canada of the Church Lads' Brigade is being formed, with Halifax as headquarters. Equipments and supplies are now on their way to Halifax, which will become a depot, and save the tedious delays and frequent applications to England. Four companies are already in active operation in Halifax: No. 1, St. Luke's; No. 2, St. George's; No. 3, St. Stephen's; and No. 4, St. Paul's. As soon as these are all ready a Battalion will be formed here. It is hoped that before long a strong and representative Canadian Committee will be in charge of the Canadian work, and will issue regulations for Canada. The Reverend Dr. Partridge, of St. George's, Halifax, is kindly acting as Secretary *pro tem*. We are most desirous of entering into communication with any who may have formed companies, or who are thinking of doing so. We are acting under the advice and in conjunction with the London headquarters.

Faithfully yours,

E. P. CRAWFORD.

To the Editor of the CHURCH GUARDIAN:

Sir,—I have to-day received a copy of the Journal of the Proceedings of the Provincial Synod of Canada, held in Montreal in September last. I notice specially two errors in connection with the Diocese of Algoma. (A third error is one of little moment.) 1. On pages 108 and 111 the resolution of our diocese respecting the Church consolidation scheme is made ridiculous by using the word "Ontario" instead of "Canada." In the Journal of the Proceedings of our Triennial Council the words are as follows: "We, the Bishop and other clergy and lay delegates of the Diocese of Algoma, in Council assembled, accept and endorse the scheme put forward by the conference of delegates held in Winnipeg in August, 1890; but in reference to clause "h," section 5, of that scheme, our earnest conviction is that the whole of the civil Province of Ontario should be included in the Ecclesiastical Province of Canada." In the Journal of the Provincial Synod the sentence closes with the words "the Ecclesiastical Province of Ontario!" There is no "Ecclesiastical Province of Ontario" at present; and I am at a loss to know why our diocese should be

stultified by such an alteration, which will be preserved as a permanent and authoritative record. Our resolution was carefully worded after a long and earnest discussion respecting that "Church knot" to which, in the *Toronto Empire*, I recently endeavoured to draw the attention of our laity; and for the further discussion of which (as this is the knot) I shall shortly ask you to give me space. 2. On page 98 it is stated that "delegates to the Conference" (at Winnipeg) "were appointed by all" the dioceses "with the exception of Newfoundland and Caledonia." This is not correct. No delegate was appointed, or attended, as a representative of the Diocese of Algoma.

C. J. MACHIN.

Port Arthur, June 16th, 1893.

INTELLECT AND ITS DANGERS.

It is no disparagement to high intellect to say that it has its own special temptations. Powerful intellect has its temptations, as well as great physical powers, or great wealth. The temptations of the most powerful are the most powerful. I believe that this forcing house for intellect, in which the plants are to draw one another up, each striving upwards for the light, produces an unhealthy growth. If men are practically taught that cultivation of the intellect is the highest end, they are thereby encouraged to neglect its correction, repression, subdual, in things which are beyond its range.

All things must speak of God, refer to God, or they are atheistic. History without God is a chaos without design or end or aim. Political enmity without God would be a selfish teaching about the acquisition of wealth making the larger portion of mankind animate machines for its production. Physics without God would be but a dull inquiry into certain meaningless phenomena.

Ethics without God would be a varying rule without principle, or substance, or centre, or regulating hand. Metaphysics without God would make man his own temporary god, to be resolved, after his brief hour here, into the nothingness out of which he proceeded. All sciences may do good service if those who cultivate them know their place, and carrying them not beyond their sphere; all may, in different degrees, tend to cultivate the human mind, although no one human mind has time or capacity for all. But all will become antagonistic to truth if they are deified by their votaries; all will tend to exclude the thought of God if they are not cultivated with reference to Him. History will become an account of man's passions and brute strength instead of the ordering of God's providence for His creatures' good. Physics will materialize man, and metaphysics God.

Intellect by itself, heightened, sharpened, refined, cool, piercing, subtle, would be after the likeness, not of God, but of His enemy, who is acuter and subtler far than the acutest and the subtlest.—*Pusey*.

THE CATHEDRAL IDEA.

The Cathedral idea means much to us as Churchmen, much to us as Americans. It is the distinct uplifting of our Church to the great possibilities, the grand work which God gives it to do in the land. It demonstrates that Christ's Church, founded on the day of Pentecost, the Church transmitted to us through our ancestors, guarded through much peril and disciplined through much tribulation and tumult of her war, is, in God's good Providence, the

Church for this young nation, for this busy, nervous, restless American people. The unrest in the religious life of the country is becoming more pronounced each year. On all sides we see the extremes between unyielding adherence to old doctrinal definitions and the over-eager desire to have done with the past. Sectarianism leads to this; sectarianism, when it is logical, inevitably must come to just such a condition as is presented in the Presbyterian and Congregationalist bodies to-day. Whither shall a Christian turn if he desires to hold fast the form of sound words if not to that Divinely appointed custodian of the Holy Scriptures, the Church? Here is the grand opportunity of our branch of the Church Catholic—to show to the world that because the faith once for all delivered is of Christ's institution, therefore it must satisfy the heart and the intellect alike; that being filled with the Holy Ghost, it is undisturbed by the raging of rationalism on one side or of dogmatism on the other. Holding fast to her apostolic faith, neither adding to nor subtracting from, it stands to-day as the great solvent in the American problem of reconciliation. The great growth of our church, its great attractiveness to thoughtful people, has been the more marked in proportion as it rose to the full appreciation of its priceless heritage and made use of the ritual of worship and the accessories of Catholic practice which have come down to it, hallowed by the use of the centuries back to the very days of the holy Apostles. If our Church has erred in the past, it has been in making concessions to what was termed the American mind. So far as it sacrificed no part of the faith, it were not well to antagonize, perhaps; but we believe that time serving is a deadly sin in the Church; that having its divine ideals, it must rise to the full appreciation of what they mean and present the faith as it receives it, withholding nothing. The American people have grown towards the Church Catholic; are growing more and more. The grand event of St. John the Evangelist's Day, 1892 at Morning-side Park, New York, marks one more step in the uplifting of the Church to its duty, which duty is to present to the American people the Catholic faith, given by its Divine Founder, whole and entire, without addition or diminution, neither magnifying nor minimizing any doctrine, but revealing to a generation hungering for stability and for the truth as it is in Jesus, the King in His beauty.—*Church Notes*.

PERSONAL WORK.

Every person has their own particular work in life to do, and it must be accomplished by their own individual labor.

No other helper can relieve them of the responsibility or share in the work given them. Others may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little; the quantity does not count for us much as the spirit with which the work is entered upon and the faithful devotion to its performance. It is God's will and purpose that this personal work should be done personally and His name is more truly glorified by everyone who does his own work in his own sphere, without asking for or expecting another to do it for him.—*Selected*.

AFTER all our discussions there is one teaching of the Church that we may most carefully study. The true argument for the resurrection of the body is to be sought in our dying unto sin, mortifying the deeds of the body; till in pity and love for its old antagonist the soul will fold spiritual arms about it and ask Christ to change it into the likeness of His own body that we may lift it up at last to the heavenly places to joy with us forever.—*C. H. Hall, D.D.*

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CALENDAR FOR JUNE.

- JUNE 4—1st Sunday after Trinity.
 " 11—2nd Sunday after Trinity. ST. BAR-
 NABAS.
 " 3rd Sunday after Trinity. [*Notice of St. John Baptist.*]
 " 24—ST. JOHN BAPTIST. [*Athanasian Cr.*]
 " 25—4th Sunday after Trinity. [*Notice of St. Peter.*]
 " 29—ST. PETER.

NOTES ON THE EPISTLES.

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

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

FOURTH SUNDAY AFTER TRINITY.

"The glorious liberty of the Sons of God."
 —Rom. viii, 21.

1. The afflictions and sufferings of Christian people were a stumbling block to many who embraced the Faith in the infancy of the Church. In an age of martyrdoms, when the baptised were exposed on every hand to peril and shame and loss, it was necessary to keep continually before the minds of the faithful the fact that here they had "no continuing city," but must look beyond the pains and privations of this present time to the "glorious liberty" hereafter to be revealed. "I reckon—I have added up," the Apostle said, the items of suffering on the one side of the account, and the grace and glory on the other; and having made the calculation, I now strike the balance, and declare the result, On St. Paul's special qualifications for making this estimate, see 2

Cor. xii, 4. The period of suffering is only a "season," *i.e.*, short and transitory, to be followed by an eternity of glory, a never ending life of "glorious liberty" from sorrow, and suffering and death.

II. For the manifestation of this deliverance the whole race of mankind waits with earnest longing. The family is now subject to weakness (Ps. xxxix, 6, ep., Ps. cxliv, 4), to corruption, to sorrow and death. To this condition it was brought, not of its own will, but through Adam's Fall: "by reason of him who hath subjected the same." But man does not acquiesce in his "low estate." He has ever "groaned" under a sense of the imperfections and limitations of this present life. Under the tyranny and bondage of evil habit, the soul never ceases to protest against the dominion of Satan. In every age strenuous souls have striven, in the darkness, to find out God and become one with Him. The thickest clouds of heathenism have been pierced with dim hopes of "a glorious liberty," an immortality free from the sins and sorrows of this mortal condition. These have often been vain struggles, and poor, weak visions, of mere unenlightened reason, yet they suffice to show that the race has never ceased to hope for freedom or to aspire to perfection.

III. The Apostle draws attention to the great minor chord—the strain of perpetual sadness—which runs through the world's anthem of praise and adoration, which is ever going up to the Father of Mercies. The Fall entailed a curse upon "the earth and all that is therein." The ground, the animal creation, are mysterious sharers in our heritage of suffering. Weeds and thorns deform the fair face of nature, earthquakes and hidden forces, buried in its bosom, rend and blast it, floods desolate it, and at the last, fire shall consume it entirely, (2 Peter iii, 10.) On all sides of us we see in God's visible creation traces of that original beauty and completeness in which it was fashioned. Marred and spoiled, it seems to the eye of faith to be ever appealing for restoration, and to reproach man for thus entailing upon it the effects of his own "lawlessness."

IV. But, as the Apostle again suggests in another phrase, these things are for a "season" only. The period of "glorious liberty" is to follow. And by the use of one word the Apostle gives us a picture, vivid and radiant, of the great consummation of the Christian's Hope. Here Christians have the "first fruits of the Spirit." The "full harvest" is to come. For a season they are to bear about them a body of corruption, they are to endure trial, they are to be wearied by the return of thoughts and tendencies, and desires, which they abhor, and which sadden the mind even when checked and overcome. Death has to be met—the dissolution of soul and body which must ever be full of awe to the living. Then shall come the deliverance, "this mortal shall put on immortality," and the faithful one shall realize "the glorious liberty of the Sons of God," to wit, "the redemption of the body." The glimpse of a future life, which cheered the heathen, was but at best a dream of the spirit's immortality. The Resurrection of the body, and man's complete deliverance from physical sorrow and death, implies the full restoration of our manhood as it left the Divine Hand on the morning of Creation, in all its first purity, glory, and complete oneness with the Divine Purpose and Will. This is the glorious spring-time to which the Christian is exhorted to look forward. As nature reveals the glory of her foliage, and the graces of form and colour when the winter is past; as the sun comes forth in his splendour, after having been veiled awhile by the clouds, so shall the righteous shine forth, and the sons of God be revealed in the day in which our "glorious liberty," forfeited in Adam, is restored to us in Christ.

HYMNS AND HYMN WRITERS.

BY

REV. CANON BRIGSTOCKE, D.D., RECTOR OF TRINITY CHURCH, ST. JOHN, N.B.

(Continued.)

VI.

A year later than John Keble, in 1793, was born a poet, whose Evening hymn has, perhaps, surpassed his; Henry Francis Lyte, the author of "Abide with me, fast falls the eventide." His health was weak, and he had often to travel abroad. In September, 1847, he returned home, weak and ill, and to the surprise of his family would preach once more. His sermon was a touching one on the Holy Communion, and was listened to with almost breathless attention, as from a dying man. In the evening of the same day, he placed in the hand of a near relative that beautiful hymn, which has justly become a favorite with all who know it. Soon afterwards he was taken to the south of Europe, and died at Nice, where he was buried.

Of these later days, perhaps, no hymns have obtained a wider acceptance than those of Charlotte Elliott. For some years she lived a quiet and devoted life at Torquay, where she wrote many of her hymns in an arbour overlooking the beautiful bay. She had much practical sympathy with those in sorrow and suffering, and hence her hymns have given much comfort. We are indebted to her for the well-known hymn:

"My God and (not 'my') Father, while I stray,"

Also:

"Just as I am, without one plea,
 But that Thy blood was shed for me."

And that one of considerable power and beauty:

"Christian, seek not yet repose;
 Hear Thy guardian angel say."

Another hymn-writer to whom we owe much, and who alas! went out from us, some forty years ago, is Frederick William Faber. Some of his hymns are spoiled by sentimentalism, but others are good and noble. The two which have caught the popular ear, namely,

"O Paradise, O Paradise."

And—

"Hark, hark, my soul! Angolic songs are swelling,"

are by no means his best. Of the last mentioned, Bishop Alexander quaintly writes, that it combines every conceivable violation of every conceivable beauty." Whatever are its faults, it somehow finds its way to the hearts of Christian people. Another favorite by Faber is:

"Sweet Saviour, bless us ere we go,"

and that most solemn hymn for Good Friday:

"O come, and mourn with me a while."

To John Mason Neale, whose influence as a hymn writer, has probably been greater than any other poet in England in this country, we are indebted for many well-known and beautiful hymns. Of these we mention:

"My God, how wonderful Thou art,
 &c., &c., &c."

"Christ is gone up: yet ere He passed,"
 &c., &c., &c."

"Draw nigh, and take the Body of the Lord,"
 &c., &c., &c."

"Light's abode, celestial Salem,"
 &c., &c., &c."

"To the Name that brings salvation,"

and the delightful evening hymn:

"The day, O Lord, is spent,
 Abide with us, and rest."

Neale was the son of a clergyman, and grad-

uated at Trinity College, Cambridge, England. Ten times he won the Seatonian prize poem, a feat without a parallel. He was remarkable, both as poet and linguist, and possessed an unequalled power in translating hymns from other languages, retaining not only the force and beauty of the original, but often the metre in which they were written. But no medieval research in which he was much engaged, and no wandering among the strange ordinances and rites of the Eastern Church, drew him away from simple faith in his Saviour, Jesus Christ.

Of many other well-known and deservedly popular hymns, we can here give no full particulars, but the following summary may, perhaps, be useful.

"Our blest Redeemer, ere He breathed
His tender last farewell,"

was written by Harriet Auber, who was born in London, in 1773. The missionary hymn:

"Thou, whose Almighty word
Chaos and darkness heard,"

was written in 1813 by Rev. John Marriott.

The well-known Litany hymn:

"Lord, in this Thy mercy's day,
Ere it pass for aye away,"

is by Rev. Isaac Williams.

"The roscate hues of early dawn
The brightness of the day,"

is by Mrs. Alexander, the composer of so many delightful hymns for children.

"I heard the voice of Jesus, say,
Come unto me and rest,"

was written by Dr. Horatius Bonar, and so was:

"A few more years shall roll,"
&c., &c., &c.

"Come, Lord, and tarry not,"
&c., &c., &c.

"Go, labor on; spend and be spent."
&c., &c., &c.

And the Sacramental hymn:

"Here, O my Lord, I see Thee face to face,"
and lastly:—

"Onward, Christian Soldiers."

is the work of Rev. S. Baring-Gould, and first appeared in 1855.

With much more that might be written on our subject, we cannot bring it to a close without special reference to two hymn-writers who have left an indelible mark on sacred poetry, John Henry Newman, and Frances Ridley Havergal. Newman, we are told, was a poet and musician from his schoolboy days. He graduated at Oxford, but did not take in his examinations the high place expected of him. In 1823, he was, however, elected a Fellow of Oriel College, and became one of that band of men who made so great a stir in the religious world. In 1832, a change came over him; doubts and gloom hung over him, he went abroad, when he wrote the "verses" which afterwards appeared in *Lyra Apostolica*. They were begun in Rome. The next year Newman caught a fever, while in Sicily, and though dangerously ill, he told his servant he should not die, as he had work to do in England. While on the Mediterranean on his homeward voyage, he wrote the beautiful hymn:

"Lead, kindly Light, amid the encircling
gloom."

No one can fail to see that the writer was much affected by the circumstances in which he was placed. Another favorite hymn by Newman is:

"Praise to the Holiest in the height."

On his return from Italy, Newman became immersed in the great religious controversy of that eventful period. He wrestled long with conflicting emotions, but found that his leanings Romeward were at last too strong to resist. The cables broke and he went.

The hymns of few writers have so quickly become popular as those of Frances Ridley Havergal. Her father was the Rector of Astley, in Worcestershire, the author of *Havergal's Psalmody* and from whom she seems to have inherited her remarkable, practical and musical gifts. It is said that she could play through Handel, Beethoven, and Mendelssohn without notes; and so astonishing was her memory, that she knew by heart the New Testament, the Psalms, and much of the Old Testament. Of her hymns, which are in frequent use, we can only mention the Advent hymn:

"Thou art coming, O my Saviour,"

and:

"Lord, speak to me that I may speak,"

and:

"I could not do without Thee,
O Saviour of the lost."

and:

"O Saviour, precious Saviour,"
"Thy Life was given for me."

Frances Havergal died in 1879, at the age of forty-two. Only a few minutes before her death, while she was waiting as it were for the "golden gates" to be opened, she sang clearly through faintly:

"Jesus, I will trust Thee, trust Thee with my
soul;

Guilty, lost, and helpless, Thou can'st make
me whole.

There is none in heaven, or on earth, like
Thee:

Thou hast died for sinners; therefore, Lord,
for me."

Such is a brief sketch of a great subject. From it, we shall have seen, how we have hymns in our hymn-books from all parts of the world, from ancient and modern times, and how the great heart of the Church had throbbed alike in all generations, and how light and comfort have ever been streaming down from the one service, to ease burdens and remove care. We have passed under review hymns by writers of the Eastern and Greek churches, hymns by Roman Catholics, Independents, Methodists, and other religious bodies, and sing them, as if they were all written within the bosom of our own Church. How plainly does this fact tell us that, amid all diversities that exist in the Christian world, there is withal a wonderful unity! Hymns now form a chain which binds together the Church of the past and the present, as well as different nations, languages and creeds. Who shall say that hymns shall not prove to be a powerful factor in bringing about Christian unity, and forming that "one flock" which shall meet around the Throne of God?

"FORMS AND CEREMONIES."

We desire to say a few plain, simple, direct and definite words under the above heading. Our own conviction is that we shall do better by strengthening the things that remain to us, and rebuilding our breaches, than by sallying out to attack others while our own fortress is partially dismantled and our forces disorganised. We are, naturally enough, reaping what others have sown in the past, the fruits of carelessness, irreverence, and ignorance. One specimen of the melancholy teaching of former days was that which prevailed about forms and ceremonies, in the name of spiritual religion. People were taught to despise and distrust all forms and ceremonies as "weak and beggarly elements;" a man could pray anywhere and everywhere; a church was well enough in its way; a man wanted no priest, no intermediary of any kind; a clergyman might be useful to lead or conduct services, but there was nothing

in his office to give any of them special value or efficacy.

It was not to be wondered at that when attendance at public worship was not more definitely dwelt upon, and that, when dwelt upon, it was put forward more because of what we got than what we gave in it; when the idea of worship as something offered to God was so little recognized, that many practically came to think of it as but little of a permanent and practical obligation. We are dealing generally with this; and other results of it were that the Sacraments "ordained by Christ Himself" were placed in the same category of forms and ceremonies, and were treated with equal carelessness, suspicion, or contempt by many. What lay at the root of all this was the failure of recognising and seeing and believing that the *visible Church of Christ is a Divine institution*, endowed by her great Head with manifold gifts and graces, and as such the agency in His hands for all time for training souls both for the Here and Hereafter. Once we grasp this great fundamental truth we shall not lightly despise or ignore the services, offices, and sacraments of the Church, knowing as we then shall do their Author, their origin, their aim, and their end. But as it is, how few, comparatively, of our people have any definite idea of these Church principles; and they can hardly be blamed, for they have not been taught them.

When a clergyman is personally respected and popular, or if he be a good preacher, his church may be fairly filled; but a change comes, his successor is less attractive and likeable, many consequently stay away, and do so without any compunction or qualms of conscience. Of course a good Churchman will value good preaching and bright and hearty services; but he will not be absent himself from God's house and the Lord's Table because the services and sermons are not all conducted with the decorum and ability he would wish. We know this as a fact; people have said to ourselves—meaning, we suppose, to be complimentary—"We shall not go to church while you are having your holiday." One is stunned to hear these things said, even kindly.

Then, again, look at what is found almost invariably in every parish, a number of young men engaged in banks or business houses who never cross the threshold of a church; this is our own experience. We spoke some time ago to a lady about a young friend of hers, who belonged to this unhappy class, and her reply was practically this: "Oh, make your mind easy; I know very well Mr. So-and-So never goes to church, but he is a very good Protestant for all that; he is lodging in a Roman Catholic house in the town. There was a religious picture in his room—a picture of the Blessed Virgin. 'Take it away,' he said to the landlady, 'Take it away out of that, or I'll break it with my stick.' Oh, dear, no, there's no fear of Mr. So-and-So; he's a very good Protestant, indeed." Still we are inclined to ask, what is the moral effect produced in the minds of Roman Catholics with whom such "good Protestants" lodge, when they see they never attend divine service, and only exhibit their religious zeal in a destructive direction towards the religious symbols of those who differ from them on these points. Such people are certainly a great source of weakness to us, and we hold very distinctly that their aloofness from all public worship is far too lightly thought of; indeed many people do not seem to consider it sinful, a view the contrary of which we hold very decidedly, considering the nature of the day, of the house, and the service which they treat with open contempt. But, as already said, one great source of this unhappy state of things is, that we had not realised in past times, or perhaps had forgotten, the *divine origin* and sanctions of the Church and her services. Indeed, so much time and trouble were devoted to depreciating all this, even to denying it, that we can

not be astonished that the idea of it had almost practically evaporated from amongst us. Surely we ought carefully to redress the balance, not rushing violently in an opposite extreme, but slowly and steadily building again the Tabernacle of David that is fallen down, and building again the ruins thereof. In a matter like this we should not allow religious prejudice to poison our minds. We should not despise or under-estimate great verities because we fancy others over-estimate them. Those of us who feel and know what is right here must make up our minds to brave popular ignorance for a time, in order to show in the end a more excellent way. There is a chastened, refined, reverent tone and type of worship that is peculiar to Anglicanism which we should cultivate; and that such a tone and type resting, as we believe it does, in faith, on the realities of the mysteries with which we are dealing, is acceptable to God, we cannot doubt, and that it has a beneficial and blessed reflex action on those who conscientiously practise it, we are equally certain.—*Irish Ecclesiastical Gazette.*

Family Department.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded
In agony of heart those many years?
Does faith begin to fall? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne
It seemed you could no wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done:
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thundercock.
She knows Omnipotence has heard her prayer,
And cries: "It shall be done," sometime, somewhere.

STUPID CHRIS.

CHAPTER III.

One of the greatest pleasures in Chris's life was going to tea with the little Palmers. Mr. Palmer was one of the masters at the College, and his pretty wife, who looked much too young to be the mother of nine-year-old Molly, was exceedingly fond of Chris.

To her great joy, she met Mrs. Palmer in the town, as she and Alice were returning home after doing some shopping for their mother next morning, and was invited to tea on the following Saturday. Chris accepted the invitation with the saving clause: "If I can get all my lessons done early, so as to have a real half-holiday," and came home in great spirits.

She was rather elated, too, to find that she had been right in maintaining with the shopman that the lawn Mrs. Raymond wanted for a dress living was not the finest possible white cambrie. There was one thing she wasn't stupid about, she reflected with satisfaction, when her mother laughed at Alice for complaining in an injured tone that Victoria lawn ought to have been specified in the list.

"I thought you had sense enough to know what I meant. It is a good thing Chris had

her wits about her!" said Mrs. Raymond stitching away briskly.

Mrs. Palmer has asked her to tea on Saturday," said Alice as Chris ran off again. "I said I thought she might go, but I can't imagine what she likes going for."

"Mrs. Palmer says she is so clever at amusing the children," remarked her mother.

"I can't think what she finds to say to them. I suppose we may have Jessie and May Sharpe to tea as usual, mother? It is our Essay Club week, you know."

She and Maud wrote essays on subjects of their own choosing with these two particular friends, and they met once a month to read them and discuss their ideas.

"By all means!" answered Mrs. Raymond. "Everyone to her taste."

Luckily for her hopes of a real half-holiday Chris managed to scrape through her arithmetic a little better than usual on Saturday morning, and at three o'clock she started for the Palmers' house. The Hollies, as it was called, was a little nearer the town than her own home, Redmount, and had a smaller garden, but Chris thought it much pleasanter. Mr. and Mrs. Palmer were wonderful gardeners, and from the first snow-drops that peered in spring, to the red-hot-pokers that flourished through the winter gloom, there was always something bright to be found in front of their windows.

Then the house was so charming, with all sorts of queer little tables, and draped pictures on easels, and tall feathery palms or sweet-scented flowers in odd corners. Everything always looked so fascinatingly pretty, and yet as if it was meant for us. Chris was sure that when Molly and Birdie set up a schoolroom Mrs. Palmer would never hang maps on the walls. She might allow instructively historical pictures, pictures perhaps, but then they would be sure to be pretty ones.

The children were on the look-out at the drawing-room window, as Chris and her maid came up the little drive, and they rushed to open the door and welcome her.

"And Sarah needn't come for you," added Molly, when her first greeting was over. "Mother said daddy should take you home, and then we could keep you as long as we liked."

So Sarah departed with that message for Mrs. Raymond and Chris set forth to play in the garden with a delightful sense of freedom. They took her the whole round first to show her how the plants were getting on in the tiny greenhouse, and where the flycatcher's nest was, and how the seeds were coming up. And every child gave her a flower out of its very own garden, till she had one in nearly every button-hole.

"How grand you are, Chris," said Mrs. Palmer, as she came out on the lawn to speak to her. "I am just off to the cricket match. Tea will be ready at five o'clock, and Mr. Palmer said he would come home in time for a game, so don't let the children get too tired first."

"No, I won't," said Chris importantly. "We have a lot of dolls' clothes to make presently, you know."

She always felt as if Mrs. Palmer left her in charge of the children, which pleased her very much.

"Nurse is very grateful to you for coming today," said Mrs. Palmer, smiling, as she put on her gloves. "She has a great deal of mending and airing to do, but she will keep an eye on you all from the window. So none of your tricks, you naughty chicks," she added in a deep growly voice, to the children's great delight.

After they had insisted on kissing her all around, she was allowed to depart, and the children fell to playing games. They played "I spy," and "prisoner's base," and "flags," and all sorts of running, riotous games, till they were quite hot and exhausted, and perfectly happy. Chris certainly managed them all very

well, always keeping baby on her side to make things equal, and deciding all disputes by the voice of the umpire, from which there was no appeal. She was not always umpire herself, and when she was not, she bowed to his decisions so promptly that the others could not help following her example.

"What a sweet young lady Miss Christina is," was nurse's comment to the nursery-maid; as she rang a little bell out of the window as a signal that tea was ready.

Chris came slowly across the lawn, with baby hanging to her hand, and little Bertie clinging to her other arm, while Molly and Birdie walked almost backwards in front of her. She had quite forgotten that there were such things in existence as French exercises and sums, her face was radiant, and her brown hair took golden gleams in the sun, while she carried her hat in her hand.

"Isn't she sweet said admiring Rebecca. "She never seems put out whatever the children do, and she talks to Master Baby so prettily. A real little lady I call her."

Chris brought her flock successfully in other nursery, and further persuaded them to follow her good example, and wash their hands before tea.

"Oh, I can't sit down with little pigs," she said shaking her head, when Bertie rebelled against nurse's decree.

She kept up the nonsense about little pigs after tea was over, when Molly wanted her doll's frock made, and the others wanted to go out into the garden. Very stupid nonsense perhaps but it set them to build a sty of chairs to live in, and to go through all sorts of wonderful performance on all fours, to keep up their character, while she sat and sewed, and Molly watched her.

Chris had a perfect genius for making dolls' clothes. She never exercised it at home, as she had no dolls to work for, and no time to work for them in; but she had discovered how easy it was to make outfits for Molly and Birdie's large family, and she never came to tea without leaving some little garment behind her as reminiscence of her visit.

Nurse came and went with the clean linen, and watched the happy little party with approval. Once when she came up there was great grief because baby had hit his head against the table, and wept thereat; but Chris turned him into a wounded soldier with a bandage, and kissed and caressed him so fondly that he was soon comforted again.

"It's quite a pity that child has no little brothers and sisters of her own to take care of," thought nurse to herself. "It comes so natural to her to look after people."

By-and-by Mr. Palmer came home with his wife, and was heard shouting to the children to come down. He had brought two of the boys back to supper with them—boys who were old enough not to mind playing with the little ones. Chris thought they were grown-up young men, and was deeply grateful for their condescension playing games; but they seemed to enjoy them in immensely, and there was such mad running and shouting and laughing, that Mrs. Palmer declared the neighbors would think it was a lunatic asylum.

At last the children's bedtime could no longer be ignored, so they said good-night, and were carried off by nurse sad, but cheered by hopes of another game soon, and Mr. Palmer set off with Chris for home.

"It is very good of you to come and play with the chicks so often, Chris," he said, as they strolled slowly up the road in the calm spring evening.

"Oh, but I love it!" said Chris. "I have enjoyed myself so."

"Well, you have a perfect talent for amusing them, they think there is no one like you," he said with a kind smile.

The word talent fell on an attentive ear. Chris was not a bit afraid of Mr. Palmer, he was so young and merry, and then he was a clergyman. He would be the very person to tell her what she wanted to know.

"Oh, Mr. Palmer!" she said anxiously, "do you think amusing children, and finding things for people, and things like that that a stupid person can do is a talent?"

Mr. Palmer looked down into the earnest little face. "I don't quite understand, Chris," he said afraid of hurting her feelings.

"I want to know what my talent is," explained Chris. "All the others have five I think, but I have only got one, and I do so want to know what it is. I can't take care of it, and use it, if I don't know what it is, can I?"

He understood now, and his smile was very encouraging as he answered—

"Yes, Chris, I think being unselfish and sweet-tempered and humble-minded is distinctly a talent. And you certainly have a gift for managing children."

To be continued.

PRAYER does not directly take away a trial or its pain any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fiber, so that the trial does not pass into temptation to sin. A sorrow comes upon you. Omit prayer, and you fall out of God's testing into the devil's temptation; you get angry, hard of heart, reckless. But meet the dreadful hour with prayer, cast your care on God, claim Him as your father, though He seems cruel—and the paralyzing, embittering effects of pain and sorrow pass away, a stream of sanctifying and softening thought pours into the soul, and that which might have wrought your fall but works in you the peaceable fruits of righteousness. You pass from bitterness into the courage of endurance, and from endurance into battle, and from battle into victory, till at last the trial dignifies and blesses your life. The answer to prayer is cumulative. Not till life is over is the whole answer given, the whole strength it has brought understood.—*Stopford Brooke.*

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POLY.

BY REV. JACOB GNANAOLIVU, B. A.,
VICE-PRINCIPAL OF THE COLLEGE.

(S. P. G. Mission Field—April.)

CONTINUED

The greatest difficulty felt in this meeting of Hindus is to convince them of sin. With some sin is the violation of caste rules (Kulu Dharuon); with those acquainted with religion it is *Maya* (illusion.) Not unfrequently we hear some say, as in one of our recent meetings, that they are not sinners. It is, therefore, found necessary to clear the way for God's Spirit, whose work it is to convince the world of sin, by explaining to them the true basis of sin—the fallen nature of man.

It is wonderful how largely metaphysical is the mind of our countrymen! When Christ's ministry speaks to them of the salvation of the soul, he is asked to explain to them the nature of the soul, its relation to the body, to the external world, and the universal mind. They have then to be taught to distinguish between philosophy, which is nothing more than the history of human thought, and Divine revelation. Again and again I have had to tell them that, though I did not neglect to cultivate philosophy, my business as an ambassador of God was to proclaim to the perishing world, not philosophy and metaphysics, but the simple Gospel. I have ever to be on the watch against such attempts to cause digression, and direct their attention to the corrupt nature of the soul with a view to investigating the way to remove sin. With some of our countrymen God Himself is merely a subject of speculation, as He is the object of the Christian's love and worship. This is specially the case with those who pretend to have read some of the Tamil religio-philosophical works. These sometimes remark that there is no philosophy in the Gospels, and that they contain only the history of a person. They are told that revelation is no system of dogmas; that the ancient religious systems, being but the products of the human mind, give to us man's attempt by his unaided reason to solve some of the problems of life; that they all failed for that very reason; that the ancient grouped after God, but did not, with the help of their philosophy, succeed in finding Him; and so "professing themselves to be wise, they became fools." St. Paul's account of them was read from Romans i. to show how "in the fulness of time," when the helplessness of these man-wrought systems was fully proved to the world, God in His mercy sent a Person to regenerate the world. The exclusive claim of Christianity is another difficulty. I was often

asked, "Are we then to give up our great men and their learned works, and accept Christ as our only Saviour?" I had to remind them that I could not be more liberal than God Himself, Who is greater than our greatest men; and I read to them the words of St. Peter, when he was filled with the Holy Ghost, from Acts iv., "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." They were fully convinced that this exclusiveness was not an invention of Christians, nor of men at all.

Through the philanthropy of a Philadelphia woman there is an establishment on Lombard street near Thirteenth, the Morris Home, devoted especially to the care of cats and dogs. Three hundred of cats, whose owners have left the city, live a life of elegant and comfortable leisure through the hot summer months, returning to their old homes when the families come back from country or seashore. To very many this may seem ridiculous; but it is certainly the refinement of cruelty to turn such household pets into the street to starve.

Do you realize the importance of a healthy stomach, now that cholera threatens? K. D. C. acts as a cholera preventive, by restoring the stomach to healthy action.

Prepared under the cognizance of Mr. Herbert Gladstone, Under-Secretary for the Home Department, an interesting parliamentary paper was published last evening showing the number of persons who voted as illiterate at the general election. In England and Wales there were 46,109 out of a poll of 3,75,962, or one in 81, in round numbers; in Scotland the figures were 4,577 out of 466,040, or one in 102; in Ireland there were 84,919 out of 395,034, or one in every four and a half.

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TEMPERANCE.

A DOCTOR'S VIEWS ON "TEMPERANCE."

By WILLIAM ODELL, F.R.C.S., ENG.

From the *Temperance Chronicle*,
London, Eng.

[CONTINUED.]

Some of you will say that alcohol is a very good thing to prevent getting the cholera or anything of that kind, but those who have read Charles Kingsley's 'Two Years Ago' know pretty well that during the epidemic of cholera spoken of there, the men who were taken first and died were those who drank. During an outbreak of typhoid in Lancashire, statistics were taken in connection with a society called Rechabites (I did not then know what they were, but since I have come to Torquay I have found out and been a Rechabite myself), a lodge of Oddfellows, who were not then all teetotallers, and a number of publicans, who all drank. The Rechabites died during the prevalence of the fever at the rate of 18.1 per thousand, the Oddfellows died at the rate of 31.0 per thousand, and the publicans died at the rate of 150 per thousand. It doesn't require much calculation to see the difference between the mortality of those who drank and those who did not.

There is in London, as you probably know, a Temperance hospital, where they give no stimulants at all, except in certain cases, and then the amount given and the exact result produced is carefully noted. One year their death rate from typhoid fever was only 12.0 per cent., while in another London hospital, where they gave stimulants rather freely, the death rate was 2.40 per cent.

The family cradle of the Hohenzollers was made in 1722, and has rocked every prince and princess of the royal house of Prussia since that time. It is of stout old oak, handsomely carved, and round its four sides, in large Latin letters, runs the text: "He hath given His angels charge over thee, and they keep thee in all thy ways."

L. G. Chung, a Denver Chinaman who has been a resident of Colorado for 21 years, says that over twelve years he filed a certificate in the courts, declaring his intention to become a citizen of the United States, and he cannot comprehend the legislation which subsequently debarred him from the privileges of citizenship. He has never cherished the hope of returning with the wealth he has acquired to his native country, and it was owing in great measure to the influence of this intelligent Chinaman that more of his countrymen registered under the Geary law in Colorado than in any other State of the Union.

Cholera threatens dyspeptics, K. D. C. cures Dyspeptics and makes them cholera-proof. Try it while cholera threatens.

A BRUCE COUNTY MIRACLE

THE ALMOST FATAL RESULTS OF A FOOTBALL MATCH.

Allen J. Blair's Terrible Suffering—Helpless for Upwards of Two Years—The Best Physicians Could Hold Out no Hope of Recovery—His Health Fully Restored as the Result of Taking Friendly Advice—A Story that Hundreds can Vouch for.

From the *Blenheim News*.

Many of the readers of *The News* have seen and conversed with a gentlemanly young fellow who acts as canvasser for the well-known tea firm of G. Marshall & Co., London, and during the past year and a half he has become well-known and is highly liked by a large number of people in all the towns and villages of the West. From his personal appearance it would scarcely be believed that two years ago he was subject to the most excruciating pains that ever tortured a human individual, and was daily growing weaker and weaker, so that only a few months appeared to stand between him and the grave. Yet such was the case. He is to-day a living witness to the life-giving efficacy of Dr. Williams' Pink Pills for Pale People, a fact which he takes pleasure in relating, but always with the qualifying statement that he took them "according to directions," a matter which many neglect.

Mr. Blair's home is in Huron township, near the shores of Lake Huron, and the whole family of father, mother and seven sons are respected wherever known. As an old acquaintance, the editor of *The News* can cheerfully testify to their sterling character. All the sons passed through the Kincairdine High School, and all hold good positions in society, one being a Methodist clergyman in Southern Michigan, another being an employee of the London Chemical Works, and one a British Columbian merchant. Allan, of whose integrity all who know him have the highest opinion, has been the most unfortunate, but now considers himself the most fortunate of all. Unfortunate in that by a seemingly trifling accident he was eventually placed in a condition in which he often thought death preferable; fortunate in that, after giving up all hope, he was enabled to recover even robust health again. His story, so wonderful that at first it seems incredible, is told with genuine earnestness, that leaves no room for doubt in the minds of his hearers, and is moreover vouched for by hundreds of old friends. We will not enter into details, as the following statement by Mr. Blair, given freely over his own signature, will make the case quite plain:

MR. BLAIR'S WONDERFUL STATEMENT.

"While taking part in a football game at Point Clark, on the Queen's birthday, 1887, I received a kick on the shin which at first had no serious result, for I worked on the farm the nine following days. Then pains began where I had been kicked, particularly in the morning, and in about two weeks I was forced to seek medi-

cal advice. Dr. Walden, of Kincairdine, whom I first consulted, said the periosteum was injured, and that serious results might follow. About a month later, as I was not getting better, but the bone swelling and the foot getting black, I went to Dr. Seccord; his medicine seemed to do no good, though under his treatment for nearly a month. He said the trouble was with the nerves. I soon got so that I could not walk across the room, and vomited everything I ate. I then went to Dr. McCrimmon; he believed it to be chronic inflammation of the bone, and that the nerves were affected from it. I still continued to get worse, and was soon in such a condition that every thud of my heart caused me pain enough to almost make me jump out of bed. The doctor then directed me to go to Toronto. I went to a leading specialist there (Dr. Aitken) on the 24th of May, just a year after the accident. He said that an operation would have to be performed, to take out a portion of the bone. This operation was performed by Dr. Gunn, of Clinton, who had previously recommended it. For some time after this I seemed to get better, but soon again commenced to grow worse. The pain left the leg and became a general disease, and so weakened the eyes that I could not read. Next Spring I got so bad that I could not even ride in a buggy. The pain would come on suddenly, with such violence that I lost all control of myself. The muscles would contract; I would start and laugh immoderately, and this would be followed by a violent shaking, so great that if in bed I would fall out. No person can have any idea of my sufferings at that time. In August, 1891, I was taken into London, but none of the eminent physicians there would hold out any hopes of recovery, though one thought he might be able to help me somewhat. I went to the city hospital and held a consultation with the staff, who examined my sight and diagnosed my case. They said there would be no use in coming there, for the treatment would do no good, while the nearness of other patients would have a prejudicial effect. At this time a friend, who had been reading the accounts of the Marshall case at Hamilton, advised me to try Dr. Williams' Pink Pills. At first I declined, but, urged, I consented to try them, with no faith whatever that beneficial results would follow. It was not long before I saw they were helping me, and I continued to take them according to directions, accompanied by the baths, and continued to get steadily better. In four weeks I was able to get around, and was able to walk into London every evening, a distance of two miles. I continued taking the pills; went home, but found I was not strong enough for the farm, so I determined to try some light occupation. About October 1st I began to work for Geo. Marshall & Co., selling their teas all over the country. I am now able to get around at all times, in good or bad weather, jumping in and out of a buggy with no effort, and can honestly say that I enjoy health. Thus I have been raised from a bed of perpetual invalidism, with pros-

pects of an early death and continued torture until that end came, to a condition of perfect health, the advantage of which can only be realized by one who has received it back as I have. Hundreds of people can testify to the state I was in. This whole result I attribute to Dr. Williams' Pink Pills for Pale People, which I took strictly according to the directions, and without any faith when first I began to take them. I make this statement as a matter of gratitude for my wonderful cure, and trust it may be the means of others receiving as great benefit."

ALLAN J. BLAIR.

Blenheim, May 9, 1893.

The News has every faith in the above statement, which was cheerfully made by Mr. Blair, without solicitation, and we give it publicly both as a matter of news, and with the hope that perhaps it may aid another who is suffering similarly, or from some other of the many ailments this great remedy is designed to cure.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific from all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism; St. Vitus' dance, the after-effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way, the blood becoming "built up," and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions, and thus eliminates diseases from the system.

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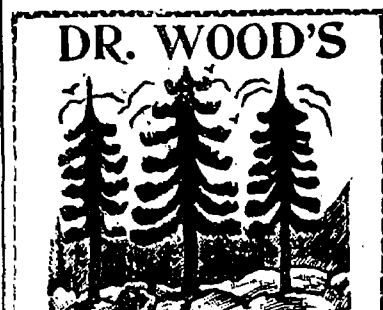
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