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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JULY 31, 1889.

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PER YEAR

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, in the city of Montreal, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10:30 a.m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley street. All *Notices of Motion* which any desire to have placed on the *Agenda* paper must be in the hands of the Hon. Lay Secretary (Dr. Davidson, Q.C., Montreal), on or before the 17th day of August next at latest, and proposed *Canons* before the 7th August. It is desirable that all such *Notices* and *Canons* should be sent in as soon as possible.

Warning.

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ECCLESIASTICAL NOTES.

THE Archbishop of Armagh has become one of the patrons of the Church Army.

BISHOP EDWARDS, Wales, has within a month, over a very large area, confirmed no fewer than 1,500 catechumens.

THE Bishop of Winchester is gaining strength, having quite recovered from his recent attack of paralysis.

Bishop Blyth is actively promoting the work of the missions on the Egyptian littoral. He recently consecrated a new church at Port Said.

THE Church Army has sent out four men, and is intending to send out more men as well as women, to different parts of India as mission agents, in some cases with special reference to the lepers.

THE Bishop of Chichester has granted license to a young evangelical clergyman to preach both morning and evening in a pier pavilion, situated at one of the favourite seaside resorts in his diocese.

THE new church of St. Ignatius the Martyr, which has been built at Sunderland at a cost of about £8000 by the Bishop of Durham as a thank-offering, was consecrated on July 2nd., by the Bishop, in the presence of a large

gathering of clergy and laity. The sermon was preached by Canon Westcott,

IN a paper read at the Berks County Baptist Association it was stated that there are in Berkshire 70 parishes, with a population of 20,000, in which there is no Nonconformist place of worship.

THE rector of Llandrillo has offered £2,000 towards education if the parishioners are willing to do away with the School Board. This places the Nonconformists in a difficulty, and they know not what answer to make.

A Presbyterian congregation in Detroit is said to be contemplating—or at least discussing the propriety of—the introduction of a choir of boys and men, vested in cassocks and cottas! Verily, what are they coming to?—*Pacific Churchman*.

THE Church of the Lady Margaret, Walworth, which has been consecrated by the Bishop of Rochester, is the outcome of the St. John's College, Cambridge, mission work commenced in 1884. It will accommodate 500, and has been erected at a cost of £4,500.

THE Church Missionary Society, which has always had many supporters in the army, has found a new lay secretary in Major-General Collingwood, of Wimbledon. General Collingwood was formerly in the artillery, and spent some years in India and Afghanistan.

THE offertory on Hospital Sunday at St. Jude's Church, South Kensington, London, of which the Rev. Dr. R. W. Forest, D.D., is the incumbent, amounted to £1,208. This is £150 more than the sum obtained at this Church last year for the same purpose, and that was the largest collection obtained in any one church.

THE Bishop of Delaware has donned the purple cassock, which is quite an improvement on the traditional black, and is in keeping with the change that has taken place in the priest's attire—the black gown has passed into "innocuous desuetude," and the coloured stole, and the chasuble, alb and amice are being generally adopted. So says an exchange in the States.

THE Dioceses of California, Missouri and Michigan have petitioned for a division of their territory, and the day is not far distant when Ohio may wisely do the same. A line drawn east of Sandusky and west of Norwalk would divide the Diocese into two equal parts, and give each a large See city and as much territory as one Bishop can comfortably take care of.

THE Right Rev. Cortlandt Whitehead, Bishop of Pittsburg, confirmed a class of four at St. James', Wooster, all of whom, the Rector says, "were brought into the Church by means of the boy choir. Two of the four were boys in the choir, and the other two parents of one of them. The choir is thus helping to build up the Church, in addition to the work it accomplishes in the way of making the services

earnest, beautiful and churchly." This is a graceful and well deserved tribute to the efficiency of boy choirs.

OUR readers will notice as a mark of the continuity of the Church of England, that on Sunday the 1,215th anniversary of the dedication of the Church of St. Peter's, Monkwearmouth, in the Diocese of Durham, was commemorated. The 1,200th anniversary of the Church of Pershore was celebrated on St. Peter's day.

"I have learned by long experience" writes Bishop Ryle, in the *Record* of last week that one mark of a Protestant Churchman is an extravagant confidence in the wisdom of his own judgment, and an unwillingness to give up a jot of it for the sake of union. The feeling of some Evangelical Churchman especially, I have often observed is this:—"I must have everything done as I like, or else I will not cooperate at all."

WHAT a comfort and solace comes to the heart of the devout worshipper who, finding himself in a strange city, enters the Father's house and joins in the sacredly dear and familiar service of His holy temple? The heart feels itself at home as soon as the blessed words of the precious Book of Common Prayer fall upon his ear, and all thought of being away from friends and kindred is banished from the mind.

SPEAKING at the mission hall of St. Mark's, Holloway, the Bishop of Bedford, Dr. Billing—known as the Omnibus Bishop and the Bishop of the East End—mentioned that a West End clergyman had likened Dr. Temple and his two coadjutors to Faith, Hope, and Charity. The Bishop of London was Faith, because he inspired confidence; the Bishop of Malborough was Hope, because great things were expected from him; and the Bishop of Bedford was Charity, because he was always in the way and was always bogging.

THE Archbishop of Canterbury pointed out at a meeting of the National Society lately, that since the foundation of the society nearly thirty three millions (pounds?) of money had been contributed by Churchmen in building and maintaining Church schools and training colleges, that during the past year, the accommodation in Church schools had increased by some 17,000 places, so that now accommodation was provided for 2,597,396 children with an average daily attendance of 1,664,076: figures which prove that the Church is educating in her voluntary schools to day nearly half the children of the nation.

WOOLTON WESLEYAN CHAPEL, near Liverpool, has been reopened, the service being conducted and the sermon preached by the Rev. John Watson, M.A., a Presbyterian minister. The chancel reredos is treated in ivory colour and gold, and four panels are found embodying the Lord's Prayer, the Creed, and the Commandments. These are very distinctly worked in illuminated and gilded letters in ecclesiastical characters. Above the communion table are placed two central panels bearing the following appropriate texts, "I am the Bread

of Life" and "I am the True Vine." These are also done in gold and illuminated colours, while the letters are worked into emblematic designs, based on the wheat sheaf and the vine. On the walls of the body of the chapel are written texts upon ornamental ribands. What next?

WHEN the formation of a new parish means Church extension in its true and legitimate sense, a natural swarming from the mother hive, or the occupancy of a new field not already reached by an existing parish, nothing can be more gratifying to a Bishop, or those who may be called upon to act for him, than an application for consent that such a parish may be regularly organized. But when it means opposition to an existing parish which is doing thoroughly good work, an opposition set on foot by a few disaffected spirits who, for some cause, have become alienated from their Rector, inimical to the established order of things, or perhaps because they are not "at the head of affairs" themselves are disposed to make it as unpleasant as possible for those who are; and when it is found that the minister, against whom this opposition is directed, is a faithful, earnest, devoted and efficient priest in the parish over whose interests he has been regularly installed, the movement for a new parish in a field where all concede but one parish can live cannot be regarded with the slightest favour by those who have the highest welfare of the Church at heart.

THE MOTHER'S INFLUENCE.

Few mothers have an adequate view of their influence over their children. The effort she makes for their growth in knowledge and virtue is necessarily retired and unobtrusive, yet it operates powerfully in forming character and fixing destiny. Impressions made upon the fresh and susceptible mind of youth are generally vivid and lasting. The child has perfect confidence in its mother, and her instructions are seldom, if ever, effaced from the mind.

There are, however, innumerable other causes operating to form character, and a pious and faithful mother may have a dissolute boy. He may break away from all restraints, and God may leave him to "eat of the fruit of his own devices." The mother thus afflicted can only bow before God, where the consciousness of having done her duty will divest the affliction of much of its bitterness.

Such instances, however, are rare. Profligate children are generally the offspring of parents who have neglected the moral and religious education of their family. Some parents are themselves profligate, and by their own example lure their children to sin. There are others who are upright and religious themselves, who yet neglect the right cultivation and restraint of their children, both physically and morally, and as a consequence they grow up in disobedience and sin. It matters not what the cause is which leads to this neglect. The neglect itself will be followed by bad consequences.

Hence the children of eminent men, both in Church and State, are not unfrequently the disgrace of their parents. If the mother is unaccustomed to govern her children, if she looks to the father to enforce obedience, and to control them, when he is absent all family government is gone, and the children are left to run wild, to learn lessons of disobedience, to practice arts of deception and contempt upon a mother who fails to secure respect and love. Wherever the children are under the efficient government of a judicious mother, the reverse of this is almost invariably the case.

When a young man leaves home and enters upon the busy world, many are the tempta-

tions which crowd around him. If he is without established principles of virtue and self-control, he will most assuredly fall before these temptations. He may fall in spite of all that a mother has done, or can do—fall for a time; he may become deeply involved in guilt, he may forget every lesson of virtue he learned from his mother at home, while yet the influence of a mother's instruction and a mother's prayers is working powerfully and effectually in his heart. He will think of a mother's prayers and a mother's tears when remorse keeps him awake in the midnight hour, or when danger threatens him with speedy arraignment at the bar of God.

The thoughts of the holiness of his home will often embitter his cup of guilty pleasure, and compel him to sigh for the virtue and the peace he has forsaken. Even though, far away, however degraded and abandoned, he must occasionally think of a broken-hearted mother. And long after she has gone down to the grave he may be led by the remembrance of her tears and prayers to forsake his sins and seek the God of his mother. Years of wanderings and sin cannot erase from the mind and heart the impressions which a mother's love and instructions have implanted there.

It is a great trial to have children undutiful when young. But it is a tenfold greater affliction to have a child grow up to maturity in disobedience, and become a dissolute and an abandoned man. How many mothers have passed days of sorrow and nights of sleeplessness in consequence of the misconduct of their children! How many have had their hearts broken, and their gray hairs brought down with sorrow to the grave, solely in consequence of their own neglect to train their children in the nurture admonition of the Lord! Parents, your future happiness is in the hands of your children. They may throw gloom over all your prospects, embitter every enjoyment, and make you so miserable, that your only prospect of relief will be in death.

That sweet little boy, whom you now fondle on your knee, and who plays so full of glee on the floor around you, has entered a world where temptations beset him in every step as he advances in life. What is to enable him to resist these temptations, but established principles of piety? And where is he to obtain these principles, but from a mother's instructions and example?

Many illustrations of the most effecting nature might here be introduced. We might appeal to a vast number of living sufferers in attestation of the woe which the sin of the child has occasioned. You may go to the drunkard's chamber, where the mother sits weeping over a son lost to virtue and heaven, and refused to be comforted. This is a sorrow which can only be understood by one who has tasted its bitterness and felt its weight. This is a dark subject, and can be understood only by one whose heart has known its own bitterness and felt its weight. Nothing can take the place of true religion in the heart of the parent. All external education is unreliable, mere worldly wisdom at its best fails, and it may lead to the most fatal mistakes. Nothing but religion in the parent can bring down that wisdom which is from above, and which is profitable to direct; nothing but this will keep before the mind the great and true end which is to train the children for an endless life. The worldly parent educates for this life only, while the Christian parent educates for a future and eternal state, and by so doing secures the "promise of the life that now is, and of that which is to come."

How important then is right training even for the present life for the influence to be exerted, and the good and the evil availed even here. We speak to all, but there may be a tongue there by your side, mother, which shall speak with the eloquence of an angel, a mind which shall be felt all over the globe and to the

last day of time. Who then can estimate the parent's responsibility? Or who can estimate the mother's reward, if she sends forth from her hearth and home a benefactor to bless the world?—*Church Messenger N. Y.*

FORM OF OATH TAKEN BY THE ROMAN CATHOLIC BISHOPS AT THEIR CONSECRATION.

The *American Church Times* gives the following English translation of the oath taken, we assume, by the Bishops of the Roman Church in the U.S. Can any one tell us is the same form used in Canada:

I N., elected to the Church of N., will, from this time forward, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church and to our lord, lord N., Pope N., and to his canonical successors. I will not abet by advice or consent or deed any injury to them in life or limb or their wrongful arrest or any violence being in any way offered to them; or any injuries under any pretext whatsoever. I will not knowingly reveal to anyone, to their injury, the advice which they shall entrust to me either directly or by their messengers or letters. Saving my order, I will assist them in retaining and defending the Roman Papacy and the royalties of St. Peter against every man. I will honorably deal with the legate of the Apostolic See both in coming and going, and will assist him in time of need. *I will take care to preserve, defend, increase and advance the right, honors, privileges and authority of the holy Roman Church, our lord the Pope, and his aforesaid successors.* Neither by counsel, deed nor treaty will I be party to any devices against our lord himself or the same Roman Church which may be evil or prejudicial to their persons, right, honour, position and power. Moreover, should I become aware of any such attempts being undertaken or set on foot by any person whatsoever, I will hinder them to the utmost of my power, and as speedily as possible will notify our same lord thereof, or some other by whom he may receive the information. I will, with all my power, observe the rules of the holy fathers, the apostolic decrees, ordinances or dispositions, reservations, provisions and commands.

I will, to the utmost of my power, persecute and attack heretics, schismatics, and rebels against the same our lord or his aforesaid successors

When called to synod I will come unless hindered by some canonical impediment. Every three years I will in my own person visit the threshold of the apostles; and I will render to our lord and his successors aforesaid an account of my whole pastoral office, and of all things in any way pertaining to the state of my church, the discipline of its clergy and people, in fine, of the salvation of the souls committed to my trust; and on the other hand I will humbly receive and most diligently carry out the apostolic commands.

In the event, however, of my being detained by lawful hindrance, I will fulfil all the aforesaid duties by means of some messenger appointed from among my chapter to have special charge of this matter, or else by some other ecclesiastical dignitary or person of station; or, should these fail me, by some priest of my diocese, and in the event of all my clergy failing me, by some other presbyter either secular or regular of approved honesty and piety fully instructed in all the matters aforesaid. Concerning any such hindrance, however, I will supply information to the Cardinal of the Holy Roman Church who presides in the congregation of the Sacred Council by means of lawful vouchers transmitted to him by the said messenger.

I will neither sell nor give, nor pawn the possessions belonging to my table, nor will I enscoff them anew, nor alienate them in any manner, even with the consent of the chapter of my church, without the consent of the Roman Pontiff. And if I shall in any way proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject.

So help me God, and these holy Gospels of God.

POVERTY, CHASTITY AND OBEDIENCE.

Every Bishop when he baptizes, when he confirms, administers vows of "chastity and obedience," and resignation under poverty when God calls to it, or makes it necessary for His work. And every Bishop when he ordains a priest or a deacon administers, vows of poverty, chastity and obedience.

But let the people once get the idea that the truly "religious life" can only be led by celibate priests and sisters, friars and nuns; that the service of these is more acceptable to God than that of the faithful, devout, God fearing mother, rearing her young family to His service and glory, while what she can do in other fields of work she does; or that it is more acceptable than that of the toiling missionary, with scant support, realizing what true poverty is, as he struggles to educate his family for work after he is gone, while he builds up the Church of God at the cost of prayers and tears, and bodily infirmity and weakness;—let the people, I say, get this idea and we shall come where Italy, Spain, France and Mexico are today. And they are where they are largely because the Phrisees, the "holier than thou," the "Religious" have absorbed all the religion.

If men wish to take vows of *celibacy* and poverty for *special work* no one may reasonably object, but when they talk of 'taking' or 'administering' vows of "poverty, chastity and obedience," and call it "the Religious Life," they talk Romish heresy, and endanger the spirituality and holiness of the Church.

Who serves God the most completely, he that serves God and dies? or he that serves God, dies, and leaves a son or sons to take up his work after him, on whom his mantle shall fall, who shall be imbued with his self denying spirit, and blessed and guided by his prayers and good example?—H. W. SPALDING, D. D., in *The American Church Times*.

THE BISHOP OF QUINCY ON PREACHING.

In our whole preaching, St. John is the exemplar. "I write unto you, little children, because ye have known the Father;" with simple trust ye have come to Him, as boys from school, running home and pushing open the door. "I write unto ye, young men, because ye are strong;" I envy the cords of purity and hope you have. In them is your fast hold on the word of God, your victory over the wicked one; "I write to you, fathers, because ye have known Him." That is from the beginning, your experience through all your years has been of mercy and long suffering.

Can I do better, my Brothers, than exhort, be the best of preachers you are able. Use all your powers and talents. Touch every chord of the fellow heart you can reach, be eloquent if that be given you; yet be earnest, be patient, for these belong to you. Do not speak before your sermons that most awful of adjarations, "In the name of the Father and of the Son and of the Holy Ghost," and then sink to the un-

consecrated, the self inflated words without the most exalted purpose or Gospel force, the simple filling fifteen minutes of custom or expectation.

Of more weight than the cure of the body or the preservation of the earthly estate, is the salvation you bring to the people of your charge. Your sermon should have dignity. The Testament of which you tell, demanded the descent of the Son of God to earth and His sacrifice at Golgotha. Your sermon should have love, even anxiety. "I have told you often and now tell you weeping." The feast eternal, to which you invite, is of God. The very fatlings of His best creation are ready. Your sermon should be warm and inviting, as of one just risen from the table. "O taste and see how gracious the Lord is." You are standing in the place of Him who breathed on men of like passions with yourselves and sent them forth. Your sermon should have His Spirit. "We are ambassadors for Christ as though God did beseech you by us; we pray you in Christ's stead, be you reconciled to God."—*Convention address*

The *Watchman* appears to have some hope that Americans in their second century will take more Sunday rest than they have of late years. It is said to be a fact admitted by railroad managers that Sunday business does not pay. It pretty certainly would not pay if Christian people had a more enlightened and repugnant conscience on the subject. Would they but decline to use Sunday trains for their own pleasure or convenience, diminished profits might be expected to bring to pass what higher considerations fail to effect.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—The Rev. Mr. Harrison, formerly of Falmouth, and family have left for England, and will be gone about six months.

HALIFAX.—We notice from our advertising columns that the Rectorship of the oldest and largest parish (we believe) in the Maritime Provinces will be vacant on the first of September. We mean *St. Paul's*, Halifax. We sincerely hope that a wise choice may be made, on the principle of the office seeking the man, rather than the man the office.

ALTON MINES.—The Garden party at Mount Rundell was a decided success; \$300 clear having been made and enough left over to treat the Sunday school children next day.

STEP CREEK.—A picnic and bazaar was held in the above grounds, in connection with the members of the Church of Middle Melford, in the parish of Port Mulgrave, on July 14th. We are sorry to say that the day turned out to be very wet, but notwithstanding the unpropitious state of the weather, there was a very fair gathering. Amusements of all kinds were provided, together with well spread tables, both of which were freely indulged in. After all expenses were paid it left \$102, which will be devoted towards the building of the new church. We take this opportunity of thanking all those good people who so kindly assisted in providing (unsparingly) the good things which the several tables contained. It is intended (D. V) to have in the near future another entertainment for the same purpose.

DIOCESE OF FREDERICTON.

We would call the attention of our readers to the advertisement under the head of a 'Request' on page 11. It is important that the official records of every Canadian Diocese should be found in the Church House, London,—and as

we understand that a number of the Reports of the Church Society of the Diocese of Fredericton are wanting, those having any of them will confer a favor and do a real benefit to the Diocese by forwarding the same without delay to Canon Ketchum, St. Andre, N. B.

SOUTHAMPTON.—The occasion of the consecration of St. Luke's Church (the first church ever built in the parish of Southampton) on Wednesday, July 10th, was one of the brightest and most cheering events ever recorded in the history of the parish.

The Bishop Coadjutor arrived early in the morning by train at Millville, where he was met by the incumbent of the parish and drove to Temperance Vale, 6½ miles distant, where the church is built, and in the course of the next few hours hundreds of people were thronging the roads in the same direction. Precisely at 11 a.m. the Bishop and four clergymen (Rev. Canon Neales, R. D., of Woodstock, Rev. Wm. L. B. McKiel, of Bright, Rev. Leo A. Hoyt, of Andover, and Rev. Scovil Neales, of Temperance Vale) were met at the door of the church by a number of the parishioners, and a petition to the Bishop requesting the consecration of the church was read by Jas. K. Pinder, Esq., and the Bishop at once proceeded with the consecration. The church is a very neat ecclesiastical building, beautifully finished and furnished and reflects great credit upon all concerned in it, but especially upon the architect, Jas. H. Pinder, Esq., whose taste and skill as well as good knowledge of church architecture, coupled with his zeal and energy on behalf of the church, have been the chief instrumental means under God of erecting this house to His Holy Name. The consecration service and confirmation (which took place on the evening of that day) were attended by an enormous number of people of all denominations. The church has seating capacity for about 120 whereas at least 500 were present in and outside the building. In the evening two infants were baptized by the priest in charge and the Bishop administered the sacred ordinance of confirmation to 14 candidates. Among the gifts presented to the Church by various friends we may mention a beautiful altar cloth presented by the Church Extension Association of England, the stained glass windows in chancel and nave presented by the children of the late Rev. W. H. Tippet, first missionary at Temperance Vale, a prayer desk presented by Rev. Canon Medley, R. D., of Sussex, an altar desk from Rev. Wm. L. B. McKiel, of Bright, and a font of festoons made and presented by J. Oldham, Esq., of Southampton, this latter gift is a very handsome piece of workmanship, octagonal in form, and beautifully sculptured, each alternate side being a representation of one of the "four living creatures."

DIOCESE OF MONTREAL.

MONTREAL.—*All Saints.*—The new church to be known as All Saints on Upper St. Denis st., at the corner of Marianne st., was opened last Sunday morning for divine service although the formal opening by the Bishop will not take place until October. The Church is the outcome of a mission started some few years back by Rev. H. J. Evans, City Missionary, and carried on for some time in the dissentient school house at Cote St. Louis, and latterly at the Market Hall of St. Jean Baptiste. The new building, which is capable of seating 200 persons, consists of a nave and small chancel, lighted by lancet windows. It is plain and simple, and of a light and cheerful appearance. Mr. Evans determined not to open the Church until it was paid for, and this by dint of hard work he has been able to accomplish, although there are many things still required to complete the building and its furnishing.

The opening services were well attended. The preacher at morning service was Rev. H. J. Evans, and at evening service Rev. G. O.

Troop, Rector of St. Martin's. A children's service was held in the afternoon.

MONTREAL—The extraordinary exodus this year of clergy regularly connected with the city churches has taxed to the utmost the new LAY HELPER'S ASSOCIATION, whose members have been called upon to take duty in distinctly city congregations. If we mistake not on a recent Sunday there were only two, of the ten Rectors whose parishes lie within the city proper, on duty. In some cases too both Rector and Assistant have been absent, the duty being left to strangers. This indicates a wondrous change as compared with twenty years ago; and it may be questioned whether it be a change for the better. If change there must be why might not some arrangement be made whereby city Rectors might take the duty of a brother Priest in the country for several Sundays, the latter replacing the former in the city parish?

MAISONNEUVE.—*St. Mary's Mission.*—The first service was held in the mission room in rear of No. 533 Notre Dame street, Maisonneuve, opened for the accommodation of the English residents, on Sunday evening 21st of July, when forty persons were present, including representatives of the Lay Helper's Association of the Diocese. The rector of St. Mary's, Hochelaga, in whose parish the mission is situated, conducted the service and delivered an address. Short addresses were also given by two members of the Lay Helper's Association. Miss Dougall presided efficiently at the organ. The service was very hearty, and much enjoyed by all present. Service will be held every Sunday evening at seven o'clock, and will be conducted generally by members of the Lay Helpers' Association, the Rector undertaking one service in the month.

FARNHAM—The Rev. E. I. Roxford, of Quebec has taken duty for several Sundays past for the Rector of the parish—absent on account of health.

DUNHAM.—An entertainment for the benefit of the Ladies' College here took place on Thursday evening last, in which Misses E. L. Baker, Guillet, England, Farnam and L. Farnam took part.

KNOWLTON.—The ice cream and musical festival, given by the St. Paul's Church Sunday school teachers and friends on Tuesday was a great success. A choice programme of music was rendered and warmly received, the instrumentalists being Mrs. Fay and Miss Macfarlane violinists; Mrs. Chambers, pianist; Mrs. Lynch, Mr. E. P. Stevens and the rector contributing songs.

ST. JOHNS.—The Rev. Dr. Henderson, Principal of the Montreal Theological College, officiated in St. James' Church St. Johns last Sunday week.

DIocese OF ONTARIO.

At the last meeting of the Synod, the Ven. Archdeacon of Kingston and The Rev. Rural Dean Pollard, were appointed delegates from this Diocese to The Inter-Provincial Sunday School Convention. The same gentlemen with Messrs. R. T. Walkem, Q. C., and R. V. Rogers were elected as Diocesan Representatives for the General Board of Domestic and Foreign Missions.

A memorial to the Provincial Synod, setting forth the following facts and considerations was ordered to be prepared and forwarded:

That a large proportion of the votes of this Dominion is directly or indirectly under the control or influence of the Roman Hierarchy, thus enabling the said Hierarchy to exercise a preponderating influence in the several Legislative Bodies.

2. That such preponderating influence exercised by persons appointed by, and subservient to, a Foreign Potentate, and not responsible to the people of this Dominion, is dangerous to, and tends to the subversion of, constitutional and individual freedom.

3. That such dangerous influence is becoming increasingly manifest from year to year in certain privileges conceded and allowed to the Church of Rome, and members thereof, as such, which are not allowed to the Church of England in Canada, or to other Religious Bodies, or to members thereof, as such;

4. That the recent grant by the Legislature of the Province of Quebec of \$400,000 for the settlement of the (so-called) Jesuits' Estates, placed at the disposal of the Bishop of Rome for the use and benefit of various departments of the work of his Church in the said Province, startling as it is, is only one of many instances and tokens shewing the aggressive spirit ever actuating the Roman Hierarchy either secretly or openly, and the powerful control which the said Hierarchy has already acquired over the action of Legislative Bodies of this Dominion;

5. That it is incumbent on all good citizens, all upholders of British law and liberty, all who love and value the glorious traditions of the British people, to do what in them lies to hand on to their children the constitutional rights and liberties inherited from their forefathers;

6. That it is specially incumbent on the Clergy and Laity of the Church of England to maintain the rights and privileges of the British people against the aggressions of the Bishop and Church of Rome.

And praying that the whole matter may be made by the Provincial Synod the subject of its earnest deliberations, to the end that some means may, if possible be devised for withstanding and neutralizing the dangerous influence of the Roman Hierarchy in and over the Parliament and other Bodies of this Dominion.

DIocese OF TORONTO.

ORILLIA.—The parish of St. James' has decided to build a \$16,000 church, and convert the present edifice into a Sunday school house, using the old school room for social gatherings, temperance meetings, lectures, &c. The contractors are Messrs. Boyes and Matthews. The admirers of a more advanced ritual than obtains in the parish still propose to separate, and have petitioned the Bishop to that effect. It is stated that the site for their new church has been selected, and is on the Coldwater Road.

The *Orillia Packet* gives the following description of the new church as shown by the plans adopted by the vestry. The internal measurement in the nave is eighty by forty-four and a half feet; in the transepts, seventy-two by thirty-two feet. The chancel is thirty-two feet by twenty-two feet; the organ chamber and vestry, fourteen by nineteen feet each. Inside height of walls twenty-three feet; the nave ceiling being thirty-seven feet in the centre. Height of chancel ceiling thirty feet. The interior shows a central entrance to the nave from the west, with porch thereto, constructed with open timber work on cut stone foundation. Another entrance is provided through the tower, which is placed at the north-west corner of the building. Two rear entrances are also provided, with porches of brickwork. The masonry of the tower from the ground to the spire base is sixty-eight feet; the spire being fifty-one feet high, which will be covered with slate. The main roof has ventilating gables, and its incline is quite steep, the ridge being fifty-nine feet from the ground. The nave is lighted with a twelve foot diameter circular window at the west and five large mullion windows at sides. The transepts receive light through two triple mullion windows twelve by twenty feet. The chancel window is fourteen by ten feet and has triple mullions. All the glazing is in lead light work of rolled

and tinted cathedral glass. The chancel is also provided with four subordinate windows. The church is gothic in style, having a basement of stone finished above ground with granite face-work, with Portland cement jointing, surmounted with a cut-stone plinth. The walls of the superstructure will be of brick relieved with buttresses and cut-stone dressings. The internal finish is to be carried out with terra-cotta tinted plaster walls with a granulated surface. The roof is constructed with exposed timber-work; the inter spaces between the roof principal are to be executed with diagonal wood-lining. The principal are supported on cut-stone corbels and have tracery enrichment. The arcading to transepts is enriched with moulded plaster work; the chancel and other arches being finished in a similar manner. The pews will be finished in clear white pine, with wood ends and hardwood roofs. All the internal woodwork will be finished with hard oil. The seating capacity of the church proper will be seven hundred, and the chancel will accommodate a choir of fifty. There are no galleries and none are intended. The architect is Mr. W. H. Croker.

The St. James' Church Flower Mission is doing a silent and unobtrusive work in this town among the sick and afflicted of all creeds and denominations. Every week about thirty bouquets are sent out to different sick beds, or lonely and sorrowful homes, each bearing some suitable text, chosen as far as possible according to the special needs of the sufferer, and often, it must be, falling like balm upon a troubled heart or weary, fevered body—or, it may be, sin-sick soul—and bringing healing power according to the promise, "My word shall not return unto Me void."

DIocese OF ALGOMA.

ILFRACOMBE.—On Tuesday, 9th inst., the annual summer picnic of Christ Church was held on the lake shore. At 11 a.m. morning service was conducted in the church, and the Rev. L. Sinclair preached from Psalm xc, 14—"O satisfy us early with Thy mercy, that we may rejoice and be glad all our days." The Church was well filled, as the incumbent had invited all his flock from the various congregations of the mission—Novar, Hoodstown, Stanleydale, and Axe Lake. At the close of the service, the Rev. L. Sinclair, incumbent, called upon Mrs. Foxhill, one of the ladies of the lake, to present the prizes to the children, after which he appointed Mr. Charles Smith, the Superintendent of the Sunday-school, to the management of the festival, which was conducted during the remainder of the day in a manner that would be an example to many a Sunday-school from one of the large cities. The time was spent in games, races, and other amusements for the children, and the grown-up people were entertained with songs, speeches, &c. Boats were also provided for recreation on the lake. The weather was lovely, with a cool breeze from the lake, and the sports of the day were greatly encouraged by the sermon, in which the incumbent had specially referred to the promise in Zechariah, "Thus saith the Lord of Hosts, the streets of the city shall be full of boys, and girls playing in the streets thereof."

DIocese OF HURON.

LONDON.—His Lordship the Bishop of Huron and Mrs. Baldwin are spending some weeks in the White Mountains, New Hampshire. It is earnestly hoped that Mrs. Baldwin's health will be greatly improved by her stay in this healthy resort.

Archdeacon Marsh is acting as secretary for the Bishop during his absence and attending to the affairs of the Diocese.

Rev. R. Hicks, of St. Paul's, is on his holiday trip, and the Dean proposes going to the lower provinces early in August, when Mr. Hicks returns.

Rev. Canon Newman and family are spending some time at Weesbeach, Lake Huron, near Sarnia.

Rev. Canon Smith and family are spending the summer in their cottage at Port Stanley.

DRUMBO.—Rev. A. Fisher, of Drumbo, has been appointed to the Mission of Alvinston. He enters on his duties almost immediately.

The Senior Mission Band in connection with St. James' Church held their annual outing on Kingsmill's farm, a couple of miles the other side of the Hellmuth Ladies' College. The company numbered about forty, including the friends of the young ladies, and spent a most enjoyable time together.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Annual "Service" of the Women's Auxiliary to Missions in the Diocese of Rupert's Land was held in Holy Trinity Church, Winnipeg, on Tuesday, June 25th. The Venerable Archdeacon Fortin gave an admirable and practical address upon Woman's work in the Church, urging upon all to do their utmost, and that every daughter of the Church should become a member of the Auxiliary that it may be said of each one at the great day "She hath done what she could." The celebration of the Holy Communion followed, and the offertory was in aid of the General Funds of the Society.

The Annual Meeting of the Women's Auxiliary took place on the afternoon of the same day at the residence of Mrs. H. H. Smith, No. 5 Assiniboia St. when a marked increase in interest in the work was shown by the large attendance of its members.

The Very Rev. the Dean of Rupert's Land occupied the chair, and opened the meeting with the usual prayers. There were also present the Venerable Archdeacon Fortin, and the Rev. Messrs. Tudor and Roy. After a few preliminary remarks upon the work of the Auxiliary by the chairman the report of the Recording Secretary was read and adopted also the Treasurers statement for the past year.

The Venerable Archdeacon then spoke in tones of encouragement and sympathy with the active works done by the Auxiliary as shown by the report. He was followed by the Rev. H. A. Tudor who, acting for the Secretary, laid some correspondence before the meeting as a sample of the gratitude and appreciation shown on the part of the recipients of the aid given them by the Auxiliary in distant Missions. He then spoke in favour of the work and described the beginning of the Church Extension Society in England, which commenced in a very small way, and has increased till it now embraces many objects. The Auxiliary he hoped would prove in like manner and become as valuable to the Church in this Diocese. He concluded by promising his hearty aid and sympathy. The Archdeacon then spoke again most earnestly, practically and in warm praise of the movement, strongly urging the increase of membership, and setting forth the aims and claims of the work upon every Churchwoman, as this society is a means at present of uniting all the city parishes (and it is hoped in time that Branches of it will be formed at other places, such as Brandon, Portage la Prairie, etc.) in the one grand desire of being helpful to all those who labour in the less favoured parts of the Church's Vineyard.

SCHOOL HOUSE.—The enlarged school house in connection with Holy Trinity church was opened on the afternoon of the 21st of July,

with a special service. At 3 o'clock the large building was entirely filled with the children of the Sunday-school and their parents and friends. After a short service conducted by the Rev. Mr. Page, Ven Archdeacon Fortin spoke on the spiritual aspect of the work and urged upon those present the great importance of carefully tending and instructing the young of the flock.

Mr. Thomas Clark, senior warden, followed in a most telling speech. He said that to him the day was a very happy one. A great want was now supplied. We had now room to expand and grow. He would not preach a sermon; still he must give out the text. It was a short one, but to the point. It was this: "Now concerning the collection." And so well did he handle the subject; so thoroughly did he impress his hearers with the importance of supporting the Sunday school that the collection which was taken immediately after he sat down, produced the sum of \$360. The music which was rendered by the Sunday school children was very good and hearty. Mr. Bishop, the organist, presided at the organ, and Miss Davy assisted on the piano.

The new building, which is 30 feet by 43 feet, may be shut off from the old by sliding doors, and will be used for week night meetings of all kinds. A part is cut off by sliding doors for an infant class capable of accommodating 100 young children. When all the doors are pushed back, there is a large and spacious hall with ample room for 600 pupils.

The school house, as it now is, will afford ample accommodation for some years, and in the future the authorities of the church hope to erect a building in keeping with their beautiful church.

It was regretted that Mr. Coleman, the indefatigable superintendant of the school, was absent, but he is away just now for his health, and his absence was unavoidable. Mr. Wood roffe, assistant superintendant, was present, and together with many of the teachers and officers, took charge of the children, and kept admirable order throughout the service.

DIOCESE OF NEW WESTMINSTER, B.C.

DIOCESAN SYNOD.—The eighth meeting of the Synod of the Diocese was held at New Westminster on the 19th June last, being preceded by the administration of the Holy Communion in the Church of Holy Trinity, at 10 a.m. The Lord Bishop celebrated, assisted by the Rev. P. D. Woods.

A large amount of business was transacted, and the resolutions of the Lambeth Conference on (1) the use of wine at Holy Communion; (2) Purity; (3) Divorce, (4) Lord's Day observance; (5) Prayer Book Revision; (6) Reunion, were considered and accepted. The resolution passed on the first and fifth topics read as follows: That the use of unfermented juice of the grape, or any liquid other than wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an authorized departure from the custom of the Catholic Church.

Secondly.—That inasmuch as the Book of Common Prayer is not the possession of one Diocese or Province, but of all, and that a revision in one portion of the Anglican Communion must therefore be extensively felt, no particular portion of the Church should undertake revision without seriously considering the possible effect of such action on other branches of the Church.

ANNIVERSARY.—At the close of the meeting of Synod the Lord Bishop reminded the Members that November 1st next, (All Saints' Day) would be the tenth anniversary of his Consecration and he hoped it would be possible to mark the occasion by a gathering of Clergy and

Laitly, representing as far as practicable the whole Diocese, to offer to Almighty God an acknowledgment of His past mercies and to supplicate Him to continue and to increase His blessing upon the work of the Church. The Bishop of Columbia has promised to attend on the occasion.

DIOCESE OF NEWFOUNDLAND.

ORDINATION.—On Trinity Sunday, June 16th, the Bishop held an Ordination in the Cathedral. The sermon was preached by the Rev. R. H. Taylor, Vice Principal of the Theological College, from the text St. John xxi. 15, and was an earnest exhortation to those about to be ordained to show forth in their lives the two qualities, essential to an effective Ministry, of personal holiness and personal activity. The Candidates were presented by the Rev. W. Pilot, B. D., who, with the Rev. A. C. F. Wood, M. A., had joined in examining them. The Rev. E. Colley, the Rev. R. H. Taylor, the Rev. Alf. Earle, Rector of Fovant, near Salisbury, the Rev. A. Haygate, the Rev. W. Pilot, and the Rev. A. Currie joined in the laying on of hands.

The following are the names of those ordained to the Priesthood: The Rev. W. S. L. Rimilly, the Rev. J. M. J. Bradshaw, the Rev. J. H. Bull, and the Rev. J. A. Evans; to the Diaconate, the Rev. G. R. Howells, the Rev. P. G. Snow, and the Rev. H. Elrington.

THE SYNOD.—In consequence of the present unhealthy condition of the city of St. John's, the Bishop, after consulting with the Executive Committee of the Synod, decided to postpone the meeting of the Synod which should have taken place in June until the end of August or the beginning of September. It is hoped that by that time the Clergy and Lay Delegates from the Out harbors will be able to visit St. John's without risk to themselves or their families.

BRITISH HONDURAS

DIOCESE OF BELIZE

ST MARY'S GUILD.—At the general meeting held on July 8th, the following appointments were made: Miss Anita Menciaer, Secretary to Mrs. Murray's Band; Miss Margaret Gibbs, Secretary to Mrs. Tillo's Band; Miss Maude Moody, Secretary to Miss Thompson's Band; Miss Heloise Broadhurst, Secretary to Miss A. Moody's class.

Sunday School.—The second quarterly meeting in connection with the Sunday-school and young people of the parish was held in the new church on Sunday afternoon, July 7th, at 3:30 p.m. Notwithstanding the very heavy rains the attendance of the scholars was very good, but few of the adults ventured out.

After the processional hymn had been sung, the Rector said the Missionary prayers used at S. P. G. meetings, after which was sung the Litany for the Church, followed by the Hymn, "From Greenland's Icy Mountains."

The special Lesson from Isaiah lxiii. was read by the Rev. F. R. Murray.

"Jesus calls us o'er the tumult," having been sung, the Rector then delivered an address upon "Africa," who, (after having dwelt upon the work of the Church in North Africa, during the times of St. Augustine, of Hippo, and St. Cyprian, of Carthage, and having alluded to the want of Missionary zeal and activity as being one of the causes of her candlestick having been removed, and her light having been put out by the overwhelming forces of the followers of Mahomet,) then took his hearers to a period of the English Church, when the same fate was nearly compassing her, and from almost a similar cause, which resulted in almost deadness certainly a fearful lethargy, and a deadening of the spiritual life. This having

been averted by the good providence of the Head of the Church, in having raised up a few spiritually minded men to take the lead in the renewing and resurrection of the dormant energies, the result of which was the inception of the two grand societies—the S.P.G. and the S.P.C.K.—each of whom have done service there, and are doing now an untold work in the Missionary work of the Church. A like fate of selfishness and deadness will happen to every congregation, every diocese, which does little or nothing for souls lying outside their own particular diocese, parish, or congregation. We in Belize, said he, had to take a solemn warning from these historical facts, as we were doing absolutely nothing in the Mission work of the Church, not even in our own diocese, which would account in a great measure for the comparative deadness that exists in the Church of this Diocese. The efforts resultant from small live spiritual centres in the Mother Church, which the two above named societies together with the C.M.S., had been mighty in the pulling down of the strongholds of Heathenism in, and the raising up of the Church of God and the planting of the Cross of Christ in all parts of the world; especially had this been the case in West Africa, in the regions of Sierra Leone, Yoruba, and the Niger Territory in the Church of South Africa with its many dioceses now pregnant with mighty work for the salvation of souls and the civilization of the inhabitants. In East Africa, especially in Madagascar and Zanzibar; in the universities and central African Missions, the latter truly being built up on the blood of the saintly Pattison, and the fearless Hannington.

But to day our thoughts, said the speaker, are to be centred upon Sierra Leone with a population of over 37,000, with its hundred tribes, and now over thirty thousand converts, a work only accomplished by the offering of fifty missionaries on the altar of duty to the Divine command. Here it was that Adjai the little slave boy, on being rescued and liberated by H.M.S. Myrmides, received the basis of that education, both of mind and soul, which enabled him, after having received Holy Baptism, in 1825 to be sent as one of the great Niger Territory Expedition; subsequently to be made Deacon in 1845 shortly after to be ordained priest, and then finally after a laborious twenty years work in those parts, where formerly he had not only known the peace of home and the warmth of a mother's love, but also had felt the pangs of sorrow and the aching of body caused by the cruel treatment of merciless specimens of humanity, and they too, sad to relate, at times the representatives of a Christian Native Portugal, to be consecrated in England to the office of a Chief Pastor or Bishop of the Church of God in 1865, as the Right Rev. Sam. Crowther. Since that time, assisted by his energetic son, Archdeacon Crowther, and a faithful band of priests and deacons, this aged African Bishop has carried on the noble fight for truth, well meriting the warm and heartfelt welcome accorded him on his appearance at the meeting of the Pan Anglican Communion held in London last year. The work too of Bishop Ferguson, at Cape Palmas, sent by the Church of the United States was briefly dwelt upon. After which the Hymn, "We are but little children weak," was heartily sung. The Rector then read his promised story in connection with a Missionary, the scene of which was laid in the wealthy city of Toronto, and was an account of a little girl, the daughter of a merchant becoming the instrument of a church being built in the "back woods," who quickly and lovingly showed her father that, whilst he gave \$5 for Mission work, and \$500 for a mantel shelf, he was not doing his duty to God. The little maiden was called home, but her good deeds followed her, for through her prayers and intercessions and quiet teaching, her father built the Church in her memory. All of us, said the speaker, can imitate this little girl in some way or other, and the lesson to us all was to go and

do likewise, work and pray for the Master for "Inasmuch as ye have done it unto one of the least of these My Brethren, ye have done it unto Me."

During the singing of that grand Hymn, "I think when I read that sweet story of old," the offertory was collected, and made—but owing to the smallness of the congregation through the rain it was not much this time—only \$1.66. Still many a nickle makes a muckle, and if a real missionary spirit is around it means more than money—it means men, prayers and sympathy for the cause.

After the Benediction, this very hearty and much appreciated service ended by singing, "There is a happy land," as the retrocessional

Mr. John Smith having resigned the position of vergier, the Rector has appointed Mr. Joseph Gillott as his successor.

CONTEMPORARY CHURCH OPINION

Church Life, Cleveland, Ohio, speaks wisely as to a late event in the sporting world, it asks:—

"What is the moral responsibility of the publisher of the daily newspaper who gives up its leading pages and more than one-fourth of its entire reading space to a brutal prize-fight, described with the utmost detail, giving it precedence over all other news of the day, and then causes the unsavory sheet to be carried to your home and placed on your doorsteps, within easy reach of old and young alike? Does such a publisher fancy that the better class of his readers have no wishes to be regarded, no rights he is bound to respect? Or does he proceed upon the ground that this constituency of his are so few in number that it can afford to ignore them? The day will certainly come, it is devoutly to be hoped, when he will be made to understand that they have an influence the force of which he will be obliged to acknowledge—an influence that shall result in the enactment of laws that will make such publications as those, a crime, to be visited with heavy fines and imprisonment. This should be done as a safeguard to public morals. One of these papers, in a later issue, made a crying demand for the punishment of the "brute" Sullivan, as it fittingly called him. It is an open question who is the more brutal, the prize-fighter or the publisher of a newspaper who devotes almost an entire issue to an account that is the equivalent of a laudation of the brutal acts of the prize fighter. If the question of the greater brutality is a doubtful one, that of the greater injury to public morals leaves no room for doubt.

The *Pacific Churchman* says:—

Every now and then something transpires to remind us of the utter inconsistency of a large class in every community. Thousands of people go through this world without paying any attention to the claims of the Gospel. Churches are open in their immediate neighborhood, but they never think of attending the services. It is all very well, perhaps, for those who are so disposed, to go, but they find more enjoyment at the Sunday picnic or the excursion. If they are invited to attend the services of the Church, they are too poor, or too tired, when Sunday comes. They need the day for rest. Some go still further and say: "I have no use for the Church or her services; in fact I do not believe in religion, or those who profess it."

But death, who is no respecter of persons, comes to the households of such people as well as others, and when the family are called upon to perform the last rights for the departed, they think of the Church and the clergyman. They apply to the Rector of the nearest parish, perhaps, and ask him to bury their dead, and request that he should use "the beautiful Episcopal Service." Now how is it that the service of the Church is of so much value in death, but

utterly useless in life? And besides, have the majority of people ever paused to consider that the Burial Service was made for the baptized children of the Church, and not for unbelievers? The rubric at the commencement of the service for the Burial of the Dead reads:

Here it is to be noted, that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

Some who read the above may think it rather hard that the Burial Service cannot be said over their dead. But let us examine this matter a little: Here is a man known to be a notorious evil liver; living in utter disregard of the Commandments. Death overtakes him, and his friends wish the service made especially for the humble followers of the Blessed Saviour said over the body of a man whose whole life had been spent in utter disregard of the laws of God as well as the laws of the Church. Why not be consistent? Why not have some skeptic bury the dead? If the offices of the Church are not helpful to the living why should they be to the dead?

Let us go outside of the Church and see if the benevolent societies are any more liberal. For instance, the Masons have a burial service. Suppose we go to the master of a lodge and ask him to have the chaplain bury our friend. He would answer: "Our ritual is made only for our own members, and we could not possibly use it for any one not a brother." Now no one would think of censuring the Masons after this explanation, and yet the clergy are continually called upon to use the service of the Church over the bodies of unbelievers, and asked to say "Blessed are the dead who die in the Lord" at the grave of a notorious sinner.

These thoughts were brought to mind recently from a fact that a clergyman of the Church was called upon to bury a suicide, who had lived a life so careless that even personal friends could not excuse its faults. But, says some one "would you refuse to bury the person?" Certainly not. But it was the service of the Church that was wanted, and that the Church's law forbids the clergyman to use, because it was intended only for the children of the Church. No clergyman would refuse to bury any person, in a decent and reverent manner, but when asked to use the service of the Prayer Book in burying a suicide, there can be but one answer: It was not intended "for those who lay violent hands upon themselves."

THE JESUITS' ESTATES ACT FROM AN IRISH STANDPOINT.

The action of the Legislature of Quebec in passing the "Jesuits' Estates Bill" should not be without its moral for English and Irish Protestants, and more especially for the latter. It proves how ardently Ultramontaniam is set on getting back what it considers to be its own, and how little consideration would be shown to the Church of Ireland if through Home Rule the principles of Jesuitism ever gained the upper hand in this country. When Canada was won to the British Crown in 1759 the Jesuit Society was proclaimed by English law, and its possessions confiscated to the Crown. Subsequently Pope Clement XIV. suppressed the order as one dangerous to the Church and State alike, and the organization became an illicit one in the Roman Catholic Church. British authority, however, treated the Jesuits in Canada with extreme moderation, and the Society was allowed to die out, and in 1800, on the death of its last surviving member, its lands were taken possession of in the King's name. This property remained in the hands of the English Crown until 1832, when its rents, which had largely increased, were made over to the authorities of Quebec for educational

purposes, and fairly divided among the several denominations. Now at the end of more than one hundred years the Jesuits have asserted their right to compensation for the property they alleged they were unjustly deprived of by the act of the British Crown, and that, although even the French Crown before the conquest of Canada never recognised the original title of the Jesuits to the lands in question. This "Jesuits' Estates Bill" practically ignores the Crown rights to property in Canada, and hands back to the Order, estates which it thus asserts the English Government never had any right to claim or dispose of. It practically sets itself above British authority. The lesson should not be lost on the loyal statesmen of to day. It clearly shows what the Roman Catholic majority would do to-morrow without scruple if Home Rule gave them the upper hand in Ireland. Not a single Reformation settlement would be safe. It is not even complete ascendency they would demand, but restitution of every acre and every brick and stone to which they could formulate a claim. We trust it is a case where, to be forewarned, is to be forearmed. —*Irish Ecclesiastical Gazette*

SUGGESTED FORM OF SERVICE FOR THE FESTIVAL OF THE TRANSFIGURATION 6TH AUGUST.

Proper Psalms: Morning, 21, 61, 93; Evening, 84, 99, 133

Proper Lessons: Exodus, 34th chap. to end of 14th verse; 2nd Corinthians 3rd chap; 1st Kings 19th chap. 4th to end of 14th verse; Matthew 17th chap. to end of 13th verse.

Epistle: 2nd Peter 1st chap. 13th to end of 18th verse.

Gospel: Luke 9th 20th to end of 34th verse.

Hymns: 460, 461, A. & M.

Collect: Same as published in GUARDIAN of June 24th.

In Collect, instead of Glorious *Mystery* read Glorious *Majesty*.

THE CHURCH AT HOME.

Bishop Whipple in his address to the Convention of his Diocese lately held, thus spoke of the Mother Church and of Her work:

There has never been a time when the Church of England was more earnest in Christian work. You see signs of it everywhere. In brotherhoods, sisterhoods and deaconesses, in women of gentle birth going among the poor and wretched to minister unto Christ. In University men, who have won honors, going to live in the slums of London to rescue the fallen; in men of the best blood of England offering themselves to go to Africa, China and the ends of the earth to labor, and if need be die for Christ. The same awful problem stares them in the face which we meet here. The centralization of swarms of souls in the cities, the wealth of the nation concentrated in fewer hands. Competition making a life and death struggle for bread, the poorest sinking into a hopeless despair and the richest often forgetful that Lazarus at his gate is a child of the same God and Father. Added to all these social problems is the sad truth that every form of sin and unbelief is sapping the faith of men in God and in a hereafter, and by an inevitable law sowing the dragons teeth of envy and hatred towards their more favored brethren. In some things the Church of England is blessed. The whole land is covered with a net work of parishes. They touch each other at every point—there is not a man, woman or child in all England who does not live within the bounds of some spiritual curc, and if he will he may claim its minister as his pastor. Although they have copied some of our restless ways Englishmen are not such

nomads as we. Thanks to the brave men of the past who believed in giving to God, parishes, schools, churches, cathedrals and charities are endowed and a church builded is there to stay and will stay so long as any souls need the consolation of our holy religion. A fellow passenger on our steamer said to me "I am a Wesleyan Methodist and have built a church for our people. You will find the Church of England busy in all good work. Had it been so in our fathers day there would have been no separation. Old differences are being healed and it is only a question of time when we shall come back to our fathers home."—*Minnesota Missionary and Church Record.*

NEW BOOKS.

THE DOCTRINE OF THE JESUITS.—By Paul Bert; W. Drysdale & Co., Montreal, publishers; p.p. 612; cloth \$2.

This is a timely republication in Canada of M. Paul Bert's translation of the Jesuit father Gury's works; or at least of such part of them as decency would sanction. Even in this book portions of Gury's instructions are not translated into *English*, because say the publishers in several places, "the following paragraphs are too indecent to appear in English so they are left in the original French." But those who do not read French will find in what is translated ample proof of the deadly nature of the teaching referred to; and will be able we think to endorse the publisher's statement, "this book is a terrible exposure of the principles of those would be teachers of religion. Their religious principles are simply statutable crimes, unnatural and repugnant to all good men."

The value of a book like this in the hands of the reader is, that it settles a controversy as to the moral worth of the principles of the Society of Jesus. Protestants have claimed that those principles are abominable; Rome on the other hand has said that they are holy and good. The book tells what these principles are; and after reading, we are convinced that but one opinion can be entertained, and that is that the teachings as given by Paul Bert, and alleged to be a translation of Gury's works are *abominable*, dangerous to the Church and the State, and that the members of such a society are righteously excluded from civilized countries. Paul Bert was a member of the Chamber of Deputies in France, and a Professor of the Faculty of Sciences; he was led to examine into the teaching and principles of the Society in 1879, in connection with a scheme introduced into the House touching "Liberty of Superior Education," the 7th clause of which introduced teaching in all degrees by the Jesuits and other members of religious congregations not recognized by the laws of the State. His *expose* of the teaching of the Jesuits caused a great commotion, and over 100,000 copies of the newspaper which gave it *in extenso*, were sold; and being attacked by amongst others, M. Freppel, Bishop of Angers, Mr. Bert determined to put his examination and reply into book form, and with such success that in 1880 the *thirteenth* edition had been called for. Certainly in view of the effort to re-establish the order and give it legal existence in Canada, everyone should learn something of its nature and of the dangers to the State and to Society from its teachings; and Messrs. Drysdale have done a public service in placing this book within reach of many. But there ought to be a cheap edition issued that all may read who will—leaving out perhaps the specially *abominable* portions contained in this edition; even though untranslated.

WHAT IS TRUTH.—By the Duke of Argyle; Anson D. F. Randolph & Co., N. Y.; p.p. 94; 25c.

This pamphlet contains the admirable address of the Duke of Argyle to the Students' Representative Council of the University of Edinburgh in February 1889. He defines *Truth* as

"the coincidence of thought and feeling with the facts and laws of nature," or again "the conformity of our intellectual conceptions and of our moral judgments with the facts and laws of nature," or again as "the harmony between the mind that is in us and the mind that is external in nature."

STEPPING HEAVENWARD.—By Mrs. A. E. Prentiss; Anson F. D. Randolph & Co., paper 25c.

This is a republication in cheap form of one of the many beautiful works of this gifted and Christian writer. Her aim was to incoite patience, fidelity, hope and all goodness by showing how trust in God and loving obedience to His will will brighten the darkest paths.

THE PLEASURES OF LIFE.—By Sir John Lubbock, Bart, M.P., F.R.S.; J. S. Ogilvie, 57 Rose street, New York; paper, pp 145; 25c.

This is a wonderfully cheap edition of Sir John Lubbock's excellent addresses, twenty-three in number, dealing with such subjects as: The choice of Books; The value of Time; The Pleasures of Travel and of Home; Science; Education; Ambition; Wealth, Health; Love; Art; Poetry; Music; The Beauties of Nature; Religion; Destiny of Man, &c. It forms one of the Publisher's *Fireside Series*; and in furnishing this class of reading for the home he is doing good work indeed.

CORRESPONDENCE.

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

THE POSITION OF LAY-READERS.

To the Editor of the Church Guardian:

SIR,—"Clerical Delegate" in your issue of last week has raised the question as to whether Lay Readers are to be continually snubbed, or whether a certain amount of dignity is to be connected with the office, whether Lay Readers are to be looked upon as the *Clergyman's chore-boy*, or his lay helper.

Now, in my own deanery, we have several lay readers; one a young man who has had charge of three missions for twelve months. He has to drive nearly thirty miles every Sunday, and take three services. His time during the week is taken up in visiting the sick and other parish work. He is doing the same work as a deacon in charge of a mission, but on a smaller salary.

Well, is that man to have a position in the Diocese? Is he to receive nothing beside the "stand aside fellow" from the clergy?

If "Clerical Delegate" would use laymen, he would be able to open up country missions around him and strengthen the whole Church.

We are forever talking about Lay Help, but there is no organized system of Lay Help in the Church of England in Canada, hence our weakness in the country.

RURAL DEAN.

[In the Diocese of Montreal there is a fully organized and working Lay Helper's Association, and if we mistake not several other dioceses have similar organizations. We think our correspondent has misinterpreted the letter of "Clerical Delegate." He wrote for the Diocese of Montreal, under whose Canons and Rules as "Clerical Delegate" contends Lay Readers do not form part of the Ruri-decanal meeting.—Ed.]

A New Brunswick subscriber paying in advance for another year writes:

"I would not be without the paper if I had to PAY TWO DOLLARS. EVERY CHURCH-MAN SHOULD TAKE IT."

The Church Guardian

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See page 14.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

CALENDAR FOR JULY.

JULY 7th—3rd Sunday after Trinity.

" 14th—4th Sunday after Trinity.

" 21st—5th Sunday after Trinity. (Notice of St. James)

" 25th—ST JAMES. A & M. (Athanasian Creed)

" 28th—6th Sunday after Trinity.

THE MAINTENANCE OF CHURCH PRINCIPLES.

NOT ONLY CONSISTENT WITH, BUT DEMANDED BY CHRISTIAN CHARITY.

By the Right Rev. R. H. Wilmer, D. D.,
Bishop of Alabama.

There is a note worthy movement going on in the religious world which may well arrest the attention of every mind that loves the Truth and longs for its final triumph. I refer to the growing disposition of certain leading Christian denominations to lay aside temporarily their peculiarities, and to join together in religious work and worship. If this spirit proceeds from a greater love of each other and the Truth, its manifestation may well awaken the liveliest interest and sympathy.

Meanwhile, our branch of the Church of Christ, for the most, stands aloof from affiliation with many popular movements looking to the temporary union of these religious bodies, and, for so doing, is charged with a lack of charity, the most excellent and enduring of all virtues. A Church without charity! Alas! "dead before God"—"a sounding brass and a tinkling cymbal!"

Are we at fault in this matter? We are so indeed, if our position of isolation can properly be imputed to a want of love to any who name the name of Christ. We are sadly misunderstood if it is supposed that we do not wish "Grace to all who love our Lord Jesus Christ in sincerity." On the contrary, we look with an inexpressible longing for the day when all Christian people shall be joined together in heart and mind; and when we can give full and legitimate scope to the exercise of the

charity which "rejoiceth in the Truth." What is charity? What does the holy Apostle say of it? Accurate definitions would put an end to many idle disputations. And we go to the Divine Word that we may understand the divine idea.

St. Paul speaks of it thus. He declares it to be the most indispensable of all virtues and graces. He says:—"Though I speak with the tongue of men and of angels, and though I have the gift of prophecy, and understand all mysteries and knowledge, and though I have all faith, so that I could remove mountains, and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Thus the Apostle declareth charity among all the virtues to be *pre eminent*. The most enduring also; for all else—*tongues*, they shall cease; *knowledge*, it shall vanish away; but "charity never faileth."

Charity is, therefore, according to the Apostle, the grace indispensable, the grace pre-eminent, the grace eternal. Nothing will compensate for its absence; nothing will survive its existence; for God is love—charity.

It does not fall within my purpose to treat at large upon charity, and the grounds and reasons of its great pre-eminence. I select for my present purpose a single characteristic.

"CHARITY REJOICETH IN THE TRUTH."

All things valuable are liable to counterfeit—the most rare, the most liable. Men do not counterfeit the false, but the true. And there are counterfeits of this Christian grace of charity which pass current and unchallenged, and yet, upon being tested lack utterly the ring of the true gold of the sanctuary. For example, one is called a "charitable" person, because he gives alms to the poor. Whereas charity is something so different, that he "might give all his goods to feed the poor," and at the same time, for lack of charity "be nothing."

Almsgiving is, assuredly, one of the modes in which charity will manifest itself; for, being "kind," it will stretch forth its hand to the needy and helpless. But such benefactions do not necessarily proceed from charity, for they may be prompted by pride and vanity.

Another is called an "uncharitable" person, because he holds stoutly to his own convictions of truth, and as stoutly condemns as erroneous a contrary conviction. Whereas, charity is represented as that virtue, which "rejoiceth in the truth."

Sincerity is a great virtue. It is shared in common by men of all opinions. But may not one hold an *erroneous* opinion very sincerely? Can you not find sincere and honest men of all opinions? Can any one doubt that Saal of Tarsus was as sincere when he went to Damascus to persecute the Church of Christ, as when he preached in the streets of Damascus that "Christ was the Son of God?" Sincerity of conviction the same, but where the difference?

A mighty one. In the one instance, he persecuted, because he hated the Christian; in the other, he preached because he loved Christ and sought to save his neighbour. At one time, having zeal enough to give his own body and the bodies of his opposers to be burned; at another, willing to be cursed if thereby Israel might be saved; at one time, "rejoicing in iniquity" (error) at the other, "rejoicing in the truth;" equally sincere at both times, but at one time, full of hate, at another, full of love—*charity*.

Truth is then something independent of sincerity. For example: One believes that Christ was a mere man, neither the Lord nor the Saviour of mankind. He believes this sincerely and will, if need be, die for this opinion! Does his sincerity have anything to do with the truth of his opinion? If not, then it must follow that our acknowledgement of the sincerity of an opponent—which charity may require us to make—does not shield his error

from our condemnation. For our very love to him, to say nothing of our love to Christ, would compel us to condemn and expose his error, that he might be brought to a knowledge of the truth. Is it not then evident, that if there be any importance in what a man believes, it is the part of true charity to delight in that which is true, to seek by all proper and legitimate means to root out an opposing error; and that, because it is charity—love?

This is the great point which I desire to bring out and elucidate. I am assured that there is not only a great want of charity among men—and in this respect also, charity is a *rare* virtue—but there is a lamentable ignorance as to its true nature. The want of charity parts asunder those, who ought to be dwelling together in love; and the ignorance of what it is, and what it requires, permits a thousand errors to pass on and work their mischief unrebuked, and, indeed, unchallenged. It is in this way, that under the guise of a charity, falsely so called the truth of God is treacherously surrendered.

The relation in which we stand to our fellow-men and particularly to our Christian brethren, next only to that in which we stand to God, ranks first in importance. There is but one law which takes precedence of the law that governs our relative duties. "Thou shalt love the Lord thy God, etc., etc.," and the second is like unto it—like unto it in excellence and importance—"Thou shalt love thy neighbour as thyself." This is the law of charity as it respects our neighbour.

Now, when we look out upon society, and see how it is rent asunder by a multitude of varying and conflicting opinions and passions, we can well understand that there must be occasion, hourly and momentarily, for the application of this ever enduring and unslumbering law of charity. To say nothing of a multitude of particulars, such as the rivalries of trade and professions, and the conflicts of interest and passion, whose name is legion. I single out, by way of example and illustration, the differences of opinion upon religious questions, expressing themselves in the organization of various denominations and communions.

How shall one deport himself in reference to this condition of things, meeting him, as it does, at every step in life, penetrating the domestic circle, and running its denominational lines even at the hearth stone?

There are two evils that present themselves as growing out of this diversity and conflict of opinion. The first, and most obvious, is the liability to bad temper, venting itself in harsh judgments and evil speakings, and thus seriously disturbing the harmony of social and domestic life. This is an evil on the surface, and glares upon us at every step. There is another evil, and not so obvious, indeed often unsuspected, in the temptation for the sake of peace and quiet, to suppress one's conviction, to starve great truths as unimportant, and thus to bring in a cold indifference to all truth.

It is to this latter that I direct your attention in this address; not I trust in the language of modern conventionalism, nor in that of ancient intolerance, but in that of a divine charity, which is the bond of peace as well as of "all virtues," and the universal solvent of all evil and discord.

Now, whosoever hopes to bring all men to one mind, or allow himself to be seriously disturbed because he cannot do so, has studied human nature and history to very little purpose. For it is not at all strange that upon subjects that stir most deeply the soul of man, the most vehement passions of his nature should be aroused. The more men feel, and the more firmly they believe, the more will their love for what they believe and their opposition to an opposing belief, be brought out. Hence it is that religious questions, as well as political, have served as the occasions for contentions and wars, which have drenched this

fair earth with streams of blood. It is a very sad history—even Church history.

We have fallen, in some respects, on better times. Perhaps there has been no age of the world as little disfigured by a fierce and intolerant spirit as the present. It may be pertinent, however, to inquire whether the present spirit of toleration springs from a larger charity, or from a greater indifference. This is not, indeed, the age for the rack, the fagot or the crusade.

But it admits of question, whether in these times there is zeal enough and love for the truth enough to inspire great masses of men to endure the hardships, pains and self-sacrifices, which these ancient times demanded.

It may be that those men who subjected their fellows to torture for opinion's sake—and such men were confined to no class or designation—did so with the hope that they might win them, and deter others, from what they held to be soul destroying errors. It was a false, but specious logic that they used, when they argued: "If we put to death men who threaten the bodies of their fellow-men, how much more shall we not put an end to men whose teachings and example will destroy both body and soul in hell?" They mistook the function of government; they gave dominion over the soul. They thus invaded the realm of conscience the domain of God's sovereignty, and they did so with the fierceness and unscrupulousness of a harsh and stern age, that had lost sight of the Fatherhood of God.

We follow not their example. Is it because we love more or believe less—because we have more charity or less faith? Surely not an unimportant question. We put not men on the rack, nor apply the torch to their funeral pile; but how harshly we judge; how evil we speak; how we toss about the fiery imputations of "hypocrisy" and the like, and they fall upon tender souls which quiver under the pain.

Is the body the only part of men that feels the pincers and the flame?

Surely Christian people should not bite and devour one another. When then? Shall they sacrifice or compromise what they hold and believe to be the truth? There must be a golden mean here, and we must find our way between the spirit of bigotry on the one hand, and the spirit of indifferentism on the other. The light of God's holy Word illumines the way—"charity rejoiceth in the truth."

(To be continued).

THE REVERENCE DUE THE CHURCH.

A Church is a building set apart for the exercise of the officers of religion. Sometimes it is called a "temple," because of the sacrifice which is offered there, and it is often called the House of God, because God is present, and in a sense inhabits it.

How natural, then, that silence, reverence and awe pervade such a place! It is true, we worship a God who is a Spirit, in spirit and in truth; and that He does not dwell in a house made with hands, as the idols of the heathen do. Yet, it is right that certain places be consecrated to His use alone, in order that the services of His worship may be conducted with appropriate reverence.

The Jews of old regarded the tabernacle and the temple with feelings of profound veneration and awe, and everything connected with their elaborate ritual tended to produce this sentiment. There are many instances on record of severe punishment being meted out to those who dared violate the sanctity surrounding these places of worship, as, the destruction of the sons of Aaron, who offered strange fire upon

the altar; the smiting fifty thousand of the men of Beth Shemesh, because they had looked into the ark, and the cases of Belsazzar and Nebuchadnezzar.

But great as the temple was, imposing as its dedication had been, it had not been set apart with as august ceremonies as are constantly held in our churches. For the Son of God had not then given His body to nourish the souls of men, nor poured out His blood to wash away their sins. There could be no memorial of the sacrifice no Calvary, on calling to "remembrance of His blessed Passion and precious death, His mighty Resurrection and glorious Ascension."

In the Church, the sacrament of Baptism is conferred, the great truths of the faith are preached; here the Deacons are made, the Priests ordered and the Bishops consecrated. The works of His power God performs in heaven, the works of grace in His Church.

Yet, notwithstanding the superiority of the ceremonies of the Church over those of the temple, there is not so much reverence shown it. Indeed, the heathen are more devout than any Christians—they enter their places of worship with naked feet, trembling and in silence.

If awe and devotion became the temple, where there were shadows of these holy mysteries, how much more the church, where the law of service is no longer preached, but the law of love—where the rod of Moses is not preserved, but the cross on which the Son of God died and conquered the world and death.

As to specific rules for our conduct in the Church, the best is to do nothing that is irreverent or inappropriate to that holy place. Talking, laughing and idle staring about, of course, are not to be thought of.

It is very natural that on entering the church we should kneel and offer a silent prayer, and, when the minister enters, that the congregation should rise, to show respect to the office he holds and the truths he preaches. After the benediction has been pronounced, what more proper than to unite with the minister in thanksgiving for the service just concluded, and to remain standing while he is leaving the chancel; and after another silent prayer upon our knees, to leave the house of God reverently and quietly.

During the Holy Communion, when not otherwise occupied, we should be on our knees in silent prayer, and not leave our places until the minister has disappeared in the vestry room, bearing the holy vessels.

It is by the observance of these things that we show our reverence for God's house; and it is not enough that we believe in a general way, "that God is in His holy temple," and "that all the earth should keep silence before him." We must show it in our manner and deportment. "Come we then to this holy place (God's house), not thinking or speaking, up to its very threshold, of things of earth, but as men bent on a great service, where much is at stake; coming to a holy Presence upon whom depends our all. Pray, as we enter it, that God would guard our thoughts and compose our minds, and fix them on Him."—*Church Life.*

CANONS OF THE PROVINCIAL SYNOD.

CANON II.

Of Submission of Clergy to the Canons of the Provincial and Diocesan Synods.

No Bishop within this Province shall hereafter grant his licence to any Clergyman to the cure of souls until such clergyman has first subscribed and declared his submission to the Canons of the Provincial Synod, and of the Synod of the Diocese of such Bishop, in the following form:

I. (A. B.,) do willingly subscribe to and declare that I assent to and abide by the Canons

which have been, or shall be, from time to time passed by the Provincial Synod, or the Synod of the Diocese of.....

CANON III.

On the Powers of the Metropolitan.

1. The Metropolitan shall have precedence of all the other Bishops of the Canadian Dioceses, and the said other Bishops shall be his Suffragans.

2. The Metropolitan shall preside over the House of Bishops, and shall convene the Provincial Synod and be the President thereof.

3. Upon a memorial signed by two thirds of the Clerical and Lay Members of any Diocesan Synod, certified to be such by Clerical and Lay Secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitatorial power in such Diocese, the said Metropolitan Bishop shall have full power and authority to visit such Diocese, and the Bishop thereof, and during such visitation to inhibit the exercise of all or such parts of the ordinary jurisdiction of such Bishop, as to him the Metropolitan Bishop shall seem expedient, and during the time of such visitation to exercise by himself, or his commissaries, such powers, functions and jurisdiction in and over the said Diocese as the Bishop thereof might have exercised, if he had not been inhibited from exercising the same.

CANON VII.

Of Letters Testimonial.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial," but the Clergyman receiving the same shall continue subject to the Episcopal Jurisdiction of the Bishop till the Letters Testimonial shall have been presented according to their address, and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred; provided always, that if they be not presented within three months after their date, they may be considered as void by the authority whence they proceeded, and shall be void unless they be presented within six months.

CANON X.

Of the Officiating of Strange Clergymen in a Diocese.

When a Bishop is aware that a Clergyman not of his Diocese is officiating or about to officiate in his Diocese, and when the said Bishop shall have good reason to believe that doubts exist regarding the Clergyman's orthodoxy, canonical ordination, or good morals, then the Bishop may inhibit him from officiating within his Diocese, by a writing addressed to him, and to the clergy. And any Clergyman, after the receipt of the Bishop's inhibition, permitting such inhibited person to perform any clerical function in his Church, Mission or Chapel, shall be proceeded against by the Bishop for breach of Canonical obedience.

CANON XVI.

On Marriage Within the Prohibited Degrees.

Whereas the following Resolution was adopted by the Provincial Synod:

"No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage forbidden by the 99th Canon of the year 1603 A. D., which is as follows: 'No person shall marry within the Degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563'";

1- The Table of Degrees prohibiting certain marriages set forth by authority in the year of our Lord 1563, and usually annexed to the

Book of Common Prayer, is hereby adopted by the Church of this Ecclesiastical Province of Canada.

11. No clergyman of this Ecclesiastical Province shall knowingly solemnize a marriage within the degrees prohibited by such Table.

III. A printed copy of the Table of Prohibited Degrees shall be placed in the Vestry room, or near the entrance of every Church in this Ecclesiastical Province, at the charge of the parish, in some place where it may conveniently be read.

FAMILY DEPARTMENT.

LIFT ME UP.

By C. F. PARKER.

Out of myself, dear Lord.

O, lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self

O, lift me up!

I faint, the road winds upward all the way,
Each night but ends another weary day.
Give me Thy strength, and may I be so blest
As "on the heights" I find the longed-for rest.

Out of my selfish self

O, lift me up!

To live for others, and in living so
To be a blessing whereso'er I go,
To give the sunshine and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self

O, lift me up!

Though other hearts with love are running
o'er,
Though dear ones fill my lonely home no
more.

Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self

O, lift me up!

Help me to feel that Thou art always near,
That though 'tis night and all around seems
drear,

Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER XII.—[Continued]

Ronald had not forgotten Uncle Ben's little lecture about Miss Green. He did not like her at all better because of it, nor did he find his next morning's lessons at all less irksome; but as his Uncle Ben had thought it right to speak so solemnly about Miss Green, and as he had an enormous and ever-growing respect for this warlike individual, he made up his mind to behave well, and to give his attention to the lessons he found so irksome.

Miss Green accordingly was agreeably surprised; Ronald stared at his book instead of at her; he answered her questions with intelligence, and acquitted himself so well that he was allowed to go out half an hour earlier than usual. Violet, who was also on her good behavior, begged of him to come and have a game of cricket with her; but his head was full of old Solomon, and he soon managed to divert Violet's attention into another channel, and by the time three o'clock he was able to run up the back avenue to meet his old friend. Solomon had not failed to keep his appoint-

ment. He was standing with his flat basket on his arm, just at the corner, under the old yew tree, and when he saw Ronald he quiet laughed, and showed him some new wares which he had purchased for the further embellishment of his basket—Some of the pin-cushions now took the form of butterflies, and of crabs, and of frogs; and Solomon had also got some penny beetles which hung on to a wire, and shook out brilliant rays, and quivered with quite a living motion in the sunshine. Ronald admired the new wares immensely, and he and the old man started off on their pilgrimage in the highest spirits. They walked some distance, and when they came to a farmhouse or a little wayside cottage, Ronald boldly invaded the premises, and as a rule, when the inhabitants saw little Ronald Jefferson offering Solomon's goods for sale, they were so much amused, that on most occasions they put their hands into their pockets and bought some of the contents of the basket.

On the whole Solomon was well content with his afternoon's work, and when Ronald promised to go with him the next day, the old man quite trembled with delight.

"It's the Almighty has put it into your heart, little master," he said.—"Why, it's more than a good thing for me—it's a provision for my old age, that's what it is. Never did I see the sixpence nor the pence fly as they did to-day. Ah, what won't a bonny face do, a bonny face joined to a kind heart! I thank the Almighty that I came in your way, little master."

"I'm very glad," said Ronald. "I am very glad I made the money fly. I expect you don't speak up, Solomon; your cough makes you wheezy; and then people don't understand you. Well, I'll come again to-morrow. You meet me under the yew tree at the same hour to-morrow, Solomon."

Solomon promised eagerly.

"Only there's one thing, master, bless your heart, Sir Ronald, I mean—to think as you should be Sir Ronald! and a right pretty little baronet you makes, bless you! But as I was saying, Sir Ronald, if we are to do this thing me must do it secret, for there's the n. there's them who, if they knowed, would forbid it.—You mustn't tell nobody of the kindness you're doing to old Solomon, master."

Ronald looked thoughtful.

"I don't think Aunt Eleanor wouldn't like it," he said; "but I am almost sure Uncle Ben wouldn't mind. He's gruff, you know, most men are gruff, but he has a wonderful kind heart. He must have a kind heart, Solomon, for he's so brave; he has been in half the fights mentioned in history, and he's greatly riddled with shot. Oh, he is a splendid hero. I admire him more than I can say. Do you know, Solomon, he's going to teach me rifle shooting and sword exercise; isn't that a tremendous honor? He has not begun yet, and he says we'll have to do it quite secretly. Yes, of course, Uncle Ben and I have a secret, and so you and I will have one too, Solomon. There can't be any harm in secrets, or a man like Uncle Ben would not have one with me. I'll meet you again to-morrow, Solomon, and I won't tell anybody; so now good bye.

The next day Ronald and the old peddler again started out on their little expedition, and this continued for several days. Each day they went in a fresh direction, and each day Ronald had more or less success, and old Solomon began to consider him one of the most wonderful prodigies of goodness and sweetness and beauty that the world had ever possessed.

Strange as it may seem, too, the little secret between the old man and child was kept a secret; some of the villagers had certainly got an inkling of it, but no one at Summerleigh, and least of all Aunt Eleanor, had the faintest idea that the owner of these noble lands, the reigning baronet, was day after day employing himself hawking goods with an itinerant peddler.

Little Ronald, however, felt very happy over his occupation. He was so happy that he was good during lesson hours, and Miss Green and Aunt Eleanor and even Uncle Ben began to think he was turning over a new leaf, and that he meant to submit to female authority.

But one very cold afternoon early in November, when Ronald ran up as usual to meet Solomon at the yew tree, no Solomon was there. He lingered about the place for quite an hour, and then returned disconsolably home. He quite missed his occupation, and he was also a little anxious about the old man, whose cough had been worse than usual on the previous day. He was inattentive that evening again over his lessons, and the next morning failed to repeat his portion of Wordsworth's Excursion. "You are very troublesome and careless this morning, Sir Ronald," said the governess in a tone of reproof.

Ronald's eyes had become dreamy, and he said now with a start, "I beg your pardon, I was thinking about Solomon."

Miss Green naturally referred her mind back to the Bible hero, and she now said in a reproving tone, "All things in their place; we have not finished the history of David yet in our morning readings."

Ronald looked puzzled for a moment, then he burst into a peal of laughter.

"Oh, dear! oh, dear!" he said, "I wasn't worrying myself about him; I don't care for him at all; I like David because he was a brave old warrior; but, oh, dear! oh, dear! I was not bothering my head about the Bible Solomon."

Ronald laughed again, and so immoderately that even Violet was startled.

Miss Green felt very justly offended, and, in consequence, the little fellow was sent up to his room in disgrace.

He was only let out in time to fly up the back avenue to keep his appointment with his friend. Alas, and wonder of wonders, old Solomon was again missing. Ronald felt quite unhappy about him.

"He must be ill," he said to himself; "his cough must be worse, and he must be quite seriously ill. Poor Solomon! poor, dear Solomon! I do wish I knew his address; I never thought of asking him. How very careless and thoughtless of me. Now that's a thing father would never have done, he'd never have dreamt of going peddling about with an old man and not have found out where he lived. Yes, it's very careless indeed of me, and I deserve to be unhappy about it. I know Solomon is not at Conton, for he could not walk as far as Conton and back every day; he is staying in the village, and I ought to know quite easily how to find him. I wonder how much money he has; he took two shillings yesterday, and he called it a tidy lot. I wonder how long Solomon could live on two shillings. I hope his mixture is not expensive. I'd better go to Mrs. Mason at the Lodge and ask her how much her mixture costs. Yes, I see her standing there on her steps.—I'll ask her about her mixture straight away."

Ronald ran quickly round to the front avenue, and was soon standing in the Lodge porch and conversing eagerly with Mrs. Mason. Her news with regard to her cough mixture was anything but reassuring; she informed Ronald that it cost her a shilling a bottle, and that a bottle of the mixture did not go at all far.

"If the cough is troublesome, you have to go sip, sip," she said; sip, sip, constant and constant, and then a bottle seems gone in no time."

"His cough is very troublesome," said Ronald, in a voice of great anxiety, "it's most wheezy and most ohoky. Oh, dear! oh, dear! Mrs. Mason, I am dreadfully distressed to hear that your mixture costs a shilling!"

Mrs. Mason was not a sympathetic person, but she was interested in Ronald's manner, and she now proceeded to inquire who the person was

who wheezed and choked, and wanted to apply so constantly to the cough mixture

"Don't you know?" said Ronald, raising his bright blue eyes to her face; "why, it's dear old Solomon."

Mrs. Mason knew old Solomon and had not a particular high opinion of him, and she now gave a sniff and turned into her kitchen.

"Oh, him!" she said; "it ain't likely that no kind of mixture will do his cough good; it's old age ails him, so don't you fret about what can't be cured, Sir Ronald."

Ronald's little face turned crimson with anger.

"How cruel of you to speak like that!" he said. "Why should not I be sorry for poor Solomon? Father once said that it was most cowardly not to be sorry for old people, and not to help them, and not to pity them. I did not know before that you were a coward, Mrs. Mason."

Mrs. Mason by no means liked to be called a coward, and she would probably have made a tart reply had not Ronald at that moment heard his governess calling him, and so was obliged to run off.

He spent an anxious and miserable evening, and when the next day Solomon again failed to put in an appearance he resolved instantly not to leave a stone unturned to find him. His aunt had long ago forbidden him to wander the roads alone, but poor Ronald in moments of excitement was very apt to forget these injunctions. He was not long finding his way to the village, and soon his bright face was seen popping round many cottage doors, while his eager voice demanded Solomon's address. Most of the people in the village knew Sir Ronald, for he had often gone to see them in his father's lifetime. All the good and respectable inmates of the little village knew him, and were charmed now to get a handshake from him and to help him in his quest. He inquired at many houses Solomon's address, and from each house he presently issued with one or two followers in the shape of boy or girl, so that before long he headed quite a little troop of children all looking for old Solomon.

[To be continued.]

THE Manitoba Colonist, J. A. Carman, publisher and proprietor, of Winnipeg, Canada, has issued as a supplement in magazine form, "Port Arthur Illustrated," containing cuts of its principal buildings and industries; officers of corporation, professional men, private residences, churches and schools. The design and execution of the work reflect great credit upon our enterprising Western contemporary.

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MARRIED. GRIFFITH-WESTBY—At St. Mary's Church Belize, June 20th, by the Rector, Alfred E. F. Griffith to Margaret E. Westby.

DIED. BOWSON—On July 28th, at Albion Mines, N.S., Margaret Jane Bowson. HOLLANDS—On July 19th, at the Parsonage, Bonne Bay, Nfld., from bronchitis, Edgar Wilfrid Blanchard, infant son of the Rev. and Mrs. C. W. Hollands, aged 55 days.

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JAPAN.

A recent letter from Japan published in the *Southern Churchman*, gives an interesting account of the second General Synod of the Japan Church:

"Tokyo, May 10th, 1889.

We may call to mind the circumstances which attended the formation of the Nippon Sei Ko Kwai (the Japan Church). Three societies of the Anglican Communion had, for some years, been working in Japan; the Society for Propagation of the Gospel and the Church Missionary Society of the Church of England, and our own Society of the Protestant Episcopal Church in the United States of America. In 1878 a joint committee from these three societies united in translating the Book of Common Prayer into Japanese, this translation being slightly different in a few points from the American and the English books. In 1883, when an English Bishop was consecrated for Japan, he and our Bishop acted in common on points connected with doctrine and discipline.

In 1887 the number of believers had increased, and the time seemed ripe for the formation of a native Church. In this year, the English and American Bishops, with the clergy and lay workers from the different Missions, together with the lay delegates from the native congregations met in Osaka, where constitution, canons and a name for the Church were determined on.

The Prayer Book and the Thirty-nine Articles were accepted provisionally. Local synods were appointed to meet in Kumamoto, Osaka, Tokyo, and Hokodate. A general synod, composed of all the clergy, native and foreign, and an equal number of lay delegates, was appointed to meet every two years at such time and place as the Bishops might appoint. It was the second General Synod that met on April 27th in Tokyo. Thirty foreign and five native clergy, and about as many lay delegates, were present. The opening services were held in the Church Missionary Society's chapel, No. 52 Tsukiji; the sermon was by the Rev. Terazawa, native deacon, and the Holy Communion was celebrated by Bishop Williams, assisted by Bishop Bickersteth and Rev. Messrs. Tai and Imai.

The Synod was organized in St. Paul's School, No. 37 Tsukiji, Bishop Williams presiding. The sessions of the Synod were opened with morning prayer, and continued from 9 a. m. to 6 p. m., for just a week. Bishop Bickersteth had a seat on the platform next to Bishop Williams. In front of them were four secretaries, two native and two foreign, one of the latter was the Rev. Mr. Page. The members of the Synod sat on either side of the room on benches running lengthwise, each seat numbered. On rising to address the chair each one announced his number, and in referring to a member the same rule was observed. For instances

"Mr. President—No. 15: I second the amendment of No. 13 to the motion of No. 40." The debate, &c., was carried on in Japanese. Now and then some foreigners in despair took refuge in their native tongue, and those that sat by interpreted. The Japanese are ready and fluent speakers; there were few brilliant flashes of silence during the six days. Parliamentary rules occupied some time. Our native friends are great sticklers for rules, and debated each one with ardor. Consideration of the canons occupied some time. No great changes were made, a good evidence of the thoroughness of the work done two years ago. The important change made was in the matter of delegates. The number of lay delegates must be equal to the number of clergy, but the large increase in the latter made such a number of the former that the congregations were much burdened by their expenses. Hereafter there are to be only ten clerical delegates from each local synod.

Various matters connected with the welfare of the Church were discussed.

But that which was most to be noted was the general tone and spirit prevailing. Never once were any 'so called' party lines drawn, not once did any national difference appear. There were many men of many minds, but no mere opinion was forced into undue prominence. And above all, readiness to submit to authority, attachment to the doctrine and discipline of the Episcopal Church were seen in a most gratifying way. The Japanese are independent to a fault, but all fears that some of us had entertained about maintaining the order as this Church hath received it seemed groundless. There was a case of one of our Churches in Osaka, an independent one, that is working directly under the Bishop. The catechist in charge, it was thought, was disposed to carry things his own way, and it was thought that any decided action by the Synod would cost us a congregation. On the contrary, in this case too, there was a ready consent to obey and to further such measures as would bring about a better state of discipline.

A committee was appointed to revise the translation of the Prayer Book, a work necessarily more or less imperfect in the beginning.

One of the most pleasant features of the Synod were the social meetings. The ladies in Tsukiji entertained the foreigners each day at luncheon. Receptions on different nights were given by Bishop Williams, Bishop Bickersteth, and Rev. Arthur Lloyd. The Tokyo Christians entertained the visitors at a picnic at Uyena Park, where happy school children and happy grown people chanted in their own tongue, under the old shady trees, the praises of Him who had called them out of darkness into marvelous light.

There are nearly three thousand members now of the Church; may they be as the sand before many years.

And so the 2nd synod has closed in

peace and good will—what will come of party strife or perverse minds we cannot tell, but one and all, dear friends, as you read in these lines perhaps an answer to some prayer, yet again before the Mercy Seat, as for us and ours, ask the Spirit, the Comforter to lead, to guide us into all truth. D.

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