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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. IX. }
No. 5 }

MONTREAL, WEDNESDAY, JUNE 20, 1888.

70
PER YEAR

ECCLIASTICAL NOTES.

MOTHER CHURCH IN WALES.—Beyond doubt, a great exodus from Non-conformity to the Church is proceeding in Wales. The Bishop of Llandaff, in a late charge adduced evidence of the fact. In her straits the old mother Church is drawing back to their spiritual home many of her lost and strayed children.

NEW FRONTAL FOR ST. PAUL'S.—On Trinity Sunday, a new altar frontal was used at the Bishop of London's ordination in St. Paul's Cathedral. The frontal is the gift of a lady, and has been executed at the East Grinstead School of Embroidery, from the design of Mr. Medland. It is impossible to describe adequately the effect of this elaborate work, which has taken upwards of two years to complete. The extreme delicacy of the workmanship is beyond criticism, while the colours have been carefully considered; and, being a white frontal, it has been important to distribute the various shades of red and gold equally throughout the work, and this has been done so judiciously as to produce a perfectly harmonious effect. The frontal consists of three panels representing three phases in the life of St. Paul. On the left, or Gospel side, we see Saul of Tarsus watching the martyrdom of St. Stephen. The rays of glory are beheld coming down from heaven, and the stones which are falling on the martyr are cleverly portrayed. The figure of Saul appears in the foreground, and the drapery of his garments is beautifully worked and delicately shaded. The same may be said of the limbs of the shoulders. The panel on the Epistle side represents St. Paul before King Agrippa and his sister Bernice, the figure of Cornelius being seen in the background. Behind the royal seat is a wonderfully worked brocaded curtain. The hands of the Apostle are manacled, and the expression on his face is very fine. In the central panel is seen our Lord in glory. In His left hand is the open book bearing the *Alpha* and *Omega* on its pages, while his right hand holds the crown of glory which He is bestowing upon St. Paul who kneels before Him. The Saviour is standing on the rainbow, and the background is a *vesica* of delicately-shaded silks. Between and outside the panels, on what may be termed orphreys, are figures of the four Archangels, under canopies, that of St. Michael in scale armour being, perhaps, the best. In one hand he holds the flaming sword, and in the other the balances in which he is weighing souls. On the super frontal are a number of adoring angels alternated with conventional flowers. The whole of the work is on a ground of white brocaded silk, though so overlaid is it with needlework that it is almost impossible to discern the ground work, except in the super-frontal. As a work of art, the *Church Review* says, it stands alone among the samples of nineteenth-century embroidery. The faces of the figures and the drapery of their clothing are perfect; while a feature of the frontal is the setting of "jewels" round the side panels. These "jewels" are, we are told, most difficult to work, as they stand out like bright knobs.

MUNIFICENT OFFER.—Mr. Alexander Macmillan, the eminent publisher, has offered his house and grounds, Knapdale, Upper Tooting, as a residence for the future Suffragan of South London, and the gift has been gratefully accepted, subject to the passing of the Act which is to found the new Bishopric. Knapdale is a large and commodious house of the Gothic type, which is still not uncommon in the older suburbs of London, and it is surrounded by a charming garden. It is said that the only condition imposed by Mr. Macmillan in handing over the freehold to the Bishop is that the house shall remain as far as possible as it is at present. In every way, as regards both situation and internal arrangement, Knapdale is admirably adapted for the residence of a Bishop of South London.

GENEROUS.—Mr. Alexander Macmillan's munificent gift for the Diocese of South London is not the only one which the Bishop of Rochester has received. Besides the house offered by the eminent friend of Maurice and Kingsley, a sum of £2,000 has been placed in Dr. Thorold's hands as the nucleus of an endowment for the suffragan. It will gratify a certain section of critics to know that when the Bishop of Rochester, on the next avoidance of the see of St. Albans, comes into possession of his full stipend, he undertakes to pay his assistant out of his own pocket.

ET CETERA.—The *Indian Churchman* gives a quotation from an exchange which says that the Bengal Conference of the Methodist Episcopal Church passed a resolution in favor of an order of female deacons "who may administer baptism, &c., in special cases." Our contemporary, which is curious to know how far the "et cetera" goes, is reminded of another notice, as follows:—"Referring to the marriage of the Rev. Mrs. Olympia Brown, of Bridgport, to Mr. J. H. Willis, the *New York Independent* expresses the hope 'that Mr. Willis will prove himself well fitted for the high and responsible calling of a pastor's husband.'"

SELF REWARD.—The living of All Hallows', Lombard-street, vacant by the death of Prebendary Mackenzie, and worth nearly £1,000 a year, is in the gift of the Dean and Chapter of Canterbury. We learn from the *Canterbury Press* that the patronage of the chapter is, by long usage, taken in rotation by the several members, and this time it came to the turn of Canon Rawlinson, who presented it to himself. In spite of the protests of the chapter. Our Canterbury contemporary describes this as a "flagrant job," and continues: "It surely cannot be necessary to provide a new source of income for one who is paid £500 a year at Oxford for lectures which he does not deliver, and £1,000 a year at Canterbury for sermons which we should be only too thankful if he would deal with in the same way.—*Family Churchman*."

No Go.—The Bishop of London has settled that the representation under the Public Worship Regulation Act against the St. Paul's Cathedral reredos, shall not go on. His lordship has not responded to the aggrieved par-

ishioners (?) and the twenty-one days have expired. It is reported that the Church Association has no funds to promote a prosecution, even if the Bishop was complacent.

ADVANCED.—The Vicarage of Hollisroft, Sheffield, vacant by the resignation of the Rev. Samuel G. Potter, D.D., has been conferred on the Rev. William Isaac Hillier, who was from 1870 till 1885, a Baptist minister, and afterwards was ordained by the Bishop of Exeter. During the latter portion of his connection with the Baptist body, Mr. Hillier was a vigorous opponent, in the West of England, of the admission of Mr. Bradlaugh to Parliament.

WELL DONE.—A large and enthusiastic meeting, under the auspices of the Church Defence Institute, was held at the National School, St. Asaph, on Tuesday, the 22nd ult. As a peculiarity of the meeting, it may be noticed that the principal speakers of the evening were *Nonconformists*.

A GREAT DAY.—The Ninth of June must have been a 'great' day at Cambridge. Honorary degrees were to be conferred on sixteen more or less distinguished public men:—Prince Albert Victor of Wales, Lord Salisbury, and two members of his Cabinet, Mr. Goschen and Mr. Balfour; Mr. Raikes, who is Postmaster-General and one of the Members for the University; Ex-ministers—Lord Randolph Churchill, Lord Selborne, Lord Rosebery, and Mr. Bright; Lord Rayleigh, who was Senior Wrangler in 1865, and afterwards Professor of Experimental Physics; Lord Acton, Lieut-General Sir A. Alison, and Sir Frederick Abel. Then last, but by no means least, three of the University's most able and popular Professors—Adams, Cayley, and Stokes. Professor Stokes, it will be remembered, was last year elected a Member for the University.

The great annual demonstration and procession of the Manchester Sunday-schools, took place on Monday, 20th May. The children connected with the Cathedral and some other schools were in their places at the Cathedral by eleven o'clock, when divine service commenced. Though a large portion of the space was reserved for the scholars, who, with their teachers, numbered some thousands, the public were admitted in large numbers, and the services were conducted in the presence of a very crowded congregation.

THE LITURGY.—Have we not here a great instance of brevity and fulness together, cast into several short significant Collects, each containing a distinct, entire, and well-managed petition, the whole set of them being like a string of pearls, exceeding rich in conjunction, and therefore of no small price or value even single and by themselves? Nothing could have been composed with better judgment, every prayer being so short that it is impossible it should weary, and withal so pertinent that it is impossible it should cloy the devotion; and, indeed, so admirably fitted are they all to the common concerns of a Christian society, that when the rubric enjoins but the use

of some of them, our worship is not imperfect, and when we use them all there is none of them superfluous.—*South, Sermons, xvi.*

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* referring to the Lambeth Conference, which meet next month, says it will be the third of these great decennial gatherings of the Anglican Episcopate, and promises to be the most important yet held. Nothing proves more clearly the great advance made by the Anglican Communion than the fact that some hundred and fifty of its Bishops are about to meet under the presidency of the English Primate in London. Their Lordships are coming from the ends of the earth in response to the summons of the Patriarch of Canterbury. All the Irish Bishops, save two, have, according to the *Guardian*, already intimated their attention to be present. We understand that one subject of great importance at the present time to be discussed at the Conference will be that of the relation of the Anglican Communion to Eastern Churches and the Reformed Churches of the Continent of Europe.

Church Bells, London, Eng., says:

The United States will soon earn for itself an unenviable notoriety in the view of the English nation. American publishers have long made themselves infamous by their shameless piracy of the copyright works of British authors; American gold has furnished the sinews of war to the Nationalist conspiracy in Dublin; and now we are promised an incursion of another band of dynamiters, who threaten, by a free use of the modern science of explosives, to bring England to its knees before Ireland. Making due allowance for the natural tendency to frighten the British public by threats which it may never be intended to put into execution, the probability is that there is some truth in the rumour, and all possible precautions will doubtless be taken. But when all has been done, and whether the bolt falls or not, the question of practical interest is, whether the Government which professes fraternal relations to this country ought not to clear itself of the scum which is ever coming to the surface. The headquarters of the dynamite party across the Atlantic is well known to the police, and it ought not to be a matter of difficulty to weave a net fine enough to enclose such folk in its meshes.

Church Bells also thus refers to the new altar clock for St. Paul's Cathedral:

For three years and a half six of the East Grinstead Sisters, famous for their beautiful church embroideries, have been busily engaged on working a new altar-cloth for St. Paul's Cathedral. At last the *magnus opus* is accomplished—an artistic production, one may well believe, of great importance, and worthy of the high office which it is destined to serve. The design is a very elaborate one, and in solid needlework, representing our Lord in glory surrounded by adoring angels, with figures of St. Paul kneeling to receive his crown of glory, St. Paul consenting to St. Stephen's death, and St. Paul preaching in the presence of King Agrippa. Those who have raised a strong theological protest against the idolatries of the new reredos are likely enough, and with consistency, to raise a strong theological protest against the idolatries of the new altar-cloth; they will see in it one more proof of the Dean and Chapter's fatal determination to pave the downward path towards Rome by the introduction of all those lamentable adornments of which the Church Association so piteously assures us that they are surely and essentially 'subversive of all spiritual religion.' But those, on the other hand, who cannot feel this, who think it a statement

slightly unreasonable and fanatic, will be glad to hear that so much time, and skill, and money, have been ungrudgingly expended over a piece of needlework which is to serve in the highest public offices of our religion; they will rejoice that the Cathedral authorities have not been afraid to order, or to accept, a thorough piece of work, such as this must be, wherewith to adorn this central sanctuary of the English Church; and that they have not been tempted by any consideration of time, or of expense, or of a foolish religious scrupulosity, to purchase some conventional and theologically inoffensive piece of embroidery out of the stock patterns of those innumerable manufacturers of ecclesiastical furniture, who lead away so many of our clerical friends with such cheap and disastrous results.

LETTERS FROM CALIFORNIA.

No. 7.

San Francisco is curiously and picturesquely placed upon a series of high and steep hills, in front of which is a level space of about one and a half to two miles, extending to the Bayshore. The business quarter is on the level, the residence portion on the hills and slopes. As we enter the broad bay by the far famed Golden Gate, through a wide channel with steep hill slopes on either side, the city gradually comes into view facing the broad expanse of the Bay; while on the opposite shore, five miles away, lies the city of Oakland. A strong breeze plays nearly every day throughout the year on the open shores of the Pacific, penetrates through the channel of the Golden Gate and cools the city's heat even in the midst of summer. The climate of San Francisco is extremely equable, varying very little all the year round; the only drawbacks are frequent fog in the mornings and a smoky atmosphere, owing to the quantity of soft coal consumed, this soon tarnishes and defaces the wooden houses, of which the greater part of the city is built. The business quarter is generally of a solid and substantial character, but the residence portion is with scarcely an exception built of wood, though in a very tasteful and pleasing style. Through the centre of the city, commencing at the great Ferry landings and extending to the hill slopes, runs Market street, the great business thoroughfare of the city, a broad and splendid avenue of 120 feet in width; through the centre of this street run the cable cars, on either side is a line of horse cars, leaving ample room for carriages and broad sidewalks; to cross the street and avoid the four lines of cars, &c., is sometimes rather a difficult feat. The Palace Hotel marks the dividing line between the wholesale and retail quarter, and from it debouch Kearney and Montgomery streets, the headquarters of the best retail trade, and well and handsomely built up of substantial stone and brick.

(To be continued.)

A Nova Scotia Subscriber writes:—"I am well pleased with the paper (*CHURCH GUARDIAN*) and take much pleasure in renewing my subscription."

A Clerical subscriber in the Diocese of Toronto writes:—"Allow me once more to express my entire satisfaction with the tone of your valuable paper, and wish it continued success."

Another Subscriber in Nova Scotia writes:—"The contents are generally very useful as well as interesting, and the *CHURCH GUARDIAN* as handmaid to the Church is very much to be prized."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE.—The Eucænia at King's College, Windsor, will take place on Thursday, 23rd June. It is expected the exercises this year will be particularly interesting.

LOUISBOURG.—Miss Laura Draper, who has been staying for some time with her brother, the Rector, and who is about to return to Halifax, was waited upon a few days ago by Mrs. W. P. Cann and Miss Addie Townsend, and presented by them, in behalf of the parishioners of this part of St. Bartholomew's Parish, with a handsome purse of money and address, as a token of their esteem for her services as an organist and Sunday-school teacher.

WITH THE BISHOP.—There are one or two errors in our correspondent's otherwise excellent account of the Bishop's visit to Amherst Deanery. Rural Dean Moore inducted, and did not conduct, Rev. H. A. Harley into the Rectory of Picton; and the Rural Dean it was who entertained the Bishop, clergy and chapel wardens at the "Vendome," New Glasgow, and not "The Parish," as we learn from the *Colonial Standard* of Picton.

STEWIACKE.—A meeting of the wardens, vestry and congregation of St. George's Chapel was held recently to review the work of Holy Church for the past year. There was united and devout rejoicing for what Almighty God had done for us and our children under the earnest and practical ministrations of our beloved priest, the Rev. Robert W. Hudgell. There have been thirteen celebrations of the Holy Eucharist, whilst nineteen souls have received the Sacrament of Holy Baptism. An organ, costing \$110, has been purchased, a boy choir formed, and choir stalls placed in the chancel. A super-altar has been placed above the altar, bearing a cross, two vases, and two small lamps. The congregations have been large, and are still increasing. We have now a living Church, a united congregation, a hearty and reverent worship, and Catholic teaching in strict accordance with the principles of the Church of England. *Laus Deo.*

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—The Lord Bishop of Nova Scotia arrived here in the course of his first Episcopal Visitation on the evening of the 1st June, being accompanied by the Rev. Mr. Lancaster, of Halifax (his chaplain), the Rev. S. Weston Jones, of St. Paul's, Charlottetown, Mrs. Poole, Messrs. Ings, L. H. Davies, and F. H. Arnaud. Representative members of the churches of St. Paul, and St. Peter, amongst whom were the Revs. J. Simpson and Fred. E. J. Lloyd, Mr. Cundall, F. Brocken, E. J. Hodgson, W. L. Cotton, F. T. Newbery, P. Pope, and L. W. Watson, assembled upon the wharf to welcome their Bishop, who, after having kindly received a few persons, drove off to the residence of the Rev. S. Weston-Jones, whose guest His Lordship was during his stay in town.

On the afternoon of the 2nd June, at 2.30, Bishop Courtney began his episcopal labors in the Island by laying the corner-stone of the Hodgson Memorial Chapel at St. Peter's Church. The service on this occasion was similar to that used for laying the corner-stone of "All Saints," the Centennial Cathedral in Halifax on the 12th of August in last year. St. Peter's choir formed in procession in the Quadrangle, and wedded their way to the scene of the ceremony singing "Onward, Christian Soldiers," to Arthur Sullivan's famous tune. In the procession, in addition to the Bishop, his chaplain and the priests of St. Peter's, there were the Rev. S. Weston-Jones and Rev. T. W. Johnstone.

Arrived on the platform prepared for the

Bishop, clergy and choir, His Lordship began the impressive service in a rich, clear voice; and at the laying of the stone said; "In the faith of Jesus Christ, we place this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen.

Here let true faith, the fear of God and brotherly love ever remain: this place is dedicated to prayer and to the praise of our Lord Jesus Christ. Who ever liveth, &c., &c."

The trowel used by His Lordship is a very beautiful work of art. It is of solid silver richly engraved. At the point of the trowel is a copy of the design used as the seal of the church—St. Peter's Cross and Keys—with the inscription: "*Pasce agnos neas, pasce oves meas,*" (Feed my lambs, feed my sheep). Under this is a large circle containing the following inscription, "Used by the Lord Bishop of Nova Scotia when laying the corner stone of Chapel erected in memory of George Wright Hodgson, Priest *cujus anime, Deus propitiatur,* Charlottetown, P.E.I., June 2, 1888." The remainder of the blade of the trowel is filled with scroll work. It was made by Messrs. M. S. Brown & Co., Halifax.

The stone being laid, the hymn "The Church's One Foundation," was heartily sung by the choir and the large number of persons present, the instrumental accompaniment to this, as to the other hymns being very satisfactorily supplied by five members of the St. Peter's Boys' Brass Band. At the conclusion of the hymn the psalms were sung to their appropriate Gregorian tones in Helmore's Psalter, and the service being concluded an address of welcome was presented to the Bishop by the Hon. T. H. Haviland, on behalf of St. Peter's Church, expressing thankfulness that the choice of the Synod had under Almighty God, resulted in his Lordship's unanimous election; and also the special pleasure felt that the occasion of his Lordship's first public appearance in this portion of his Diocese had been at the laying of the foundation stone of a chapel erected to the memory of their late revered Incumbent, and in connection with the Church which their late Bishop designated as the Cathedral of this Island, and in which he directed his chair to be placed.

The Bishop responded with a short, appropriate and eloquent address.

After laying the corner-stone of the Hodgson Memorial Chapel, Bishop Courtney held a reception in St. Paul's Schoolroom, at which a very large number of the most influential and prominent people of the Island attended and were introduced to his Lordship.

An address was also presented and read by the Rev. S. Weston-Jones, in behalf of the Rector, wardens and vestrymen of the Parish of Charlottetown, from which we take the following extracts, (regretting we have not space for the whole of this, and the many other admirable and affectionate addresses and able replies thereto):

Realizing fully the importance and necessity of the high and holy office of the Episcopate, we felt the long delay in electing a successor to our late chief pastor to be disastrous to the best interests of our beloved church. It was, therefore, with heartfelt gratitude to Almighty God that we heard, on the first of February last, that the Synod of our Diocese had made a unanimous election to fill the vacant See. From reports which came in from day to day of your labors in the past in the Mother Church in England, and in the Sister Church in the United States, we were the more assured of the overruling of Providence in the wisdom of the choice made. We entered, therefore, most heartily into the feelings of joy and happiness that prevailed throughout the Church upon the occasion of Your Lordship's consecration on St. Mark's Day. We observe with no little gratification that you were accompanied on that occasion by a large, thoroughly representative, and we may add, an illustrious delegation from the Diocese

where last as a Priest of the Church you labored.

It remains now for us to support your Lordship in every way that we can in the trying and onerous duties that you have been called of God the Holy Ghost to undertake. You may rest assured of our earnest prayers for you, and our hearty sympathy and zealous co-operation with you in all your works. From the depths of our hearts we wish your Lordship success; and pray that from parish to parish throughout the whole of your Diocese the happy and spiritual influence of your well known piety, zeal and incisive Biblical preaching may be felt.

We look forward with confidence to the extension and enlargement of our beloved Church in this Island Province under the wise administration of Your Lordship; trusting that ere long its ministrations will be within the reach of every inhabitant of the Province.

Your Lordship's public mention of the fact that our Rector attended to represent us at your consecration, shows us that we have in our Bishop a Father in God who appreciates even the most humble efforts of his flock to share his burdens and encourage his heart."

The Bishop replied briefly and eloquently, referring particularly to the Rectory now being built, and expressing the hope that a new church would be erected ere many years have passed. His Lordship the Bishop of Charlottetown afterwards called upon Bishop Courtney, and the two had a fraternal interview.

CONFIRMATION.—In St. Paul's Church on Sunday forenoon, 3rd inst., His Lordship administered the rite of Confirmation to about forty candidates, who were presented by the Rector. The Laying on of Hands was followed by an address, in which his Lordship expounded the doctrine of Regeneration, Adoption, Sanctification and the Resurrection, and pointed out the great blessing of Confirmation: the development of manhood and womanhood under the guidance of the Holy Spirit.

DIOCESE OF FREDERICTON.

DORCHESTER.—The new window lately placed in the chancel of the Church of the Holy Trinity, here, was unveiled on Trinity Sunday. It is a very beautiful work of art, and has been erected by Mrs. J. Chandler in memory of her mother. The services during the day were heartily attended and much enjoyed; the music both morning and evening, being carefully and reverently sung. It has been determined to reseat the chancel in a manner becoming the parish; the work will, it is said, be proceeded with immediately.

ST. JOHN.—The regular bi-monthly meeting of the Sunday-school Teachers' Association of the Deanery of St. John was held on Tuesday evening, 12th inst., in the School-room of St. George's Church, Carleton. The attendance was large. The subject for discussion was, "How to secure competent Teachers." Miss G. Wheeler, read an interesting paper on "Teachers' examinations," which provoked a lengthy discussion.

DIOCESE OF MONTREAL.

ORDINATION SERVICE.—The Lord Bishop of the Diocese held an ordination in Trinity Church, Montreal, on Sunday 17th June inst., being assisted by Bishop Morris, of Oregon. There were also present the Ven. Archdeacons Lonsdell and Evans, Revs. Canon Anderson, G. Forsey, and the Rector, Canon Mills.

The following were ordained Priests: Revs. Geo. Abbott Smith, B.A., R. B. O'Sullivan, B.A., Wm. Harris and Henry A. Meek. Mr. Frank Charters and S. A. Mills were admitted to the diaconate.

Ven. Archdeacon Evans preached the sermon from Corinthians vi. 7: "And ye shall be ministers of the Christ."

DIOCESAN SUNDAY-SCHOOL ASSOCIATION.—A special meeting of the Association was held last Tuesday evening in the Synod Hall, being specially called by the Bishop for the benefit of the delegates attending the Synod. Dr. L. H. Davidson, Q.C., occupied the chair, and some of the boy choristers from St. George's Church, under the direction of the organist, Mr. Fairclough, led the singing, in a most able and effective manner, adding much to the pleasure of the evening. Miss McLeod read a very interesting and instructive paper written by Miss Evans on infant-class teaching. Rev. Rural Dean Lindsay spoke of the wants of rural parishes as to Sunday-school work, and in the discussion which followed. Rev. Rural Dean Naylor, of Clarendon, threw out many practical suggestions. Rev. Geo. Rogers gave an address on the subject of the Sunday-school collection, advocating that it should be devoted to some special object, thus giving greater interest to the scholars. It was decided in future to hold the Sunday school meeting on the Tuesday instead of the Monday in Synod week, when more of the country clergy would be able to be present. Rural Dean Naylor closed the meeting with the Benediction.

THE SYNOD.

The twenty-ninth annual Synod of the diocese of Montreal, was opened on Tuesday the 19th instant, and the usual service in Christ Church Cathedral. Besides the Bishop of the Diocese, the Bishop of Oregon, U.S., and the Very Rev. Dean of Montreal, Archdeacon Lonsdell, Dev. Dr. Norton, Rev. Canon Mills, Rural Dean Naylor, and Rev. Principal Henderson, took part in the service, and Rev. Dr. Norton, Rector of Montreal, preached an able sermon from the 8th verse of the 6th chapter of Isaiah, "Also I heard the voice of the Lord, saying, Whom will I send, and who will go for us? Then I said, Here am I, send me." Holy Communion followed, at which many partook.

The Synod assembled at 2 p.m., in the Synod Hall, for business; the Lord Bishop in the chair. After the opening prayer the Rev. Canon Empson called the roll of Clerical and Lay Delegates. A quorum was found to be present though a large number of the clergy were absent owing to the funeral of the Rev. J. Smith, Rural Dean, being fixed for the same time, 2 30 p.m. The Rev. Canon Empson was unanimously re-elected Clerical Secretary; Richard White, Esq., Lay Secretary; James Hutton, Esq., Treasurer; and Messrs. G. W. Simpson and S. C. Fatt, Auditors. The Standing Committees having been revised, the Lord Bishop delivered his charge, after which the Rev. E. I. Rexford of the Provincial Board of Education delivered an address on Education in the Province and the duty and privileges of the clergy regarding it.

(To be Continued.)

PERSONAL.—The Rev. J. Smith, Rural Dean of Brome, and Rector of Sutton, P.P., entered into the rest of Paradise on the morning of Sunday, the 17th June, at the age of 71. His death occurred at the Montreal General Hospital, Montreal, whither he had come for medical care and skilled attendance. Through his decease the diocese loses one of its oldest most respected and most faithful clergy. Most unassuming and retiring in character, he was yet firm and true in his adherence to the principles and teaching of The Church he loved so dearly and so faithfully served during a long ministry, twenty-four years of which were spent in the parish of Sutton. Deeply will he be missed in his parish, in the Synod, and by many friends unconnected with either; for he endeared himself to all by his kindly and Christian character and action. He leaves a son the Rev. B. Buxton Smith, M.A., Rector of Kingston, and a daughter who, with Miss Symmer, has for several years carried on one of the leading Girls Schools in the city of Montreal.

DIOCESE OF QUEBEC.

QUEBEC—On Synod Sunday, the Rev. Prof Adams, Principal of Bishop's College, Lennoxville, preached at the Morning service in the Cathedral, and the Rev. Canon J. Foster, rector of Coaticook, in the evening.

At St. Matthew's, the Lord Bishop of Niagara preached at Mattins, and the Ven. Archdeacon Roe in the evening. At the latter service, among the large number of clergy, there were four who held the position of Rector during the past thirty years, viz: Archdeacon Roe who was Rector to 1864; the Lord Bishop of Niagara, from 1864 to 1885; Rev. Prof. Allnatt, D.D., from 1885 to 1887, and the present Rector, Rev. L. W. Williams, M.A.

The Rev. A. J. Balfour, of Richmond, preached at St. Peter's, and the Rev. Dr. Allnatt at St. Paul's.

PERSONAL.—Rev. M. M. Fothergill leaves Quebec about the 20th inst., and will return again to spend a week in the city during September. His successor at St. Peter's, Rev. M. Balfour, is sure to be very popular.

TWENTY-FIFTH ANNIVERSARY OF BISHOP WILLIAM'S CONSECRATION.

Twenty-five years ago, on the Festival of St. Barnabas 1863, the Right Rev. J. W. Williams, D.D., was consecrated Lord Bishop of Quebec, in the Cathedral in this city. The Consecrator being the late Lord Bishop Fulford of Montreal and Metropolitan of Canada, with others.

In celebration of the anniversary, a special service was held in the Cathedral at ten o'clock on St. Barnabas' Day, 11th June, at which all the clergy of the Diocese were invited to attend. A good congregation was present, including nearly all the members of the clergy who were in town attending the sitting of the Diocesan Synod.

The service was bright and hearty. Rev. H. J. Petry read the first part of Morning Prayer, and the Rev. John Fraser, Rector of Coaticook, the second part. The first Lesson was read by the Rev. M. M. Fothergill, and the second by Rev. A. A. VonIland.

The musical portion of the service, including the singing of the Canticles and the Hymns, and the Chanting of the Psalms was admirably led by the Cathedral Choir under the direction of the organist E. A. Bishop, Esq.

The Lord Bishop of the Diocese officiated at the Holy Communion, assisted by the Very Rev. Dr. Norman, the Dean of Quebec, as Epistoler; and by the Lord Bishop of Niagara, as Gospeler. In the distribution of the elements, His Lordship was assisted by the Right Rev. the Lord Bishop of Niagara, and by the Ven. Arch. Roe, and the Very Rev. the Dean of Quebec.

The sermon of the occasion was preached by the Ven. Arch. Roe, D.D., who pointed out that the character of St. Barnabas, as expressed in his name, "Son of Consolation," fitted him to occupy the position he did as the connecting link between the old order of Jewish Christianity and the new of the one Catholic Church. He referred to the striking likeness between the work of St. Barnabas and that done in this Diocese during the last twenty-five years under the present Bishop, viz: the successful transition from the period of dependence upon England for the support of the Church, to the condition of self-support which the Church has now attained. The preacher gave details of the work done during the term of His Lordship's Episcopacy, dwelling upon the very large sum of money invested permanently in endowments, and upon the more spiritual progress made as shown in the spirit of kindness and good will universal in this diocese and in the absence of party divisions. The reverend gentleman referred to the work still to be done, mentioning

the extension of the church in those parts of the Diocese where she has now no foothold, better organization of Sunday-school work and as to the true way of meeting the immigration of French Canadians into the English speaking part of the Diocese. He finally referred in touching terms to the Lord Bishop's loving labours, and said that he was sure the Bishop would feel that his best reward was the assurance that he possessed the hearts of his people, clergy and laity alike.

ADDRESS OF THE SYNOD.

In the Synod at 4 p.m., the following address was presented to His Lordship:—

To the Right Rev. the Lord Bishop of Quebec:

We, the Clergy and Lay Delegates of the Diocese of Quebec in Synod assembled approach your Lordship on the completion of the twenty-fifth year of your Episcopate with feelings of the greatest veneration, and of affectionate esteem and regard.

We desire to record our humble and hearty thanks to Almighty God, the giver of all good, for the many and great blessings vouchsafed to the Church in this Diocese during the twenty-five years of your Lordship's oversight and administration.

The contrast afforded by the present condition of the Church in this Diocese with its condition in the year 1863 fills our hearts with deep thankfulness, that the people have been moved to make greater efforts for the spread of Christ's Kingdom, and although contributions in money are not necessarily an evidence of spiritual growth, we yet have reason to believe that in the largely increased number of churches and parsonage houses in the large number of self-sustaining parishes, in the endowments founded in so many of the parishes and missions with a view to securing permanence in the ministrations of the Church, in the establishment of a Pension Fund for the clergy, in the sums contributed for the spread of the Gospel beyond the Diocese, and in the increased number of communicants, the hearty services and the general interest shown in Church affairs, we may fairly recognize the evidence of a spiritual growth of far greater value and importance than mere money gifts.

Even in money gifts, however, the two periods show a marked contrast, a contrast all the more satisfactory that we believe the church population has not materially changed in number since the year 1863.

By a tabular statement printed in the Church Society's report of 1865, we notice that the amount received for all church purposes in 1863, was:

In Quebec City.....	\$3 572 00
In the Rural districts	790 00
Total.....	\$1,362 00

The Report recently published for 1887 shows that the contributions for church purposes, were:

In Quebec City.....	\$24,977 00
In the Rural districts.....	37,145 00
Total.....	\$62,122 00

We esteem it to have been most fortunate for the interests of the Church in this Diocese that, by the grace of God, your Lordship's predecessors were spiritually-minded men, who, by precept and example, shed a lustre on the whole Church of England in Canada, men who laid, broad and deep, the foundations on which your Lordship has had to build.

We who have known you for so many years and have learned to put trust in your wisdom, your justice, your kindly and warmed hearted appreciation of all that is good, feel that the mantle of the early Bishops has fallen on a successor worthy of them.

It is one of the characteristics of this Diocese that, while differences of opinion on questions of administration will and must arise, yet these

differences are on all sides tempered by a sentiment of Christian charity.

We cannot but feel that this result is in no small degree due to your Lordship's example. We firmly believe that you possess the warm and affectionate regard of all the churchmen in your Diocese and the esteem of the whole community. And we further take pleasure in recording our sense of the benefits conferred on the Protestant population of the civil Province of Quebec by your wise and persistent exertions in respect of public education. As Chairman of the Protestant Committee of the Council of Public Instruction, we recognize how truly you have served the best interests of society by giving a religious tone and sanction to the regulations issued from time to time for the public instruction of the people.

Regarding education in its higher aspects you have as visitor and President of the Corporation of Bishop's College' Lennoxville, shown an ardent zeal for the great cause, accompanied by a wise discretion due to your long and practical acquaintance with the difficulties which surround the subject everywhere, but especially in a new country such as Canada, and in this Province of the Dominion, where the population is so mixed in character, differing greatly both in nationality, origin and in creed.

In conclusion we desire to express our warm and sincere regard for Mrs. Williams, who has ever shown herself ready to second your Lordship's efforts in all that tends to the welfare of the Diocese and the comfort of both the clergy and laity.

We hope that your approaching visit to the great Pan-Anglican Synod of the Church will be productive of pleasure and profit to you, and we pray that you may return amongst us with renewed health and strength to carry on the great work to which your life has been consecrated.

R. W. HENEKER,
Chairman of Committee.

The above address was read by Dr. Heneker and His Lordship made the following

REPLY:

My Revd. Brethren and Brethren of the Laity:

For the kindly feeling which has prompted you to express your appreciation of the service I have been enabled to render to the diocese of Quebec I am deeply grateful. But your kind words go far beyond my deserts.

For the development which you recount of the national resources of the diocese I am devoutly thankful. But I cannot appropriate the credit attaching to this development. In the past be the seeds of the present. The harvest that has come in my day is not of my procuring; it is to be ascribed rather to the ripeness of time. And for the gathering in of the harvest and the securing of the crop—that too has been the work of other hands and other heads—in fact of your hands, and your heads.

However, I have done what I could. I know full well how little that has been in time past. And I greatly fear it will be less in time to come; for I can accomplish nothing—such is the make and constitution of my mind—without laborious plodding and the logic of experience obtrudes upon me daily the unwelcome conviction that as age advances the faculty for concentration flags, and capacity for sustained exertion fails.

I shrink indeed from the thought of hanging on with impaired powers, a weight and a drag upon the diocese; and not unfrequently I seem to hear ringing in undertone through my thoughts the chime of these old words *solve senescentem mature sanus equam ne peccet ad extremum ridendus et ilia doceat*. And I shall be ready, when the necessity is clear to stand aside and give place to a stronger man. Still, however, until the necessity is clear, I dare not shirk the responsibilities laid upon me. I will not say that I will "die in harness," for besides that the phrase is rather stale, it for

bodes in the mouth of an old man, according to my observation, the death rather of the diocese, or the parish, than of the incumbent; yet with all submission to the ordering of the "unseen hand that guides the universe" I would humbly hope that the failure of my strength to work, and of my strength to live may come together.

My Brethren, accept my thanks and those of Mrs. Williams, and remember me in your prayers.

A PRESENTATION.

The following presentation and address was then made to the Lord Bishop by Mr. Robt. Hamilton, on behalf of the subscribers:—

To the Right Reverend J. W. Williams, D.D.,
Lord Bishop of Quebec.

RIGHT REVEREND FATHER IN GOD.—On this, the completion of the 25th year of your Lordship's consecration to the sacred and responsible office of the Episcopate, we, representatives of the clergy and laity of your Diocese, desire to approach you with sentiments of the most loyal and respectful attachment.

The brotherly union and harmony, amid inevitable differences, so conspicuous in the Diocese of Quebec, testify to your Lordship's administrative capacity, comprehensive sympathy, and fatherly kindness; while the spirit of diligence in Church work which exists among us is the result, in a great measure, of this absence of party spirit and of your own influential example.

Notwithstanding the lack of material prosperity which unavoidably affects the work of the Church among us, we may congratulate ourselves, and heartily thank God, that under your wise and kindly administration of the Diocese of Quebec the last quarter of a century has been a period of great advancement—a period during which the Church has not only enlarged her borders, but has also given palpable evidence of real progress within. To Mrs. Williams we are anxious to express our heartfelt gratitude for her graceful and unvarying kindness and hospitality, and for the deep interest which she has ever taken, and has so abundantly manifested, in all good works.

We earnestly hope that the approaching visit to the Mother country may be productive of pleasurable benefit to your Lordship and Mrs. Williams. We fervently pray that God's protecting hand may be ever over you to keep you in all your ways, and to bring you back in safety and renewed health to the community which appreciates you so highly, and which, in various ways, owes so much to your presence.

We trust also that the day is still far distant when another Chief Pastor will be called upon to preside over the clergy and laity of this Diocese, who are now as a band of brothers, under the wise and equitable direction of yourself, their Father in God.

As a very inadequate token of our reverence and affection, we respectfully request your Lordship's acceptance of the accompanying sum of \$5,200, the interest of which is intended for your Lordship's and Mrs. Williams' use during your respective lives. The principal sum, according to your Lordship's own generously expressed desire, will ultimately accrue to the benefit of the Diocese, and of your successors in office, as the nucleus of a fund for the obtaining of a suitable See-house for the Bishop of the Diocese.

Quebec, St. Barnabas' Day, 1888.

To which His Lordship made the following

REPLY:

MY DEAR FRIENDS,—Your intention to commemorate the twenty-fifth year of my consecration by the creation of a fund for the purchase, or building, of a See house has not been unknown to me, and I have been greatly gratified by this mark of appreciation of my endeavours to do the duties of my office. I am greatly moved, moreover, by the considerate

kindness evinced in the form the project has ultimately assumed

When I became aware of your purpose, whilst my gratification produced by this token of your personal affection and good will was great, and whilst I was unwilling to mar the prospect of an official residence being provided for the Bishop, I was yet reluctant, in the reduced energies of advancing years, to change my way of life, if change could be avoided. With a considerateness which is of a piece with the uniform kindness I have experienced at your hands you have acceded to my wishes, and given me all, and more than all, the present benefits of a residence, whilst securing at the same time to the Diocese the permanent advantage of the original proposal. I rejoice in the provision you have made for the See. And your having done this in a way more conducive to my convenience than would have been the immediate building of a See-house awakes within me no ordinary gratitude—a gratitude greatly enhanced by your inclusion in the benefits of your generosity, as well as in the terms of your commendation, of one whose unflagging zeal for the Church's welfare has ever been my help and support.

In her name and my own, my dear friends, I thank you.

And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you for ever.

His Lordship and Mrs. Williams then held a reception in the Synod Hall, when a large number of ladies and gentlemen seized the opportunity of shaking hands with them and wishing them a happy journey to England and a safe return.

DIocese OF ONTARIO.

WOMEN'S AUXILIARY.—The annual meeting of the Women's Auxiliary of the Diocese of Ontario was held in St. John's School-house, at Prescott, on the 6th and 7th of June. The first day's proceedings opened with Litany service and Holy Communion in St. John's Church. Ven. Arch. Lauder, of Ottawa, and Rev. G. J. Low, Almonte, with Rev. Wm. Lewin, Rector, officiating. A most earnest and heart-stirring address to the assembled delegates and others was given by Rev. Mr. Lewin (and we understand will be printed for circulation later on, in accordance with the request of the Ontario Board of Management). Delegates to the number of twenty were present from the branches at Ottawa, Kingston, Brockville, Picton, Carleton Place, Morrisburg, Rochesterville and Prescott, in addition to the members of the Diocesan Board, viz.: Mrs. Tilton, President; Mrs. B. Smith, 2nd Vice-President; Miss A. B. Yielding, Cor.-Secretary; Mrs. Macleod Moore, Rec.-Secretary, and Mrs. R. V. Rogers, Treasurer. The officers presented their various reports, which give accounts of sixteen branches, comprising twenty-two parishes, with a total membership of nearly 700. The contributions in money, clothing, &c., being to the amount of something more than \$3,000 for the year ending April 30th, 1888. A number of satisfactory parochial reports were read, and represent very encouraging progress. As the exigencies of the work demand increased attention and more assistance is required by the Board of Management, it was found necessary to appoint a Superintendent of the Women's Assn. and of the Women's Auxiliary, which office will be filled by Mrs. Crawford, Brockville; also a Diocesan reporter for the W. A., and Mrs. Macleod Moore, Prescott, was chosen; the last named lady to be also in charge of the newly formed Department of Literature, jointly with Mrs. Annie Bothwell, of Kingston, who read a very able paper on Woman's work during the meetings. Addresses were delivered by Archdeacon Lauder, and Mrs. Morrison, of Ogdensburg, N.Y., on behalf of that Branch of the W. A. The officers for 1888-9 are: Mrs. Tilton, Pres.;

Mrs. Grant Powell, 1st Vice President; Mrs. Buxton Smith, 2nd Vice-President; Miss A. B. Yielding, Cor.-Secretary; Mrs. Pollard, Rec.-Secretary; Mrs. R. V. Rogers, Treasurer. The next annual meeting to be held at Carleton Place On the evening of Wednesday June 6th, the ladies of the Prescott W. A. entertained their guests at an "At Home." A large number were present. In addition to a good musical programme, speeches by the Rev. Dyson Hague, and the Ven. Archdeacon of Ottawa, contributed to render the occasion a most agreeable one.

ALMONTE.—The Eleventh Annual Excursion in connection with St. Paul's Church here is advertised to take place on the 10th July next. The point of attraction being Ogdensburg.

A Lawn social is also announced for Tuesday evening, the 19th inst.

DIocese OF TORONTO.

GIRL'S FRIENDLY SOCIETY.—On Thursday evening, May 31st, a special service was held in Holy Trinity Church, Toronto, for the members and associates of the above Society. Evensong was sung by the full choir. The Rector of the Parish, the Rev. Professor Ripper, Chaplain of the Guild, and the Rev. G. Natrass taking part in the service, which was beautifully rendered by organist and choir, being fully choral. The sermon was by the Rev. C. W. Bradshaw, of Ashburnham. The preacher took for his text the motto of the G. F. S., "Bear ye one another's burdens, and so fulfil the law of Christ." A most excellent address then followed; amongst other items mentioned was the fact, that since the formation of the Society in 1875, the membership had risen to 135,000 members and associates. This Guild offered a grand opportunity of doing good, which was nothing less than the helping our sisters and making the burdens of life easier for them, thus fulfilling the Divine command, upon which the discourse was based. We regret that we are unable through want of space to give the whole sermon to our readers.

The collection was devoted to the funds of the Society.

A most successful concert and sale of fancy articles was held on Tuesday last, the 12th inst., in Holy Trinity School-house, under the auspices of the Toronto Branch of the Girls' Friendly Society. The building, which is a very large one, was most profusely decorated with flags, bunting and flowers, and a large number of people were present. During the evening songs, &c., were contributed by Madame DeChadenet's, Miss Elwell, Miss Stovin and others, which greatly added to the enjoyment of the evening's pleasures. The proceeds obtained from the entertainment proved most satisfactory.

DIocese OF HURON.

WARDSVILLE.—His Lordship the Bishop has appointed the Rev. Mr. Law to this parish, in compliance with the wish of the people.

MITCHELL.—At the last regular monthly meeting of the Church of England Temperance Society the attendance was large, the hall being crowded to the door. The President, Rev. W. J. Taylor, in the chair. After the usual opening service of prayer and praise, the President gave an address, which was not only seasoned by a considerable amount of wit and humor, but was also full of good common sense arguments well calculated to advance the interests of the Society, and convince the people that it was better for them to espouse the Temperance cause than to meddle with the intoxicating cup. Messrs. Lampman, Chown and Feetham gave a fine musical selection. Mr. W. White sang in a manner which was highly appreciated. Master Fergus Kyle gave a violin solo, which, for such a youthful musician, was remarkably

well rendered, and was warmly encored. Master and Miss Taylor sang a duet, and being encored, they gave another duet, which was nicely rendered. Miss Howard, niece of Rev. W. J. Taylor, gave an organ solo, which showed fine musical training, and was highly appreciated. During the evening a letter was read from Miss Marie Davis, of Elkton, Maryland, which contained a brief sketch of the working of the W. C. C. T. U. in that State, and also many warm wishes for the advancement of the C. E. T. S. in Mitchell. The meeting closed with the Doxology and Benediction.

PROVINCE OF RUPERT'S LAND.

INCLUDING THE DIOCESES OF RUPERT'S LAND
SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER,
ATHABASKA, QU'APPELLE AND CALGARY.

DIOCESE OF RUPERT'S LAND.

The Bishop of Rupert's Land was to preach the University sermon at Cambridge, on June 10th. His Lordship read a paper on the work of the Church in this part of Canada, at the S.P.G. Conference during the Pan-Anglican Synod. He expects to be absent three months. The Very Rev. Dr. Grisdale, Dean of Rupert's Land, will return from England, August 1.

WINNIPEG.—*Holy Trinity*.—Rev. J. W. B. Paige, B.A., has been appointed Curate.

Ordination.—J. W. B. Paige, T. Watts, A. Cook, J. Williams, and — Pugh have been ordained Deacons.

Mr. Cook goes as C.M.S. Missionary to Manitoba Port; Mr. Pugh, to Souris; Mr. Williams, to Norquay; and Mr. Watts, to Emerson. Archdeacon Fortin presented the candidates and preached an excellent sermon.

Christ Church.—Over 600 people attended a reception on invitation of the Churchwardens given to the Rev. E. S. W. Pentreath, on the sixth anniversary of his taking charge of the Parish. It was in every way a remarkable demonstration. The Bishop has appointed Mr. Pentreath, Rural Dean of Selkirk, including the city of Winnipeg (except the Cathedral) the counties of Selkirk, Manchester, Varannes, D'Iberville, Lorelle, Carillon, the municipalities of Rockwood and the missions of Shoal Lake and Rat Portage.

DIOCESE OF QU'APPELLE.

ORDINATION.—Five Deacons have been ordained in St. Peter's Pro-Cathedral, Qu'Appelle. One of them Mr. J. Tetelbaum, enters on work at the Hungarian colony.

His Lordship Bishop Anson, sailed for England on the 14th.

The Rev. J. P. Sargent has been appointed Bishop's Commissary.

Rev. Rural Dean Belt, of the Diocese of Niagara, has taken charge of the mission at Fort Qu'Appelle for two months.

Rev. H. H. Smith, of Regina, has removed to Peacher Creek, in the diocese of Calgary.

DIOCESE OF SASKATCHEWAN AND CALGARY.

PERSONAL.—The Bishop of Saskatchewan and Calgary is now in Winnipeg with his family. He will leave for England after the meeting of the N.W. Board of Education at Regina, on the 12th. His Lordship has preached in Christ Church and Holy Trinity, Winnipeg, the last few Sundays. He has appointed J. P. J. Jephson, Esq., B.A., barrister at Calgary, to be registrar of the diocese.

His Lordship has accepted the resignation of Rev. E. Paske Smith, M.A., who was for upwards of three years incumbent of the Church of the Redeemer, Calgary, and S.P.G. missionary at Fish Creek, &c. Since last Oc-

tober Mr. Smith has been holding services at Banff, Anthracite, and other places about Calgary. The reverend gentleman, with his family, passed through the city on his way to England. He will afterwards go to Delhi, where he has accepted a position. Mr. Smith has been an examining chaplain under the late as well as the present Bishop.

Mr. Smith's resignation enables the Bishop to carry out his desire to appoint a resident clergyman to Banff and Anthracite, and his lordship has offered the incumbency of these important places to Mr. C. N. F. Jeffery, M.A., B.D., who was so favorably known at Clearwater, and afterwards at Portage la Prairie. Mr. Jeffery is at present assistant rector of one of the Churches in Roxborough, Philadelphia, U.S.

The Rev. A. W. F. Cooper, M.A., Rector of Calgary, has returned from a visit to Ireland. He looks bronzed and strong from his trip. His people are pleased to welcome him back again. He brought with him as a gift to the church a beautiful pair of polished alms' basins. The vestry meeting postponed from Easter on account of the Rector's absence was held yesterday. Messrs. Braithwaite and Jephson were re-elected wardens, and the following elected vestrymen: G. C. King, E. K. Rodgers, A. J. Ellis, H. Crick, J. K. Shirley.

Rev. J. Fortin, B.A., late of Emerson, has taken charge of Cookston, diocese of Minnesota.

DIOCESE OF NEW HAMPSHIRE.

CONCORD.—The new chapel erected by the Alumni of St. Paul's School, Concord, N.H., was consecrated by the Right Rev. Bishop Niles on Tuesday, June 5th. The service was solemn and joyful. The Bishop of New York, Right Rev. Dr. H. C. Potter, was the preacher, and shewed in an eloquent and scholarly sermon how the central pivot of the education given in St. Paul's School was symbolized and emphasized in the erection of that chapel, the gem of ecclesiastical buildings in the United States, and the token of grateful acknowledgment under God for the training and example of the Rectors. The President of Trinity College, Hartford, Rev. Dr. Smith; the Dean of the Cambridge Theological School, Rev. Dr. Gray; and the Principal of Bishop's College, Lennoxville, Rev. Dr. Adams, were in the procession of robed clergy, about forty in number. There was a celebration of the Holy Communion and a crowded congregation from all parts of the United States filled the chapel.

BISHOP HOW AT WAREFIELD.

The Bishop of Wakefield preached at the Cathedral, Wakefield, on Trinity Sunday evening to a crowded congregation from the words, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, [Eph. iv. 13]. His Lordship said that Trinity Sunday was year by year, as it came round, the Church's witness to the necessity for a clear, definite, dogmatic faith. It gathered up, formulated, and summarized what God had been pleased to reveal to them concerning His own mysterious nature. He wanted that they for a moment should consider whether it was not true that every man who had the power of learning God's truth was responsible for his belief—responsible for his belief as he was responsible for his practice. He knew this was denied, and he knew what people said. How could anyone force himself to believe what seemed to him untrue? What a wretched, hollow unreality it would be to try and believe what their conscience told them

they could not believe! Of course there was a great deal of truth in this. He did not say that a man was bound at this particular moment, for instance, to accept a truth which seemed to him logically, according to the best reason he had, untrue. He thought that would be an unreality; but if they could not command and regulate their assent to propositions laid before them, if they must believe what seemed true to them, and disbelieve what seemed false to them, yet certainly they were responsible for the formation of their beliefs. A man's faith depended very largely on his desire for truth. So the Bible simply denied what a great many people taught. A great many people said, "If you love God and try to do what is right, it cannot matter what opinion you hold." The Bible said it did matter. There were stern warnings in Holy Scripture against perversions of the truth. The way of salvation was hedged and guarded by two faiths—sanctification of the Spirit and belief of the truth. This was not fashionable teaching. The tendency of the age was anti-dogmatic; that was against definite, distinct truth. There was, as they all knew, a great shaking of the foundations of things, there was a great questioning of all traditional beliefs. Nothing was accepted on authority. Men demanded a reason for what they thought and believed, and he thought they were right in doing so. But it was obvious that in a questioning age—an age when men searched to the bottom of things, when they were not content to accept an opinion because it was held by their forefathers—there was great danger of the disintegration of the old faiths of the Church, there was great danger lest men should come to doubt whether there was anything certain at all. And then some tried to fashion a religion without a creed. They built up a dreamy, beautiful, unsubstantial something to satisfy the cravings of thinking, hoping, worshipping humanity; there was a graceful allegorising of all the hard facts of religion until history was etherealised into poetry; or there was presented to them the service of man for those who had ceased to think they could serve God; or there was pictured for them a religion of humanity, which was to evoke the enthusiasm of the multitude, and which was to usher in a time of peace and contentment and earthly prosperity. He did not deny that there might be some pure and refined souls whose faith had been shaken, who had ceased to feel the solid ground of a firm and true belief underneath their feet, who might find some sort of comfort in these dreams, pictures, and imaginings of man; but he could not lean in his weakness on a shadow. He could not fly in his sinfulness to an allegory. He could not love and trust in a beautiful dream. He wanted something stronger, greater, truer, grander than himself; a definite outline. He could build only on something solid. He did not know how to rear a superstructure of faith or hope on a fleeting cloud. Yes; and he thanked God that in his dear Church, the Church of England, of which he was a servant and a son, He had given him what he craved. God had given him this distinct, definite, and dogmatic faith. He thanked God that no dreamy, misty, unsubstantial, unreal vision, was held up before his eyes, which might be true and might be false. He thanked God that his Church, in the faith in which she had trained him up, had given him no blurred outline, no misty colouring, but something that he could grasp and hold fast, something on which he could stand, and in which he could trust. He thanked God that in His blessed Word, of which his Church was a keeper and a witness, He had taught him definite things about himself which any man could know, and perfectly know. Surely the whole faith of the Church of God rested on fact and not on fancy? He did not despise doctrine; a careful, reverent, logical statement of truth was very precious, often it was necessary to formulate their opinions, often it was necessary to contend for them. But there was something

greater than doctrine, and that was history. The creed of the Church was built on history. He hoped that so long as God should spare him to exercise among them the office to which he had been called, he hoped ever to preach and defend the grand, simple, historical faith of his Mother, the Church of England. He believed that God had entrusted to her a priceless possession in the faith, on the one side clear of the accretions and extravagances of Rome; and on the other side reverently guarded against all the shortcomings of the sects or the vagueness of rationalism. He should like to say that he was not one who could only travel in a narrow groove, seeing no truth and no grace in those from whom he differed. He thought they could all learn from one another, and he believed that each sect, for instance, had in all probability grasped some one truth with a firmer grasp than he had. He believed, indeed, that all error was founded on truth. He believed that the history of every error which had prevailed was this—that some had seen one truth with a clearness and a distinctness which had led them to push it into the forefront, to magnify it, perchance to exaggerate it, and so to shut out other truths which were necessary to balance it, to correct it, and to give it due proportions. Apart from this, he delighted in trying to see how much he could agree with others, and not in how much he differed. He rejoiced in measuring their common ground, and not in measuring those parts of the field in which they could not walk together; nor that he was for a moment going to compromise the truth of his Church, which he held to be the truth of God, by acting as if he thought it did not matter; and while he hoped he might have grace evermore to speak that which he believed boldly yet lovingly, he was prepared to honour and esteem, as he had all his life honored and esteemed, many with whom on some things he could not agree. And then, within the Church's own borders what was he to say? Well, he knew what form of service, what line of teaching, what level of doctrine he loved the best. He knew which he thought most true to his conceptions of the due position of the Church of England, but he did not expect all to see with his eyes. This was an age of life, of thought, of work, and thank God for it. But when men were thinking deeply it was strange if some did not plan unwisely; when all were working hard it was strange if some did not work on a wilful or false line. Well be it so. Better life, surely, better exuberant life, exaggerated life, than stagnation. Better a ship tossed in a storm on the sea than rotting on the motionless surface of the stagnant ocean; and lo, men were assailing at this day not High Church or Low Church, not Church or Sect at all, but Christianity. They were denying God; they were reviling and traducing the very character of Christ. It was sad enough to be fighting among themselves, when the enemies they were called to oppose were the world, the flesh, and the devil, but when they were confronted with secularism, infidelity, materialism, God forgive them if they turned their arms against their brothers. 'In the unity of the faith.' For this would they labour: for this would they pray. God grant that they might all draw nearer and nearer to the common faith which He had given them to hold, that they might see more and more of the blessedness of that teaching which God had given to them as one of His best and most heavenly gifts. But if this unity of spirit was ever to be won, if they were to draw nearer one to another, if Church and Sect, if the various branches of Christendom, were ever to approach one another, he did not think it was likely to be by contention, but by persuasion. He thought that unity of the spirit was most likely to be brought about by speaking the truth in love. But there was yet another need in his text. It was 'in the unity of the faith and of the knowledge of the Son of God' that they were to come

unto the perfect manhood, 'unto the measure of the stature of the fulness of Christ.' 'The knowledge of the Son of God.' This was the true point of unity. This was surely the sum and substance of all their teaching. In the knowledge of Christ should they find all they needed: this was the beginning and the end of their teaching, and God grant that the Church of England might ever stand forth and show her pre-eminence, show her faithfulness to God, show her sense of her divine commission by preaching Jesus Christ.—*Irish Ecclesiastical Gazette.*

MAGAZINES.

THE JULY *Century* is to contain another article in the series which the Rev. Dr. Buckley, the editor of *The Christian Advocate*, has been for some time past contributing occasionally to that periodical. It is entitled "Dreams, Nightmares, and Somnambulism." It will contain a chapter on "Mysterious Dreams Analyzed." It will also contain a timely article in this number is "Disease Germs and how to Combat Them." It will be accompanied by a frontispiece portrait of Pasteur, who has made disinfection and fermentation a longer study than hydrophobia, although it is with the latter that his name is more intimately associated in the public mind.

The American Magazine.—In the *American Magazine* for July, Wilfred Patterson will have an article descriptive of the Art Collection of Mr. William T. Walters, of Baltimore. This collection is one of the very finest of the modern French school, and the article will be profusely illustrated from photographs of the leading pictures, including Meissonier's celebrated "1814" and Alma Tadema's "Sappho."

Our Little Men and Women.—If you have little folks from five to nine years old you can give them more pleasure for ten cents by getting a copy of July *Our Little Men and Women*, than in any way we know of. The July number will be (as usual) full of pictures of all sizes, short stories and pretty verses. Can be had at the newsdealers, or of D. Lothrop Company, Boston. \$1.00 by the year.

EDITORIAL NOTES.

We devote considerable space this week to the account of the Celebration at Quebec of the 25th Anniversary of Dr. Williams' Consecration as Bishop of that Diocese. The event is one that deserves extended notice, as well because of the length of time as of the admirable administration displayed and the high character of the occupant of that ancient See. Nobly has he sustained the character of the Episcopate as manifested by his saintly predecessors; and deep and well-grounded indeed is the love and estimation in which he is deservedly held by Clergy and Laity of his Diocese—and we need not limit this statement to his diocese; wherever the good Bishop of Quebec is known there the like estimation and affection manifests itself; and in the great Councils of the Church his wisdom and uniform courtesy and kindness though connected with firm adherence to principle, are fully recognized. We beg to add our hearty congratulations to His Lordship on the completion of the quarter of a century of his Episcopate, and to express the hope—shared we are sure by all members of The Church in his diocese—that so beneficial, kindly and able an Episcopate may be extended for many years.

The appointment by the Bishop of Quebec of a Dean, Archdeacon and Canons for his diocese, completes the organization of his diocese and brings it into harmony with that existing we believe in the other dioceses of the Ecclesiastical Province. The nominations made to these several offices are such too as must give general satisfaction. We heartily congratulate the Rev. Dr. Norman upon the well deserved mark of esteem involved in his appointment as Dean of Quebec; an honour well deserved not alone because of his long connection with and service in the Canadian Church, but also because of his eminent services to Education generally, and specially in regard to Bishops College, Lennoxville, the Church University of the Province of Quebec. His many friends throughout the Ecclesiastical Province of Canada will learn with the utmost pleasure of his appointment as Dean of Quebec.

In the appointment of the Rev. Dr. Roe, as Archdeacon of Quebec, his long and faithful service in the diocese and his well known scholarly attainments, induced by the position held by him as Professor of Divinity in Bishops College, receive well deserved recognition—and we but voice the general opinion when we say that no more acceptable appointment could have been made; nor one which would probably prove more beneficial to the diocese at large.

In the selection of the new Canons, the claims of the older clergy, and of city and country, have been regarded. The four appointed by the Bishop are: Rev. T. Richardson, Rector of St. Paul's Church, Quebec, since 1877; Rev. Anthony A. Von Island, M.A., Rector of St. Michael's Church, Quebec; Rev. John Foster, M.A., Rector of Coaticook; and Rev. George Thornloe, M.A., Rector of Sherbrooke.

THE reception accorded to the Right Rev. Dr. Courtney in every Parish or Mission which he has reached in the course of his first Episcopal visitation must have been exceedingly gratifying to His Lordship. From the extended and lengthy accounts which have appeared in the daily papers it is manifest that the utmost interest is taken in his movements, and everywhere he has received marks and expressions of the highest esteem; and he would appear to have completely captured all hearts. His addresses at Confirmation and other services held, and his replies to the multitudinous addresses presented are said to have been not only models in delivery and matter, but ever new, fresh and eloquent. The Diocese of Nova Scotia is indeed happy and fortunate in its choice of a Bishop.

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A Lady writing from St. John, N.B., says:—"The paper (CHURCH GUARDIAN) fully sustains itself, and is always gladly welcomed."

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CALENDAR FOR JUNE.

- JUNE 3—1st Sunday after Trinity.
 " 10—2nd Sunday after Trinity. (*Notice of St. Barnaba's Day*).
 " 11—ST. BARNABAS. A. & M.
 " 17—3rd Sunday after Trinity.
 " 24—4th Sunday after Trinity.
 " "—Nativity of St. John Baptist. (*Notice of St. Peter's Day*).
 " 29—ST. PETER. A. & M.

TRINITY SUNDAY.

On this day is gathered into a summary the teaching of the round of Christian seasons which has lasted half the year. In no one place in the Holy Scriptures is the doctrine of the Holy Trinity expressly stated or formulated, but the whole New Testament bears witness to it. There is but one God, yet each Person of the Holy Trinity is shown to be Almighty God. Each Person is distinctly stated to be God; each Person has His own particular office, and there are some works which are given us as being performed by each of the Three. God has revealed many things to our intellects as well as to our souls, so that we can grasp them with the mind as well as the soul, and understand them. But other truths are revealed to the soul alone, the intellect being incapable of receiving them, and these truths, which must be received, yet cannot be understood, are called "mysteries," secret things, matters to the knowledge of which initiation is necessary. It is wonderful that God has revealed so much of Himself to man as He has done. Man cannot expect to understand all the "deep things of God," but when a truth is revealed to him he should humbly receive it. There is a well-known story of St. Augustine of Hippo, who was walking by the sea-shore meditating on a sermon in which he had promised to explain fully to his people the mystery of the Holy Trinity. He saw a child at play with a shell, running constantly to a little hole in the sand, and emptying water into it from the sea. Being questioned, the little child said he was trying to empty all the sea into the little hole, and when the good Bishop smiled and said it was impossible, the child replied, "Not more impossible than it is for your human mind to contain the mystery of the Holy Trinity," and vanished.

GOD THE FATHER.

The Jews knew nothing of the Holy Trinity, but simply believed in "One God." That is to say, they knew only the unity of the Godhead, and not the Trinity of the Persons. This was a matter of gradual revelation. We may see it in the formula of the prophets. In the Old Testament the prophets prefaced their words with "Thus saith the Lord." Their words were inspired directly by the Holy Spirit in Person (2 St. Peter i. 21), though they did not know this. But in the New Testament the formula becomes "Thus saith the Holy Ghost" (Acts

xxi. 11), for the Holy Spirit was now revealed, and men knew Him as the Inspirer (Collect V., Easter). God the Father is (1) the Author and (2) the Sustainer of all life. He is the Father of the only-begotten Son; He is also "Our Father," as the Son Himself taught us to say. It is difficult to say in the Old Testament which acts are those of God the Father more especially than those of the other two blessed Persons, but in the New Testament the distinction is very clearly drawn, chiefly by St. John. Indeed, all through St. John's Gospel we see the clearest proofs of the Three Separate Persons. The Father wills His children by adoption to be reconciled to Him through the only-begotten Son. He is not, as some would have it, an angry God, whose wrath is with difficulty appeased by the one Great Sacrifice. He is the loving Father who alone can combine perfect justice with mercy. His very perfection of justice calls for the punishment of every sin; His mercy allows that punishment to be borne by the Son for us. Our inheritance in Heaven was lost to us by the fall, it is regained by the atoning sacrifice—our sonship is restored, and our inheritance with it.

GOD THE SON.

The ideas of the Jews respecting God the Son were necessarily vague and unformed. They knew that there had been certain manifestations by God of Himself in different forms—to Hagar (Genesis xvi.), to Abraham (Genesis xviii. and xxii.), to Jacob (Genesis xxxii.), to Balaam (Numbers xxii.), to Joshua (Joshua v.), and that in each case the "Angel" spoke, not in the name of God, but in the first person: "I will"; "thy way is perverse before Me"—that He accepted worship as God, which no angel ever allowed. It is the general belief of theologians that this "Angel" was God the Son. But with the Incarnation came the beginning of a clear and distinct revelation, the personalities of the Father and the Son being perfectly distinct. The Apostles, especially Nathaniel (who was probably Bartholomew) and St. Peter, distinctly owned that Christ was the Son of God (St. John i. 49, St. Matthew xiv. 33, xvi. 16); but from their subsequent words and conduct it may be doubted if they fully realised the meaning of their own words. The revelation of God the Son by Himself did not take anything like its full effect until after the Resurrection, when the slowness of belief, followed by the fervent exclamation of St. Thomas (St. John xx. 28), indicates that at last they had received the full truth. St. Thomas's slowness of belief seems to show that he fully realized what the Resurrection, if true, must mean, and he was afraid to receive so tremendous a truth except upon undeniable evidence. The Ascension completed the revelation. The Apostles no longer grieved for the absence of the Son of God in the flesh, for they knew now that He was God. Again, the appearance of our Lord to St. Paul instantly produced in him the most profound and intense conviction. Finally, the appearance of Christ as told in the Revelation is given us, that we may know that the Son of God in the flesh sits at the right hand of the Father until He shall come again to judge the living and dead.

GOD THE HOLY GHOST.

Article V. gives us briefly the truth of the doctrine of the Holy Spirit—that He proceeds from the Father and the Son, and that He is "of one substance, majesty, and glory with the Father and the Son, very and eternal God." His name is joined inseparably with those of the Father and the Son by our Lord Himself (St. Matthew xxviii. 19). St. Peter plainly says He is God (Acts v. 4), for after rebuking Ananias for lying to the Holy Ghost, he says, "Thou hast not lied unto men, but unto God." He has the attributes and offices of God—thus, He is the Comforter (or Strengtheners), the

Guide, the Inspirer, the Indweller, the Sanctifier, the Revealer. He is spoken of as striving with man (Genesis vi. 3), and as being grieved with men's sins (Ephesians iv. 30). His work is always going on within us. In the answer to the question in the Catechism, "What dost thou chiefly learn in these Articles of thy belief?" we say God the Father "hath made" us, and God the Son "hath redeemed" us, but in speaking of the Holy Spirit the past tense is exchanged for the present, and we say He "sanctifieth" us. The Father's great work was to create us and give us our life: that of the Son was our Redemption, finished on the Cross; but the chief work of the Holy Ghost is our Sanctification, which must always go on through this life. It seems as if the personality of the Holy Spirit is hardly recognized clearly enough, or more prayers would be addressed to Him personally. We ask God to send His Holy Spirit into our hearts, but it would surely be well to personally address the Holy Spirit Himself, recognising Him as God, and praying that He will more and more take possession of our hearts. The gift of the Holy Ghost was from the time of His descent considered the most precious of gifts, and was solemnly administered by the laying on of hands. The general gift of the in-dwelling presence of the Holy Spirit in all believers, and the more special gift to ordained ministers, was often accompanied by miraculous powers, such as the power of healing the sick and raising the dead, speaking with tongues, &c., but these were minor gifts of less importance, granted to a few persons for a special object, and suspended when that object was gained. The main gift is just the same now as then, and will be until the end of the world.

THE "DOUBLE PROCESSION."

In the Nicene Creed we speak of the Holy Ghost "Who proceedeth from the Father and the Son," but the words "and the Son" are not found in the earliest versions of the Creed. This Creed, which was drawn up at the Council of Nicæa (A.D. 325), stopped short at the words, "And I (or we) believe in the Holy Ghost." It was confirmed at the Councils of Constantinople (A.D. 381) and Ephesus (A.D. 431), though it seems probable that by this time the latter clauses were added. Certainly the words "and the Son" (the "Filioque" clause) were not then contained in it. At the Council of Ephesus the Creed was declared inviolate, incapable of addition, and for some time remained untouched. But about 150 years later the famous clause "and the Son" was inserted, probably by the provincial council of Toledo (A.D. 589), which of course had no right to do it. But all through the West it was felt that the words stated a Divine truth, and they were thus retained. From this arose the great division between the Eastern and Western branches of the Church, which unhappily continues to this day, although there have lately been some signs of awakening brotherly feeling between the Church of England and the Eastern Church. The question seems to be less one of belief than of the right to add these words to the Creed. The real difference between East and West may be thus stated: the Western Church holds that the Holy Spirit proceeds equally from the Father and the Son, while the Eastern holds that He proceeds from the Father through the Son. This is not the only cause of division between these two branches of the Church, but it is the chief.

HERESIES AND MISTAKES.

Men have constantly endeavoured to understand the nature of the Holy Trinity, and tried to explain it, and thus have fallen into vital error. As the Apostles' Creed was attacked—not the actual form of it which we have now, but the simple belief it expresses—it was found necessary to guard against prevailing errors

by framing a more explicit creed. This again was attacked, or evaded, and the very definite and explicit declaration of faith named after St. Athanasius was drawn up. Some of it may possibly seem to us now redundant and unnecessary, such as "So there is one Father, and not three Fathers, &c., for no one now says there are three Fathers. But every word was aimed at errors which prevailed at the time the Creed was written, and may prevail again. Some heretics held that the Father, the Son, and the Holy Ghost were three different manifestations of the same Divine Person, and that the Son and the Holy Ghost were really the same as the Father. But we would rather mention errors which are at present in existence. Our Lord claimed to be God the Son, equal with the Father, so plainly that even the Jews understood His claim (St. John v. 18, x. 33). It need hardly be pointed out that this claim was either true, or that Christ was simply a man making a false claim. Many persons are so bent on regarding His humanity that they forget He is also God, and use His name with a familiarity and irreverence which clearly shows that they think but little of His Godhead. This is not a heresy, for such persons would not openly profess their disbelief in His Divinity, but an error, arising from their one-sided view. God the Holy Ghost is clearly a Person—yet by many professing Christians He is spoken of as if He were simply an influence upon the soul. In a recent publication for Sunday-schools the Holy Spirit was mentioned four times on one page, each time simply in that way, "an influence." Yet, unless the personality of the Holy Ghost be held, there is no Christianity at all. "For there is one Person of the Father, another of the Son, and another of the Holy Ghost."—*Family Churchman.*

SERMONS.

The sermon controversy which generally breaks out in the dead season of the year has anticipated September, and has developed a voluminous correspondence in the *Standard* and other newspapers. The Bishop of Winchester has also delivered himself on the subject, and has expressed an opinion adverse to the increasingly short sermons of the present day. The aphorism seems to have much in its favour, that if a sermon is a good one it need not be a long one; and if it is a poor discourse the sooner it is ended the better. People forget that in the present day the sermon has lost much of the importance that once attached to it. The multiplication of books and printed sermons has weakened the influence which the pulpit formerly exercised over the multitude. The day is passed when the parish priest was the only clerical person in the parish. At the same time, a really eloquent and original preacher will always secure a hearing; and, as a rule, if a man has anything worth saying he will never want an audience. The *vox in deserto clamantis* is that of the empty mouther, who fills the air with platitudes. Sincerity of purpose, common sense, a knowledge of the Bible, and a command of the Saxon tongue will always go far towards making at least an average preacher. The second mentioned quality will always save him from being a bore.

We venture to submit the following considerations to the attention of the laity, who look for good sermons, and do not always get them:

Many men are ordained every year whom nothing short of a miracle would ever transform into even passable preachers, and as long as the Church expects that all her clergy shall be preaching clergy there will be this primary difficulty. A young man of three and twenty, fresh from college life, with no experience, has the Bishop's hands laid on him, and forthwith he is expected to deliver homilies on the profoundest of topics to congregations who sit under him and look for wisdom. The insistence of the laity that on every possible occasion

when they meet for public worship a sermon must be forthcoming, serves in a measure to perpetuate this evil. We have read of a deacon just ordained who was required to preach no less than three times a week in the church to which he had been just licensed. Instead of the Bishop uniformly using the present formula in the ordination of deacons, it would be well in many instances if he said, "Take thou authority to read the Gospel in the Church of God, but not to preach until thou be thereto licensed by the Bishop himself;" and a year's practice in cottage lectures and private ministrations would do something in the meanwhile towards educating him for the preacher's office.

The Calvinism that prevailed for so many years in a certain section of the Church interfered unduly with largeness of thought and variety of treatment of sacred subjects. A cast-iron theology involved a cast-iron homiletic, and almost every sermon was moulded in the same type. If the laity look for variety in the pulpit, and not the same sermon rehashed every Sunday, the text alone changed—*semper eandem canens cantilenam*—they must foster a liberal theology among the clergy, a theology true to the great standards of orthodoxy of the English Church, and at the same time in touch with the developments of modern thought.

If the laity could be brought to endure the possibility of their spiritual guides sometimes announcing that they are not prepared with a sermon, the result might be favourable to the production of a really good sermon now and then. It is to be remembered that very few great sermons are preached in the course of the year. Canon Liddon, as a rule, only preaches seven or eight times, and the same may be said of Canon Scott Holland. The leading preachers in London are soon exhausted; they take long holidays and travel to the ends of the earth in search of fresh experiences. The sermons of the late Bishop of Manchester show that Dr. Fraser preached the same discourses on several occasions. Mr. Bright has declared that in his judgment it is impossible for any man, however gifted, to preach fifty-two sermons in the year with power and variety of treatment. If the laity in a genial and sympathetic manner discussed more frequently with the clergy the subject of their sermons advantage might come of it. The sensitive reticence kept up between parson and people is good for neither.

The thoughtful laity who read might occasionally bring a new book under the notice of their parish clergyman, or better still, make him a present of it, and ask him to read and give his opinion of it. Reading makes a "full" man, and it is out of the fulness of heart and brain combined that the preacher will speak with power. As Mr. Gladstone said the other day, it is a business of import and export—reading is import, speech is export.

Lastly, we would say, that while preaching is the great ordinance for spreading the truth among the heathen and ignorant, the Church should remember that the highest means of grace are not to be sought in human utterances, but in the reading of Holy Scripture and in the reception of the Holy Communion. The place the sermon holds in the Communion Office proves that it is intended to be introductory to the due partaking of those holy mysteries.—*Irish Ecclesiastical Gazette.*

THE BISHOP OF MANCHESTER ON CHRISTIAN BURIAL.

At a recent Conference held under the auspices of the Church of England Burial, Funeral, and Mourning Reform Association, in the Mayor's Parlor, Town Hall, Manchester, the Bishop of Manchester, who occupied the chair, said that day they had nothing to do with the burning question of cremation. There was a popular sentiment in favour of burial. That sentiment was his own, and as he had convinced himself that one could so bury a body that it

should not do injury to the living, he had come to the conclusion that he ought to support a reasonable form of interment; but then it must be a reasonable form. So to bury a body that it should become the origin of the seeds of deadly disease was neither reasonable nor charitable, nor, he would fain hope, in the present state of human knowledge, any longer possible. What was it then that made a buried body the seeds of fatal disease to the living? He believed it was enclosing the body in a solid coffin, or in a brick grave, or in a stone vault. What they desired was that the body should be brought into immediate contact with the earth, in order that, through the pores of the earth, the air might obtain access to the body and secure its resolution without promoting the exhalation of noxious gases, or the permanent corruption of the soil. Therefore, it seemed to him that as a Funeral Reform Association the thing they ought to aim at was this—to put an end to all solid coffins, brick graves, and stone vaults. Some people objected to the rapid resolution of the materials of their friend's bodies to another form, but in view of the fact that under any circumstances the softer parts of the body resolved themselves into material of another form in about six weeks this objection was manifestly ridiculous. But these people said: "What about the burial of a body which appears to be dead and is not really so;" and "We want a solid coffin in order that it may prevent that offensive odour which sometimes is experienced in the interment of people." No doubt they did if they kept the body as long as it had been customary to keep it. But he (the Bishop) said again there was no need to keep it so long. Any one of them might be absolutely certain, in the present state of human knowledge, when a body was dead. They knew that the living body had a temperature of its own; as long as it remained living its temperature was different from that of surrounding inanimate matter. All they had to do then was to take a thermometer and lay it upon the body and upon the table which stood beside the body and notice the register; if the register were the same in both cases that body was certainly dead. There was, therefore, no possibility in the present state of human knowledge of getting a body buried which was only apparently dead. He thought that ought to be a satisfactory answer to the fears of the nervous, and, therefore, as the solid coffin was not necessary if they did not keep the body too long a time, he thought they might abolish at once the solid coffin. And what respect did it show to the dead body to keep it indoors for a long period? What possible pleasure could any living friend take in watching those ghastly mortal changes that took place and utterly defaced the marble beauty of a body recently dead? Surely it would be infinitely better, infinitely more in harmony with the feelings of affection, to retain as the last impression of our friend's faces that which it had before those mortal changes set in. But others said, "I like to have a stately catafalque and a magnificent coffin; it shows respect for the dead person." Whether was it more respectful to the body of the dead person—for the dead person was not there—to bring it into such contact with the kindly earth that it should speedily mingle with that earth, or screw it down into a permanent coffin, where it was made the victim of prolonged putrefaction? He said at once it was far more respectful to the dead body to have it borne to the grave either in an open bier or in an open coffin. And he said, moreover, that he thought generally the very best form of interment was the simplest and the least expensive form. Let wealthy persons establish the fashion of simple funerals; they could do it if they liked. The burial of a person in a very simple and destructible coffin, surmounted by a few simple flowers, was most in accordance with the bright hope of Christian resurrection.—*Manchester Courier.*

FAMILY DEPARTMENT.

CHILDHOOD'S OFFERING.

The wise may bring their learning,
The rich may bring their wealth;
And some may bring their greatness,
And some bring strength and health;
We too would bring our treasures,
To offer to the King;
We have no wealth or learning,
What shall we children bring?

We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways.
And these shall be the treasures
We offer to the King,
And these are gifts that ever
The poorest child may bring.

We'll bring the little duties
We have to do each day,
We'll try our best to please Him
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them:
Yet, these a child may bring.

—Irish Ecclesiastical Gazette.

WHAT THE CLOCK TOLD DOLLY.

[CONTINUED.]

"Was that the only clock they had?" asked Dolly.

"If passy had lived in those days they would have used *him* for a clock."

The cricket evidently thought this too big a story to be noticed at all, and even Dolly looked a little shocked, but the clock evidently knew what it was talking about and went right on:

"If you look at Kitty's eyes when she first wakes in the morning you will find the dark place in the middle of the eye is very big and round and dark, but soon you will notice that it is growing smaller until by noon it is fine as a hair, and then it will grow bigger again slowly until night, when it will be big as it was in the morning."

"How uncomfortable it must have been!" said Dolly.

"Yes, I think so myself," replied the clock, "and the people began to think that they ought to have something besides shadows to depend upon, and so some one, about five hundred years ago, invented a clock—not a big, handsome one like myself, but a very poor thing, that had no pendulum and could not *strike*."

"Poor thing!" sighed Dolly.

"Better not strike at all than strike as some clocks do," observed the cricket rather spitefully.

"But it was a clock," continued the clock, "and a very wonderful thing to people in those days, and they must have been pretty well satisfied, for they never added a pendulum for several hundred years."

"Are you very old?" asked Dolly.

"Yes, I'm very, very old! It must be over a hundred years since my hands began to move—Ah! that was a proud day for my maker. He was only a poor little hunchback whom nobody knew, but he wanted to do something before he died that would live after him, so during many long nights he planned me out and worked over me from daylight until dark. Every tiny shining wheel was as perfect as perfect could be, and my case was a sight to see; they told me the day I was finished the little clockmaker was the happiest man alive. He looked me over until he was perfectly satisfied with me, then he took a big key and wound me up, touched my pendulum, and with a tick—tock, tick—tock, I started out on my life work. The little clock man did not have long to ad-

mire me though, for very soon after an old lady came in and bought me, and I was brought away across the blue rolling ocean and placed in this hall. I'm worn out and useless now, but then I was of more importance than any one in this house, for nothing was done without consulting me; ever and ever so many bright-eyed children have raced up and down the stairs and curled up by the fire just as you are doing, and I've loved them all and tried to show them that it was only by keeping our hands busy working for others and doing the right things always, that we could be happy and make our friends love us; they may have thought that all I said was tick—tock, tick—tock, but really I have always said as plainly as plainly could be: Do—right, do—right."

"Dear old clock!" murmured Dolly, and even the cricket turned its head away to wipe away the tears.

"Before I stop," said the clock, "I must speak of one thing that I see others besides you have noticed, and the clock glanced at the cricket, who looked as if it wanted to sink through the floor; "you must know that it was not a great while ago since my hands refused to move another minute, but it was a sorry day for me, and sometimes now my feelings overcome me when I think of the past, and it is a great relief to *strike*."

"You dear old clock!" said Dolly, "you shall strike as often as you please, and if the cricket ever dares—"

"Dolly—Dolly Dimple!" Harry was calling and Dolly sat up and rubbed her eyes.

"What is the matter?" she asked.

"That's what I'd like to know!—why the very idea of a little girl with a birthday sleeping the same as if it was any other day!"

"Sleeping! I haven't slept a wink. Why the clock has been talkin', and the cricket and—"

"Very likely! as if I'd believe that when I've knocked over the poker and the shovel and the tongs and you never so much as winked."

Dolly looked up at the old clock but never a word did it say. The broad, good-natured face beamed down upon her the same as ever, but she fancied there was a sly expression that said as plainly as so many words:

"Keep quiet! boys are not half so wise as they think they are; sometimes when they have an idea they know it all, they don't always, that's all, and it isn't much use to try and teach them; yet just keep your eyes open and learn something every day from everything and everybody but never grow *too* wise."

Dolly nodded and has kept the secret until this day, when she was tempted to tell it to you.—Minnie G. Clank, in the Church.

"AND HE SHALL GATHER THE LAMBS."

A STORY FOR THE YOUNG PEOPLE.

I.

She was blind. She had been blind from her birth. She had never seen the blessed sun. She had never looked upon the pleasant fields that lay on every side of the lonely cottage. She had never seen the stunted elm-tree before the cottage door, nor the little wren that used to sing therein. She knew the elm-tree was there. She knew, too, the song of the wren. She knew the song of most birds: from the thrushes that warbled the livelong day in the woods up to the country-side, to the humble sparrows that lifted their little heads to the sun at early morn. She would sit and listen sometimes to the wren, when she was alone. She seemed to know and love that little wren. She would talk to it now and then, too, from the cottage door, and say, "Dear, dear wren, come again to-morrow." She was but a child. She was only nine years of age—and motherless.

But she had a drunken father, who in his savage moods would often cruelly beat her.

And this was the whole story of her dreary little life—she was blind and motherless; and she had a cruel father; and she spent the long weary days in listening to the birds, and tidying the small cottage, and getting ready her father's frugal meals. And that was all.

Sometimes the golden rays of the sun would fall, warm and bright, across the meadows and corn-fields that stretched away to the slope of the hill, and touch up with a thousand lights and shades the fresh springing corn, and the beautiful green of the mountain-ash trees, and the many-coloured flowers that shyly hid themselves under hedgerows. Sometimes the yellow-hammers would come darting down to the ash copse by the oatfield, like flashes of golden light. Sometimes the low summer wind would touch up, as if by magic, the long grass in the many meadows, and cause a shimmer of tremulous silver shcen to pass over it. But she saw nothing of these things. She could only hear the wind murmuring, and the yellow-hammers singing "*Chit-chit-chirr!*" about the young ash-copse. These sounds brought no picture of God's earth to her. She had never seen God's earth. They were only sounds, and no more. She would sit patiently listening, with a wistful look on her face, and try to divine whence each sound came. But it was the faithful, humble wren that sang in the elm-tree that she most enjoyed listening to.

"Dear, dear little wren!" she said, one summer's day; "will you come again to-morrow? And will you tell the blackbird from the plantation, and the linnnet from the little wood, that I love them, oh! so much! and will they please to come with you to-morrow and sing for me?"

The breeze rustled a spray of blackthorn for very pity, and sent a commotion amongst the tall grass in the meadow.

"And will you please to tell them, little wren, that I will give them plenty of food if they will only come and sing? Only they must come close to the door when they want the crumbs; and they must twitter to let me know. 'Cos I am blind, little wren! I can't see. I have never seen you once; but I love you all the same, little wren; and I love all the dear little birds that sing in the trees."

The pitying wind shook the blackthorn quite savagely this time, as if impatient at its own impotence, and breathed a long-drawn sigh down the hazel-bushes in the hedgerow. A few plovers crossed the corner of the meadow. A solitary robin came after them, and perched upon one of the hazel-bushes, and burst forth into a low, mellow song.

"There! that's a robin, little wren. And will you please to ask him to? 'cos I love him as well. I love all the dear little birds—"

She stopped suddenly, and a look of terror came over her face. That was her father's step in the lane; and his supper was not ready for him! She felt her way to the fireplace in a dazed, frightened manner, and with trembling hands hastily took up the poker and lifted the fire a little, that the potatoes might boil. Then she turned nervously to meet him as he entered the doorway. He was drunk, as usual. He closed the door, with an idiotic leer behind him, and drew himself, with heavy, lumbering step, across the floor to where she was standing.

"My supper not ready again!" he said, with savage glee. "*Nearly* bilin', be they! What's the good o' *uearly* bilin', you little sneak! I tell you I *will* have my supper ready when I gets home. You was idlin' at the door when I comed up the lane. There! take that, you good-for-nothin' slut!"

He had taken a stick down from the mantel-piece as he went towards her; and he laid it heavily across her little shoulders as he spoke. She said nothing. She only sobbed, and felt her way towards the table, before the little

window, and commenced laying the things thereon. She always sobbed when he beat her,

And yet she loved him! Ever since she had been five years of age she had had no one to love but her father—and the birds. As a dog licks the hand that has beaten it, she would sometimes turn round to her father in the midst of her sobs, after he had laid the cruel stick across her shoulders in one of his drunken passions—she would sometimes turn round, in the midst of her sobs, and try to kiss his hand. Even, although she feared him so much, she was always glad when he came home; for the days were sometimes very long and lonely when he was away at his work in the fields. And when the birds had ceased to sing, and the wind had grown chill, she would become timid and frightened; for she knew, then, that the twilight was falling, and the night fast coming on. And when her father was very late, as he sometimes was, she would sit very still on the little stool in the corner near the fire, and cry softly to herself—she knew not why—not daring to move for the fear that was upon her. She was always terrified at perfect stillness. She used to think, in her own wise little head, that it was like death. She had a horror of death. She remembered the death of her mother, just four years ago. And the dead stillness that had fallen on her home since then had well-nigh caused her little heart to break. And she was always glad when her father came, even although she knew that he would beat her the next moment. She always welcomed him with love—dumbly—always with dumb love. Her heart was brimfull of love. And so she loved her father—and the birds.

II.

The yellow-hammers came no more to the ash-copse. They went down, instead, to the valley, wherein rose the grey tower of the little church; for it was warmer there than on the uplands. The blackbird sang no more in the plantation. No more did the pleasant summer wind send long-drawn, mystic whispers along the tops of the springing corn. The sun went away, almost to the line of the horizon, where the low hills rose dimly in the south, and grew red and sullen. But the wren sang on in the stunted elm-tree.

The grey November had come upon the land. From the north-east the biting winds came down. Dreary and gaunt looked the tall trees, as they loomed fantastic and shadowy through the gloomy mist. But the wren sang on bravely in the elm-tree.

The weary days crept by. The black winter seized the land in its iron grip. It was in the early days of December that the snow began to fall. Noiselessly and ceaselessly it fell, until it was piled up in great drifts against the gaunt banks that bounded the meadows; against the trunks of the bare trees; against the window of the

lonely cottage. Sometimes a plucky sparrow essayed to chirp lustily in this land of death-like silence, as he perched on the chimney of one of the cottages on the uplands; but he soon gave up the attempt, for it sounded strange and sad in the stillness. The afternoons darkened into night at four o'clock. And still the wren sang on in the elm-tree.

(To be Continued.)

BIRTHS.

PARLEE—At Stanley, N.B., May 31st, the wife of the Rev. Henry T. Parlee, of a son.

BAPTISMS.

MCDONNELL—On 3rd inst., at St. George's Church, Dutch Settlement, Edith Bertha, infant son of Edward and Elizabeth McDonnell, Renfrew, Halifax Co.

MARRIED.

JEENOR-WATERFIELD—On the 12th June, at St. George's Church, Dutch Settlement, Halifax Co., by the Rev. Robert W. Huggell, Parish Priest, William Wesley Jeenor to Mary Anne Waterfield, of Halifax.

WETMORE-FREEMAN—At Jordan Falls, N. S., on June 5th, by Rev. O. F. Wiggins, Rector of Sackville, New Brunswick, brother-in-law of the bride, Herbert Hardie Wetmore, merchant of Liverpool, Queen's County, to Mary Isabel Freeman, daughter of R. W. Freeman, Esq.

LOWRY-BRINE—On the 18th inst., by the Rev. P. H. Brown, B.A., the Rev. James Lowry, M.A., Vicar of St. Barnabas, Barbadoes, to Victoria, third daughter of W. E. Brine, Esquire, Ex-Provincial Cashier, of Nova Scotia.

DIED.

HOLMES-GRANT—At Stellarton, N.S., May 29th by Rev. D. C. Moore, R.D., John Holmes to Lydia Grant.

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THE ATLANTIC MONTHLY.

FOR JULY 1888.

CONTENTS:

- MISER FARREL'S BEQUEST.—In two Parts Part II.—J. P. Quincy.
- STUDIES OF FACTORY LIFE: The Village System.—Lillie B. Chace Wyman.
- YONE SANTO: A CHILD OF JAPAN.—XXVI.—XXIX.—E. House.
- A GREEN MOUNTAIN CORNFIELD.—Bradford Torrey.
- A CHANGING ORDER.—Harriet Waters Preston.
- THE DESPOT OF BROOMSEDGE COVE.—XIII, XIV.—Charles Egbert Craddock.
- BOSTON PAINTERS & PAINTINGS.—I.—William Howe Downes.
- A BROWNING COURTSHIP.—Edna Orne White.
- THE TELEPHONE CASES.—H. C. Merwin.
- DR. HOLME'S NEW VOLUME.
- LEA'S MEDIEVAL INQUISITION, KINGLAKE'S INVASION OF THE CRIMEA.
- THE CONTRIBUTORS' CLUB.
- BOOKS OF THE MONTH.

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MISSION FIELD.

MISSIONS DOING GOOD WORK
IN CHINA.

In a recent letter from the Rev. Mr. Sowerby, of our China mission, now in England, occurs the following, which will be found of interest in reference to the general question of missions in China:—

Since I have been in England I have lately called on the Chinese legation, having a letter of introduction. I was most kindly received by Mr. Li, the secretary, who asked me several questions about our work, and especially about the school. He told me that many sons of good Chinese family were now studying in England, that he thought it very important for the Chinese to study western sciences, and that it could only be done by studying English. He thought that it must be the case too if we wished to have a native ministry; but he said that to be of use in China the student must also be a good Chinese. On my leaving he said that he considered that we were good men and *doing good* in his country. I have often heard mandarins before say that we were good men and wished to do good, but never that we were *doing good*. He also said that we must find it very difficult to make many converts, but that "*a good time is coming*." I think a great deal more of what he said than of what either mandarins in China who do not know the western world, or foreigners in China who cannot talk Chinese and do not really know the Chinese, say or think about missions and how we should work. He thought that for the present we could not do a better work than that of schools and hospitals. I spoke to him of out-station work, and he advised wearing the native dress.

ON THE CLAIMS OF FOREIGN
MISSIONS.

An address delivered at the Ruri-decanal Chapter of Lambton (Huron), by Rev. H. S. Steele:

The question may be asked, What have we to do with Foreign Missions? Have we not enough to tax all our energies in the effort to sustain Home Mission work?

While it is true that charity begins at home, very few will argue that it should end there. The truth is, until the Church of Christ awakes to a sense of its obligation to "preach the gospel to every creature," she is not fulfilling our Lord's commission to the Apostles, and therefore, not in the way of securing the larger blessing!

The question put by Cain, in response to the Almighty's inquiry respecting Abel, "Am I my brothers' Keeper?" is virtually the plea urged by many who profess and call themselves Christians, in regard to the claims of Foreign Missions.

And until we give up Cain's lie and return to our allegiance to the Almighty Creator,—the inquiry,

"Where is thy brother?" will fasten upon us the guilt of our brother's blood crying to heaven from the ground!

God is our common Father—we are all therefore brethren of a common humanity. The fatherhood of God, and the universal brotherhood of man, are truths which lie at the basis of all Bible teaching and of all Christian efforts to raise a fallen humanity.

It is *selfishness* and a *love of ease* which are the real secret of the Church's inactivity in regenerating the world. And therefore there is a *double reason* why all true Christians should put forth efforts to evangelize the heathen; (1) because it is carrying out our Lord's commission, acting on the "marching orders" received from the Captain of our salvation; and (2) because it is securing a richer blessing for our own souls, according to that saying of the Master: "It is *more blessed* to give than to receive."

I have heard of a traveller in the lonely forests of New Brunswick on a cold wintry night, overtaking a fellow being who was stiff with cold, and ready to perish; but in the effort to save the man's life, by rubbing and warming his stiffened limbs, the traveller was himself preserved from death by freezing. He saved another, and in doing so he was saving himself!

It is a well-known fact, that, whenever the Church of Christ has risen to a sense of its obligation to carry the lamp of Life to the heathen tribes, she has prospered more abundantly in the work of Home missions. We cannot think *charitably* of our neighbor, and not experience its reflex influence on our own hearts. We cannot put forth efforts to reclaim our brethren of a common humanity, without asking the question,—What are we doing for ourselves at home? Are we sweeping before our own door?

Look at the progress made by the early Christian Church during the first two or three hundred years of its existence! The Apostles and their fellow laborers went everywhere preaching the Word of Life—and what was the result? it is recorded, "the Churches were edified and multiplied." They did not confine their labors to Judea, or to Samaria, or even to Asia Minor—but they penetrated the thick darkness of heathenism; they declared the message of salvation to Jew and Gentile; they carried the gospel into all lands; to Europe, and Asia, and Africa; they presented its claims to the cultivated minds of Athens and Corinth, and Rome; they mingled with people of every caste, and of all shades of opinion—the cultivated Greek, the bigoted Jew, the civilized Roman, the uncouth barbarian of all lands—thus fulfilling to the letter the Commission of the Great Head of the Church, "Go ye into all the world, and preach the gospel to every creature."

When the Church became intoxicated with prosperity and power—when her members were

drugged by the opiate of self-indulgence and love of ease—when professing Christians began to quarrel over minor matters, such as the breadth of a phylactery, or the color of one's regimentals, or some non-essential in religion,—then the Church declined in spirituality, lost her original purity and fervor; then the enemy came in like a flood—the man of sin and mystery of iniquity began to rear its hydra head, and for long ages rolled back the wheels of time!

It is only within the last 5 or 100 years that the Church of Christ has begun once more to awake to duty—to put on her beautiful garments and to "come up to the help of the Lord against the mighty!"

And see the result—divisions are being healed; a spirit of unity is in the air; missions are the acknowledged rule of Christendom; from India, and China, and Japan, and the isles of the sea, the ancient cry of Macedonia may be heard, saying, "Come over and help us." Ethiopia is even now "stretching out her hands unto God!" yea, from all lands we have cheering tidings of success attending missionary effort; and the simple story of the cross—whether told in Eastern jungle or Western prairie—whether proclaimed in castle or hall, in palace or in hovel—is felt to be "the power of God unto salvation."

And that gospel of salvation which an Apostle declared to be "the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek,"—shall be told to "each remotest nation, till like a sea of glory is spread from pole to pole!"

There is one thought which—if time permitted—I should like to have emphasized, in connection with Foreign Mission work; and that is, the growing desire for *unity of action* evinced on the part of the several religious bodies in relation to the foreign field! A certain measure of advance has already been made towards organic union—two or more of the different denominations having agreed to sink their peculiarities and go before the heathen with the gospel message, working in the same lines. And why should it not have been always so?

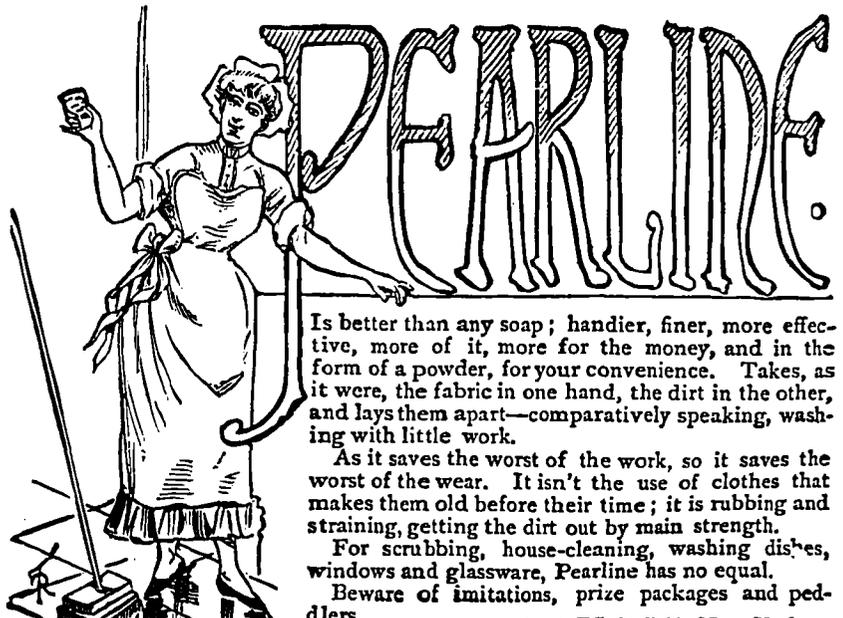
But what shall be said, if they felt inconsistency of importing into heathen lands the present unhappy divisions of Christendom—and the general acknowledgement of unity of action as necessary to bring about the world's conversion to Christ,—should be the means (under God) of *restoring unity* to the Church, and of healing the breaches of Zion?

Let me, however, conclude by giving a few statistics, shewing the necessity of the Church engaging in the work of Foreign Missions.

Out of the present population of our globe, the 1,450 millions of human souls for whom Christ died, there are in round numbers 800 millions of heathen idolaters; 200 millions are the deluded followers of the false prophet, Mahomet; there are from eight to ten million Jews, who do not believe in Christ or in the religion of the New Testament; not to speak of these who are under the tyrannous yoke of the Papacy, and numbers of so-called Protestant Christians who have only "a name to live!"

Now, if Queen Esther could say regarding the calamity that awaited her fellow-countrymen, "How can I endure the destruction of my kindred?" can we be dead or indifferent to the claims of the heathen who are perishing for lack of knowledge? Can we whose souls are lighted "with wisdom from on high. Can we to "men benighted the lamp of life deny?" No! it must not be. By all that concerns the temporal and spiritual welfare of a common humanity—by all that is implied in obeying our Lord's commission to the Apostles—by all that affects the true prosperity of the Church of Christ—by all the travail of the Saviour's soul in Gethsemane and on Calvary—we are admonished to be "up and doing," so as to hasten the glorious day when "all ends of the earth shall see the Salvation of God," and when that ancient prophecy will be fulfilled: "and it shall come to pass, that from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before me saith the Lord." Amen.

Trials are moral ballast that often prevents our capsizing.



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TEMPERANCE COLUMN.

THE BISHOP OF PETERBOROUGH ON INTEMPERANCE.

The Bishop of Peterborough, in continuing his Visitation for Leicester and districts, referred at his visit to Loughborough to the question of Temperance and enforced Sunday closing. He said that a great deal had been done, morally and religiously, to check intemperance, and the Church of England claiming, as she did claim, to be the Church of the nation, had taken her part largely in the good cause of Temperance. He himself believed that the tide was turning, that intemperance was on the wane and not increasing, and for that they were most thankful. The Church of England exhibited that wise moderation and catholicity of spirit which was characteristic of her. She recognised the great liberty of all her children, and she had formed a standing protest against those who taught that alcohol was a thing absolutely evil in itself, and that to partake of it was in all cases absolute sin. They were aware that efforts were made from time to time to bring about the closing of public houses entirely on Sunday. He was very anxious that the members of the Church, and those who spoke on their behalf, whatever view they took of Sunday closing, should not use arguments for Sunday closing which seemed to him to be of a somewhat questionable nature as regarded their bearing upon religion and religious questions. For instance, the advantages of Sunday closing were very often urged upon the ground of the shame and evil of Sunday intemperance. Now that appeared to him to proceed upon the false principle that intemperance on a Sunday was a greater sin than intemperance on a Monday. Intemperance was a sin of itself, and it seemed to him an unsound thing to say a man who was drunk on a Sunday sinned more against God than he would on another day. They must sanctify Sunday, but take care that they did not degrade other days in the week, which were God's days also. They must also lay down the principle that it was not the duty of the State to repress and punish sin: but he was not now entering upon the question whether, upon other grounds, the State must prevent intemperance itself. For the Church to denounce intemperance as a sin—and on that ground to ask the State to close public-houses—was to ask the State to do the work of the Church. It was the duty of the State to preserve itself against crime, but it was the duty of the Church to endeavor to reform and suppress sin and vice. And again, there was an argument for Sunday closing with which he was wholly unable to agree—that public-houses drew away many from church. That might be quite true, but it was not the duty of the State to force people into the church. They might deplore the fact that the people did not go, but that was not a reason why the State should close public-houses. It was not the duty of the

State to force people into church or chapel. Therefore he was wholly unable to adopt the argument, that because public-houses drew men away from the church the State should close them. There was one reason which, in this matter of legislation, they might all consistently urge; and that was, that he had never been able to see why the owner of a public-house should claim an exceptional privilege of being open and carrying on his business on Sundays while other trades were compelled to suspend theirs. Whatever persons might think as to publicans being exceptionally favoured, it had always seemed to him to be a matter of common sense and justice that any man claiming an exceptional privilege from that of other citizens should be bound to show exceptional reasons for that privilege. Therefore, the onus lay not upon the other trades and citizens, but upon the publican to say why his house should not be closed. On that ground, and on that alone, he thought they might justly ask the Legislature to close public-houses on Sundays. On these grounds the demands for Sunday closing were perfectly legitimate, and, that being so, he thought they were bound to consider the collateral advantages to religion and morality, so that when public-houses were closed they might be thankful.

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Homer Allen, priest of psalmist, says you can't lie with the hand shut. It instinctively opens. It is also worth nothing, says an exchange, that you can't refute a lie with the hand open. It instinctively shuts.

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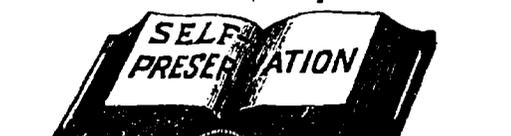
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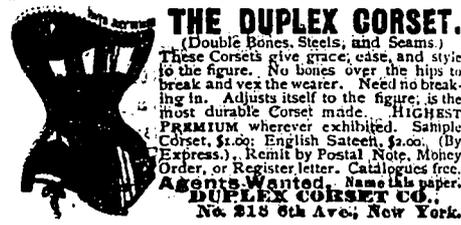
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