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# Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

**THE BISHOP OF EXETER'S VISITATION.**—We make the following extracts from the primary charge of Bishop Bickersteth, who is classed as who is classed an Evangelical:—

### DAILY SERVICE.

At Honiton, on Wednesday, his Lordship said that in his judgment the *humblest house of prayer ought*, with rare exceptions, to have its *DAILY service* and its *WEEKLY celebration*. Many clergymen seemed to regard this as impossible in their parishes, because their churches were far away from the bulk of the inhabitants, and a daily service, they said, would be attended only by their own families and a few aged parishioners. As to the weekly celebration, they found it difficult to gather their communicants together once a month. Now, the Preface to the Prayer Book said:—

All priests and deacons are to say daily the Morning and Evening Prayers, either privately or openly, not being let by sickness or some other urgent cause; and the curate administering in every parish church or chapel, and, not being otherwise reasonably hindered, shall say the same in the parish church or chapel, when he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word and pray with him.

This habit had widely fallen into disuse; but had that disuse tended to greater devotion? He thought not. Was family prayer—and he should be very sorry to do anything to weaken that great bond of piety—so general that it supplied to all daily opportunities of united worship? Was family prayer customary with all those who would pray in church? He thought not. To his Lordship's mind, there was something *inexpressibly dreary and desolate in the house of God being closed throughout the week*. A closed church repelled rather than attracted the heart's sympathy; but a church opened daily, the tolling of the bell and the little company of supplicants being known to assemble there, had a quiet but deep influence on the minds of others, even if only two or three. St. Chrysostom's prayer had lost none of its virtue by the lapse of ages; the Saviour's promise would not be pleaded in vain.

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### THE USE OF CHURCHES FOR PRIVATE PRAYER.

Why should God's house *ever* be closed? Not that he thought private prayer was of more avail in God's house than at home; but there were many especially, not only in the larger towns, who could not obtain solitude and silence in their own homes, and it seemed only *right that the house of prayer should be available for their use*. He remembered how earnestly this was advocated by the revered Hugh McNeile, of Liverpool, who said working people found it hard to obey the divine command, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Perhaps they had a large family and only one or two rooms, and found it very difficult to secure a quiet corner for prayer and the study of the

Word. In going to their work, or in returning at nightfall or at noon-day meal-time, they should snatch a few minutes of thought and prayer in the court of the Lord's house. Surely if this usage became general, new glory would clothe the promise, "My house shall be called the House of prayer for all people."

\* \* \* \* \*

### WEEKLY CELEBRATIONS.

With regard to *weekly celebrations*, his Lordship believed the Church was returning to the freshness of the first love, and was claiming more and more urgently the celebration of the heavenly feast upon every returning Lord's Day. He believed that when worshippers who had already been accustomed to weekly communion came to a church where the celebration was not weekly they left hungry and dissatisfied; and, further, that when this spiritual appetite was lacking, the clergy did well to try, by God's grace, to awaken and deepen it; and, lastly, he believed that when the setting forth of Christ crucified did not hold its central and proper position in sermons (deeply as he deplored so grievous a loss, for only as Christ was lifted up would men be drawn to Him), there, in many a parish, the weekly celebration, according to the plain and simple ritual of the Prayer Book, supplied to the faithful the spiritual sustenance which they vainly craved from their pastor's teaching.

\* \* \* \* \*

### EXCESSIVE RITUAL.

With regard to the few cases of excessive ritual which had been brought before his Lordship, he had urged and still was urging the greatest forbearance on the part of both pastor and people. He could not say that no persistent infringement of the lawful usages of the Church would justify an appeal to the court (for the laity had their rights as well as the clergy); but he was sure it should be the *very last resort* so long as the only ultimate penalty which law courts could impose upon a recalcitrant clerk was imprisonment instead of suspension, and, if still refractory, deprivation of benefice. *Prosecutions seemed to him only to aggravate the evil they were meant to suppress*. He felt, therefore, bound, except in extreme cases, to exercise the right of veto which the Public Worship Regulation Act conferred upon him; but he was sure that resolve gave him the strongest claim upon his clergy for their submission to his judgment and admonition as their father in God. He trusted he should never appeal in vain to those who had promised such submission in their solemn ordination vows. He was sure that it was by such a spirit of mutual confidence that we should best fulfil the Apostle's charge:—"Let us, therefore, follow the things which make for peace, and things wherewith we may edify one another."

**WORTH NOTING.**—Some very interesting statistics as to the position and work, both of the Church and of Nonconformity, in the Diocese of Bath and Wells, have been collected by a clergyman of that diocese. They bring to light the fact that out of 520 parishes in the diocese there are 195 which have no public religious worship and instruction except that

provided by the Church. As might be expected, these 195 parishes are among the small ones in the county. A very few, we are told, number a population of under 100; a very few again, number a population of over 400; all the rest vary between 100 and 400. They are also found to be, (1), among the most secluded; (2), among the poorest. These two facts speak for themselves, and demonstrate with an eloquence of their own the value, (1), of the parochial system; (2), of an endowed Church.

**CANON LIDDON DECLINES THE BISHOPRIC OF EDINBURGH.**—Canon Liddon has written a letter to the Dean of Edinburgh, in which he says:—

After giving the subject my best and most anxious attention, I have come to the conclusion that I ought to ask you to allow me to decline this solemn invitation. During a great part of last year I was seriously out of health, so much so as to be obliged to give up my regular occupations nearly altogether; and although, by God's mercy, and as a consequence of the long rest which the doctors insisted on, I am feeling fairly well now, I have yet to discover how far or for how long a time I can return to my old habits of work. Until this is clear, it would appear at least doubtful whether I ought to undertake new and very serious duties. There is another consideration which I have in former times insisted on with others, and which I could hardly set aside in my own case without inconsistency. In order to bring the true claims of the Church in Scotland before the mind of the Scottish people, with a reasonable hope of success, it is important that her rulers and chief ministers should be Scotchmen. With Englishmen for Bishops, she will always, I fear, appear a foreign system in the eyes of a patriotism so naturally sensitive as that of the Scotch, and her worship and action will be described, as I often regret to hear it described in Scotland, as that of the "English" Church. I have not a drop of Scotch blood in my veins, so far as I know. This consideration would, no doubt, have been present to the mind of the electors, but they could not have known—as I know too well—how little I could offer that would outweigh so great a disadvantage. I ought not to allow them to make the discovery when it would be too late to correct the mistake.

**ACCESSION.**—A very able and popular Dissenting minister, the Rev. Thomas Miroms, late pastor of Sutton Coldfield Congregational Church, near Birmingham, was lately received into the Church of England, and has been appointed to the Curacy of St. David's Church, Birmingham.

**THE RELIGION THAT IS NEXT TO NOTHING.**—Concerning the Unitarian, Rev. William B. Greene, of West Brookfield, this story is told: A man died in the neighborhood, and the reverend colonel was called upon to officiate at the funeral. Some time afterwards, on inquiring why he was summoned to the funeral of a man not of his flock, he was told:—"Mr. — did not believe in much of anything, and we thought your belief came the nearest to nothing of anybody's, so we sent for you."

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

THE BISHOP of Nova Scotia left Halifax on the 15th instant, having made the following appointments:—

July 16, Musquodoboit Harbor; 17, Jeddore, Oyster Ponds; 18, Ship Harbor, Tangier; 19, Spry Bay; 20, Salmon River; 21, Eoum Secum, Marie Joseph; 22, Liscombe Harbor; 23, Sherbrooke; 24, County Harbor; 25, Guysboro', Half-way Cove; 26, Canso; 27, Arichat, C.B.

Other appointments will be published next week. His Lordship will be absent from Halifax until Aug. 22.

## SYNOD MEETING.—Continued.

## SECOND DAY.

After routine, the committee appointed to consider the advisability of establishing a school for girls reported against the Windsor memorial in its present form, whilst unanimously of opinion that a diocesan school for girls should be established. The committee left the consideration of the question of providing for the education of the daughters of the clergy until the Synod has decided on the establishment of a Church School.

The committee in regard to the condition of parish property reported that in only one case had they been called upon, viz., by the parish of Sackville. The property had been visited, and the committee recommended that it be sold.

Several notices of motion were given, and the deferred motion of Rev. F. R. Murray, "that full statistical information be provided for the use of the Synod by every clergyman in charge of a parish or mission," was taken up. A long discussion followed, interrupted by the arrival of the time appointed for electing delegates to the Provincial Synod; but ultimately an amendment referring the matter to a committee of four clergymen and three laymen was adopted.

The following were elected as delegates to the Provincial Synod:—

Clerical—Canon Brock, Revs. Kaulbach, Hole, Harris, Caswell, Nichols, Partridge, Murray, Bowman, Moore, D. Smith, Bambrick. Substitutes—Revs. Gibbons, DeBlois, A. C. McDonald, G. Maynard, Martell, Gelling.

Lay—Messrs. W. C. Silver, Hind, Vizard, E. J. Hodgson, Lieut.-Col. Stewart, C. S. Harrington, D. Gossip, J. J. Hunt, J. G. Foster, Hon. Judge Ritchie, J. W. H. Rowley, E. P. Archbold. Substitutes—Messrs. J. G. Wylde, S. H. Shrove, G. E. Francklyn, H. M. Watson and Charles Palmer.

The Clerical Secretary, by request of the Bishop, read the report of parishes which have contributed to home and foreign missions, as requested by rule, amounting in all to \$4,613.24 for home missions, and \$987.11 for Dominion and foreign missions.

The discussion on Rev. Mr. Wilson's resolution, "that the clergy superannuation fund of this diocese be placed on a business basis, somewhat similar to the widows' and orphans' fund," was commenced, and the Synod adjourned.

In the evening a missionary meeting was held in Freemasons' Hall, presided over by the Bishop. The hall was quite filled, and the meeting a great success.

The meeting was eloquently addressed by the Lord Bishops of Nova Scotia and of Iowa, the Revs. Caswell and Gibbons, and and E. J. Hodgson, Esq.

The Bishop of Iowa, in his eloquent speech,

claimed that the cause of missions was the cause of the church; that the mission field was the work itself. He referred to the work of the Lord Jesus Christ as a missionary in a most touching and impressive manner. He spoke of the claims of home missions. The children must first be fed, and the crumbs afterwards given to the outside circles. He commented on the great need of mission work in Nova Scotia, and recognized the favorable situation of the province washed by the broad Atlantic. He paid a high tribute, as an American, to the martyred Bishops of the Mother Church. His Lordship Bishop Binney had spoken of his far-off home, yet the speaker did not feel like a stranger; he felt at home, and he desired to return his thanks to the people who had so generously received him whenever he had appeared before them. He portrayed his diocese, which was situated two hundred miles beyond Chicago, and told of the work being carried on there. The speaker's announcement that he had, on account of so many English subjects coming to his diocese, obtained the consent of the President to put into the American and Irish Prayer Book used by them a prayer for her Majesty the Queen of Great Britain, was greeted with great applause. The rev. gentleman concluded by importuning those before him to put forth their best efforts in the great cause.

Bishop Perry, who is a most electrifying and pleasing speaker, was given a perfect ovation at the close of his remarks.

## THIRD DAY.

After routine, the discussion on Rev. W. C. Wilson's motion was renewed, and a special committee was appointed to take the resolution and an amendment, "that, subject to certain conditions, the applicants to the benefits of the fund should enter by right and not by permission, and should feel secure in the possession of their annuity," into consideration and report at next Synod.

The committee in reference to wine for the Communion service reported upon the importance of the matter, recommending "Tarragona," a light Spanish port wine, as the most suitable. The committee suggested that a standing committee be appointed to report to each session of the Synod on the vintage and purity of the wine selected, and to recommend a more suitable wine if such were found.

The committees on secularization of disused ecclesiastical buildings, and the sustentation of King's College fund reported. The latter recommended a circular letter stating the financial position of the College, and an annual sermon and collection in all the churches on its behalf.

The debate on the subject brought up the old question of College consolidation, resulting in the wording of the report being somewhat modified.

The committee on appointments to parishes reported that they were of opinion that the Church act should be so altered that while the nominating power should remain with the parishioners, that power should be exercised by a body specially chosen for that purpose, to be called the board of nomination; this board to consist of the vestry and churchwardens, with the addition of three persons, not necessarily parishioners, but necessarily members of the Church of England; to be chosen at each Easter meeting. Should, however, a vacancy occur between two Easter meetings, the vestry, churchwardens and the aforesaid named three members shall not go out of office until the Easter after the appointment of a rector. It was further recommended that a majority of the nominating body be a quorum, and should the said body fail to nominate a clergyman to the Bishop within twelve months, the appointment shall (as now) lapse to the Bishop absolutely.

The matter was fully discussed later on, and

various other plans were proposed, amongst others, an amendment which left the election in the hands of two-thirds of the meeting, who were to elect three persons, and from these three the Bishop was to induct one.

Ultimately the whole matter was referred to a special committee, to report next session.

On the question of the admission of delegates of missions to the rights of the Synod, a most interesting debate took place, commenced with a telling speech from Rev. A. DeBlois, and participated in by Revs. J. Filleul, J. J. Ritchie, Ancient, Sampson Smith, Archdeacon Read, Dr. Hole and Mr. W. C. Silver. The tenor of the debate was in favor of an extended representation from all missions and churches under separate charges of curates or missionaries, if the consent of the rectors be first obtained.

The resolution was amended, defining the meaning of "separate minister," and affording this extension of representation in the Synod.

On the appointment of Governors for King's College being taken up, Rev. Dr. Partridge was elected for four years, and Mr. Sumichrast for two years.

Professor Hind then explained the scheme for the formation of a young ladies' seminary at Windsor, and gave statistics on the subject.

Mr. Sumichrast then read an elaborate scheme, proposing the Girton House as the diocesan school of the diocese, and fully submitting the details of its working.

The discussion of the subject took up a great deal of time, but the Windsor scheme was voted down by a bare majority.

## FOURTH DAY.

The morning of this day was devoted to the Board of Home Missions. The report embodied the following recommendations:—

1. That the clergy be instructed to lay before the members of their respective congregations the duty of giving a little of their income to God and His Church.

2. That an earnest attempt be made to increase the number of self-supporting parishes, in accordance with Clause 5 of the Quebec scheme.

3. That it is for the well-being and prosperity of the diocese that Clause 4 of the Quebec scheme be strictly adhered to and complied with.

4. That the local committees in each parish be revised.

5. That missionary meetings be held in each parish and district at least once a year, when the condition of the diocese, financially and otherwise, shall be plainly and clearly laid before the respective congregations.

6. That to the better carrying out of these meetings, delegations be appointed to visit each deanery, and that these delegations be appointed by the respective chapters, so that where possible the members of one deanery may become the delegates to the adjoining deanery, and so on throughout the diocese.

7. That in addition to the decanal delegations a delegation of at least one clergyman and one layman should visit every parish at least once in each year to plead the cause of the spiritual needs of the diocese.

8. That if possible, branches of the Church Woman's Missionary Association be inaugurated in each parish and district, and that also, in addition to these, parochial branches and ruri-diaconal branches be formed, all of which shall be under the guidance of a diocesan branch, and that a sum of at least one thousand dollars from the funds of this association be placed annually at the disposal of his Lordship for the benefit of the poor missionary districts.

The receipts for 1885 were as follows:—Reserved fund, \$433.65; W. & O. fund, \$1,994.14; Superannuation fund, \$1,530.59; Parish endowment fund, \$904.84; Bishopric endowment

fund, \$230.06; General purposes, \$4,613.24.

The Widows' and Orphans' Fund showed that the widows of deceased clergy upon the fund, sixteen in number, have this year received \$85 for half-year ending December 31st, 1885; \$100 for half-year ending June 30th, 1886. The payments are made in advance.

The available funds for 1885 were derived from the following sources:—Balance from 1884, \$862.90; Premiums of clergy, \$504.19; Collections and donations, \$452.85; Interest on investments, \$922.99.—Showing a decrease in collections and donations of \$336.07, an increase in premiums of clergy of \$26, and a decrease of interest on investments of \$346.51.

In the afternoon, after routine business, the following were appointed to fill vacancies:—

On the Executive Committee—Archdeacon Gilpin, Wm. Gossip, Dr. Hole, Prof. Hind and Hon. A. G. Jones.

On the Church Endowment Fund Committee—Mr. Thos. Brown.

On the Board of Home Missions Committee—Messrs. W. H. Tremaine, E. D. Meynell, W. H. Wiswell, W. M. Brown, J. J. Hunt, F. C. Sumichrast, J. Y. Payzant, C. B. Bullock, A. P. Silver and W. Gossip.

On the Widows' and Orphans' Fund Committee—Rev. Dr. Hole.

On the Board of Foreign Missions—Rev. Dr. Hole and T. R. Jolly.

On the Superannuation Fund Committee—Mr. J. C. Mahon.

The Executive Committee were authorized to prepare a memorial to her Majesty Queen Victoria on the jubilee, on the fiftieth anniversary of her reign.

EVENING SESSION.

In the evening the Synod resolved itself into a conference on general Church work, Bishop Binney presiding, when able and interesting papers were read by Rev. Canon Brock, on "How best to increase the number and efficiency of candidates for Holy Orders," and by Rev. V. E. Harris, on "The best means of strengthening the Church's work in our parishes." Discussion, participated in by many leading members of Synod, and to which the Bishop added his quota, followed each paper.

There was a large audience present, and expressions of approval to both the authors of the papers and the various speakers were frequent and hearty.

The Bishop, in closing, expressed his pleasure and interest in the practical hints and suggestions thrown out, and thanked those who had supplied the information, both by through the papers and speakers.

FIFTH DAY.

Reports having been received and vacancies in several Committees filled, it was resolved—"That an immediate effort be made towards the building of a cathedral for this diocese, as a fitting monument and memorial of the first centennial of the establishment of the Episcopate in Nova Scotia, which thus become the first Colonial Diocese of the Church of England."

A Committee is to be nominated by the Bishop, who are to take the matter in hand.

Revs. Smith, Hole, Moore and Snyder, and Messrs. Thomas Brown, Hunt and Vizard were named to fill vacancies on the Board of Discipline, the former members being re-elected.

The following resolution on the loss of the late Rev. G. W. Hodgson was adopted:—

That this Synod desires to record its gratitude to Almighty God for the example of devotion and self-denial to the service of Christ and to the good of his fellow-men which has been granted us in the life and death of George Wright Hodgson, in charge of St. Peter's, Charlottetown, P.E.I.—And moreover to acknowledge the great benefit which his wise counsels have imparted to the deliberations of the assembly. While we are well aware that

for him to depart and be with Christ is far better, yet our hearts are filled with sadness when we realise that in the Church militant we shall see his face no more. This Synod would express its sympathy with the sorrow of those whose nearness of kindred makes the pain of separation more keenly felt.

After a special vote of thanks had been passed to the Bishop of Iowa, and most gracefully responded to, the Bishop read the reports of Rural Deans.

It was determined to hold the next session of Synod, if possible, on the Friday after the Windsor Encenia, and the remaining business of the session was quickly disposed of, and the usual votes of thanks were passed, including one to Rev. Dr. Partridge for the able sermon by him at the opening of the Synod, which the Bishop heartily endorsed.

His Lordship the Bishop was then asked to vacate the chair, and the Archdeacon placed therein, whereupon Rural Dean Snyder moved that the cordial thanks of the Synod be extended to his Lordship for the manner in which he had presided during the meetings of the Synod. In doing so, Rev. Mr. Snyder referred at some length to the great fitness of his Lordship for conducting the work of the Synod, and of the fairness and ability he had shown in disposing of the matters which came before him. He concluded by hoping that one so eminent and well qualified as his Lordship would long be spared to preside, not only over the meetings of the Synod, but over the Diocese.

Mr. W. C. Silver, in seconding the resolution, spoke of the great ability displayed by his Lordship, and of the great pains he must have taken to study up the different subjects which he supposed would come before him, and of the systematic and satisfactory manner in which he had dealt with them.

The expression of concurrence from all the clergy and laymen present in what was said was most emphatic, and the resolution was confirmed by a standing vote.

The vote of thanks to the Bishop brought forth a touching address from him, in which he said he knew that the day was fast approaching when he would be obliged to cease from active work, but while strength was afforded he would stand to his post. When strength failed for the travelling he would resign.

The Hodgson Memorial Committee met after closing of the Synod, and proposed to place a memorial to his memory in the contemplated cathedral.

The Synod has been one of the most harmonious, pleasant and profitable ever held here.

LIVERPOOL.—The Rev. W. S. Morris, who was formerly Curate of this parish, but who has been elected to the Rectory of St. Clement's, Clementsport, was presented with an address by the parishioners here, and a purse of \$122, as a mark of their appreciation of his labors amongst them, and of regret at his departure.

ANTIGONISH.—The ladies of St. Paul's congregation held in the Curlers' Rink, on Thursday, the 8th instant, a strawberry festival and sale of useful and fancy articles. The labor of good works had ample reward; the sum realized was \$188. The rink was tastefully decorated with spruce and bunting, and the Amateur Brass Band kindly added much to the evening's pleasure. Too much praise cannot be given to the very few ladies who have laboriously toiled, and it would be invidious to particularize; yet we cannot refrain from acknowledging our deep indebtedness to Mrs. Grey, wife of R. Grey, chapel warden, for the valuable assistance and co-operation she rendered—her house and very efficient services having been for the past few weeks at the disposal of the sewing circle. The amount netted far exceeding the expectations of the ladies, they generously donated \$50, supplemented by a cheque for an

additional \$50 from Charles C. Gregory, Esq., and presented as a token of esteem to their pastor, the Rev. R. F. Brine. The balance will be appropriated to much-needed repairs on the church.

DIOCESE OF FREDERICTON.

SYNOD MEETING.—Continued.

After the fying of notice of appeal on the part of the parish of St. Paul, referred to in our last, the Bishop intimated a hope that the intention might not be carried into effect, pointing out that the Upper House of the Provincial Synod had decided that no such appeal could lie, and that such action would probably increase rather than decrease the difficulty, and be useless.

Canon DeVeber thought the vestry of St. Paul's should reserve the right of appeal. He did not think the whole question would come up. The only question which would come before the Synod was whether his Lordship had the right to grant a license to another clergyman in a parish without obtaining the consent of the rector of that parish. He had not the slightest intention to interfere with Mr. Davenport's good work. The question which the vestry of St. Paul's desired to have decided was one of church government. His Lordship had stated that this Synod could not give legal decisions, hence the vestry of St. Paul's had appealed to a body which could give a legal opinion. He thanked his Lordship for allowing him to make this explanation.

The remaining business of the Synod was then proceeded with, and the following Committees were appointed:—On the Bishop Medley Scholarship Fund: The Coadjutor-Bishop, Canons Brigstocke and Medley, and Messrs. C. H. Fairweather and A. F. Street, with power to add to their number; on the amalgamation of the D. C. S. with the Synod: The Coadjutor-Bishop, Canon Brigstocke, Revs. L. A. Hoyt, O. S. Newnham, and Messrs. Weldon, Peters and Smith; to prepare a Canon as to the duties of Churchwardens: The Coadjutor-Bishop, Revs. J. R. Campbell and R. E. Smith, and Chief Justice Allan and Hon. B. R. Stevenson.

Mr. C. H. Fairweather was appointed Treasurer of Synod.

The Declaration of Principles, forming part of the Constitution, was adopted and ordered to be printed in the Journals of the Synod.

Mr. W. C. Vroom moved, seconded by Rev. G. O. Troop, that this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom; and that, in the opinion of this Synod, the Church of England should be found in the front ranks in the contest against this gigantic evil, and that the Clergy and Laity of this Diocese be called upon resolutely to oppose the evil, and to encourage every legitimate effort to suppress it; and the motion was adopted.

After renewal notice by Rev. L. A. Hoyt as to a Standing Committee in regard to defining the boundaries of parishes, and the usual votes of thanks, the Synod adjourned *sine die*.

PETICODIAC.—His Lordship the Co-adjutor Bishop formally opened a new Mission Room in Salisbury on the 15th inst. For ten years there have been no Church of England services in Salisbury, but now, thanks to the energy of the rector and curate of Peticodiac, we shall be favored with weekly services. The room is nicely fitted up with altar, font, reading desk, lectern, chairs and a small organ. The walls are relieved by pictorial representations of scenes in our Lord's life. At the opening service His Lordship celebrated the Holy Eucharist and 26 took part. The Bishop gave stirring addresses, and was attentively listened to. The organist, Miss M. Smith, has trained a choir of 12 boys and girls, who say the hymns and canticles well. Next year we hope to have a new Church here,



## DIOCESE OF QUEBEC.

**COOKSHIRE.**—On Wednesday, July 7th, the new English church at Randboro', in the parish of Cookshire, was consecrated by the Bishop of Quebec. The work in this mission outpost is distinctly one of Church extension, for here until a year or two ago the English Church was unknown to all but a family or two. From a monthly service in a school-house the work has grown and prospered until now the mission has its pretty little church, well furnished and equipped, and with a good congregation, a devoted band of seventeen communicants. The Bishop, with the Rector of the parish, the Rev. A. H. Judge, and other visiting clergy, walking in procession from a neighboring house, were met at the church door by the churchwardens, the building committee, and the donor of the land upon which the church stands. Mr. George Hurd, the clergyman's churchwarden, then read the petition, and the Bishop, replying to it, proceeded with the consecration service. The church, with a seating capacity for 135 people, was crowded, yet, notwithstanding some discomfort, the reverent attention and behaviour of the whole congregation was a most pleasing attestation to their interest in the solemn service. Before the act of consecration, the Bishop made a short and telling address explaining the service. The sermon was preached by the Rev. Geo. Thornloe, and was an admirable and convincing setting forth of the Church's views concerning the dedication of her sacred buildings. A celebration of the Holy Communion closed the service. In the afternoon the Bishop consecrated a graveyard, and at five o'clock there was an informal service, when short addresses were made by the clergy present. The day was one of enjoyment and thankfulness to both clergy and people, who will now be the more encouraged to press forward in the good work so happily begun. In all this undertaking the favor of God has been manifestly outpoured, for from its very inception no single difference has marred the perfect harmony existing between all who have labored in the mission. May the new church of St. Matthew, Randboro', ever be blessed by the Holy Spirit of God to the saving of many souls.

*To the Editor of THE CHURCH GUARDIAN:*—  
SIR,—Will you allow me to correct an error in your report of the proceedings at the last Quebec Synod, with respect to the Canon for the disposal of Church property. On my suggestion the Canon as proposed was amended by striking out all reference to the Diocesan Board, so that all that is required is the Bishop's sanction. Yours truly, J. J. HEMMING, Drummondville, 16th July, 1886.

## DIOCESE OF MONTREAL.

**COTE ST. ANTOINE.**—The spirit of discord which seems to have broken out in the Diocese of Montreal since the movement in behalf of the Theological College began has apparently extended into this hitherto peaceful and rapidly advancing parish; and now a most deplorable division exists, arising out of the election of a successor to the Rev. Dr. Norman, who has resigned the Rectorship to assume a position in the Cathedral. A meeting of the congregation to choose two or more names for submission to the Bishop for nomination to the Rectory was called for the 24th ult. The church is one known as a "free seat" one, in regard to which the law as to qualification of voters and the composition of the vestry is supposed to be obscure. It is said that legal advice was taken, and acting on it at the meeting above named, the ruling of the Chairman (one of the Wardens) was to the effect that only those who had contributed to the offertory by what is known as the "envelope system," or had subscribed to the erection and endowment of the church, could vote; and the result was that a

number who had contributed, as they allege, otherwise than by the envelope system were excluded. The names of the Rev. J. S. Newnham and Rev. Mr. Read were selected by those voting, and the same were promptly forwarded to the Bishop, who, being about to leave town for some little time, probably acted more quickly than he would otherwise have done, and named the Rev. J. Newnham as Rector. Subsequently a call under the Temporalities Act was made for a special meeting of Vestry, which was held on the evening of the 12th July, when some forty persons were present, and a resolution strongly condemning the action of the Churchwardens at the meeting of the 24th June, and their haste in forwarding the nominations to the Bishop, and further declaring the system of voting adopted arbitrary, illegal and contrary to practice, and unjust to the majority of the congregation, was passed, thirty-seven voting for it, the resolution concluding:—And this meeting respectfully requests that his Lordship will reconsider the appointment, and that he will order that the illegal and unjustifiable proceedings of the meeting of the 24th June be cancelled and annulled, and that a new meeting be called in place thereof, and a new selection of names be carefully made by the true and recognized members of the congregation, and that they be forwarded to him with all reasonable despatch.

From a letter addressed to the *Gazette* by J. D. Crawford, Esq., of Cote St. Antoine—a leading member of the Church of St. Matthias—it would appear that 83 adults signed a memorial to the Bishop objecting to the action had at the meeting of the 24th June, and it is also declared in the resolution, of which the conclusion is above given, that notice of dissatisfaction had been given to his Lordship before the nomination was confirmed.

**MONTREAL.—St. George's.**—Mr. R. R. Stevenson, the organist and choir master of this church, has resigned, owing to pressing business engagements which now require all of his time. During his tenure of office he brought about a wondrous improvement in the musical portion of the services, and succeeded in keeping together a large and capable choir of boys and men, whose orderly and reverent behavior were most marked. His resignation is much to be regretted.

**COTE ST. PAUL.—Church of the Redeemer.**—The Rev. R. L. Macfarlane, Rector of Lachine, officiated in this church on Sunday morning, the 11th inst., and administered the Holy Communion, 39 communicants attending—a very large number for a Mission of its size.

A successful Strawberry Festival, in aid of the Parochial Hall Fund, and under the auspices of the Ladies' Aid Society, was held lately.

Improvements are being made to the Church property; and life and progress still characterize the work of the Church in this Mission.

**ST. LAMBERT.**—The new church in this place was opened on Sunday, the 18th inst., with appropriate services. It is not quite finished, but will be comfortable enough for summer, and will be much appreciated by the visitors to this suburban resort.

## DIOCESE OF ONTARIO.

## SYNOD MEETING.

On July the 6th the Synod met in Ottawa for the second time only in the twenty years the Diocese has existed—the present meeting being held there on account of the very serious illness of the Bishop's wife, which prevented his being in Kingston. There was a large attendance of Clerical and Lay members.

Service was held in Christ Church in the morning, the sermon being preached by the

Rev. H. Austin, of Gananoque; and at 3 p.m. the Synod assembled for business. After the meeting had been opened and the roll called the Rev. A. Spencer, of Kingston, was elected Clerical Secretary; Mr. R. Rogers, of Kingston, Lay Secretary, and Mr. Walkem, Q.C., of Kingston, Treasurer.

The Bishop then delivered his Charge; in which he referred to the fact that he was now entering upon the twenty-fifth year of his Episcopate; and that the rapid growth of the Church, and the demand for triennial and even annual confirmations required increased oversight, travel and parochial visitations, for which he was not now equal, and he urged the necessity of losing no time in securing a division of the Diocese.

**Episcopal Acts.**—During the year he had confirmed 2,778, of whom 2,715 received their first Communion at the time of confirmation, and 312 were ordinations from other bodies; he had held five Ordinations, and had consecrated a number of Churches and burial grounds; he referred thankfully to the fact that the Synod commenced its year's work clear of debt, and also reported that \$7,666 had been subscribed towards the Supplementary Endowment Fund of Trinity College, Toronto, in the ten parishes which had been canvassed. His Lordship closed by reading an appeal on behalf of Algoma.

Several memorials and petitions were read and referred, and reports from the following Committees were presented.

**Book and Tract Committee**—Showing net assets \$756, and recommending the continuance of the Depository.

**Rectory Land Fund Committee**—Showing a balance of \$1,141.

**The Printing Committee**—Reporting the adoption of the tender system for all large amounts of printing required.

**The Mission Board**—Is now clear of debt, and whose receipts for the year had been \$11,310, and showing \$9,700 set apart as grants to Missions for the next year. Six new missions had been added during the year. It was pointed out that the building of railways was all the time opening up new stations and causing outposts to grow so as to require resident clergymen. A tribute was paid to the faithfulness of the Missionaries of the Diocese, whose efforts were signally blessed financially and spiritually.

**The Domestic and Foreign Mission Board**—Showing contributions for the past year \$3,019, against \$2,344 the year previous; 99 out of the 196 congregations of the Diocese contributed to the fund. The formation of the Women's Auxiliary at Ottawa was referred to as an encouraging sign. Already thirteen parishes had followed suit. The largest contributor to the Mission Fund this year had been the Deanery of Carleton, \$1,161, this being in a great measure attributable to the new parish of St. George, which, with the Women's Auxiliary, had made up \$772. St. George's, Ottawa; St. James' Church, Kingston; Trinity, Brockville; and St. James', Carleton Place, had also distinguished themselves in the way of contributions.

**The Episcopal Trust Fund.**

**The Committee on Statistics**—Noting the unsatisfactory returns sent in from the various parishes, which placed the Church of England population in the Diocese at 32,543, which undoubtedly was much below the actual number. The total value of Churches in the Diocese was \$478,000, and of the parsonages \$68,000.

**The Widow's and Orphan's Fund**—The estimated revenue of which for the ensuing year was \$2,611, and the estimated expenditure \$2,420.

**The Report of the Registrar**—It stated that during the past year considerable progress had been made in entering in the register the dates of orders, and licenses of the Clergy who were in the Diocese at its formation, as well as those who were since ordained by the Bishop, or were received from other Dioceses.

At this point, the rules of the House having been suspended for the purpose, a resolution expressing sympathy with the Bishop in the illness of Mrs. Lewis, and concurrence in the course of His Lordship in postponing the meeting was carried unanimously, and Bishop Lewis briefly returned thanks.

Several notices of motion having been given, amongst them two on the Home Rule question, in regard to admitting which some discussion occurred. Several Canons passed at last session were confirmed, and the Synod adjourned.

SECOND DAY.

After opening exercises the reports of the Divinity Students' Fund and of the Clergy Trust Fund Committee were presented, and scrutineers for the election of Delegates to the Provincial Synod having been named, the Synod took up the motion asking the confirmation of the Canon of the Twenty-second Session respecting the Widows' and Orphans' Fund. Discussion on the matter occupied the chief part of the morning session.

A report of the work of the Women's Auxiliary was submitted by the Committee appointed last year to bring the Women's Auxiliary before the parishes of the Diocese showing that branches had been formed in \$1,217.05 had been received.

AFTERNOON SESSION.

The following were returned as elected to Provincial Synod: Clerical—Archdeacons Lauder and Jones, Canons White, Petit, Revs. W. Bogert, R.D.; J. W. Burke, A. Spencer, M. Baker, E. P. Crawford, W. Lewin, Nesbitt, R.D., Carey, R.D. Substitutes—Revs. H. Pollard, E. A. W. Hanington, H. Auston, C. P. Emery, G. W. Grout, E. L. Stephenson.

Lay—Dr. Henderson, R. T. Walkem, Q.C., A. J. Matheson, Judge McDonald, R. V. Rogers, Judge Reynolds, Hon. Thos. White, Dr. Wilson, S. Keefer, James Shannon, Dr. E. H. Smythe. Substitutes—Judge Carman, H. Hartney, J. B. McGuire, Judge Senkler, E. H. Whitmarrh, J. Usporne.

TO THE MISSION BOARD.

Clerical: Revs. J. J. Bogert, G. White, E. P. Crawford, E. Baker, A. Nesbitt, W. Burke, Z. Grout, F. Prime.

Lay: S. A. Matheson, Hon. G. Kirkpatrick, Judge Reynolds, H. Hartney, E. H. Smythe, J. D. Shannon, J. B. McGuire, Judge Carman.

The discussion on the Widows' and Orphans' Fund Canon was resumed; but confirmation was refused.

The confirmation of the Canon passed last session as to the Clergy Superannuation Fund was next taken up. Much opposition was manifested to that part of it which proposed to place the annual collection, now made for the Divinity Students' Fund, at the credit of the Superannuation Fund. It was urged that to take away this collection would practically wipe out the Students' Fund; but ultimately the confirmation was carried by a large majority.

The Canon in reference to the duties of Registrar, and safe and regular keeping of registers was confirmed.

Revs. E. P. Crawford, M.A., and Archdeacon Jones, and Messrs. R. T. Walker, Q.C., and Judge Reynolds, were chosen as representatives of the Diocese on the Central Board of Missions.

On motion, it was resolved:—1. "That the Bishop do convey to the Bishop of Algoma the lands on which the Churches at Sturgeon Falls and North Bay are erected, such Churches being within the Diocese of Algoma—the Executive Committee having recommended the transfer." 2. "That the re-conveyance of land granted for a Church in Maberly be authorized as recommended by the Executive Committee."

A motion recognizing the important work of the Women's Auxiliary having been carried, and several reports of Committees presented the previous day, adopted, the Synod adjourned.

THIRD DAY.

After routine, the Bishop reappointed the Standing Committees; reports in regard to Clarendon lands, division of the Diocese, Clergy Trust and Divinity Students' Fund were adopted, and a motion to appoint a Committee to ascertain and report to Synod as to the rights, powers, responsibilities and duties of the incumbent, churchwardens and vestry with reference to the churchyard or burying ground; secondly to draw up a Canon providing for the care and general management of the churchyard and burying ground, was carried and a Committee appointed.

A motion by Dr. Wicksteed authorizing application to the Provincial Synod at its next meeting, and if necessary to the Provincial Legislature, for such enactments as may be required to attach the Townships of Maria, Clara, Klocks, Mills, Papineau, Mattawan, Calvin, Lauder, Boulter and Bonfield to the Diocese of Ontario was carried.

The following motion regarding Home Rule was adopted without any dissent: "That the Synod, moved by an earnest sympathy for our fellow-churchmen in Ireland, and recognizing the vast importance to the Church, as well as the state of the struggle which is now going on in the mother country, desires earnestly to express its confidence that matters will be so ordered by a gracious Providence that the foundations of civil and religious liberty may be thereby broadened and deepened, that the cause of progress and enlightenment may be promoted, that equal justice may be done to all and that the great Empire of which we form a part and which has been the champion of liberty amongst the nations of the earth may not only be preserved in its integrity, but may be strengthened and consolidated."

The following Canon was passed:—1. That the Lord Bishop shall be at liberty, should occasion require, to appoint with full or limited powers a Bishop of another diocese to preside at any meeting of the Synod during its session. 2. That such Bishop so appointed shall be ex-officio a member of the Synod during its session, subject to the powers granted him by the Lord Bishop, and all business transacted, canons passed or confirmed at such session shall have the same effect and validity as if the Lord Bishop of the Diocese had presided."

A motion expressing the thanks of the Synod to the ladies who had managed the Women's Auxiliary, and urging the formation of branches in every parish and mission was passed, and after the usual votes of thanks and a few words from the Lord Bishop expressive of the pleasure he felt at the harmonious and satisfactory nature of the proceedings, the doxology was sung, the Benediction pronounced by the Bishop, and the Synod adjourned.

NEW EDINBURGH.—At St. Bartholomew's Church lately, the Rev. A. E. W. Hanington introduced the old English custom of holding a flower service. The Church was elegantly decorated with flowers and twining tendrils of varied hued greens. The lamp brackets were each covered with green leaves and red berries, the altar rails were tastefully dressed, and the space where the pews would be was elegantly festooned in green and white. In front of the altar and on the altar, were bouquets of lovely flowers, whilst the walls bore many pretty devices. The clergy who took part in the proceedings robed at the vicarage and walked in procession to the Church, the choir singing the processional hymn, "Onward Christian Soldiers" to Arthur Sullivan's tune. Inside the rail seventeen surpliced priests took up their position, whilst a large number occupied places in the body of the Church. The Rev. Mr. Lewin, B.A., of Prescott, read the prayers, the lessons being taken by the Revs. C. P. Emery, of Kemptville, and E. H. M. Baker, of Cumberland. The sermon which was a most eloquent discourse on charity, was preached by the Ven.

Archdeacon Morrison, of Ogdensburgh, N. Y., and was listened to with the greatest attention by the large audience. At the close of the sermon an offertory was made. In addition to the usual offerings six little girls each placed a bouquet of choice flowers on the alms basin. The recessional hymn was "Hark, hark, my Soul, Angelic voices singing." The choir ably performed their portion of the service. Amongst the clergy present were the Ven. Archdeacon Lauder, Revs. H. Pollard, Bliss, Hanington, Bogert and many others.

DIOCESE OF TORONTO.

PROCEEDINGS OF SYNOD—THIRD DAY.

The first work of this day's session was the reception of a deputation from the Diocese of Niagara, who came to advocate Niagara's claim to a portion of the Episcopal endowment fund. The deputation consisted of Rev. Canon Worrel, Mr. Adam Brown and Mr. Elliott, all of whom addressed the Synod, claiming that while no legal obligation rested on Toronto to return the sum of \$10,000 collected in the present Diocese of Niagara, for the Episcopal fund, the Judge in his recent decision concurred in the view that there was a strong moral obligation to refund the money. On this ground they asked for and expected justice.

The case was referred to the Clergy Commutation Trust Committee to report upon at present session.

Dr. Hodgins then began to read a memorial addressed to the Synod by the Churchwardens of St. James' Church regarding the rectory surplus. As the question is now *sub judice*, the memorial was received and taken as read.

The following gentlemen were reported elected delegates to the Provincial Synod and upon the Executive Committee:—Hon. G. W. Allan (82 votes), W. Ince (58), C. J. Campbell, (57), John Carter (53), Colonel Boulton (51), Judge Benson (51), J. A. Worrell (49), A. H. Campbell (43), M. Crombie (43), Clarkson Jones (43), Mayor Frost (43), Captain Blain (43). Substitutes: John Cowan, Dr. J. G. Hodgins, Sheriff Jarvis, N. W. Hoyles, Dr. Daniel Wilson, C. R. W. Biggar, Mayor Howland, G. M. Evans, James Henderson, J. K. Kerr, Dr. Snelling, J. Herbert Mason.

The following gentlemen were reported elected members of the Executive Committee:—Clerical members: Rev. John Langtry, 100 votes; Rural Dean Beck, 84; Rev. Dr. Carry, 79; Rev. A. J. Broughall, 74; Rev. W. Logan, 67. Lay Members: Messrs. W. Ince, 98; John Carter, 96; C. J. Campbell, 84; Hon. G. W. Allan, 73; M. Crombie, 69.

THE BISHOP'S ADDRESS.

Col. Boulton moved that the address of the Bishop be referred to the following committee: Revs. John Langtry, S. Jones, W. C. Bradshaw and Rural Dean Allen, Hon. G. W. Allan, Mr. A. R. Boswell and Col. Boulton, that the reflections upon Church apathy within the Diocese therein set forth may be enquired into with a view to remedial action.—Carried.

The debate on the Sustentation Fund Report was then resumed, and after a long discussion the scheme adopted last year was rejected.

THE ITINERANT SYSTEM.

Rev. J. Langtry brought up the report of the Committee on Permutation of Missionaries, which in effect recommended:

That the appointment of each Missionary on the pay list of the Mission Board be for a period of four years, except in the case of newly ordained men, whose appointment shall be for a period of two years. That such appointment might be extended to a second period of four years if desirable in the judgment of the Bishop and the Mission Board; but that no incumbent should remain in the same Mission more than eight years; but that any Missionary might be removed before the end of each period of four years.

A spirited debate ensued, but on taking the vote the canon was rejected by a large majority. The following gentlemen were nominated as Diocesan representatives on the Provincial Board of Missions: Revs. Canon Dnmoulin and J. D. Cayley, and Hon. G. W. Allan and Mr. A. H. Campbell.

The Bishop then vacated the Chair, while the report of the See House Committee was being considered; Canon O'Meara acting in his absence.

Mr. A. H. Campbell read the report which stated that the subscriptions received to date amounted to \$11,280.38. The See House has been erected and so far paid for, but there are numerous expensive items to be yet provided for.

Rev. I. Middleton moved, seconded by Rev. John Langtry, "That the sum of \$1,000 be paid to the Bishop out of the General Purposes Fund towards furnishing the See House, and that the assessment for this fund be extended over two years."

After some discussion the resolution was changed and adopted *unanimously* as follows:—"That the sum of \$1,000 be expended out of the General Purposes Fund under the direction of the Lord Bishop of the Diocese towards providing the permanent furniture for the See House and to be attached thereto, the assessment for the same to cover a period of two years."

The Synod took recess.

#### EVENING SESSION.

At this session the Bishop announced the names of those appointed by himself on the Executive Committee as follows: Ven. Archdeacon Boddy, Provost Body, Canon O'Meara, Revs. J. Pearson and S. Jones, Messrs. A. H. Campbell, Dr. Hodgins, R. W. Biggar, Dr. Snelling and Hon. J. Patton.

#### DUTIES OF CHURCHWARDENS.

The remainder of the session was devoted to the consideration of a report on this subject, which passed in the form of a Canon or concise memorandum. The report was adopted and the Synod adjourned at 10:30 p.m.

#### DIocese OF HURON.

LONDON.—The Memorial Church Sunday-school picnic was held at Port Stanley on the 8th. There was a good attendance, and all passed off pleasantly, excepting an accident which befel a little son of the Rev. J. B. Richardson, who rolled down the high bank to the foot of the hill. He was taken up unconscious, and a doctor called, who said he had a slight concussion of the brain. He was brought to London by the evening train, and soon rallied.

The Bishop, before leaving for England, appointed the Rev. P. B. de Lom to the charge of Petrolia parish during the absence of the Rector, the Rev. E. Hutobinson.

Christ Church Sunday-school held its picnic in Queen's Park. The scholars, to the number of 300, occupied the time until noon with various games, when a bountiful repast was served. In the afternoon a capital programme of races, etc., was entered upon, the prizes being keenly competed for. After tea an exciting tug-of-war took place, and then the picnickers returned home, having enjoyed a pleasant day.

Rev. Mr. Chance, of Tyrconnel, has gone on a trip to England, and will be absent about two months.

St. Johns.—The Venerable Archdeacon Marsh, who has not been feeling well for some time, is absent at the lake side; and the Rev. Mr. Checkley is doing duty in this parish for the time being.

LONDON EAST.—St. Matthews' Church will

be closed for some time, as an addition is being put to it. The congregation has grown too large for the present building.

WOODSTOCK.—The Rev. Mr. Hill exchanged duty with Rev. Mr. Holmes, of Thorndale, on Sunday. Rev. W. A. Young has been taking duty in the old Church, Woodstock East.

INGERSOLL.—Increased life and activity are evident in St. James' Church. The communicants have increased from about forty to over eighty, and on one Sunday lately 145 participated. At the confirmation services held in April, forty-one were presented to the Bishop. The system of collecting for the Diocesan Mission Fund has been done away with, and this year without any personal solicitation the receipts were \$105 as against \$58 last year. The Church is about to be repaired at an estimated cost of \$800.—*Com.*

GODERICH TOWNSHIP.—St. Stephen's.—At a Garden party and Fancy Table held by the ladies of this congregation on Monday, the 24th ult., in the spacious grounds of Mrs. M. C. Brown, Huron Road. Nearly ninety dollars were taken, leaving, after payment of all expenses, a net balance of \$75.50. The proceeds will be applied to Sunday-school purposes, and for making repairs and improvements on the parsonage.

GALT.—On his resignation of the rectorship of Trinity Church, the Rev. Canon Hincks was presented with a purse of over \$260 by the members of his congregation. In his reply the Canon referred to the fact that throughout all the years he had gone in and out among them, the bond of Christian brotherhood had remained unbroken—that the leave-taking was unmarred by one resentful word, or so far as he was aware, one unfriendly feeling, adding, from the hour I set foot in the parish the treatment I have received at your hands can only be described as an unbroken chain of kindness; permit me to take this opportunity of acknowledging your munificent farwell testimonial of respect and affection.—*Com.*

#### DIocese OF ALGOMA.

The Mission of Sheginaudah have sent the Bishop a letter of thanks, acknowledging very gratefully the kindness of their friends in Toronto and elsewhere, who supplied the funds for the erection of their new Church. We append a literal translation, made by their minister, the Rev. F. Frost. It will, doubtless, be read with much interest:

SHEGINAUDAH, Manitoulin Island,  
June 25th, 1886.

*My Dear Friends,*—I, the Chief Manitowassing, at Sheginaudah, rise up with pleasure, because the beautiful Church is finished, the building which is called the House of God and wherein His holy religion is preached and where the great and good Spirit discovers blessings to the worshippers, and where the Lord Jesus Christ abides. He is the Almighty one. We, poor Indian, praise God for His house, and we thank the Bishop that he was able to do what he thought of, and also we thank the kind givers of Toronto. It is very good to know that the work has succeeded. I conclude, trusting that God's blessing may rest upon us.

Your grateful friend,

MANITOWASSING.

I am also pleased that the new Church is done. I, who am poor, I pray that God, the good Spirit, may bless us all.

JANE MANITOWASSING,  
(Wife of Chief.)

And I also am very pleased that the poor and needy can worship the Good Spirit and be all happy.

ELLEN MANITOWASSING,  
(Daughter.)

I also, a poor cripple, know the same, and I to know the Saviour loves me.

MARY JANE MANITOWASSING,  
(Daughter.)

And I also am grateful that you helped us, who needed assistance in religion, and also thank God as well.

WILSON GALLUZHOOUGA.

PORT ARTHUR.—The Bishop of the Diocese held a Confirmation service here on June 27th, when eleven candidates were presented. Two of them had received their instruction at the most distant station yet reached by the clergyman, nearly eighty miles from Port Arthur. They had travelled expressly for the confirmation. The Bishop's address to the candidates was very brief, but also very pointed and earnest. The instructive sermon he gave was on the subject of the "Trinity in Unity." In the afternoon, while the clergyman was gone, as usual, to a station several miles away, the Bishop visited the Sunday-school, and afterwards held a service at the gaol. In the evening he again preached in St. John's Church, delivering a sermon of unusual power and interest from the text: "And I, if I be lifted up, will draw all men unto me." It is scarcely necessary to say the church was crowded. No confirmation was held elsewhere in the Mission, the clergyman having decided to defer the presentation of several candidates.

#### DIocese OF NEW WESTMINSTER.

VANCOUVER.—A meeting of the congregation of St. James' Church was held on June 2nd ult., when it was decided to move the Church on to two lots generously donated by the C.P.R. The Vancouver fire has moved the Church for us, for it shared the fate of most of the other buildings of the city. A more swift, sudden and complete destruction was perhaps never before wrought by any fire. The point whence the fire started its fearful race was that which was well to the windward and commanded the whole city. Springing thence like some fierce monster all before it was its prey, and within little more than an hour heaps of ashes and debris alone marked the place where the city had been. Providentially a few buildings near the two lumber mills and near False Creek bridge escaped, as well as the mills and lumber yards. The loss of property in which all had a share, some even to losing their all, is however as nothing compared with the loss of lives. Eight, it is known, suffered death, and four more were so burned that they had to be carried to the New Westminster Hospital, where they are being well cared for and will probably all recover. That more did not suffer is a matter of deep thankfulness, so awful in its swiftness and fierceness was the course of the fire. Many we know to have had very narrow escapes, and we fear it is likely that others have perished of whose fate we know nothing yet. The sympathy and help which have come in from all quarters is a matter to be most thankful for.

It was a strange coincidence, with perhaps some hidden sign of blessing, that the fire occurred on the day that the Church was commemorating the gift of the Holy Spirit through the outward sign of tongues of fire. Sunday-school was just beginning in the little Church when the alarm was brought; fortunately they were all got into places of safety, though some were separated from their parents for the rest of the day and were for a time a cause of anxiety. Within a quarter of an hour after leaving the Church the building was burned down, and we regret to have to add that nothing was saved out of it. The insurance of \$600 upon the Church will enable us to put up a temporary building; and we can then wait for better days to make it more worthy the worship of God.

The serene, silent beauty of a holy life is the most powerful influence in the world.



CONTEMPORARY CHURCH OPINION.

The Church utters a timely warning when it says—

There is a very common exhortation or admonition, and it is common because the need for it is so generally felt; the admonition runs somewhat in this way: According to the custom of the period, many persons will go away for rest or recreation, some for a few days, and others for weeks or months. It has been observed that not a few in thus going away forget to take their religion with them, and, accordingly they adopt the customs of the most thoughtless or the most worldly whom they may happen to meet. Exhortation and admonition are called for; the law of God applies to a man not only when he is at his usual place of residence, but when also he is at the seaside, or in the mountains, or in the distant West, or in the gayest and freest of European capitals. Morality and religion are not dependent upon the circumstance of time or place. They are universal and eternal. They are not merely comely and appropriate, but they are absolutely essential. They rest upon the deepest wants of man and upon the highest authority of God. They may be forgotten or renounced, but in respect to whomsoever this is done, the character is injured, and besides, the fair order of the world is harmed, and God Himself is dishonored. If any would not wound their own consciences, if they would be true to the nature God has given them, and to the law which He has made known—if they would not make that which is most sacred in the world a thing of contempt and scorn—let them be true to their convictions and to God. Whatever their associations and wherever their abode, let them "Fear God and keep His commandments."

The Standard of the Cross says:—

It is among the vulgarest of errors to confound the modern phase of Methodism with Wesleyanism of the Eighteenth Century. It goes without saying that they are not convertible terms. No advocacy, however adroit and clever, can obliterate the sharp line of demarcation between the religious system founded by John Wesley, and Methodist denominationalism—fruit of Protestant Dissent—without discarding first principles, and covering up the real facts of the facts of the case.

The Church News (Natchez, Miss.) gives the following as part of Assistant Bishop Thompson's address: every word of which is applicable to many a Canadian parish:—

Some of our oldest parishes are asking help from the Domestic Board now, and, when once granted, a parish calculates upon it, and is slow to give it up. Such help should be surrendered as soon as possible, as a point of honor. And our people should be plainly and frankly taught there is no mine, or mint, or bank vault in the hands of our Missionary Committee in "the North." No dollar can come out of the Treasury until some one first puts a dollar in.

The Irish Ecclesiastical Gazette says:—

The Evangelical Bishop of Exeter, Dr. Bickersteth, in his Primary Charge, made a strong plea on behalf of daily prayers, open churches, weekly communions, and, we regret to add, evening celebrations. His Lordship did not defend this last innovation by any reliable argument. As far as we can read Church history, the evidence is all the other way. Certainly Pliny's well-known letter should be decisive as to the practice of the primitive Christians. The evening communions of the Corinthian Church are referred to by St. Paul for the purpose of censure rather than approval, and the evils he rebukes are the very evils likely to be reproduced in the present day. There is no authority for the observance of late communions in our Church, and the innovation is

just as strong as the insisting on fasting communions. Dr. Bickersteth's declaration in favor of toleration in ritual does credit to his head and heart.

The Church Helper (Western Michigan) says:—

The Millennium may be very near, yet one finds it really hard to believe in its nearness when one notes that, almost without exception, the introduction into any religious body of any proposition looking to the reunion of Christendom at once reveals the latent elements of disagreement in such body.

The Family Churchman says:—

The Trinity ordination at St. Paul's was marked by the unusual feature that the Bishop himself preached the sermon. This is one of Bishop Temple's happy innovations which we seriously commend to other Bishops. No one can speak to candidates as they ought to be spoken to at such a time better than the Bishop. He had examined them, tested them, discovered their weaknesses, and can speak words in season with a directness and force which is impossible to any other person, however eloquent. The sermon at Ordination is as much the Bishop's function as the address at Confirmation.

IRISH METHODISM.

The history of Irish Methodism deserves to be written out carefully and at length; all that is here attempted is the briefest possible sketch. The Irish Methodists did not share in the disturbed state of feeling which led to the momentous innovation of 1795 in England. They were satisfied with their parish churches, which were rarely if ever opened in the evening. They were on good terms with the clergy, and a little reflection will serve to explain this fact, as Protestants in Ireland, scattered and numerically weak, are necessarily driven nearer together in face of the majority, who were, and are still, of a different race and form of religion. Hence the Methodists were content to assemble themselves in their modest meeting-houses on the Sunday evenings, and at their classes during the week, and the clergy were content that they should remain so. And when this is carefully considered, there is no reason why clergymen should be jealous of a religious organisation which presupposes that all its members are steady church-goers. The doctrines of the Methodists were not to be challenged—they were those of the leading Anglican writers; and as long as they really walked in the footsteps of John Wesley they deserved esteem and fellowship, and they everywhere received it. It is to be hoped that someone who has leisure and opportunity for the task will some day write the annals of original Methodism, as it remained in Ireland, down to the disruption of the year 1816. In that year there was the culmination of an open division of opinion, resulting in a "split." A section of the Irish Methodists demanded that the English rule of 1795, which enabled unordained preachers to act as though they had the full authority of the clerical order, should be extended to them. Another section—the smaller—declared for the original plan, according to which the parish church was resorted to. This important dispute came before the Conference, which body made very much the adjudication it had made in 1796. The preachers were, in certain cases, authorised to administer the Sacraments, but the people were not required to go to them for that purpose; on the contrary, every member was distinctly told that he was "free to communicate where he pleased." The minority, who were really

Church people, regarded this as a serious infraction of the fundamental rule of Methodism, and claiming to walk in the old paths, they became the "Primitive Methodists" of Ireland. A few years ago they numbered some ten thousand. Their preachers limited themselves to preaching, and once a year all these met together at a cathedral (St. Patrick's Dublin), in recognition of their special place within the Church. Later still there was another change, which may be described as the absorption of the larger part of these Irish Primitives in the main Wesleyan body. Those who still remain in the old traditional paths are not many, but they are to be found in some places, and they form, as their predecessors did, an inner circle in the Church—as the Carmelites or Franciscans do in the Roman Catholic Church. They still uphold Wesley's rule, that an unordained preacher has no right to infringe on the domain of the ordained, while they hold their private meetings for devotion and mutual edification free from parochial control. One of the Bishops is (or lately was) the president of their community. They are, I believe the only representatives of original Methodism, as Wesley founded it. I am not aware of any "Primitive Methodists" in England. There are thousands of people who call themselves such, but they have no claim to the designation, and they only represent a modern split from the main Wesleyan body. It is rather singular that in these days of multiplying guilds and associations of all kinds some good people who admire the character and work of Wesley do not form an inner circle in the Church, following the rules of Wesley. They would be really Primitive Methodists of the original stamp, and such as their founder would have loved to see.—R. Denny Urtin, in Irish Ecclesiastical Gazette.

The Indian and Colonial Exhibition is still attracting crowds of visitors. A leading English newspaper pronounces it the most attractive exhibition that London has ever witnessed. To the Queen herself, unable as her Majesty has been to make a personal tour of her vast dominions, the wonderful display must have proved little less than a revelation; and the impression which must have been produced upon the mind of the Sovereign will be shared during the ensuing months by hundreds of thousands of her subjects. We may indeed predict that the world in general, and Englishmen in particular, will learn more this year than has ever been possible before of the present and prospective greatness of that Greater Britain which lies outside of the United Kingdom. The British public will be alone to blame if in future juster ideas are not entertained of the attractions and capabilities of the regions which await the expenditure of capital and labor from the Old Country, and upon whose progress, in all that constitutes national greatness, our Imperial wealth and strength so greatly depend.

A lady subscriber writes:—"I should like to thank you for giving us Church news at such a cheap rate, and wish for the good of the Church that your paper were more generally taken here. There is no doubt that the circulation would greatly increase if the clergy would but exert themselves, but they do not appear to realize how much help a good Church paper would be to them in their parishes, by stirring the people up to take an interest in Church matters."—Some of the clergy have rendered us valuable assistance; will not others do so, too? We recognize, however, the difficulties in their way.



# The Church Guardian

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### CALENDAR FOR JULY.

- JULY 4th—2nd Sunday after Trinity.
- " 11th—3rd Sunday after Trinity.
- " 18th—4th Sunday after Trinity.
- " 25th—5th Sunday after Trinity.
- " 25th—St. JAMES, A. & M.

### TO SUBSCRIBERS IN NEW BRUNSWICK, AND NOVA SCOTIA

W. B. SHAW, Esq., is the only person (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

### THE LORD BISHOP OF FREDERICTON, METROPOLITAN, ON ORDINATION AND THE DUTIES AND RESPONSIBILITIES OF THE MINISTRY.

From the address of the aged Metropolitan to his clergy at the late Synod we take the following:—

We who are called by the church to the office and work of priests in the church of God, who did not shrink from the awful responsibility of the message committed by our Lord to his Apostles, and through them conveyed to us, had need often to ponder in our hearts the words which no subtlety of reasoning can explain away: "Receive the Holy Ghost for the office and work of a priest in the church of God." We know that they are the Lord's own words, which the Church uses, because they are His, and because the promise is given us of His presence with us "all days even to the end of the world." We know that not the Bishop but the Bishop's Lord and Master can alone bestow this or any other spiritual gift. We know that this is given by the channel of human instrument, because it pleases Him to work by human means, and to employ "earthen vessels." We know that the gift which the Lord bestows to render our ministry valid, and his sacraments effectual means of grace, is not to be confounded with the personal sanctification of the priest, which must be sought for by him as it is sought for by every Christian, by humble and constant prayer, and diligent use of all the means of grace. But, on the other hand, he to whom the church says "Receive," must believe that the church has wherewithal to give. And that this gift is the gift of the Holy Ghost, for the effectual discharge of our ministrations is evident, for from the spirit of God "every good and perfect gift" proceeds, and surely that gift which is bestowed on us "for the perfecting of the saints, and the work of the ministry," when we have ourselves who deserved this office, when the church,

after due examination, has bestowed it upon us, when the church calls us, priests and our order a priesthood, it were an act of ingratitude and of cowardice to be ashamed of the name when we use the office. None of us take this "honor unto himself but he that was called of God," as was Aaron, and yet Aaron's priesthood was disputed. Aaron himself was "compassed with infirmity." The people made the calf, which Aaron made. And, in that great miracle, when water issued from the rock in Kadish, Aaron shared in the unbelief which led to the exclusion of both Moses and Aaron from the promised land. If our priesthood be not the sacrificing of bulls and of goats it is none the less a real priesthood, because the Lord Jesus Christ confers it upon us. Aaron's was a typical priesthood. Ours comes from the Great High Priest in heaven, who says to us, "As my Father hath sent me, even so I send you." But does this gift make us arrogant? Does it not rather humble us in the dust? The more our priesthood is connected with the Word of Him who cannot lie the higher it is above the ancient sacrifices of the Mosaic rites, the more true, and real and awful it becomes, and the more holy we ought to be. If our office be something far nobler than the hire of the people for a morsel of bread, if we seek to please God rather than man, if we await the judgment of our Master whose word "pierces us even to the dividing of soul and spirit, and discovering the thoughts and intents of the heart," what manner of persons ought we to be? What integrity, what diligence, what faithfulness, what serious study, what nobleness of purpose, what loyalty to the church, what discretion, what deadness to the world, what weighing of the Scriptures, what "ripeness and perfectness" of age in Christ, what watchfulness in prayer, what patience and humility, what courage and steadfastness, what care for every soul committed to our charge should we continually show? Surely the time of a Bishop's visitation should be a time of close reckoning with ourselves! How imperfectly have we fulfilled our ministry! What shortcomings are there in all our services! In the forty-second year of my Episcopate, no less than fifty of the clergy have been called to their account. As I cast my eyes sorrowfully over this number, and wonder at God's sparing mercy to myself, I shudder at the thought that I may prove wanting in that zeal, steadfastness, courage and humility which may make me an example to you, who shall remain among us. "The Priest's lips should keep knowledge." Earnestness and integrity of purpose are great gifts, but the present critical age demands more of us. The knowledge which the priest's lips should dispense is of wider range, and of various kinds. In former days poor and ignorant people took for granted all that their pastor said, and made no further inquiry. He must know what was right. They were simple and confiding. That was enough. But it is not so now. Everything is called in question, and the whole world is turned loose to inquire, to agitate, to debate, to applaud or condemn. What chance has the simple minded clergyman, who merely reads his chapter, without thought and performs his office, without knowing the history of the Prayer Book, and what is essential to a right understanding of it? The priest's knowledge should above all be Bible knowledge, for this is the point in which so many of his hearers are deficient, and this involves constant labor and the most diligent inquiry. It is easy to select scraps of the English version and quote them authoritatively on all occasions. But if we consider how the Bible is constructed, what knowledge is required, of history, of the gradual education of mankind, of successive eras of progress, of the typical fulfilment of prophecy in the birth and ministry of Jesus Christ, of the foundation, laws and progress of the Christian Church, of development of Christian doctrine in the letters

of the apostles, of the history of the Jewish nation, since the destruction of the Temple, we must see that no small task lies before us.

*The priest's lips should keep knowledge.* How careful should we be that in answering the objections of the scoffer we do not insist on unwise and traditional interpretations of Holy Scripture which the text does not contain. How sparing should we be of attempting to lay down a scheme of future events, instead of stating clearly the certain fulfilment in the past. What deep knowledge is required in explaining the history and unfolding the meaning of those ancient creeds, whose root is in the Scripture, whose accuracy of definition was obtained by men deeply learned in Bible truth, who were not only defenders of the faith, but sufferers, on account of their maintenance of it. Nor is the knowledge of the foundation and progress of the church less necessary when our portion in the Catholic faith is denied by some, and the continuity of the church both before and after the Reformation is set at naught by others. Happily, the greater the difficulty of acquiring such knowledge the more abundantly are we supplied with commentators of orthodox principals and extensive learning. And every year books multiply on us which illustrate some separate portion of Holy Writ, and throw light on its acknowledged difficulties. Among our numerous benefactors of this kind must be specially enshrined in our remembrance the honored name of the late Venerable Bishop of Lincoln, whose deep and extensive knowledge of Holy Scriptures and of the works of the primitive fathers, and whose unswerving loyalty to the church, is a safe guide to studious clergy: whilst the unsparring liberality has enabled us to enjoy the benefit of his labors at one half the price which we should otherwise have paid. Such knowledge is indeed a possession forever, a treasure which in this new country we could not otherwise secure, for which no gratitude of ours can be too great, no love can be too fervent.

(To be continued.)

### EDITORIAL NOTES.

If every Diocesan Theological College, or Training School for the Clergy, is to have the degree-conferring power (and if one, why not all?) the suggestion of a member of the Synod of Quebec, that the degree so granted should be tenable only in, and for the particular Diocese conferring it, and be not recognized beyond its bounds, might be worth consideration. This would accord with the unique proposal, and also with the position advanced by those advocating the Montreal College Bill, that the matter was one purely diocesan, and with which the Church at large had no concern. If so, the Church at large should not be liable to be affected by the diocesan action in this respect, and the degree should be purely local. If this could be secured, perhaps those opposing the movement might feel less anxious about it.

It seems lamentable that, not alone in Synods, but also in the columns of the religious press, there should be "false accusers" of the brethren, and attempts to injure the usefulness of prominent men, by affixing to them epithets intended to be understood as partizan and extreme. An example of this occurs in a late number of the *Evangelical Churchman*, which, referring to the election of Canon Liddon to the See of Edinburgh, takes pains to characterize Dr. Liddon as "a thorough-going sacerdotalist," and to intimate that his election would only serve "to impress upon Scotch

Episcopacy still more deeply that ritualism and sacerdotalism which have been so marked there of late years." Well, we suppose Dr. Liddon will survive these fly-bites of partizan enmity and envy. We are pleased to note that our English exchanges record his return to St. Paul's Cathedral, where, as Canon in Residence, he is delivering the afternoon sermons on the Sundays in July. Doubtless many colonists now visiting England will be glad to avail themselves of the great privilege of hearing one, whom we believe Mr. Spurgeon has declared, the foremost preacher in Europe.

**CORRESPONDENCE.**

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

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—A good deal has been said of late by correspondents in your paper about the perversity of the recent Synod of the Diocese of Montreal. One thinks it has made itself ridiculous by its stupidity; another thinks it has discredited itself by its intolerance: all agree in saying that its crowning iniquity is the exclusion of Rev. Dr. Norman from its list of representatives in Provincial Synod. Perhaps you will allow me space to present briefly the other side of the question, which may serve to lift from the shoulders of brother Churchmen in the Diocese the charges of folly and fanaticism which it is sought to fasten upon them.

It is well known that many on both sides of the house voted for an exclusive list of delegates. It is not my purpose now to justify or to condemn this. Be it right or wrong, both sides are equally implicated. Under those circumstances, it was inevitable that the list of the stronger side should carry, to the exclusion of almost every name on the other list. Thus, Dr. Norman's non-election is due to the fact that his name was on the list of the weaker side, just as Dean Carmichael's election was due to the fact that his name was on the list of the stronger side. Had Dr. Norman and his friends been elected, Dean Carmichael and his friends would have been rejected. In principle, the one is just as fair or unfair as the other, and it seems childish for the worsted party to call the victorious one oppressors and fanatics, when the same tactics and the same weapons have been used on both sides. When Dr. Norman's name ceases to be placed on the list that excludes every Evangelical clergyman in the Diocese from the Dean downwards, then and not till then will it be time to call into question the tactics of the winning side.

Passing from the question of tactics to that of principle, need the Synod of Montreal feel either shame or contrition over the exclusion of Dr. Norman? The issue fought out by the Synod was the claim of the Montreal Diocesan Theological College to degree-conferring powers, and the Synod, by majorities of nearly three to one, supported the claim. The persistence displayed in opposing the measure at every step of its progress by personal influence, by technical objections as well as by argument, led many to believe that the question would be carried before Provincial Synod. Would it have been an act of judgment on the part of the Synod to send as its representative the very man of all others who could most skilfully introduce and most ably argue the question, and carry most weight with him in opposition to the earnest wish of the Diocese? The question is considered as of vital importance by both sides, and Dr. Norman is opposed to the feeling of the vast majority of the Diocese regarding it. Why, then, should the Diocese empower him to defeat or try to defeat its cherished object? As it is, the question may

come up in Provincial Synod, but it will not be brought up by our representatives; we shall not be weakened by opposition, and the issue presented will be a clear one as between Provincial Synod and the Synod of Montreal.

LENT.

Montreal, July 12th, 1886.

[The writer of the above presents, we presume, the best reasons that can be advanced for the action of the majority of Synod referred to, and whilst admiring his kindliness of tone and outspoken admissions, the letter itself appears to us to condemn the course pursued. Even admitting that two lists (each exclusive) were voted for, the result of the voting on the Dean's motion the previous day showed that there could be no necessity of voting an exclusive ticket on the part of the majority, as they were strong enough to elect a sufficient number of representatives of their views, without totally excluding the others, whilst the same vote, coupled with the oft previously repeated threat and the apparent understanding amongst the majority, showed that to have the least chance of securing even one or two representatives the minority would be obliged, *volens volens*, to follow suit and vote only for the exponents of their views. We do not believe, from the result, that this was done by the minority as a body; but there would seem to be some justification for its action if it acted as the writer says; there seems to be little for that of the majority, other than their desire for party victory and the now admitted one that they would not allow the views of the minority to be advocated, by even one single voice, in the great Council of the Church in Canada. That admission seems to indicate at once weakness in the cause itself (on other than purely party grounds), and also a fear on the part of its supporters of open free discussion in the General Assembly of the Church: since even this one man, who admittedly could most skilfully introduce and most ably argue the question at issue from the opposition standpoint, must be excluded, and the Church at large be deprived of his wisdom and assistance in other matters. This course so admittedly taken may be noble, courageous and Christian, but somehow we do not see it: it bears the aspect to us of attempted oppression and suppression of a minority, so-called, by weight of mere numbers; but our readers must decide this for themselves.—Ed.]

SIR,—I was sorry to see your compromising comments in THE GUARDIAN of the 7th instant on the Bishop of Ripon's approval of the action of the clergy in the present political contest in England; because, if in England their good advice is deemed proper, where as a rule the candidates are men of probity and position, and where the proportion of the more intelligent of the electors exercises a healthy control, how much more is it desirable amongst us, where the very reverse of these favoring conditions unhappily exists?

It was my good fortune for fifty years of my life to be associated with many of the parochial clergy in England, and I can bear personal testimony to the wholesome effects which on all occasions their counsel exercised, not only on their parishioners, but throughout the neighborhood in which they lived; and I think it safe to affirm that if the clergy in this Province of Quebec had in years past been alike zealous in disseminating sound advice in matters affecting the good government of the

country, we should not have to deplore the low standard of political morality which has so long existed.

In a former communication in which this subject was involved, I ventured the assertion that it was a reasonable assumption that wherever the clergy intimately associated themselves with the occupations and daily life of their congregations, in their worldly affairs, their influence for good in their spiritual ministrations would be the more effectual; and in giving to the people the benefit of their advice and experience as to their franchise duties, the clergy are not necessarily politicians in the ordinary sense; and it is a poor compliment to the cloth to assume that the difficulty of doing enough and not too much, and doing it in the right way, would necessitate (as it seems to have done) their doing nothing.

You say that differing opinions prevail on this subject, and it is not difficult to see the source from whence they come, for the candidates, to whom for the most part the sessional payment is an object, of course hold the opinion that the clergy should be passive, conscious probably that their qualifications are not up to the clerical standard. The electors concur in the opinion from pure indifference, and the clergy possibly from the same cause, and some apprehension of having additional duties imposed on them. The truth is that a mawkish and mischievous piece of sentimentality has taken possession of the public mind, which cannot be upheld by common sense, by a sense of duty, or by any sound and substantial reasoning whatsoever.

JOHN H. CHARNOCK.

Stanstead, 12th July, 1886.

[We do not share our esteemed correspondent's opinion as to the causes for non-interference of the clergy in the Dominion in political matters. As a rule, their influence in times of election is, we think, eagerly sought for. Nor is it a question of qualifications: our representatives even in the local house, as a rule, have a high opinion of themselves, and do not fear comparison, even with the clergy. We cannot think that the latter refrain through fear of additional burdens; it is rather from a desire not to do injury to their ministerial work by becoming involved in the party controversies which generally accompany political contests: and that is why it is difficult to do enough, not too much, and to do it in the right way.—Ed.]

SIR,—On taking up the CHURCH GUARDIAN of July 7, 1886, I was particularly struck with what you say in your "Editorial Notes," page 9, about "clergymen taking part in politics," and I cannot well refrain from giving my own views in reference to that question. As a general rule, I have always held that the less a clergyman had to say about the politics of the day the better, and I beg to say that with little exception I still think it the safer plan. The case in England to which you refer may possibly be the exception to the rule. I see you state that the Bishop of Ripon not only defended the action of clergymen in taking part in the political contest, but contended that it was their duty so to do. This is altogether so different from the position generally taken by Bishops of the Church, that it tends to puzzle and confound. We have, of course, to make allowance for the very high state of party feeling in England just now, to justly appreciate the counsels of an English Bishop on this very important question.

Your own admirable conclusion seems to meet the crisis well, where you say:—"The difficulty consists in doing enough, and not too much, and in doing it in the right way." To this I see no objection.

B.

## FAMILY DEPARTMENT.

## ENTER, REST AND PRAY.

At eventide I walked the busy street,  
And neared the portals of a grand old church;  
At once the chimes rang out profound and sweet,  
Proclaiming to the world the hour of prayer.

A moment did I stand beside the gate,  
Then softly stepped within the sacred walls,  
Where ne'er the strife of man could penetrate,  
But holy calm and peace forever rest.

No garish light was there to blind the eye,  
But glimmered low, and like an arched bow,  
Through which the beauty of the moon doth spy,  
The consecrated walls to me appeared.

Few worshippers were there, yet did I feel  
The blessed truth that God himself was there;  
Where two or three in prayer to Him do kneel,  
To ask for His pardon, grace and peace.

The solemn stillness of the holy place  
Imparted to my mind, perplexed with care,  
A grateful rest, and for a little space  
I seemed to be transported from the earth.

And then the organ, with its pealing notes,  
And white-robed choristers like seraph band,  
Burst forth in melody which upward floats,  
To greet the choirs antiphonal on high.

"Abide with me, fast falls the eventide!"  
How sweetly sounds the burden of that hymn  
To weary souls to whom the world supplied  
No solace for their troubles, griefs or woes.

The music ceased, the evening prayer was said,  
The blessing of the bounteous God invoked  
By holy priest on each believer's head,  
And then I sought again the busy street.

The halcyon feeling of a vague unrest  
Which late ran riot through my troubled mind,  
A dismal phantom and unwelcome guest,  
To happy thoughts and peace had given place.

Oh, ye who weary of the ceaseless strife,  
Whose souls the heavenly manna-food demand,  
Within your Father's house find strength and life—  
The doors are open, enter rest and pray.

—HAMILTON SCHUYLER.

Orange, N.J.

## 'WHO HATH RESISTED HIS WILL?'

(Continued.)

'You're a good lad, Bill,' said Thompson quietly. But you've seen a little of the world, and you know what bad men can be. Will you believe me when I tell you that I've been as bad as the worst you ever saw?'

'No, I won't,' cried Bill defiantly; 'it isn't true.'

'Ah, but it is. And it is worse for me than for the rest, for I know better. All those good words that you spill out so carefully from your book yonder were drilled into me from the time that I could run along. The curse for me is the curse of those who know how to do good and do it not,—nay but do evil instead!'

He was silent for a minute, but the boy made no answer. This was a trouble too great for him to meddle with, and he had wisdom to hold his tongue.

'I shan't tell you all the evil that I have done, went on the other, wearily. Perhaps there were excuses for some of them, but they were not such as you would understand. I am trying all the time to forget them, in the hope that God may remember. But I did one thing, not so long since, that no one could excuse—a thing that will sink me as deep as hell, unless I repent and make amends—'

'There was a man that trusted me, and I ruined him. I sold him, body and soul, and I have the price here, in this belt round my waist—notos and gold—burning into my heart night and day. I got the money, and got safe away, and left him to bear the disgrace. They say he killed himself. If that is so, then I am a murderer, as well as all the rest. But I did hear something just at the last that seemed to contradict that. I had no time to wait. I heard the police were on the look-out for me, and someone told me of the *Mary Alice*. I put on a sailor's rig—and not for the first time, either—and came out of hiding at the last minute and came on board here.'

He stopped, and the boy Bill sat silent, staring at him with big eyes full of interest and wonder.

'Do you think you know it all now?' asked

the man, looking at him with a strange, sad smile. 'Nay, but you don't; not half of it, and I'm not going to tell you. I wonder—if you knew it all—whether you would think there was a chance for me?'

'God knows all about it, I suppose,' said Bill, doubtfully, looking wistfully at his friend.

'Ay, I know He does!' answered Thomson, half raising himself, while a deep light came into his sunken eyes. 'I used to think, long ago that I didn't know whether there was a God or not; but I know now! Never one hour's peace has he let me have since the thing was done. What's that it says in the psalm: *Thy hand is heavy upon me, day and night*—?'

'They're all about David—the Psalms—aren't they?' said Bill, honestly trying to puzzle out an answer to this dark, sad riddle of a misspent life that was being unfolded to him. 'And he came all right in the end, didn't he?'

'But who can tell whether I'm meant to come all right in the end?' answered the other, tossing himself to the other side of his hammock, with a weary sigh. 'Doesn't it look as if there were a curse upon me?—first the storm, then the fever, and then—this morning— He stopped short, as if some new thought had just come to him.

'What was it this morning?' asked Bill, rather glad to come back to plain matters of fact.

'I'll tell you,' he said, dropping his voice a little. 'I was lying still here, thinking over it all, wondering how it was I'd come safe out of both storm and fever, and whether God had done with me yet, or if there was something more coming. And I half turned myself round and looked, and there was the snake just creeping out of the folds of my coat, creeping up towards my hand; I could have flung it out of the hammock with one jerk.—I was just going to do it,—but something held me still. Something seemed to say to me, "He hath found me out at last." And I thought to myself that I had flung it from His face and fought against His will, so far, but that I would do so no more. And I thought, "I will not lift a finger either way. If it lets me alone I shall hope there is one more chance for me; and, if not, let it strike and let me die." So I lay and looked at it, and it looked at me, and came creeping up and up towards my face. I wanted to shut my eyes, that at least I might not see my death coming near in such a shape; but I would not let myself do it. Then, at last, it turned slowly away, and glided off at the side of the hammock there, and was gone!'

'Then it came out all right!' cried Bill, who had been listening with open eyes. 'You said if it went away you'd believe there was a chance for you still, and it did?'

'Ah! but I'm not so sure of it since,' sighed his friend. Telling you about it has brought it all back—all I've done, and it seems not possible that I should ever come to good. Doesn't that very book that you are hugging there say that some of us are created vessels of wrath, ordained beforehand for destruction, and in the same place it says, *Who hath resisted his will?*'

'Whereabouts is it that it says that?' asked Bill, looking grave and turning over the leaves of his beloved book.

'The ninth chapter of Romans, I believe, answered Thomson, and lay looking at the boards above his head with a sad and dreamy look.

Bill turned over the leaves for a minute or two, then found the place, and pored over it for some time.

Before he had made it out to his mind a trampling was heard on deck, and a voice calling 'Bill,' at which he started up in a hurry.

'I can't make it out,' he said; 'it's very hard to understand. But there's things in that same chapter that seems to me to go clean against what you were saying just now. I wish you'd read it yourself.'

He thrust the book into the man's hand, and

ran. It was some time before he could get down again, and when he did so he found Thomson quietly asleep, with the Testament still held fast in his hand.

\* \* \* \* \*

A few weeks later this strange pair of friends were taking leave of one another on the deck of the *Mary Alice*.

'Good by!' said the man to the boy. 'You will see me again some day, perhaps, but with a different dress and a different name, and, please to God, with a different character.'

'And what are you going to do now?'

'Look out for the man I robbed, and give him back his own, and give myself to him, body and soul, till I have set him up in the world again.'

'But supposing you can't find him?'

'Then I shall help every other man I see in trouble, till God takes pity on me, and gives me a chance to undo the wrong I did. Lad! here's a smart new Bible for you, if you'll give me the little old one in exchange. And you'll find a bit of that snake's skin put in at one place, to remind you, whenever you see it, of me.'

\* \* \* \* \*

After this friend had gone, Bill looked out for the snake's skin. And this was the text that was marked on that page: *In the place where it was said unto them, Ye are not My people, there shall they be called the children of the living God.*—Helen Shipton.

## BISHOP WILKINSON ON THE OLD NATURE.

Realize your true position with regard to the old nature. It is a great help to look quietly on these spiritual diseases—this unholy temper, this discontent and murmuring, or whatever it may be—as *apart from yourself*. It is the "old man," as St. Paul calls it; the old nature, gradually dying out, that the new man may be raised up in you. Learn to say: "What a blessing, that I am baptized into Christ; that I have put on Christ; that the Holy Ghost is developing in me the higher nature! What a blessing, that the old nature is like a grain of corn dying out; and that my real self, this higher nature, is growing up like the blade out of the dark soil: "first the blade, then the ear, after that, the full corn in the ear."

While you are dealing thus with the old nature, *be continually strengthening, in every possible way, your higher nature.* "Put on the new man, which after God is created in righteousness and true holiness." Try to lay hold of this idea; that although the tabernacle of your earthly nature is gradually decaying, there is forming in you a glorious nature; even as, by the Incarnation, the Godhead dwelt in the frail temple of humanity. Say to yourself: There is in me this higher nature; and my part in this: to go on *feeling the higher nature*, in every possible way. I must take care to spare no effort. I must not neglect my devotions. I must kneel down, even if I feel I cannot pray. I must read my Bible, even if I had no inclination for its holy teachings. I must prepare for that Communion, and thank God afterwards for the blessing that I know I shall have received, though I may not enjoy it at the time—nay, may feel as if I were a hypocrite. I must go on feeding the higher nature by drawing near to His Holy Table, however long God may allow me to remain under the dark cloud of temptation.

A clergyman in the Northwest writes:—"I am so pleased with the CHURCH GUARDIAN, both in regard to its news and tone, that I have been endeavoring to secure more subscribers to it, and I append the names and addresses of seven new subscribers, and enclose \$7." Why should not others of the clergy follow this example?



**NEW BOOKS.**

**ELISE'S AUNTIE**, or Bearing One Another's Burdens.—The Religious Tract Society, and S. R. Briggs, Toronto. Cloth, 90c.

This is one of the most attractive stories that we have read for many a day: illustrative of a loving, useful, Christ-like life; and written in a style that, though intended primarily for the young, makes the book one which the older members of the family or school will read with interest and pleasure. It is wholly free from the love-sick nonsense so common in story books, and does not close in the orthodox style with the marriage of the heroine, but leaves her still single, and wholly engaged in the good and loving work of helping others. We say of this book—as of others lately referred to—that it is such an one as may well be secured for Sunday-school libraries.

**ABUNDANT GRACE**.—Rev. W. P. Mackay. 2nd edition. Paper, 50c.

**THE TRINITY OF EVIL**.—Rev. Canon Wilberforce. Cloth, 50c.; paper, 30c.

These books have already received notice from us. They are now issued by S. R. Briggs, the well-known publisher of Toronto, in cheaper form; and certainly in bringing that secondly mentioned, "The Trinity of Evil," thus within the reach of everyone, he has done a real service to the cause of Truth in its conflict with evil. Every clergyman and every layman should read these articles by Canon Wilberforce on *Infidelity, Impurity and Intemperance*.

**POEMS, DEVOTIONAL AND MISCELLANEOUS**, by Rev. J. A. Richey, Rector, Seaford, N.S. Paper, stiff covers, 50c., post-paid.

This is a new issue of Mr. Richey's poems, with addenda. When they first appeared, some years ago, they received general and well-deserved commendation from Church and denominational papers alike. The author evidently possesses in no limited degree the true poet's power.

**CHRISTIAN COMMUNISM**.—By Rev. W. H. NEILSON, D.D. T. Whittaker, Bible House, New York. Paper, 10c.

The re-publication of this excellent sermon, explanatory of the Christian theory of Liberty, Equality and Fraternity, is most timely.

**HOLY COMMUNION; a Consideration of the Subject**.—By Rev. W. J. MILLER, M.A. T. Whittaker, Bible House, New York. Paper, 3c.

A very useful tract for parochial distribution.

**THE CHURCH REVIEW**.—Houghton, Mifflin & Co., New York and Boston. \$4 per annum; 35c. each.

We notice from the July number of this admirable magazine that from this date it will be issued

again monthly, and not quarterly only, as lately, and that the well-known house of Houghton, Mifflin & Co. assume the publication of it. The July number contains an able article on Marriage; the Table of Kindred and Affinity, by Rev. Geo. W. Dean, S.T.D., written in view of the impending legislation in the coming General Convention, and taking strong ground in support of the position of the Church of England on this question. The leading article is on the "Labor Question," and is from the pen of that deep thinker of the American Episcopate, Bishop Huntington.

**THE ENGLISH PULPIT OF TO-DAY**. A. E. Rose, Publisher, Westfield, N.Y. Yearly subscription, \$1.50; clergymen, \$1. Single number, 15c.

The July number contains the late Hugh Stowell Brown's last discourse, and sermons by Archdeacon Farrar, R. W. Dale, Alex. McLaren, Dr. Joseph Parker, Dr. Culross and Mr. Spurgeon. The Sermonic Framework is by Rev. Stephen Gladstone, son of the "Grand Old Man."

**THE THEOLOGICAL AND HOMILETIC MAGAZINE**.—S. R. Briggs, Toronto. \$2.50 per annum; \$1.50 per half-year; 30c. each.

The July number contains an extra good supply of mental food. There is an article by Canon Rawlinson, "What is the relation of Non-Christian Systems to Biblical Theology;" another by the Dean of Canterbury on "The Righteous Retribution;" another on "Union with Christ," by Rev. J. J. Lias; and the Rev. F. M. Houchin continues his notes on the Christian year up to the Fifth Sunday in Trinity, inclusive.

**THE CHILD'S PICTORIAL: A monthly colored magazine**. The S. P. C. K., London, Eng. 2d.

This is one of the prettiest of the children's monthlies; and, besides being prettily illustrated, contains in simple form real solid instruction. The opening story in this number, for instance, contains information as to "Sea Urchins."

**DON'T MARRY**.—J. S. Ogilvie & Co., Publishers, 31 Rose st., N.Y.

We have received a book from the above publishers, entitled "Don't Marry," which contains some practical advice in reference to this most important of all subjects. Some marry too soon, others wait too long. This book attempts to tell how, when, and whom to marry; besides giving hints and helps not without value. It contains 120 pages, and will be sent by mail, postpaid, to any address, on receipt of twenty-five cents.

The following anecdote was related the other day of the late Dr. Corrie. He was once at a meeting in which a Dissenter concluded a violent harangue by tearing a Prayer Book in pieces and thus apostrophizing the fragments: "Paul I know; but who are ye?" "Aptly quoted, my friend," quickly

rejoined the Master of Jesus College; "you remember that the words you are echoing were spoken by an evil spirit."

**MARRIED.**

**SHEWART-MOORE**—At Albion Mines, N.S., on June 12th, by Rev. D. C. Moore, Chas. Sutherland Stewart, to Bessie McLeland Moore, both of New Glasgow.

**NORTHROP-O'NEIL**—At Albion Mines, on June 17th, by Rev. D. C. Moore, Charles Harvey Northrop, to May Elizabeth O'Neil.

**NEWCOMBE-RUTHERFORD**—At the residence of the bride's father, Halifax, by Rev. H. J. Winterbourne, assisted by Rev. D. C. Moore, J. Frank Newcombe to Rosie Rutherford.

**BAPTISMS.**

On Ascension Day, June 3rd, at Christ's Church, Albion Mines, N.S., Clarence Henry Ethelred McIntosh.

At Trenton, N.S., June 15th, Thos. Russell Fraser Crooks.

At Christ Church, Albion Mines, N.S., on June 10th, Barbara Gordon.

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**THE GOSPEL AND PHILOSOPHY**.—The Rev. Dr. Dix's new book—*Being a course of lectures delivered in Trinity Chapel, New York*, has been received. Price \$1.50.

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MISSION-FIELD.

THE BISHOP OF DERRY ON SOUTH AMERICAN MISSIONS.

The annual sermon on behalf of the South American Missionary Society was preached in St. Margaret's Church, Westminster, by the Right Rev. the Lord Bishop of Derry. This is the only Society in Great Britain sending both missionaries to the heathen and ministers for the English-speaking people of the vast and rapidly developing continent of South America outside the limits of British Guiana. The organization was commenced as the Patagonian Mission in 1844, was reformed in 1852, and designated the South American Missionary Society in 1864. The Bishop of the Falkland Islands (the Right Rev. Dr. Stirling) is the superintendent of all the society's stations. The field of operations extends over an area of more than 7,000,000 of square miles, with a population of nearly 30,000,000, this being the only Church of England Mission in South America except that in British Guiana. The objects of the society are missionary, ministerial and evangelistic. Missionary work is carried on amongst the numerous Indian tribes of South America; ministerial work amongst the many communities of English-speaking people scattered throughout this continent and among the sailors who frequent its harbors; and evangelistic work amongst the native people speaking Spanish and Portuguese where opportunities offer, as well as amongst persons of other nationalities, by means of special services; and, above all, the distribution by sale of the Bible in the native languages.

The Bishop of Derry, in the course of his sermon, is reported to have said that the South American Mission was the only one among their Church missions which addressed itself more or less to 30,000,000 of the human race. It had succeeded already in a very marvellous degree with numerous native tribes supposed to be of the lowest type and mould. It worked amongst thousands of settlers and sailors on the seaboard of South America, and it was more or less, without being directly proselytizing in any way, a witness for good to the corrupt churches of those districts. The Bishop of London lately said upon a public occasion that the South American Mission had a right to be ranked, if not exactly in the same place, yet at all events in the same class and category, with the Society for the Propagation of the Gospel in Foreign Parts and the Church Missionary Society. He trusted that those were words of good augury for the society.

The South American Missionary Society was possessed of three unparalleled trophies. One of these trophies was a common-place looking manuscript volume. He had seen, as had probably some of the congregation, that book at the

meetings of the society. This touching volume contained the dying words of Captain Allen Gardiner, who, with his six companions, perished of slow starvation at Spaniard Harbour, in September, 1831. Captain Gardiner wrote, "I am passing through the furnace, but blessed by my Heavenly Shepherd, He is with me and I shall not want. I trust poor Eugenia and South America will not be abandoned, Missionary seed has been sown here, and the Gospel message ought to follow. If I had a wish for the good of my fellow-men, it is that the Tierra del Fuego Mission might be prosecuted with vigour, and the work in South America commenced." Should not that prayer echo in their hearts that day? The body of Capt. Allen Gardiner was found four long months afterwards, but owing to the climate was untouched by decay, and when his remains and those of his companions were found the language of the funeral service was read over them. The second trophy that the society possessed was a beautiful medal given by the King of Italy to the managers of the society as a token of recognition of the kind help bestowed on the shipwrecked crew of one of his war vessels by those very savages who were a terror to all sailors not many years before. The third trophy he referred to was the subscription and attestation of that great man, the late Mr. Darwin, who had once believed that the savages of that coast were incapable of being raised in the scale of humanity.

A missionary, describing a Christian funeral in Japan, says: "Some would have considered the funeral very 'ritualistic.' The coffin was carried on a bier borne by six men for more than two miles through the city, and was preceded by a Japanese holding aloft a large wooden cross. You can always tell the graves of Christians in the Japanese cemetery, for they are all marked with crosses, Episcopal, Congregational, Presbyterian, Roman and Greek—all have the cross for a head-board."

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Temperance Column.

THE USE OF WINE IN HOLY COMMUNION.

The following memorandum was addressed by Bishop Stevens of Pennsylvania, to a clergyman of his diocese, some of whose candidates for Confirmation being pledged abstemious, objected to receive the element of wine in the Blessed Sacrament.

The memorandum is as follows: "Our Blessed Lord used the ordinary wine of the country, even as He used the ordinary bread of the country at the institution of the Lord's Supper. In His Divine omniscience He looked through all the future, and saw every possible consequence of such an act. Yet He deliberately chose the 'blood of the grape,' when He would symbolize the Blood of the Cross, and, in His infinite wisdom, which can do no wrong, ordained that it should be used in all places and ages, and among all conditions of men as the one Divine way of celebrating the Lord's Supper.

"To hesitate at taking a small sip of wine from the chalice, because it is used by others for intoxicating purposes, is to reflect on our Blessed Lord's wisdom and goodness and love and purity, and to affect to be purer and holier than He.

"The Lord Jesus—if you take the wine in His strength and at His command—will keep you from all evil consequences to yourself and others; whereas disobedience to His command dishonors Him, insults Him; sets up your judgment against His, and will put your own self-will above the positive command, 'drink ye all of this.'"

The National Temperance League Depot has recently published a valuable card, giving some suggestive figures from the comparative mortality returns as recorded by the Registrar General. The annual average mortality is stated as 1,000 deaths per 64,641 males. It is interesting and instructive to note the following relative death-rates in different classes:—

Table with 2 columns: Category and Death Rate. Categories include Clergy and ministers (556), Farmers and graziers (631), Labourers in agricultural counties (701), Carpenters and joiners (820), Coalminers (891), Masons and bricklayers (969), Plumbers, painters, and glaziers (1,202), Brewers (1,361), Innkeepers, publicans, and beer-dealers (1,521), Public house and hotel servants (2,205).

Temperance workers will do well to widely distribute this telling and effective plea, if for no other reason than that it contains the following golden sentence from

the Registrar General's own pen: "The mortality of men who are directly concerned in the liquor trade is appalling, and that this terrible mortality is attributable to drink might be safely assumed a priori, but the figures in Table L (Causes of death) render it incontestable."

On Tuesday night, June 14th, the inaugural meeting of the Deaf and Dumb Temperance Army was held at the St. Mark's Parochial Hall, York street, Walworth. There was a good attendance of the deaf and dumb of South London present. The Rev. E. Abraham, the President and founder of this new Temperance organisation, acted as interpreter, and at the outset of the proceedings gave an account of the foundation of the Society, which already has a large number of honorary supporters amongst members of Parliament and well-known gentlemen in the Temperance world. The Society aims at establishing Branches all over the country among deaf and dumb.

OPINIONS OF EMINENT ENGLISHMEN.

THE WORK OF THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The value of Temperance work may be gathered from the following statements:—

The late Bishop Moberly:—"The movement already shows signs of the blessing of Almighty God upon it, and I trust and pray that it may continue to spread over the whole Diocese until there is no parish without a Branch, or a portion of a Branch, of the C.E. T.S."

The late Earl Shaftesbury, K. G.:—"The more I examine and travel over the surface of England, the more I see the absolute and indispensable necessity of Temperance Associations. I am satisfied that, unless they existed, we should be plunged into such an ocean of immorality, violence, and sin, as would make this country uninhabitable."

Bishop Wordsworth:—"Such a method of Church Defence is most valuable and wholesome in the present critical period of our history. About two-fifths of the parishes of the Diocese had Branches, and he trusted in a few years to see that number doubled. There was no reason whatever why that should not be done."

Earl Nelson:—"The agricultural labourers, who years ago would do nothing to help themselves, are now clubbing together in Temperance Guilds and the like, with the avowed purpose of improving their position and checking that evil drunkenness which has been at the root of most, if not all the miseries that have hitherto kept them down."

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"Well, to tell the truth, papa, I did not think much of the close of the sermon," said a fashionable young lady. Probably you were thinking more of the clothes of the congregation," replied her father.

Mrs. Uriah Johnstone, River Hurbert, writes:—"Minard's Liniment cured me of a very sore nose, and also inflammation in the eyes; it is the cure-all and I believe it is the best inflammation allayer and pain killer in the world. It sells every day.

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