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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 5, 1889.

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ECCLESIASTICAL NOTES.

More than 2,000,000 of the youths of India are to-day receiving an education in the English language.

HYMNS A. & M.—The new and enlarged edition of Hymns Ancient and Modern is having an immense sale. On the first day of its publication one million copies were sent out to advanced orders.

THE Rev. C. F. Hoffman, D.D., has given \$25,000 to St. Stephen's College, Annandale. The Hoffman family, the Dean of the General Seminary being one, have been liberal benefactors to the Church.

THE English Churchman acknowledges, with apparent regret, the fact that evening Communion is on the decline in the diocese of Liverpool, while the decoration of churches at Easter is on the increase.

CURIOUS.—A curious fact has been brought to light in a Welsh parish of Bangor diocese, that an examination of gravestones in the churchyard shows that whereas inscriptions in the English language can be found as far back as 1600, yet that no Welsh inscription is more than seventy years old.

THE Bishop of Wakefield is a man who has very definite opinions, and therefore the remark made by him, that 'nothing was more *perilous to the Church* than that it should be identified with any party,' is all the more worthy of attention. It was made, too, on a very appropriate occasion,—the opening of his first Diocesan Synod.

NOTEWORTHY.—*The Living Church*, says, we are pleased to note that the reverent observance of Holy Week as well as of Easter is increasing among the descendants of the Puritans, to whom even the celebration of the nativity was an abomination. We have before us an announcement of four services at a village church in Massachusetts during "Passion Week," with preaching by four Congregational ministers.

BOY CHOIRS.—*The Church Chronicle* speaking of the good work of a boy choir, says: "One of its highest advantages is the interest and pride which the young men and boys take in it. It is very common to find this class generally absent from our congregations altogether. But the vested choir proves a charm and works a revolution. The boys feel a dignity and noble pride when, like the boy Samuel, they are permitted to 'minister before the Lord in an ephod.'"

LORD CARNARVON'S ADVICE.—In a letter addressed to the *Times* his Lordship says—"There is a common consent that the rigid uniformity of former times is gone, that the latitude of thought and practice which undeniably exists must be accepted, and that in the interests, not of any one, but of all parties, a wide comprehension within certain limits may be safely conceded. . . . I venture to say, let us put aside the misleading phantom of

some new spiritual court, which is outside the bounds of present possibilities, and contenting ourselves with an imperfect but not unsatisfactory condition of things, under which this generation has witnessed a vast growth of religious life in the nation, let us address ourselves to the one really vital question—how, without fear and favour for either extreme, we can bar the way to religious prosecution and maintain that comprehension which is essential to the very existence of the Church of England.

TACT.—The Rev. Charles Kingsley was not only one of the muscular, but one of the brave Christians. Coming from him, this sentence is worth reading every day of the week: "How difficult it is to distinguish between the loving *tact* which avoids giving offence to a weaker brother and the fear of man which bringeth a snare." It is not so difficult for the preacher to be bold for Christ and his gospel before a congregation. For this purpose he was educated and commissioned. But to be bold before one man in private, to declare his sins and failures, this requires a zeal and energy and courage which not every clergyman possess. To be done, however, with *tact*, said Kingsley; to be done, said Christ, with wisdom and harmlessness. Thinking only of this one matter, how these words of the Apostle come to mind, "And who is sufficient for these things?"

Tact is from *tactus*, participle of *tangere*—to touch; and so nice discernment, how to utilize the "soft times of speaking," how to do it so as to do most good, and not merely to liberate our own souls.

BISHOP OF MEATH ON UNITY.—"If we are to win disciples to His name, it must be by displaying unity not division, concord not disagreement; in short, it must be by understanding that Christianity is not Presbyterianism, nor Congregationalism, nor Anabaptism, nor any other of the isms into which it is now so unintelligently to the heathen split; but that as there is one Lord, one faith, one baptism, one God and Father of all, so there is but one Spirit handed down from age to age, and perpetuated in that succession by which it has pleased the Head of His Church to secure the unity of His body, not merely in the doctrine of the Apostles, but in their fellowship. In other words, until the various sects of Protestant Christendom shall see that unity of discipline and membership is as important as unity of doctrine, we cannot expect that the fulness of the blessing shall be poured on their efforts."

LAY READERS.—The report of the Bishop of Malborough's Readers' Committee, which was presented to the Upper House of Convocation some weeks ago, has just been published in the *London Diocesan Magazine*. It recommends two orders of readers—one licensed to a parish and admitted to office by the incumbent, the other commissioned for the whole Church, but licensed for the diocese in which he works. They are to be habited in surplices and to wear a badge or tippet when officiating, and to be *ex officio* members of rural dean conferences. A readers' board, appointed by the Bishop, is

to supervise all matters connected with readers in the diocese, including inquiries as to candidates and nomination for commissions. Educational helps and examinations are contemplated. The report having been submitted to the committee of London Diocesan Lay Helpers' Association, has received its general approval, which has been formally communicated to the Bishop.

GLOUCESTER AND BRISTOL.—Gloucester Cathedral has been presented with a rich altar frontal, a magnificent sanctuary carpet, and two elaborately-chased altar candlesticks. The part of the screen which has been painted and gilded is now visible, and presents the appearance of vast golden shrine, from which the white groups of sculpture stand out. The dean has displaced "Church Hymns" with Dr. Butler's appendix, for, "Hymns Ancient and Modern."

THE annual meeting of the Church of England Young Mens Society took place in London, at Sion College on Wednesday, May 8th. The president of the society, the Right Hon. Lord Halsbury occupied the chair. The report, which was read by the Rev. Stephen Barass, showed "progress all along the line."

The number of affiliated branches had never been so large, the work at the central rooms had never been so vigorous and full of life, the religious services in City churches, organized by the society for young men, had never been so numerous or so largely attended, the influence of the society's work in City warehouses were never so great or so widespread, and the financial support accorded to the society, although still far short of the necessities of the case, had never been more encouraging than during the year under review.

CARE OF CONFIRMEDS.—*St. George's (N. Y.) Chronicle* makes the following suggestion to meet the problem of caring for its 164 newly confirmed. The plan ought to work well if it is carried out systematically:

"We must have the help, and that promptly and earnestly, of the older and tried communicants. The solution of the problem is this:—each communicant to take the names of four, or even three, younger communicants who have been lately confirmed, and do for them, in the name and for the love of Jesus Christ, these three things:

1. Write the names of the three young communicants given them, in a little memorandum book. Pray daily for them by name.
2. Visit them regularly and try to understand their position and their peculiar temptations.
3. Bring to bear upon and into their young lives something of the spiritual power and blessings with which God has blessed your own.

In other words just so far as Jesus Christ is real to you, my sister and brother communicant, go out and make Him real and helpful to your younger and weaker friend and fellow communicant."

ELY.—Diocesan statistics show that the confirmations for 1886, 1887, and 1889 num-

bered 18,194, an increase of 3,333 upon the previous three years. There are 514 Church schools in the diocese. There are 30 churches where Holy Communion is celebrated less than monthly; 258 monthly; 116 fortnightly; 185 weekly; 8 on a week day besides Sunday; and seven daily. Bishop Alwyne Compton pleaded for the weekly celebration, and deprecated the habit of leaving church before the conclusion of the Holy Communion. In 116 churches there are daily Matins and Evensong.

FATHER DAMIEN.

"Well done, thou good and faithful servant."

The brave, heroic soul has fled. On Friday at Molokai, he breathed his last, passing away in the fulness of joy as of one whose life-work had been happily accomplished.

Joseph Damien was born in 1841 at Louvain, in Belgium, the son of a deeply religious mother. From her he derived that earnest character (according to a writer in the *Daily Telegraph*) which marked him even as a youth, for at nineteen years of age he eagerly offered himself for the priesthood, and he was eventually sent out, as a Catholic missionary, to the South Sea Islands. Burning with zeal for his Master and love for mankind, his heart was especially stirred with pity for the lepers, who, in the Sandwich Archipelago, have long been segregated in the lonely island of Molokai, for the safety of the community. The Hawaiian Government sternly searches out each case, and deports it to this spot, where at first there was no care taken for the condemned and exiled sufferers, no religious comforts or ministrations provided. Father Damien, however, volunteered to go and dwell among them, expecting—knowing, indeed—that he must finally contract the awful disease, and die an outcast amongst the outcasts.

Mr Clifford, who has lately returned from the beautiful but melancholy leper island, tells us that as the good man landed he was heard to exclaim: "Now, Joseph, my boy! this is your life-work!" Never was there a more perfect example of self-sacrifice; for the gallantry of the soldier, the courage of the mariner, the martyr's valour and virtue which are suddenly conceived and quickly carried through, must certainly yield the palm to the obscure priest, who thus went willingly to a life of toil, isolation and daily horrors destined inevitably to end in a death lingering, piteous, and dismal. His mind, however, once made up, he stepped in the leper's boat and threw in his lot with his dark-skinned brothers and sisters in that lovely but dreadful island. And, being landed, his strong and cheerful spirit quickly put order into all things. He built churches, hospitals, guest-houses—for people come sometimes for a shuddering day or two to visit that Eden of Death. He taught, and fed, and clothed the little ones, tended the sick, and comforted the dying, until the name and fame of this noble hearted priest drew praise and help from all over the world, and Molokai grew rich and almost happy with the gifts which flowed in to the assistance of Father Damien.

After ten years of this devoted work, during which he had completely changed the condition of the poor lepers, his own turn came. One day the visiting doctor said, after examining him, "I cannot bear to tell you, Father, but you too, are, a leper." "It's no shock or trouble to me," he answered; "I knew it must come, and it is God's will." So he still worked on with bright, sturdy perseverance, carrying peace and consolation everywhere amid his large flock of hapless ones, and saying, "I would not be cured if the price of my cure was that I must leave my island, and surrender my

work." A lady wrote to him, "You have given up all earthly things to serve God and to help others, and I believe that you must have now that joy that nothing can take from you, and a great reward hereafter." "Tell her," he said, with a smile, "that it is true I do have that joy now." And nobody can doubt that here was a man who, doomed to a slow and ghastly death, cut off from all pleasant and wholesome human society, and often racked with pain, had passed on the wings of love and holiness beyond the state where these things grieve or fret, being night and day lulled in the repose of that peace which passeth all understanding.

"A humbler man," writes Mr. Clifford, "I never saw," Father Damien gave himself, indeed, no airs of martyr, saint, or hero. Here is a portrait of him drawn by his visitor: "He is now forty-nine years old—a thick-set, strongly built man, with black curly hair, and short beard, turning grey. His face must have been rather handsome, with a full, well-curved mouth, and a short straight nose; but he is now a good deal disfigured by leprosy, though not so badly as to make it anything but a pleasure to look at his bright, sensible face. His forehead is swollen and ridged, the eyebrows are gone, the nose is somewhat sunk, and the ears are greatly enlarged. His hands and body also show many signs of the malady." The average length of life with those stricken, after such symptoms declare themselves, is four years, after which the cruel affliction attacks some vital organ, and death ensues. About that space of time seems to have elapsed since the good Father was marked as a victim; but he has completed his service in Molokai. By the side of the church which he has just built, grows a palm tree, under which he lived for some weeks when he first arrived at the settlement in 1873. It was then a miserable place; the houses were wretched, undrained, and unventilated; the people were ill-fed, ill-clothed, and never washed. The water supply was very bad. The sufferers were desperate, and often lived vicious and lawless lives. Now all these things are changed. The cottages erected by the Government are neat and convenient, raised on trestles, and clean and pretty. The water is brought in pipes from a never-failing supply, and is excellent in quality and quantity. There are five churches, there is a large general shop, and the faces one sees, it is said, seems nearly always happy. His splendid courage, too, nerved others to the self-sacrifice. There are seven other noble-minded men and women who have similarly devoted their lives to the Molokai lepers—three Franciscan sisters, two Catholic laymen, a physician, and a Protestant missionary, whose wife was a leper. He himself has well finished his work, and, now that at last his release has come, we may indeed say of him, "Thou thy wordly task hast done, home art gone and ta'en thy wages."

Mr. Clifford finishes his deeply interesting account of the visit to the island with the following passage: "As our ship weighed anchor the sombre purple cliffs were crowned with white clouds. Down their sides leaped the cataracts. The little village, with its three churches and its white cottages, lay at their bases. Father Damien stood with his people on the rocks till we slowly passed from their sight. The sun was getting low in the heavens, the beams of light were slanting down the mountain sides, and then I saw the last of Molokai in a golden veil of mist." The island is evidently a most beautiful Golgotha, a fair and sunny Aceldama of the Southern Seas. Waves of sapphire and silver wash around its dark towering cliffs, embroidered with tropical vegetation; blossoms of the wild ginger, the hibiscus, and the large lilac convolvulus deck every ledge and flat. Honey-birds dressed in plumage of scarlet velvet, the long-tailed graceful boatswain birds, and lively mynahs everywhere flit about, with golden plovers and

doves. The cottages and sheds are covered with china roses and passion-vines, and a tall delicate grass waves among the black volcanic boulders, and brightly-coloured ohelo-berries jewel the thickets. The poor stricken exiles of this lovely prison exhibit, even under their sad circumstances, the gentle and winning nature of the Hawaiian islanders, and are pleasant to live with, and to minister to, if the atmosphere of death can never be forgotten.

CONFIRMATION ADDRESS BY THE LORD BISHOP OF DERRY.

The Bishop of Derry held a confirmation for Templemore parish in St. Colomb's Cathedral on Palm Sunday, when seventy-three candidates from the Cathedral congregation and ten from St. Augustine's were presented. In the course of his sermon, from St. Matt. xxi, 15-16, he said: It may be useful to ask what deductions must be made from the good of confirmation on account of the excitement necessarily connected with it. Now, this excitement is of a threefold nature—there is the excitement connected with the classes, there is the excitement connected with the home, there is the excitement connected with the Church.

1. No part of a clergyman's work shows more truly whether he has the true character of a true pastor or not than the way he deals with those whom he has to prepare for confirmation. The true pastor will look upon the preparation for confirmation as a most valuable opportunity, and bestow upon its proportionate care.

2. In the home, especially in religious homes, the time when one of the family is about to be confirmed is felt to be a serious one, and then, especially, affectionate words of counsel and encouragement will be given by the parent; and more important still, at such times the prayers of intercession make the very air round us tremulous and quivering.

3. In the church, too, there must necessarily be some excitement. Our church service is quiet—it is a principle with us that it should be so. We put no trisyllabic question to the candidates, asking them "Are you saved?" and expecting a monosyllabic answer, "Yes," and then bidding them reckon themselves among the number of the saved. Do not mistake and imagine that fault is to be found with the excitements necessarily connected with the classes, the home, and the church. All these things are good and excellent, yet there must be the dangers which attend all excitement. All human experience shows that people may be sucked back as far as they have been carried forward by the tide of emotion. Some of course there are who come in a spirit over-far removed from excitement, who come only half willingly, because they think they are old enough, they would say, or because they do not like to displease their parents. But what are we justified in expecting from confirmation when faithfully received? We are called upon to expect much. There are mistakes made in confirmation addresses arising from an imperfect conception of its nature. The preacher sometimes patronizes the ordinance, speaking much of man's part in it, but utterly ignoring God's part; and yet this is the most important part. Confirmation is not merely an opportunity for renewing and confirming the baptismal vows. It is an opportunity for receiving a blessing from God; it is a means of grace. And so we do not say "We come to confirm," but "We come to be confirmed." The analogy of the two sacraments shows this. Confirmation is not a sacrament, but it is undoubtedly sacramental. So those who are baptized in riper years do not come to the font to baptize themselves, but to be baptized; and it is the same with the other sacrament. God help the

communicant who comes to the Lord's table and only expects to carry away what he brings there. So in confirmation. What would be the meaning of the laying on of a sinful man's hands on the heads of the candidates unless we believed that to be an appointed sign to assure them of God's willingness to give them His grace? So in St. Paul's words where he refers to the great confirmation of Ephesus. He says, "After that ye believed ye were sealed with that Holy Spirit of promise." Now what do critics say after a confirmation? We have been to the Cathedral and heard the Bishop speak, and seen the laying-on of hands; and of course he magnifies his office, and bids people expect great things from the ordinance. But we know life too well; we know Derry too well to be deceived; we know what follows these confirmations; we know that they sometimes leave tragedies behind them, and that some white caps have been stained with spots which all the waters in the Foyle could not wash out. This is true, and the thought of it almost staggers one. Yet there is a great deal of exaggeration in it. Compare results of confirmation with the results of revivals, missions, &c. Those who have experience, and should be more or less competent judge, say that they reckon on perhaps ten in every hundred remaining steadfast afterwards. Yet in Confirmation it must be believed there is a *vastly larger proportion* by whom much of the teaching they receive then is never forgotten. And, besides this, the special gift of grace promised in confirmation warrants us in estimating its benefits more highly than those of a revival or mission. In fact there are more objections to be made against any other system than can be made against this wise and primitive ordinance of the Church. Moreover, we do not profess to convey an indefectible grace in confirmation. This is what is, unhappily, sometimes taught at revival services—that those who receive sensible blessing then may be assured they will never lose the gift they have received; and yet a single instance of falling away afterwards will demonstrate the fallacy of such pretensions. No; in confirmation we always say that the grace then received may be unused or even lost altogether. Whether it be used or not depends on the recipient. And this is what we find was the case even with the blessings given by the Lord Himself when on earth. In one significant passage in the Gospels we read that at a certain place Christ could not do many mighty works there because of their unbelief. There is a real gift both in baptism and in the Holy Communion, but it rests with those who receive it whether it will be wasted or not. So it rests with you who come to be confirmed whether the grace here given you by God will be used or unused. Give yourselves with a full self-surrender to Christ. Pray earnestly to God that He will, by His Spirit, help you to persevere in your Christian course, so that you may not to-day "receive the grace of God in vain." At the close of the Bishop's address the hymn "Come, Holy Ghost," was sung by the whole congregation kneeling, after which the candidates passed up for the laying-on of hands. The Bishop, sitting in his chair at the steps at the entrance to the choir, confirmed two at a time. The impressive service closed with Mrs. Alexander's hymn, "Jesus calls us," and the Hallelujah Chorus played as the concluding voluntary.

NEWS FROM THE HOME FIELD.

DIOCESE OF FREDERICTON.

CAMPBELL.—We feel that we have lately received a little much needed strength from the visit paid us by the Bishop Coadjutor. Only those who have experienced it, know what a relief it is to get a Confirmation happily over. There is so much labor, so much anxiety and apprehension, connected with it, such a constant

interchange of hope and fear, that a sensitive mind is apt to become overcharged, and to bring about a sickness of some kind or another. Campbell has for so long a period been accustomed to the Episcopal visitations of the Metropolitan, that it seems strange to receive any other Bishop; but, "as all things human change" we have to submit. Bishop Kingdon had given us two months notice. We did not, however, begin the campaign for a fortnight later, even six weeks is in some cases too long. People are apt to tire and their interest to flag, especially if they are not heartily attached to the Church. Our own feeling is that the preparation should be as short as consistently can be, so as to strike while the iron is hot. There are too many things to resist and overcome in a place like this; perhaps the greatest evil is the habit of jeering at and reproaching those who are trying to serve God and lead a better life; although this may be done through ignorance it is the worst kind of ignorance we well know. It is the same thing with young persons who would like to yield to conviction and become communicants. They have to run the gauntlet of evil minded persons, who taunt them with being unfit and presuming. We can only teach them to try and look upon such treatment as "the reproach of Christ" and "rejoice that they are counted worthy to suffer shame for His Name." The Bishop was with us all of Sunday, May 26th. We had an early 8 o'clock celebration. After morning service which was chorally rendered, a class of twenty-one persons were presented by the Rev. F. Pember, the Missionary of the Church. The ceremony was singularly solemn and impressive, all being done decently and in order. A fine sermon was delivered by the Bishop upon the "Laying on of hands," and a heart stirring address afterwards, which seemed to put the coping stone to the lessons, which the Rector had been all along trying to teach. The candidates were ushered up separately, and knelt before the Bishop at the chancel steps, and it seemed as if the presence of the all Holy Spirit was felt and diffused around. In the afternoon his Lordship addressed the Sunday-school, and in the evening before another full congregation preached a sermon about the necessity of obtaining the gift of the Holy Spirit, so as to make good use of what God by his Grace had previously given. Thank God, we feel as if the Church had gained something by the occasion.

IN MEMORIAM.—On the fifth day of last month, in his 86th, year passed peacefully to his rest, who was for many years one of the leading members of our Church in Westmoreland County, Hon. Daniel Hanington. This honored gentleman was the third son of the late William Hanington Esq., an Englishman who settled in Shediac in 1774. The old pioneer of the family was a native of London or its vicinity, and a generous and energetic churchman. He died at Shediac, Sept. 14th, 1838, in his 79th year, leaving a widow, also a most devoted daughter of the Church, and a family of four sons and seven daughters, his eldest son having been previously drowned. The old gentleman's parish church, while in London, was "St. Martin's in the fields," now in the heart of that great city. When about 1830, largely owing to his liberality the present church, on the old homestead at Shediac, was consecrated, it received the name of "St. Martin's in the Woods," which it then was. For about thirty years after settling in Shediac there was no clergyman nearer than Sackville, 35 miles, and a great part of that time no communication but an Indian trail. During that long period Mr. Hanington regularly as lay reader conducted the church's services at his house, where the scattered neighbours attended. Thus was laid that Church foundation, and was fostered and maintained that love and knowledge of the old Church and her principles that are yet so potent and so dear to many

of the children and grandchildren of those thus "in the woods" following her teaching. The children of the old gentleman all lived and died within her fold, and so yet are all their families.

Early in life the gentleman, who we now mourn, at the request of his father and other friends, entered into active politics, and was elected to the Legislative Assembly of New Brunswick, for the counties of Westmorland and Albert, (then Westmoreland), in 1834, and continued as a representative, always possessing the confidence of his county, until 1863, when he retired. During this time, he, as an old time Liberal, took a very active part in the political history of the province, being in the Executive Council from 1848 to 1851, and Speaker of two Houses. He was, after retiring from the House, elevated to the Legislative Council, of which he was president for four years, and he was never absent from a session until that just passed, when his last illness prevented. While a very active farmer and politician, he yet found time to devote to representative Church work, taking an active part in the work of this parish and of the D.C.S., also in the Synod.

Hon. Mr. Hanington, like his father, whatever difficulties at times existed in church matters in the parish, was always, with his large family, a regular attendant at the Church services, and his precept and example in this respect have had their reward, not only in the blessing to him and his children, but in the great comfort of seeing around him men and women with their families, all an united band of active workers and worshippers in the old paths, warmly loving and earnestly supporting the honored and revered Church of their forefathers from generation to generation. Not one is missing from her ranks. Mrs. Hanington, an earnest, devoted, and most intelligent churchwoman passed to her rest on the 5th of May, 1887, and since her death the aged gentleman has calmly awaited the messenger that comes to all. The kindnesses to friends and strangers at the "old Hanington homestead" were proverbial, and many, young and old, who have enjoyed them, will have tender recollections of what happy and joyous hours were had under the old roof. The old landmarks are passing away. May we hope their places will be well filled by those of like integrity and fidelity to Church and principles.

Of Mr. Hanington's family, nine sons and three daughters, it is unnecessary here to speak at length. One, William, the oldest, an active churchman always, and a Christian gentleman, has "gone before." All are members of the old Church. Among the sons and grandsons are clergymen, legislators, engineers, merchants, barristers, physicians, and surgeons, all in active life. The daughters, one the wife of a clergyman, are all active laborers in the work of the Church.

Truly it can be said that great and good work in the highest needs of society and humanity can be accomplished even where wealth and riches are not, but where high integrity and honour exist, and where a zealous desire to aid in good works is the motive of action, and untiring industry the result.

As before said, Mr. Hanington died on Sunday, May the 5th, and was buried on Wednesday May the 8th. The immense concourse proceeded from the Hanington Homestead to the Church-yard gate, when the remains were carried by six of the sons of the deceased into the church, and when the service in the church was over they were again so carried to the grave. The day was lovely, the service most impressive, in rendering which the Rector was assisted by the Rev. Rural Dean Campbell. So full of years and full of honors, this venerable son of the Church was laid to rest, having been privileged to see his children's children and lean upon Israel.

DIOCESE OF NOVA SCOTIA.

HALIFAX—The Ven Archdeacon Gilpin, D. D., who has held that responsible office for many years, has been appointed and installed as Dean of the Diocese. The office has been vacant since the death of the much lamented Dean Bullock. The Archdeacon has served the Church well, having been administrator of the Diocese on various occasions, and particularly during the vacancy of the See, when his presidency over the Diocesan Synod evoked general admiration. There are many duties connected with the new position to which he has been raised, and especially the care of the property which he will discharge doubtless with conspicuous ability.

The Archdeaconry, thus vacated, has been bestowed on Rev. J. A. Kaulbach, M. A., of Truro. Mr. Kaulbach has been Vicar of that parish for several years, and is a most amiable man. His genial disposition will enable him to discharge his new duties with general satisfaction. He is a graduate of King's College, and Kingsmen will rejoice at his appointment.

The appointment of Archdeacon Gilpin to be Dean, and of Rev. J. A. Kaulbach to be Archdeacon in his place, is extremely popular among the Clergy of Nova Scotia. It is well known that Dr. Gilpin was the choice of the Clergy as Bishop, and when it was found the two orders did not and could not agree, Mr. Kaulbach was asked to allow his name to be put forward; his modesty kept him back. It is a very gracious act on the part of Bishop Courtney to promote these gentlemen thus.

AMHERST.—A meeting of the Chapter of this Deanery was held in Parrsboro on the 21st instant. It was confidently anticipated that there would be a large attendance, but owing to adverse circumstances it was found practically impossible for all the members to be present. It must be remarked that each excuse forwarded by the non attending members, was such that the most captious critic could have found no fault. The members present were as follows: The Rev. D. Moore, R. D.; the Revs. Simon Gibbons, Rector of Parrsboro; A. M. Bent, A. W. Harley, A. Watkins, and E. T. Woollard. The first service was held in the parish church on Tuesday evening, at which the Rural Dean preached a most excellent sermon. Wednesday morning the clergy assembled in the vestry and marched in procession to the church, entering by the west door.

The sermon was preached by the Rev. A. W. Harley, Rector of Pictou. It was the wish of the clergy present that the sermon should be printed, but in consequence of the laudable modesty of the preacher this was not allowed. The text was taken from I Cor. xii. 21, and was a masterly discourse, clear in language, containing what is so necessary in all sermons, positive teaching. It is much to be wished that more of this class of sermons was preached. Unfortunately too often the trumpet sends forth an uncertain sound, and the question is bound to be asked, is the preacher well assured of the truth of his own doctrine. Hence it was very gratifying to those present to hear "wholesome doctrine." A celebration of the Blessed Sacrament followed matins, when the Rural Dean was celebrant; Rev. S. Gibbons, gospeller, and Rev. E. T. Woollard, epistoler. It speaks well for the work already done by the Rev. S. Gibbons that almost all the congregation communicated. At the business meeting which was held in the Rectory, it was decided that in future the collection at the evening service should be appropriated for the purpose of providing tracts for free distribution. As the Rev. R. W. Hudgell has left the Deanery a valedictory resolution was passed. Since the last Deanery meeting the Rev. Mr. Polehampton has been added to the Deanery, a resolution of welcome to the reverend gentleman was passed.

A question of great moment was introduced by the Rev. A. Watkins, namely "the many advantages resulting from Parochial Missions." As an outcome of the discussion, it was proposed that the Rev. A. Watkins be asked to read a paper on the subject at the next meeting. The Rev. Mr. Harley has also promised to read a paper, on the best methods for working a country parish, where there are many forms of dissent. A general discussion then followed on the office for adult baptism. At Evensong addresses were given by the Rev. D. Moore, and the Rev. A. W. Harley. It was felt by all that the meeting of the Chapter had been very profitable, both to clergy and people. Our best thanks are due to Mrs. Gibbons, the indefatigable wife of the Rector, to Mrs. Townsend and Mrs. Pettis for their kind hospitality. The next meeting will be held at River John, the day to be fixed by the Rector.

It was not known until after the Deanery meeting that the esteemed Secretary of the Chapter had been made Archdeacon.

C. OF E. INSTITUTE.—The new Church of England Institute building, Halifax, was formally opened by His Lordship Bishop Courtney last evening. There were about 500 people present. At 8:30 the Bishop and W. C. Silver, President of the Institute, held a reception in the Council room. Immediately after the reception a special form of service was said in the lecture room, the room being filled to overflowing, after which the Bishop declared the building opened, and the Doxology was sung. After a practical address by the Bishop, C. C. Blackader presented to the Institute a portrait of the Rev. Dr. Hill, president from 1876 to 1882.

The 66th Band was in attendance and rendered a very appropriate programme during the evening. There were also several numbers of vocal music by city amateurs during the evening. Those who so desired were shown through the building by obliging committee men. The parlors were especially admired, being very tastefully decorated with flowers and plants. A few facts taken from the programme may prove interesting:

"The Church Lay Association of the Diocese of Nova Scotia" went into operation in May, 1874, occupying an apartment in McLeod's building, Hollis street, as a reading room. Wm. Gossip, president; James G. Foster, Secretary.

This Association developed into the Church of England Institute, in May of the succeeding year. The following have held office in the interval, to this date:

Patrons: The Right Rev. Hibbert Binney, D.D., 1875, twelve years, to decease. The Right Rev. F. Courtney, S.T.D., 1888, 2nd year.

Presidents: Charles Stubbing, 1875, 1 year. Rev. Dr. Hill, Rector of St. Paul's, 1876, six years. W. C. Silver, 1882, eight years.

1875—the Institute occupied room 187 Hollis street, two years; 1877—room 197 Hollis street, two years; 1879—the building, 52 Granville street, ten years; and in 1889, the new building, 36 Barrington street.

The Women's Auxiliary was organized in 1885. The annual meeting, held February, 1884, affirmed a permanent building a necessity. The annual meeting, held February, 1885, appointed a committee to secure funds. The committee was enlarged and site purchased in 1886. The corner stone was laid by Right Rev. F. Courtney, S.T.D., Lord Bishop of Nova Scotia, July 4th, 1888, and the building occupied May 1st, 1889.

Estimated total cost of building..... \$16,000
Cash received, on account of build. fund 7,931
Subscriptions due and maturing..... 1,576

Subscriptions received direct, coming from 120 individuals only, leaving ninety-nine one hundredths of Church people to hear from.

The furnishing throughout, including gymnasium equipment, and new table, &c., for billiard room, estimated at \$2,500. Of this, some \$900 is already paid or promised. The furnish-

ing committee are anxiously looking for further assistance to enable them to complete their work.

The annual expenses were estimated at \$1,700. In addition to other sources of income the Institute depends upon \$1,250 from subscriptions. In 1876 the number of members was 102. At present the members number 294 and the Ladies' Auxiliary 180, making a total of 474 members.

LUNENBURG.—The Chapter of the Rural Deanery of Lunenburg, met at Bridgewater on the 15th and 16th of May. There were present Revs. W. H. Snyder, Rural Dean; W. E. Gelling, Rector of the parish; Geo. H. Butler, of Chester; E. A. Harris, assistant minister at Mahone Bay; Jas. Spencer, Petite Riviere; T. R. Gwyllim, Missionary at New Germany, and Geo. D. Harris, of LaHave. The other members of the Chapter being absent from various causes.

After Evensong on Wednesday, the Rev. E. A. Harris preached an excellent sermon from St. Luke v. 5.

After Matins on Thursday morning Rev. Mr. Gwyllim preached a very interesting and instructive sermon from St. James ii, 14. Rev. Mr. Butler was celebrant, and Rev. E. A. Harris, epistoler.

After dinner at the Rectory the Chapter met for business at 2.30 p.m. The meeting was opened with the new service arranged for the Chapter by a Committee of the Deanery, consisting of Rev. Messrs. W. E. Gelling, James Spencer and Geo. D. Harris. After the minutes of the last session were read and approved, and other routine business finished, the third chapter of St. John was read in the original and commented on. It was decided to take the pastoral epistles of St. Paul for special study at the following meetings: 1 Tim. 1st chap. was chosen for next session, which is to be held at Mahone Bay in August.

The Chapter deeply felt the absence of our respected and much loved brother, the late Rev. W. H. Groser, M.A., of New Ross, and ordered to be placed on the minutes a resolution of its sense of the great loss it has sustained by his death, and the high esteem in which he was held both by the Deanery in general and by each individual member in particular, and that a copy of the resolution be forwarded to Mrs. Groser; the Chapter heartily sympathizing with her in her sore affliction, which she has borne with such holy and Christian resignation.

After evening service an address on "the continuity of the Church of England from her origin to the Reformation," was given by Rev. Mr. Harris, of LaHave.

The address was replete with facts, totally demolishing the idea that the Church of England was Roman before the Reformation on the one hand, and on the other, that she was founded by Henry VIII., or at any later date than Apostolic times.

Rev. Mr. Spencer followed with a very interesting address on Sunday schools, founded on the words of the Master, "Feed My Lambs," both of which addresses we sincerely hope may have a lasting influence upon the congregation present.

LAKE PERTER.—Here we have been enjoying our first visit from Bishop Courtney. His Lordship came to us in the morning of Monday May 6th, and confirmed thirteen candidates at St. Mark's Church. In the evening of the same day at St. James' Church, Seaforth, twenty-four were confirmed in the presence of a congregation so large and attentive as to be thought worthy a special message, through the Rector, of Episcopal approbation. On Tuesday, the 7th, the Bishop consecrated the new church at the Head of Chezzetcook by the name of St. Barnabas; also celebrated Holy Communion and confirmed five. Later in the day, his Lordship consecrated the churchyard of Christ Church, East Chezzetcook, and confirmed five.

The churches, except, perhaps, that at Lake Porter, were all more than well filled. Undoubtedly good has been done, and a very favorable impression made upon the minds and hearts of those who, in a confessedly busy season, surrendered part of a week day to God. The Bishop's addresses were simply charming. No description that the writer might attempt could convey an adequate conception of the quiet fascination, point and force, of these addresses, which must be heard to be duly appreciated.

DIOCESE OF QUEBEC.

No report

DIOCESE OF MONTREAL.

APPOINTMENTS of the Lord Bishop for June :

- JUNE 2nd: Sunday, Phillipsburg, Rev. F. Allen
 " 9th: Whitsunday, Longueuil, Rev. J. G. Baylis
 " 9th: Whitsunday, St. Stephen's, Montreal, Archdeacon Evans.
 " 11th: St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.
 " 16th: Trinity Sunday, Trinity Church, ordination, Canon Mills.
 " 18th; Tuesday, Synod, Montreal.

COWANSVILLE AND SWERTSBURG — His Lordship Bishop Bond paid his annual visit to this Parish, Friday, 24th May. Service was held in Trinity Church, Cowansville, in the evening when the sacred edifice was crowded to the doors, all denominations being represented. Rev. Mr. Forsey, Rector read papers, and presented seven candidates for Confirmation, making a total of fifty for the three years of his incumbency. After appropriately addressing the candidates, and calling upon the congregation to offer silent prayers in their behalf, the Bishop preached an impressive sermon from the words, "In whom dost thou trust?" The "laying on of hands," followed according to apostolic usage, the candidates reverently receiving the same. The musical part of the service was excellent, the choir singing the chants and hymns with precision and expression, reflecting credit upon themselves, and upon the lady organist, Miss E. Baker. The congregation, too, joined heartily, especially in the National Anthem at the close. His Lordship complimented the Church people of Cowansville upon the improvement in the lighting and other internal arrangements of their Church, and thanked them for the marked advance in their contribution to the Mission Fund, nearly 200 per cent as compared with 1886.

FARNHAM, EAST FARNHAM, DUNHAM, STANBRIDGE, BEDFORD, FRELIGHSBURG — The Bishop of the Diocese visited various parishes in the central portion of the District of Bedford. Sunday, the 26th of May, was spent by his Lordship in the Parish of Farnham, so long under the care of the Rev. Canon Mussen. On Monday, the very interesting ceremony of the consecration of the Church of St. Augustine took place at East Farnham. This building is spoken of as a little gem of rural architecture, and as proving the centre for some earnest active Christian souls. On Tuesday, the vacant Parish of Dunham was visited. Wednesday was passed with Rev. I. Constantine, who is the eldest incumbent in this district. His Lordship reached Bedford on Thursday, and closed a busy day with an interesting and profitable service and confirmation of six candidates presented by Rev. Rural Dean Nye.

On Friday his Lordship reached Frelighsburg. There was a hearty service in the Church Memorial, (Memorial Church of the venerated Stewart) at 2:30 p.m., which included the Baptismal and Confirmation offices; 14 candidates being presented, by Rev. Canon Davidson, Rector. The Bishop preached on all these occasions and

closed his week's continuous work by services at Abbott's Corner and St. Armand Centre, within the Parish of Frelighsburg. At the service in the Memorial Church, in addition to Rev. Rural Dean Nye, all were pleased to see the Rev. F. Weeks, the Rector of Enosburg, in the adjoining Diocese of Vermont.

DIOCESE OF ONTARIO.

DIOCESAN SYNOD.—On Thursday morning, 30th May, the Executive committee met, Ven. Archdeacon Lauder in the chair.

The committee on the See House reported that, as there was little probability of the house being built, the notes received as contributions be returned to the makers, subject to an assessment sufficient to pay a just proportion of the expenses taken out of the cash subscriptions. Report adopted.

Archdeacon Bedford-Jones reported regarding the difficulty at Selby. St. John's Church there was burnt and the congregation rebuilt with the insurance money without consulting Synod. The present building has not been insured. He wrote to the church wardens telling them that they would be held responsible, for the cash expended, by the executive committee.

Bishop Lewis wrote requesting that the Synod be called to meet on the 17th of June; if not convenient on that day, then on the 24th. He will sail for Canada on the 23rd May.

Rev. S. Tighe submitted the report of the Audit and Accounts Committee, which stated that every item was correctly represented. It recommended the adoption by the Secretary of a set of general books instead of the various books now used. It also alluded to the large amount of work which devolves on the Secretary, and recommended that his salary be increased, as he transacts all business in the most satisfactory manner.

Mr. James Wilson was appointed an auditor instead of the late Mr. Greaves. The report was adopted.

The report of the Committee on the Divinity Students' Fund was submitted by Rural Dean Baker. The receipts amounted to \$1,283. made up thus: Interest on debentures, \$60; mortgages, \$173; capital mortgage, \$1,000; exhibition refunded, \$50. The balance amounted to \$397.40. There were no applications for aid. There was a letter from one of the students who wished to repay his grant. The fact that \$600 was taken from the capital by the committee created quite a discussion.

The report was adopted, the committee regretting that it was necessary to use the capital, and hoping that the Synod will see that such a necessity will not occur again.

Rev. Mr. Pollard presented the report of the Sunday School Committee, which recommended that the different clergymen be notified of the intention to hold examinations for Sunday School teachers and scholars during the first week in Advent.—Adopted.

The report of the Committee on Foreign Missions, submitted by the Rev. Mr. Emery, showed the receipts to be \$3,437.08; balance on hand, \$296.31; reserved for the Bishop of Algoma, \$151.63; received from the Women's Auxiliary, \$683.11. The sum received last year was \$2,417.31. It is advisable that the Secretary Treasurer be one of the diocesan representatives at the general board of missions.

Rev. Mr. Pollard presented the report of the committee on the better observance of the Lord's Day. It recommended that local associations be formed in every part of the Dominion; that sermons should be preached and meetings held for the purpose of calling attention to the necessity of a better observance of Sunday; also that a petition should be sent from every Synod and Association to the House of Commons demanding the best possible legislation. Railway companies have promised the committee to co-operate as far as possible by reduc-

ing the number of Sunday trains to those absolutely necessary. The committee recommended that a petition be drawn up for acceptance by the Synod, and that petitions be sent in from the different congregations, as it would strengthen the hands of the alliance.—Adopted.

The Rectory Lands Committee's report was submitted by Rural Dean Carey, which placed the capital of the fund at \$178,962.94; estimated income, \$10,444.70; do expenditure, \$10,314.98. The investments have yielded a net income of 5 1/2 per cent.—Adopted.

The report of the Clergy Trust Fund Committee, recommended that, as the income justified the addition of another clergyman in the list of annuitants, the name of Rev. Rural Dean Nesbitt be added. The secretary was instructed to notify all parties in arrears for interest on mortgages that they must pay up without delay.—Adopted.

At a meeting of the Rural Deans the number of deputations to be sent out during the year was reduced to 23. In many instances the areas were increased, but it was decided not to observe the geography of the territory heretofore adhered to. The deputations will cover districts in a manner that will be most convenient.

Rural Dean Luocks presented the report of the Episcopal Trust Fund Committee. The mortgages were set down at \$44,025; debentures, \$10,450; total invested, \$54,075. The total capital is \$58,674.37, and the derivable income, \$3,323.23.—Adopted.

The report of the Book and Tract Committee, submitted by Rev. Mr. Stanton, placed the revenue at \$856.52, and the disbursements at \$865.66.—Adopted.

The Widows' and Orphans' Fund Committee, showed the capital to be \$24,949.94, a slight increase over last year. The name of Miss Carroll has been removed from the list of the annuitants, she having reached the age of 18. The name of Mrs. Boswell has also been removed, she having died.—Adopted.

The Rev. Mr. Pollard submitted a memorial asking permission in behalf of St. John's Church, Ottawa, to mortgage a parcel of land at Ottawa to the extent of \$12,000, with which to erect a parsonage and enlarge the Sunday school building. The committee approved of the memorial.

NOTICE OF MOTIONS.

By Rev. H. Pollard—That meetings of Synod be held each alternate year only.

By Rev. George Low—That the Synod insure all church property in the Synod from fire; that every lay delegate must receive Communion at least three times during the year.

By Judge Macdonald—That the Provincial Synod be requested to again appoint committees to confer with similar committees representing other Christian bodies for the purpose of ascertaining whether there is any possibility of honorable union with such bodies, and if such union be found possible, without sacrifice of essential Christian principles, to formulate a scheme for effecting such union.

From Rev. F. L. Stephenson, representing an amendment to the Canon on vestries, making it essential, in order to vote, that members of the church must be habitual attendants at the services of the particular church.

By Rural Dean Bogart—That a committee be appointed to devise means whereby pure and proper wine for use in the Holy Communion may be readily obtained for all parishes in the diocese.

By Rev. W. B. Carey—that the Church's financial year be extended from Nov. 1 to the same day the following year.

The committee then adjourned.

KINGSTON.—St. George's Cathedral.—On the evening of the 28th May, a largely attended meeting of St. George's congregation was held in the Synod Hall, the rector, Rev. B. B. Smith, in the chair. After the minutes were read by

Mr. R. Kent, Secretary, the following resolution was moved by Mr. O. F. Gildersleeve, seconded by Mr. R. T. Walkem, and carried.

"That the churchwardens be authorized to issue debentures, which shall be a charge on the revenues of the Cathedral, to an amount not exceeding \$35,000, the proceeds to be appropriated to the payment of the present indebtedness of Vestry of \$3,000, and the balance to the enlargement of the Cathedral. The debentures to have attached to them half-yearly coupons for interest, at a rate not to exceed 5 per cent., and such portions of the debentures as the churchwardens may decide, to be made payable from time to time so that the whole amount shall be repaid over before the expiration of twenty five years from the date of issue."

The resolution created considerable discussion. Mr. Gildersleeve and Mr. Walker pointed out that the church was in an excellent financial condition, and spoke to the following effect:—Fortunately the recent improvement in the rental of certain church properties in the city has largely relieved the congregation of the payment of the clergymen's stipends, and as a consequence a portion of the other sources of revenue may now be applied to the much needed enlargement of the Cathedral. The present surplus revenue as shown by the statement recently distributed is \$1,600 per annum, after payment of \$200 (interest, etc.) on the present indebtedness of \$300. This gives \$1,800 of existing revenue to pay interest on the present indebtedness, and such an amount as may be required for enlargement; and, estimating at five per cent., will pay interest on \$36,000, leaving \$33,000 for enlargement. It is proposed to double the number of rentable sittings. The present pew rents are \$2,400, and Sunday collections \$1,100, making together \$3,500. With the enlargement completed, an average increase of only one-third in pew rents and collections, or \$1,100 to \$1,200, will repay the principal required in 20 years. In view of the present demand for pews, and the growth of the city, it will be but a short portion of 20 years, before this average is largely exceeded. In evidence of this, the increased sittings only recently completed in St. James' are already taken up; and of the 54 new families added, only six removed from other churches, demonstrating the lack of Church of England accommodation in the city.

Mr. R. J. Carson also supported the motion, but Dr. J. A. Henderson, Major Mayne and Mr. Sawyer opposed it, and so did Prof. Day. They claimed that it would be unwise to expend \$30,000 in patching up an old building. The professor, speaking as an architect, said he thought a fine church could be erected for \$25,000.

Finally Dr. Henderson moved in amendment that it would be inexpedient to expend more money on the present building than would be necessary to extend the chancel and remove to it the choir and organ. Major Mayne, in seconding the amendment, said that it was not in keeping with the missionary spirit of the English Church to lay out so much money as the motion called for on St. George's Cathedral, which was located in the centre of the city, and consequently not available to those who must reside in the suburbs, where the city is growing.

The amendment was put and lost, only nine voting for it, including three ladies. The main motion was carried by a large majority.

Ald. Gildersleeve then moved, seconded by Mr. Walkem, that the pew holders be asked to agree to continue payment of their present pew rents for a period of four years from Easter last.—Carried.

All Saints'.—On Sunday, 19th May, the new bell of All Saint's Church was solemnly blessed and named, according to ancient Church of England usage, in the presence of a large congregation. The bell being suspended a few feet from the floor, and inside the rood-screen,

the choir and clergy made the circuit of the church chanting a processional hymn. After the Litany was sung the benediction service followed, including the chanting of Psalms 29 and 150 antiphonally. The setting it apart and invocations, by the priest, of God's blessing upon the bell at all times of its use was followed by another ancient custom, that of naming it. At the request of Mr. Newman, the donor, it was named "Charles Forest, Priest," after his friend, the late Rev. Charles Forest, of Merrickville. The bell will be placed in position this week.

METCALFE AND RUSSELL.—Rev. J. F. Greeson, incumbent of Trinity Church, Metcalfe, and St. Mary's Church, Russell, for the last two years, left Metcalfe on Monday morning, the 27th ult. to accept of the more responsible and lucrative position of St. James' Rectory, in the Town of Askaloosa, State of Iowa, U.S. Mr. Greeson, while residing and occupying the position of incumbent of the mission of Metcalfe and Russell, laboured incessantly, increasing the membership and causing a greater interest to be taken in all church work. In his intercourse with the people when leaving the scene of his labours he had the proud satisfaction of knowing that he left no enemies, but that many warm friends regretted the departure of himself and Mrs. Greeson. A number of them assembled, with the Metcalf brass band, at the parsonage to bid them good-by, and to show their appreciation of him and his family.

SMITH FALLS.—At the Easter Vestry of St. John's Church it was unanimously agreed to enlarge and remodel the church at a cost of \$10,000. Very beautiful plans have been prepared by Messrs. Darling & Curry, of Toronto, who are evidently imbued with the right spirit for good Church architecture. The church as sketched by them will be cruciform, the angles at the choir side of the transept being partly occupied by a fine tower on one side and vestry etc. on the other. Provision is also made for an organ room. A couple of railway hands were overheard discussing the plans in front of the grocery store, where they were on view for a short time, and the verdict of one was, "that's a regular hold Henglish Church"; and he was right. The fund has been well started with a generous donation of \$1000 by Mr. Alex. Wood, and several other large additions are expected. The church will be one of the best and handsomest in the diocese when completed.

The Diocesan Synod will meet it is expected, on June 17th, unless that date should be inconvenient to any large number of professional men among the lay delegates, in which case it will meet June 24th.

The Lord Bishop was expected to sail for Canada on May 23rd. Mrs. Lewis, however, remains in Europe till later to make final arrangements for the carrying on of her noble work in Paris when she leaves it.

DIOCESE OF TORONTO.

TORONTO.—St. Alban's Cathedral.—The work on this building progresses steadily. Several gifts to the Cathedral have recently been made, among them a stained glass window by a donor whose name has not been made public, and one of the future Archdiaconal stalls, by the family of one of the Archdeacons of the Diocese. Some progress has been made in the formation of a library, which has been greatly aided by the gift of the library of the late Canon Stennett. The Dean and Chapter would be glad to receive gifts of works of a suitable character. It has been suggested that every clergyman of the Diocese, who has published any work, should give a copy of it. Works, whether in print or M.S., bearing on parochial history would be well to preserve in this way.

DIOCESE OF NIAGARA.

No report

DIOCESE OF HURON.

F. R. E. S. T.—The Rev. Arthur Murphy has resigned this Mission and received the appointment to Watford. He enters on his duties almost immediately.

MIDDLESEX.—The May meeting of the Ruridecanal Chapter of this Deanery was held in Thorndale, on Tuesday, May 28th. There was service with Holy Communion at 11 a.m. The Rev. Canon Davis preached an appropriate and interesting sermon.

At the business meeting held at 2:30 p.m., Rural Dean Smith presided. After the regular business was finished an interesting paper was read by Rev. Canon Richardson, on "The Sunday-school and its requirements." A profitable discussion followed on the work of Sunday-schools and how to manage them.

The Rev. W. R. Seaborn, incumbent, entertained the members present during their stay, and all felt grateful for his kindness and hospitality.

SIMCOE.—The Rev. J. H. Moorehouse concluded a two day's Mission in Trinity Church, on the 22nd. Much good has resulted from his work. It is to be hoped that new life will show itself, and that the esteemed Rector, Rev. John Gemley, will be cheered by a flock of faithful supporters assisting him in every good work.

"THE HERON SCHOLARSHIP.—We wish to call our readers' attention to the notice of a garden party and sale of work which is to take place on Tuesday and Wednesday next, at the Huron College grounds, to assist in establishing a Divinity Scholarship in that institution. The object is a most praiseworthy one, and will doubtless commend itself to the sympathy and support of members of the Church of England, not only in London and its vicinity, but throughout the Diocese generally. This is a step in the right direction, and we most heartily wish its promoters God-speed in their undertaking, and hail it as an earnest of a wider and deeper interest in the still greater success of a College which we are proud to have in our midst."

To the Editor of the Free Press:

DEAR SIR,—Nearly two years ago the above kindly notice appeared in your paper, and I now ask you to be the medium of telling your readers that the "God-speed" with which you welcomed the effort, then in its infancy, has followed it through the long years of patient perseverance necessary to its growth into maturity. The fund then known as the "Huron Scholarship" is now complete, and will provide some \$200 per annum towards defraying the expenses of the successful candidate or candidates during their necessary term of study for the ministry at our Huron Divinity College. By especial request the name of the fund was changed into that of the "Dean Boomer Scholarship," that this honored name might be identified for all time with a work he loved so well, and to which his life had been dedicated from early manhood until God called him home, rather more than a year ago.

To my mother, Mrs. Mills, to whose unflagging exertions and untiring zeal this successful issue is so largely due, I would first of all tender my most grateful thanks, and after her to the many dear friends in England and in Canada who have so liberally helped her in the labour of love. Some of them have from time to time given us frequent proofs of their loving interest in the work and of their respect for him in whose memory the scholarship was to be founded, so we have been able to thank them personally, but others have aided us anonymously; therefore it is only through the medium of

your columns that I can hope to tell them how truly we appreciate the aid they have afforded its promoters in founding the "Dean Boomer Scholarship."

Thanking you, sir, for your unfailing goodwill towards our undertaking.

Believe me, yours, sincerely obliged,

H. A. BOOMER.

—London Free Press.

BLITH.—A nice time was spent at Trinity Church parsonage, on Thursday evening by the members of the congregation, prior to the departure of their minister, the Rev. H. A. Thomas, to his new field of labor, Warwick village. The early part of the evening was spent in playing suitable games, and all entered into them heartily. The rev. gentleman was presented with an address, accompanied by a well filled purse of money. A feeling reply was made.

PERSONAL.—Rev. R. G. Fowell, Principa of Huron College, has resigned that position, and will return to England at an early date. The name of his successor has not yet transpired. It is understood that the prevailing influence in regard to the appointment resides in the person of Mr. Peach, a wealthy English gentleman, who endowed the College to the extent of \$20,000, as an expression of his esteem for Bishop Hellmuth, while he was at the head of Huron Diocese. The administration of Rev. Mr. Fowell for the past three years has been marked by a large measure of well directed activity, apart from his position as Principal. His zeal in the building of the Church of St. John the Evangelist, and liberality towards the fund of that edifice, has been a matter of special remark. It is understood that Mr. Fowell returns to England to take an important scholastic position.

Rev. Rural Dean Hyland, of Warwick, and wife, leave this morning by C.P.R. on a visit to the Pacific Coast. His congregation presented him with a kindly worded address and well filled purse on the eve of his departure.

In his opening address at the General Synod of the Church of Ireland, the primate spoke of the prosecution of the Bishop of Lincoln, and said he did not hold the views of that prelate nor follow his practices, but he sympathized with those who deplored this scandal and the narrowing of the Catholic toleration which their Church's formalities admitted, and under the shadow of which from age to age since the Reformation, loyal Churchmen had lived and loved and worked together in the self-same Church without having the dead level of uniformity.

A crowded meeting was held in the Town Hall (Melbourne, Victoria) to bid farewell to the Right, Rev. Dr. Barry, on his resignation of the Bishopric of Sydney, the Metropolitan See of Australia, to become Assistant-Bishop of Rochester.

SEND for "The Jesuits Estates" Act of the Province of Quebec and read it.

A Subscriber in Nova Scotia renewing for herself and two others, says "It would be well for the Church here if the CHURCH GUARDIAN were taken and read in every house in the parish."

Warning.

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the *Parish*—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

EDITORIAL NOTES.

SYNOD MEETINGS.—In most of the Dioceses of this Ecclesiastical Province, and also, we believe, in those of Rupert's Land and on the Pacific Coast, the meeting of Synod takes place in June or July: and some of these bodies will be in session before the next number of our paper is issued. We would venture to urge upon the Laity the necessity of devoting more time to this work. There is altogether too little interest taken, in some Synods at least, in what might be called the ordinary routine business: such business for example as arises out of the reports of the various Standing Committees. Delegates attend in full force for perhaps, two days; but as a rule on the third day only a sufficient number are in attendance to constitute a quorum. Everyone too seems affected with a desire to rush things through, and often times the most important reports receive scant consideration; and at times a Diocese is committed to recommendations therein contained, of serious and lasting effect, upon a simple motion to adopt the report, just as a matter of course, and wholly undiscussed. Delegates should regard the attendance—faithful and continuous attendance—on the Synod meeting as an imperative duty, and a high privilege; and should be prepared to remain *de die in diem*—as long as may be necessary to fully and faithfully consider all matters brought forward. We say "high privilege," for what greater privilege than to assist in guiding the onward progress, and directing the interests of The Church of the Living God, The Pillar and ground of the Truth?

THE JESUITS ACT.—We earnestly hope that the various Synods of the Church of England in Canada will not burk the consideration of this matter. We have no doubt that there will be some who will urge that its consideration is not within the scope of the Synod's powers; or that it is unwise to bring such matters up. But we are convinced that neither pretension is well founded, and that loyalty to the Crown, and to The Church, and loyalty too to the oath taken by our Clergy at their ordination requires, that not only should the question be fully discussed, but that no uncertain sound in condemnation of the Act should be given. We are loath to believe that the Church which threw off the shackles of Rome and so gloriously held to true Catholic doctrine and practice, and which has ever been the great bulwark against Romanism, will fall behind the various Christian bodies in expressing determined opposition to an Act, which though *local*, in the sense of having been enacted by a *Provincial* Legislature, yet affects the entire Dominion, by contravening fundamental principles upon which the whole history and legislation of the country rests: and which contravenes the oath of Supremacy taken by the Clergy, and distinctly recognizes that the Pope of Rome "hath power and jurisdiction" in this portion of the Realm.

It may be urged by some in Dioceses outside of the Province of Quebec that the Act only affects the people of that Province. We think this is a narrow and unfounded view; but even if true, it certainly *does affect* the English speaking Protestant people of that Province so

seriously as to entitle them to the sympathy and assistance of their compatriots and fellow Churchmen elsewhere. If one member suffer all the members suffer with it is an Apostolic principle. But the Act is a direct contravention of the principle upon which the secularization of the Clergy Reserves was based and justified, and Churchmen everywhere have the right of demanding that in no Province of the Dominion should this principle be set aside for the benefit of the Church of Rome, and with the effect of making their brethren in that Province virtually contribute to the payment of this largess to "Our Holy Father the Pope." For, be it remembered, the payment of the \$400,000 is authorized to be made from "any of the public funds."

We wish very much that we had space to print in full this most iniquitous piece of legislation. We are convinced that if the English speaking people of this country had the Act before them, and were able by reading it, to realize the indignity put upon the Sovereign, and the humiliating position in which they themselves are placed, there would go forth from the Atlantic to the Pacific such an expression of indignation as would secure attention and justice. The Citizens' Committee of Montreal has had the Act printed in pamphlet form, and we will fill orders for it at five cents each. We earnestly ask a careful perusal of it.

It should be remembered that the passage of the Jesuit Estates Act is but the culminating point of what we believe to be a deliberate plan pursued stealthily and warily for years, and to which the indifference and supineness of those who are classed under the general title *Protestant* has lent strength and boldness. Few regarded the motion made in February, 1884, in the House of Commons at Ottawa for papers and information regarding the oath taken by the Lieut.-Governor of the Province of Quebec, or the objections of Mr. Casgrain and others to the oath of supremacy and allegiance as then administered, as serious. But shortly thereafter Lieut.-Governor Masson refused to take the oath always previously taken, because it did not recognize the spiritual power of the Pope; and he was allowed to take a modified oath: how or why it is hard to say. We believe it was entirely beyond the power of the Parliament of Canada even, to change the oath. And now it is boldly claimed that His Holiness the Pope has power of some sort (and it seems to be a very real and dangerous power if the disposal of any part of the public funds is to be made only on his approval) in this Realm; and it is contended that Her Majesty's Roman Catholic subjects owe a different sort of allegiance to the Crown to that of their English fellow subjects. We believe that a *crisis* has been reached in the history of our country, and that it behoves all loyal subjects to be up and doing, in resistance of a grave danger to this land and to the Crown.

The Archbishop of Canterbury, the Bishops of London and Rochester, and twelve other bishops voted against the second reading of the Deceased Wife's Sister Bill. Not a single bishop voted for it, and only once in its history has a bishop given it the weight of his advocacy. Formerly Bishop Temple did not disapprove it, but latterly he has been of another mind.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

- JUNE 2nd—Sunday after Ascension.
- " 9th—Whitsun-Day. (Pr. Pss. M. 48, 68, E. 104, 146. Athanasian Creed: Pr. Pref. in Com. Ser. till 15th inclusive. Notice of Monday and Tuesday: St. Barnabas and Ember Days: Ember Collect daily.
- " 10th—Monday in Whitsun-week.
- " 11th—Tuesday in Whitsun-week.
ST. BARNABAS. A. & M.
- " 12th—
- " 14th— } EMBER DAYS
- " 15th— }
- " 16th—Trinity Sunday.
- " 20th—Queen's Accession, 1837.
- " 23rd—1st Sunday after Trinity. (Notices of St. John Baptist and St. Peter.
- " 24th—St. John Baptist. (Athanasian Creed).
- " 29th—ST. PETER. A. & M.
- " 30th—2nd Sunday after Trinity.

BUSINESS ANNOUNCEMENT.

From and after the 1st JULY NEXT, (1889), the rebate of FIFTY cents offered for payment *strictly in advance* will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid Two DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and the rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at One Dollar, provided arrears, if any, at one dollar and a half per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer

made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz.: payment strictly in advance, and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labour in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

SOME THOUGHTS ON ROBERT ELSMERE, IN A LETTER TO A FRIEND.

BY THE BISHOP OF ALABAMA.

(Church News, Miss)

The book has certainly great literary merit, a show of knowledge, and an unquestionable fascination of narrative, but really, in its Theological, Philosophical, and Logical aspects, it is beneath criticism. In fact no such character as Robert Elsmere ever existed in real life. There are theorists—like "Langham"—who, for want of a life of action, drift hopelessly, here, there, everywhere. But an earnest worker for Christ—as was Elsmere—never drifts, as he is described to have done. Yet this drift of his is the "argument" of the sad drama. From this viewpoint, the work is not so much a *fiction* as a *falsehood*.

Fiction, when true to nature and life, and subsidized in the interests of truth, has a wonderful influence for good, but, when perverted, has a fatal charm for the unwise and unwary; dazzling, sometimes, the vision of those who have eyes to see.

The power of this particular book to do evil is owing, mainly to the weakness, ignorance and unspiritualness of its readers; and when we consider what lack of strength, knowledge and spiritualness there is in the great mass of novel readers, what a pernicious power it must exert.

I said it was not true to life. Consider how improbable and unreasonable a thing it is that an earnest, working man like Elsmere, with a soul aglow with the love of God and man, should have been perverted from the faith by the influence of a cold-blooded man, such as the Squire is represented to have been.

The course of the argument presented by the Squire, and to which his docile disciple so easily succumbed, is not fully drawn out in the narrative, and has, therefore to be in part imagined. Enough, however, is given to enable us to catch its drift. There is much hazy converse about the credulity and superstitiousness of people who gave testimony in olden times.—And yet the Squire is indebted to these same people for all that he ever learned of olden times.

To all this it is a sufficient answer to say, so far as the Squire's argument is concerned, that, if the spirit of credulity in ancient times invalidated the testimony given, it is fully offsetted, in modern times, by the spirit of skepticism which prevails among the school of philosophers to which the Squire belonged. If to the ancients it seemed too easy to believe in the supernatural, with the *moderns* of his school it is simply impossible to gain credence for any phenomena, however substantiated, which involve the idea of the supernatural. If credulity disqualifies men for weighing evidence, a skeptic spirit does the same. If the one believes too much, the other believes too little.

But, be this as it may, the amount of the whole discussion left poor Robert in a state of

utter bewilderment and he is brought to the conclusion that "there can be no miracle."

As to what a miracle, properly considered, is, we are left in the dark, no definition of it being given. Just here the whole book is weak. The poor man makes shipwreck of faith, because he cannot believe in a miracle; and yet no idea is afforded to what he considers a miracle to be. The fair authoress does not, herself, seem to understand her subject here. And yet it is the crucial point in the whole controversy.

What is a miracle? In popular estimation and scientific discourse, the miracle is supposed to be something in violation of the established law of nature. The argument brought forward is, in substance, this, viz.:—that the world is governed by unchangeable laws, and, therefore a miracle, which is in violation of unchangeable laws, is in its nature, incredible.

The whole matter is thus put to rest by mere assumption. What intelligent Christian thus conceives of the nature of a miracle? It is the crudest, baldest caricature of an intelligent conception of a miracle. We, also, believe in the Dominion of law, but also believe there are other laws in a higher Realm of Nature than those which come under our ordinary observation—even those which, for want of a better word, we call "the supernatural;" not meaning thereby that they are contrary to, but *above* the natural laws which come within our ken; that they come into play at the Creator's will, for His own gracious purposes, and take precedence of, and subordinate to themselves those of inferior power. We see examples of this in all nature (notably in chemistry) where the presence of a more powerful and dominating ingredient changes the whole character of a compound, not by violating any law, but by asserting its superior force—all, however, according to law.

An inhabitant of the tropics, whose observation has not reached many degrees beyond the equator, would probably regard me as a lunatic or imposter, if I told him I had seen water become so solid as to bear the weight of a marching army. In vain might I tell him that it happened in the course of the ordinary law of nature—a law with which I was well acquainted, but of which he could know nothing, because his knowledge and powers of observation were so limited. I would astound him by telling him that in some countries water was always a solid mass. He would laugh me to scorn. "His experience was against it"—(Hume's famous argument against miracles.)

Poor little philosophers of our day! It would be interesting to see one of them holding converse with a being of higher intelligence—if in his conceit he will admit a higher intelligence than himself—and discoursing with him of the laws of the higher natural world; and telling how the Almighty Lord and Giver of life imparted life to this lower world; and how He can, at will, arrest the process of decay—if need be, restore life—and all in accordance with the law of life in the great world of nature. For what are the laws of nature but the operation of the Divine will as exhibited in nature?

What then, you ask, constitutes the force of the miracle from this view point? Even this, that He who can at will bring these higher laws into operation, and *subordinate* them (not necessarily *violate* them) must be Divine, or sent by Divine power. Our Lord Himself, declares "If I do not the works that none other man did believe Me not." Thus was verified the declaration "Him hath God the Father sealed"—by clothing Him with supernatural power.

Therefore, the idea of an intelligent Christian man, in regard to the miracle, does not involve the necessity of supposing a "violation of a law of nature," but suppose the intervention, at Divine will (and the great Creator may be supposed to have a will) of a superior and controlling law, called '*supernatural*,' because ordinarily *out of sight* of short-sighted mortals;

not at all contrary to Nature, but above the lower nature—yet all one in the Dominion of Universal law.

What adequate conception do we form of the All Mighty—do we know what All Mighty means?—if we suppose that God created a world, made certain laws by which it was to run, and then left it without guidance or control, to run on as an unthinking machine. A wise man would not make a machine with vast power of production or destruction, without reserving to himself in its construction the power to adjust, regulate or even stop it, at will! Is there anything unreasonable in the idea of a *Superintending Providence*?

Again, what a dreary and contemptible conception of a good and All Mighty Creator to suppose that He created a race of intelligent beings, endowed them with a reason and will power, and affections, and did not reserve to Himself the capacity of revealing to them their duties—the law of their being—how He would have them live, move, and have their being. Is there anything unreasonable in the idea of a REVELATION.

And should these, His creatures, have fallen away from the law of their nature—that law which if observed would have been their blessedness—is there anything unreasonable in the idea of a REDEMPTION?

How should He reveal Himself to man? How does man reveal his mind to his fellow men? In many ways—viz: by signs, tokens, symbols, gestures, etc.—but chiefly and most perfectly, through the organs of speech. No being can speak so clearly to man as does his fellow men (see I. Cor. ii v II. A great chapter!)

Suppose now that the Creator in His love and care for His Creatures—aye, His children, as Christ has made it known—should see them bewildered, straying away from the law of their nature, so lost and absolutely ignorant of their Father as to forsake His worship and fall down in adoration before the works of their own hands, and were to pity them and seek to teach them His way, how should He most naturally (that is to say, most consistently with their nature) convey to them His mind and will?

Is there any conceivable method so adequate as by speaking to them? Has the Almighty Power Who formed the organs of speech left to Himself no power to speak? And how should He speak or in what language? Obviously in their own language. They could not understand any other. Thus, when we talk to children and servants, we try to use the language which they best understand.

But how shall God do this? Can He do it in any conceivable way so perfectly, as by taking upon himself the form of man, or by sending a messenger in human form? Men of many religious systems, in times gone by, have supposed that their gods came down to them in the likeness of men, and it is therefore supposable, because it has often been supposed,—(a phenomenon worth the consideration of those who boast they "study only phenomena!")

Is there anything unreasonable in the idea of an INCARNATION?

But how much would such a messenger be able to prove that He came from on High with a message from God to man?

You may say, "by the exhibition of superior wisdom!" Not so, for the masses of men are not good judges of wisdom, and they have often put to death their wisest men. The light shone in darkness and the darkness did not comprehend it. How then? By any ordinary proof? Not so. Such a message is extraordinary and must be accompanied by extraordinary demonstration. How then? In no conceivable mode, save by something supernatural—i. e., above ordinary. The message is from above; the demonstration must be from above. It must be something so extraordinary, so out of the ordinary course of things, as to extort the confession, made by that true philosopher, Nicodemus—"Master we know that Thou art a

Teacher come from God, for no man can do the things Thou doest, except God be with Him"

But here step in our little philosophers, sages, Lady-novelist, *et id omne genus*,—quite a Legion—(and a company hailed, with acclaim, as good fellows, in every sink of iniquity because they bring the revealed law of God into contempt) and say—"But no! you cannot expect us to believe in anything extraordinary, or supernatural; there must be no deviation from the law of nature as we have been accustomed to look at it!"

Oh Fools and blind! And the whole world must lie in darkness and the shadow of death, and no light must shine in from above, and the great Creator must hold in abeyance all exercises of His power above our present experience, until the "minute philosophers" can be made to realize that, above their little natural world, exists a supernatural—more largely natural, because there is more of it. (This is a small section of the universe that we occupy.) In this supernatural state we find the forces that move this little world of ours.

In this little natural world which we inhabit, we see only *phenomena*, the result of power and life. With all our seeing and investigating, no man yet ever saw a *force*. We see the *effects* of it, but not the *power* itself. As we pursue our investigations, we perpetually encounter it, but it eludes our grasp—this is "the unknowable." Ah! friend, we are touching then the outer circle of a higher sphere of Nature—even the *supernatural*.

What, therefore, is called the Miracle, and in popular estimation is conceived to be in violation of law, is really the supreme manifestation of law. He that gave life, can He not, if occasion call for it, arrest decay and renew life. Decay is but the want of life? And can God not renew life by the same law that inspired it? The tendency to decay when life has ceased, is a law of Nature. Does the embalmer violate that law? Does he not merely supersede its operation by the introduction of a substance which has power to arrest corruption?

Now, if a Revelation of the Divine Will to man be a thing to be desired; and if such a Revelation can only be avouched to be Divine by some token or proof from above (how else can it be?) then the Miracle, the something marvelous, supernatural, above all created power, becomes, not only a reasonable thing—it is a *necessity*.

But we must follow poor "Robert." When he turned from the life of the Divine Christ, and followed the leadings of the "Squire" (alas the contrast!) he became one of the saddest spectacles of a good and bright, but weak man, that has ever been presented in modern fiction. Thank God, he never existed, save in the imagination of a woman, who, straying beyond the sphere of fiction into the realm of high mysteries, rushed audaciously in where "Angels fear to tread" and only "desire to look into." Where do we find him? Landed and stranded on a bleak shore, amid a wreck of cranks, socialists and anarchists, trying to do a work for Christ, without the power of Christ. A more dismal scene we rarely see—the abortion of a bright life going out in chaos.

The conclusion of the whole matter with Elsmere is "No Miracle;" "No Incarnation;" "No Resurrection;" What is left? He is a follower of the dead, not of the living Christ. Elsmere seems somehow to hold on to Christ: yet he gives the lie to his Master at every turn.

ELSMERE: "There is no Resurrection."
CHRIST: "I am the Resurrection and the Life." "Destroy this Body and in three days I will raise it up!"
ELSMERE: "There is no Incarnation."
CHRIST: "God so loved the world that He sent his only begotten Son."
ELSMERE: "There is no Miracle."
CHRIST: "If I do not the works that none other doth deliver Me not." "If I by the finger

of God cast out devils no doubt the Kingdom of God is come upon you."

Alas poor Robert! Mrs. Ward, (like Mrs. Stowe in "Uncle Tom's Cabin") stultifies herself at every step. It would take a volume as large as her's to point out the incongruities, unrealities, illogicalities, unphilosophicalities, etc., which we meet at every turn.

I end this letter therefore as I began it, by saying that the power of this fiction "Robert Elsmere" to disturb the faith of Christian people is owing, chiefly to the weakness, ignorance and undevoutness of its readers.

Yours faithfully,
RICHARD H. WILMER.

THE TERM CATHOLIC.

The term *Catholic* has been applied to the Church from the earliest ages, and is its common designation in the writings of the ancient fathers. It may be traced, indeed, to the times of the Apostles, since it appears in the writings of St. Ignatius (Epistle to the Smyreans iii. 4), a man who, it is related, "was intimately conversant with the Apostles, educated and nursed by them, everywhere at hand, and made partaker both of familiar discourse and more secret and uncommon mysteries"—*St. Chrysostom quoted by Cave*. The Church is called Catholic in the Apostles' and Nicene Creeds. Though "the word was not used by the Apostles," says Bishop Pearson, "we must acknowledge that it was most anciently used by the primitive fathers, and that, as to several intents. For first, they called the Epistle of St. James, St. Peter, St. John, St. Jude, *Catholic* Epistles, because whilst the Epistles written by St. Paul, were directed to a particular Church congregated in particular cities, these were either sent to the Churches dispersed through a great part of the world, or directed to the *whole Church of God upon the face of the whole world*."

On the Creed, p. 5. 7. In our translation of the New Testament, the term "Catholic," in the titles of the above mentioned Epistles, is rendered "General."

One of the questions at Baptism is, "Will thou be baptized in this Faith?" viz: the Christian Faith, as contained in the Apostles' Creed. To this an affirmative answer is required; consequently, the article of the Catholic Church is to be delivered, and it is into that Church that we are baptized. To dislike the term, is therefore a disparagement of the Church of which it is the distinctive appellation, and of which we have been made members incorporate.

If the present Church is not by actual descent the continuation of that organized under the Apostles, it cannot be the *Apostolic* Church, and consequently it would be irrelevant to apply to ourselves such passages of Scripture as the following:—"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone."—Eph. ii. 19. 20.—*Selected*.

NOTICE TO SUBSCRIBERS.

OWING to change of Offices by the *Journal of Commerce*, where at present the CHURCH GUARDIAN presswork is being done it was found impossible to get last week's paper into the mail in time for delivery to subscribers on or before Saturday. It is hoped that this number will reach them in due course.

A Prominent Layman in New Brunswick writes, renewing his subscription: "The GUARDIAN is always a welcome visitor at our house and fully sustains its well known reputation as a faithful exponent of sound Church principles and doctrine."

FAMILY DEPARTMENT

NOT LOST.

"They are not lost whom we lose in Him
Whom we cannot lose."—ST. AUGUSTINE.

"They are not lost,"
Who, faithful to the Lord,
Have trod the narrow path
That leads to heaven;
In perfect peace
Awaiting their reward,
They "sleep in Jesus,"
All their sins forgiven.

"They are not lost,"
Whose lives so full of sin
Were like "the troubled sea,"
And found no rest:
These, by His love,
Our saviour seeks to win,
Who trusting come,
To be for ever blest.

"They are not lost,"
All those who strive to live
The "life in Christ."
Why do we therefore grieve,
And call them "lost,"
Whom God Himself will give
To us again,
If we in faith believe?

Not lost—
But in our loving Father's care,
Are those who rest
And wait the life to come;
Jesus the lambs
Will in His bosom bear,
And tenderly
Will lead each wanderer Home.

L. S. PATTISON.

Daddy's Boy.

(By L. T. MEADR.)

CHAPTER III.—[Continued]

Mrs Frere arrived at Summerleigh on the day of her brother's funeral. The children came a fortnight later, but three months passed after the baronet's death before Major Frere put in appearance on the scene.

Major Frere had long retired from active service, and was quite prepared to enjoy the good things of life at Summerleigh during little Ronald's minority.

Ronald was deeply excited about the Major; he was never weary of asking his aunt questions on this interesting subject; he reckoned the days and counted the hours for the Major's arrival, and to all appearance seemed far more interested in this gallant officer than were his own wife and children. The two Frere boys, who had condescended to play cricket with Ronald, had now returned to Eton, but as the Major was to come to Summerleigh a week after their departure, Ronald did not feel any particular regret when he bade them good bye. At last the welcome day arrived, when, as Ronald expressed it, "a real man" would once more be in the house.—He confided his delight most fully to Dorothy when she helped him to dress that morning.

"Is Aunt Eleanor very tired, Dorothy?" he began.

"Now, Master Ronald, what a queer, queer question to ask me.—How can I answer it? Mrs. Frere is in bed still, and I know nothing about her, sir."

"Dear, dear," said Ronald, as he allowed Dorothy to brush his curly hair, "how very strange! I wonder she can sleep—I wonder she

is not much too excited; you know her husband is coming back to-night, Dorothy; he really is; he'll be back at seven o'clock to-night precisely."

"Well, sir," replied Dorothy, "and it's only seven o'clock in the morning now; I don't see but that Mrs. Frere may lie in bed another half-hour, even though the Major is coming to-night."

"Poor Uncle Ben!" sighed Ronald. "I don't expect Aunt Eleanor makes much of a wife for him. I expect he'll get a great deal of comfort out of me, because I know what brave men like. I'm accustomed to father, you know."

"I think Miss Violet must be ready for her breakfast now, Master Ronald, if you'll come."

"What a hurry you are in, Dodo!" said Ronald, putting up his lips to kiss his nurse. "I want to talk about Uncle Ben. 'I've been picturing what he's like to myself. What do you think he's like, Dorothy?'"

"Dear, dear, Master Ronald, how can I tell? you are sure a queer boy."

"Perhaps you can't make up pictures in your head, Dorothy; Daddy and I used to do it lots of times, and of course I go on doing it still. Now I'll tell you what I picture Uncle Ben to be like."

"Well, sir, go on, say it out, quick, for breakfast must be getting cold."

"What a fidget you are, Dorothy! Now listen to me, and I'll just tell you. Uncle Ben is tall and upright; he's perfectly straight, like one of the poplar trees; that's because he has been drilled so much. He keeps his head back and his shoulders square, and he never thinks of bending his knees (I hope you don't bend your knees when you walk, Dorothy; but I suppose you do, as you have not been drilled); then he's dark, and his eyes, his eyes flash like flames of fire, that's because he's accustomed to saying to his men, 'Forward! this way.' He has been in heaps of battles, he has gone across drawbridges all by himself with the white flag of truce in his hand, and he has been directly exposed to the fire of about five hundred guns, but he has never flinched nor turned aside; and the enemies have said, 'It's him, it's Major Frere; he speaks the truth, he's the bravest of the brave; we would scorn to shoot down such a hero!' That's what Uncle Ben is. He has a long, sweeping moustache, and his lips shut tight, because he's so firm and so noble. I shall see him to-night, Dorothy. It is a great, great honor to have such a man coming to the house, and I can't make out why Aunt Eleanor isn't up."

Dorothy, who was accustomed to Ronald's rhapsodies, made the solitary remark, "Well, I never! and it ain't a bit like his portrait," then she took her little charge's hand and led him into the room where Violet was patiently waiting for her breakfast.

"Uncle Ben is coming to-night, Violet," said Ronald.

"Papa," said Violet in a tone of more or less indifference. "I hope he'll bring me some of those brown sweeties that I like so much!"

Ronald looked at her with supreme contempt.

"Well," he said, "you girls are a poor lot. When a man has gone through what Uncle Ben has it isn't to be supposed that he'd think about trifling things like sweeties."

"But his gout is better," said Violet. "I hope he won't forget about the sweeties, because he knows I'm so fond of them!"

Ronald took no further notice of Violet, but ate up his own breakfast with remarkable celerity; he wanted to go round to the stables to see Bob, and also whether a loose box was ready for his uncle's charger, for he had not the smallest doubt that the gallant officer would arrive accompanied by his steed which had endured the smoke of many battles. He managed to slip out of the house without any one noticing him, for certainly Aunt Eleanor would have forbidden the little boy to go near

the stables. He found Jim, one of the grooms, who was delighted to see his little master, and brought out the late Sir Ronald's hunter for little Ronald to inspect.

"Hallo, Bal Drumie, old fellow," said Ronald, patting the noble animal's shining coat. "I am glad to see you again. You may mount me if you like, Jim. I'll stick on. Jim," continued Ronald from his seat on the tall horse's back, "do you really think that father missees Bal Drumie?"

"Well, sir," answered Jim, "it ain't for me to say. There's nothing in Scripture to denote that animals takes a part in the New Jerusalem."

"I don't agree with you at all, Jim," said Ronald. "There's plenty of horses in the old Jerusalem; but I expect you can't understand. Now let me get down. Jim, have you got the loose box ready?"

"What loose box, sir?"

"For Major Frere's charger; a battle horse will arrive in your stables to-night, Jim."

"Well, sir," answered Jim, "I has got no orders to that effect from Mrs. Frere. Only Duncan is particularly desired to take the brougham to meet the 6:40 train to-night; and Mrs. Frere's instructions was that we were to see that the windows fitted up tight, for the Major he can't stand no draughts, he can't."

Ronald slowly left the yard, and with his hands in his pockets sauntered round to the front of the house.

"He must have been wounded," he said to himself. "He has got a dangerous wound, and is coming back covered with glory. I love him better than ever for it. He was on the drawbridge, and one of the onemies who leveled the gun was a sneak and a coward, and he fired at him. He received a wound which might have been deadly; dear, brave Uncle Ben!"

All day Ronald was excited and restless, although every one else in the house seemed particularly calm and indifferent. Ronald watched them all with extreme disgust, and even turned away from his favorite Mary when he perceived that the mention of her father's name roused her to no special enthusiasm. Ronald had now quite made up his mind that his uncle was seriously ill from the effects of his deadly wounds, and he began to consider all possible means of adding to his comfort. His father had often described to him the terrible thirst that wounded soldiers endure on the field of battle; and he reflected, with great satisfaction, that the grapes were ripe in the vineyard, and that Uncle Ben could also have peaches and nectarines to quench his abnormal thirst.

"We must be careful about the fruit," he said to his Aunt Eleanor, as he followed her round to watch her final preparations for the arrival of the hero. "I'm quite willing not to eat any more grapes, and I shall speak to Violet on the subject."

"What do you mean, Ronald?" said Aunt Eleanor; "there are far more grapes at Summerleigh than we can possibly dispose of. Indeed, I'm sure uncle will order some to be sold."

Ronald looked at his aunt in a puzzled way, but then she was always an enigma to him.

"I thought," he began, "I thought Uncle Ben would be so thirsty. I would not eat that large peach at dinner because I wanted him to have it. Oh, is that the carriage going off? I do hope the windows are properly stuffed."

Ronald flew from his aunt's side, who said to herself: "He certainly is the most incomprehensible child I ever came across."

(To be continued.)

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LORD LAWRENCE.—By Sir R. Temple; Macmillan & Co., N. Y.; cloth, 203 pp. 60c.

This is one of the series of "English men of Action," and furnishes the reader with an account of this one of the Viceroy's of India,—a man of heroic simplicity, and one of the best British type," based partly on authentic records, but mainly on the personal knowledge of the author. This latter characteristic makes it all the more deeply interesting and reliable.

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ALLAN.—At St. Vincent de Paul, on the 30th ult., Isabella Thom Young, beloved wife of Rev. John Allan, Chaplain St. Vincent de Paul Penitentiary.

HARRIS.—Entered into rest, Sunday, May 26th, Florrie Mabel Harris, aged 18 yrs, youngest daughter of the late Robert J. Harris, of Annapolis Royal, N.S.

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(Continued.)

The example is the example of a strong man showing the feats which his strength enables him to perform, and it is of no value to the weak man who would be very often rejoiced if he could do as much, but whose very need is that he is too weak to follow the example that he recognizes and admires. We have tried setting before them all the blessings that come with that careful, temperate, moderate use of God's gifts which uses them in such a way as never to hurt the user of them, and all this does not help the poor weak creature who, indeed, would be glad if he could do it; and very often, if he could do it, would not need the example that is thus set before him. And many of us—how many, how very many—have tried prayer, and earnest prayer, not only for all the sinners, those whom we know and those whom we know not, but prayer for individual sinners who have come across our notice, prayer, earnest prayer, and daily prayer for men who, for some reason or other, we have had opportunity to know as ruined by this fearful vice; and prayer seems as if, somehow, it was in itself incomplete if it remained alone. Can a man go on praying without doing? Is it possible to pray, and pray earnestly and yet to do nothing yourself in fulfilment of your prayers? Is it possible that you should pray that all men—yourself included—should be delivered from temptation, and that you, meanwhile, should do nothing at all to deliver them from what is a temptation that they cannot face? Is it possible, when once you have seen the full meaning of those words, when you have put it to your conscience that what these men want above everything else is to be delivered from the temptation, that if only they could be kept out of its immediate presence, it would be possible that, relying on God's grace, they should walk straight in God's sight, when once you have realised that these men have no choice, if they are indeed to get free from the sin, but to keep altogether away from the temptation to the sin, can you pray, pray earnestly, that they shall be set free from that temptation, and do nothing yourself to set them free? And it is for this reason that many of us, in the endeavour to bear our share of the burden which is thus placed upon so many of our brethren, it is for this reason that we desire, not merely to preach, and not merely to set them an example, but to stand side by side with them in the battle, to bear what they have to bear, to do what they have to do. If they must abstain alto-

gether from that which tempts to intemperance, then we, too, in order to give them the strength of our sympathy, we will abstain altogether. If they want to be countenanced in that which they have to do, we, with all our strength, will give that countenance. If it is necessary for their souls' health that they should surrender a pleasure which is to them a great one, we too will surrender that same pleasure, we too, in order that we may bear their burdens, we too will give up what they are required to give up.

It is in this way that the battle has been fought with most success. There was a time when a man might fairly say, "All this is but an experiment; you do not know, you cannot say, what effect will be produced by some men abstaining in order to help others to abstain." It would have been quite reasonable to stand aside and say, "Before I do anything for which I have no direct command of God, I must be satisfied that what I do will really have the effect which I desire it to have"; but now we have the experience of trial, we know what the effect is, and we have the right to put before the whole body of Christian men and Christian women the results of our experience and the plain inferences that we draw therefrom. God forbid that we should endeavour to rule the consciences of others, or to ask any man to sacrifice his own judgment to our opinions; God forbid that we should ask a man simply to join with us because we ask him, when he in his own conscience does not feel that he is called upon to do so; and it is in no spirit of imperious command, it is in no spirit of desire to mark out the path which others ought to follow, that I would speak upon such a matter as this. But I speak as entreating you earnestly to think of the evil, and to think of the burden which is thus put upon a large number of baptized men and baptized women, and to ask you, to beg of you to lay it to your consciences, that if you cannot help it in one way, you will try to help it in some other. Seek for yourself, let every man seek for himself, that which he shall judge, by such experience and by such consideration as he can give to it, to be the most effectual manner of bearing his brother's burden and so fulfilling the law of Christ.

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needs to be very sure that he is standing on safe ground, for it is not the voice of man that gives him the command, it is the voice of God Himself. We entreat all fairly to consider the application of the Apostolic command to that which is plain before the eyes of all that care to look; and we beg of all, whatever they may decide, still to bear in mind that one imperative command: "Bear ye one another's burdens, and so fulfil the law of Christ."

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