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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.  
No. 16.

MONTREAL, WEDNESDAY, AUGUST 17, 1887.

\$1.50  
PER YEAR

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## ECCLESIASTICAL NOTES.

**SUNDAY SCHOOLS NOTE THIS.**—Bishop Huntington has laid the corner-stone of a Parish House for Trinity Church, Watertown, to cost \$24,000—all provided by gifts and subscriptions, largely from the Sunday-school.

**CONVERT.**—At Grace Church, Utica, Bishop Huntington lately received as a Priest of the Diocese, the Rev. Eugene J. V. Huiginn, a convert to the Church from the Romanists, in whose Ministry he has borne an unblemished character and been held in confidence and affection in and beyond his Diocese.

**A CASE: A QUERY.**—An exchange says that a priest "with nearly twenty years of very busy ministerial labours and with an unsullied reputation," writes the Bishop of Central New York, that after persistent effort "to live and care for his family on \$800 a year, less \$20 per month for house-rent,"—in a large town, apparently,—"the problem is not solved;" and that if he must, for a living, enter on medical practice and let the ministry be laid aside, "the responsibility must rest on the Church and not on him."

Such cases may be exceptional, but even thus; have they any right to exist? If the Church admits a man to Holy Orders, and he will not work, let him not eat—at her table. But if he will work, she is bound to give him work and bread. Otherwise she has no right to take him out of lay-work into the Priesthood.

**OPEN DOORS.**—Nearly all of the New York City Churches are being kept open all summer. Several of them do a very important part of their Christian work during the summer months, in looking after the poor and in sending thousands of them into the country, and on excursions on the water, for a taste of fresh air.

**ANNEXTION.**—An English Presbyterian, the Rev. E. Walpole Warren, has accepted the rectorship of Holy Trinity Church, New York City. Mr. Warren became favorably known to the parish during the great Advent Mission in New York, when he preached in Holy Trinity Church. He comes to one of the largest and strongest parishes in New York City, containing about 1,200 communicants, and having connected with it an Orphanage, a Brotherhood, a

Summer Home in the Country, a Chinese Sunday-school, and various other societies, charitable and missionary. A handsome rectory is to be erected immediately. This is the parish of which the younger Tyng was at one time the well-known and general rector.

**WOMEN'S WORK.**—The Extraordinary amount of \$6,769 is reported as having been raised during the last year by the Indiana Branch of the Woman's Auxiliary. We had understood there had been a large awakening in Church matters in the Diocese of Indiana, but from this it would appear that the Churchwomen there are nearly if not quite "beating the record."

**LICHFIELD SYNOD.**—The second Synod of the Clergy of the Diocese of Lichfield was held in the Cathedral on Tuesday, the 12th July. In the course of his address, the Bishop expressed his belief that the Church of England was in a healthier condition, and that its prospects were brighter, than had been the case any time these past fifty years.

**C. E. T. S. FETE.**—The great summer fete of the Church of England Temperance Society was held on Thursday, the 14th July, at South Park, Headingdon Hill Hall, Oxford, which was kindly lent for the purpose by Mr. G. Herbert Morrell. As an adjunct of the fete, there was held the annual exhibition of the Oxford Bee-keepers' Association, and all manner of amusements were provided for the company, which numbered some 12,000 persons.

**CANTERBURY.**—The decoration of the east end of Canterbury Cathedral, undertaken out of funds raised by the wife of Canon Rawlinson, is nearly complete, and a very beautiful effect has already been procured. Sculptured figures of angels and saints have been placed at intervals on the screen on either side of the altar, and at the base some exceedingly beautiful diaper work after the fourteenth century pattern has been carried out. The entire ornamentation of the sanctuary is in harmony with the general decoration of the east end, and universal admiration is expressed with the result achieved.

**WELSH SERVICES.**—In the parish of St. Nathaniel's, Liverpool a chapel of ease has been dedicated, in which the services are to be rendered in the Welsh language. The building has been purchased from the Wesleyans, and has cost, with improvements, over £1,000. The Bishop stated in his address that there were in that city eighty thousand Welsh residents, of whom thirty thousand were most familiar with their native language.

**EPISCOPAL OCTOGENARIANS.**—Three of the Bishops of the Church in England are octogenarians: viz., Chichester, Worcester, and St. Asaph; and two more—St. Albans and Bath and Wells—will be added to the number if they live till next year. Four other Bishops—Winchester, Norwich, Bangor, and Liverpool—are over seventy years of age. The Bishop of Worcester is reported to be seriously ill.

**WOLVERHAMPTON CONGRESS.**—Some interest-

ing topics are already down in the preliminary programme of the Wolverhampton Church Congress, just issued by the local committee. Such are "The Priesthood of the Laity," "Child Life in Our Great Cities," "Socialism," "The Church and History," "The Reformation Settlement," "Elasticity of Worship." A regular series of working men's meetings will also be held.

**CONSECRATIONS.**—Dr. Camidge, Bishop-elect of Bathurst, and Dr. Bardsley, Bishop-elect of Sodor and Man, will be consecrated in York Minster on August 24th. This will be the first consecration in York Minster since the Reformation. On Sunday, Sept. 4th, during the session of the British Association at Manchester, the pulpit of the Cathedral will be occupied by Bishop Moorhouse, the Bishop of Carlisle, and the Bishop of Bedford.

**TO THE FORE.**—Miss Tristram, a daughter of the Rev. Canon Tristram, has offered her services to the Church Missionary Society for work in Japan. She will start immediately.

**COMPLIMENTARY OR OTHERWISE.**—All who have the welfare of our soldiers at heart will be glad to hear that the Chaplain-General has declined the Bishopric of Nova Scotia. Dr. Edgehill would certainly make a capital Colonial Bishop, but he is much needed where he is, and his long experience of and popularity in the army make his services peculiarly valuable to the country. There are plenty of clergy left for Colonial Bishoprics.

[Just so: but Colonists do not regard the "plenty," but the quality, and there is only one Dr. Edgehill.]

**ROYAL GIFTS.**—New reredos, font, and pulpit have been executed by Messrs. Doulton, of Lambeth, for the new English Church at Copenhagen, by order of the Prince and Princess of Wales. They are from the designs of Mr. A. Blomfield. The reredos is divided into three sections, and is ornamented with rich carvings, cuspings, and crockets. The panels, by Mr. George Tinworth—the "preacher in clay"—represent "The Ascension," "The Betrayal," and "The Unbelief of Thomas," and are worthy of the reputation already gained by this famous artist.

**VALUE OF THE RELIGIOUS NEWSPAPER.**—The religious paper is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction, and providences. This is all lost in the family that takes no Church paper, and the result is too apparent. Your children have no Church *esprit du corps*—no traditional love for the Church of their fathers. When they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from conviction of spirit to other forms of Church doctrine and worship.

Such people spend their last days in stupid wonder as to why their children have all left their Church. We can answer: they never had a Church paper, and knew no more of the Church in which they were born, of its spirit,

progress, and triumphs, than they do of Confucianism. The effect is also apparent in the Church when its benevolent causes are presented. The people who contribute to the pastor's salary, two-thirds of it comes from those who read the Church papers. If any one has inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfully, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportion will not be lessened. Of his best workers in the Sabbath-school the ratio is equally great. And when you come to giving to carry on the missionary work of the Church in its varied branches those who do not take the Church papers give comparatively nothing.

We can tell, when we take Church collections, who take the Church papers. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is true of every Church in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their Church papers in the interests of piety, loyalty, and progress in all that is good.—*Secretary.*

#### FROM BISHOP WHIPPLE'S SERMON

*Preached at the Consecration of the Rev. Elisha Smith Thomas, as Assistant Bishop of Kansas.*

The ministry is from Christ. No less authority can declare the terms of Salvation, receive men into a covenant with God, and dispense the sacraments of a kingdom of which Jesus Christ is the King. The voice of Christ declares, "I have chosen you and ordained you." The office is from God. It must come to men immediately by a call from heaven, and they have the power to verify their authority by miracles, as in the case of the prophets, or it must come mediately through a chosen line who have been authorized to commit unto faithful men, also.

Has the Ministry no warrant but the will of the people? If this Christian ministry was appointed by the Son of God, no lapse of ages can weaken it, no time can change it; as he gave it, it will be until He comes to rescue it, the Judge of the quick and the dead. It matters not whether bishops became the successors of the Apostles by His Divine command, or were made overseers of the flock of Christ, when the Church was guided by the Holy Ghost. The fact remains this office is and always has been a part of the ministry of a historical Church. It is by the perpetual authority of the ministry of Christ that we have met here to-day. As St. Paul give this office to Timothy and to Titus, and as they handed it on to others so we have come to set apart and consecrate our brother, a bishop of the Church of God.

THE GUILD OF THE IRON CROSS, founded at Philadelphia three years ago, for the spread of Christian morality among working men and boys, has among its members seven Bishops, 114 Priests and some 1,500 laymen. Members (who must be members of the Church) are pledged to exert themselves especially against the sins of intemperance, profanity and impurity, in themselves and all whom they can influence. A single workingman in any place may begin a ward, which, with twelve members and a Chaplain may form a Branch. The Guild publishes an attractive monthly paper, and is doing in many ways much earnest work for the Church and for workingmen.

EDUCATE only a man's head and you make him an infidel. Educate only a man's heart and you make him a fanatic. Educate them both together and you have the noblest work of God.

## NEWS FROM THE HOME FIELD.

### THE CENTENARY CELEBRATION.

This was duly observed and the Corner Stone of the new Cathedral of "ALL SAINTS," Halifax, was laid with imposing religious ceremonies, on Friday, August the 12th, but, up to the time of going to press—though delaying so doing two days—we have not received the Special Report expected. This we will hope to give in the next number. Suffice it to say at present that Special Services were held in *St. Luke's* (at which the Most Rev. the Metropolitan preached an able sermon from the 31 and 32 verses of *St. Matthew* xiii chapter); in *St. Paul's*, (where the Lord Bishop of Quebec was the preacher), and in *St. George's* (the Lord Bishop of Niagara, occupying the pulpit). In the afternoon the Corner Stone was laid by the Metropolitan, the Bishops of Springfield, Quebec, and Niagara, and a large concourse of Clergy and Laity being present.

### DIOCESE OF NOVA SCOTIA.

#### THE SYNOD.

The adjourned meeting of the Synod for the Election of a Bishop commenced in *St. Luke's* Church on Wednesday, the 10th instant, at 10 a.m., the Ven. Archdeacon Gilpin, D.D., presiding. Eighty-one clergy and one hundred and nine lay delegates were in attendance. The Bishop of Springfield, Dr. Seymour; and the Lord Bishop of Quebec, Dr. Williams, being in the city for the Centenary Celebration, were also present and being introduced to the Synod were accorded seats on the platform—the members standing whilst the Bishops passed to the platform. The report of the Executive Committee was submitted by the chairman himself. It related to substitution of Dr. Neish for Dr. Partridge, (absent in England), and (2) to the assessment over the parishes to raise the requisite \$2,000 additional salary for the Bishop. Rev. Dr. Neish's appointment was confirmed, the assessment matter being deferred.

Rev. Mr. Almon then gave notice of a motion to rescind the resolution passed at the previous session, providing for open nomination "without any expression of opinion" or discussion of the nominees. Mr. Harris having pointed out that until the Committee on Credentials had reported the Synod was not duly organized, adjournment was had, to await the report. The time was well employed, however, in listening to short addresses from the Bishop of Springfield and the Bishop of Quebec. The Committee being then ready to report the Synod resumed its Session, and the Chairman read a resolution of sympathy from the Synod of Newfoundland in session assembled; also a note from Mrs. Binney acknowledging the Synod's expressions of sympathy; after which the motion of Rev. Mr. Almon, above referred to, was taken up, when the point of order was submitted that this could not be taken up now as this was only a continuation of the meeting last July, and that a question once determined could not be brought up again the same session. The Chairman maintained the point of order, and the motion dropped.

Rev. Dr. Nicholl's then rose and nominated the Ven. Archdeacon Gilpin for the Bishopric. Rev. Mr. Ritchie nominated the Rt. Reverend the Bishop of Algoma, Dr. Sullivan. It being now 11.45, it was decided to adjourn till 12.15.

*St. Luke's* Hall and a room adjacent to the Cathedral were placed at the disposal of delegates in the interim, and the "whips" of each side were soon industriously engaged in getting together the respective adherents of each candidate.

At 12.15, the Synod reassembled, and it having been ascertained that there was more than the required majority present, the members engaged in private prayer, after which the first ballot was taken, the result being:—

*For Archdeacon Gilpin:* Clerical 53; Lay 38.

*For Bishop Sullivan:* Clerical 23; Lay 77.

A majority of votes in each order being necessary for a choice, there was no election, and the Right Rev. Dr. Perry, Bishop of Iowa, having also been nominated, the Synod adjourned till three o'clock.

The Synod met again at 3 o'clock, when a second ballot was taken as follows:—

*Clerical:* Archdeacon Gilpin, 48; Bishop Sullivan, 20; Bishop Perry, 8.

*Lay:* Bishop Sullivan, 77; Archdeacon Gilpin, 34; Bishop Perry, 7; and there was again no election.

A third ballot was immediately proceeded with, resulting:—

*Clerical:* Archdeacon Gilpin, 47; Bishop Sullivan, 19; Bishop Perry, 10.

*Lay:* Archdeacon Gilpin, 36; Bishop Sullivan, 78; Bishop Perry, 7.

A fourth ballot followed:—

*Clerical:* Archdeacon Gilpin, 44; Bishop Sullivan, 19; Bishop Perry, 11.

*Lay:* Archdeacon Gilpin, 40; Bishop Sullivan, 74; Bishop Perry, 1.

After which, as it appeared that immediate accord was improbable, the Rev. F. R. Murray, moved that a Conference composed of ten members from each side should be held during the evening with a view of coming at a nomination or arrangement satisfactory to both. The suggestion was objected to by many, but the number being increased to 20 from each side, the suggestion was adopted; and the following members were appointed to act at such Conference: Revs. Hole, Ritchie, Almon, LeMoine, Brock, O'Mara, Edgecombe, Arnold, Johnson, Filleul, Dr. Nichols, Moore, Harris, Maynard, Ruggles, Parkinson, Smith, Simpson, Bowman, F. R. Murray; Messrs. Ritchie, Townsend, Silver, Palmer, Owen, Baker, White, Jones, Candall, Payzant, Hodgson, Brown, F. Bullock, J. Gossip, Watson, Brecken, White, Whiston, T. C. Shreeve, E. Gilpin.

They were requested to meet in *St. Luke's* Hall at 7 30 p.m.

At the meeting of the Conference in the evening, the friends of Archdeacon Gilpin proposed to Bishop Sullivan's supporters that both candidates should be dropped and the support of both sides of the house given to either Bishop Perry, of Iowa, or Rev. Dr. Loble, formerly principal of Bishop's College, Lennoxville, now holding a living in England, and should neither of these be acceptable, that the appointment be left to the Archbishop of Canterbury. The Conference adjourned to meet again at 9 o'clock next morning.

#### SECOND DAY.

The Synod reassembled at 10 a.m., and after routine proceedings it was resolved to adjourn the Synod *pro forma*, and hear the report of the Conference. This having been done, Dr. Hole, on behalf of the Conference, after a few remarks said: both sides had to make a sacrifice for the sake of union. He had, therefore, to propose a compromise and to offer for their consideration this resolution, embodying the proposal of Dr. Gilpin's supporters last evening, together with the amendment of those of Bishop Sullivan: "That this meeting accept the proposal to elect the Bishop of Iowa, and in the event of his declining to refer the nomination to the Bishopric to the Archbishops of Canterbury and York and the Bishop of London."

The original proposal had been to make the Archbishop of Canterbury the sole referee, but they, Dr. Sullivan's supporters, had amended it by adding the two others.

This amendment caused some little discussion, Dr. Gilpin's supporters seeming to think than the other side has accepted the Archbishop of Canterbury as sole referee, but ultimately the amended proposal was accepted; and the Synod having resumed its session permission was granted to those who nominated the Archdeacon and the Bishop of Algoma to withdraw their names, which being done,

Hon. Mr. Vail, enquired whether the Bishop of Iowa being at present an American subject could accept this diocese before he became a British subject? In the second place, if he does require to be naturalized, how long will it take to naturalize him? The Dominion law of 1873, amended in 1881, requires a regular form of naturalization to be gone through with.

Mr. Harrington, Q. C., said that the Bishop of Iowa was a British subject born, and that being so he could never divest himself of his nationality, no matter how many oaths of allegiance to other powers he might take.

The Coadjutor Bishop of Fredericton, Dr. Kingdon and the Lord Bishop of Niagara entering at this moment, were received standing and took seats by the chairman.

Ballotting was then proceeded with. 73 clerical votes cast, 72 were for Dr. Perry and 1 blank. Of the 102 lay votes cast, 99 were for Dr. Perry, 1 blank, and 2, deposited evidently by a pair of irreconcilables, who voted respectively for the candidates whose names had just been withdrawn.

The chairman after the announcement of the vote declared Dr. PERRY elected Bishop of Nova Scotia, and by the rules of the Synod, the election was confirmed by a standing vote of the whole, and all joined in singing the doxology.

It was then moved and resolved that in the event of non-acceptance on the part of Bishop Perry, reference be made to the Archbishops of Canterbury and York and the Bishop of London, for their recommendation, and Rev. F. R. Murray, Dr. Hole and Dr. Nichols, were associated with the Archdeacon, in event of its being necessary to communicate with these Prelates.

Rev. Dr. Murray said that as Dr. Perry, whom he would now call Bishop-elect of Nova Scotia, would in all probability arrive in town the next day, he would move that the Archdeacon nominate a committee to wait on him on his arrival to welcome him. The following committee was appointed:

The Archdeacon, Revs. Hole, Brock, Maynard, Nichols, Uniacke, Snider, Filleul, W. Ritchie, Murray; Messrs. Jones, Silver, Vail, Ritchie, Palmer, Cundall, Hodgson, Owen, Stewart.

The Lord Bishop of Niagara, then delivered a short address expressing his pleasure at being the first to offer them congratulations on the happy result arrived at. He considered that the House of Bishops in this Ecclesiastical Province would greatly profit by the introduction of Bishop Perry among their number. He had been trained in the methods of the American House of Bishops, and there was no doubt their methods were more business like than ours.

Dr. Kingdon also expressed his gratification at being present to witness what he considered to be one of the most remarkable elections held for many years and upon which he congratulated the Synod.

Since the foregoing we learn through Press despatches, that Bishop Perry has cabled Archdeacon Gilpin to the effect that he cannot give any encouragement as to his accepting the Bishopric of Nova Scotia. In such case the nomination will be in the hands of the Archbishop of Canterbury and York, and the Bishop of London.

THE BISHOP ELECT OF NOVA SCOTIA.

Right Rev. William Stevens Perry, S. T. D., L. L. D., the second Bishop of Iowa, was born

in Providence, Rhode Island, on January 22, 1832. He went to Harvard and in 1854 graduated from that university, and took deacon's orders three years later. In the following spring he took priests orders. In the interval he served as assistant minister at St. Paul's, Boston. He was afterwards successively rector of St. Luke's, Nashua, New Hampshire (1858-61); of St. Stephen's, Portland, Me., (1861-63); of St. Michael's Litchfield, Conn., (1864-69); Trinity, Geneva, N. Y., (1869-76); and editor of the *Church Monthly*, Boston, 1864. He was appointed president of Hobart College, Geneva, and held that position from April, 1876, to September of the same year, when he was elevated to the Episcopate. He has received the collegiate degrees in regular course, M. A. (*ad eundem*) from Bishop's College, Lennoxville, Province of Quebec, 1859; S. T. D. from Trinity, Hartford, 1869; and the L. L. D. degree from the college of William and Mary, Virginia, 1876. He was deputy from New Hampshire to the general convention in 1859, and from the Diocese of Maine in 1862; at the latter he was made assistant secretary. In 1868 he was elected secretary to the house of clerical and lay deputies in the general convention, which he also held in 1871 and in 1874. He was made historiographer of the American Church in 1868, and professor of history in Hobart College in 1871-73. On his elevation to the Episcopate he was consecrated at Trinity, Geneva, N. Y., on September 10, 1876, by Bishop Stevens, of Pennsylvania; his uncle, Bishop Coxe, of Western New York; Bishop Kerfoot, of Pittsburg; Bishop Bissell, of Vermont, and Bishop Oxenden, of Montreal, then Metropolitan of Canada.

Bishop Perry is the author of many very valuable works particularly those relating to the history of the American Church, upon which subject he is the ablest living authority. He has published the "Centennial History of the American Church," of which he is editor and to which he is the chief contributor, assisted by several eminent scholars in the Church.

DIOCESE OF FREDERICTON.

The Churchmen of this Diocese have naturally been much interested in the recent commemoration of the Centenary of the consecration of the first Anglican Bishop in British America.

In accordance with the desire of the Metropolitan the subject was brought forward prominently by the clergy in their sermons either on the Sunday preceding or on that following the commemorative services at Halifax.

The Metropolitan, the Bishop Coadjutor and several of the clergy of the Diocese were present and participated in the services at Halifax, on August 12th.

Much interest has also been manifested in this Diocese in the election by the Synod of Nova Scotia of a successor to the late Bishop Binney. The election has been in many respects a remarkable one, and the result a complete surprise, but the general feeling in this Diocese is one of thankfulness, in that the Synod has been able to unanimously agree in its choice and of hope that the Bishop upon whom the choice has so unexpectedly fallen may indeed be the called of God for the post.

The Metropolitan and Bishop Coadjutor are at present confirming in various portions of the Diocese. The former will visit St. Andrews, Grand Manan, Chatham, Newcastle, Sussex, Bathurst, Bay du Vins, Dalhousie, and Edmundston. The Bishop Coadjutor will hold confirmations in St. John, Richibucto and in the northern portion of the Diocese.

St. GEORGE.—A very successful parlour entertainment was held at the Rectory on the evening of the 4th inst., the proceeds of which are in aid of the Church Work Society.

St. STEPHEN.—A special service was held by

the Rector Rev. T. E. Dowling, at Christ Church on August 12th, with special reference to the Centenary of the founding of the Colonial Episcopate. It was of an extremely interesting character and has been referred to at length in the columns of the local papers.

CAMPOBELLO.—The Rev. A. F. Hiltz, of Derby, having decided upon declining the charge of this Parish, the post has been offered to the Rev. F. Pember, Rector of St. Ann's Church, Calais, Maine, who it is said has accepted and will probably enter upon his duties there next month.

CAMBRIDGE.—The Corner Stone of the new Church in this parish, was laid on Tuesday, August 4th, with suitable services. A handsome and substantial edifice will shortly be erected. The windows will be set in Caen Stone the gift of the Bishop of the Diocese.

GAGETOWN.—This parish is now vacant, the aged Rector after many years of hard and faithful work having decided to retire from the active duties of the ministry. He will live with his son the Rev. Scovil Nealer, who has just assumed the charge of the Mission of Southampton and Queensbury.

NORTON.—The S. S. Teachers union of Kingston deanery; was lately held in this parish. Thirty-two members, representing 9 parishes, were present. After service with Holy Communion at the Parish Church, the members met at a Hall close by. Canon Medley, the President, gave an address concerning the work of the past year, after which two interesting and valuable papers were read, one by Mrs. E. N. Sharp, subject "The Ground Work of S. S. Teaching"; the other by Miss Hannington, subject "The Superstructure of S. S. Teaching." Officers for the ensuing year were elected as follows: Rev. Canon Medley, President; Mrs. E. N. Sharp, and Miss Hannington, Vice-Presidents; Rev. J. R. DeWolfe Cowie, Sec-Treasurer. The members of the Union were most hospitably entertained by the kind ladies of Norton.

St. JOHN.—Trinity.—Whilst appreciating the compliment paid their Rector by one of his friends in the Synod of Nova Scotia in nominating him at the recent election of a Successor to their late Bishop, the congregation of Trinity are nevertheless greatly relieved that the exigencies of the situation did not call for the serious consideration of the nomination which might have resulted in depriving them of the ministrations of one whose labours in the Parish have been so markedly successful. Canon Brigstocke occupies not only a warm place in the affections of his parishioners, but is a very valuable member of the Synod, and his removal would be a real loss to the Church in this Diocese.

St. Paul.—The Committee appointed to mediate between the Corporation of this Church and the Priest and Trustees of St. John the Baptist Mission Chapel, met at Trinity Schoolhouse on August 9th. The morning was spent in hearing the statement of the Rev. J. M. Davenport, and the Trustees of the Mission Chapel. In the afternoon a statement was made on behalf of the Rector, Churchwardens and Vestry of St. Paul's. It will probably be some time before the Committee arrive at any definite conclusion. Should they fail to arrange for an amicable settlement of the difficulty, the Committee are empowered to recommend to the Synod a scheme of settlement.

CLIFTON.—At a meeting held on the 1st inst., by the parishioners of the Church of England, of this place, the sum of five hundred and forty dollars was subscribed towards the erection of a new Church.

## DIOCESE OF QUEBEC.

**SHERBROOKE.—Women's Auxiliary Society.**—The following report of the work of the Women's Auxiliary in connection with St. Peter's Church for the year ending July, was read at the last monthly meeting by the president:—

As it is proposed to omit our meetings during the month of August, it is perhaps fitting that I should give a short account of the work done by us in the past year. We have now 52 members besides our collectors, making in all 72, and here let me suggest that we pass a vote of thanks to our collectors, who have been so faithful and diligent in their work. I am glad to see the young people taking such an important part in our Auxiliary; the true way to awaken an interest in any good cause is to begin with the young. We have raised altogether to date, \$206, out of which we sent \$25 to Fort McLeod to help rebuild a Church that was burned; \$5 to help start a new mission in Parry Sound and \$130 to the Jubilee offering to the widows and orphans fund in the Diocese of Algoma. Besides this, we sent last year 5 barrels of clothing and illustrated books to Algoma and last week our treasurer sent off six more; one, according to suggestion, was filled with new or really good things and was sent to the Bishop for him to give to one of the Missionaries. This barrel was thought to be worth \$100, the five others were valued at \$185 making in all a total of \$285.

We have met regularly every month, and our meetings have on the whole been very well attended. We entered upon our work (at least I must confess that I did), with great misgiving but we have been blessed beyond our most sanguine expectations. Let us take courage and go forth with renewed energy, not resting satisfied with what we have done while there yet remains so much for us to do. There are a great many women in this parish who take no active part in our work. Let each use influence to bring others; no one need think there is nothing they can do, there is one way in which all can work and that is to pray regularly for missions. I am sure we have none of us forgotten the beautiful manner in which this was pointed out to us by Mrs. Williams, in the address she gave to us at a meeting held at Mrs. Heneker's. There is another way in which mission work can be helped and that is by reading missionary papers. There is nothing like study of a subject for awakening our interest. I also think that letters from distant missionaries would be a great source of interest. It is my intention next year to give some names to our Secretary, and ask her to be good enough to write to them and ask them to tell us something of their work. I cannot close this report without thanking most warmly and heartily all the ladies who have taken such a warm interest in this work and have given me such able assistance in carrying it on, so that it has been a pleasure and not a burden to me. Women we know have from the earliest ages of the Church been ever fore most in all good works and I am sure that in no parish could there be found more devoted and earnest workers than in our own.

## DIOCESE OF MONTREAL.

**THE BISHOP'S APPOINTMENTS.**—The appointments of the Lord Bishop of the Diocese for August are:

- Aug. 14—Hull, Rev. F. R. Smith.  
 " 14—Chelsea, Rev. George Johnson.  
 " 15—North Wakefield, Rev. C. Boyd, B.A.  
 " 17—Aylwin, Rev. W. P. Chambers, M.A.  
 " 19—Wright, Rev. W. P. Chambers, M.A.  
 " 20—River Desort, Rev. H. Plaisted, M.A.  
 " 22—Aylwin, Rev. W. P. Chambers, M.A.  
 " 23—Alleyne, Rev. W. P. Chambers, M.A.  
 " 24—Carwood, Rev. W. P. Chambers, M.A.

Aug. 25—Thorne Centre, Rev. N. A. F. Bourne, B.A.

" 26—Leslie, Rev. N. A. F. Bourne, B.A.

" 27—Thorne West, Rev. N. A. F. Bourne, B.A.

" 28—Bryson, Rev. A. A. Allen, M.A.

" 28—Clarke's, Rev. A. A. Allen, M.A.

" 29—Portage du Fort, Rev. A. A. Allen, M.A.

**BROME.**—The last monthly meeting of the Clerical Union of the District of Bedford was held in the parish of Bolton Centre. There was a very good attendance of the Clergy. The proceedings were opened as customary with the Holy Communion. A good choir was present, among them four choristers of St. John the Evangelist. A goodly number of the parishioners communicated, and which itself was a pleasant sight to see and one that does not often repeat itself as much as it might. The special work of the Union was conducted in the parish School-house, the Rev. Incumbent, F. H. Clayton, in the chair. The section of the Ordinal read proved fertile with matter for thought and discourse, and such as would come home to the consciences of the brethren with solemn reflections regarding their ordination day, and their work which is ever the same. The theme of discussion as to the weekly Eucharist evinced great unanimity of opinion as to the obligation of having such celebration, and that it might be carried out much more so than has yet been done. The place of next meeting is fixed for Brome, (Rev. R. L. McFarlane, incumbent), on Tuesday, 6th Sept.

A very pleasing deviation from the usual proceedings characterized this meeting. It having been positively announced that the long-time incumbent of Bolton was really going to leave this district for another in this diocese, the brethren endorsing an address drawn up by Canon Davidson, presented the same through Archdeacon Lindsay, accompanied by two volumes of a Commentary on the Holy Scriptures. The Rev. Incumbent, who was markedly taken by surprise, replied with emotion to this act on the part of his brethren, although undeserving of it, yet he would ever call it to remembrance, and these volumes which would be called frequently into use, would never be opened without grateful and prayerful thought for his brethren and companions of so many years, &c. The Rev. Incumbent leaves Bolton by 1st Oct., and will be followed by the Rev. Percy W. Chambers, B.A., now of Aylwin.

**MANSONVILLE.**—The congregation of St. Paul's in this village had the gratification of having among them, on the 7th ult., the Right Rev. Dr. W. Niles, Bishop of New Hampshire, who celebrated the Holy Eucharist, and preached an able, instructive and comforting sermon on the Good Shepherd. The congregation was large and the communicants in force. The choir too was in full force and voice. Bishop Niles was greatly recovered from his illness by his summer sojourn on Lake Memphremagog.

The Missionary meetings for the Deanery of Brome have been arranged for the first week in September. The deputations are as follows: Monday, September 5th, Knowlton, Brome Lake; Tuesday, Sept. 6th, Brome; Wednesday, Sept. 7th, Iron Hill, West Brome; Thursday, Sept. 8th, Adamsville, East Farnham. Deputation, Revs. W. R. Brown, R. L. McFarlane and C. E. Dobbs, lay reader. Monday 12th, Sutton N., School-house, Sutton; Abercorn, Tuesday 13th; Wednesday 14th, Mansonville, Vale Perkins; Thursday 15th, Bolton Centre. Deputation, Revs. P. W. Chambers; J. J. Scully, H. A. Meek, R. L. McFarlane.

**FRELIGHSBURG.**—The Festival for the Sunday School of this Parish was held on Friday, the 12th inst., on the Church grounds. About 1 p.m., the children with their teachers assembled

in the Parochial Hall, and thereafter until six games and sports, under the direction of the Rector, Mrs. Davidson and the teachers, were the "order of the day." At six all again assembled in the Hall, where a bountifully covered table immediately attracted attention. After discussing the good things provided, a short service, consisting of hymns, prayers and addresses followed: after which all departed homewards, expressing themselves well pleased with the enjoyments of the day.

## DIOCESE OF TORONTO.

**TORONTO.**—The SUNDAY SCHOOL COMMITTEE of this diocese is an able and active one as appears from the Report of the work done during the past year. Speaking of the LEAFLET issued by the Committee,—a work for which the whole Church has reason to be thankful,—the Committee say that with next Advent will begin the seventh year of the course of Sunday School teaching sanctioned by the Synod.

The experience of the past five and a-half years has abundantly demonstrated the wisdom of the suggestion made by His Lordship the Bishop, in his first address to the Synod (Journal, 1879, p. 36), viz, that the efficiency of our Sunday School teaching would be greatly increased by the general adoption of the sound and moderate publications of the "Church of England S.S. Institute," as the basis of our Diocesan Lessons. In accordance with His Lordship's recommendation, the "Institute Leaflets" have been regularly issued by the Diocesan S. S. Committee since Advent Sunday, 1881. *Already they have come into use in every Diocese of this Ecclesiastical Province.* Their weekly circulation is nearly 13,000 copies; and the Committee cannot but feel gratified and encouraged to find from the last statistical returns that they are now used in almost 80 per cent. of the Sunday Schools of this Diocese which use any leaflets at all.

There has been hitherto one serious obstacle in the way of their more general adoption; viz, the fact that teachers who would be thoroughly prepared for their work were obliged to purchase annually the two Institute Text Books, from which were taken the Scripture and Prayer Book Lessons appointed for the year. In order to meet this difficulty, and to save this expense to Teachers and Sunday Schools, your Committee during the past year ventured upon the experiment of publishing in cheap and convenient form a "Teachers' Assistant, to explain and illustrate the Institute Leaflets." The little Magazine has proved successful beyond expectation. It has already received the warm approval of His Lordship, and many other Bishops and Clergy, and has secured within its first six months more than a thousand subscribers. The Committee bespeak for it the sanction of the Synod, and trust that the Clergy will recommend its use to their Sunday School teachers. They venture to say that it will be found a most valuable aid to S.S. Teachers in the preparation of their work, as it contains full notes on the Scripture Lessons, derived from many trustworthy sources, and arranged under the various heads of "Lesson Sketches for Senior and Junior Classes," "Hints for Teachers," "Lesson Topics," "Explanation of difficult Words and Phrases," etc.

In order to encourage in both Teachers and Scholars a more thorough preparation of the "Institute Lessons," the Committee have arranged to hold during next Advent, at convenient centres throughout the Diocese, a written examination upon the subjects of the Lessons for this year, viz.: The Church Catechism, and "Israel in Egypt and the Wilderness." A considerable sum has already been promised towards the formation of a Prize Fund, and the Committee appeal to the Clergy and Lay Superintendents of the Diocese to make the undertaking a success, by urging their Teachers and Senior Scholars to go up for this Examination.

The Prayer Book Lessons of the current year

are upon the Church Catechism, and the Bible Lessons upon "The Wanderings of Israel in Egypt and the Wilderness," the Lesson Notes of Miss Sarah G. Stock, being taken as the basis of the latter. These will bring down the history of Israel to the death of Moses.

For next year the Committee recommend:

(1) A series of Scripture Lessons based upon Vol. 1, of the Rev. John Watson's Notes on Old Testament History, (Church of England S. S. Institute), which covers the period from the death of Moses to the death of Saul; and

(2) A series of Prayer Book Lessons upon the teachings of the Christian Year as contained in the Collects, Epistles, and Gospel.

The Bishop of Toronto returned lately from an extended visitation to some of the outlying parishes of the diocese. He visited Lindsay, Fenelon Falls, Bobcaygeon, Omemeo, Norwood, Warkworth, Peterboro', Ashburnham, Norwood, Port Hope, Coldwater, Waubushene and East Oro, in all of which he confirmed candidates. The number in all cases was satisfactory, showing a good spirit to exist among the adherents of the Church. At Warkworth and East Oro new churches were consecrated. The Bishop afterwards visited Georgina and Sutton.

Two clergymen, well known in the Diocese of Niagara, are devoting a portion of their vacation time to laying a floor in a little English Church in Muskoka.

The Sunday School of Holy Trinity held their annual picnic at Long Branch on Wednesday week. A very large number were present. During the afternoon the Superintendent, Mr. S. G. Wood, was presented with a library desk and an illuminated address in recognition of thirty years' arduous labor in the Sunday School. Mrs. Wood was presented at the same time with a handsome basket of roses.

Rev. Prof. Clarke, of Trinity College, has been appointed by the Bishop of Michigan, to deliver the Baldwin lectures this year at the University of Michigan.

**THE CAMP AT STONY LAKE.**—On Sunday, July 31st, a Church service was conducted by Mr. E. Cayley, of Trinity College, Toronto, members of the Anglican Choir of Lakefield led the singing, which was heartily joined in by the congregation. In the evening hymns were sung round the camp fire. Both services were solemn and impressive. The canoes bringing the morning congregation numbered just over a hundred and some had more than one occupant.

#### DIOCESE OF HURON.

**NEW HAMBURG.**—*St. George's.*—A new Church has for some time been in contemplation in this place. An eligible and improved site has been decided on, and decided to the Synod. Preparations are being made to begin the erection of the new Church at an early date. A most successful Garden party was held on Tuesday evening, August 9th, at the Residence of J. Alchin, Esq., and H. R. D. Brown, Esq., (adjoining).

The decorations and illuminations were lavish and tasteful. A good musical programme had been prepared, in which the Hamburg Brass Band took a prominent part. The Refreshments were all that could be desired, and some 3 or 400 people enjoyed themselves thoroughly.

The Ladies' Aid Society is to be congratulated on their great success.

**WARDSVILLE.**—The Rev. W. J. Taylor, who has been away to some of the cities of the other side, and has been recruiting his health on Lakes Huron and Superior, has returned to his parish. His duty has, in the meantime, been taken by Mr. Lowthian, lay reader.

#### DIOCESE OF RUPERT'S LAND.

**RAT PORTAGE.**—On the evening following the arrival of the Rev. A. Stunden, with his bride from the East, the Churchwardens of St. Albans with a few members of the Congregation, waited on him at the parsonage and presented him with an address of welcome and a purse containing \$100 in gold. The reverend gentleman thanked them most heartily for their kind words of welcome to himself and wife, and for the very tangible proof of their good-will. Only a year ago, Mr. Stunden was presented with a similar mark of his parishioners generosity and regard.

A brass alms bason has been presented to St. Alban's by Mrs. Scovil, wife of Dr. Scovil, and daughter of the late Rev. Anthony O'Loughlin.

On the last Sunday evening in August, the Rev. E. S. W. Pentreath, of Christ Church, Winnipeg, preached a sermon to the Foresters of this place. There was a large turnout of the members of the order, and the preacher's words were much appreciated by them.

#### DIOCESE OF NEW WESTMINSTER.

**VANCOUVER.**—Monday, July 24th, being the Festival of St. James, the patron Saint of the New Church, divine service was celebrated in the new Church by the Venerable Archdeacon Woods.

**DONALD.**—The Rev. H. Irwin returned early in July from an extensive trip through the upper country south of Kamloops, travelling some six hundred miles in the saddle and having everywhere well attended services. He baptized three children during his trip, and reports that the new Church at Donald is nearing its completion. Canon Cooper is shortly expected in that extensive Mission. Mr. Irwin says:—"It will be a glad day when we see him, as it seems almost hopeless to do one quarter of the work that is to be done in this district. Just now our work here is largely increased as there are some 800 men in on the snow shed work, and what with camp services and Church building one can spare but little time for letters."

The Bishop of the Diocese has been absent some eight months, and the history of those eight months may be summed up in the statement that from within twenty-four hours of his landing in England to date, he has been engaged in one unceasing round of meetings and sermons in behalf of his diocese, except on several occasions when the superhuman amount of work has prostrated him, so that it became physically impossible to keep his engagements. It is said he has taken his passage for home on the 16th of September, and may be expected in his Diocese early in October, when his arrival will be as welcome to his Diocese and friends as we are certain it will be to himself and Mrs. Sillitoe.

#### CONTEMPORARY CHURCH OPINION.

The *Kentucky Chronicle*—under the heading "A Chapter for Men," has the following remarks well worthy the attention of our male readers:

Most men prefer that their wives and daughters should be members of the communion of the Church. Unless they happen to be so pious that their piety interferes with my lord's pleasure, he rather thinks it a right and proper thing for women. But, as we read in God's word, man was made in the image of God, and woman is the glory of the man. *God expects more from man than he does from woman.* He should be to her an example of goodness and purity and piety that she could look up to, and in so doing be aided to the eternal kingdom. Here is an able-bodied man, that can work six days in the week, but is too weak to walk to church on Sundays. The woman, who is term-

ed "the weaker vessel," can stand up and say her creed, and kneel down and say her prayers, but he, the lord of creation, the image of God, can do nothing of the kind. This specimen of God's image had better do a little thinking for himself. He will not be here many years longer; will have to go forth some of these days, and there will be no wife to wait on him or help him; will go forth a stranger into a strange country, and at the appointed time will have to stand up; can no longer loll and vote Christ's service a bore; will have to stand before the Christ he was ashamed of, and account to him for the way he lived, for what he did and for what he did not. Certain, is it? As certain as the sun-rise. O man, made in the image of God, redeemed by the precious blood of Christ, bestir yourself and act as one who must soon give an account to the Righteous Judge.

A correspondent "Mab" in *The Standard of the Cross and The Church*, Phil., expresses the opinion: That there would seem to be in the Church a growing tolerance for differences of opinion, and it extends to modes of work. In a Catholic Church there must necessarily be various schools. The *faith* is one: there are—there must be, as many opinions as there are waves of the sea and as many practices; men can not all see things from the same point of view. Truth is many-sided and there is diversity in unity. Procrustes, who tried to make all men lie on one bed, now lopping off a head and now the feet to bring them to the right measure, is dead, and the Church has found it out; theological men are not all of one stature and form. Some are high, some low, and some broad, *but if the faith be safe*, what matters it? There are right and wrong opinions, but they are not of the *essentials* of religion, and may be rejected or held at discretion so they are not *inconsistent with faith, charity and law*. In Bishop Wilmer's *Reminiscences* wise John Stewart says: "You can't put the Church too high if you only keep Christ at the head of it." So no school of opinion can be too low or too broad while it is anchored to the Cross.

The same paper says:—

As a remedy to meet the need of laborers, where for months the Bishop of Maryland has been seeking one for promising work, each clergyman at the Convention was reminded "that he ought to feel it his duty to see that he educated, or influenced to be educated, at least one man to supply his place when he died," and that the duty of "going into the next town to preach there also, has been too much lost sight of."

The *Church Press* (N.Y.) under the heading Why "Historic"? says:—

The law of "succession" pervades all life and nature. Day succeeds night, and night night; and we do not question that to-day is a successor of the first day. Harvest succeeds harvest; ripeness, ripeness; our grain and fruit are the successors of the first grain and fruit of the earth. Parentage is succession, and we are all successors of Adam. In religious affairs there is the same law of hereditary transmission. If there be not a Biblical succession, then, lo and behold! have we no Bible. If the Bible from which the lessons and the text of last Lord's day were taken be not in the succession, then it is a thing of yesterday or of some other recent origin, and therefore no Bible at all. If the ministry be not in due line of ministerial succession, then it is a recent invention, and of only that authority which comes of voluntary acceptance. Thus stands the question of historic orders upon the same basis upon which the Bible itself does. It is not a unique question. It is not arbitrarily designated "historic"; historic it must be, or modern and self-willed. It is inherently a "historic" matter; ministry, Bible and sacraments are all questions to be referred to authority, and authority is historic essentially. If

there is no ministerial succession, there is no Biblical; but there is both.

The *North-East* (Portland, Maine), gives Bishop Neely's review of the 20 years of his Episcopate, in one part of which he thus speaks of the inadequate number of the clergy:—

And this leads me to refer, briefly, in conclusion, to a fact affecting most seriously the interests of the Church, not only in this diocese, but throughout the land, namely, the inadequate number of clergy in the field. To do its own proper work efficiently and thoroughly, every diocese, or at least every group of dioceses in each distinctive section of the country, should have a full corps of clergy trained up in that particular locality, feeling themselves therefore at home there, familiar with the characteristics, and identified with all the interests of the community.

Other qualifications being equal, these men could undoubtedly work more efficiently there than those coming from some other part of the country, reared amidst very different associations, and ignorant of the traditions, usages and habits of the people to whom they come. But nowhere else than in the great Middle States does the local supply of candidates for Holy Orders approach to the local demand for clergy, and probably nowhere else is it so lamentably deficient as in the three northern dioceses of New England. My own report of the number of candidates admitted within this diocese during twenty years shows but too plainly how little we at least have done to meet our own needs in this regard, or to supply the general need of the Church. Does it not also show the prevalence of a worldly spirit among us, that spirit which "seeks its own rather than the things which are Jesus Christ's," and a general neglect of the obligation to ask God's guidance in determining our vocation? The call to the Holy Ministry is, first, an inward call, proceeding directly from the Holy Spirit, but that call will not be heard by him who has not first cried, "Lord, what wilt thou have me to do?" What manner of Christian disciple is he who does not thus appeal to his Master for daily direction, and especially for direction as to his life work? who will consider long and anxiously for what sphere and by what means he can probably achieve the highest worldly success, and will then submit himself to an extended and rigorous course of training for the profession or the business determined upon, but never seriously puts to himself the question, "Where and how can I serve Him and His cause who bought me with a great price, even with His own precious blood?" What manner of Christian parent is he who, while willingly expending much thought, and care, and money for many years upon the education of his son, has never said to that son "You can best repay me as you can best fulfil your first and highest obligations by using your talents and requirements as God would have you use them?" Seek, therefore, first of all, to know and do His blessed will. O, my brethren, as the Church, mindful of her Master's Word, and of her own sorest want, has now again bidden us to the suffrage: "That it may please Thee to send forth laborers into thy harvest," so may that suffrage ascend to the throne of grace from the lips and hearts of those who would esteem it the highest honor, and to who it would bring the greatest joy to find themselves among those called and sent forth as laborers in the blessed work of the Christian ministry.

#### ST. MARTIN'S CHURCH, CANTERBURY.

INTRODUCTORY.—In the October number 1886 of the *Chronicle of the Diocese of Fredericton*, there appeared under my signature the following "Note by the Way":

"Talking of ancient Churches, I wish an ac-

count of Saint Martin's of Canterbury, England, could be circulated broadcast; perhaps it might convince even the gentlemen who compile the Histories and Readers, which our children have to learn out of in our public schools, that Augustine did not introduce Christianity into England. In the foundations of St. Martin's are the remains of the ancient British Church in which the British Christians worshipped more than two hundred years before Augustine was born!

Verily the lie historical is hard to kill."

My "Notes by the Way" had the honour of being copied in Church and secular papers, far and near, and finally in June of this year, I received an account of St. Martin's Church written by the Rector of St. Martin's, the Rev. Leslie E. Goodwin, penned in answer to the above paragraph. As the *Chronicle of the Diocese of Fredericton* is no longer published I have informed Mr. Goodwin that I have sent his article to the CHURCH GUARDIAN, in order that the valuable and interesting information so concisely given respecting that "cradle Church of the British Empire" might be sown broadcast at least through Canada. JAY PEN.

DESCRIPTION.—St. Martin's Church, situated almost due east of the Cathedral, consists of a nave 38 feet long by 25 feet wide; a chancel 40 feet by 14 feet, and a western tower of fourteenth century date. The well-known sentence of Bede describing the erection of a Church on this spot during the Roman occupation has been often repeated and commented upon; but, it is only within the last few years that archaeological researches have proved that large portions of this very Church are now actually standing.

Roman Walls.—Internally, the walls of the nave (about 1 foot 10 in. thick) are built of stone and rubble, with regular bonding courses of Roman brick at intervals of nine inches, and faced inside with Roman plastering formed of pounded brick, still visible to the height of some four or five feet from the ground. The greater part of the chancel is built of Roman bricks laid closely and evenly on one another, but without any signs of Roman plastering. Externally the Church has suffered greatly from repairs, but the general aspect presented is that of a mass of rough walling, partly of Roman brick, partly of various kinds of stones and flint, held together by sea-shore mortar of remarkable solidity. Looking to these evidences, and also to the discovery about two centuries ago of Roman tessellated pavement in the neighborhood of the Church, we may reasonably conjecture that the nave was an old Roman villa or temple which was turned into a church (somewhere about the end of the fourth century) by the addition of the chancel.

History.—Its subsequent history would be somewhat as follows: the original church, allowed to fall into partial ruin after the Roman evacuation of Britain, was probably restored towards the end of the Sixth century to serve as an oratory for Queen Bertha, the Christian daughter of Charibert, King of Paris, and married to Ethelbert, King of Kent; and in this church St. Augustine undoubtedly prayed and said mass. The building afterwards suffered from the force and general ravages of the Danes, especially at the sack of Canterbury in the beginning of the eleventh century, though it still maintained sufficient reputation to have given title to suffragan Bishops (such as Eadsi and Godwin) for at least 50 years before the Norman invasion. It was then put into repair by the Normans, and rebuilt to a large extent in the thirteenth century in the early English style.

South side, externally.—Let us walk first round the outside of the church. We are at once struck by the venerable aspect of the tower with its masses of clinging ivy. Then, turning to the right, we come to the south wall. At the southwest corner we find stones of various periods and geological formations, placed

together apparently at hap-hazard—travertine, oolite, purbeck marble, &c. Next we notice in order (a) a blocked-up early English door, or porch, with one-half of a two-light decorated window inserted in the middle; (b) a central circular buttress of stone and brick, probably unique, and perhaps of Roman origin; (c) a rough semi-circular opening about 4 feet wide and 3 feet 8 in. high, with a plastered surface round the arch (as to the use of which no reasonable conjecture has yet been given); (d) flat pilaster buttresses at the southeast angle.

Proceeding to the chancel wall, attention is arrested by two curious openings; one consists of a square doorway, 6 feet high by 3 feet 4 in. wide, having a massive lintel of green sandstone above and an equally solid threshold (below the soil) of the same material; and the other of a small semi-circular arched "priest's door," the arch being formed of converging blocks of grey sandstone. We may notice on the western jamb of this door a fragment of freestone with an inscription of the ninth or tenth century of which we can only trace,

"Sanctæ . . . et Omnium Sanctorum."—It is more than probable that both these openings may be attributed to Roman workmanship of the end of the fourth century, the juxtaposition of square and semi-circular doorways in the same Roman building occurring also at Jublains, in the department of Mayenne. There is not much worthy of attention on the east wall (which was partially rebuilt about 40 years ago), except a square insertion, probably taken from some other part of the Church and having originally contained a brass with figures and inscription underneath.

North side externally.—On the north side of the chancel is a fine piece of Roman walling lately uncovered. There comes the modern organ chamber and vestry and the north wall of the nave with a blocked up early English-porch added on to a Norman doorway within.

Norman Squint.—In the western wall, to the north of the tower is a curious square Norman squint, its sides formed of chalk and Kentish rag, with traces of a hinge and receptacle for a bolt. It was perhaps covered by a porch, and was used by penitents, commanding a view of the high altar in the centre of the chancel.

Inside of Church.—We will now proceed inside the Church. And the first object of interest will be the font, which is tub-shaped, about 2 ft. 6 in. high, and consists of a rim, three tiers, and a case. The three tiers are made up of some 24 distinct staves rounded externally, and fitted in their place. The lower tier is embellished with a continuous pattern of scroll-work; the second with groups of circles intertwining with one another, with the exception of one staff which has carved on it six comparatively plain circles; the third tier is of a completely different character, exhibiting arches intersecting each other. At the top is a rim, the ornamentation of which corresponds with that of the two lower tiers, except one part in which there is a kind of dog-tooth work like stars cut in half. It is supposed that the upper portion of this rim was cut away to form a ledge on which a tall cover might firmly rest.

We have no space to enter upon a long controversy as to the date of this interesting relic. The character of the carving naturally suggests at first that it is of the later Norman period. But it has been contended that the carving is not necessarily contemporary with the structure of the font, and is only chiselled in a sketchy manner, for the purpose, perhaps, of ornamenting an historical relic. The use of Caen stone in the font does not necessarily imply that it is of Norman work, since Caen stone was undoubtedly used by the Romans, as is proved from the ruins of Richborough. There may have been truth in the ancient tradition that in this font Ethelbert, King of Kent was baptized by St. Augustine on Whit Sunday, June 2nd, 1597.

Norman doorway and Piscina.—We may next

notice, on the north side of the nave, the Norman doorway with straight jambs of axed Caen stone, the tympanum of which is composed of concrete in a dilapidated condition and now plastered over; and at the South-East corner a Norman piscina, said to be one of the earliest in England, with three existing holes, which may have had some connection with the supports of a canopy. It is not improbable that near it may yet be discovered the remains of a Norman altar.

*Interior of Chancel.*—In the chancel are to be seen the "priest's door," and close to it, the marked-out shape of the square Roman doorway, the opening of which had been partially closed up in mediæval times and used apparently as a low side window, ("perhaps a leper's window,") and on the north side, *Queen Bertha's Tomb*, outside the altar rails, the so-called "Queen Bertha's tomb," with a covering slab of Portland oolite, in which probably was interred the second founder of the Church, in the thirteenth century.

*St. Martin's*, is I believe, the oldest existing Church in the world, built by the Romans, and is full of the deepest historical interest. Erected two centuries before the mission of St. Augustine, it was sanctified by his preaching; and Dean Stanley, who loved it well, calls it the "Northern Church of England," adding that "the views from its hill-side is still one of the most inspiring that can be found in the world."

LESLIE E. GOODWIN.

**MAGAZINES.**

THE CENTURY for August, the Midsummer holiday number opens with the first part of what promises to be a most interesting description of a new style of Summer Excursion, nothing less than a trip by canal boat through the New Jersey Canals. The canal boat was, however, specially chosen, fitted up and manned, and contained in the words of the patentee "more actual luxury to the square yard than a fleet of Cunarders." Excellent illustrations are given of different points and incidents in the trip. There is also an illustrated paper regarding the ninth iron meteorite, presumed to be a fragment of the famous comet of Biela; another on "Low Prices, High Wages, Small Profits; what makes them." The number is an excellent one. The Century Co., Union Square, N.Y.; \$4 per an.; 35c a number.

*The Atlantic Monthly.*—Houghton, Mifflin & Co., Boston, N.Y., contains amongst much else well worthy of note, *Personal Characteristics of Charles Reade*, by E. H. House; *The Growth of Materialism*, by Geo. F. Parsons; Part vi. of *One Hundred Days in Europe*, by Oliver Wendell Holmes; and chapters xxv.-xxvii of the serial, *The Second Son*, by M. O. W. Oliphant, and xiv. and xv. of *Paul Octoff*, by F. Marion Crawford.

*Littell's Living Age* for the week August 6th, contains the seasonable selections, *At Church in the Woods*, *Pall Mall Gazette*; *The Pleasures of Travel*, *Spectator*; also *Character and Ability in Politics*, *National Review*; *By Hook and Crook*, *English Illustrated Magazine*; Louis xiv. and His Court, *London Quarterly Review*; and Richard Cable *The Lightshipman*, part xviii. The number for July 30th, contained amongst the usual supply, *Old and New Oxford*, and *Postal Communication Past and Present*, from the *National Review*; and a *Review of Light-House work and Economy in the United Kingdom during the past 50 years* (conclusion) from Nature. Littell & Co., Boston.

*The American Magazine* has an illustrated sketch of the Supreme Court of the United States, and the present Justices thereof; also a pleasantly written description of a trip by Dr. W. F. Hutchison *Along the Caribbean*; and the Household Department, *Suggestions for August*, by a Physician of experience. The table of Contents is full and good. B. T. Bush & Son

130-132 Pearl street, N.Y.; 25c each; \$3 per annum.

*The English Illustrated Magazine* is as usual filled with pleasing illustrations and good reading matter, amongst which we note the second part of "Walks in the Wheat Fields," by Richard Jeffries; a Visit to a Dutch Country House, part i., by May Crommelin; F. Marion Crawford's story *Mazid's Crucifix*, and B. L. Jarjeons, "A Secret Inheritance" are continued. Macmillan & Co., 112 4th Avenue, N.Y.; 15c each; \$1.75 per an.

*The Church Eclectic.*—E. & J. B. Young & Co., and Jas. Pott & Co., New York. Amongst other articles in the August *Eclectic* are the following: *The Temperance Cause* from the *London Guardian*; a Popular Church by Rev. Dr. Pelham Williams, (in reference to the progress of the P. E. Church of the U.S.); Egyptian Christianity, *Church Quarterly Review*, and the Royal Jubilee, summarised from *John Bull*. It also contains a letter from Dr. Littledale on a non-communicating attendance.

*Our Little Ones and The Nursery.*—The Russell Publishing Co., 36 Bromfield street, Boston. The August number is one of the most beautiful that we have received. Every page will be found rich in interest for the little ones.

*The Pansy.*—Our August *Pansy* has come with its forty pages of boy and girl stories and pictures.

We wish we could lend it to all the young folks we know. But, what is better, send to D. Lothrop Company, Boston, for it. The subscription is \$1 a year; but they will send you one number for five cents—it may be a back number. It is a veritable missionary.

Received for August:—

*The Homiletic Review.*—Funk & Wagnalls, New York; \$3 per annum; to clergy \$2.50; 30c each.

*The Pulpit Treasury.*—E. B. Treat, 771 Broadway, N.Y.; \$2.50 per an; clergy \$2; 25c each.

*The Spirit of Missions.*—Board of Missions of the P. E. Church of the U.S.; 22 Bible House, N.Y.; \$1 per annum.

*The Antiquarian.*—F. H. Revell, 150 Madison street, Chicago, Ill. Bi-monthly, \$4 per an.

*The Homiletic Magazine*, for July.—E. B. Treat, 771 Broadway, N.Y., and S. R. Briggs, Toronto.

*Journal of the 18th Convention of the Diocese of Quincy.*

We have a number of New Books awaiting notice or review, to some of which we hope to refer next week.

**EDITORIAL NOTES.**

BISHOP OF NOVA SCOTIA.—The result of the Second meeting of the Synod of the diocese of Nova Scotia for the purpose of electing a Bishop, has been that the Right Rev. Dr. Perry, presently Bishop of Iowa, has received the unanimous vote of Clergy and Laity. If Dr. Perry accepts, the Synod will have not only done wisely for themselves in making this choice, but will also have conferred a real benefit upon the whole Church. It is only eleven years however, since Dr. Perry was consecrated Bishop of Iowa, and during this time he has become prominent not alone through his eminent abilities and administration as a chief overseer of the flock committed to his care, but he has also achieved a unique position as the recognized Historiographer of the Church in the United States. He has several times we believe been called to take part in important proceedings of the Church at Home, and

was on his way back from England via Halifax, at the time of his election, intending we assume to be present at the Centenary celebration there. We can only hope in the interest of the Church in Canada, that one so able, learned and experienced, may be added to her Episcopate; and we can assure Dr. Perry, that he will receive a cordial and loving welcome not only from the diocese which has elected him, but from all parts of the Ecclesiastical Province. But we entertain little, if any, hope of his acceptance.

THE Sensational telegrams regarding the proceedings connected with the election in Nova Scotia, and the apparently eager desire existing to twist every divergence of opinion between the members thereof into party strife, and to represent "High Church" as arrayed against "Low Church," in deadly conflict, suggest the enquiry whether it would not be in the interest of the Church, that all such elections should be held with closed doors, and the ubiquitous reporter for the daily secular papers, be excluded from at least, this so solemn a meeting. That differences of opinion and urgent advocacy of individual preferences will appear at such a time is almost inevitable, constituted as men are; but it can hardly be necessary or in the interest of the Church that these should be scattered broadcast, magnified into party strife, &c., under sensational headings in Capital letters, in the secular press; we believe that if held with closed doors (as we think the extremely solemn and terribly responsible nature of the act to be done requires) there would be far less of differences in the body itself, and the injury undoubtedly done to the Church by what are in many instances grossly exaggerated reports, would be prevented. Would not this plan be more in accordance with Apostolic practice and order?

We think that not alone in the case of an election of a Bishop, but in many other instances, the rule contained in some, if not in all of our Synod Constitutions and Rules of order, providing for secret or private session might well be invoked. For the most part our dissenting brethren are wiser in this respect than we, and take care to keep from the public gaze, and the eyes and ears of the scornful, any differences they may have—would to God there were none; but let us take care not to mar the beauty and impair the attractiveness of the Church—which is His Body—through our human follies and weaknesses.

We learn (though we have not yet seen the article), that there appeared in the *Church Times* (England), a short time ago what has been characterized as a "Scathing Article," upon the Church of England in Canada, in connection with the progress made during the last century, and affirming that there was little of any cause for rejoicing. It is beneficial to learn ones faults and to be incited to greater earnestness—but we doubt whether with any truth it can be affirmed that the history of the Church in Canada since the consecration of Bishop Inglis, does not afford ample ground for thanksgiving and rejoicing.

# The Church Guardian

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See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date from which subscription is due.

### CALENDAR FOR AUGUST.

AUG. 6th—TRANSFIGURATION.

" 7th—9th Sunday after Trinity.

" 14th—10th Sunday after Trinity.

" 21st—11th Sunday after Trinity.

" 24th—ST. BARTHOLOMEW.

" 28th—12th Sunday after Trinity.

### COMMON SENSE ABOUT UNITY.

[The following article over the initials G. V. appeared in *Church Bells* of July 15th, and although we do not agree with every statement contained therein, it contains so much food for thought, and perhaps, needed hints to those seeking after "Unity" that we reproduce it in full.—ED.]

It is not saying too much when it is declared that a feeling after Unity is beginning plainly to manifest itself. Not only have the arguments in support of Unity by Lord Nelson and others effected something in this direction, but the numerous and weighty quotations which the noble Earl has occasionally sent to *Church Bells*, as the utterances of thoughtful Nonconformists, have given evidence of a desire after Unity, as a part of Christianity, which cannot but be regarded as full of promise. At the same time, it is certain that the duty of the Church is to act, of herself and from herself, making no bargain and entering into no stipulation. She may do very much more than she has ever attempted in the promotion of Unity, but whatever the Church does ought to be effected by her, simply because it is right as a principle arising out of her being truly Catholic, and not as a matter of compromise, or expediency, or of bargain, with any community of Christian people. On every side there seems to be a softening of asperities, and even among some Roman Catholics it is plain that, from whatever cause, the feeling entertained towards the Church of the Anglican Communion by some of them is very different from what was once exhibited by almost all of them. The position of the unbelievers, too, almost compels all believers in Christ to be what He ordained them to be—one body in Him. There are, however, facts constantly to be observed within the Church of England which ought to be duly weighed, and which teach upon what principles Unity can be hoped for. Within the Church at this present moment there are differences in the modes of conducting Morning Prayer, Evensong, and Holy Communion, so great and so pertinaciously adhered to, that probably some clergymen would endure any persecution rather than adopt the methods of a brother parish priest close by; while in many instances

the respective congregations would hardly be present in Church if a priest were there to minister whose 'views,' or whose 'mode' of ministrations were not in accord with what they have been accustomed to see and hear. These statements apply to all parties. There is as much 'man-worship' as ever. There seemed hope of its abandonment some twenty-five years ago, but it is as rife as ever. In some instances the question is, Who is the Preacher, in others the questions is, Who is celebrant? or, possibly, the determining point is, Who will intone the service? Now, much of this is deplorable, and ought to be preached down; but as long as human nature exists in its varied phases and developments it is the utmost folly to suppose that a strict uniformity can exist in the worship of the Church if true Unity is to prevail within it; and any Society whose holy aim is the promotion of Unity must take this truth into account, or it will fail in its object. This being so, it is an error to inquire, What is the remedy? inasmuch as the remedy is not only impossible but undesirable. The Church must recognise facts; and common sense, however devoted to the cause of advancing piety or promoting unity, says distinctly that the Catholic Church will demonstrate the true spirit of Catholicity, not by trying to compel every Christian to precisely one and the same ritual, but rather by furnishing all earnest Christians *within* the Church with well-regulated varieties of rites and ceremonies, so that none may have a reasonable excuse for schism. It ought to be remembered, that in the early days of Christianity five complete Liturgies at the least existed in various parts of Christendom, and also that there was over forty formulæ of words of consecration in the Holy Communion in use, some in one locality and some in another.

Now the inhabitants of Great Britain and Ireland, and of the Colonies, are made up of many peoples, and even many languages. Is it unreasonable if, for all these varieties of people, the really Catholic Church should provide services and offices, all, of course, truly orthodox; all, of course, reciting the same creed (oh that it were, however, the uninterpolated Constantinopolitan Creed!), so regulated and canonically directed as to give, wherever desired (suppose) two or even three modes of celebrating the Lord's Supper, and two or even three modes of Matins and Evensong? Because clearly in any such provision ('concession' is not the true word for what the Church ought always to have given), if they whose feelings and habits of thought almost compel them to ask for a far higher ritual in their Church than they now enjoy are to be regarded, so upon terms of equal justice must not the many thousands in this country and elsewhere be forgotten, whose feelings and habits of thought almost prompt them to ask for the greatest simplicity in their rites and ceremonies, requiring, almost, that some portion of their services may be extempore. Happily there is by no means the longing for extempore prayers that at one time prevailed. But it is wrong to avoid the recollection that there are circumstances when a brief prayer, written for the occasion by the minister, would be not only not inappropriate but desirable. There are frequent occasions when the ancient Church of England plan of the minister preceding his sermon with a well-prepared written prayer (not an extempore oration to God) and, concluding it in a similar manner, might be renewed most advantageously. Would not the Church be more deserving the name of Catholic if she recognised the improbability of ever bringing all the inhabitants of these realms to worship in precisely the same way, and if, recognising this fact, she accordingly provided such modes of worship as might reasonably meet the feelings and desires of the baptized, and all within her pale?

An idea has been put forward by one of the

speakers for the Church's Memorial of the Queen's Jubilee, i.e., the Church House, which will probably be attended to hereafter. It was well received on the two or three occasions when it was mooted, and it is an idea likely to find favour by-and-by. The speaker, describing what the Church House ought to be, hoped it would contain a chapel, and that in that chapel there should be used every day a short office of supplication that God would promote the Unity of His Church all over the world, when He saw fit, and entirely and wholly in the way he approved, and that it might not be attempted or effected in any other way. It will be a great thing if the Church would thus leave the subject at the feet of Love and Omnipotence, and the suggestion is therefore referred to as well worthy of consideration.

But it seems quite certain that the Church is seeking to promote Unity must not expect or desire perfect uniformity in the mode of worship, but ought rather to provide such variety as may seem right and proper. Vast liberties on both sides are taken now, and much irregularity prevails. The Church ought to throw both her arms wide open, and, wisely granting all that is reasonably needed, ought thus to take heed that she allows no sort of stumbling-block to remain for those who are beginning to desire Unity and Love.

This would be a truer Catholicity than that which aims at a strict uniformity in defiance of the instincts of people which necessitates some variety amidst the deepest faith, and longing for reverent worship. G. V.

### CHURCH GROWTH IN THE U.S.

During the past fifty years the nation has grown so rapidly that it is by no means easy for most of us to keep up with the times. Even the geography of the country puzzles us, for we have a vivid remembrance of that great American desert and that Indian Territory, which in our atlas stretched from the Mississippi to the Rocky Mountains. Of course, no small part of this rapid growth, which has changed the arid plains into green fields and the hunter's camp into the busy town, has been due to immigration. From the Old World has come a steady stream pouring into the cities on the seaboard and then spreading out till it has reached across the continent. To a very large extent this foreign element has been made up of Irish Romanists and German Lutherans.

Now the Church could hardly be expected to keep pace with a population growing so fast and recruited so largely from such alien elements. She would have done enough to vindicate her claim to be the Church of the American people if she had continued to grow steadily and surely, though her growth fell far below that of the population of the whole country. But she has done far more than this. She has not only held her own, in spite of this large foreign element, but she has outstripped even the nation in the rate of her gain. During the past twenty five years our entire population has grown from thirty-one to fifty-five millions, or a gain of about seventy per cent; but meanwhile the number of our communicants has risen from 146,000, to 423,000, or a gain of nearly 200 per cent. In other words, the Church has grown three times as fast as the nation.

Moreover this increase is not confined to any one section. Some religious bodies are very strong in certain localities, but are simply insignificant or utterly unknown elsewhere. The Unitarians in Massachusetts and the Campbellites in the West are illustrations of this. It is not so with the Church. Her growth is even more marked in the older communities at the East, than in the newer settlements at the West. A few months ago there was a good-natured

dispute between our missionary jurisdictions and some of our organized western dioceses, as to where the most work had been done and where there was the largest return for the help so generously given. There are, however, dioceses, on the Atlantic coast, which can point with just pride to the mission work done within their borders, and challenge a comparison of results.

Take Massachusetts and Connecticut for instance. Here the increased influence of the Church is even more marked than her material growth. Yet how great the latter has been. It was once said that the Church in New England could never be anything but an exotic, and must depend always on outside help for support. When we run our eyes down the long list of parishes, and foot up the thousands given by them for the work of the Gospel in more distant fields, such predictions seem simply absurd.

Turn from these two States to New York. Fifty years ago the Empire State was a single Diocese with about 200 clergy and 10,000 communicants. Now there are within its borders five Dioceses with nearly 800 clergy and 100,000 communicants. Though New York has been the port where most of our immigrants have landed, and though the Irishman loves the city far better than the country, yet, in spite of all this, the Church has made a marvellous growth. How marvellous that growth has been, can best be shown by one statement. If the State had grown as fast, there would now be a population of twenty-five millions within her borders instead of five. Fifty years ago we had only five communicants in every 1,000 of the population, but to-day we have twenty. In other words the Church in New York has grown four times as fast as the State.—*Rev. Thomas Harrison, in The Churchman.*

#### THE BIBLE vs. ARTS AND LITERATURE.

The impression of the Bible upon the realm of the Fine Arts is evident. The sublimest efforts in all departments bear the marks of the Scriptures. The great cap-stone of musical composition, Handel's "Messiah," gathers its inspiration of words and music from the Christ of the Bible, and the same fact holds good as applied to all the comparatively lesser efforts. In sculpture and painting the same fact is evinced. What constitutes the *chefs d'œuvre* of Angelo, Raphael and their fellow laborers? In every case the portrayal, by chisel or brush, of some Biblical scene or character. The sought-for acme of every true genius, or even of the ordinary tyro, among sculptors and painters, has been the immortalization of self by presenting some face or form of the "Holy Mother" or the "Holy Child."

In the field of literature this fact is even more prominent. The Bible stands as the pivot upon which the whole realm of letters has been swung. Before its dissemination all literature was but guesses and uncertainties; since its full advent the domain of all letters has borne its impress. If this be doubted let the questioner investigate as to how much of modern literature has been evoked by this collection of professedly inspired books. Tome upon tome has been produced, lived a brief day in denying the authority of the Bible, and then slowly crumbled to dust on the shelf of some antiquary. As a perpetual challenge among men of letters the Scriptures have stood. The brightest intellects that opposed it have deemed it no condescension to attack it laboriously; among its friends, the most learned have approached its defence with humility. More volumes, *pro* and *con*, upon the authenticity, authority, genuineness, inspiration, etc., of this book have been written, than upon all other subjects combined.

Nor has this provocation of literature been confined to our own language. Speaking to-day in three hundred different tongues, in each this Book has called men from their scientific, literary and other pursuits, to attack or defend its claims. And, unabated, this warfare goes on.

Nor is this the extent of its work. Some of the islands of the sea, some of the tribes of Africa, to-day have written languages only because of this Book. Landing upon a shore whose people had no visible means of communication, missionaries of the Book have created symbols of speech, in order that the Word of God might be known of all.

Besides, read Spencer's "Faerie Queen," and forget, if you can, the biblical stories and phrases taught at your mother's knee. Examine the keenest lightning of Milton's "Paradise Lost," and you at once recognize the shaft as belonging to the Jehovah of the Scriptures. It has been said that "Bacon opened a new world in mind; Newton, a new world in matter; Shakespeare, a new world in passion"; but the richest feast to which they give invitation has for its chief dish some excerpt from the Word that "enlighteneth forever."

And so, in outline, we may answer the query propounded by certain objectors: "What has it done?" It has survived, unscathed, the attacks from without and treachery from within; it has permeated all art and literature; it has been ever a John the Baptist before civilization; it has raised the public morals; it has strengthened the living, encouraged the wavering, guided the blind, comforted the dying. Its work, like the Book itself, has been marvellous.—*Church Press.*

#### THE MISSION OF A TWO CENT POSTAGE STAMP.

The Diocese, (of Massachusetts), presents an article that is of practical value to every Churchman. After commenting upon the efforts to raise \$15,000 and its lack of success, and stating the Apostolic rule of giving, the writer continues as follows:—

"Scripture suggests, then, both a principle and a method in this manner. Let us consider First, the principle—as God hath prospered him—each in proportion to his means, that is. This principle we should ourselves observe and teach our children from their earliest childhood. God calls for His part. In the Old Testament He asked for the tithe—10 per cent. That was the rule. The New Testament rises from a rule to a principle. \* \* \* \* \* That claim recognized, we may with a free conscience take our own pleasure in the rest. The writer, for one, believes that a true system of training the Church's young is not that of laying upon a child's conscience the burden of demanding that that child shall give up all that he receives to missionary or charitable use; that the Christian child pleases God only when he denies himself everything. but the teaching of a child to lay aside religiously a part of all that he receives; to keep his own little mite-chest or charity-box, in which he always drops a certain part of what he gets, looking upon that part as sacred to God and His service, and spending the rest with a free heart,—all the more free because the setting apart of God's share has blessed and gladdened the use of rest. Or let him have, if you please, his savings-bank; but side by side with it his charity-box, each used with faithfulness, and you will have laid for all after life the foundation of that sense of *stewardship*, the lack of which so makes the Church at large stagger to-day even under the weight of her present charities and missions—feeble when she might be mighty, did her every member rise, through training or conviction, to the exercise of a conscientious and loyal stewardship.

Second: *The method.* St. Paul urged the laying aside of the *weekly* offering, a proportion of the week's income. What better method of carrying out the Apostolic order could there be than in every Church household, on the *Sunday* morning breakfast table, the family mite-chest should receive the offering of each member of the household, the contents to be from time to time laid upon the alms basin in the church, when the stated days of offering come. Let us test, by a simple sum in arithmetic, the result of this method faithfully followed. We will call the number of communicants in this diocese 22,000, though a larger number is given in the Convention reports. One cent dropped in the family mite-chest every Sunday (St. Paul fashion) by every communicant would amount to \$11,440 a year. This diocese contributed last year \$10,816.22. That is \$623.78 less than an aggregate offering of one cent a week from every communicant, and *nothing whatever* from all the non-communicant worshippers in all our parishes put together. Can this be? Let every doubter take his pencil and go over the figures for himself. And this was to have been a year of special effort and consecration in the cause of Diocesan Missions. Two cents each week from each communicant would amount to \$22,880. The Board ask again this year for \$15,000 only. How many of us, when we write a letter, stop to say, "I cannot afford the stamp. I can't afford this week the stamp which will carry to its destination this message of affection or of business?" Who denies himself once a week that two cent stamp? Yet the value of that stamp is more than you are asked to give to carry God's message, through His Church, through the length and breadth of Massachusetts. A two-cent stamp dropped into the mite-chest as suggested on Sunday mornings would flood the treasury. Will you lay to heart, brethren, this simple sum in Scriptural arithmetic?"

#### WHAT GOOD WILL IT DO THE CHILD?

Parents sometimes ask what good it will do children to be baptized. The Church answers that by the sacrament of baptism, Christ makes the child a member of the Church. The child's spirit is thus enabled to "grow in grace," because it is brought into correspondence with its needed spiritual environment. The corn-germ in the kernel cannot grow until it is planted: *i. e.* placed in a position to correspond with its needed surroundings, warmth, sun, light, moisture, etc. The human body (vegetable in its nature) grows by corresponding to its environment, by receiving sustenance from nature. But for many months after birth the child cannot of its own power correspond to its surroundings; therefore the mother gives the child sustenance. She soon begins to teach it to use its own strength, to feed itself little by little until it can do this entirely without help. Home training, school, and other educational means, prepare the child at last for the duties of life. Likewise the child's spirit in its infancy may not be "strong" enough to maintain active correspondence with the new environment in which it is placed in baptism. But the Church, like a fostering mother, gives the child spiritual sustenance. Christ mysteriously feeds the little spirit that it may grow. He expects the Church to teach the child how to use its spiritual faculties—prayer, faith, etc.—and so prepare it for full membership in the Church. The Church would no more think of neglecting the child's spirit because the spirit cannot at once correspond to its needed environment, than the mother would neglect to give food to her babe. Therefore the Church would have the child engrafted in early infancy into "the Kingdom of Heaven" that it may at once be within the environment of eternal life.—*The Church Helper.*

## FAMILY DEPARTMENT.

## BRINGING ALL TO JESUS.

To Thee I bring my care,  
The care I cannot flee;  
Thou wilt not only share,  
But take it all for me.  
O loving SAVIOUR! now to Thee  
I bring the load that wearies me.

I bring my grief to Thee,  
The grief I cannot tell;  
No words shall needed be,  
Thou knowest all so well.  
I bring the sorrows laid on me,  
O suffering SAVIOUR! all to Thee.

My joys to Thee I bring,  
The joys Thy love has given;  
That each may be a wing  
To lift me nearer Heaven.

I bring them, SAVIOUR, all to Thee  
Who hast procured them all for me.

My life I bring to thee,  
I would not be my own;  
O SAVIOUR! let me be  
Thine ever, Thine alone.  
My heart, my life, my all I bring  
To Thee, my SAVIOUR, and my King.

## KATIE'S MISSIONARY MONEY.

KATIE curled herself upon the sofa with her pet dog by her side and a favorite book in her hands.

"Now, little doggie, we'll have a nice time. I am not going to think of that missionary money another minute. What is the use, as long as I know there is nothing I can do but play with dogs and read!"

"Are you not glad your mistress isn't as smart as her sister? Just think what a lovely time you would then have." And Katie gave her pet a playful shake, and opened her book.

"Katie," called her mother from the other room. Katie obeyed the call.

"Where is that trimming for which I promised to pay ten cents? I am almost ready for it."

"It is in my basket; but, mamma, I do not feel like crocheting this afternoon. This book must be finished, for it has to be returned to-morrow."

"But I thought you wanted to earn some money for your missionary box? Ten cents would buy a Testament to tell some little boy or girl in Turkey about Jesus"

"Yes, mamma, but Belle has earned a whole dollar ahead. What is ten cents? I would rather not give anything."

"Take your Bible, dear, and read what Jesus says in Matthew xxv. 25"

Katie read: "Thou hast been faithful over a few things; I will make thee ruler over many things."

"Do this trimming as well as you can and perhaps some other work will be given you," said her mother with a smile.

The little girl said no more, but took her crochet and worked happily until tea time.

It was two or three days after this that Miss Leeman, who had a large school, called and said to Belle:

"Is it you or your sister that makes such pretty paper flowers?"

"It is Katie," was Belle's answer.

"Then my business this evening is with you, Miss Katie. Two weeks ago I promised to give each of my pupils who should not whisper for a month, something—I did not say what. I saw some of your pinks at the fair, and I thought they would please the children.

"Now how much would you ask for making thirty of your prettiest pinks?"

At first Katie thought she could not do it, but her mother reminded her of the missionary box, and added with a smile, "Perhaps these pinks are the many things."

So she said she would make them for a cent a-piece, if Miss Leeman furnished the paper and wire.

For the next ten days Katie was so busy that her little dog must have felt sadly deserted.

The flowers were done at the appointed time, and were so pretty that Miss Leeman engaged her to make her thirty wild roses for the next month.

The next-door neighbor, hearing about the

flowers, asked her to make ten cents worth, and another lady ordered a quarter's worth.

So I think that by the time the missionary boxes are opened Katie's will contain as much as any of them.

And while her fingers have been busy, she has been learning lessons that will help her grow into a good, Christian woman.—*Church Press.*

## A LIFE THAT TOLD,

Thirty years ago the region about the London Docks contained as large a heathen population as any district in Africa. Back of the huge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity."

The wealthy and influential class in this settlement were the rum-sellers and keepers of gambling hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousands souls were included in one parish here, but the clergymen never ventured out of the Church to teach.

A young man named Charles Lowder, belonging to an old English family, happened to pass through this district just after leaving Oxford. His classmates were going into politics, or the army, or to the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, "a cry coming down from these depths that rang in his ears, go where he would."

He resolved to give up all other work in the world to help these people.

He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors."

He preached every day in the streets, and for months was pelted with brick-bats, shot at, and driven back with curses. He had unfortunately no eloquence with which to reach them; he was a slow, stammering speaker, but he was bold, patient and earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall thin curate, whom he saw stopping the worst street fights, facing mobs, or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night schools were opened, industrial schools, and refuges for drunkards, discharged prisoners, and fallen women. A large Church was built and several mission chapels. His chief assistants in this work were the men and women whom he had rescued "from the paths that abut on hell." A visitor to the Church said, "The congregation differs from others in that they are all in deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old careworn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks where he had worked so long.

Across the bridge where he had once been chased by a furious mob, bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people who pressed forward to catch the last glimpse of "Father Lowder," as they called him.

"No such funeral," says a London paper, "has ever been seen in England. The whole population of East London turned out, stopping work for that day. The special trains run to Chiselmhurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope."

There are many careers open to young men on entering the world, but there are none nobler or that lead more directly to heaven than that of this modern crusader.

Lost, one golden minute, ornamented with sixty diamond seconds. No reward is offered for its recovery, as it is believed to be lost forever.

## HOW LONG IT TAKES.

"Oh, I'm so hungry!" cried little Johnny, running in the house from play, "give me some bread and butter, quick!"

"The bread is baking; you must be patient," said his mother.

Johnny waited two minutes, and then asked if it were not done.

"No," answered his mother "not quite yet."

"It seems a long while to bake a slice of bread," said Johnny, impatiently.

"Perhaps you don't know, Johnny, how long it does take," said his mother.

"How long does it take?" asked the little boy.

"The loaf was begun in Spring"—Johnny opened his eyes wide—"it was doing all Summer; it could not be finished till Autumn."

Johnny was glad it was Autumn if it took all that while, for so long a time to a hungry boy was rather discouraging.

"Why?" he cried, drawing a long breath.

"Because God is never in a hurry," said mother. "The farmer dropped the seeds in the ground in April," she went on to say, partly to make waiting time shorter, and more, perhaps, to drop good seed by the wayside; "but the farmer could not make them grow. All the men in the world could not make a grain of wheat, much less could all the men in the world make a stalk of wheat grow. An ingenious man could make something that looked like wheat. Indeed, you often see young ladies' bonnets trimmed with sprays of wheat made by milliners, and at first sight you can hardly tell the difference."

"Put them in the ground and see" said Johnny.

"That would certainly decide. The make-believe wheat would lie as still as bits of iron. The real grain would soon make a stir, because the real seeds have life within them, and God only gives life. The farmer, then, neither makes the wheat nor the corn grow; but he drops it into the ground and covers it up (that is his part), and then leaves it to God. God takes care of it. It is He who sets mother earth nourishing it with warm juices. He sends the rain, He makes the sunshine, He makes it spring up, first the tender shoot, then the blade; and it takes May and June and July and August, with all their fair and foul weather, to set up the stalks, throw out the leaves and ripen the ear. If the little boys are starving, the corn grows no faster. God does not hurry His work; but he does all things well."

By this time Johnny lost all his impatience. He was thinking.

"Well," he said at last, "that's why we pray to God, 'Give us this day our daily bread.' Before now I thought it was you, mother, that gave us daily bread; and now I see it was God. We should not have a slice if it were not for God, would we, mother?"—*Child at Home.*

Stars are of mighty use; the night  
Is dark and long;  
The road foul; and where one goes right  
Six may go wrong—  
One twinkling ray,  
Shot o'er some cloud,  
May clear much way  
And guide a crown.

—Henry Vaughan.

The path of life we walk to-day  
Is strange as that the Hebrews trod;  
We need the shadowing rock as they,  
We need, like them, the guides of God.  
God send His angels, cloud and fire,  
To lead us o'er the desert sand!  
God give our hearts their long desire,  
His shadow in a weary land!

"The Lord is thy keeper," but not thy jailer.  
His keeping is not confinement, it is protection.

DIED.

JONES—Entered into rest, on the 16th Aug. inst., at Strong's Hospital, Montreal, James A. Jones, formerly of Brantford, Ont.

SMITHMAN,—Margaret Emma, daughter of the Rev. J. P. Smithman, died July 24th, aged 4 days. "Jesus called a little child."

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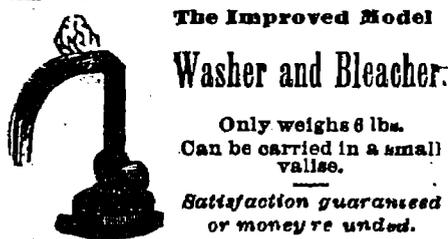
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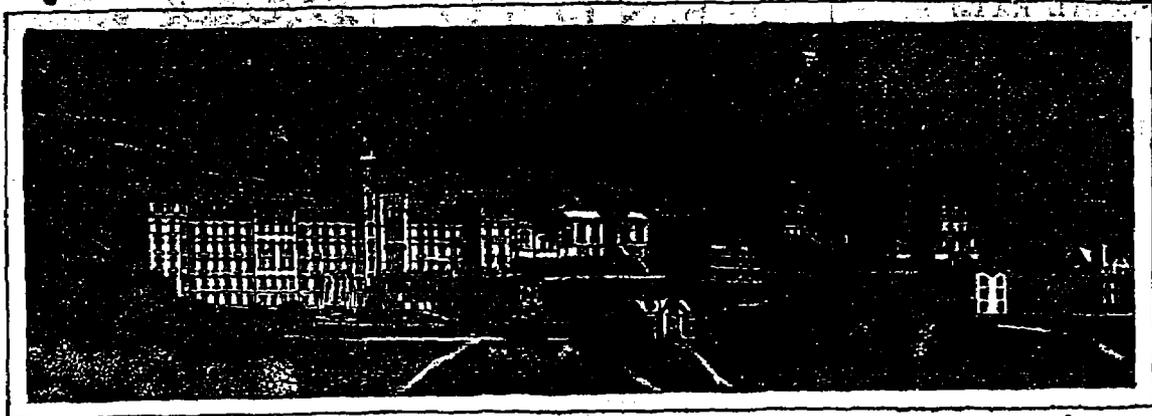
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