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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

**DEATH OF BISHOP COTTERILL.**—The Bishop of Edinburgh died recently at his cathedral city, of disease of the jaw, from which he had suffered since October. It will be remembered that some months ago he addressed an affecting letter to his clergy announcing the unfavorable view which the faculty took of his case. Bishop Cotterill, who was born in 1812, at Ampton, Suffolk, graduated in 1835, was first Smith's Prizeman, Senior Wrangler, and First-class Classical Tripos. He obtained a Fellowship at his college, and was ordained soon after taking his degree. He was a chaplain at Madras from 1836 till 1847, when ill-health compelled him to return to England; and he was Principal of Brighton College from 1851 till 1856. In the latter year he was consecrated Bishop of Grahamstown, in which capacity he attended the first Lambeth Conference with Bishop Selwyn and other distinguished colonial prelates. Like the first Bishop of New Zealand, he was recalled to take charge of a home diocese, for in 1872 he was elected coadjutor by Bishop Terrot, of Edinburgh, whom he succeeded in the following year.

**OXFORD MEN IN EAST LONDON.**—About a year and a half ago, English society was deeply moved by the revelations of the poverty, misery and ignorance existing at the east end of London. One of the results of these disclosures was the formation of an Oxford Mission, composed of members of the University who volunteered to take up their residence in the benighted district, and to minister to the temporal and spiritual wants of the people.

The Oxford House in Bethnal Green is in direct connection with the organization of the Church of England; its main principle is *corporate work*, both religious and social, based on a *corporate life*. The work is done in connection with, and in extension of, the existing agencies of the Church, and aims especially at personal and natural intercourse with those among whom the work is carried on. The corporate life has the parish with its church and services as its religious centre. Three classes of men are found at the house: those University graduates who live there, and give either their whole time or a portion of it to work of this kind; those who are able to give assistance on one or more evenings in the week; and those undergraduates and others who are able to devote some portion of a vacation to seeing and helping the work. The executive committee have now issued their first full report, and it is of a most encouraging character. The past year has been one of steady growth; old undertakings have been strengthened and extended, and the responsibilities of the house increased by new engagements. One of the most successful institutions set on foot by the house is the Working Men's Club, which has become self-supporting and the centre of great activity, many minor societies and clubs being attached to it. Another club opened in September last is already as full as its rooms will hold, and has a flourishing night

school. A separate boys' club is equally prosperous. But the energies of members of the house have been by no means confined to the clubs. They have taken part as parishioners and Churchmen in the various good works going on around them, and have opened up new spheres of activity. Everyone visits; Sunday-schools, in which the average attendance has increased from 150 to 750, are carried on; and Mission districts are worked. Charity organizations, sanitary aid, and schemes of emigration, have received efficient help. One special feature of the work consists in a system of lectures offered to the working men's clubs in London, and warmly welcomed by them. Seventeen lecturers, mostly residents in Oxford, have given their services during the past year, and as this branch of the work develops it cannot fail, in furnishing guidance for thought and circulating information on great subjects, to extend Oxford influence through a section of society hitherto almost untouched by it.

**THE BISHOP OF PETERBOROUGH ON LOYALTY TO THE CHURCH.**—The Manchester *Guardian* states that, defending the Wantage Sisterhood against a charge of Romanism, the Bishop of Peterborough said that while he had no love of excessive ritual, he was not going to please anybody by setting up his own ritual as a rule for everybody. *He was bound of all persons to be most tolerant of everything that could be tolerated in the Church. But loyalty to the Church was one thing, loyalty to one section or party was another; and so long as good women were doing noble work he would not do anything so contemptible, small and unmanly as to boycott and quarrel with them because of candle-ends.*

**THE PRIESTHOOD OF THE LAITY.**—A noted Congregationalist preacher lately asserted that "there is a marked tendency on the part of working people to withdraw from Protestant churches." The fact is, the great motive for church-going has been practically lost sight of among Protestant communities; men have forgotten *how to worship*, and the result not unfrequently is unfilled churches. Even in the Church, where this central idea of worship has not been allowed to die out, it has been obscured by the prominence given to preaching. With this obscuring, one of the fundamental principles of the Church of the New Testament has been neglected. The neglect of this principle accounts for the half-empty churches, lifeless services and scanty contributions we are too much accustomed to in many places.

**AN OLD CITY.**—The city of Ripon is making arrangements for holding a millenary festival. At a meeting convened for this purpose, Dean Fremantle moved—

"That the title of the celebration be 'The Festival of the Existence for a Thousand Years of the See and City of Ripon.'"

From time immemorial the claim had been put forth that *Ripon was incorporated by Royal Charter in 886*, and that was either true or an imposture. The first mention of a grant of privileges by King Alfred to Wilfrid was in

896. These privileges were afterwards confirmed by Athelstan and subsequent monarchs down to the time of George II., thus proving that the privileges came through and in connection with the ecclesiastical authority established in Saxon times. The existence of a wakeman, the horn, the curfew, the Thursday market, the fur dress of the Corporation, the Wilfrid procession and feast, the Minster crypt, the armorial shields, the Easter Communion, the sanctuary crosses, the mount in the residence grounds, all corresponded to and were confirmed by documentary archaeological evidence. In all this he saw an intimate connection between the see and the city, and there was solid ground on which to hold the festival. They had no political object to serve, but only one of satisfaction and pleasure to the citizens.

**THE ENGLISH CHURCH IN GHENT.**—A correspondent writes respecting St. John's Church, Ghent:—

"The English Church in Ghent, which, although having existed since 1816, has only within the last three months been officially recognized and constituted a parish church by Royal decree, is rapidly assuming a position worthy of itself. Instead of holding their services, as has been the case during seventy years, in the Dutch Church as a matter of toleration, the English community have taken on a lease a very pretty church, dedicated to St. John, the obtaining of which has been greatly desired and strongly advised by our indefatigable and zealous diocesan, the Right Rev. Bishop Titcomb. Since the church has been taken, the furnishing and decorating has proceeded gradually as funds permitted.

**PRESBYTERIAN TESTIMONY AS TO POSITION IN PRAYER.**—A Presbyterian minister in Scotland, speaking to his congregation recently touching the matter of worship, said that "they had adopted in the whole matter of prayer a posture which he grieved to say in point of *profanity had never been paralleled in the history of any religion, heathen or otherwise, since the world began*. Christian people assembled to confess their sins, and to intercede, sitting bolt upright, with their eyes open, and even sometimes with their arms folded!"

**"FAITH MISSIONS."**—A writer in the *Indiana Baptist* does not believe much in institutions which have *faith without works*. He asserts:—

There is no more extensively advertised institution in England than Muller's Orphan Asylum. His circulars are found everywhere; the work of the institution and the needs of the institution are brought home to almost every family in England. And yet it is said he "never solicits a penny." Never solicits a penny! What do you call it, if it is not soliciting? In order to "solicit," it is not necessary you should take a town-crier and about your wants at every street corner. It is only a play on the meaning of a word. The deacons who pass up and down the aisles on Sunday never "solicit." Who ever heard them say a word? They never open their mouths, they never make disagreeable pauses at a pew door.

they never look any man sharp in the face: they only stretch fourth the pole with a bag on the end; but they come back well supplied with dimes. You who sit there know what they want; and so do the English people, who see Muller's collection bag in the form of a circular, know what he wants and how much he wants and for what purpose he wants it. Merchants who have goods to sell do not always "solicit:" they avoid the word; but they send out circulars, and customers come in. And so, too, does Hudson Taylor; and so do all "faith missions," and so will they continue to do.

**TWO KINDS OF PREACHING.**—Bret Harte somewhere tells a story of the time of Starr King, the "silver-tongued" Unitarian preacher of San Francisco, to the effect that one Sunday an admirer of and an attendant upon his preaching prevailed upon a friend to accompany him to church and hear the eloquent divine. As usual, King was witty, brilliant, fascinating, and impressed himself, as he had great power to do, upon his audience, for he was a man of extraordinary personal and rhetorical gifts. As the crowd was leaving the house, all talking and buzzing and praising the sermon and the preacher, the gentleman said to his friend, "Well, how do you like it?" "— it," was the answer, "he takes every trick!"

This is one kind of preaching. Bishop Cox also tells a story of the days of Bishop Whittingham. It was Good Friday. A large and devout congregation of worshippers was gathered in one of the large churches of Baltimore. After a most solemn service, the Bishop preached, as only he could preach. Of course his theme was the theme of the day, the Cross of Christ. At the end of the sermon, the great congregation knelt for a time with heads bowed in silence, and then one by one rose and noiselessly left the church. There was no hum, no bustle, no one whispering to another and saying, "What a splendid sermon," or "What a magnificent preacher,"—none thought of that, but every man, as it were, smote upon his breast, and said, "God be merciful to me a sinner."

This is another kind of preaching. Some preachers preach to please the Master who has "sent" them, and whose servants only they are; others, to tickle and please the congregations which hire or "call" them.—*D. D. C. in Church Helper.*

**THE DECEASED WIFE'S SISTER MARRIAGE BILL.**—The Dioceses of Derry and Raphoe have forwarded petitions against the bill now before Parliament to legalize marriage with a deceased wife's sister.

It is not so widely known as it should be that marriages of this kind were contrary to the interpretation put upon Scripture for the first fifteen centuries of our era by the *Universal Church*, Eastern, Western and Monophysite.

One of the first instances of a dispensation in such marriages was granted by Borgin, the worst of all the Popes, and who has been accused of almost every crime, including murder and incest. The Rationalistic School in Germany is the source whence the *modern law* theories on this as well as on other religious questions have sprung.

The Divine law on this subject has never been violated in any country without leading to an enormous development of immorality, and to other relaxations of the Divinely appointed code. Witness the United States, where in one State a divorce occurs in every eight marriages. The Church of England, and, we may add, the Church of Ireland, are now the last refuge of God's marriage law. The Church of Ireland has, by her late revision of the Prayer Book, reaffirmed her unaltered adhesion to this law of the Primitive Church.—*Irish Ecclesiastical Gazette.*

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

### DIOCESE OF NOVA SCOTIA

**TRURO (Continued).**—At the Confirmation service in St. John's Church on Monday, 10th May, Mr. Moore said the shortened service, Messrs. Cox and Mackenzie read the lessons, and the Vicar, the Rev. J. A. Kaulbach, M.A., the preface to the Confirmation Office.

In his address the Bishop spoke warmly of the efforts made by the congregation to clear their beautiful stone church of debt, and their success. He begged them not to slacken their endeavors, but to remember that when the Almighty charged the Israelites with robbing Him, and they asked how, He definitely and distinctly told them in tithes and offerings.

The drums of the Salvation Army having with great good taste been beaten within hearing of the church, his Lordship adverted to the fact, and regretted that he and others who had at first been disposed to think well of the effort to evangelize the classes hard for others to get at were obliged to denounce the money-getting and irreverence of their methods, instancing the tickets sold to see a wedding in the Academy of Music which had been performed hours before by Mr. Brecken, and the use of the sacred Name in such irreverent ways—the Name already known to the classes to be benefited in oaths and curses. He reminded his hearers that even the beloved Apostle, when he saw Him, fell down as one dead. After especially speaking to the candidates, the Bishop most solemnly laid hands on them. The sermon on the sin of Moses and Aaron, which kept them from passing over into the Promised Land, gave the large congregation an opportunity of learning from the lesson of Sunday duties which they would have heard on the previous day had not the five or six inches of rain kept them from church.

St. John's looked beautiful, the flowers and banners heightening the effect of the exquisite chancel. The musical parts of the service were especially deserving of notice, Mr. Faulkner, the organist, and the choir earning just praise. Mr. S. Chambers, on the cornet, strengthened the jubilant parts with great effect.

**Easter.**—If we speak of the beauty of the flowers, etc., at the Confirmation, we ought to say much more of the floral decorations on Easter Day, and so of the services for brightness and impressiveness. There were two celebrations—at 8 and 11. The Vicar (Mr. Kaulbach) preaching at the latter, and also in the evening, when four adults were received into the Church at the font.

At the morning service, besides Jackson's well-known *Te Deum* and Mamatt's *Deus Misereatur*, the Anthems were splendidly rendered, viz., "Now is Christ risen from the dead," by Allen, and Webb's "Christ being risen from the dead."

During the Vicar's absence for ten days, the services were taken by Mr. Pitman, of King's College, Windsor, who made a favorable impression, and bids fair to become a useful clergyman.

**HALIFAX.**—We referred lately to the annual meeting of the Churchwomen's Missionary Association, held in the lower school-room of St. Luke's on the 5th instant, and now add these further particulars:—The Secretary's report spoke of the origin of the Society, seventeen years ago, being the result of some stirring words of the Rev. G. W. Hodgson, now at Home with God. The work had been steadily carried on since that time, and, in spite of some coldness, the members were still moved by that truest zeal which can put up with opposition and do without thanks. The Treasurer's re-

port showed that during the past year \$900 had been placed in the Bishop's hands, \$500 of which had been collected by the so-called mite boxes, one lady having raised over \$200 in this way.

The Bishop spoke of the manner in which the money had been spent, namely, in grants of \$100 to \$150 to parishes and missions, which without such help could scarcely have had the services of the Church.

The Association, in both its objects and construction, is a most admirable one. Its members are mostly of St. Luke's parish, with some few from the Bishop's Chapel and St. Paul's. This is a pity; for, being an organization with diocesan aims, it should have diocesan support. It would be greatly to the advantage of the Church if branches could be formed in at least all the more important parishes throughout the diocese—places like Dartmouth, Lunenburg, Windsor, Yarmouth, Charlottetown, Liverpool, Sydney, Summerside, etc., all being well able to give some help. Such an Association, with branches throughout the two provinces, could raise at least \$2,000 a year. It requires but one earnest Churchwoman in each place to lead the work, and to give herself up to that.

It is a sign of weakness, however, that we should always be turning to the women for financial help. One earnest speaker at Quebec, during the Missionary Conference, spoke strongly of getting the women and children to work, but there was no mention of the men, who have generally control of the purse-strings. There is no reason why men should not be equally active in raising funds with their wives and sisters. Our Church will never have true masculine vigor until this is the case. A step towards this end has been taken in the St. Luke's Young Men's Mission Guild, which has lately been formed. The object of this Guild is, first, the support of the mission to the Northwest Arm fishermen, and then the assistance of other missions which may require help. This may be called the beginning almost of a new movement, and it rests with the St. Luke's Guild to prove whether such an association can be successful or not. With their success no doubt similar Guilds will be started elsewhere.

**St. Paul's.**—We learn that the vestry of St. Paul's is to set a good example in renewed care for the old graveyard in their parish. It is saddening to see the burial ground, which some time ago they gave up to the city, turned into a common and unnecessary thoroughfare, and we do not wonder at the feeling of certain Churchmen who will not share in such desecration by even walking through this place. It is to be hoped that the good example of St. Paul's will be imitated by others. The churchyard of the old Dutch Church in this city (the Mother Church of St. George's, St. Mark's and St. John's) is in a condition which is far from satisfactory. Reverence for the "grassy barrows of the happy dead" is a lesson which the Church has to teach both to Romanist and Protestant; but before we teach we must try to learn.

**St. Matthias.**—The Rev. Clarence McCully, late Rector of Clementsport, has undertaken the charge of St. Matthias' Mission, which he combines with the chaplaincy of the Military Prison. St. Matthias is a new mission in the North End, and is deeply indebted to the labors of the Rev. W. C. Wilson. It is in the centre of a large and growing population, distant from any organized church, and of that class of society which should be the Church's backbone, and which is most sensitive to the Church's neglect. The Church in Halifax is not perhaps fully alive to its own best interests. Should it not combine in fostering this promising child? We understand that the Bishop is doing his best to provide the chapel with an altar, and the people with that means of grace without which no congregation can be permanently secured.

CHARLOTTETOWN.—*St. Peter's*.—The Rev. S. C. Smyth, priest temporarily in charge of this church, has been working with great energy through the winter, and has gained the affection of the people to a marked degree. A class of forty candidates are now awaiting confirmation. It is to be regretted that this faithful and earnest congregation is likely to be some time longer without a permanent priest, the Rev. W. P. Henderson, of *St. Philip's*, Tunbridge Wells (a Canadian by birth), who had almost accepted the incumbency, fearing at the eleventh hour to trust himself in a place where the mails are irregular in the winter.

It is interesting to learn that the organ fund, started a year ago with \$13 raised by some children by a concert, is now in the neighborhood of \$2,000. It is the oak springing from the acorn.

PORT MEDWAY.—The Rev. W. C. Wilson, so favorably known as curate of *St. George's* and priest in charge of *St. Matthias'*, Halifax, has undertaken the charge of this large and difficult parish. Under Mr. Wilson's energetic management it is sure to prosper.

CLEMENTSPORT.—The rectorship has been accepted by the Rev. W. S. H. Morris, formerly curate of Liverpool. The story of Clementsport is very similar to that of many another parish in Nova Scotia. A long period of sleepiness, during which the Dissenters were wide awake, was followed by the ministry of Mr. McCully, whose earnest work did much to raise the tone of Churchmanship and bring back the wandering. The parish at present is in a critical state, and many hopes are built upon Mr. Morris's energy and self-sacrifice to his work.

SHELburne.—The parish of Shelburne will soon be again without a rector, Mr. Peters having accepted the rectory of Bathurst, in the Diocese of Fredericton.

TANGIER.—The Chapter of the Tangier Rural Deanery held the twenty-fourth meeting at Tangier on May 12th.

On the previous evening, at 7:30, Divine worship was conducted, consisting of processional hymn (480 Ch. Hys.), evensong and addresses on "Plain Church Rules much neglected." The Rev. J. Partridge, of Ship Harbor, took the subject of "The Public Solemnization of Holy Matrimony," and the Rev. R. Smith, of Beaver Harbor, "The duty of the sick to ask the intercessory prayers of the congregation." Rev. E. H. Ball, Rector of the parish, was also present.

On Wednesday morning, at Spry Bay, matins was taken by Rev. R. Smith; the *ad clerum* sermon by Rev. J. Partridge, on Judges iii. 20, "I have a message from God unto thee;" and the Rector, as senior priest, celebrated.

Capitular meeting was held at Tangier in the afternoon.

In connection with evensong at 7:30, the service and sermon of "The Fishing" was taken. Mr. Smith preached the sermon from the text, "Be not conformed to this world," &c., with special reference to the fisherman's temptation in very early morning to so regard his worldly calling as to disregard his heavenly calling to the duty of constant daily prayer. This "Service and Sermon of the Fishing" is very popular in the parish, and the singing of the Fishers' Song, with its soul-stirring and pathetic passages, was well rendered by the choir and the large congregation, whilst the solemn pause for private intercessory prayer for those away at sea, and the excellent prayers for general protection and special graces, make the service a very solemn one.

Much regret was felt at the absence of Rural Dean Ellis, who, as he was the means of recommending this service to the Deanery, must have been specially disappointed at his inability

to be present and to preach to the fishermen members of his Deanery.

Evensong was taken at Spry on Thursday, with the "Service and Sermon of the Fishing," Rev. R. Smith again preaching.

The next meeting is to be held at Ship Harbor, August 4th.

FALMOUTH.—The parishioners of Falmouth, Hants, have secured a suitable building as a rectory, in which they are making improvements.

PORT HILL.—The new Church of *St. James*, Port Hill, P.E.I., has just been consecrated by the Bishop of the Diocese, who is at present visiting the Archdeaconry of Prince Edward Island.

HALIFAX.—*St. Paul's*.—Some time ago, Mr. Hole, an English priest, offered to come out to *St. Paul's* on a three months' trial, and his offer was gratefully accepted by the vestry. Now, however, Mr. Hole finds himself unable to come out unless he is definitely elected Rector. This decision on Mr. Hole's part practically decides the question, which has been an anxious one to Halifax Churchmen for some months past, the vestry having unanimously resolved to support his candidature.

CHURCH OF ENGLAND INSTITUTE.—The Women's Auxiliary of the Church of England Institute held last week a sale of work, by which the sum of \$300 or more was added to the funds. On the following Monday a public meeting on behalf of the Institute was held in Argyle Hall, and was fairly well attended. The object of the meeting was to bring before Church people generally the subject of the new building which it is proposed to erect. The speakers were Dr. Partridge, Rector of *St. George's*, F. C. Sumichrast, Sydney Harrington, and J. T. Wyld, Esqs.; and the meeting was quite an enthusiastic one. The purchase by the Committee of a site on Barrington street was approved of, and all references to the new building were received with applause. Let us hope that the good people of Halifax may not be content with applause. The building, of which a detailed description was given, is to contain reading rooms, billiard rooms, a gymnasium, a ladies' parlor, and a large hall suitable for meetings, concerts, etc. It is to cost \$16,000, of which \$4,000 has already been subscribed by some ten or twelve persons. The Lord Bishop, with his usual open-handedness, heads the list with \$750. One family, W. C. Silver, Esq., and his three sons, give nearly \$1,000; and the rest is made up in sums varying from \$500 to \$100. The Committee hope to raise another \$4,000 by donations equally large—\$1,000 in sums of \$5 to \$30, and \$1,000 from the Women's Auxiliary. When \$10,000 have been subscribed, the work of building will commence. As the present members are building for posterity, they propose to let posterity pay some of the debt—a plan upon which our generous forefathers did not act. All subscriptions are to be payable in two years, or by eight quarterly instalments.

PICTOU.—*St. James'*.—The Bishop of Nova Scotia held a Confirmation in this church on Tuesday evening, the 11th inst., when the Rev. John Edgecumbe presented twenty-seven for the rite of laying on of hands, including one from a neighboring parish. The building was quite full with an attentive audience. The Bishop seemed as vigorous as ever, and spoke with great power. His address to the candidates was calculated to leave a lasting impression on all present. His Lordship left the next day for Prince Edward Island.

*Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.*

## DIocese OF FREDERICTON.

Appointments of the Lord Bishop of the Diocese (Metropolitan) for June, July and August:

June 13.—Woodstock.

June 20.—Ordination at the Cathedral.

June 24.—King's College, Windsor, where he preaches the Anniversary Sermon.

June 29-30.—Synod meeting, St. John.

July 11.—Kingsclear, confirmation.

July 12 to 17.—Grand Falls, Edmunston, Andover, River de Chute, New Denmark and Centreville.

August—*St. Andrew's*, *St. George's* and *Cam-pobello*.

[We regret that we have not received our usual budget from this Diocese this week.—Ed.]

## DIocese OF QUEBEC.

QUEBEC.—The Rev. Wm. Eames, deacon in charge of Labrador, returned early in May, and has gone to visit his friends in the Eastern Townships, awaiting his ordination to the priesthood on Trinity Sunday. He reports health good; winter remarkably mild, interfering with the usual facilities for travelling, the snow not being of uniform depth nor the ice safe, so that long detours had to be made around some of the bays. The loneliness of the situation was a good deal relieved by the three mails received during the winter. People very kind, and thoroughly appreciating the service he was able to give from the time of his arrival in July of last year.

The Secretary of Synod has given notice of a meeting of the Executive Committee for preparing the routine paper of the coming session, summoned on the 20th of June. It is hoped the Gulf District will be well represented, both by clergy and laity, that the special wants and standing of the Church in that remote part of the diocese may be known and discussed.

MAPLE GROVE.—The annual vestry meeting at Trinity Church was held on the evening of May 3rd. The incumbent, Rev. R. Hewton, occupied the chair. After the opening prayer, the minutes of the last meeting were read and confirmed. The financial accounts of the past year were examined and found satisfactory. Messrs. H. Cross and John G. Dinning were re-elected churchwardens, the former receiving the thanks of the vestry for a pretty chancel lamp presented by him. The Sunday-school in connection with the church is being re-opened, having been closed since Christmas. The teachers extend an invitation for all to attend and assist in advancing so important a work.

A Subscriber in the Diocese of Quebec in renewing for another year writes: "I like the paper (the CHURCH GUARDIAN) very much, and wish that every Church family would read it."

## DIocese OF MONTREAL.

MONTREAL.—*Church of England Women's Association*.—At the last meeting of the season of the Church of England Women's Association for the Diocese of Montreal. The president, Mrs. Henderson, occupied the chair, and there was a large attendance of members. The meeting was opened with prayer, after which the Secretary's and the Treasurer's reports were read, and considered highly satisfactory. The Treasurer's statement showed a balance on hand of \$72. The President gave a short history of the Society since its formation on the 6th of February of this year, urging on the ladies present to work for the missions during the summer months. She stated that the Society was intended to embrace all the women in the diocese, each congregation working in its own way. The chief object of the Society is to make all acquainted with the Church's work,

not in this patch of God's vineyard or that, but in the world at large, "for the field is the world." If we cannot send material help to all we can at least give our sympathy and prayers. She urged on the ladies the necessity of giving to home missions first, but not to stop there, as their programme of missions was first, our own diocese; second, Algoma; third, the Northwest; fourth, foreign fields; fifth, the Jews. She concluded an able address by stating that a deputation of distinguished ladies from all parts of the Dominion would come on missionary business in September next, and she hoped the ladies here would receive them very courteously and entertain them hospitably. A paper on "Domestic Missions" was read by Mrs. Archdeacon Leach, and one on "Japan" by Mrs. Day.

**SUNDAY-SCHOOL ASSOCIATION.**—The regular monthly meeting was held in the Library of the Synod Hall, on Monday evening, the 17th inst., when an admirable paper on, "The Sunday-school in its relation to the Church," was read by Canon Mills, rector of Trinity Church. A discussion followed, in which Canon Belcher, Rural Dean Lindsay, Rev. G. Rogers, Messrs. Evans, Buchanan and Turton took part. There was a large attendance. In the absence of the Bishop on his Confirmation visitation the Dean presided.

**DEANERY OF BEDFORD.**—The annual meeting of this Rural Deanery will be held in the Academy, Bedford, on Thursday, the 27th inst., at 10 a.m. The Holy Communion will be celebrated at St. James' Church at 9 a.m.

**CHAMBLY.**—The Easter Vestry meeting was most harmonious and satisfactory. The rector, Canon DuVernet, presided. The following officers were elected: Mr. J. W. Howard, rector's warden; Mr. Robt. A. Kydd, people's warden; Sir Wm. Johnson and J. W. Howard delegates to Synod; Messrs. S. Bell and Mark Ward, sidesmen. Votes of thanks were given to the retiring wardens, lady organist, and the choir. The following resolution was unanimously passed: "That this meeting has learned with very great regret the decision of the rev. chairman as just stated by him, and particularly so on account of the cause, which has rendered his resignation necessary, and we, the members of the Vestry, now assembled, representing the whole congregation, desire at this time to express our high appreciation of the Rev. Canon DuVernet's services as our pastor during the last five years. As a clergyman and friend he has earned our respect and esteem, and the absence of himself, Mrs. DuVernet and family from our midst is regarded as a social loss which cannot easily be replaced, while their united presence among us will long be remembered by all with feelings of true kindness and pleasure. We beg to express our sincere hope that rest and change may ere long restore Mr. DuVernet's health, and that every blessing and happiness may attend him and his family in their future home to the end of their lives."

**AYLWIN.**—At the regular annual meeting of the Vestry of St. James' Church, Picton, it was on motion unanimously resolved that "the congregation of this Church in Vestry meeting assembled, beg to tender heartfelt thanks to the undermentioned (friends) for the Christian kindness and liberality with which they responded to the appeals put forth by the building committee, and by Mrs. Ellard for the furnishing fund; and further the members of this Vestry have great pleasure in informing their kind friends, that the Church building is completed so far as the inside is concerned, and being free from debt has been consecrated for divine service. [The list of subscribers is, we regret, too long for our space; it includes many prominent names, and also that of the S.P.C.K. for £30 sterling].

## DIOCESE OF ONTARIO.

**MATTAWA.**—Mr. William M. H. Quartermaine, who went from here to Ottawa a few days ago for his ordination examination, was on Sunday, the 10th, ordained in Christ Church, and appointed by the Bishop as Missionary Deacon to assist the Rev. Mr. Bliss in the large Mission of the Upper Ottawa. This is the third candidate from this Mission ordained to the ministry, but the only one appointed to return and serve the period of his diaconate. The Rev. Morris Taylor, who was ordained deacon from this parish last fall, was at this ordination advanced to the priesthood. They are both earnest, zealous workers, and an acquisition to the Missionary staff of the diocese.

**ORDINATION.**—On Sunday, the 16th instant, the Bishop held a general Ordination in Christ Church, Ottawa. During the previous week, the candidates underwent examinations by the chaplains, the Archdeacon of Kingston, and the Rev. E. P. Crawford, M.A. Saturday was spent as a "quiet day." There was an early celebration, and after an interview with the Bishop in the forenoon the rest of the day was devoted to serious conversation and prayer with addresses by the Archdeacon on a variety of subjects connected with the professional and private life of a minister of Christ. Sunday was a day to be remembered. The Bishop, chaplains, clergy of Christ Church, and of some adjoining parishes, with the candidates who had passed the examination met in the school-room at 10:30 a.m., and robed, all without exception wearing beautiful white stoles. The fine Church was completely filled with a very reverent congregation. The procession was composed of the six candidate-deacons, followed after an interval by the two candidate-priests, then the visiting clergy, the Archdeacons of Ottawa and Kingston, the Chaplain bearing the Pastoral Staff, and the Bishop, numbering in all seventeen. The singing of the Camilian hymn, "Through the Night of Gloom and Sorrow," as a processional by the whole congregation, led by a large choir, was exceedingly impressive. A most excellent sermon was preached by the Rev. E. P. Crawford, chaplain. It explained the nature of the ministerial office as one of the divine gifts of the Ascended Lord, and closed with an earnest practical address to the candidates which will not be readily forgotten. They were presented for their respective orders by Dr. Bedford-Jones, Archdeacon of Kingston, who then sang the Litany, the responses being generally joined in by the immense congregation, as well as the choir. The Holy Gospel was read by the newly ordained deacon, Mr. Johnston McLelland Snowdon, whose answering reflected much credit on the theological training of Trinity College, Toronto. The celebration throughout was choral. The music selected for the Kyries, Sursum, Sanctus, &c., &c., was simple but effective, and was in all respects satisfactory, the organ accompaniment of Mr. Harrison, leaving nothing to be desired. The Bishop took the Eastward position from the beginning, Archdeacon Lander and Rev. H. Pollard, rector of St. John's, acting as deacon and sub-deacon. Although there had been an early celebration, there was a very large number of communicants, and it was close on 2 p.m., when the recession went down the long aisle singing the *Nunc dimittis*. The whole service from first to last was conducted with ease and dignity, and deserved the special commendation of the Bishop. Thanks to the pains taken by the local clergy, who provided printed programmes of the order of the proceedings, hymns, &c., and looked carefully after the choir details, the congregation were enabled to join in all the music and follow intelligently every part of the long and intricate Ordinal. The names and stations of those ordained on this occasion are as follows:

**Priests:**—Rev. Morris Arthur Francis Taylor

Missionary at Clarendon, North Frontenac; Rev. Francis Woodward Armstrong, curate-assistant, Trenton.

**Deacons:**—Johnston McLelland Snowdon, B.A., Missionary at Gloucester, Carleton; Chas. John Young, B.A., Cambridge, Missionary at Renfrew; Walter Henry Stiles, St. Augustine, Canterbury, Missionary at Parham; Jas. Frederick Gorman, St. Augustine's, Missionary-assistant, North Gower; Peter Thomas Mignot, curate-assistant St. Paul's, Kingston; William Matthew Henry Quartermaine, Missionary-deacon, Mattawa.

## DIOCESE OF TORONTO.

**CAMPBELLFORD.**—*Christ Church*—The reports of Church affairs in this parish ever since the advent of the Rev. T. Walker show prosperity and progress on all sides. At the late Easter vestry, Messrs. A. L. Colville and E. Buller were elected churchwardens. The Delegates to Synod are A. L. Colville, Esq., and Dr. Snelling. The stipend has been raised from \$530 to \$600. During the year the church has been freshly shingled. The Sunday-school has considerably increased. The building now occupied by it has been rented for a period of five years, with option of purchase. A bazaar was held on the 21st instant, and it is expected that by its means some improvements will be made in the parsonage.

**WARKWORTH.**—*St. John's*.—Churchwardens, Messrs. J. Armstrong and T. Baker. Lay Delegate, H. P. Roberts, Esq. The envelope system has been adopted in this church. A new organ was purchased recently. The new building is expected to be opened for public worship in July. The congregation is growing, and they have increased the clergyman's salary.

**WHAT NEXT?**—At the meeting of the Presbyterian congregation on Thursday afternoon, in St. James' Square, Toronto, Rev. Dr. Sheraton welcomed the newly inducted pastor, Dr. Kellogg, on behalf of the Church of England! We should like to know who gave Dr. Sheraton authority to represent the Church of England on this occasion.

**MISCELLANEOUS.**—The church at Port Perry was consecrated on the 5th of May, when the Lord Bishop also held a Confirmation. Eleven were confirmed.

Some twelve or fourteen laymen have been appointed Lay Readers in the parish of St. Luke's, Toronto. They hold services at various points in the parish and adjacent to it, on both week-days and Sundays.

At the last entertainment of the season given by the St. James' Band of Hope, there was an attendance of about 400. Prizes were distributed for regular attendance.

The Superintendent of St. Peter's Sunday-school, Toronto, says that out of the twenty-four teachers in the afternoon, only thirteen belong to St. Peter's Church. The children of the Sunday-school last year contributed \$103 for Missionary purposes.

The Lord Bishop has issued a pastoral on the Cathedral of St. Alban the Martyr, its origin, purpose and present position. We will quote from it in a future issue.

The Synod will be called together on Tuesday, June 22nd, a much later date than usual, owing partly to the Musical Festival to be held in Toronto the previous week.

**WHITBY.**—*All Saints*.—From the initial number of the *Parish Magazine*, issued by the Rev. A. J. Fidler, for the year beginning in April, we glean the following facts:—The Easter services were very largely attended; the communicants numbered over 100. The

finances are in an excellent condition. The "Willing Workers," a band of young ladies, worked for a sale during Lent, and at Easter, by means of this and a concert, realized over \$70. The children of the Sunday-school contributed \$16.40 for the Widows' and Orphan's Fund during Lent. The parsonage fund is steadily increasing, the Sunday-school is very prosperous, and the entire outlook is bright and cheering. *Parish Church Work* is now in its sixth year. We heartily congratulate the Rev. Mr. Fidler on the success that has attended his zealous efforts for the Church's sake. Long may his parish prosper.

**TORONTO S.S. ASSOCIATION.**—The last meeting of this useful society for the present season took place on the 20th inst., in St. Peter's School house, Carleton Place.

There was a fair attendance. Archdeacon Boddy occupied the chair. A paper on the Book of Common prayer was read by the Rev. C. E. Whitcombe, and short addresses were given by Rev. R. Harrison, and Messrs. Biggar and Wood. The following resolution was then adopted:—That inasmuch as the children of our Church are not so well instructed as they ought to be in the "Book of Common Prayer," the Toronto Church Sunday School Association requests the Church of England Sunday School Institute to publish a series of lessons on the book of Common Prayer, and also upon the collects, epistles and gospels for the use of Sunday school teachers.

**TORONTO.**—*St. Philip's Church.*—We are glad to hear that the Rev. J. S. Sweezy, who has been absent in Muskoka for the benefit of his health, has greatly improved, and will go to the sea side presently, Mr. Jones taking his place.

At the concert of the Young People's Association there was a very large attendance. The following was the programme:—Piano selections by the Misses Lawson, Herdman, Henderson and Muldrew, and Mr. E. R. Doward, Mr. J. Warne, and Mr. Sanford Leppard; instrumental trio with two violins and piano by Major F. E. Dixon, Mrs. and Miss Dixon. At the close of the programme a sale of pot plants, cut flowers, ice cream, etc. was held and a nice sum realized thereby.

#### DIOCESE OF HURON.

**WARDSVILLE.**—The Vestry meeting showed a balance in the hands of the Churchwardens after all indebtedness had been met. It was shown that the expenses had been small, because of the ready aid given by the Churchwardens, Messrs. H. Wilson and W. Newson, in lighting the Church, attending to furnace, &c., while the ladies of the "Guild" had kept the House of God in a suitable condition for service. They had also agreed to purchase three lots between the Church and parsonage. Considering that this place has lost by removals its most wealthy people, and that the beautiful Church and pleasant parsonage are entirely free from debt, while the congregations are good and increasing, the Rev. W. J. Taylor and his people have much cause for thanksgiving.

**GLENOC.**—The annual Vestry meeting was the largest ever held. Great interest was manifested in Church affairs, and the clergyman was warmly supported in all his work. The expenditure for the year was larger than usual, the receipts also showed an increase, while the congregations were steadily increasing. The Rev. W. J. Taylor gave a brief account of the work of the year, reporting decided blessing as a result of the special and general services. Messrs. N. Currie and W. S. Rogers were re-elected churchwardens. The former gentleman was appointed delegate to the Synod, and Messrs. G. Harrison and W. Swaisland auditors. The choir of the Church, largely composed of girl

and boys, led by Mr. Smart, were thanked for their efficient services.

**WINGHAM.**—The Rev. R. McCosh and Mrs. McCosh leave for California next week. They hope to be absent about three months. It is to be hoped they will both return much stronger and improved in health.

**LONDON SOUTH.**—On Thursday, the 13th instant, a very pleasant evening was spent in St. James' School-house by the Sunday-school and its friends. After the rendering of a short programme of vocal and instrumental music, the rector, Rev. Evans Davis, gave a short address, and then the presentation of the annual prizes took place. About \$60 worth of books were given. It is needless to say the children seemed very much pleased, and we hope encouraged. This school has an attendance of about 235, including teachers.

**PORT STANLEY.**—Bishop Baldwin is announced to hold a Confirmation service in Christ's Church on the 19th. No doubt a large gathering will welcome his Lordship, whose visits are always looked forward to with much pleasure.

**PARIS.**—The congregation in this place, in order to secure the entire services of their clergyman has increased his salary by \$200 per annum. Some other arrangements will now require to be made to supply the people of Ayr with church services.

The Synod of the Diocese will assemble in the Chapter House, London, on June 15th.

**LONDON EAST.**—St. Matthew's Church is now too small for the growing congregation, and is to be enlarged immediately.

#### ADJOURNED EASTER MEETINGS.

**LONDON.**—*The Chapter House.*—The Rev. G. Ballard, rector, presided. The report of the auditors was read and adopted, and on motion it was resolved that 200 copies be printed and circulated.

A letter was read from the Bishop stating that he had called a meeting of the Chapter for the 25th inst., at which the proposition of the Chapter House congregation, re the building of the Cathedral, will be considered.

On motion, it was resolved that further action regarding the building of a parish church be deferred till after the meeting of the Chapter.

*Christ Church.*—The adjourned meeting was held in the school-room, the rector, Rev. Canon Smith in the chair.

The auditor's report showed the receipts to have been \$1,900.69, and the expenditure \$1,864.25. The report was adopted.

A communication from the See House Building Fund Committee in reference to the assessment for the See House was read, and it was resolved, to solicit subscriptions from the members.

**LONDON WEST.**—*St. George's.*—Principal Fowell occupied the chair. The accounts presented by the churchwardens of last year were very satisfactory. Total receipts, \$1,103 74; disbursements, \$1,103 74.

The Churchwardens were empowered to employ counsel, if necessary, for the suit in Chancery re the Surplus Fund of St. Paul's Church.

**LONDON SOUTH.**—*St. James.*—At Vestry meeting—Rev. Evans Davis, rector, in the chair; W. Moore, Charles Richardson, R. M. McElheran, John Pope, Geo. White, R. Bidulph, Jas. Hart, Fred. Beattie and Alb. White, Messrs. John Beattie and R. B. Hungerford, churchwardens; M. J. Kent, vestry clerk.

The financial statement presented at last meeting was received and discussed. The receipts and disbursements were passed with some slight alteration.

The amended report from the Finance Committee containing a scheme showing the best means of wiping out the debt of \$4,000 on the church, was presented by Judge Davis, chairman. It set forth: The mortgage to be divided into \$200 shares of \$20 each, payments to be made in five equal annual instalments, the first payment to be without interest, and the balance in four equal annual instalments, with interest at 6 per cent. This proposition was accepted, and a committee appointed to solicit subscribers to the same.

It was decided to make certain improvements in the rectory, and the Finance Committee were empowered to expend a sum not exceeding \$100 for the carrying out of the same.

A vote of \$40 to the funds of the Sunday-school was passed.

**THORNEDALE.**—*St. George's.*—At the Vestry meeting, the incumbent, Rev. John Holmes, occupied the chair. The warden's accounts were audited and found satisfactory. The incumbent re-appointed Mr. Charles Harrison as his warden, and the people appointed Mr. John Armstrong as their warden, as successor to Mr. E. Fitzgerald; Messrs. Charles Harrison and John Fitzsimons delegates to Synod.

**WINDSOR.**—*All Saints.*—The receipts from pew rents and offertory amounted to \$2,353.61, an increase on last year of \$131.36. The congregation is to be congratulated on this in view of the fact that for eleven months the parish has been practically without a pastor. The gross receipts for the year amount to the sum of \$2,733.13. The average offertory for the fifty-one Sundays on which there was service amounts to \$20.01. There are now rented 76 pews, yielding an annual rental of \$1,472. Twelve extra pews were rented during the year, the increased annual value of which is \$176. The church is now entirely free from debt, with a cash surplus in hand of \$146.62, and outstanding pew rents amounting to \$270.40, which are all good and will be handed in during the current quarter. If we add to these amounts \$348 of an old debt, which, during the year has been paid off, it will show the position of the church to-day \$765 better than at Easter, 1885. And if we deduct from last year's receipts \$500 of a special subscription, the improved position this year over that of last will be represented by the handsome sum of \$1,265.

#### DIOCESE OF NIAGARA.

The Synod of the Diocese was opened in accordance with the announcement made in our last number. We hope to have an account of its proceedings and of the Missionary meeting for next week's paper.

#### DIOCESE OF ALGOMA.

The Bishop of Algoma requests us to say that his address, after this date, will be Bishopurst, Sault Ste. Marie, Ont. He also asks his correspondents to understand that in case their communications fail to receive immediate attention, the cause of delay will be his absence from home.

#### PROVINCE OF RUPERT'S LAND,

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

#### DIOCESE OF RUPERT'S LAND.

**WINNIPEG.**—The Easter meetings have passed off in a most harmonious manner. There were no discussions of any kind, and the financial condition of all the parishes has improved. There are still heavy debts, but there is a hopeful feeling in the city, and Church matters are certainly looking more favorable than last year.

**Holy Trinity.**—The Rev. O. Fortin reports over \$12,000 of a revenue, interest all paid, \$1,500 of back debts paid off, salaries paid up, and a pew rental of about \$5,000 a year. During the year there were 80 baptisms, 19 marriages and 23 burials.

**All Saints'** has made satisfactory arrangements to consolidate its floating debt, has largely increased its revenue, and has now a good prospect of success. The interior of the church has been much improved. An altar cross and vases were used for the first time on Easter Day; several texts have been placed on the walls, and the exterior of the church has been painted.

**Christ Church** reports a revenue of about \$3,000 through the offertory. The Rev. Mr. Pentreath received a present of \$88 in gold on Easter Day from his loving parishioners and friends. There were 93 communicants at the first and 56 at the second celebration. During the year there were 55 baptisms, 30 marriages and 29 burials.

**St. John's Cathedral** reports a surplus of \$100.

**St. George's Church** (Rev. Canon O'Meara) is in a good financial position. An addition is being made to the church for an infant class room and general church room.

**A MISSION FOR WINNIPEG.**—Arrangements are being made to hold a Mission in Winnipeg in October. There will be two Missioners, who will hold the Mission in Holy Trinity and All Saints' simultaneously, and afterwards in Christ Church and St. George's parishes. The Missioners have not yet been secured. The active work of preparation will be begun next month by the formation of volunteer choirs, gathering of workers, distribution of literature, &c. The Durham Mission hymn book will be used.

**VIRIDEN.**—The Rev. F. F. Davis leaves for Lethbridge, Diocese of Saskatchewan, in June.

**VACANT MISSIONS.**—We regret to say that there are several vacant Missions. The S.P.G. has given a special grant of £200 to make up for this amount withdrawn. The means are forthcoming, but not the men. At present, Clearwater, Manitou, Norquay, Gladstone and Poplar Point are vacant. Viriden will shortly be so. New Missions also require to be filled. Eight men are required, six of them at once. At Manitou and Norquay there are rectories.

There is every prospect of a good crop, as the seeding was two or three weeks earlier than last year.

The Diocese is in a fair way to go ahead, but the work is sadly crippled for lack of men.

**NORQUAY.**—Rev. A. G. Pinkham has removed to the Diocese of North Dakota.

#### DIocese OF QU'APPELLE.

Bishop Anson has received another anonymous donation of £1,500 for his Boys' School.

Two men are required in this Diocese, one of them a married man of ability and judgment.

#### DIocese OF SASKATCHEWAN.

**EMMANUEL COLLEGE.**—The Bishop of Saskatchewan is making arrangements for carrying on the work of Indian training at Emmanuel College on a larger scale than has hitherto been attempted. Up to this time, the Indian students have been in training only for work, and their number has therefore been necessarily limited. It is now proposed to train as large a number of Indians as possible not only in the ordinary English branches, but in the elements of chemistry, especially in its application to farming or agriculture. The College possesses a very good chemical Lab-

oratory, and for the last four months lectures on chemistry have been delivered daily with experiments. The pupils are taught how plants grow—what substances in the soil and atmosphere form their food—how different kinds of crops withdrew from the soil different constituents or different proportions of the same constituent—how therefore the soil becomes impoverished and in need of replenishment from manure—how especially ordinary farm manure ought to be treated as best to preserve its ammonia in full fertilizing vigor, and generally whatever relates to an intelligent cultivation of the soil.

The College possesses two hundred acres of the best farming land. A part of it is now being prepared for farming and gardening, that the pupils may have practical out-door training in addition to that of the class room. Indians will be trained in this way with the view, in some cases, of their becoming intelligent farmers, and in others acting as schoolmasters to Indian children on the reserves.

The Bishop has received a most encouraging letter from the Marquis of Lansdown Governor-General of Canada, in which His Excellency warmly approves of training Indian students in agricultural chemistry in the way proposed by the Bishop, and expresses his desire to be helpful to the carrying out of the plan. He also states his intention of giving prizes to the most deserving Indian pupils.

Other encouragements to the Indian work of Emmanuel College have been received during the past week. The Hon. Lawrence Clarke, of Prince Albert, has sent a draft for seven hundred dollars to the Bishop as a contribution by officers of the Hon. Hudson's Bay Company and two of the sons of the late William McKay, Esq., H. B. C. Factor at Fort Pitt, for a testimonial to the memory of the deceased gentlemen—the money to be invested, and the interest to form a scholarship to be given to a deserving Indian student, to aid him in obtaining higher education at Emmanuel College, the scholarship to be known as the "William McKay scholarship."

The Bishop having laid his plan for extending Indian work before T. Swanston Esq., of Prince Albert, that gentleman at once signified his appreciation of them by promising the immediate gift of a large and valuable piece of land adjoining the College property. The Mayor of Prince Albert, Thos. McKay, Esq., has also signified his intention of being helpful to the scheme.

The Bishop preached on Easter Sunday in St. Mary's in the morning, and in the Mission Chapel in the evening. As has frequently been the case of late, there were not seats enough in the Chapel for the people who assembled. The offertory for the Clergy Widows and Orphan's Fund—at St. Mary's was \$20, at the Chapel \$24.50 including \$10 given on Monday to the Bishop by Mr. Commissioner Muma to add to the collection.

On Sunday morning 2nd May, the Bishop held an Ordination and Confirmation at St. James' Church, South Branch. In the evening he preached at the Mission Chapel the concluding sermon of his course on "The Mosaic Account of Creation."

Sunday the 2nd May, was the twenty-fifth anniversary of his lordship's marriage (silver wedding) and the following day, May 3rd., was the twelfth anniversary of his consecration as Bishop of Saskatchewan.

A Lay-Subscriber in New Brunswick remitting in renewal of his subscription, writes us: "I heartily wish it (the CHURCH GUARDIAN), would find its way into every Church family, as IT IS A GOOD CHURCH EDUCATOR; and I look more eagerly for it than any other periodical I take."

#### CONTEMPORARY CHURCH OPINION.

The *Living Church* says:—

The next Lambeth Conference might do a good thing if it should decide, and publish, that a bishop outside of England is as much of a bishop, possesses the same authority, enjoys the same episcopal prerogatives, and is entitled to the same respectful consideration as if he were the Erastian holder of an office in the establishment with a seat in the House of Lords. It seems to be a difficult thing for some of the English bishops to learn this. An instance in point is just now exciting considerable discussion, the principle involved in which may engage the attention of the next Pan-Anglican Synod. It appears that last fall the bishop of Sodor and Man preached in a Presbyterian congregation in the diocese of Aberdeen, Scotland. The Bishop of Aberdeen wrote to his lordship to inquire if the report which had reached his ears was true, and if so, to know the circumstances which caused him to take such a step without reference to the Bishop of the diocese. Receiving no reply to his letter, Bishop Douglas wrote again three months after. In this letter he stated that since writing his first letter he had ascertained the facts of the case, and felt it to be his duty to express his regret that Bishop Hill had taken such a step without previously consulting him. Will it be credited that the Bishop of Sodor and Man replied to this second letter by saying that the reason he did not answer the first communication of Bishop Douglas was that he was simply at a loss to understand by what authority he wrote to him? It would seem that such a breach of Church order and discipline, could not be passed over in silence.

The *Moravian* says a very timely word in this paragraph:—

There are times when the young people, and for that matter the older people also, in any community, are especially susceptible to higher influences and yield more readily to holier impulses. Then it is that the sound of a "going in the mulberry trees" signals the leaders of God's Church to make a special advance. Brethren, is it not likely that these conditions will be found just after a number have solemnly given themselves to Jesus? Why relax efforts between the impressive services of the Passion Week and Whitsuntide? Have all been gathered into the Church, who may be? Why not rather let down the net for another draught? Perhaps the example of some companion may be causing the deepest mental struggle in one or another heart, and the Holy Spirit is pleading for entrance there. Oh, work while it is day! Night comes all too soon.

#### ST. MONICA.

BY THE REV. J. S. STONE, B.D.

(Continued.)

It was not till the autumn of the following year, 384, that she found him at Milan. Her devotion was not unrewarded, for she beheld signs of better things.

The Bishop of Milan at that time was the great and eloquent Ambrose. Everybody who visited Milan went to hear him preach. His ability as a rhetorician was known far and wide. Augustine, too, was attracted. He attended Ambrose's sermons, not for the sake of religious instruction, as he himself says, but to ascertain if the Bishop's eloquence deserved its fame. But by degrees the words of Ambrose produced an effect; gradually the mind of Augustine was opened to conviction. He began to see at least his follies of doctrine, if not his sins of life. He introduced himself to the Bishop and told him his story. Ere long he

became a catechumen, and thus placed himself under religious instruction. And it was the delight of Monica when she reached Milan to see her Augustine, the son of her heart's affection, a disciple of the Church, and sitting as a learner at the feet of one of the Church's greatest teachers. All that he had done was forgotten and forgiven, and she expressed her confident hope of seeing him a true believer before she died.

Monica remained in Milan, and Augustine continued in the position he had made for himself there. Better things had indeed begun. A mother's prayers were in the way of being answered; bread cast on the waters was after many days about to be found. It was a fierce struggle through which Augustine had to pass—a struggle from death unto life. He saw his mother's own pure nature; he heard of the devotion of men who had given up the world; the vileness of his own past career rose up before his mind in contrast, and excited violent agitations. One day, when unable, in the wild conflict of his thoughts, to bear society, he rushed forth into the garden, cast himself down under a fig-tree, and, with a gush of tears, passionately cried out for deliverance from the bondage of his sins. While thus engaged, he heard, as if from a neighboring house, the voice of a child singing repeatedly, "Take up and read." He thought it to be a voice from heaven. Returning to the house, he seized the volume of St. Paul's Epistles, and opened on the text, "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." From that moment Augustine felt himself another man; the light of freedom entered into his heart; all the doubts of darkness were scattered. Who can tell the joy of angels over one sinner that repenteth? Who can tell the exultation of Monica when she saw the prayers of more than thirty years answered?

On the Eve of Easter Day in the year 387, in the baptistry of the Cathedral of Milan, the newly converted Augustine received the sacrament of regeneration. His mother and other dear friends were present. The rite was performed by St. Ambrose, and tradition has it that as the holy water of baptism fell as heavenly dew upon the brow of the white-robed catechumen, the aged Bishop broke out into song, "We praise Thee, O God, we acknowledge Thee to be the Lord," to which, verse by verse, Augustine and the company responded. It was a memorable day—a day never to be forgotten, for, evil though his early life had been, this son of a saintly mother was a chosen vessel to bear God's grace and glory, and destined to be the prince of theologians and the greatest of the fathers for all time.

And now that Monica's every wish had been realized, she would wend her way to her native home in Numidia. Lovingly Augustine started with her, having sold all his goods and given them to the poor. But ere they left Italy sickness came upon the devoted Monica, and the sickness was unto death. The blue sea was stretched before them, and the vessel was ready to sail to the Numidian land; but for the saintly matron there was another ship and another voyage. Folded in the arms of her loved Augustine, thanking God that the desire of her heart was accomplished in the conversion of her son, she breathed her gentle and affectionate spirit into the keeping of her Lord, and entered into rest. "Lay me anywhere," she had said, "only remember me at the altar of the Lord;" and Augustine buried her in the quiet of that Italian country, and prayed that the Redeemer would guide her from happiness to happiness, and joy to joy, till she should see the fulness of the Beatific Vision.

In the Calendar of the Latin Church the 4th of May has long been appointed as the commemoration day of St. Monica; but her name

does not occur in that of the Anglican Church. Nevertheless, no writers have given her greater praise than those of the Church of England. One only stands higher—the woman who above all women became the mother of the Lord; next to Mary, Ruth and Lydia and Dorcas and Monica appear at first among the daughters of Israel. Fifteen hundred years, and the Church of Christ still points to the graces and virtues, the devotion and holiness, of St. Monica as worthy of imitation; and she treasures, and will treasure for ever, the memory of one whose character is as lovely, and whose life as beautiful, as the most lovely and beautiful creation the world of imagination has known.

### NEW BOOKS.

**METHODISM VS. THE CHURCH, OR "WHY I AM A METHODIST,"** answered by a Layman of the Diocese of Ontario.

The above is the title of a tract of fifty-two pages, containing a series of fifteen letters, written by a layman of the Diocese of Ontario, in answer to one entitled "Why I am a Methodist," purporting to be a dialogue between a Methodist and an Episcopalian.

The extensive circulation of the latter tract in the County of Renfrew, and throughout the province, and the unwarranted statements concerning the Church of England contained in it, are the reasons given by "Layman" for taking up his pen in defence of the Church. The letters originally appeared in the *Pembroke Standard*, week by week, until the whole series were completed. They are now published in pamphlet form at the request of many clergymen.

The letters are written in a manly straightforward, candid and Christian spirit; there is not even a trace of the language of harsh denunciation to be found in them.

The objections urged against the Church by "Methodist" are taken up in order by "Layman," and their refutation in every instance is clear, cogent and convincing.

Amongst other points "Layman" shows by quotations from Wesley's sermons, down to within ten months of his death, that he solemnly warned his followers never to separate from the Church, going so far as to say that if they left the Church God would leave them.

The letters in answer to the objection that "Episcopal Ordination is necessary to a valid ministry," are the most racy, instructive and convincing of the whole series, and will amply repay the reading of them over and over again, until the line of argument followed, and the proof texts adduced, are thoroughly grasped and remembered.

After reading the tract very carefully, we can strongly recommend Layman's letters as a triumphant answer to the many and subtle objections urged against the Church, and we trust that clergy and laity alike will see to it that the tract receives wide circulation.

**THE SEEKING SAVIOUR.**—By the late Dr. W. P. Mackay, M.A., (Canadian Edition); S. R. Briggs, Toronto; cloth 90c; paper 50c.

This little book contains a collection of articles on various Scripture subjects compiled by the wife of the author from his writings and addresses. Dr. Mackay was well known amongst Presbyterians for his earnest, forcible and loving addresses, and in putting forth these selections no attempt has been made to change the oftentimes naturally blunt and homely expressions used in the extempore addresses. The most attractive of the selections are those entitled, "The Seeking Saviour," "The claims of the Man Jesus," "The Writing on the Cross." The volume also contains the last sermon preached by the late Dr. Mackay, entitled "The Glory of God." We are quite sure that many in all denominations will welcome these further words of one, who in life sought with striking earnestness the lost and wandering sheep, and

to many of whom his words brought comfort, help and strength.

### MAGAZINES.

**THE HOMILETIC MAGAZINE** of London, May number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is on our table. Amongst other articles this contains, a new symposium is commenced in this number by Archdeacon Farrar, on "What is the Relation of Non-Christian Systems to Biblical Theology?" Evolution and the Christian Doctrine of the Incarnation is discussed by Rev. A. F. Muir; The Holiness of the Old Testament, Part III., by Prof. T. Godet, D.D.; The Righteous Delivered, by the Dean of Canterbury; The Resurrection of Christ, by P. J. Clog, D.D.; Practical Homiletics is represented by Revs. Saxton, Tozer and Day; The Christian Year, by Rev. Joseph Ogle. Yearly, \$3; single copies, 30 cents. A Canadian edition is also published by S. R. Briggs, Toronto.

**LITTELL'S LIVING AGE** (Littell & Co., Boston) for May 15th contains, amongst other good articles, Frederick the Great, *Temple Bar*; Aggressive Irreligion in France, *Spectator*; Artist Life in Rome, Past and Present, *Fortnightly Review*. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8, is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, but postpaid.

### RECEIVED FOR MAY.

**THE SIDEREAL MESSENGER.**—Wm. W. Payne, Carleton College, Northfield, Minn.; the opening article treating of the "Origin of Red Glows."

**ART DECORATION.**—Publication office, 7 Warren street, New York. An extra good number, opening with six sketches of pictures in the National Gallery, and filled with useful information.

**THE OLD TESTAMENT STUDENT.**—Wm. R. Harper, Ph. D., Editor. The American Publication Society of Hebrew, Morgan Park, Chicago, Ill. \$1 per annum.

**THE EMIGRANT.**—Alexander & Shephard, 21 Furnival street, Holborn, E.C., London. 2s. 6d. stg. per annum. A new monthly, devoted to the interests of the emigrant, with its motto "Ubique;" well illustrated in the contents of its first two numbers. The Church Emigration Society uses it as its organ, and we have no doubt that it will prove a most useful and acceptable addition to our list of monthlies. We wish it *all success*.

Also received, and reserved for further notice:—

**THE CHURCH REVIVED.**—By Rev. J. W. Bonham, Missioner. T. Whittaker, New York. \$2.

**CHANTRY HOUSE.**—Charlotte M. Yonge. Macmillan & Co., New York.

**COMMUNION WINE: A Critical Examination of Scripture Words and Historic Testimony.**—By Rev. Edwd. H. Jewett, S.T.D. The Church Review Association, New York. Paper, 25c.

**BEYOND THE VEIL.**—By Alice Williams Brotherton. Chas. H. Kerr & Co., 175 Dearborn street, Chicago.

**POEMS, Devotional and Miscellaneous.**—By Rev. J. A. Richey, Seaforth, N.S.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the *CHURCH GUARDIAN*; and we bespeak for him the kindly assistance of Clergy and Laity of the several Parishes and Dioceses.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1956. For Business announcements See page 14.

## SPECIAL NOTICE.

\* SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine Label, and REMIT PROMPTLY?

## CALENDAR FOR MAY.

MAY 1st—St. Phillip and St. James, A. & M.

" 2nd—1st Sunday after Easter.

" 9th—2nd Sunday after Easter.

" 16th—3rd Sunday after Easter.

" 23rd—4th Sunday after Easter.

" 30th—5th Sunday after Easter.

(Notice of Rogation Days and Ascension Day.)

" 31st—Rogation Day.

## WHAT DO WE MEAN BY DIOCESAN MISSIONS?

"Missions" is an idea which began "when the fullness of the time was come," and "God sent forth His Son," "to redeem them that were under the law, that we might receive the adoption of sons." (Galatians iv., 4, 5). Our Lord Jesus Christ was the first missionary. He came to seek and to save the lost.

"Mission" was our Lord's idea of the apostolic ministry. St Mark says, "He called unto Him the twelve and began to send them forth two and two." (vi., 7). "The seventy," of whom St. Luke makes mention (x., 1), our Lord "sent before His face in to every city and place whither He Himself would come." After his glorious resurrection He said to them: "As my father hath sent Me, even so send I you," and He breathed on them that they might receive the Holy Ghost and the power of remission. (St. John xx., 21). His very last words to them just before He was taken up and a cloud received Him out of their sight, was: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

It is the very essence of the Christian Church that they who have the knowledge of God should send forth that inestimable gift to those who have it not. It is the article of a standing or a falling Church. He who does not feel in sympathy with the "Mission" idea can have very little participation in the spirit of Christ. Where the love of Christ is there is the constraining desire to seek and to save the lost.

All missionary work (whether in Jerusalem, the great city, in Judea, the country-region round about, in Samaria, the seat of schism, or, in the uttermost parts of the earth, where idolatry and false religions prevail), is the same work, having the same motive, the same methods, the same end. Those who have, send forth to those who have not.

When we speak of Diocesan Missions we mean the Church in a Diocese sending forth to the people within that diocese the ministries and means whereby they may participate in the

blessings of the Church, and the Church reap in return a double blessing for herself.

1. It is the work of the Church—not the work of the Bishop. The apostolic overseership is of divine appointment, and cannot be dispensed with. Moreover, it ought to be a means whereby the work shall be constantly nourished, stimulated and enlarged. But the Bishop is not the primary element in this mighty enterprise. The whole Church is the body on whom God has put the chief responsibility.

2. It is the work of the Church—not of the Convention or the Board of Missions. They are interested factors, indeed, and very helpful. God be thanked for all that they do! Nevertheless the duty of sending forth to those within the Diocese who do not possess the holy privileges of the Church belongs primarily to the body of the Diocesan Church.

3. It is the work of the Church—not of those within the Diocese who have not the knowledge of God. God has made it their duty to seek Him, but He has made it our duty to seek them. A diocesan church which waits to be asked to "com" will never get where spiritual destitution exists.

We have a right to the name of Christian when we do Christ's work in Christ's own way and on the terms of the commission—"Preach the gospel to every creature." How shall they preach except they be sent. It is this Diocese sending her bands of workers, clerical and lay, clothed with pious enthusiasm and sacred common sense, to "all sorts and conditions of men" for whom we profess to pray so often? We are almost ashamed to present the naked truth, but the figures in regard to our churches in the city of Chicago show that they paid out last year, for parochial expenses, improvements, debts, etc., (not including parochial charities) the princely sum of \$110,000, and gave \$4,000 for mission work in the Diocese!

The foregoing from the "Diocese of Chicago" may give rise to questionings as to what churchman of the various Dioceses of the ecclesiastical Province of Canada are going to carry out this Divine idea of the Christian Church? How do the contributions to Mission work in our several parishes and specially in the larger city ones compare with the sums expense on local objects—and for the benefit alone of the Parish or mission? Is the proportion just one? There may be room for doubt as to whether too much is not expended in many of our parishes—country as well as city—on fine buildings, elaborate services, and parochial luxury, while parts of the several dioceses are unsupplied with means of grace and the "Bread of Life."

## TESTIMONY TO THE VALUE OF THE CHURCH'S SYSTEM.

We ask our numerous Subscribers to carefully read and, having read, to preserve for future use the following strong testimony, alike to the value of a set form of worship—so often and so foolishly inveighed against—and so little valued by some at least who call themselves churchmen,—and to the confessed weakness and the unsatisfactory nature of the non-liturgical system. And be it remembered the testimony is given by opponents! we, however, are indebted for the Extract to the Irish Ecclesiastical Gazette—

The subject of Nonconformist public worship continues to be warmly discussed in the columns of the *Christian World*. "J. B. G.," writing from Manchester, says:—"The essence of Congregationalism, as a system, is its liberty, its freedom from (external?) control. We claim to fashion our churches, their ordinances, and our conduct of Divine worship, according to our highest conceptions, to diversify them in accord-

ance with the circumstances of our several congregations, and to revive and rehabilitate them from time to time if we find them into a lethargic and lifeless sinking formalism. This is our theory. But what is our practice? We condemn the Establishment for its prescribed round of lessons and of prayer, and for its monotonous uniformity, its iteration and reiteration of the Lord's Prayer, the doxology, &c.; but, in fact, our conduct of public worship is as wearisome, as insipid, as undiversified, and much more autocratic than theirs, and is driving our young people increasingly into the State Church, or alienating them from the sanctuary altogether. I appeal to parents having grown-up sons and daughters if this is not so; if they do not find in their families a growing indifference, if not distaste, of our services? When members of the Establishment visit our churches, they complain of the absorption by one man of nine-tenths of the service, whilst the congregation is limited to taking part in the singing, and too often their share in the hymns is abbreviated by verses being omitted utterly without justification, and at the cost of much bitterness of feeling, to enable a minister to make long prayers, or denude his sermon of any influence to do good it might have exerted by linked (!) weakness long drawn out. In these days of cheap literature and universal reading, when every man can study for himself the best discourses of Liddon, of Martineau, of Ward Beecher, of Lynch, of Vinet, of Missilon, and a host of others, the sermon is not nearly so essential a part of the programme as it was formerly, and should not take up so large a proportion of it; but the worship is of growing importance, and should be exalted, perfected, and shared in to a much greater extent by the congregation. I assert fearlessly, and challenge disproof, that after the half-hour has passed a sermon gains nothing and loses much by being protracted. It is henceforward a mere frittering away of the good which has been done, and we gape through it as best we can; and yet our clergy will not see this, will not act for it, although they have been urged, entreated, and warned *ad nauseam*. And now they call us together and ask naively, how it is that their places of worship are so badly attended, and that so large and increasing a proportion of their people only come once a day?"

Another correspondent writes:—"I would plead for a short liturgy, accompanied by a short extempore prayer. Judging from outward appearances, long extempore prayers, unless very simple and thoughtfully framed indeed, and devoutly and impressively rendered, appear too frequently to fail in fixing the attention and gaining the sympathetic assent of young persons, and children in particular, and, perhaps their elders also. A liturgy, by being printed, would appeal to the mind by the sense of sight in addition to the sense of hearing, and thus check the wandering eye, the greatest cause of distract attention. So convinced as I am of the utility of a liturgy in this respect, that I frequently take my children to a church where the Prayer Book of the Church of England is used, to prevent their falling into habits of irreverent listlessness in a place of worship. Secondly, as to the singing. Let the music of all the hymn tunes, chants, and anthems be in the hands of the congregation. Let the anthems be congregational in character, not too difficult but such as a person of ordinary capacity could acquire the power of taking his proper part in, if he choose to practise it. Let those be silent who please, but let all have the option of joining in the singing. Choir displays have their proper use, time, and place, but these are not during the time of congregational worship."

—*Irish Ecclesiastical Gazette*, April, 25th. 1883.

A Lady Subscriber in Diocese of Quebec, writes with remittance: "I enjoy the CHURCH GUARDIAN, and would miss it very much if I were deprived of it."

## EDITORIAL NOTES.

**ORDINATIONS.**—In some of the Dioceses of this Ecclesiastical Province the practice of holding Ordinations to the Diaconate or Priesthood at other than the Ember Seasons seems to be becoming too common. Unless for the most urgent cause, it would seem to be not only undesirable, but perhaps too a positive infringement of Canonical law, to ordain other than at the Ember Seasons. It seems particularly undesirable in view of the fact that it discovers the act from the public prayers of the whole Church; and we can hardly conceive, under ordinary circumstances, of any "urgent cause" existing in Canada for a breach of this Rule.

ANOTHER custom of doubtful advantage is that of holding Ordinations in other places than the Cathedral City and Church. Of course some reasons may be advanced in favor of the practice (there is hardly any cause, however weak, for which *something* may not be said), but we think that the objections outweigh any supposed advantages.

Is there, too, sufficient care exercised in regard to the fitness of those seeking Ordination? Under the plea of necessity—owing to the need of laborers in every portion of the Home Field—young men scarcely out of their teens, and,—judging from the sayings and doings of some of them—far from qualified, are used whilst still at the Theological Colleges as Lay Readers (some of them appearing to regard this position as clothing them with the powers of the Priesthood), and then with wondrous rapidity pass into the Diaconate, are put in charge of a parish—sometimes even of a Rectory—and after the lapse of a year receive Priest's Orders. Of course, some sort of examination precedes each step; but is it deep, thorough and effective? Too great care cannot be exercised in this all-important matter.

**THE CHURCH ARMY**—one of the most convincing evidences of the awakened life of the Church—has not confined its field of operations to the "old sod," but has, we learn from our exchanges, sent out two officers to Australia under the sanction of the Primate of Australasia. It is also said that two others will shortly start for Toronto, [Ontario], and Nova Scotia. At a late enthusiastic meeting held in London, England, at which both the highest and lowest classes of society were represented, three reclaimed drunkards—workmen—addressed the meeting; and it was stated that there are now over six thousand workingmen and women—mostly reclaimed from evil lives—who are members of the Society. May God bless and extend its work.

Dr. MOORHOUSE, the new Bishop of Manchester, seems to have been received with much favor on his arrival in England. Our various exchanges unite in sounding his praises. The *Family Churchman* thus refers to him:—

"Undoubtedly, if Australia is the poorer by the translation of the Bishop of Melbourne to the See of Manchester, England is the richer. Elsewhere we publish a portion of a speech delivered by the Bishop of Manchester in the Town Hall of Adelaide, South Australia, on March 13th. Such a clear, succinct and tell-

ing analysis of the various counter-movements of the present century against Christianity, speaks at once for the intellectual grasp of the speaker. We need more men like this, capable of grasping in a strong and manly way the difficulties which meet young men of the present day. We only hope that Bishop Moorhouse will in a little time see his way to establishing lectures, dealing with religious questions of the age, in Manchester similar to those so well-known in Melbourne."

ONE of our contemporaries lately expressed great satisfaction with Bishop Ryle's sermons on the position of the Laity in the Church of England. We doubted as to the wisdom of the line pursued by his Lordship, and we find that it has not been approved everywhere. The *Irish Ecclesiastical Gazette* thus refers to the matter:—

"It is a pity that a good man like Bishop Ryle cannot abstain from ecclesiastical polemics. His Lordship seldom delivers himself of a public utterance without falling foul of a large number of his fellow-Churchmen. Would it not be far better if his Lordship devoted himself heart and soul to the development of the spiritual and material interests of the great diocese over which he has been called in the providence of God to preside? It is strange to find an English Bishop thus attacking his Church, and declaring that while 'the Scotch Presbyterians, the English Nonconformists, the American Episcopalians, all realize the importance of this principle (sharing in all Church matters), and take care to carry it out, the Church of England alone has lost sight of this principle altogether. . . . The consequence is that, as a body, the laity neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much, about Church affairs.' Is such a thing true of English Churchmen? Is there another Church in the world whose lay members are so profoundly and practically interested about 'Church affairs?' It is computed that the English laity, 'who neither know, nor care, nor feel, nor understand, nor think, nor read, nor exercise their minds, nor trouble their heads much, about Church affairs,' contribute some seven or eight millions a year in voluntary contributions towards religious objects of one kind or another. The *Official Year Book* for 1884 shows that nearly £4,000,000 were expended on distinctively Church purposes, and yet Dr. Ryle ungenerously sets up the sects against English Churchmen, and scolds the latter for their want of 'zeal, intelligence and activity.' This attack on the English Church laity was delivered by the Bishop from the pulpit of Winchester Cathedral.

OUR beloved Queen—the anniversary of whose birth will again have come and gone ere this number reaches our readers—has endeared herself still further to her Colonial subjects by the hearty interest which she has taken in the Great Colonial and Indian Exhibition, which was opened by Her in person, with magnificent and grandly imposing ceremonies on the 4th instant, at South Kensington, London. The *English Churchman* says:

"The ceremonial observed exceeded in magnificence and gorgeous pomp everything of a similar nature since the opening of the Great Exhibition in Hyde Park, in 1851. The Queen came up from Windsor, and was received by the Prince of Wales, the Executive Commissioners, and a most brilliant assembly; in which all the highest dignitaries in Church and State were represented with one exception. The absence of the Prime Minister from this grand State ceremonial cannot fail to attract notice. The *Times* hints that it is significant. It cannot but be noted that at a gathering to inaugurate an undertaking intended expressly to

"strengthen the bonds of union which now exist in every portion of the Empire" the Chief Minister of the Crown was not in his place.

The Royal procession passed through the Exhibition to the Albert Hall, amidst loud and repeated cheers from the large concourse of spectators, which the Queen graciously acknowledged. The Hall is said to seat 12,000 persons and very few places were unoccupied. Here the opening ceremony took place. The National Anthem was sung by the choir, the first verse in English, the second in Sanskrit, the third again in English; then an ode written for the occasion by the Poet Laureate. After this His Royal Highness, the Executive President, read a report of proceedings, to which the Queen replied. Thereupon the Lord Chamberlain, by Her Majesty's command, declared "The Exhibition open." Then came a flourish of trumpets, followed by a prayer offered by the Archbishop of Canterbury, and the Hallelujah Chorus. Madame Albani sang "Home, Sweet Home," and as the Queen left the building "Rule Britannia" was sung by the choir of the Albert Hall. The Queen proceeded to Buckingham Palace."

OF course the new Bishop of Manchester could not escape the attack of the ubiquitous "interviewer" of the secular press; but, according to the statement of the *English Churchman*, the *Pall Mall Gazette* gentleman got little satisfaction in regard to the theological opinions of his Lordship. Asked with reference to his theological opinions, the Bishop said that "he thought it his duty to be as comprehensive as the Church herself, and to consider int he bestowal of preferment not so much the theological opinions of his clergy as their earnestness and fidelity in work."

THE *Family Churchman* (London, England) gives as a note of the activity which now marks all our great churches, irrespective of theological complexion, that at Kensington parish church (the vicar of which is an earnest Evangelical Churchman) there were services on Easter Day from 5.45 a.m. to 10 p.m., and the communicants on that day numbered 1,331. At St. Peter's, Eaton Square, and its chapels of ease, there were *fifteen services during the day*. The members of one choir spent nearly nine hours in church on that day!

## CORRESPONDENCE.

## DIOCESAN DIVINITY DEGREES.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Should the Synod be asked to vote on the question of granting Diocesan Divinity Degrees is it not worth while to consider whether those desiring unity would be consistent to initiate this step? It appears at least to be in the direction of perpetuating party spirit at the sacrifice of the strength of our beloved Church in the Province of Quebec. Should this matter be pushed, some will sorely feel that the Church will be wounded in the house of her friends. Rivalry between universities is to a certain extent natural and beneficial; but from the Churchman's point of view, how can he vote for dear Mother Church to be divided against herself, and unfortunately in the present instance rivalry between the former will have the tendency to produce division within the latter. So it seems to one who would sink sect for solid strength, and would cultivate that spirit that "rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." "Charity never faileth."

Yours faithfully and hopefully,

GRACE.

## FAMILY DEPARTMENT.

## WHOLE-HEARTED.

Whatsoever you find to do,  
Do it, boys, with all your might;  
Never be a little true,  
Or a little in the right.  
Trifles even  
Lead to heaven,  
Trifles make the life of man;  
So in all things,  
Great and small things,  
Be as thorough as you can.

Let no speck thy surface dim,  
Spotless truth and honor bright;  
I'd not give a fig for him  
Who says any lie is white!  
He who falters,  
Twists or alters,  
Little atoms when he speaks  
May deceive me,  
But believe me,  
To himself he is a sneak.

If you think a word would please,  
Say it, if it is but true;  
Words may give delight with ease  
When no act is asked from you.  
Words may often  
Soothe and soften,  
Gild a joy or heal a pain,  
They are treasures,  
Yielding pleasures,  
It is wicked to retain.

Whatsoever you find to do,  
Do it, and with all your might;  
Let your prayer be strong and true—  
Prayer, my lads, will keep you right.  
Prayer in all things,  
Great and small things,  
God will hear and answer too.  
Trust Him ever,  
Doubt Him never,  
Then He'll show what He can do.

—Selected.

## MIGHT OR RIGHT.

BY ALIX.

"Only see," said Lewis Lawton in a triumphant tone, as he came into the room where his mother was sitting, "I have that lovely agate of Ben Romer's that I have wanted so long. Isn't it a beauty?"

"It is indeed lovely," replied his mother, as she examined it with the interest that she always manifested in whatever was of importance to Lewis. "How very kind it was in him to give it to you."

"Give it to me? He didn't do that, you may be sure. Only last week I offered him ten cents for it, and he would not listen to me, and now—well it is too good a joke," and he laughed heartily.

"But how did it come into your possession?" said his mother a little anxiously, for there was something in Lewis' merriment that was not pleasant to her.

"Well, you see, I had an old jack knife that had lost two of its blades, but it had rather a nice handle, and Ben took a fancy to it; so he held up a little bag of marbles and said to me, 'Lewis, will you trade your jack knife for this bag of marbles?' and as the old knife was not worth two cents, and I was tired of it anyhow, I said 'Yes,' and when I opened the bag, at the bottom of it there lay his lovely agate. I gave such a shout that Ben came running to see what was the matter. When he did see he got quite red in the face. 'Oh, Lewis,' he said, 'I did not know the agate was there—I thought I had it in my pocket. That really is not fair.'

"Fair," I said, "it is fair enough. You proposed to trade yourself. You ought to have known what was in the bag before you offered it to me. You will not get it back, at all events."

"No," he answered; "I suppose not. Of course I must stand by the offer I made you; but it is hard," and then he turned away, but he is mad, I tell you."

"Are you perfectly satisfied with the transaction, Lewis?"

"Of course I am—I have got the agate, anyhow."

"That is not the question. Do you think that it is fair for you to keep it?"

"I think I have a perfect right to do so—I did not ask him to trade."

"You certainly have the right, but is it

honorable to take advantage of a mistake?"  
"It was his business to know what was in the bag."

"If he had known do you think he would have traded with you?"

"That he wouldn't."

"Then is it just to make him part with his property when he does not wish to do so?"

"When a boy makes an offer, he ought to hold to it."

"Yes; Ben's conduct has been strictly honorable, but are you equally honorable in holding him to an offer he never intended to make?"

"As I said just now, he ought to have known what was in the bag before he offered it."

"So he ought, but he did not, it seems; so because he was ignorant you will deliberately cheat him."

"Cheat, mother; that is an ugly word."

"The action is uglier than the word, I think. If you keep that agate, it will lower you in my estimation."

"Then I will take it back. The fact is, I have not felt quite comfortable about it."

"I was sure of that from the manner in which you defended yourself. I am glad that you are willing to return it, and I hope, my son, that in all your business transactions as a man after a while, the question that you ask yourself will be not whether you have the right to do thus and so, whether you have the law on your side, whether other men say certain transactions are justifiable, but whether in the light of your own conscience this or that is strictly honorable, strictly in accordance with your own sense of right. Remember it is not the seeming honest, but the being honest that is the important point, as we are to be judged by One who does not look at our outward actions at all, but at every hidden impulse of the heart."

"Well," said Lewis, "I will go and hunt up Ben, for seeing the matter from your standpoint has made the old agate burn in my pocket, and the sooner I get rid of it the better."—*The Parish Visitor.*

## PRAYER.

We were listening the other day to a short address given to some children by a clergyman on this subject, and he asked if they could remember anything he had said to them about it two weeks ago. "I told you then, children," he said, "five things about prayer. What were they? What did I say that prayer was?" To our surprise, the children at once gave the answers, and in the right order, as follows:

1. Prayer is speaking to God. 2. Prayer is whispering to God, telling God secrets. 3. Prayer is taking hold of God's hand. 4. Prayer is taking hold of God's Key. 5. Prayer is opening Heaven.

"Now, children," he said, "I want to tell you of the different ways people have of praying. There are three of them. 1. Praying with the lips without the heart. 2. Praying with the heart without the lips. 3. Praying with the lips and the heart. I am afraid there may be some children in God's House to-day who have been praying in the first way, using their lips without their heart. If so, their prayers did not go any higher than this roof, because they were not thinking of what they said. They used words only. Don't forget that when your heart doesn't pray you are not praying at all.

Now I want to speak to you about the positions which God's Word allows us to use in prayer. There are only three of them: 1. Standing. 2. Kneeling. 3. Prostrating one's self on the ground before God. The last was what Jesus did in His great agony in the Garden of Gethsemane, just before He was crucified. We are told, "He fell on His face on the ground."

"But the position of kneeling is the one I want to speak to you about to-day. You see a man comes into God's House, sits down, and then, holding his hat before his face, whispers a few words into it. Is that kneeling?" "No, sir," answered all the children. "You see a lady go into the corner of a comfortable pew, sit down, and cover her face with her hand. Is that kneeling?" "No, sir," replied the children in chorus. "You see other persons go into a pew, sit down, put their feet on the foot bench, and rest their heads forward on the pew in front of them. Is that kneeling?" "No, sir," again they all answered. "You are right, children. When you go into God's House, or pray elsewhere, kneel upon your knees. That is what is meant by kneeling, and the only thing that is meant. Kneeling is taken from the word knee, and means that the knees should touch the ground. Always remember this, and especially when you are in Church, for the Church is the House of God, where He has promised always to be."—*Church Visitor.*

## "PLEASE MAKE IT LIGHT."

She was a frail, sensitive child, our friend's little Grace. Even when a tiny baby she had moaned and cowered in the dark, and after she could talk, her pathetic plea, "Please mamma, make it light!" had been a daily household phrase; and so the evening lamps were always early lighted, and the taper burned in the sleeping room.

"You'll spoil that child entirely!" cautioned a strong minded neighbor, whose home was childless. "You ought to break her of such senseless folly. Just leave her in the dark a little, and she'll soon find out there's nothing to hurt her."

But how could the tenderer-hearted mother, who so often clasped and comforted the frightened, cowering little thing in her arms, shut her away in the dark? She could not do it; but hoped that the little one might outgrow her fear. But the heavenly Father, knowing just how many dark hours earth has in store for its dwellers, and how many shadowy places its pilgrims travel through—He, in loving kindness, called the child up into the light; and so one summer day she was slipping away from us. She did not know it the darling! But suddenly came the old piteous cry:

"Oh, mamma, it's so dark! please, mamma, make it light for Gracie!"

So dark, and there the sunbeams lay in golden bars across the carpet; but the child was far down the valley, and the poor mother was powerless to lighten it. Then all at once a happy, satisfied look came over the little wan face, and she joyously exclaimed:

"It's all pritty and bright now, mamma, so pritty and bright!"

And then we, we were in the dark, and the child had gone to the beautiful city, "which has no need of the sun, neither of the moon to shine in it, for the Lamb is the light thereof."—*Christian at Work.*

DOLLY AND HER BASKET.—Grandma and mamma had gone to spend the day at a friend's house. Dolly was to go too, after school. When she went home to dress herself, Betty said, "Oh Miss Dolly, your grandma forgot her best cap! You'll have to carry it to her, for she won't enjoy the evening unless she can wear it."

So Dolly put the cap in a big basket so as not to crump it. In her hurry she let the strings hang out. But they were not hurt.

When Dolly went in with the cap, grandma was much pleased, and kissed the little girl, who was always willing to wait on an old lady.

It is beautiful to see boys and girls polite and attentive to old people.—*Shepherd's Arms.*

**BRITISH BUDGET.**

Bishop Beckles contradicts the rumor that he is going out to Natal as Bishop Colenso's successor.

At nearly all the Irish Easter Vestries resolutions were passed condemning Mr Gladstone's scheme for Local Government in Ireland.

The new Bishop of Manchester has selected the Dean of Manchester to preach the sermon on the occasion of his enthronement in Manchester Cathedral.

The Rev. Henry Blunt, rector of St. Andrew's, Holborn, and Rural Dean, has been elected president of Sion College, in the room of the Rev. J. F. Kitto, instituted to the vicarage of St. Martin's-in-the-Fields.

Very few Englishmen, says the *Guardian*, are aware of the real state of the Church in Wales. In the parish of Llanelly, Carmarthenshire, 561 persons communicated on Easter Sunday, the population being 9,071.

In appreciation of his lengthened ministerial work in the town, the Rev. Prebendary Vaughan, who has just relinquished the incumbency of Christ Church, Brighton, has been presented with a testimonial consisting of £1,500.

It is announced in the *Gazette* that the Queen has appointed the Rev. William Rowe Jolley, M.A., rector of Huggate, Pocklington, Yorkshire, to be one of the Deputy Clerks of the Closet in Ordinary to Her Majesty, in the room of the Rev. Lord Wriothlesley Russell, deceased.

At the next monthly general meeting of the Society for Promoting Christian Knowledge, the Archbishop of Canterbury will move that a grant of £500 a year for five years be made to maintain and extend an educational mission from the Archbishops of the English Church to the Assyrian Christians in Kurdistan. The material circumstances of this oppressed Christian body have made it impossible for them to provide a suitable education for those who are called to the ministry of the Church. They are very anxious for enlightenment and self-improvement.

The Rev. W. Hay Aitken, writing a long and weighty letter to the *Times*, says that, in common with multitudes of other Liberals throughout the land, he contemplates Mr. Gladstone's Home Rule proposals with a feeling of consternation. It was all so unnecessary, too. Mr. Gladstone himself was not committed to any surrender at the feet of Mr. Parnell; on the contrary, he said last November—"Let Mr. Parnell order every Irishman, let him bring every Irishman to vote against every Liberal; let him pour out the vials of vituperation and abuse; yet he and his party know perfectly well that all

these actions and all these words will not have the slightest effect on the policy of the Liberal party." The constituencies were not committed; they never heard one word of the impending projects.

**MR. RUSKIN ON THE BIBLE.**

Mr. Ruskin has addressed a letter to the *Pall Mall Gazette*, in which he says:—

ST. MARK'S DAY, 1886,  
(Easter Sunday.)

Sir.—Will you allow me, rather from Venice in thought, than from poor little Brantford in body, to send you one quite serious word, for the close of my part in your book discussion? I see in your columns, as in other literary journals, more and more buzzing and fussing about what M. Renan has found the Bible to be, or Mr. Huxley not to be, or the Bishops that it might be, or the School Board that it mustn't be, &c., &c., &c. Let me tell your readers who care to know, in the fewest possible words, what it is. It is the grandest group of writings existent in the rational world, put into the grandest language of the rational world in the first strength of the Christian faith, by an entirely wise and kind saint, St. Jerome: translated afterwards with beauty and felicity into every language of the Christian world; and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy. And by consultation of it honestly, on any serious business, you may always learn—a long while before your Parliament finds out—what you should do in such business, and be directed perhaps besides to work more serious than you had thought of.

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## MISSION FIELD.

## CALCUTTA.

The *Indian Witness* speaks as follows of the literary work of the Arya Somaj:—

The Aryas value very highly the influence of the press, and use it industriously. They are putting out translations of works of infidel writers; one is by R. Ingersoll, of America, entitled "Self-Contradictions of the Bible;" it was translated into Hindi by a Jeypore Pundit, and printed at the Janturalaya Press, Shahjehanpore. This book is in circulation in the Budaon district, and the Missionaries have to meet it. They have also issued an Urdu catechism and other small books for use in schools. They have presses in Lahore, Agra, Muttra, Meerut, Allahabad and other places, and their books are to be found in the reading-rooms of the Somaj. They are bringing out, in monthly instalments, a Hindi version of the Veda; of the 140 parts, 70 have already appeared, Swamiji himself being the translator of these, Pundit Bhem Sen undertaking the remainder. There are monthly papers, containing reports of lectures and discussions, as well as news. These show that they watch the doings of our Church with keen interest, and it is evident that it is our teaching which suggests to them subjects for thought and discussion.

On the 22nd February a lecture was delivered to the members of the Arya Somaj by Father Nehemiah Goreh, in St. Paul's Divinity School, Allahabad. He observed that the preaching of Christianity and the spread of English education had produced everywhere in India a revolution in the minds of the natives in respect of religious belief. Many are to be found everywhere who are dissatisfied with Hinduism. They want something better than it. They want a system in which the worship of one God alone may be inculcated, and a better rule of human conduct prescribed. Hence we have seen the rise of the Brahma Somaj, the Prarthana Somaj and the Arya Somaj. The members of the first two of these have rejected the authority of all books professing to be given or inspired by God, and have based their religion, which is pure Theism, on their own reason. The members of the Arya Somaj have also adopted a sort of Theism, not pure, but mixed with some errors of the old Hinduism; but they have based it on a falsehood. They have rejected all later Hindu religious books, and profess to accept the Vedas only as of Divine authority, and putting a most glaringly false interpretation upon them, tell the ignorant people that the Vedas teach a pure worship of the true God, whereas they really inculcate the worship of many gods—Agni (fire), Vayu (wind), sun, &c. Hence they have been able to attract many natives, hundreds and thousands, especially in the Punjab, towards their system, and are becoming a great hindrance to the

Mission work. It is therefore of great importance to check their progress by showing the falsehood of their interpretation of the Vedas. There was a lecture given afterwards by one of the Arya Somaj in reply to this. Then Father Goreh gave another lecture showing the hollowness of their answer. To this lecture, he says, the principal men of the Arya Somaj did not come. "This attempt of mine at Allahabad was by way of a trial. I have now discovered what answers they give to defend their shamelessly false interpretation of the Vedas. I now wish to visit Agra, Delhi, Umritsur, &c., after the rains, and give lectures there; as in those places the Arya Somaj has been very successful, and is doing much harm to Mission work."

The last report of the Chota Nagpore Mission says:—"Not only are we responsible for shepherding Christians in Chota Nagpore, but, because there is no one else to lead them, we are obliged to care for the many Christian families who yearly leave us for Cachar and Assam. We grudge neither pains nor care, but when it is remembered that these places are further away from Ranchi than the north of Scotland from the south of England, and that there is less than one-tenth of the travelling speed that there is between these places, it will be readily seen that we ought not to have the burden upon our shoulders. We do what we can by occasionally sending a priest to them, but until the work is entirely taken off our hands by the development of the Church in those parts, we cannot separate them, at least from an occasional superintendence. This year 219 men, women and children have left us for distant fields of work. We gratefully acknowledge the interest taken in, and the care taken for, our Christians by those Missionaries who come in contact with them in the pursuit of their own special work." The distinct character of the work in Assam, as to race and language, is held to be a grave objection to supplying the Assam and Cachar Missions by transferring Missionaries from Ranchi.

At a meeting of the Calcutta Auxiliary Bible Society, on March 5th, the Lieutenant-Governor of Bengal gave a very interesting account of his recent trip to Pooree, and assured the assembly that that famous shrine was steadily losing its attraction, and the devotees who still went and worshipped there had not the same reverence for the priests which they once had. As an illustration, he related the case of a native prince who recently paid a visit to the temple. The prince, having performed his devotions, sent to the priest to enquire what would be his honorarium for the part he took in celebrating the poojah. The priest named 25,000 rupees. The prince left without giving him a pice!

The Brahma Somaj of India have organized a "Peace Society," to unite their members in a brotherhood in which the two parties may join, giving to all the Apostles

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their due, and recognizing the differences of opinion that exist amongst them. Nearly two hundred of the adherents of the New Dispensation have joined the Society, and it is proposed to hold a united Utsab or Anniversary Festival.

## LAHORE.

The Rev. A. Clifford in arguing against a separate Native and European Church for India maintains that in advocating this distinction of races the C.M.S. would stand alone. The Society for the Propagation of the Gospel, the London Missionary Society, the Free Church of Scotland, the American Episcopal Methodists, the Baptists, are all against organization on the basis of race distinctions, and are all giving practical effect to their convictions in the opposite direction. He also pleads that in Ceylon since the State support to the Church has been withdrawn, native and Europeans have united to join together one organization. The Rev. G. Shirt advocates the appointment of three or four bishops "of a purely primitive and non-prelatical type," who should, under the Bishop of Lahore, have charge of districts, and exercise their purely spiritual functions in all the congregations, European or native, within the limits of their districts. Government chaplains still receiving their marching orders from the Bishop of Lahore, who would become a metropolitan. They should be men who would have touch both with Europeans and natives, who have shown that God has conferred the grace of rule upon them by the way in which He has made them leaders of men. Another correspondent of the *Lahore Church Gazette* observes that the appointment of suffragan Bishops was recommended by the Lambeth conference, and by the Bishop of Calcutta, and it is believed that it would not be acceptable to the Indian Government. Sir Bartle Frere was also an advocate of the appointment of native Coadjutor Bishops.

A correspondent of the *Lahore Church Gazette* at Surinuggan in Kashmir states that on several occasions recently, some native gen-

tleman have called upon the Missionaries to propound their religious difficulties. Among those who thus came there was a sceptic, a Tikh, a Mohammedan, and a member of the Arya Samaj, and as they not only poured in a flood of questions, each from his own standpoint, but also carried on a dispute with one another, it was hopeless to discuss any one point satisfactorily. Meetings were, therefore, proposed for orderly debate. The first of these was held on Feb. 5, at the Mission Reading Room. The subject of the "Resurrection of Christ" was opened by the Rev. J. Hurton Knowles. An animated debate followed. In opposition to Christianity chief stress was laid on the priori incredibility of such an event, and the fact that nearly all the witnesses adduced were Christians. One speaker, however, did not regard the resurrection as a wonderful event and thought that, even if substantiated, it could prove nothing. To others again it appeared that events so remote were incapable of proof. No attempt, however, was seriously made to attack the evidence brought forward. To allow time for further investigation, the subject was to be re-opened on the following Friday by a Hindu gentleman. Although these meetings do not grow out of any genuine spirit of enquiry, they will surely prove of value as enabling the Missionaries to vindicate the claims of Christianity. This will strengthen the convictions of native Christians and lead others to search deeper into the foundations of their faith.

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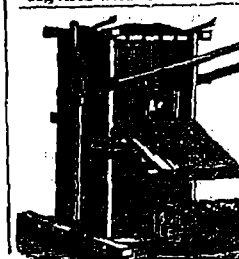
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**Temperance Column.**

The Church of England Temperance Society celebrated its twenty-fourth anniversary in London from the 8th to the 13th May.

On Temperance Sunday, the 9th May, upwards of three hundred temperance sermons were preached in the churches of the Diocese of London, and a great moral result was looked for. The Bishop of London and Bishop of Bangor, the Deans of Gloucester and of Exeter were amongst the preachers announced.

On Monday, at 9 a.m., a new departure took place, in the form of a *Breakfast* at the National Church Club, New Bond street; at 10.30 a.m. the Annual Conference of Secretaries and Members of the Council; at 2.30 p.m. Council Meeting, and at 7.30 p.m. the Festival Service at St. Paul's Cathedral, the preacher being Rev. Canon Lloyd, M.A., Vicar of Newcastle-on-Tyne.

On Tuesday, at 9.30 a.m., a celebration of Holy Communion for the members of the Society took place at St. Margaret's, Westminster, a short address being given by Canon J. Davenport Kelly, M.A. At 3 p.m. the Annual General Meeting was held in Prince's Hall, Piccadilly, the Lord Bishop of Oxford presiding, and speakers eminent in their respective spheres, and who were able to give particulars as to temperance work in its clerical, scientific and legislative aspects, being announced.

On Wednesday, at 2.30 p.m., the Business Conference of the Women's Union met in Lower Exeter Hall, when Lady Aberdare gave an address, and Mrs. G. Howard Wright read a paper on "Inebriate Homes for Women." At 7 o'clock in the evening the great Exeter Hall meeting of the Total Abstinence section took place, the Lord Bishop of Durham presiding.

On Thursday, the Women's Union closed the anniversary by a public meeting in St. James' Banqueting Hall, Regent street, the Bishop of London presiding.

A legacy of £200 has been received by the Church of England Temperance Society, England, from the executors of the late Rev. John Robinson, of Sidmouth. The *C. E. Temperance Chronicle*, announcing the fact says:—In the twenty-four years of its existence, our Society has received very few benefactions indeed; the omissions, we are sure, have been occasioned more by want of thought than want of heart. It cannot be too strongly reiterated, in the words of Richard Cobden, that the temperance question lies at the root of all moral and social reform.

Canon Ellison, in opening the Croydon Temperance Congress, in the first week in May, in place of the Primate (who was prevented from being present through attendance by command at a State function), delivered an earnest, eloquent and practical address, a part of which was as follows:—

By religion I understand the Gospel of our Lord Jesus Christ; and I rejoice because, entertaining as I do the conviction that the intemperate drinking of England, and, I may say, of the world, is the masterpiece of Satan's invention in these latter days; and believing that Jesus Christ was manifested that "He might destroy the works of the devil," I see but one prospect of victory in the conflict—that the attack should be undertaken in His Name, and with the weapons which He supplies. I see this, not only in assigning to the vice its true place as a sin, and, as St. Augustine says itself "the mother of sin;" not only, therefore, in the rescue of the individual drunkard, depending as it does on the daily, hourly influence of the Spirit of God; or in the training of the young and unfallen to resist temptation; but in the whole work of national advance. The work of Temperance reform is, as we most of us know, a very arduous one, presenting a cross of some kind at almost every step, and in the face of the hostile influence, from within and from without, by which it is encountered, needing a strong and sustained motive power in those who would take part in it. Where shall such a motive power be found except in the love for our brother-man? that true enthusiasm of humanity which the philosophy of the nineteenth century is parading as a discovery of its own, but which has been, through eighteen hundred years of the world's history, asserting its presence, and gathering in its splendid conquests, through the life and teaching of Jesus of Nazareth.

The question, again, is one of deep social interest, affecting social usages, trade customs, the relations of class with class. To what theory of social science can we look for help, if not to that which has taught us that we have been all "baptised into one body," that in that body are "many members," rich and poor, strong and weak. And that He has set the members in one body that they "may have the same care one for another," that the strong may bear the infirmities of the weak—if one member suffer, every member suffering with it; if one member rejoice, every member rejoicing with it.

And once more, if the work of reform is to advance and gain adherents it must be conducted on the strictest lines of ethical soundness. The moralist must find no flaw in the reasoning by which we seek to gain him to our side. But what need to fear the soundness of our position if we can take our stand on those wonderful chapters—the 14th chapter of the Epistle to the Romans, and the 5th of Galatians,—the 5th of Galatians, which first laying down the great law of Christian liberty, claiming for the Christian man his liberty of self-guidance in all lawful things, yet qualifies it with the caution that this liberty must not be used for selfish indulgence, "for an occasion of the flesh," but "by love to serve one another"; the 14th of Romans, which, asserting the same law,

points out how the strong man can serve the weak by taking stumbling-blocks out of his way, carrying it even into the detail of declining to "drink wine, or anything where-by a brother stumbleth, or is offended, or is made weak," but immediately placing side by side with it the great sister-law of Christian charity, refusing to judge the brother who, in the exercise of the same liberty, may take a different view of duty; only asking him to take the course of which he is fully persuaded in his own mind; and then, if he will only give his help—in his own way rather than ours—if the way only be the way of faith—hailing him as a fellow-worker, in so far as "he liveth to the Lord," "acceptable to God and approved of men."

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