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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 18, 1890.

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ECCLESIASTICAL NOTES.

THE Bishop of Durham, Eng., has accepted the office of Vice-President of the Church Defence Institution.

The Bishop of London is about to proceed to Wiesbaden, to consult an eminent specialist in regard to his sight. Of late it has become very much weaker.

BETWEEN £50,000 and £60,000 has been spent during the last eight years in connection with the Church of England churches and schools in Acerrington.

THE Archbishop of Canterbury has fixed St. John the Baptist's Day for the consecration of the Bishops of Bangor, St. Albans, and Sydney, in St. Paul's Cathedral, London, England.

MR. ANDREW PEAK, a very well-known self made man in Horwich, near Bolton, Eng., who died in December last, has left a bequest for ever for ringing the eight o'clock or "curfew bell" at his old parish church.

THE Marquis of Salisbury has recommended to Her Majesty the Rev. J. W. Festing, vicar of Christ Church, Albany street, and prebendary of St. Paul's, as successor to Bishop Claughton, to the Bishopric of St. Albans, England.

AT St. Michael's Church, West Retford, Eng., on Whitsun Day, a reredos in carved oak with three panels in alabaster, representing the Ascension, was given by a parishioner. It is said to be the most beautiful of its kind in the county of Notts.

THE authorities of St. Paul's, London, are pushing on as rapidly as possible the decoration of the roof of the choir above the far-famed reredos. The work was commenced by the late Dean Millman with the text "Christ is risen," over the altar.

ENGLISH SUNDAY SCHOOLS.—At the annual meeting of the Church of England Sunday School Institute, it was stated that there are now 5,733,325 scholars in England and Wales, and that the total number of Sunday scholars in the United Kingdom is 6,695,399. Roughly it may be said that almost the whole school population attends a Sunday school.

THE Bishop of Truro, Eng., attended service on a late Sunday at Truro Cathedral for the first time for many months, during which he has been travelling in Egypt and elsewhere for the benefit of his health. His recovery, for which thanks were returned, appears to be sufficiently complete to set at rest the rumors of his probable resignation which have been circulated during his absence.

It is stated that the Bishop of London contemplates securing a third suffragan Bishop for his unwieldy diocese. The living of All Hallows, London Wall, worth £1,700 a-year, is now vacant by the death at a ripe old age of the Rev. Charles Lacy, and this, in the Bishop's

view, ought to be set apart as the endowment of an assistant Bishop. The population of the parish is small, the attendance smaller, and the need of London for more Episcopal supervision very great.

A REMARKABLE testimony to the growing strength of the Church of England is to be found in Sir James Kitson's electioneering address. He tells the voters of the Colne Valley Division of Yorkshire (England) that, though his personal feelings are wholly in favor of disestablishment, yet in his opinion the adhesion of the nation to The Church is increasing to such an extent on all sides that disestablishment is not likely to enter into the region of practical politics during the life of the next Parliament.

THE annual demonstration of Church of England Sunday school scholars took place in Manchester, Eng., lately, and the weather being fine there was an enormous attendance of people in the leading thoroughfares, which were blocked for all other traffic for several hours. The schools, accompanied by over a score bands, and carrying hundreds of banners, assembled in Albert-square, in front of the Town Hall, and it was calculated that there were 17,000 or 18,000 scholars present. After singing the Old Hundredth and the National Anthem they formed a vast procession, and walked through the principal streets, many of them afterwards attending service at the Cathedral.

THE Bishop of Manchester preached a striking sermon on Whitsun Day at St. Anne's, Manchester, from Acts ii. 38, in which after dwelling on the coming of the Holy Ghost that day, he said that there was an attempt being made to-day to repeat the great experiment of Julian the Apostate, an attempt—to use the modern slang—to boycott Christianity, to abolish it, to keep it out of our seats of learning, our courts of law, our marts of commerce, the scenes of our social intercourse, and so let it perish of atrophy. Let Christians fear not to encounter these hostile forces in the power of Christ's spirit, trusting to His promise that in the day of their emergency He would put it into their lips that which they should say. So would they live, and so would they repeat the triumphs of Pentecost.

A NOTABLE UTTERANCE.—The vicar of a Welsh parish has received a letter which he says comes from an "educated, cultivated, and influential Nonconformist" parishioner, in which the writer proposes to join the Church Defence Institution, if he is eligible for membership. "I find it difficult," he says "to express my sense of the historical unverity which so frequently characterises Liberationist utterances; and I am surprised that so many Nonconformists view with such equanimity, as they appear to do, the rapid advances which, with their sanction and support, are being made towards a secularisation—that is a dechristianisation—of our national life. I am still more surprised at the spite and prejudice and petty irritability so often manifested by Liberationist agitators."—*Family Churchman.*

LONDON.—A pastoral letter from the Bishop of London (Eng.) was read in all the churches of the diocese on Sunday, May 4. It appealed for larger and more generous contributions to the Bishop of London's Fund. We append the closing paragraph:—"I entreat your kindness to assist to the utmost of your power such excellent work as this. Your fellow-citizens have the first claim on you. It is excellent to send the Gospel to the heathen; it is excellent to help our fellow-countrymen in the Colonies to maintain our common worship among them whenever they cannot do it for themselves. But above all it is excellent to provide that those who are living at your very doors, and whose means are exhausted in gaining bread for themselves and their families, should not be allowed to lose the Bread of Life for lack of ministers to give it to their souls. 'How can they preach unless they be sent?' I pray you give me the means to send them.

CANTERBURY CATHEDRAL.—The restoration of St. Anselm's Chapel in Canterbury Cathedral being now complete, it has been set aside for purposes of private prayer and meditation. The annual visit of the members of a guild belonging to the High School for Girls, founded in London ten or twelve years ago, was rendered especially interesting by their receiving the Holy Communion in St. Anselm's Chapel, which was used for that purpose for probably the first time for 340 years. This chapel, which is on the south side of the Cathedral, and at the east end, is one of the oldest parts of the building. It escaped the fire in 1174; but, when the present choir was built, it would seem that the roof pressed upon the north wall of St. Anselm's Chapel and crushed it. Accordingly various means were adopted to support the building and resist the thrust of the choir roof. Amongst these was a buttress wall, which was built across the apse of the Chapel, and cut off one-third of the old Norman arcading. About two years ago Canon Holland undertook the restoration of St. Anselm's Chapel, and after carefully strengthening the walls by iron girders and masonry, he was allowed to take down this buttress wall, and then there was discovered behind it, on the north wall of the apse, the fresco which has excited so much interest. The whole of the chapel has now been thoroughly restored, under the guidance of Mr. Pearson.

CHURCH ARMY.—The annual meeting, under the presidency of the Bishop of Ripon, was a large one, every part of the large Hall being filled. He was supported by a good band of the officers of the Army, and of the nurses from the Home, who gave the best help in leading the singing. The meeting was opened by the singing of the grand old hymn, "O God our Help in ages past," after which the Creed was heartily recited, and prayers were led by Capt. Dawe and Capt. Shepherd. A brief report was given by the hon. Secretary (the Rev. J. J. Chambers), who said a pleasing feature of the progress of the Society was the increase in the pages of the report devoted to the subscription list. It was not only that the amount was much greater, but that the number of the subscribers also was much greater; so that it may

be safely assumed that the support of the Army is much more broadbased than it was. Another interesting portion of the report was the balance-sheet, which showed that the income was larger than ever—about £8 000. The real cost of the Army throughout England, Scotland, Ireland, Wales, Canada and India was £20 000, and it should not be forgotten that £6 000 of this amount have been subscribed by the rank and file of the Church Army throughout the world. It was their great ambition, as far as possible, to make the 200 branches self-supporting. The Bishop, the Dean of Ripon, and the Rev. H. M. Hay Aitken, gave words of hearty encouragement to the "Army." In the evening a "Consecration Convention" was held in the same place, Chaplain General Edgehill, D.D., presiding.

LAY READERS.—The Bishop of Salisbury, England, has issued the following rules for persons hereafter admitted as lay readers in the diocese:—The person must be a male communicant, of sufficient age—which may vary according to circumstances—and must be nominated to the Bishop by the incumbent of the parish in which he is to work. He will be required to undergo a short examination, which will usually be conducted by the Rural Dean, in—1. Selected portions of the Bible; 2. The Prayer Book; 3. Selected portions of English Church History. The subjects, until further notice, will be:—1. The two books of Samuel, the Gospel according to St. Luke, and the Acts of the Apostles. 2. General knowledge of the Prayer-book, to be studied in Bishop Barry's Teachers' Prayer-book, or Evan Daniel or Preeter on the Book of Common Prayer. 3. Dissent in its relation to the Church of England, by Canon G. H. Curteis. Lay readers are authorised to read the Word of God and explain the same to such persons in the parish as the Incumbent shall direct, to read the lessons in Church, and to read in such buildings as the Bishop may allow such portion of the Morning and Evening services as the Bishop shall direct.

THE DECEASED WIFE'S SISTER BILL

Canon Espin, who is Chancellor of the Diocese of Liverpool, held a visitation in St. Nicholas Parish Church of that city, and among other things spoke of a recent division in the House of Commons on the much agitated (by interested and rich persons) question of the Deceased Wife's Sister Bill, and said he was entirely convinced that the law of God forbade the marriage of a man with his deceased wife's sister, and the Catholic Church universally had held the same doctrine. It was quite true that the Roman Catholic and other Churches had granted dispensations, and a recent and scandalous case had occurred in the Roman Church in which a great prince had been permitted to marry his own niece. Such things were done in that Church because, according to the Roman Catholic faith, the Pope was held to have power to dispense even with Divine laws. Luther Melancthon, and all the great Reformers held the same view upon the subject as the English Churchmen. In Protestant Germany no doubt the same principle of dispensations prevailed. A man could obtain from the Crown in Prussia, a license to marry his wife's sister and his own niece, and often such marriages took place in Germany. The principle, however, was admitted that such marriages were forbidden by the law of God, and the only difference amongst the churches was that the English Church had not allowed that any person—prince or potentate—could dispense with the law of God, and much less do it for the payment of a sum of money. The Scripture argument was inferential and constructive, but to his mind it was absolutely convincing. He felt sure, however,

that eventually the question in this country would have to be settled upon social and domestic grounds, perhaps also somewhat upon political grounds, rather than upon the mere argument from Scripture. If a man were authorised to marry his wife's sister, why should not he also be permitted to marry his wife's niece, or his brother's widow? The only logical course would be to propose a law to authorise a man to marry anybody who was not a blood relation—his step-mother, if he liked. That would be logical, but of course the sense of the community—the sense of propriety and decency—would be outraged by such a proposal. Still, they might rely upon it that if once the principle which treated one's wife's relatives as one's own relatives were given away they could not stop until they had reached that abyss. From the United States, where the marriage tie was extremely lax, and where marriage with the deceased wife's sister was permitted, he had received the most painful and distressing reports as to its effect upon domestic comfort. Having also alluded to what had taken place in France with regard to this question, the Chancellor said he sincerely hoped that the Bill would not pass, but if it should pass he trusted that the parties desiring to contract such marriages, which the clergy believed to be unlawful, would be referred to the civil registrar. The important question would then arise as to whether it was possible for Church people to recognise as married persons those who, according to their convictions, were prohibited by the law of God from marrying one another.—*Selected.*

THE PEOPLE'S GOSPEL.

Every little while we hear it said, What an interesting time this is to live in, with its eager activities and rapid gains, its marvellous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth and sea and air and stars! But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain side and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and positions of mortal energy and skill, there is building silently another Commonwealth, a house of almighty justice and love for the brotherhood of man, a city of God out of Heaven, not reared by the builders of roads, or factories, or ships, or empires, or universities. Ministers of the Gospel proclaim it; statesmen may help bring it on; scholars may serve in it; but so can every one of us, like the common men who before they were apostles handed the bread to the multitude,—our young men and boys like the lad with the loaves. Out of the class-rooms of colleges, out of libraries, lecture halls, workshops, and the fields ought to come workmen in that work, and master-workmen. Out of the homes of a believing and thankful people and the arms of gracious mothers should come laborers just as needful and just as true as those of Galilee, who find it honor enough and mastery enough to follow the steps and share the homely lot of Him who is the Master of us all. And all this will be the People's Gospel.—*Bishop Huntington.*

RELIGIOUS DUTY.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the Church, the avoidance of unprofitable amusements, and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed sceptic. But moral obligation is not created by con-

tract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the state. He may be ignorant of those laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so the moral laws; it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on His moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That Church is a most important part of that moral government. Indeed, it is, on earth, the very embodiment of that moral government. It is the duty of ever one to whom that Church is presented, to enter it, to sustain it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The Divine law, which lays these duties upon every one, is an eternal fact; and neither its existence nor its power is in any way affected by men's belief concerning it.—*O. S. B., in the Standard of the Cross.*

WHITSUNDAY AND TRINITY.

The steady onward progress of the Christian year reaches a climax in its doctrinal teaching with Whitsunday and Trinity Sunday. The Nativity, the Circumcision, the Presentation in the Temple, the Crucifixion, the Resurrection, and the Ascension are past, and we rise to the fulness of the consecration of the entire year, and our own lives in its passage, with the gift of the Holy Ghost, the Comforter, and the commemoration of the Blessed Trinity in Unity. These are combined in the preface of the eucharistic service for Trinity Sunday, which declares, "It is very meet, right, and our bounden duty that we should, at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God; for the precious death and merits of Thy Son, Christ our Lord; and for the sending to us of the Holy Ghost, the Comforter, who are one with Thee, in Thy eternal Godhead." So the feast of Trinity is the consummation of the Christian Year. The Sundays which follow it are but the lessening reflections of it; as they press into action the practical duties of God's service, flowing naturally out from the confession of a true and saving faith. The Church, in her zodiacal of the Christian seasons, takes the great acts of her blessed Saviour's life, and makes them visible in all the beauty of her feasts, or in the awful grandeur of her great Atonement. Thus each of them, in turn, embodies, represents and impresses the gracious doctrine which results from it. The teaching of Trinity Sunday is the divinity of our Lord Jesus Christ. The Scriptures teach it; and more than that, the Scriptures are *because* of it. "The testimony of Jesus is the spirit of prophecy." "I and My Father are one." "He is the Lord of all, Jesus Christ, the same yesterday, to-day and forever." So, as expressed in the Creed of the first general Council which met at Nicea, A.D. 325, the Christian world declares its faith, "I believe in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light,

very God of very God, Begotten, not made Being of one Substance with the Father, by Whom all things were made."

But of Whitsunday; who realizes that it repeats, year after year, the oldest anniversary commemoration known to men; that for more than three thousand three hundred years it has borne its testimony to the truth of God's revealed religion? For fifteen centuries it was a festival of the Jewish Church. For more than eighteen centuries the Christian Church has kept it holy. The antiquity of its steady testimony to revealed religion is well expressed by the elder Bishop Doane when he says, "We think of Greece, we think of Rome, as ancient. The feast of Pentecost had been observed five hundred years before Homer sang. It had grown hoary with the frosts of seven full centuries when Romulus collected his rude, robber band, beside the Tiber. More than a hundred generations have been garnered into the grave since its observance never once has failed. What a solemnity has gathered thus about the day! With what sublimity its just appreciation must impress the soul! We think it long to the Apostles' times. It is but little more than half way to its appointment. We count the Reformation old. It reaches but a tenth of the whole distance. When we reflect on the shortlivedness of all human things, we must conclude, that this has come of God. And when we think how careful He is of His power; that nothing that He does, is done in vain; we may be sure of some great end in its observance. In the wilderness He made the Paschal Lamb the forecast shadow of the sacrifice of His only begotten Son. In the wilderness He instituted the Passover, as the perpetual admonition of the cross. In the wilderness He ordained the feast of weeks; the shadow cast before it of that glorious Pentecost. And what a glorious Pentecost it was! The Crucified indeed had conquered. The rushing, mighty wind has filled the world.—*Church Year.*

DENOMINATIONAL FEDERATION.

We hear much now a days of denominational federation. The idea conveyed by the phrase is somewhat vague; and yet, if any formal plan of Christian Union were to be prematurely proposed, it would in all probability prove to be some scheme of federation.

The political traditions of Americans naturally lead them to think of federation as a desirable and satisfactory solution of the problem of Christian Union. We regret to say that we cannot take that view. The history of national federations has not been encouraging; and so far as we are aware, ecclesiastical history furnishes no example of a federation of churches other than that of the corporate union of dioceses in the Church Catholic. Denominational federations would not restore unity; they could create nothing more or better than organized disunion; and until genuine union can be attained, in our judgment it were better to bear the ills we have than fly to others that we know not of.

In spite of all the obstacles to be overcome, and we are well aware that they are neither few nor slight, we do not, and never shall, despair of that complete and perfect unity of Christ's Church for which Christ prayed, a unity so perfect and complete that He Himself compared it to the vital unity of the Father and Himself—'as Thou Father art in Me, and I in Thee, that they also may be one in Us.' Be the time appointed for its full realization near or far, we have faith to expect that corporate union of the whole flock of Christ here on earth. In spite of every discouragement we confidently hope that Christ's prayer will yet be fulfilled. But nothing less than that would content us; and nothing less, in our opinion, would content the Church to which we belong.

In saying this we are not presuming to forestall any possible expedients which charity may hereafter devise for the removal or avoidance of temporary difficulties. We trust that when the time comes there will be wisdom enough to devise and adopt any lawful expedient which will clearly conduce to the permanent "good estate of the Catholic Church." We feel sure, however, that the scheme of a federation of divided denominations would contribute nothing to the welfare of the Christian Commonwealth but would hide under a delusive semblance of union the fact of a disastrous and unchristian disintegration.—*The Churehman, N. Y.*

NEWS FROM THE HOME FIELD.

DIocese OF QUEBEC.

BISHOP'S COLLEGE, LENOXVILLE.—The annual meeting of the Convocation of the University for the conferring of Degrees in the faculties of Divinity and Arts will be held in the College on Thursday, June 26th, at 2:30 p.m.

The meeting for the transaction of business will take place on Wednesday at 3 p.m.

SYNOD OF THE DIocese OF QUEBEC.

(Continued from last week)

One very important feature of the work of our Synod is that of receiving the Reports of the several Corporations and Executive Committees which are under the jurisdiction of the Synod, and to appoint the members of those several bodies. First comes Bishop's College. The reports of the Faculties of Arts and Medicine were read by Principal Adams, and that of the Faculty of Divinity by Archdeacon Roe as Dean. This latter excited a good deal of interest, as being the first report of the kind and as exhibiting an amount of valuable work done in the Faculty, which to many was surprising. These reports are submitted also to the Synod of Montreal, which, jointly with the Synod of Quebec, appoints the governing body of Bishop's College. The financial statement, presented by Chancellor Heneker, as Chairman of the Board of Trustees, showed a most gratifying financial prosperity. The College is full of students to overflowing, and the school of boys. Principal Adams' project of a new Divinity House, in which the Divinity students proper are to reside with and to be trained under Professor Allnatt, is to be proceeded with immediately. The sum of \$10,000 is already in hand; and that proving inadequate to the building projected, Mr. Robert Hamilton has now offered an additional thousand on condition of an equal sum being raised to meet it within a year. No doubt Dr. Adams will easily secure this. With \$12,000 a very suitable house ought to be built. Additional buildings, however, are not always a boon; they mean additional expense charged upon the general funds. To prevent this, the College's fast friend, the Rev. Dr. Mountain, has assigned some \$4,000 as an endowment for the sustentation of the Divinity House. Thus in every way Bishop's College is to be congratulated upon this addition to its usefulness. The Trustees elected by the Synod are Messrs. R. W. Heneker, R. Hamilton, R. R. Dobell, R. Cambell, John Hamilton and Col. Kippen. The Members of Council are the Dean of Quebec, the Archdeacon, Dr. Allnatt, Dr. F. Montizambert, Canon Thorneloe, and R. N. Hall, M. P. These gentlemen form, however, only one-fourth of the governing body, the remainder being appointed, one fourth each by the Synod of Montreal and the two Bishops. Let it be noted here that Bishop's College never can become a party College, seeing it is absolutely under the control of the two Bishops and the two Synods of Montreal and Quebec.

The Report of Compton Ladies' College was equally encouraging. This excellent church school has made wonderful progress during the last two years, and for its admirable management deserves the confidence of the Church. It has had 36 boarders, besides day scholars, during the past year. The Corporation, elected in whole by the Synod, are Canons Thorneloe and Foster, the Revs G. H. Parker and J. Hopburn, the Hon. M. H. Cochrane, and Messrs. Jas. A. Cochrane, James Doak and H. B. Brown.

The Diocesan Board of Missions is the most important body so far as the general work of the Diocese is concerned. It is the Committee entrusted with the working of what is known outside as the Quebec system, and to its admirable discharge of the duties entrusted to it much of the prosperity of this Diocese is due. Its members are elected, one half by the Synod and one half by the Church Society. And nothing could more strikingly demonstrate the sense of its value felt in the Diocese than the fact of the self supporting parishes when set free from it voluntarily replacing themselves, as all of late years have done, under its healthful discipline. The history of the Diocesan Missions under the management of the Board has been steady, healthful progress.

The Report of the Committee on Domestic and Foreign Missions, I need not give, as it will appear in your columns later in the report of the General Board. I regret much to find a falling off reported. This I trust will be more than made up for in the next two years.

The following were elected delegates to the Provincial Synod: Of the clergy, Professors Allnatt and Adams, the four Canons, the Archdeacon, the Dean, and Messrs. Parker, Balfour and Williams, the substitutes being the Rev. Messrs. Scarth, Thompson, Stevens, Potry, Scott and Stuart. The Lay Delegates are Messrs. Heneker, Danbar, Hemming, R. and J. Hamilton, Col. Forsythe, Captain Carter, R. H. Smith, W. G. Wurtele and Com. Gen. Irvine. The substitutes are Messrs. Judge, Channell, G. R. White, Chambers, Col. Kippen and the Hon. H. G. Joly de Lotbiniere. In these elections there is, so far as I know, no lobbying, intrigue or party spirit.

Passing now to more general matters, there was an important report upon the Consolidation of the Church, approving of the principle of its unification, but speaking with caution of the many difficulties in the way, with a leaning towards the merging of the existing Provincial Synods in the one General Synod. Under its advice two delegates were appointed to the Conference to be held in Winnipeg in August. The two first named by the Bishop, the Archdeacon and Mr. Joly de Lotbiniere, being unable to go, the Bishop named Canon Thorneloe and Mr. John Hamilton. The Dean and Chancellor Heneker are members of the Provincial Synod Committee for the same purpose.

A learned Report was presented by the Dean from a Committee appointed to inquire into the question of admitting lay members into the Capitular Body of the Cathedral. The Committee unanimously reported against it. They recommended, however, the appointment of a Chancellor for the Diocese, and this will probably be done.

There was a lengthy debate upon a resolution proposed by Canon Von Island, to exclude from all aid from the Mission Fund of the Church every congregation which failed to elect a delegate or to pay its Synod assessment, many congregations being seriously in arrears. It resulted in a resolution instructing the Diocesan Board to add to the assessment for the service of a Missionary the amount of the assessment for the expenses of the Synod. It is to be hoped that this remedy will prove effectual.

There was a very interesting debate upon the following resolution, which was adopted unanimously:—

Moved by Archdeacon Roe, seconded by Mr. John Hamilton,

That whereas by resolution of the Provincial Synod of 1866, the attention of the Church was urgently called in the following words to a very dangerous innovation, viz.: "Of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine as usually understood denied for the same, thereby affecting the reality of the Sacrament and greatly endangering the peace of the Church;"

And whereas the Provincial Synod proceeded further to "express its strongest disapprobation of such unauthorized acts," and "to admonish the clergy to make no innovation in so sacred a matter as the Elements divinely ordained in this Holy Sacrament;"

This Synod does hereby impress upon the Curates and Churchwardens of the Diocese who are jointly charged with the duty of providing the Bread and Wine for the Holy Communion, that the utmost possible pains should be taken to secure that the wine so provided shall be both the pure fermented juice of the grape and also free from all admixture of adulterating substances."

Somewhat later the following, introduced by Canon Thorneloe, was also adopted:—

"That this Synod does hereby express its sense of the great evils of intemperance and the sympathy it feels with all legitimate efforts for the promotion of true temperance."

The following resolution led to an interesting debate, in which the desire was expressed on all sides that our Synods might be utilized for the spiritual edification of its members:—

Moved by Archdeacon Roe, seconded by Chancellor Heneker, "That a Standing Committee to be named by the Bishop, be appointed at this and each subsequent session of this Synod, whose duty it shall be to report fully to the Synod at each next following session upon the religious needs and the religious progress of the Diocese."

The resolution was adopted, and the evening of the second day of each Synod was set apart for the reception and discussion of this, which will no doubt prove a very valuable report.

The following resolution was introduced by Mr. W. G. Wurtele in an interesting address, in which he showed the amazing progress made by the Church in the Dominion during the century indicated:—

"That a committee be named by the Lord Bishop to make preparations for the celebration in 1893 of the hundredth anniversary of the formation of the Diocese of Quebec, it being the second Colonial Diocese formed. The said committee to have full power to mature plans for the celebration and to report to the Synod in 1892."

The resolution was adopted, and the Bishop named the following as members of the Committee: Dean Norman, Archdeacon Roe, Canon Von Lilland, Mr. W. G. Wurtele and Mr. John Hamilton.

Mr. Wurtele also brought up once more the grievance which in former years frequently came before us, namely that the Bishops of the Roman Church are empowered to issue and collect fees for their own marriage licenses (or dispensations of banns), whereas non members of that Church are taxed to the extent of eight dollars for every licence. The question was referred to a committee composed of the members of the Synod belonging to the legal profession and the Archdeacon.

Finally, at 6 o'clock on Friday, after the usual complimentary resolutions, the Bishop dismissed us with a few well chosen words and with his blessing.

I must not omit to add that there was a very pleasant reunion of members of the Synod and of the Church people of Quebec at the St. Matthew's Church Hall, on the evening of Wednesday, when a delightful entertainment was provided by the ladies of the W. A.

Quebec, 9th June, 1890.

DIOCESE OF MONTREAL.

W. A. M. A.—The Woman's Auxiliary Missionary Society of this Diocese has closed its meetings till October. The report for 1889 shows a marked increase in Mission work during the year. The members of the Dorcas Committee met at the Synod Hall early last month, and began their task of packing and forwarding the result of the winter's work done by the members and their friends. Five bales were dispatched on the 17th of May by the Canadian Pacific Railway to various points in the Northwest; also one parcel of well made garments, dressed dolls, &c., from St. Martin's Branch were sent via England to St. Catherine's hospital, Amritsur, North India. A box of books, papers and pamphlets were sent for distribution amongst the lumbermen in the Diocese of Montreal. Trinity Church in this city sent a parcel of new and well made garments for India, which were despatched later, to be used for hospital patients in one of Miss Tucker's missions in India. The Society has as a special work the payment of the salary of the lady teacher of 'The Wastrakada Home,' at Elkhorn. The sum required is \$200 per an. which is remitted in quarterly payments. Members and branches who voluntarily pledged themselves for this work are reminded of the quarterly payments which falls due in August next. There have been two new branches formed since last month, and from accounts recently received from the country branches the work is progressing satisfactorily.

DIOCESE OF ONTARIO.

BROOKVILLE.—The 5th annual meeting of the Women's Aux. to the Board of Dom. & Foreign Missions of the Church of England in Canada, was held in Trinity Church schoolroom, Brookville, on the 4th, 5th and 6th of June. The delegates were met at the station by a reception committee, and were entertained in the evening at an Home, when an address of welcome was read by Mrs. Bedford Jones, and responded to by Mrs. Bothwell, of Kingston. Songs and recitations formed a pleasing feature of the evening.

On Wednesday, June 4th, the Missionary Litany was said in Trinity Church by Rev. Mr. Buller, curate of St. Peter's. After an address by the Ven. Archdeacon Jones, the Holy Communion was celebrated.

The members of the Board and delegates together, numbering 36, met for business at 2:30 p.m. The President, Mrs. Tilton, was in the chair, and delivered her annual address, which, as usual, was full of sympathy and counsel to her fellow workers. Reports of branches were most satisfactory, showing a total of \$3,671.79, of which \$1,491.98 was in money, and \$2,176.81 in boxes. A paper on Christian giving by Mrs. O. Seymour, of Preston, N.Y., was read by Mrs. R. V. Rogers. Also an original one by Mrs. Harrison, a member of the Ottawa Auxiliary, on 'child life in the Church.' A letter was read from Mrs. Smart, a trained nurse, who is assisting Rev. Mr. Bourne as teacher on the Piegan Reserve, giving an account of work done there since January, tending the sick being an important part of it. It was decided to continue the salary of lady teacher.

The question of undertaking the education of a Missionary's child was discussed and referred to a committee, consisting of Mrs. B. B. Smith, Mrs. R. V. Rogers, Mrs. Rothwell, Mrs. Straubertie and Miss A. Muckleston, Miss Raffertstein, Diocesan Secretary for children, Church Missionary Guild, read her report, which showed a total of \$817.60.

Officers for ensuing year: President, Mrs. Tilton, Ottawa; Vice-Presidents, Mrs. B. B. Smith, Kingston; Mrs. W. A. Muckleston, Ottawa. Treasurer, Mrs. R. V. Rogers, Kingston; Corresponding Secretary, Miss A. B.

Yielding, Ottawa; Rec. Secretary, Mrs. J. C. Humphreys; Sec. of Literature, Dorcas Secretary, Mrs. MacLeod Moore; Sec. C. C. M. G.

Total number of members, 1019.

Missionary Meeting.—A public meeting was held on the evening of Wednesday, June 4th, in the schoolroom of Trinity Church. On the platform were Canon Maloch, Rev. Mr. Baller, Judge Macdonald and Judge Reynolds, the Ven. Archdeacon of Kingston in the chair. The meeting was opened with prayer and a hymn. The chairman regretted the absence of Rev. Dr. Nimmo, the Lord Bishop of Ontario, Archdeacon Morrison, of Ogdensburgh, and Rev. Mr. Daykin. Dr. L. H. Davidson, Q. C., of Montreal, was introduced and addressed the meeting. He spoke with sympathy of the movement for the education of the children of Missionaries, not as objects of charity, but to be taken into the great heart of Christ's Church as loved ones.

Judge Macdonald followed—the three heads of his address were: 1st. Who are to do the work; 2nd. What is the work; 3rd. How it is to be done. After the singing of a hymn Mrs. Rogers read the paper on Christian Giving a second time by request. A collection was taken up and the meeting was closed with the benediction.

DIOCESE OF TORONTO.

ST. ANDREW'S BROTHERHOOD.—A meeting of delegates from the various chapters of this Order in the Dominion met in Toronto on the 9th June, Mr. Beverley Jones in the chair, Rev. Mr. Creighton acting as Secretary. The following churches and places were represented: Toronto: St. James' Cathedral, 5; St. George's, 4; St. Luke's, 2; St. Thomas, 2; Church of the Redeemer, 10; St. Margaret's, 9; St. Mark's, Parkdale, 1; Hamilton: Christ Church Cathedral, 4; Brantford, 1; Woodstock, 4; Peterboro', 2; Galt, 1; Berlin, 1; Lindsay, 2.

The Secretary referred to communications received from the Council of the Brotherhood of St. Andrew in the United States as to the proposal that the Canadian brotherhood should amalgamate with them, and the question before the meeting was whether it was best to form a Canadian Branch of the Order in the States, or form a distinctly Canadian Order.

Mr. Wm. Aikman, jr., of Detroit, had been sent to represent the St. Andrew's Brotherhood in the United States, and at the call of the chairman he addressed those present. He said the brotherhood was originated in Chicago in 1888, on the suggestion of Mr. James L. Houghteling, a gentleman of a very amiable disposition and Christian character, who met in that city with a number of others, as it happened, on St. Andrew's day. As the secretary had said, he thought that in Canada they should proceed with an organization of their own, and having that in view, he (Mr. Aikman) would describe the movement as it had grown in the States, its constitution and working. He wanted it first known that it was not a social organization by any means. The order had just two objects in view—Daily prayer by members for God's blessing on the Brotherhood and work among young men: and a promise from each member to bring one person each week within the influence of the Gospel. It would be the greatest mistake to think that 52 men would have to be spoken to in one year, as 52 efforts might be made with the same person. Soon after organization the society's strength rose to three or four chapters in Chicago alone. There were now three chapters in the city of Detroit, and throughout the United States there were 411 chapters—(applause)—extending over the country from Maine to California, and from Minnesota to Florida. It was in no sense antagonistic to the Church, as he showed by the work done in Detroit in the way of inducing strangers to come to St. Paul's, where a number of seats were set apart for them. Various methods were adopted to achieve this

end, among others the hanging of an illustration of the church in the hotel corridors with hours of worship thereon, the distribution of neat invitation cards and personal solicitations. A plan had been attempted in the way of consulting hotel registers and enclosing cards for the guests in addressed envelopes, but this method had not proved successful, as many men who expected communications on other matters objected or were offended. Fortnightly or monthly meetings of the chapters were held.

A hearty vote of thanks was given to Mr. Aikman for his admirable address, and after some discussion it was unanimously resolved:

That an organization of the Brotherhood of St. Andrew's be formed for The Church of England in Canada, and that a constitution be forthwith adopted on that basis.

The Constitution of the American brotherhood was then read clause by clause, and was adopted without much alteration. All persons becoming members will require to have been baptized in the Anglican Church. The headquarters will be in Toronto, where a council of eight members (three from the city) will hold sessions from time to time. Representatives will be appointed to attend the United States conventions.

On the motion of Rev. J. C. Davidson, Peterboro', seconded by Mr. E. Baynes Reed, this resolution was passed:

That this Convention calls on the young men of this province to active, aggressive and continued effort on the Church's behalf, whether in union with the Brotherhood or individually, according to their several opportunities.

In the evening a service was held in St. Margaret's church, Spadina avenue, when Rev. Dr. Mockridge, curate of Holy Trinity, delivered a sermon specially to young men from the words: "Stand fast in the faith; quit you like men, be strong." He urged the obligation of watchful thoughtfulness on the part of all Christian men, and referred to the Catholic character of the Church of England, and her attitude towards the movement for union. One of the happiest signs of the times, he thought, was the part men were taking in the work of the Church of Christ. He had spoken to an estimable gentleman, who said "he sent his wife and daughters to church on Sunday;" but this was not the proper view, for to be manly was to be Christ-like, and parents should be careful how they trained the young men, avoiding the habit of non-church going, intemperance, and if possible smoking. Men should never forget that they were stronger than women, and that injuring the weaker sex in any way was not manly, and that a manly, Christian man would always shield and protect them. He noted with satisfaction the reform in the Anglican Church in the direction of pews free to all, and the disappearance of the idea that it required bazaars, festivals and the constant effort of women to draw money to the church.

At the end of the service a meeting of the Brotherhood of St. Andrew in Canada took place in the basement hall. The following members were elected to compose the Central Council in Toronto: F. Dumoulin, Toronto; — Woodruff, Woodstock; Dr. Kittson, Hamilton; A. W. Grasett, Toronto; E. Baynes Reed, Toronto; C. Parker, Peterboro'; S. Heath, Toronto; S. E. Winslow, Toronto.

The next meeting will be held in Hamilton.

SYNOD OF THE DIOCESE OF TORONTO.

The Synod of the Diocese met in Trinity Church School house, Toronto, on the 10th June, inst. The business session was preceded by celebration of the Holy Communion in Trinity Church at 10 a.m. At half past eleven the Synod met for business in the school room, the Bishop of the Diocese presiding. There were present 64 of the clergy and about 45 of the laity. The Rev. T. W. Patterson was elected Clerical Secretary in the place of Rev. John

Pearson, resigned. Dr. Hodgins was elected Lay Secretary, and Mr. David Kemp, Secretary Treasurer. The Lord Bishop then read his Annual charge; a lengthy and able document, in which he referred with particularity to the several portions of his Diocese and to the state of Church work in the same. It appears therefrom that during the year past there had been 10 removals of clergy from his Diocese to other Dioceses; amongst these is included one who "has exceeded his leave of absence and is for the present off the clergy roll." We wonder whether this rule is enforced in other Dioceses: it would be well certainly if it were.

There had been 18 accessions to the clergy list during the year; 11 by ordination and 7 received from other Dioceses, and the present staff of the clergy is as follows: Engaged in parochial work 133; engaged in tuition or chaplaincies 14; retired on leave 14; making a total of 161.

During the year three ordinations have been held, at which 11 candidates were admitted to the Diaconate, and 11 were advanced to the Priesthood; 77 confirmations had been held and 1408 persons confirmed—650 males, 958 females; 5 new churches had been opened, viz., Christ Church, Essonville (which also had been consecrated); St. Alban's Church, Nobleton, and three in the City of Toronto, viz., St. Jude's, St. Margaret's and St. Matthews. His Lordship had delivered 126 sermons and addresses, had administered Communion 43 times and had baptized 2 children and one adult.

DIOCESAN STATISTICS.

His Lordship noted with pleasure the marked improvement in the number of reports sent in during the year, and also in some instances in their fulness and accuracy; but he complained that there were still so many blanks not filled in, and so many palpable errors as to the information sought, that it was impossible to arrive at reliable conclusions. So far as could be judged from the reports sent in a fair general progress had resulted as compared with last year.

His Lordship remarked that there were, however, two facts to be elicited from these reports, much to be deplored and which caused anxiety; (1) The general falling off in the number of children baptized throughout the Diocese; and (2) The reduction of more than \$1000 in the amount contributed by the country parishes and Missions for the support of their clergy. His Lordship said "the first fact may well be taken to heart by the clergy; the 2nd is a sad reflection upon the liberality and sense of justice to our laity."

The total number of communicants reported is 15,402, of whom 9,516 made their Easter Communion. The number of Sunday school scholars is 19,704 with 13 parishes or Missions unreported. The aggregate voluntary contributions towards all Church purposes amounted to \$192,558, but there were 63 blanks in the reports under this head; yet it showed an increase of \$12,382, over the contributions of last year and is, his Lordship believed, the largest total yet contributed in the Diocese. He also noted with great satisfaction a continuance of the activity manifested for some years past in the erection of churches, and in all those above referred to, as having been opened during the year the pews and sittings were free and unappropriated.

Speaking of the *Mission Fund*, his Lordship noted with regret that the sum contributed by the leading and most richly endowed church in the Diocese, towards the maintenance and extension of the ministrations of The Church throughout the Diocese only amounted to \$475 02; and his Lordship added: "If this is to be taken as an example of the general spirit of congregationalism that influences our parishes, absorbing the interests and efforts of the people in the selfish provision for their own church comforts, inciting to actual competition for popularity or success, contracting their

sympathies for the brethren less fortunately circumstanced, leading them into a forgetfulness that the Church is one body, of which they are members, with all the mutual duties and responsibilities of fellow-membership, then, I say, there is little wonder that the Diocesan Mission Fund languishes, and that the work of Church extension makes little progress; for we discover there is a secret canker worm at the root of our Church life, eating out our vitality, drying up our charities, quenching our brotherly kindness, and paralyzing our right arm in the work and warfare given us to do against the world. Happily in this list, you will find noble exceptions to prove that there are still parishes amongst us not yet blighted by this fatal disease of parochial selfishness.

The total sum received this year from voluntary contributions to the Diocesan Mission fund is \$12,388.54, which is \$247.83 more than last year, but \$2,656.61 less than the previous year. The debt has been reduced from \$831.69 to \$545 02. Several Missions have been vacant during the year, otherwise this debt would have been largely increased.

In the more directly Mission work of the Church at large, the Diocese has displayed far more activity than in the previous years, the contributions by the Domestic and Foreign Missionary Society of the Ecclesiastical Province reaching the hitherto unprecedented sums of \$6,330.33, and \$4,657.25 respectively; making a total sent out of the Diocese for outside missionary work of \$11,000—a sum nearly equal to that contributed for the work of the Diocese itself. The grand total of monies received by the Mission Board of the Diocese for all branches of this work during the past year was \$23,236.12, the largest sum ever raised in the Diocese in any one year. His Lordship acknowledged that undoubtedly a large measure of this improvement was due to the active labor's of the

WOMAN'S AUXILIARY,

which had developed with great rapidity during the year. His Lordship added: "Too warm a tribute of recognition could not be paid to the unwearying zeal and the marked ability by which the lady managers of our Diocesan Branch have brought it to such a measure of success, both numerically and financially in so short a time. By means of the Auxiliary and the admirable letter Leaflet published by the committee, a vast amount of knowledge of the nature and needs of the Mission field, at home and abroad, has been disseminated, and a large amount of enthusiasm in the Mission cause enkindled."

The Auxiliary has very properly embraced the Diocesan Missions in its scheme of helpfulness, not only in sending parcels of useful articles to our own missionaries, but in raising money for our Mission fund. When the Mission Board recently determined to appoint a traveling missionary for each Rural Deanery, the Woman's Auxiliary promptly and generously offered to raise the necessary stipend for the first of such missionaries to labor in the Deanery of Haliburton.

The amounts of money received through the Synod office from the Auxiliary for this year are: for Diocesan Mission Fund \$1,036.07; for Domestic Missions \$998.39; for Foreign Missions \$273.13. Total \$2,307.59.

His Lordship also referred to the growth and success which had attended the Domestic and Foreign Missionary Society of the Church in Canada, stating that for the triennial period ending on the 21st July, 1889, the contributions for Domestic Missions amounted to \$45,574.10, and for Foreign Missions \$35,740.98, making total of \$81,315.08; and he added, "To us as a Diocese it ought to be a matter of thankfulness to know that our people contributed more than one fourth of this total, that is to say, the sum of \$22,951.23; the next highest amount contributed by any one Diocese being \$12,791.01.

A still greater cause for congratulation than

this growth of the fund is the growth among our young men of the true missionary spirit, the desire to dedicate themselves to the work in foreign fields. I recorded last year the promising fact that two of our newly ordained clergy had offered themselves and been accepted for work in Japan. They are now laboring there under the devoted and Apostolic Bishop.

The Bishop concluded his address by referring at some length to the Cathedral and the appointment made by him in October last in connection with its chapter, said that the incorporated Dean and Chapter of the Cathedral of St. Albans had now a living and organized body with various functions bestowed upon its members and many active duties laid upon them which, when they come into full operation, I confidently hope will be of the utmost usefulness to the Church life of the Diocese. The building had made considerable progress since last Synod. The choir and chancel were now approaching completion, and he hoped that those who availed themselves of the opportunity of visiting it on the morrow would begin to realize, 'that this is a truly noble work, worthy to enlist their zeal, and that the Cathedral, when carried out in its complete design, will be a glory and a pride to the Church of England in Canada. He was thankful to say that many of the prejudices previously existing were passing away, and an increased number of influential friends were rallying around the great work.'

On concluding his address his Lordship announced that he appointed Mr. Richard Snelling, Q. C., to be Chancellor in place of the Hon. Edward Blake, resigned, and Mr. C. W. Biggar, Q. C., to be Registrar, vice Mr. Snelling.

DIOCESE OF HURON:

WARDSVILLE.—The Bishop of the Diocese visited the Mission of Wardsville, on Sunday, June 8th, holding service in Glencoe, Newbury and Wardsville. The congregations were very large in each place, and marked signs of prosperity are evident. The Glencoe congregation are asking for two services each Sunday, which means a division of the Mission. The Rev. W. Lowe, the incumbent, has been requested to bring this subject before the Missions committee at its next meeting. His Lordship's visits are always a source of great pleasure and much profit to the people, and prove very helpful to the clergyman.

WIARTON.—Bishop Baldwin laid the corner stone of the new church here on the 3rd instant. The receptacle in the stone contained the following papers: The history of the Church here from the first service, report of officers of the Church building committee, names of contractors, names of the leading church members, copy of the *Empire*, June 2nd, 1890; latest issues of the *Warton Echo* and *Encore*, *Church Guardian*, Montreal; *Canadian Churchman*, Toronto; and *Church Work*; also bills announcing laying of corner stone and form of service used at same. In the evening a festival was held in the Robinson hall, at which very interesting addresses were delivered by his Lordship the Bishop. Rev. Rural Dean Cooper, Tara, Rev. Canon Patterson, Stratford, and the present incumbent, Rev. William Henderson. The festival was quite a success, and a nice sum was added to the building fund.

DIOCESE OF NEW WESTMINSTER, B. C.

NEW WESTMINSTER.—*Holy Trinity.*—Rogationtide was marked by special services each evening, at which the Litany was said and an address given, after which a special intercessory litany was sung.

The services on Ascension Day were as usual, with a second celebration after Matins. Special sermons were preached on the Sunday after Ascension Day, and the offertories given to the

S. P. G., and the appeals made were not in vain as there was over \$48 given in aid of the Society.

On May 16th, a sale of work was held by Mrs. Sillitoe in the See House, which was successful, over \$250 being realized.

The Right Rev. the Lord Bishop of Qr'Appelle is expected to visit this Diocese and preach morning and evening, at Holy Trinity, New Westminster, on June, the 22nd. His Lordship will also address the clergy at St. James' Church, Vancouver, on Tuesday evening June 24th.

VANCOUVER.—*St. James.*—A reception was held in the District of the parish of St. James, known as Yaletown, on Saturday, May 10th, at which the Rector introduced the Rev. E. P. Flewelling to the members of the parish who were present. Mr. Flewelling, is lately from Brandon, and has been duly licensed assistant priest of this parish. His work will be confined to the congregation of St. Paul's, Yaletown.

DIOCESAN SYNOD.—The next session of the Diocesan Synod will be held (D.V.) at St. James' schoolroom; Vancouver, the 25th and 26th, of this month, June.

The Synod will begin with a celebration of Holy Communion and sermon by the Bishop of Qr'Appelle, at St. James' Church on Wednesday, the 25th, at 9:30, after which the clergy and lay delegates will meet in the schoolroom.

On the Agenda paper—standing over from last year, are the following: Report of the Committee on Discipline; report of Committee on Provincial Synod; report of Committee on Purity.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, Jacksonville, Fla., says:—

Some of our humane people in the Northern and Western cities ought to take vigorous measures for the relief of the working women in those cities. Judging from the statements, which we read from time to time in the news papers, they are in a most wretched state of affairs—some at the hands of their employers. As a sample of these statements, a Western paper says, there are working women in Chicago who receive *seventy five* cents for making a dozen shirts, and find their own thread; others who get *four* cents for 'finishing off' a costly cloak; and children who work twelve hours a day for one dollar a week. This, while well paid mechanics are striking for higher wages, and claiming that eight hours is a full day's work, and should be paid as ten hours. The Knights of Labor should be gallant enough to battle for the women laborers and children, as well as the men. These two classes seem to be far worse than the colored people at the South, who, with very few exceptions, get reasonable wages and a comfortable living, in return for their work. This suggests a story which years ago was told of a Chicago Rector, who when asked why he did not preach against Southern slavery, said he did not propose to do so until he had gotten rid of the iniquities nearer home.

The *Church Year*, Jacksonville, Fla., says:—

'Do you find the will, and God will find the way,' is an old and true maxim. We think this is well illustrated in the incident mentioned below. There is a good deal of such ability lying unused by our people, which if similarly invested, would lift many a burden from wearied shoulders, and because it is of the 'strain of mercy,' would be twice blessed, in blessing 'him that gives, and him that takes':

A gentleman recently informed his Rector that he had about \$3,000 remaining in his charity account, which he wished the Rector to assist him in disposing of. It came about in this way: the gentleman referred to has the excellent habit of setting apart from his income

regularly a certain percentage, which he calls the Lord's portion; and of this portion, which is sacred to the uses of charity, he keeps a strict account. From this fund he contributes for any charity in which he is interested. He is always ready to answer worthy appeals, instead of measuring his charities by irregular, uncertain impulse, and while the amount of his giving is very much greater than it otherwise would be, it is always cheerful. The \$3,000 was a sum remaining to the credit of this account.

PERSONAL LABOR.

It belongs to the Church to reclaim and instruct the world. What a vast work! How few to do it! Yet there are Christians not ashamed to be idlers. They have entered the Church to be saved themselves, to be cheered, to be enlightened, to be sanctified, not to save, comfort, teach and bless others. How dreadful their mistake! It is easy for one of these selfish Christians to say: "I am not fit to be a preacher. I cannot talk religion and make converts. I have no gift to manage children. Am out of place in the sick room. I do not have to approach the poor. The clergy are best at business of that sort." But will God accept such statements? Can Christians serve Him by proxy? Will He be content to receive the prayers and toils, the self-sacrifices, the faith and love of the clergy in behalf of both themselves and their lay brethren? No, His word is plain: "Inasmuch as ye did it not to one of these ye did it not to Me." The clergy have their vocation as a class. A glorious vocation it is! But to each clergyman his own work is set. So the laity have their vocation as a class, and every man of them has his own work. Each man and woman will find at the last day that personal responsibility may apparently be avoided or deferred, but never, in truth, *escaped*. Each must answer for the soul of the neighbor that a few earnest words would have won for God, for the child that a little labor in private, or it may be in the Sunday School, would have enlightened, for the stranger unvisited or unwelcomed, for the poor unfed or unclothed, for the sick neglected, for the outcast despised. The Church's work belongs to all her children alike. Each Christian man and woman should insist in having a share in it. A Churchman with nothing to do for the Church and for Christ ought to be one of the wonders of the world.—*Selected.*

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Thomas Brookes, the old Puritan divine, says—"If you only have candle light, bless God for it, and He will give you starlight. When you have got starlight, praise God for it, and He will give you moonlight; rejoice in it and He will give you sunlight. And when you have got sunlight, praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit."

SELF DENIAL is the triumph of the higher self. It is only one class of feelings putting the curb on the lower ones. By the exercise of it we rise to a higher plane of self respect. We restrain the mutiny, or put down the rebellion of our lower nature, and thus keep the empire of self in an orderly condition. Loyal to our better instincts, we suppress the disorderly muttering of a mob of inferior cravings, and the result is a moral victory which in its reflex blessings is even greater than its immediate and direct ones.—*R. W. Lowrie, D.D.*

Heaven leaves a touch of the angel in all little children, to reward those about them for their inevitable cares.

EDITORIAL NOTES.

ST. ANDREW'S BROTHERHOOD.—In the year 1888 on the suggestion of James Houghteling, Esq., a wealthy and earnest Churchman of Chicago, an organization under the above name was formed, which already has proved not only successful, in the way of extending itself throughout the cities of the States by means of *Chapters*, but has become a recognized power for good amongst men. We have from time to time advocated, in these columns, the formation of Chapters in the Dominion; but we were not aware until last week that this had been done. We learned then, through Mr. T. Dumoulin, of Toronto, that several Chapters existed in that city, and that others had also been formed to the number of 15 or more in other parts of this Ecclesiastical Province; and that a Convention of these Chapters had been called to meet in Toronto, on the 9th instant. This meeting took place, and we are glad now to announce the formation of a distinctively *Dominion Brotherhood of St. Andrew*. It is a movement fraught with real benefit to the Church, and we would urge the young men of all our large parishes and congregation to form as quickly as possible a Chapter, and put themselves in connection with the Central organization. It may be that in some parishes young men's societies exist doing somewhat of the same work as is aimed at by the Brotherhood, but there is strength in combined action; and as part of the broader and more widely extended organization, the *congregational* and purely *parochial* character (too prominent in many respects now a days in Church work), will to some extent be removed. Our report of the Convention will be found elsewhere.

The officers of the Association as now formed are: President, R. W. Grassett, Esq., Toronto; 1st Vice President, Dr. Kittson, Hamilton; 2nd Vice President, Mr. Woodruff, Woodstock; Sec.-Treasurer, Mr. F. Dumoulin, Toronto.

Council: Messrs. E. Baynes Reed, S. Heath, A. C. Winslow, Toronto; and C. Parker, Peterboro.

One of our subscribers writes us as to the present subscription price of the GUARDIAN:—"Why did you raise the price? did I not always pay?" We answer, "Yes, you did pay: but there are hundreds who did not, and apparently will not, and we found it impossible to continue the dollar rate, taking into account what had to be allowed for these and other losses." It was only after much hesitation, and with regret, that we decided to return to the *original* rate of \$1.50 per annum; but we would point out to subscribers that we are not singular in this respect. The *Living Church* of Chicago with a field immensely larger than we have, and much better opportunity for successfully carrying on a Church paper at lowest cost, has been obliged to raise its subscription rate from \$1 to \$2.00.

Referring to this another exchange, *The Church Year* says:

'Our congratulations are warmly extended to our able contemporary in thus following the wise course adopted by the *Church Year* some months since of asking from its subscribers a price more nearly approaching the actual cost of publication. Experience has shown the impracticability of conducting a Church paper of sixteen pages, like the *Living Church* and *Church Year* at less than the above price \$2. Wherever

it has been attempted its continuance has depended on of two things—either the liberality of one or more individuals, or a bargain with some advertising agency, by which the paper surrendered the control of its advertising space, and with it the power of selecting its own advertisements. Looking over a number of papers issued by other religious bodies, we find none of over eight pages at a less price than \$2. Against many difficulties, under the lower rate, *The Church Year* struggled up to a large circulation and the ownership of its own 'plant,' before it was fully realized that we could not afford to carry it on as a *charitable enterprise*, but must adopt the business principle of a fair return for time and labor and money expended. The wisdom of adopting the higher rate has justified itself in action—financially there is gain not loss; people take the paper not because it is *cheap*, but because they want it—they do not appreciate that which costs them nothing.'

We commend these remarks to our readers, and confidently look for the hearty support of all those who would have a good, safe *Church* paper for themselves and families.

EDUCATION OF MISSIONARIES' CHILDREN.—

We have noticed with some astonishment that opposition has arisen, in the Diocese of Huron chiefly, to this as one of the objects embraced in the work of the W.A.M.A. For more than a month past letters have appeared in our columns advocating, or objecting to this particular work, and we still have two more on hand which we have been obliged to withhold owing to pressure of more important matter. But is there any reason for the opposition? We confess that having read over with some care the various letters which have embodied the views of those who object to the scheme, we have failed to find any satisfactory reason why this should not be cordially accepted by the W.A.M.A. as one Branch of its work. That the Missionaries are not adequately paid is, alas! too true; but because the laity of the Church have failed in the past to fulfil the duty incumbent upon them in this respect, and apparently can not yet be made to see that they are in default, shall those Missionaries—who may be willing to accept the offered benefit for securing the education and refining influences which are beyond their reach through this default—be deprived of this benefit, and of their well deserved increase in stipend too? And yet this is the conclusion which inevitably follows from the arguments—well put—of those who, sincerely no doubt, oppose this movement. It cannot seriously be contended that the total amount raised for this purpose for some years would materially increase the stipends of the clergy laboring in the local Mission field—even if such sum could be raised for the specific purpose of securing such increase which we doubt. People have had, and we fear always will have 'hobbies'—and one form of doing good appeals to one; another to another. The "Inasmuch as ye have done it" of our Lord and Master is not limited to any one particular form of 'doing,' so be it done in His Name and for His sake. Let those who feel—and feel strongly because we would fain believe of the deep *Christ-love* in their own hearts—that this is one way of so 'doing' be lovingly cheered on, by those who differing from them as to the form are themselves working earnestly in other avenues of 'well doing.'

It should not be forgotten also that there is no compulsion upon any of the clergy to accept the offered benefit. If any feel it derogatory to his self respect to accept, not *charity* as the world understands it, but *charity* in the Apostolic sense—loving help, lovingly given, to a brother and sister of the one Family—if any feel acceptance of this, derogatory, he has but to pass the offer by. Indeed we know not that the movement has yet advanced sufficiently

to warrant the use of the term, offer. We fancy that for sometime the W. A. M. A. will not be more than able to meet the applications of the willing to accept the possible relief. Rather would we urge upon the noble women of the Auxiliary—who are doing so much for the cause of Missions—the nest of earnest and united effort to enable them to meet the demands which may be made by the willing to receive. The scheme has been announced as one of the objects sanctioned by the General Board of Missions; and we feel confident that whatever difference of opinion as to it, may anywhere exist the W. A. M. A. will not let the scheme fail.

MAGAZINES FOR JUNE.

The Church Eclectic—W. T. Gibson, D.D., Utica, N.Y., contains that portion of Bishop Paret's charge, in which he deals with the falsely assumed plea of the Church of Rome to be alone *Catholic*, and indicates the position of the Anglican Church as a true branch of the Holy Catholic Church. It also gives Mr. Jeuno's argument at the trial of Bishop King. The number is a good one throughout.

The American Church S. S. Magazine, (Philadelphia), in its editorial notes touches upon the claims of the so called "Higher Criticism" of the Holy Scriptures, and gives a word of warning. It also contains a paper by the Rev. W. F. C. Morsell on "The Old Testament: or the Bible and Prayer Book of Christ." Teachers will find this magazine ever fresh in thought and useful.

The Homiletic Review.—Funk & Wagnalls N.Y., has amongst other articles a lengthy review of *The Christian Endeavor* movement by the Rev. J. M. Sherwood, Brooklyn. Dr. Lamphear furnishes the concluding portion of his "Pantheism, the foundation of Probation after Death as assumed in the new Theology, and of the final salvation of all men."

The Treasury for Pastor and People—E. B. Treat, N.Y., although almost entirely denominational in character, yet always contains much to stimulate thought and instruct. This number contains a paper on "Buddhism viewed from a Japanese standpoint," and "The Pulpit and Ethics" is treated of by Rev. Dr. Raymond, President of Wesleyan University, Middleton, Conn.

The English Illustrated Magazine.—Macmillan & Co., N.Y., ought to be read by cricketers, as it contains a portrait and sketch of the great English Cricketer W. G. Grace, and a review of the game, past and present, in Australia, Canada, the United States, India and England by Mr. Grace. There is also an illustrated paper on "Lace making in Ireland," which cannot fail to be interesting.

Our Little Ones and The Nursery.—The Russell Publishing Co., Boston,—is full of pleasant stories for the little ones, rendered more attractive by very pretty illustrations. *The Temperance Church Goer*, a story of a dog named Fritz, shows how intelligent these animals are.

The Kindergarten.—A. B. Stockham & Co., Chicago, is intended for teachers and parents, and contains typical lessons and stories adapted to home and school. "It is the exponent of the best and most advanced thought in Kindergarten work" according to the National Educational Association of California.

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart: 'Do the duty which lies nearest to thee,' which thou knowest to be thy duty; thy second duty will already have become clearer. —Carlyle.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

JUNE 1st—TRINITY SUNDAY.

" 8th—First Sunday after Trinity. *Notice of St. Barnabas.*

" 11th—ST. BARNABAS. Ap. & M.

" 15th—2nd Sunday after Trinity.

" 22nd—3rd Sunday after Trinity. *Notice of St. John Baptist and of St. Peter.*

" 24th—Nativity of St. John Baptist.
(*Athan. Creed*),

" 29th—4th Sunday after Trinity. St. Peter. Ap. & M.

DEACONESSES.

The Bishop of Winchester in presenting to Convocation the report on Deaconesses observed: I may say that in dealing with Deaconesses we have rather a freer scope than we had with Sisterhoods, because Sisterhoods have grown up recently in great numbers, and have received no recognition or authority on the part of the Church. Deaconesses have, on the contrary, been established in a certain number of dioceses under the immediate direction and control of the Bishops. I believe no true Deaconesses' institutions have grown up in the Church of England of late years except under the direct authority and control of the Bishops. There is therefore to a certain extent a *tabula rasa* as to any rules and regulations concerning them. The first resolution which I will move is in the following terms:—

"That Deaconesses having, according to the best authorities, formed an order of ministry in the early Church, and having proved their efficiency in the Anglican Church wherever the order has been revived, it is desirable to encourage the formation of Deaconesses' institutions and the work of Deaconesses in our dioceses and parishes."

There is a statement then that Deaconesses, according to the best authorities, are an ancient order of the Church. I think I may refer to learned writers on the subject. My right rev. brother the Bishop of Gloucester and Bristol in his learned commentary distinctly refers to Deaconesses as mentioned by St. Paul. That is in his Lordship's work on the Epistles to Timothy. The late Bishop of Durham takes decidedly the same view, and though I do not

know that in any of his commentaries he has actually said so, yet in a sermon he preached and published on the sermon of Deaconesses he went so far as to say that the orders of the Church were imperfect unless there was an order of Deaconesses—that the order of Bishops, Priests, and Deacons were imperfect without an order of Deaconesses. Therefore I think we are justified in saying, looking to the writings of two of our own right reverend brethren—one happily with us still, but the other unpappily passed away—that the best commentators are agreed that there are allusions in St. Paul's writings frequently to the order of Deaconesses. If that is true, it seems to me that the English Church, which always professes to follow the example of the primitive ages, is certainly almost bound, at least morally bound, to recognize that order of Deaconesses which has existed in the Church so long. I think there is no doubt that at first anything like organized women's work in the early Church was carried on by Deaconesses. I believe they were always admitted by the Bishop with the laying on of hands. Whether that was a form of ordination or not I cannot exactly say, but it was something like it. The report which I presented to your Lordships on the subject says this—

It is now generally agreed by scholars and divines that Deaconesses formed an order of ministry in the early Church, that they are definitely referred to by St. Paul, that in all probability they were like Deacons admitted to their office by the Bishop, and that they worked chiefly among women much as Deacons worked among men. In the course of time this order fell into abeyance, while Sisterhoods gradually commended themselves to the religious feelings of the Church. As, however, the distinctive principle of the English Reformation was a return to primitive practice, it seems specially reasonable that the order of Deaconesses should be revived amongst us.

The reason why Deaconesses fell into desuetude was the growing feeling in favor of what are now called conventual institutions, and also a feeling in favor of hyper-asceticism. I do not think that was an advantage: in many respects it was a great disadvantage, and many of the evils which in the middle ages existed in conventual institutions would have been avoided if Deaconesses' institutions and the order of Deaconesses had been kept up. The report of the committee further says—

The difference between Deaconesses and Sisters seems to be this:—Sisters necessarily live in a community, and act either in the community or in settlements or branches sent out from it. Deaconesses act and work in parishes under the direction of the pastor of the parish and the Bishop of the diocese. There can be no true Deaconess who is not admitted by the Bishop, and who is not subject to the Bishop and to the clergyman in whose parish she works. There has been an extraordinary prejudice on the one side and on the other against Deaconesses. There is a prejudice against them on the part of those who are great advocates for Sisterhoods simply because Deaconesses are not in the technical sense Sisters, and do not live always in community bound by certain vows and acting almost entirely on mediæval principles. On the same side there is also prejudice and a feeling that Deaconesses' institutions have been established in this and other countries on what may be called extreme Protestant principles. Speaking with the greatest respect of some of those so-called Deaconesses' institutions, I think I may say they are not true Deaconesses' institutions at all. A true Deaconess means a woman acting in spiritual matters under the Bishop or the Parish Priest. And the Deaconesses' institutions I have alluded to against which prejudice is entertained by some people do not come under the cognizance of the Bishop or Parish Priest at all. Those Deaconesses live in a community, and go

through their work as the like. On the other side, there is a prejudice, which we hope is wearing away—there is a strong prejudice in the opposite school of theology—I do not like to speak much about schools of theology, but we must acknowledge them—there is a strong prejudice against Deaconesses because they are sisters. Of course, the word is used in a different sense by different people, but the fact is, a true Deaconess properly constituted is a sister inasmuch as the life of a Deaconess is not well ordered unless there is an institution in which she is trained. And so they become members of sisterhoods. They are ladies—I would rather say women—who devote themselves to the service of God, especially in visiting the sick, suffering and afflicted, under the authority of the Bishop and Parish Priest. I think Deaconesses cannot be properly constituted unless under these authorities. They have in a certain number of dioceses been revived. They have been revived in the dioceses of London and Gloucester and Bristol and Chester. I tried them myself in the diocese of Ely and I have tried them also in the diocese of Winchester. A few other Bishops have likewise tried them in their respective dioceses. I do not know what my right reverend brethren can testify, but I have never seen anything in Church work of any sort more devoted, earnest, and successful than that of the Deaconesses in my own diocese. I have the highest admiration for those Deaconesses, struggling amidst difficulties and prejudices until they have established themselves in the affections of everybody who knows them. They continue to work day and night. Ladies in good positions in life give themselves up to every kind of hard work, every kind of labor, self-denial, and self-sacrifice. They have attended the sick; they have nursed patients in the worst infectious diseases, in hospitals and elsewhere; they have brought up the young; they have worked orphanages; they have in every way sought out the lost and brought them into the fold of Christ. They have done such an amount of good work as I have never seen men or women elsewhere do. I cannot but believe if those Deaconesses are regularly and orderly established in the country they will be of the greatest possible help in our parochial work, and will carry on the best Home Mission work that can possibly be carried on. I really feel that Deaconesses have been overlooked hitherto, for neither the clergy nor the laity have recognized the truly wonderful work they have been doing or the wonderful self-sacrifice with which they have done it. I hope we shall revive the order of the Apostolic Church, which is the pattern the Anglican Church has always professed to follow, and so I am sure the Deaconesses will be found one of the greatest agencies for good in the Church which at this day can be found.—*The Churchman, N. Y.*

THE INEQUALITY OF MEN.

(From an address delivered on Sunday afternoon,
May 4th, 1890, at the Finsbury Polytechnic,
by the Bishop of Carlisle.)

In thinking the matter over, as to what I should speak to you about, it seemed to me that certain circumstances pointed to a subject which I will describe by this title: THE INEQUALITY OF MEN.

I do not know that this is a very popular subject; because, in these days, one of the most popular doctrines is that every man is as good as another, and perhaps a good deal better; and I have no doubt I should meet with much more favor at the hands of some audiences,—not from this, because no doubt you are a wise, and judicious, and penetrating audience, and therefore I will not accuse you of any folly,—but some audiences would be much more pleased to listen to a man who told them that

all men were equal, than to a man who told them that men were exceedingly unequal. That, however, is my belief; and I am going to tell you so honestly.

I quite admit that there is a sense—a very important sense—in which we are all equal. Thank God it is so. And the first and great ground for saying that is a very obvious one, namely, that we are all created in the image of God, and that this a great bond of equality. The duke and the peasant, the king and the gutter sweeper—if they be both made in the image of God, must bear a very strong likeness to each other, and that almost amounts to equality. You know that this is put in a very striking manner by that great and popular poet, Robert Burns, in the poem of his where he says—

The rank is but the guinea stamp,
The man's the gold for a' that.

Very few lines have ever been written which are more striking, and which contain more truth in them, than those words. They are really golden words; I believe them to be as true as any words that ever were written, and to contain a truth which it is well both for the rich man and for the poor man to lay to heart, and never to forget. Well, there is another way, following on what I have just been saying, in which we are also all equal, and that is, when we worship before Almighty God. When a poor man is saying his prayers, and the rich man is saying his, or the wise man is saying his prayers, and the weak man is saying his, they are all equal in the sight of Almighty God, and the prayers will all be equally heard if only they be offered up with the heart. And, therefore, I always impress upon people in my diocese, and I dare say it is impressed upon people in this diocese, that there is one place certainly where all are equal, and that is the church of God; and I delight to see a church where a great many people of all sorts and conditions are listening to the same doctrine, all confessing the same sins, all partaking of the same means of grace, and all acknowledging themselves to be unworthy of God's mercies to them. I saw in a book the other day a very pretty little story of a very great man which I will just repeat to you,—it is a story of the great Duke of Wellington. I do not know whether you young people know much about the Duke of Wellington; but he was one of the biggest men we have had in this country in my time, and a man whose memory has not gone yet, and I hope will never go. The story I read about him—and one reads a good many—is that on one occasion he was kneeling at the Lord's Table to receive the Holy Communion, and there was kneeling next to him a man in a fustian jacket,—altogether a poor sort of costume,—and when this man in the poor costume saw that he was kneeling next to the great Duke he gave a sort of instinctive shrug, and was evidently going to move a little way from him; but the Duke caught hold of him by the arm of his coat, and said: "Don't go away; we are all equal here." That was a great truth; the Duke saw that truth and no doubt he felt it. Those were no vain words. The Duke did not speak vain words; he always spoke what he meant, and spoke it in a very distinct and straightforward way.

I have just prefaced what I have to say to you by these words about the

EQUALITY OF MEN,

because I did not wish you to think I was altogether heterodox upon this subject. And now, having said what I thought was quite right and handsome with regard to the equality of persons of different conditions and estates of society, let me come to the other point which I feel very strongly upon, namely, what I call the

INEQUALITY OF MEN.

To begin with, there is a certain inequality

which is perfectly manifest. Some people are rich and some poor. That is an inequality, and no mistake about it, which causes sometimes a good deal of irritation; and some of our friends, Socialists and others, tell us that that ought not to be so, that we ought to be all on the same footing one with another. It was Tom Taylor, I believe who once said that the Millennium really meant—the proper interpretation of the word was—£1,000 a year for everybody. Well, that is a kind of equality which I am afraid we shall never come to; but our friends tell us that it ought to be so, and that there ought to be a division of all property; that the land especially ought to be divided up, and everybody should have exactly the same amount of land, and the same amount of property. I never could exactly see that. I am not speaking of the justice of it, but I do not set it from a mathematical point of view. I do not know whether my friend Sir George Stokes, who is, you know, a very great mathematician, can solve the question, but it seems to me to be rather a difficult one; because supposing you divide up all the land amongst the people who exist now, next week there will be a lot of babies in the world that are not here now. Well, then you will have to divide again; the week after that there will be some more, and they will all have to be absolutely equal, all must have exactly the same amount of property; and so you will have to divide again, and not only to divide the land,—which would perhaps be the most difficult thing,—but also all the gold and everything else. That is a very difficult problem. And then another thing, the people do not all live in the same country, and, if this principle is true at all, it is true for the whole of the world. Now when you come to divide up, there is a good deal of difference between having a few acres of land in the middle of Africa, and having a few acres in Berkshire or Wiltshire. Who is to take the land in Africa? I should not like to have it. I do not suppose many of you would like to have it. So when you come to treat this as a practical question,—I am putting entirely aside the moral question, the justice of it,—I say boldly, in the presence of Sir George Stokes, that it is a very difficult mathematical problem to determine how this equality is to be produced. I shall not, however, say anything more about this view of the subject.—*Family Churchman.*

[To be continued.]

OUR LORD'S ATTESTATION OF THE OLD TESTAMENT.

BY THE ARCHBISHOP OF YORK.

I would not speak lightly of criticism. It would be rash for anyone in my position not to speak gratefully of all that has been done by enlightened criticism of the New Testament. But it does not necessarily weaken our faith in Scripture; quite the contrary. It gives us a reason now for what we have all along believed, that in receiving the history of Christ, His Death and Resurrection, and all He has told us of the power of that Death and Resurrection, we feel that we are on stronger ground; that the historical facts are as good, or better, than any other historical fact; and that we may open our Bible with a believing eye and mind, and love it, and trust in it, and live upon it. The fact of the matter is that we from our point of view begin from the centre and go outwards, while criticism begins from the periphery and works inwards with the hope sometimes of destroying the centre itself. Destroying the centre: that is to say destroying the supernatural. It is of no use blinking the matter. Will you have a religion in which the supernatural is recognized, or a religion without the supernatural? I have always been very much

struck with something uttered by Richard Renter, the great German scholar, himself not free from some of the German notices which circulated around him. He used these words: "I do not see how there can be a revelation without the supernatural. For what is revelation? It is the voice of the supernatural. What is a miracle? It is the working of the supernatural. A religion which should be a Divine revelation and yet so conceal its Divinity as to have neither prophecy nor miracle, would be a religion almost impossible to conceive." The supernatural, then, must always be. And when we turn to Christ Himself, the Centre and Core of our religion, it is not criticism that must give us the evidence that we want about Him. It is Christ Himself Who must give it. As surely as when He walked on the shores of Galilee, as surely as when He spoke to men and by His speech convinced them and made them love Him, so surely will He convince us who walk about in this busy nineteenth century, and lead us, and win us, and govern our consciences if we give ourselves to Him. I believe the New Testament and the Old. I believe the Bible because of Christ Himself. May I read a sentence or two that I wrote some time since? "Experiences," I said, "have come down to us from afar, not on the strength of the historical argument that they were indeed what they were supposed to be, but on the inward force by which they first showed us Christ and then led us captives to Christ. Never man spoke like this Man; never was a love like this Love: never such a life seen on earth before. Never did dream of poet, never did the instinct of hero-worship imagine such a Being with such wisdom on His lips, such love in His heart, such a character, so balanced and complete, with claims so outspoken and so lofty, joined to so profound humility and so great a kindness towards the gainsayer." The Bible conducts us to Christ, and so convinces us. Therefore, when we glance from the New Testament to the Old we have the right to consider, and well consider, all that Christ says about the Old Testament. Our Lord came, so to speak, from the bosom of the Jewish religion, and attested by the Jewish prophecies, and He in His turn pronounced upon that religion and its history. I might if I had time make some reservations and comments about this, as, for example, when the Lord is discussing only with the Pharisees certain things from their point of view. But, broadly, this I do say, that our Lord attested the Old Testament, and we cannot and must not throw aside that which He attests without assailing His position as God. The revival of letters of which I spoke just now was a great European movement. The European movement that is going on at the present moment is ten times as active, and assails things and fundamentally attacks them far more than that reform or revival; and the question is, whether we, holding this precious deposit of Holy Scripture, and relying on it as we do, shall or shall not attempt to give with the—we will not say poisoned food, but the mixed and unwholesome food some of it, which is administered to the minds of every country,—shall we or shall we not give to others that in which we have an implicit and confirmed faith, that which we believe is given to the saving of their souls? It is a duty laid upon us.—*Speech at Bible Society Meeting.*

A Rector in one of our Dioceses writes us:—"I am glad to tell you that I find your paper, (THE CHURCH GUARDIAN), has helped one of my parishioners, who always reads carefully the articles and items, and talks to me about them. I am sorry that more do not take it."

Once let a man begin to think, and he will never be satisfied until he has found Christ and is safe.—*The Bishop of Liverpool.*

FAMILY DEPARTMENT.

MISSION HYMN.

Written by Christian Gottlob Barth for the Basle Missionary Festival in 1835, and translated from the German by Rev. J. P. Appleton.

Watchman! has the night departed?
Watchman! have the shadows gone?
Ah! we count the hours, sad-hearted,
Till we see the reddening morn;
Till the darkness all has vanished,
Till the pale starlight is banished,
And the glorious sun's warm beam
Glistens over hill and stream.

See you not the mountain spires
Rising from the mist's thick night?
Kindling in the clouds its fires,
Breaks the morning red with might.
And benighted heathen races,
Freed from death-shades, lift their faces,
Now unveiled, their sight restored,
To the wondrous light of God.

Thou, O God! the Great and Holy!
Lift Thy sceptre o'er the lands.
See us stand in wonder lowly

At the work of Thy strong hands.
Doors long closed hast Thou unbolted,
Won to Thee souls long revolted,
Given from many a heathen race
Precious earnest of Thy grace.

Even further, ever bolder,
Through the country of Thy foes
Presses many a valiant soldier,
And Thy banner forward goes.
Faithless, scarce we dared to hope, when
Thou didst throw the gates wide open;
Faint is heard our faltering tread,
Where Thy conquering march has led.

With the labor sore and weary,
Plodded we our darksome way,
When from heavens on regions dreary
Broke Thy hand, and all was day.
Praise we now Thy mighty working!
Drive from us the doubt still lurking!
Lead! the way is Thine, O Lord!
And we follow, at Thy word.

In our day Thy work extending,
Let Thy servants hear Thy call!
Bring we, to the burden bending,
Stones for Thy great temple-wall.
Deeper lay our own foundation
On the Rock of our Salvation!
Make us count our gain but loss,
Glorying only in Thy cross.

Oh! what blessing shall be ours,
When we walk at Thy right hand!
When descend Thy bounteous showers,
Green shall be the barren land.
Nations, with Thy glory beaming,
Hasten to Thy portals streaming,
Humble, at Thy feet they fall;
Joyful, own Thee Lord of all.

TWO ENDS OF A MISSION BOX.

BY LUCY ELLEN GUERNSEY.

PART II.—THE WEST END.—(Continued)

Then the packages were opened. What rejoicing there was over the nice warm wooled dresses—over the dead Annie's frock, which just fitted Kitty, and the dead Mary's cloak, which was exactly the thing for Isabel to wear to school through the cold weather—over the new shoes and the warm knitted stockings, and the great package of candy and cards, which all claimed must be kept to make a Christmas tree for the Sunday school. Herbert opened his grave blue eyes at the sight of the clothes and books, the pencil and paint box—a legacy of that other little Herbert, now in paradise.

How every one rejoiced over the warm flannels, while nobody spoke the thought that was in every heart—'If they had been here our Lucy would not have died.' Even Kitty was more than satisfied with her outfit, and admitted that there was one parish at least, which knew how to send a box.

'Do you know, mamma, this is the first new dress I ever had in my life!' said she, lovingly caressing the soft folds. 'Lucy had a new calico that Mrs. Green gave her, but I never did. Oh, see the new flannel wrapper. Do put it on mother. How nice and warm it will be.'

'Come, come, children; let us have our supper,' said the father at last. 'I cannot eat merino and flannel, whatever you can, and I have walked ten miles to day.'

The Missionary Society at Flowerville was gathered to hear the Rev. Charles Root's letter of acknowledgement.

'I only wish you could see the difference made in our household by your gifts, and realize the load of anxiety taken off our hearts,' wrote Mr. Root. 'The day I received your two letters—'

'What two letters?' asked Mrs. Oaks; 'I only wrote one.'

'Perhaps we shall find out,' said Mrs. Rose, while Rosamond became suddenly very much engaged in picking up a stitch in her little red stocking. (She had taken to knitting little red stockings of late.) 'Let me read on.'

'The day I received your two letters, it seemed to me that I had come to the end of my faith and patience. As I walked the ten miles between our house and the post office, and thought of my sick wife at home, of my children kept in the house on Sunday because their shoes were not fit to go out in—of my eldest daughter's school, which is doing so much good, and which she must soon give up, because she had literally not clothes to keep her warm—I felt utterly sick at heart and discouraged. It seemed to me as if God had refused to sanction my work—as if I must be the wrong man in the wrong place. I thought perhaps I ought to give up my charge and let some one else try it. But the poverty was not so bad as were the debts. I owed a bill of \$20 at the store in Smithville. I had also been obliged to borrow \$15 more to pay some of the expenses of my daughter's illness, thus anticipating my quarter's stipend, and I knew not where to turn for the money to pay my just debts, to say nothing of buying necessaries for my family. In such a state of mind, you may guess what it was to me to find your generous gifts awaiting me—to find myself, my wife and children provided not only with comforts, but with luxuries, and myself free from debt and with \$35 before hand, for I am glad to say that the generous merchant made me a present of his amount. When I came home I found our dear Mary Hawkeye—one of the Indian girls whom my wife mentioned to you—had killed her pet white hen—greatest earthly treasure—to make some broth for my wife. How glad I was to tell her that her education and Emma's were secured by your bounty. I am sure that you will never regret what you have done for these girls.'

'Well, I should just like to know who sent that money,' said Mrs. Oaks.

'I know,' said Mrs. Weed, who had taken to coming to the meetings. 'It was a mink fur lining and a trimming of silver fox. I saw them yesterday, and they told me so.'

'You speak in riddles,' said Mrs. Oaks. 'Never mind. Let us hear the rest.'

'Mrs. Root wishes especially to thank the friend who sent her a thick warm shawl. It is an unspeakable comfort. My little son has written a note to the mother who sent him her Herbert's clothes and books.'

Mrs. Underwood took the letter directed in a large childish hand, such as might have been written by the little fingers whose dying clasps

still lingered in hers. She felt she could not read it just then. The letter concluded with some details of Mr. Root's work among the Indians under his charge.

'That letter is worth all the trouble twice over!' said Linda Birch.

'Well, they ought to be thankful when we give them such a nice box,' said the lady who had sent the things to get them out of her way.

'I think it was a great deal for us to do.'

'It was a very good box, but not half as good as it might have been if every one in the parish had done his part,' remarked Mrs. Oaks. 'Of over four hundred communicants, not more than sixty at the outside gave anything. If every one would remember to put one cent each Sunday in the mission box at the church door, it would give us a working income of two hundred a year at least.'

'Why don't they do it then?' asked Linda. 'There is not a person in our church who could not afford one cent a week.'

'They do not remember, it my dear. If God forgot his children for one hour as they forgot Him, where would we be?' answered Mrs. Rose. 'When we will have Him abiding in our hearts and controlling our actions, we shall not forget.'

THE END.

DON'T WANT TO.

BY GRACE H. DUFFIELD.

'Tom,' said mamma, looking up from her sewing, 'run into the other room and bring me my thimble. It's on the window sill.'

Four year-old Tom was sitting on the floor tying the cat into a harness of gray tape, which matched her fur beautifully.

'Don't want to,' he replied cheerfully, at tempting to pull poor kitty's ears through an impossible loop.

Mamma said no more, and Tom stole one or two curious glances at her from under his curly brown lashes. Was it possible that he was going to have his own way? It really seemed so. Usually mamma said something more, and it ended by Tom's doing—oh, so slowly and unwillingly!—what he was told to do.

But something was the matter with that beautiful gray harness; it wasn't so pretty after all, and it didn't fit in the least.

So Tom abandoned it and hunted up his long lines that grandma made, and fastened them to the rocking chair. Those lines acted very queerly. Tom couldn't understand it.

'Oh de' me!' he said at last, despairingly. 'Mamma, my lines is snangled; please to un-snangle 'em for me—won't you?'

Mamma's brow drew into a little frown, and she said in a whining voice:

'No, I don't want to.'

Tom looked at her very hard, and decided that she hadn't understood him, so he repeated his remark:

'I said wey must be fixed, mamma; please to fix 'em.'

'Don't want to,' she said again, this time with more of a whine than ever.

'But you're the mother,' Tom objected.

'Don't want to,' was all the answer he received; so, very much puzzled, he carried them to Bridget.

By and by papa came home and met his small son in the hall.

'See here, little fellow,' he called cheerily, 'take this paper to mamma; I'm in a hurry.'

Then Tom's pretty lips pouted, and 'Don't want to' was what they said. A gleam of remembrance lighted papa's face, and he took the paper in himself. That was such a little thing that Tom forgot it, but papa didn't.

After dinner the little boy was in his father's lap before the fire, and mamma heard him beg as usual:

'Please tell Tom a 'tory, papa—a big one 'bout a bear.'

Papa's eyes twinkled, but he drew down the corners of his mouth and said:

'I don't want to.'

Tom slid down to the floor, and sat there in silence for a whole long minute; then he said:

'An' when my lines was all snangled up, she saided see di'n't want to, an' I fink fings is funny.'

Papa and mamma looked at each other and smiled.

After a little, just when Tom and the gray kitten were having such a good time on the rug, mamma remembered, as Tom was afraid she would, and remarked:

'I know a little boy who is very sleepy, and I know a lovely "hite bed to put him in, Come, Tom.'

'Oh, no!' said Tom briskly; I don't—

Then something occurred to him, and he got up without another word, took the gray kitten in his arms, and he and mamma went up stairs. But the gray kitten objected, and dragged her sharp claws crossly down Tom's little round arm. Usually he cried when he was worsted in a contest with the gray kitten. This time he looked up at mamma and said slowly:

'D'jou see her a-sayin' she di'n't want to? Tom don't say it vat way.'

'I'm not so sure, little boy,' replied mamma, as she took him in her arms; 'because, you know, when you pout and frown, and say you don't want to, when mamma asks you to do something for her, then it hurts mamma just as if you made long, dreadful scratches right on her heart.'

'Oh, de' me!' Tom said in dismay. 'Tom won't do vat any more to yo' poor heart—he don't want to!'—*Sunday School Times.*

“THAT'S THREE, JEM!”

I was some years ago sojourning at a very beautiful and much frequented English watering place. I met with an earnest Christian tradesman of the town, whose labors in the cause of religion are many and great. Although his occupation was not in selling books, yet he had, in a prominent place in his shop-window, an assortment of Bibles, with an illuminated card containing this announcement:—“Luther's Sword Sold Here.” With one of these “swords” that Christian soldier, whom I shall here call by the name of Mr. Carr, fought and won the following battle:

A band or “troupe” of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for exhibition of their peculiar performances. These people used to be called “Ethiopian Serenaders.” After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the “look” of one who was beneath his proper

station, stepped up to the door, tambourine in hand, to ask for a few “dropping pennies” of the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth:

“See here, young man,” he said, “I will give you a shilling and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the by-standers.”

“Here's a shilling for an easy job!” he chuckled out to his mates: “I'm going to give you a public reading!”

Mr. Carr opened at the fifteenth chapter of St. Luke's Gospel, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

“Now, Jem, speak up!” said one of the party, “and earn your shilling like a man!”

And Jem took the book and read: “And He said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.”

There was something in the voice of the reader, as well as the strangeness of the circumstances, that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: ‘And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.’

‘That's thee, Jem!’ ejaculated one of his comrades—‘It's just like what you told me of yourself and your father.’

The reader continued: ‘And when he had spent all, there arose a mighty famine in that land; and he began to be in want.’

‘Why, that's three again!’ said the voice—‘Go on!’

‘And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.’

‘That's like us all!’ said the voice, once more interrupting; ‘we're all beggars; and might be better than we are! Go on; let's hear what came of it!’

And the young man read on, and as he read his voice trembled: ‘And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father!’

At this point he fairly broken down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view; and, in the clear story of the Gospel, a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then himself, his father's son; and his present

state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came climbing, like an invading force of thoughts and reflections, into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning point of that young prodigal's life. He sought the advice of the Christian friend, who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly loved child returning to the familiar earthly home; and, still better, in his return to his heavenly Father. He found how true are the promises of the Parable of the ‘Prodigal Son,’ both for time and for eternity.

“Yes, there is One who will not chide or scoff,

But beckons us to homes of heavenly bliss;

Beholds the prodigal a great way off,

And flies to meet him with a Father's kiss!”

—Parish Visitor.

—)o(—

Evils in the journey of life are like the hills which alarm travelers upon the road; they appear great at a distance, but when we approach them we find that they are far less formidable than we had imagined.

—Lewis.

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MISSION FIELD.

CHRISTIAN MISSIONS IN INDIA

We take from the 'Church Helper' these notes:

Seventy years ago, I quote from a statement published in India, in the 'India Watchman,' the fires of Sattee were publicly blazing in the Presidency towns of Madras, Bombay and Calcutta, and all over India, the fires of Sattee, in which the screaming and struggling widow, in many cases herself a mere child, was bound to the dead body of her husband, and with him burned to ashes. Seventy years ago infants were publicly thrown into the Ganges, as sacrifices to the goddess of the river; seventy years ago young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of Juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive, devotees publicly starved themselves to death, children brought their parents to the Ganges and hastened their death by filling their mouths with the sand and the water of the so-called sacred river. Seventy years ago the swinging festivals attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid air in honor of their gods. For these scenes, which disgraced India seventy years ago, we may now look in vain. And need I remind you that every one of these changes for the better is due directly or indirectly to missionary enterprise, and the spirit of Christianity. It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics and satirized as fools, they ceased not until one by one these hideous hallucinations were suppressed.—*Canon Hole.*

SIAM.

The Missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the government and people; largely through their influence slavery is being abolished, the degrading custom of bodily prostration, although still practiced, is not now compulsory. Wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, literature and art have been encouraged by the King and Ministers, an educational institution has been established by the government, reforms have been inaugurated in all its departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land.

A few months before my departure from that country, I visited the

Mission stations in the interior, and was highly gratified with the substantial evidence that I witnessed of the success of Christian work among the people. The Missionaries themselves in Siam are as a class, the most consistent, devout and diplomatic people among all the foreign residents in the kingdom. Although sincerely and energetically engaged in their work, they do not hold themselves so much aloof from the men of rank and the educated foreign residents as to make themselves unpopular. On the contrary they are the general favorites in the entire community, and I never heard, during my residence in Bangkok of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of other nationalities they always find a welcome. Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but, after a careful examination of their work, I became convinced of its immense value.—*D. B. Sickles.*

We wish that more women considered it a religious duty to dress simply, and especially for church. A few set a noble example in this matter, but there needs to be concerted action in order to bring about any general reform. Showy apparel in the Lord's house not only indicates very poor taste on the part of the wearer, but it distracts weak-minded worshippers, and deters some in straitened circumstances from attendance altogether. Uniformity, either in color or style, is not necessary, or even desirable. We plead only for what is so unostentatious as to attract no special attention, and will not awaken feelings either of envy or discouragement in those who have little of this world's goods.

Spontaneous expressions of affection within the home circle are always beautiful to witness. The good night kiss between parents and children, and little endearing ways among members of the same family, or with intimate friends, are to be commended. The homes where carresses are never indulged in lack an essential element of true joy.

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wish to be crowned; thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*T. Kempis.*

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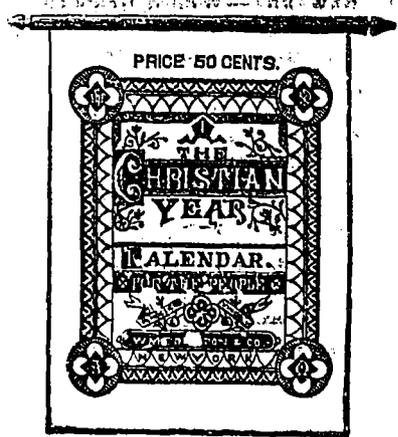
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(From a Tract by Miss S. U. Gardner, Secretary of Juvenile Union C. E. T. S., Eng.)

[CONTINUED]

Officers.—This brings us to the question of how many ladies or officers it requires to manage the meeting. Unless it is a very small Society not less than five. These should each undertake her own especial office, and if absent should try to supply her own place. There should be

The Superintendent, who, remaining at the desk, reads prayers, chooses the songs, maintains general order, and when there is no visitor gives the reading or address.

The Secretary and Treasurer, who, seated at table, keeps the books and takes the payments, writes out the cards, and does all the work involved in the name.

The Boys' Officer, who is responsible for seating and general order of the boys, giving out and taking back their books, &c.

The Girls' Officer, who does the same for them.

The Doorkeeper, who keeps the door, is responsible for order in the lobby or porch, and who takes down in a rough book the number on the registers of each child who enters. If the boys and girls come in through different doors, each will require an officer in charge. If there is not a special pianist the superintendent should include this in her duties, as the chief lesson she must instil into the minds of all her sub-officers is never to leave her post. If any more helpers can be obtained they can be placed as assistants. It is only when no one else can be found that office should be given to older boys or girls.

ORDER OF PROCEEDINGS.—The hour of meeting having come, the officers should all be in their places before the doors are open. As the children gather, the subscriptions should be paid, and new candidates for admission the following week must give in to the Secretary their name, address, and one penny entrance fee. This pays for the cards which the Secretary makes out between the weekly meetings.

ADMISSION.—The books having been given out, the doors should be closed, and the proceedings commenced with a hymn followed by prayers. The children whose names and fees have been given in the week before are now admitted, and have their cards presented to them between two prayers, as part of the office, which should conclude with the Collect of the Society said all together. The doors should then be reopened and a song given out without allowing any pauses during which children grow restless and disordered. Recitations and songs should follow each other briskly, until the time for the address, and it is best to close immediately after the latter, and to march the children out singing either a hymn or song.

REWARDS.—Where treats can be afforded, a day in the country in the summer, and a tea in the schools at Christmas, are doubtless very great attractions, and sustain a large attendance. The sad disaster at Sunderland, which last year filled all England with grief, was proof in itself of the attraction to children of occasional distribution of penny toys or sweets which, if associated with the idea of prizes for attendance or good behavior at the Temperance meetings, would do much to ensure both.

PUNISHMENTS.—The best and almost only practical punishment for disobedient or unruly members is the infliction of fines. A halfpenny fine for a first, a penny for second offence. These can be enforced either by refusing admission the following week until it is paid, or by stopping the next halfpenny or penny brought for subscription, and where the excellent rule is observed that no child is entitled to come to the treats unless the subscriptions are paid up, the penalty is not felt to be a light one. The word fine should at the time it is inflicted be entered in the Secretary's book, and written in ink on the child's card in the place of punching a little round hole to show the subscription paid. Many of these suggestions are the result of my own experience and observation in working one or two societies for poor children in large London parishes, there may be many different arrangements necessary, in country or village societies. If any difficulties are felt, or any further questions raised, which those who are working amongst children would like discussed, I should be very glad to answer them, either personally or by letter, as a welcome addition to my work as Organising Secretary to the Juvenile Union C.E.T.S.

RESPONSIBILITY IN TALKING

THE absolute lack of responsibility which a good many well-meaning people show in the matter of talking would be incredible if one were constantly coming upon illustrations of its extent. Men and women give forth impressions and repeat, without qualification or condemnation, statements regarding others which have absolutely no foundation in fact, and to ascertain the truth or falsity of which not the slightest effort has been made. The same people would shrink from the idea of burning down a man's house or taking a ten-dollar bill out of his pocket, but they do not hesitate to smirch his character or destroy his peace of mind, calamities much more difficult to bear than the results of arson or theft. Society stands in great need of sound education regarding personal responsibility for talk which affects the character or standing of others.—Christ. Union.

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