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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. 21.
 "Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, AUGUST 2, 1893.

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ECCLESIASTICAL NOTES.

THERE are 2,802 towns and villages within the Diocese of Minnesota. No wonder a division is sought.

H.R.H. the Duchess of York has become a Patroness of the Church of England Waifs and Strays Society.

A liberal Churchman of the District of Columbia has forwarded \$1500 to the Board of Domestic Missions, and another one \$300.

Two thousand and seventy dollars were contributed by 77 Sunday schools in the Diocese of Minnesota for Missions during last Lent.

THERE are some 250,000 Scandinavians in the State of Minnesota whose position engaged the attention of the Convention of that diocese.

THE Board of Trinity College have re-elected the Rev. Professor Stokes to the Chair of Ecclesiastical History for another term of five years.

THE House of Laymen of Canterbury passed a strong resolution calling upon the Bishops to take active steps in behalf of Church schools in England.

At the Down and Connor Ordination on 23rd June a Presbyterian minister, the Rev. Alex. Agnew McEwen Bell was admitted to the order of Deacon.

A VERY handsome and costly chalice of silver and gold has been presented to St. John's Church, Sligo, by Mrs. Peyton, in memory of her late husband.

BISHOP THOMAS, of Kansas, lately confirmed Mr. Samuel Bussel, heretofore a Congregational minister, and now a postulant for Holy Orders in the Church.

It is announced that the Bishop of Japan (Rt. Rev. E. Bickersteth, D.D.) will be married in September next to Miss Marion Forsyth, daughter of W. Forsyth, Q.C.

A member of Christ Church, Rye, N.Y., has placed in the tower of the church a clock and fifteen bells as a memorial of her parents. Next February the parish will celebrate its two hundredth anniversary.

GUIANA.—The Diocese of Guiana was founded in 1842, and on St. Bartholomew's Day in that year the Rev. Wm. Piercy Austin was consecrated as its first Bishop, and occupied the See for over 50 years, becoming also, on the formation of the Ecclesiastical Province of the West Indies, its PRIMATE. He entered into the rest of Paradise on November 9th, being the senior member of the whole Anglican Episcopate. The S. P. G. Report for 1892 speaks of him as "a Colonial Bishop *par excellence*, whose whole life was a contradiction to the shallow distinction so often made that Colonial work, however useful and necessary, is not Missionary work." From the first his diocese was a great Missionary field. The various tribes of Indians were gradually brought into the Christian fold, and



THE LATE MOST REV. W. PIERCY AUSTIN, D.D.,
 Bishop of Guiana, Metropolitan.

as the commercial necessities of the colony grew, the enormous immigration of Coolies from India and China taxed the resources and challenged the Missionary spirit of the Bishop and people. For all these varied races the Bishop never relapsed his personal care; advanced years did not hinder him from making laborious journeys up the great rivers and into the remotest parts of his diocese. On the 50th anniversary of his consecration he was able to take part in the services of thanksgiving on the erection of the new and beautiful Cathedral; but it was evident that his long day of active, unwearying service for the Church he loved so well and had for so many years wisely guided, was nearly done. He truly may be ranked as one of the great founders and builders of the

Colonial Church. He has been succeeded by the Rt. Rev. W. T. Swaby, D.D., Vicar of St. Mark's, Millfield, Durham, appointed by the Archbishop of Canterbury, to whom, with the Bishop of London, Bishop Mitchinson and the Earl of Stamford, the selection was delegated by the Synod of the diocese. Referring to him and to the late Metropolitan of Canada (Rt. Rev. Dr. Medley, whose Episcopate covered over 47 years) the S. P. G. Report says: "Of these two great chief Pastors, each chosen by the free suffrages of their brethren to be the Metropolitans of their respective Provinces, it may truly be said that they fed their spiritual flocks with faithful and true hearts, and ruled them prudently with all their power. Twenty years ago a wise teacher declared in one of the most historic churches in London that the great want of the Colonial Churches was "a few more Bishop's graves." Not the least glorious feature of these two Episcopates is to be found in the fact that in their widely-extended Colonies future generations will always be able to point to the honoured graves of the two men whom the Mother Church sent forth to plant therein the Anglican Church in its integrity."

THE Clergy Distress Fund, open to the clergy of every diocese in England and Wales, has lately granted £1600, in sums of from £10 to £50, to distressed beneficed clergy.

THE Rt. Rev. Alex. Gregg, D.D., Bishop of Texas, died at Galveston, in that State, on July 11 last past. The Assistant Bishop, Dr. Kinsolving, now becomes Bishop of the diocese.

LORD JUSTICE KAY has given an additional sum of £1300 to endow studentships in Jesus College, Cambridge, in memory of Lady Kay. He gave £3000 for the same purpose in 1891.

REV. DR. STOKES has been elected by the Board of Trinity College, Dublin, to a further term of five years of the Chair of Ecclesiastical History, which he has filled with conspicuous success.

THE G. O. M., as the title of the Hon. Mr. Gladstone, has now been replaced by some with "G. O. G.," "grand old gagger," in view of his cowardly use of the *cloture* in the Irish Home Rule debate.

THE resignation is announced of two Wesleyan ministers in England, both of whom are expected to enter the Church of England. They are the Revds. Charles E. Joliffe, of Redhill,

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THE CHURCH GUARDIAN, P.O. Box 504, MONTREAL.

and Macdonald Munro, M.A., of Birkenhead.—*Scottish Guardian.*

MISS MAGEE, daughter of the late Archbishop of York, has accepted the position of Superintendent of the Ladies' Settlement in Islington, started to provide a home for ladies who are willing to give themselves up for work amongst the poor.

THE Bishop of Ripon, preaching in behalf of the Poor Clergy Relief Corporation in London, last month, is reported to have said that to many of the clergy meat was a luxury seldom obtainable, and that the average income was little more than £200.

THE spectacle presented in Wells Cathedral last month, when some 2600 singers, in two detachments, on two successive days, congregated together from over a hundred separate towns and villages in the diocese for the purpose of holding a festival Evensong, was grand and impressive.

THE new Bishop of Norwich was, at a crowded farewell meeting of his old congregation at Liverpool, presented with a beautiful pastoral staff. The staff is inscribed as follows: "John Sheepshanks, 94th Bishop of Norwich, from his attached friends of St. Margaret's, Anfield, Liverpool."

REV. W. L. WALKER has resigned the pastorate of St. Mungo Unitarian Church, Glasgow. Unitarianism, he says, through failing to recognise the presence and influence of Christ, is untrue to Christian history and experience, inadequate for the spiritual life, and in its practical outcome far from satisfactory.

THE Bishop of Chichester, now in his ninety-first year, delivered a charge on Tuesday, July 11th inst., in his Cathedral which occupied three hours in delivery, and with a vigour which many a younger man might envy. He dealt in a masterly way with the "plans of the spoiler" in Wales, and the need of maintaining distinctive Church teaching in Voluntary schools.

THE Bishop of Waterford and Lismore says: There is at the present time in the Church of England, as well as in the Church of Ireland, a far greater readiness to rebuild and adorn buildings connected with the Church than to contribute to the support of the ministers of those churches. Now, I believe it would be far better to have a plain building, and give good support to the clergyman who has to occupy the post of minister in that church and its parish than to be laying out what is at least unnecessary in the adornment of our church buildings.

SOMETIMES we hear persons complaining of what they consider the slow advances of the Christian religion in heathen countries. We commend to the attention of such the following statement: "In the impartial records of the Decennial Census of 1891, the Christians in India are shown to have increased in that time by 421,746, or 22.65 per cent., while the growth of the entire population has been only at the rate of 13.1 per cent.; and of the entire Christian population of India, numbering 2,284,380, about eight-ninths are natives of the land. The Christians of India, in fact, now outnumber the whole Sikh nation."—*Irish Ecclesiastical Gazette.*

SIR TATTON SYKES has resolved to complete

his great scheme of church building and restoration in East Yorkshire by the erection of a magnificent new church in his own park at Sledmere. Since succeeding to the title and estates in 1863, just thirty years ago, Sir Tatton has built, rebuilt, or restored about a dozen churches, at a cost, it is estimated, of nearly £100,000, and his estate now boasts of more handsome new churches than any other in the country. The church at Sledmere, which is now being pulled down, was erected in 1756, and took the place of an interesting fourteenth-century church, full of fine work which was most ruthlessly destroyed.

CAPITAL AND LABOUR, AND THE WITNESS OF THE HOLY EUCHARIST.

A writer in *Church Bells* at the time of the appointment of the Royal Commission on the relationship between Employers and Employed, in regard to such Commission, presented some thoughts which are worthy of consideration. He says:—

Has the Church of Christ any contribution to make to the solution of these problems? There are some of us who feel that it is almost a religious duty to ignore these problems, so sure are we that they must be settled, as we put it, without any regard to sentiment. Some of us, again, are appalled at the intricacy of the questions, and though we feel very strongly that God cannot mean things to be as they are, yet we shrink from denouncing when we do not know where to begin to mend. There are not a few, perhaps, who say that the Church has given us no instructions to deal with these subjects, and that therefore it becomes us as Churchmen to leave them alone. And the object of this article is to ask whether we can shelter ourselves under this plea. If what we have to say below is true, the chief institution of Christian worship should inspire those who worship in our churches with a very strong contribution of feeling and thought towards the world's solution of the problem placed before this new Commission.

For there is in our principal service a point at which it is provided that we shall bring our money matters before God through our Lord Jesus Christ. If we were using all the help that the Church gives us in our offertory at the Holy Eucharist, surely the worshippers at the altars of England would feel that they have something to do for God in the solution of these difficulties. Let us see what the effect of this part of our service should be on those who use the Prayer-book devoutly and intelligently.

When the alms for the poor and other devotions of the people have been received by the Deacons, Churchwardens, and other fit persons, it is directed that they shall reverently bring what has been collected to the Priest, who shall 'humbly present and place it upon the Holy Table.' Note this careful direction to congregation and Priest for their united act of reverently and humbly presenting to God the alms and other devotions of the people. This seems to be the remains of the primitive custom of the Church, 'which ordered that the people should come up to the rails of the altar and there make their offerings' (Wheatley), 'in pursuance of a text delivered by our Saviour in the Sermon on the Mount: 'If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' The personal taking up of their own gifts to offer must, one would think, have helped them to make their gift a personal offering from themselves to God; and this act of a personal as well as a congregational offering of our gifts should be carefully made by

each of us a part of our Eucharistic service. The full meaning of the act will be brought out if we attend to the direction of the next rubric: 'And when there is a Communion the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.' This, too, is an offering on the part of the congregation—a very symbolical offering, as we shall presently see. Then begins the Prayer for the whole state of Christ's Church Militant here on earth, in which, after saying that the ever-living God has taught us to pray and 'to give thanks for all men,' we humbly beseech Him to accept our alms and oblations. That the word 'oblations,' or offerings, here means our offering of bread and wine is pointed to by the fact that the word oblations was added at the same time (1662) as the rubric ordering the putting of the bread and wine upon the Table at this place.

Here, then, is one great part of our Eucharistic service—OUR THANKSGIVING FOR ALL MEN. Doubtless it was an important element in the service, for the members of the early Church had been used to the ancient Passover, in which the offering of bread and wine to God formed such a prominent part of the feast and service. In the Primitive Church, at the celebration of the Holy Communion, the bread and wine were always offered by the celebrant with some such ejaculation as this: 'Lord, we offer Thee Thine own out of what Thou hast bountifully given us, (Wheatley).

Peculiarly fitting it is that we should begin our Sundays, as we do, with this symbolical act of thanksgiving for all men, for our mere creation and preservation and all the blessings of this life, for all God's goodness and loving-kindness to us and to all men. We ought by all means to make more than we do of this little piece of Divine service. Always make an act of thanksgiving for your human life at that moment, feel that it is the gift of God, and therefore a thing to be thankful for however hard our lot at the time may be. It is the simple gift of life that we are thankfully acknowledging as a precious gift from God. How comforting the thought that God Who sees and knows all sees in the life which, perhaps, seems hard to us, a gift which calls for our thanksgiving, a gift which, therefore, must be capable of use, destined for use, to His glory.

When, then, our little bit of money, and our bread and wine, our alms or other devotions, and our oblations, are humbly presented to God by the priest, in the name of the congregation whom he represents, we ought to feel that these are offered not as the only portion which we give to God, but they are offered in token that all we have is from God, and must be evermore offered to Him. Our thoughts should be somehow thus: 'We thank Thee for all men, for that which we all have, however poor and suffering and we humbly beseech Thee mercifully to accept our alms and oblations, as the first-fruits of this week's human life and possessions, which we offer unto Thy Divine Majesty, beseeching Thee continually to inspire Thy whole family with the spirit of truth, unity and concord.'

There is something very especially significant for us at the present time in this connection of the prayer for truth, unity and concord in the whole family of Christ with our act of acknowledgment that all the bodily goods we have are God's, and must be offered to Him.

Surely if this were generally felt to be a part of our parochial Sunday services, and, much more, if we were in the habit of beginning each Sunday thus, our money difficulties would become much less than they are at present. If, before the altar of Christ's Presence, we were in the habit of beginning the one service in which our Lord gives us His fullest and most Spiritual and most Human Presence, by bringing our money questions and our food and drink questions before God's Divine Majesty, and owing our money and our food to be from Him, and

asking Him to help us to use them as His, and so to offer all to His Divine Majesty, and asking Him at the same time to inspire the whole brotherhood with the spirit of truth, unity and concord—could the relations between 'Capital and Labour' be as they now are? Indeed, this opening act of our Holy Eucharist has an intensely practical bearing on the daily lives of all men at the present time.

Such is the high mark that is set before us in the opening act of this service. But it is the Sacrament itself which tells us how we can reasonably give thanks for all men, how we can offer all we have, and are, to God's Divine Majesty. If the service went so far and stopped short there, as in a measure it does when there is an offertory but no celebration of the Holy Communion, we might well feel that the offering of the alms and oblations symbolised a splendid idea, but one impossible to live by. And so we must go on to see how the Sacrament itself is essentially our Holy Eucharist.

The Sacrament itself tells us that God takes our gifts, the bread and wine, and all that they represent, all indeed in life that we offer to Him, and gives *Himself* to us in *them* and through them. O glorious Gospel! They shall call His Name Emmanuel—God-with-us. Bethlehem is everywhere; O come let us adore Him. We may verily live Eucharistic lives—lives which, as St. Paul bids, are 'giving thanks always, for all things, in the Name of our Lord Jesus Christ to God, even the Father' (Eph. v. 20). Except for this Gospel which God proclaims to us, when He takes the bread and wine that we offer him, and makes it for us the very life of Christ to us, how could we give thanks in all things? But this Gospel, this Revelation of the Blessed Bread and Wine, tells us that there is more than we see in all human things, that all life is sacramental, so that 'whatsoever we do in word or in deed we may do all in the Name of the Lord Jesus, giving thanks to God the Father through Him' (Col. iii. 17). What meaning, what hope, is thus breathed into all human affairs! We need not hand over the greater part of human life to anarchy, as we do. All life, social and industrial, may be spiritual, done in the Name of the Lord Jesus, built upon facts which call for thanksgiving. 'In everything we may give thanks, for this is the will of God in Jesus Christ toward us' (1 Thess. v. 18).

Is God such, is earth such, as we assert in these Eucharistic words? The assertion of faith concerning God and the things of earth is, that in God, through Christ, all things are so constituted that thanksgiving for all things and all men is the basis of the true use of all things. The world's maxim, the maxim of merely carnal sense, is rather that one may be thankful if one is successful. The Christian assertion is that we must be so sure of certain truths concerning God and all things in Christ that we begin with thanksgiving; that things are not wrongly made, that the wrong is our misdoing; that things are made by the Father, redeemed by His Son.

And the Eucharistic witness of the Sacramental bread and wine is the only full and adequate witness to this truth concerning all things, for what is done with the bread and wine in this Sacrament is symbolical of what God does with all the things of human use. The bread and wine which we offer to God at the beginning of our service as our oblations, or first-fruits, of our week's food and drink—the elements of our bodily subsistence—these, by the consecration which our Lord authorized in the institution of this Sacrament, become to the faithful such that all Christians, differ as they may in theories of the Sacrament, can agree to say as that bread and wine are administered, 'The body and blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on

Him in thy heart, by faith, with thanksgiving. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.'

'Feed on Him with thanksgiving.' 'Be thankful.' With thanksgiving we offer our simple gifts of bread and wine to Him. With thanksgiving we receive them back from Him, mystic food, Himself. And we ask Him mercifully to accept this our sacrifice of praise and thanksgiving, i.e., all that we have done from the time when we put our oblations of bread and wine upon the altar until now that, having first consecrated and then eaten and drunken the holy mysteries, we are assured thereby of God's favor and gracious goodness towards us.

Some such glad unchanging witness concerning persons and things we do indeed want. There is so much around us and within us which makes us despair of persons and things. There is so much to make us fear, there are so many who tell us that the world is so constituted that most of us cannot have what we all yet rightly wish to have. There is so much to make us think, there are so many who say, that you cannot change the human nature, which makes life so largely wretched for most of us at present. That this is not the true view of things, that things are not thus constituted, the Sacrament of the Eucharist should witness to us week by week. And when it is our highest act of public worship to celebrate the Eucharist in this spirit and to this end, when we allow this Sacrament to be not merely a private consolation to the individuals who receive it, but still more our Lord's Eucharistic witness concerning the whole human nature which He has taken, and the whole world which the Father made and loves, then we shall be inspired and nerved to approach all the problems of life in no despairing mood with the victory that overcomes the world; we shall show forth at all times and in all places, not only with our lips but in our lives, the faith that earth as well as heaven is full of the glory of God. Lord, we believe. Help Thou our unbelief. G. S.

A TOUCHING ADDRESS.

The aged and beloved Bishop Whipple, of Minnesota, sent from his sick bed his address to the Diocesan Council which was held last month. In concluding he used these wise and loving words:—

As it is eventide with your old Bishop, and as every year binds you and your flock in more tender ties to his heart, bear with me a few words of loving advice. As the years go by the subject of the re-union of Christians grows very dear, for our blessed Lord has told us it is a *condition of convincing an unbelieving world*. And surely when every form of infidel philosophy and ancient forms of heathenism, and even apostles of the false prophet have come to our land to beguile unstable souls, it is time to pray as we never prayed before that they who have been baptized into Christ shall *join hands together under the banner of the old primitive creeds to win men to Christ and His Church*. I know that many look upon this as the distempered vision of an enthusiast's heart. It is not. It was a thought very near the heart of our Divine Master that night when He made the prayer of oblation of Himself for the sacrifice of the Cross. I do not ask any of you to lay plans or to depart a hair's breadth from loyal obedience to the voice of the Church. But I do ask that you shall all pray day by day for that spirit of charity, the greatest of all gifts, which will love all that Christ loves, and speak no word and do no act which will widen our sad divisions.

As I look back on forty-four years of my ministerial life, poor and miserable as much of it

looks to me, I find no comfort save only in the thought that there have been times when my own poor heart has been so near to Christ that I could tell His love so as to reach other burdened hearts. I have found my greatest help in my ministry, next to the influences of the Holy Spirit, in those blessed words of our Lord which He spake to the bewildered Philip, who had asked that Jesus would show him the Father, "He that hath seen Me had seen the Father." And I have always been thankful that when St. Paul, who wrote as no other man ever wrote of the things of God, had told the story of man's redemption in Christ, of his mediation in Heaven, of his Church and means of grace on earth, he ends the story of love, "Jesus Christ the same yesterday, to-day and forever." And in that vision which came to St. John in Patmos, no words are sweeter than those of the Son of God, "I am He that liveth and was dead, and am alive forever more, and I have the keys of hades and death."

I send you my love and blessing. God the Father, God the Son, God the Holy Ghost, preserve you and the flock committed to your care until the day of His appearing.

"ITALIAN MISSION" IMPUDENCE.

The "Pastoral Letter" recently issued by Cardinal Vaughan and his fourteen titular Bishops on the occasion of the Pope's new device of pretending to consecrate England to the patronage of the Blessed Virgin Mary and St. Peter, is a truly marvellous document. It bristles with impudent self assertion, and positive misstatements. The Pastoral begins by asserting that St. Peter, was supreme over the Apostles. This is directly contrary to Holy Scripture. Next it states that he was Bishop of Rome. Of that there is no proof whatever. Thirdly, that the Pope is the successor of St. Peter and supreme autocrat of the faith and morals of Christendom. To this assertion can be opposed both history and fact. No trace of such a claim can be found for several hundred years after the death of St. Peter, when forged Canons and false Decretals were put forward. The Church of France struggled for years against the Papal Supremacy, the Church of France struggled for years against the Papal Supremacy, the Church of England did the same, and only submitted under protest. She threw off the yoke again at the first opportunity which presented itself, namely, at the Reformation. The ancient Churches of the East never submitted to the Pope's Dominion at all, or recognised it in any way, but remain to this day a living protest against the false claim of supremacy put forward by the Bishop of Rome. Yet in spite of all this we have the Pastoral affirming that the English Church "unhappily changed its religion." The answer to this is that the English Church did not change on any vital point. Neither at the Reformation, nor since the Reformation, did she change the Word, or the Threefold Order of the Ministry, or the Sacraments, or the Creeds. But Rome has changed. She has denied the cup to the laity in flat contradiction to our Lord's words, and she has invented the monstrous figment of the Papal Infallibility, and the un-Catholic doctrine of the Immaculate Conception of the Blessed Virgin. Yet this is the infallible Church which seeks to arrogate to itself the title of the Catholic Church in England! The continuity of the Anglican Church is a matter of history. The presence of the Italian Mission in our midst is a violation both of Christian unity and Apostolic order. The impudent assertions of Cardinal Vaughan is no way explain away unanswerable facts.—(*Family Churchman*.)

News from the Home Field.

Diocese of Nova Scotia.

YARMOUTH.

The *Hants Journal* says that arrangements are in progress for a Missionary Conference of the clergymen of the Anglican Church, to be held in Yarmouth, early in October. It is expected that every parish in the diocese will be represented, both by clerical and lay delegates.

CHURCH LADS' BRIGADE.

Headquarters: "Church House," Westminster, England.

President: Lieut.-General H. R. H., the Duke of Connaught and Strathearn, K.G., K.T., &c.

Headquarters for Canada: Church of England Institute, Halifax, N.S.

Executive Committee for Canada: (Provisional). His Excellency Lieut.-General Montgomery Moore, Commanding H. M. Forces in Canada; Colonel Saunders, C.R.A.; Lieut.-Col. Maunsell, D.A.G.; Lieut.-Col. Humphrey, Commanding 66th P. L. Fusiliers; Rev. E. P. Crawford, M.A., Rector of St. Luke's Church, Halifax; Rev. D. Hague, M.A., Rector of St. Paul's Church, Halifax; Captain T. C. James, 63rd Halifax Rifles; H. H. Thompson, Esq., Capt. St. Luke's Co. Church Lads' Brigade; Rev. Canon Partridge, D.D., Brigade Secretary, *pro tem.*

The Church Brigade is formed to band Church Lads into an organization for the purpose (1) of keeping in touch with lads between Sunday-school and Confirmation; and (2) by military discipline and drill, to teach them habits of respect for themselves and others.

The lads are formed into companies of 24 to 100. Any number less than this is a detachment, which must be joined to others to make up a company. All companies are subject to their own incumbent, who should be chaplain, and by whom all officers are nominated. Non-commissioned Officers are elected by the companies from their own number.

Each company is commanded by a captain, with two or more Lieutenants; one of whom should be able to drill the lads according to the Infantry drill book.

Bible classes, temperance societies, night schools, ambulance classes, or other clubs are formed among the members, each of them being assigned to the supervision of some one officer, as each parish finds most suitable.

The government is purely representative. Each company is represented by one officer on the Council, in which the supreme power rests. The uniform issued by the committee consists of waist-belt, haversack and cap for privates; chevrons and cross-belts for sergeants, and an officer's field service cap with stars according to rank, with the usual cross-belts. It rests with the companies themselves whether they adopt a uniform dress. The Halifax companies have navy blue serge suits, with yellow facings, which can be made for about \$2.75 each.

Price List: Recruit forms, per 100, 50c; pay cards, \$1.50; envelopes for pay cards, per 100, 75c; squad cards, per doz., 36c; roll book, ea., \$1.20; squad company record, for attendance, &c., each, \$1; hymn cards, per 100, \$2; absence form books [50], 16c. Sunday-school and Bible class attendance cards, per 100, 75c; illuminated membership card, 5c; company order books, each, 80c; company order forms, for posting up in drill room, per 100, \$1.50; cap badges, each, 10c; privates' caps, 25c; sergeants' caps, 60c; chevrons, [lance-corporal], 15c; chevrons, [corporal], 20c; chevrons, [sergeants], 25c; color-sergeants, with crossed flags, 60c; officers caps with badge, \$2; stars

for caps, [1 lieut., 2 capt.], each, 80c; rifles and slings, each, —; pocket books, 20c.

Companies should be formed with provisional officers and non-commissioned officers, and should put in six drills, when they will be eligible for enrollment.

Rifles and slings will not be issued until six months after enrollment, and then only if 26 drills have been held.

No equipment will be sent out unless the cash accompanies the order. From this rule there can be no deviation.

All post office orders or remittances should be addressed to Francis Partridge, 34 Barrington street, Halifax.

Send 25c. for samples of forms, &c. Any further information will be cheerfully given.

It should be understood that the Church Lads' Brigade is a purely Church of England movement, quite distinct from the "Boys' Brigade."

Diocese of Quebec.

CONSECRATION OF AN INDIAN CHURCH.

On Wednesday, the 12th July, the Indian Church of St. John the Divine at Point Bleue, Lake St. John on the Montagnais Reserve, was consecrated by the Lord Bishop of Quebec.

The Church is erected on a good site overlooking the majestic lake. It was designed by Mr. Harry Staveley, of Quebec, and built by E. T. Nesbitt & Co., and is unquestionably one of the best proportioned churches in the country. It is a plain, wooden structure, containing a fine open roof, with the choir elevated three steps above the nave, from which it is separated by a roodscreen, and the altar is raised three steps above the choir. The windows which are square-headed, tripple-lighted, and commonly known as Elizabethan, are filled, the upper part with amber-tinted, and the lower with sea green, rolled, cathedral glass. The altar was vested in an altar-cloth presented by the Kilburn Sisters of London; the fair linen, very elaborately and beautifully embroidered, was presented by the Guild of St. Matthew's, Quebec; The altar vessels are of very chaste design, and of solid silver, and the font given by the Vestry of St. James' Church, Three Rivers, was presented to that Church by Bishop Stewart in the year 1830.

As the hour appointed for the interesting ceremony approached, the Indians took up their position outside the church and fired a salute as the Episcopal party drove through the gravelled road leading to the church amid the dozen of flags which lined and brightened the way.

The upper part of the church was reserved for the Indians, who filled nearly the whole building, many of the visitors being unable to find seats, and standing through the whole service.

At eleven o'clock the Lord Bishop, wearing his Doctor's robes, and preceded by the missionary in-charge, Rev. H. C. Stuart, acting as his chaplain and carrying the pastoral staff, proceeded to the western door of the church, where the impressive service for the Consecration of a church began. The office was concluded in the choir, after which the Divine Liturgy was proceeded with, the Bishop being the Celebrant, Rev. R. W. Colston acting as Gospeller, and Mr. Stuart as Epistoler.

After the Creed, His Lordship addressed the Indians through an interpreter, the veteran Charles Robertson. Over fifty Indians communicated.

Miss Dunn accompanied the service on the organ, and the music throughout was very bright, hearty and devotional.

Among those present were Mr. and the Misses

Dunn, Prof. and Mrs. Wait, of Knoxville, Tennessee, Mr. S. Mallinson, lay-reader of Radnor, Mr. Charles and Mrs. Scott, Mr. B. A. and Mrs. Scott, Miss Ruth Scott, Mr. J. H. and Mrs. Cummins and family, Mr. T. B. and Mrs. Ross and family, of the Hudson Bay Co., Mrs. Stuart, Miss Constance Ritchie, and several American guests of the Hotel Roberval.

In the afternoon Evensong was sung, three Indian children were baptized by the bishop, and an address, accompanied by an embroidered bag containing \$26.60, was presented to the missionary in charge by Charles Robertson, on behalf of the Indians.

Not only was this a Red-letter Day in the lives of the Indians, but the spectacle of such a concourse of people, earnestly following the service with their Cree Prayer Book—their expressive faces, full of sincerity, and beaming with happiness, was a sight long to be remembered.

Thus was brought to a successful termination the brightest day in the life of the Church of England at lake St. John.

Diocese of Toronto.

ORILLIA.

The following resolutions have been adopted by the Executive of the Church of England Temperance Society here:—That the President of this Society be requested to sign a petition to the Town Council, and another to the Licence Commissioners for East Simcoe, praying that they take such measures as in their wisdom they deem best for the enforcement of the laws prohibiting the Sunday traffic in strong drink, and Sunday excursions. That this Society views with alarm the increasing desecration of the Lord's Day—that boon granted by a Merciful Father for man's rest from toil and development in the higher life—and would respectfully suggest to the ministers of the Gospel in Orillia, the necessity of taking prompt and effective measures for meeting this evil, so intimately connected with the law-protected traffic in strong drink, though also assuming various forms not immediately within the purview of a temperance organisation. That this Society ventures further earnestly to invite the ministers of the Gospel in Orillia to some concerted action for uniting the Church of Christ in this place in stemming the tide of intemperance, which is rising to an alarming extent in this town; and as a means of uniting the Christian and philanthropic agencies in such effort, we would suggest that a conference of representative workers be held at an early date, for the purpose of organising and deciding upon a course of united action. That this Society invites the co-operation of the Atherley Council of Royal Templars of Temperance in directing the attention of the Municipal Council of Mara and the Licence Commissioners for the North Riding of the County of Ontario, to the evidences of the non observance of the Sunday liquor law on their side of the county boundary—evidences too plain to be hidden on this side every Lord's Day—and to urge upon them the better enforcement of this law, if not in the interests of their own people, for the protection of the young and thoughtless in this town, who may be drawn into the sins of desecrating the Day of Rest and of drunkenness thro temptations most insidiously presented.
—Orillia Packet.

EDUCATIONAL.—The Bishop Bethune College for Girls at Oshawa, which for some years was carried on upon a commercial basis, and which has proved a financial failure, has been reopened by the Sisters of St. John the Divine, Toronto. The prospects are that the school will eventual-

ly be a success, as the number of pupils is rapidly increasing and the lowness of the terms makes it accessible to a much larger class of people than when it was under the management of salaried teachers.

The Kilburn Sisters have now over 200 pupils in their three schools in Hamilton, Toronto and Ottawa. A building for their exclusive use is being projected in Hamilton. There are many other inviting centres of work, which only the paucity of their numbers prevent them from occupying.—*Globe St. John.*

MEMBERSHIP.—According to a recent census, the Church numbers 46,000 members in Toronto, which is by far the largest of any denominational showing. The Methodists follow with 32,000. The Church, though weak in the rural districts, leads in nearly all the cities of Ontario.

Diocese of Niagara.

St. Matthew's here is one of the few Churches in the Province of Canada where Holy Communion is celebrated *daily*. It is said that the only other churches in the Eastern Ecclesiastical Province where daily celebration is had are; *St. Peter's*, Charlottetown P.E.I.; the Cathedral, Halifax; *St. John the Baptist*, *St. John N. B.*; and *St. John the Evangelist*, Montreal. Daily celebration also takes place in the Cathedral New Westminster, B. C.

C. C. U. The movement for the purpose of uniting Catholic churchmen for the propagation of sound Church principles, and also for objects of self-defence, has taken definite shape, and the "Canadian Church Union" is now an accomplished fact, the society having been formed in Easter week with Hamilton as its head-quarters. The objects of the society are succinctly stated as follows:—"To unite communicants of the Anglican Church in Canada for the restoration of the full use of the Book of Common Prayer." The means to be employed are at present the publication of tracts and the giving of lectures. The constitution, which is very simple, provides for the election of officers, etc. There are members, associate members and enrolled associates. A central council, elected annually, is the executive body of the Society. The non-aggressive character of the Society may be inferred from the fact that no parochial branch can be formed without the written consent of the parish priest. Mr. Maitland Newman, of Hamilton, (a nephew, by the way, of the great Cardinal), is President, and Rev. Father Whitcombe, of *St. Matthew's*, Hamilton, is sec.-treas. Broadly speaking, the C. C. U. follows closely upon the lines of the E. C. U., with which it is not, however, as yet in organic connection. Many applications for membership have come in and already eight dioceses are represented.—*St. John Globe.*

D. & F. MISSIONARY SOCIETY.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada held its regular meeting last month in Hamilton, Ontario, diocese of Niagara. Amongst others there were present the Bishops of Niagara and Ontario, Dean Innes of *St. Paul's Cathedral*, London, Archdeacon Bedford-Jones, Canons Young and Houston, Judge Senkler, and several priests representing various dioceses in the ecclesiastical province. Twenty resolutions dealing with a variety of subjects were passed, among which were the following, of more than local interest and importance:—No. 4. The Woman's Auxiliary, in answer to an application for advice, are

counselled not send delegates to the "World's Congress of Representative Women," to be held in connection with the Chicago World's Fair. Seven and eight deal with the approaching visit of the Bishop of Japan when *en route* home this autumn, and a hearty invitation is extended to his lordship. In No 18 the Board expresses their profound sense of gratitude to Rev. E. F. Wilson, who is removing to another ecclesiastical province (Rupert's Land) for his unwearied labors among the Indians. The 19th resolution expresses deep sympathy with the Bishop of Algoma in the financial entanglements of his diocese, and a committee for the purpose of conferring with the Bishop was appointed. The resignation of Rev. Canon Mockridge, who for a good many years has acted as General Secretary to the Board, was also accepted.—*Globe.*

Diocese of Huron.

LONDON.

The regular quarterly meeting of the Sunday School Association of Middlesex Deanery was held in *St. George's Church*, London West, on Tuesday evening, July 25th. The opening exercises were conducted by Rev. D. B. Sage, rector of the church, Rev. Canon Richardson leading in prayer. The President, Rev. Canon Smith, then took the chair, and introduced Rev. W. J. Taylor, of *St. Mary's*, who gave an admirable address on successful teaching, urging 1st, Aptness to teach; 2nd, Bible knowledge and 3rd, Consecration as necessary qualifications of a successful teacher. The address was lit up by illustration, simile and anecdote. After a discussion by several of the audience, the subject of the opening and closing exercises of Sunday Schools was discussed at some length, Revs. Messrs. Richardson, Sage, Rhodos and Messrs. Armitage and Garside taking part. A cordial vote of thanks was tendered to Rev. Mr. Taylor for his practical and helpful address. The next meeting will be held in *Christ Church* in October. The meeting closed with singing and prayer, after which the audience adjourned to the school house, where refreshments were provided, and a pleasant time was spent.

Diocese of Algoma.

THE BISHOPS VISIT TO MENTONE.

In a letter from Mentone, dated the 30th December, 1892, and address to Rev. Mr. Llwyd, Commissary, the Bishop says:

"I am glad to be able to report that in God's great goodness, I have improved wonderfully, and feel myself equal to pedestrian excursions which are an astonishment even to myself. I take walks of four or five miles daily, and some of them are pretty stiff ones, involving the climbing of stiff hills, which before would have appalled me. But the fact is one cannot help walking here. Alike, the air and the scenery tempt you. As to the former, it is soft and warm and balmy. To-day both my windows were open while I wrote, the southern sun pouring in at me in all his strength. We arrived here this day week, and only two days have been short of perfect. These were fine, though cloudy. The climate is wonderful. You are by this time, I suppose, shivering and shaking with cold, standing on the verge of a bleak and dreary winter—all vegetation gone, snow deep, cold winds whistling about your ears. Here we go about without overcoats, and even then are too warm, while the gardens are full of orange and lemon trees, laden with fruit, in all possible stages of growth, from the earliest green shoot to perfect maturity, and all these on the same tree simultaneously. Coming down a mountain yesterday, I picked a ripe

orange on the way. Then, as to the scenery, I wish my powers of description are better than they are, but you can imagine it all—the town, about 10,000 inhabitants, built on a slope stretching down to the sea, the Mediterranean.

'The sea, the deep blue sea,'

as the song says, and oh, what a perfect blue! reflecting the cloudless blue above. Then in the opposite direction, to the north, a semi-circular chain of mountains ranging from 1,000 to 4,500 feet in height, the lower slopes covered with dense groves of olives, and terraced for vine-growing and gardening purposes, while the higher ranges are bare and rugged, as if thrown up by some tremendous volcanic upheaval. Between, deep, winding valleys, each interested by its road, which winds in and out in a most serpentine way, every turn and standpoint revealing some new beauty. Roses, heliotropes, geraniums, etc., abound everywhere. Hence flowers are almost a drug in the market. After all this, you will not wonder that I am delighted with the place, and find myself improving rapidly and gaining new strength in the enjoyment of it. There are two English churches—one connected with the S.P.G., the other with the C.C. C.S.—the chaplains of both being licensed by the Bishop of Gibraltar. As might be expected, I have had several offers of pulpit and platform hospitalities, but have conscientiously declined them all for the present, and so am able to enjoy in perfection for the first time, I think, in my ministerial life, the *otium cum dignitate*.

The Bishop of the diocese intended to sail from England on the 13th ult. but found it necessary to remain longer in the interests of the Indian work in his diocese. It was expected that he would leave by steamer *Nimidian* on the 27th July. We understand that his English physician, Dr. Hughlings Jackson, forbade his preaching or holding meetings after the 25th of June, or resuming his diocesan work until October next; nevertheless the necessities of his Indian work compelled him to disobey these orders. It is sincerely to be hoped that no injury may follow.

Diocese of New Westminster.

Mrs. Sillitoe acknowledges with thanks the sum of \$1 from Wm. Spence, Esq., Montreal, in answer to her appeal for help for furnishing and maintenance of an Indian hospital at Lytton,

THE HOME RULE BILL.

The Lord Bishop of Cashel in his address to his Synod thus spoke of this measure:

There was apparently hanging over them what might be a great and terrible hindrance to civil and religious liberties in the land. They could not but see advancing in Parliament a measure which might be a fearful injury to all classes in their land, and especially to those who professed the truth of God's Holy Word. Their earnest desire was that that might yet be checked and not be allowed to be brought to a consummation. They earnestly hoped that the inconsistencies, the difficulties, and the dangers it contained would be exposed before the world, and that the consciences and voices of their fellow-subjects throughout the Empire might be raised in opposition to it. It was a matter of great encouragement to them that not only the members of their own Church, and that practically the members of the Nonconformist bodies in Ireland were at agreement in their feelings as regards this measure, but that the cream of their Roman Catholic fellow-subjects were joined with them in repudiating the measure. That was a matter of great encouragement of all was that nothing could happen in this matter or in any other matter without the

Ireland, should be set aside as unworthy of such a name; and that the very men who put it forward should be the men to withdraw from the evil which they were seeking to accomplish.

The *Irish Ecclesiastical Gazette*, says:

The English Church papers are wonderfully unanimous in their criticisms on Mr. Gladstone's unconstitutional action. The *Guardian* permission of Him who ruled over all, and, therefore, their prayers should go up before the throne in the name of the Lord Jesus that this great injustice should never be allowed to take place, and that in some way they did not see it should be hindered in its progress, and also that those who had taken the measure in hand might have their minds changed and their consciences moved by seeing the injury it would be the means of committing, and, through the blessing of the Most High, this measure which was spoken of as for the better government of says: "Mr. Gladstone's procedure resolutions are of a piece with his whole attitude towards the Home Rule question. He has steadily refused to recognise the characteristic quality of the change he is trying to bring about—the quality which marks it off from all other acts of legislation during the last two centuries.

His colleagues, we cannot doubt, are perfectly aware that the Home Rule Bill has nothing in common with those other measures with which it is their convenient habit to compare it. They must know that it is nothing less than a constitutional revolution, that it puts Ireland into wholly new relations with Great Britain, and converts the United into a federal monarchy. They must know that the electors have never had the Bill before them, and that they are only now learning by the slow infiltration of the arguments used in Parliament what the real nature of the Bill is. . . . But we greatly doubt, and until the result of the elections clears up matters we shall continue to doubt, whether they have not mistaken the people they have to deal with. There is much in the Home Rule Bill about which Ministers may be anxious to have as little said as possible. That much we can understand. But that this frank disclosure of their desire not to have the Bill examined will in the end minister to its accomplishment is more than we are able to believe." The *Illustrated Church News* says: "Grave Constitutional problems will be settled practically without discussion, and if one may judge from the various parts of the Bill which have had to be recast through the light which criticism has already thrown upon them, we may now fairly anticipate that the Bill will leave the Commons as crude a piece of unfinished legislation as ever was sent to the Upper House." *Church Bells* says: "The Government have determined to take what most people think is a desperate step. . . . No doubt it is very embarrassing to a Government to have to endure such prolonged discussion upon a measure which they are longing to get passed. But it must be remembered that the measure is the most revolutionary one that has ever been introduced into Parliament. It remodels our Constitution. It is to be carried in the teeth of a majority of the representatives of England. No previous Parliamentary measure or crisis can for one moment compare with it. To stifle discussion upon such a measure, to stop the mouths of the Opposition by the closure, and to resort as a last measure to Parliamentary coercion of the most extreme type, is at least an eccentricity of administration which can hardly fail to bring trouble in its wake."

FOR SUNDAY SCHOOL TEACHERS.

We have more than once pointed out to our young people that the proper and most efficacious way to study the Bible is to read it with

an object. Churchmen are given the Catechism to learn when very young, and they are taught to refer to the Bible in proof of doctrines taught in that precious synopsis. By the time they can understand the *motif* or drift of the Catechism they will know a great deal of the Bible. We cannot impress too deeply upon Sunday School teachers the importance of Catechising. There is little use in cramming scholars with facts, historical or geographical, of the Bible, unless they are in connection with some material point of doctrine. Every scene in history should be brought to bear upon something in their own lives. Every fact in geography or botany should be brought to bear upon something around themselves. For example—in studying the Lord's Prayer, which we think ought to be the very first thing to be taught to children, because from it we can reason concerning the whole Catechism; we use the first words "Our Father"—the questions would be to educate, or draw from the children the clauses of the Christian covenant, showing who is our Father and how He is *Our Father*, by creation and by adoption. Then would come in the stories of Absalom and of the Prodigal Son, which would also be examples of the second answer of the *Church Catechism*. A skilful teacher would steadily adapt such teaching to the understanding of his pupils, and the interest awakened would not only give him satisfaction, but stimulate himself to deeper research.—*Honolulu Church Chronicle*.

MR. GEO. J. FLEET, one of the founders of the Church of England Sunday School Institute, and a teacher for some sixty years, speaking at the last annual meeting of his own work, "what it has done and what it has been to me," said: "To begin with, I soon learned one lesson, namely, that when God has mercifully kindled in one's heart a wish to labor for Him, it is not for that person to rush hither and thither headlong into anything, but according to a little phrase that I copied out. * * "Do as Saul of Tarsus did—wait: God did not tell him at once what to do." It came in God's time, it came in God's way and it came in God's power. . . . So, I say wait, and God will surely show you what work He has to do. . . . God does not call every one to be Sunday-school teachers. There may be other spheres of work quite as necessary, as honored and as useful."

They who teach must learn. If we fail to fulfil our duty, we soon find out that there are no keener observers, or keener critics, than children: and when children either say, . . . or show by their indifference or thoughtlessness, that they have had enough of us, it is for us to consider whether the fault is not in *ourselves* and that we have not efficiently studied what we have to teach.—*Fleet*.

Children of the Church are to be taught as children of the Church. Our Church has a definite system of truth, clear and simple. It covers a few points of doctrine and that system of truth should be adhered to. Our Church has an orderly form of worship; her children should be taught to love it and to unite in it. Our Church makes demands upon the personal service and loyalty of her children; they should be taught to give willing adhesion. In a word the children ought to be so trained in *Sunday-school* that as they grow up they will become loyal members of The Church. It is not enough to make them mildly acquiesce in her ways. They should become thoroughly in love with them. This is not to make them uncharitable, but to give them tone and fibre whereby they will go out into the world and be of some positive use.—*Rev. G. W. Skinn*.

S. P. G. Notes.

Nearly 9,000 parishes in England and Wales contribute to the funds of the S. P. G.

The *Mission Field* and the *Gospel Missionary*, organs of the S. P. G. have a very large circulation, which is well maintained.

There are 23,000 Lay teachers, 2,600 students in the colleges, and 38,000 children in the Mission schools of the S. P. G. in Asia and Africa.

The S. P. G. had in 1892, 677 ordained missionaries on its lists, distributed as follows: Asia, 224; Africa, 159; Australia and the Pacific, 18; North America, 210; West Indies, 33; Europe, 33. Of these, 119 are natives laboring in Asia, and 38 in Africa.

During 1892, the Board of Examiners of the S. P. G. considered the offers of forty-five candidates for work abroad: and recommended thirty of them to the Society. Eleven were sent to Africa; two to Newfoundland; four to Canada; three to the West Indies; two to Australia; two to Corea, and six to India.

The Society has published in one large octavo volume (1,000 pages) a classified digest of its proceedings, journals, MS. letters and reports, with a record of all the missionaries whom it has supported from the date of its incorporation by Royal Charter in 1701 to the present time. In view of the observance of the Society's *Bi-centenary* in 1900 the time of publication is opportune. This work will be of great use in giving the early history, not only of the Church in the United States, on which up to the date of the Declaration of Independence in 1784 the Society spent nearly a quarter of a million of money (£), but of the foundation of the Church in every colony of the Empire, with whose history the Society is for all time very closely bound up. The missionary work in India, as well as in countries outside the limits of the Empire, is recorded at length. The work is illustrated by portraits of the fourteen Archbishops of Canterbury, who have been its presidents; of Bishop Seabury, the first Bishop of the United States; of Dr. Inglis, the first Colonial Bishop, and of the Rev. G. Keith, the first missionary sent to America in 1702, and by engravings of many colleges in foreign parts, which the Society has helped by endowment or otherwise. The price is 15s.

WHAT IRISH PROTESTANTS FEAR.

MR. H. O. Arnold-Forster, M.P., has found it necessary to write a letter in reply to an attack on Ulster Unionists made by Mr. Halley Stewart, M.P., for the Spalding Division. Mr. Arnold-Forster says:—

If Mr. Halley Stewart wants to know what is the kind of thing which Protestants in Ireland fear, I can easily tell him. They fear the rule of Archbishop Walsh, who has declared that a man is *ipso facto* excommunicated—in other words, eternally damned—if he attends a charitable bazaar on behalf of the orphan children of Freemasons.

They are afraid of men who consider it part of their religious and political duty to destroy the liberty of election, which is the right of every subject of the Queen; who fraudulently compel thousands of people to state falsely that they are illiterate in order that they may elude the secrecy of the Ballot Act.

They fear the rule of priests who do not hesitate to denounce men as "adulterers" and their wives and sisters as "prostitutes" because they have chosen to vote for a political candidate who is not congenial to the Roman Catholic Bishop.

They fear the rule of men who, as in Belfast,

have withdrawn every Roman Catholic from the great Friendly Societies, the Oddfellows, Shepherds, Foresters, Rechabites—societies of which we are so proud in England, and which have done such noble work wherever they have obtained a footing.

They fear the *regime* of men who, purporting to be ministers of God, have year after year stood by and seen the cruelest murders, the vilest acts of injustice done under their eyes, and who have never raised a finger nor uttered a word to bring the criminals to justice; who in hundreds of cases knowing, and knowing well the perpetrators of these crimes have preferred to keep their own council, and to allow persecution to go on unchecked because they will not or dare not break with the men upon whom their temporal position depends.

There are a few of the things which the Irish Protestants fear, and are justified in fearing. If Mr. Halley Stewart or anybody else ventures to call in question the absolute accuracy of every charge which I have made I am prepared to give him chapter and verse for my accusation. But my statement will not and cannot be denied.—(*English Churchman and St. James' Chronicle*, 13th July 1893.

Correspondence.

THE CLERGY HOUSE OF REST CACOUNA,

Sir,—Permit me through your paper to say a few words regarding this institution and Cacouna as a desirable place of rest and recuperation for the clergy.

I know of no place more suitable for one who feels the want of a much needed rest. The entire change of air and the effect of the salt breeze can only be realized by those who have experienced it, especially beneficial is it to our clergy who has been living and working inland. The cost of living at Cacouna is very low indeed, being only 50c a day. This is even less than what it would cost at our own home, and, of course, does not nearly pay were it not for the liberal support of many of our church people who recognize the need of such an institution for our clergy.

As regards the comforts of the house, too much cannot be said in its favor. It is beautifully situated, overlooking the river, where all ocean vessels can be seen passing to and fro. The interior is furnished like an ideal house, yet plainly and substantially. There is a detached reading-room a few yards away, where the daily papers from Montreal and Quebec are found, as well as the nucleus of a library kindly presented by Major Irvine.

The lady managers have secured the services of a first-class housekeeper and cook, and in consequence the table—which is an attractive consideration—is of the very best, far surpassing, I consider, many a summer hotel at \$2.00 a day.

The clergy cannot be too grateful for, or encourage too much those who have so kindly taken this work in hand and made it such a thorough success. And now that it is so efficiently established by their zeal, as well as by the financial support of our church people it would seem a pity if we did not take hold of it and make the best possible use of our privilege.

J. HIRST ROSS.

Guelph, July 7th, 1893.

Christ taught not his disciples to fight with a sword of iron. As Christ was the meekest of men, so He was most drawn from the world. The Captain of our battle is Christ, both God and man.—*John Wickliffe*.

IN BIBLE LANDS.

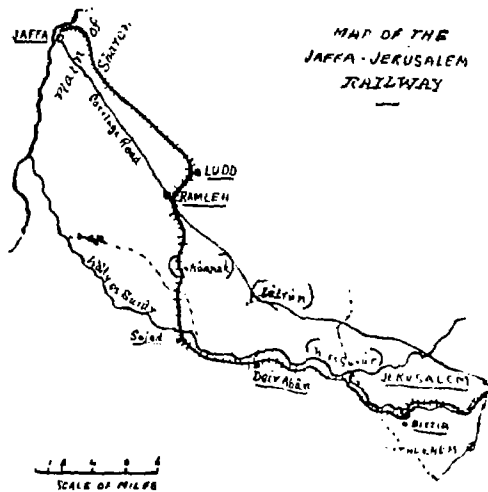
II.—FROM JAFFA TO JERUSALEM BY RAIL.

As seen from the vessel at anchor outside the harbour—which only small craft can enter—the town of Jaffa rises like a fortified place upon the slope of a rocky hill, on either side of which a sandy beach extends north and south as far as the eye can reach, and above it, in the distance, the blue outline of the hills of Judea.

The harbour—such as it is—is formed by a low, broken ledge of rocks, half under water, through a gap in which the small boats which take voyageurs ashore must thread their way with the utmost caution. The landing can only be made in fine weather, and even then it is attended with a certain amount of difficulty which the native boatmen do not diminish by their habit of laying down their oars, when well under way, and demanding “backshish” in addition to the fare which has already been agreed upon and paid. We were fortunate in having a land breeze, which made it easy to effect a tolerably comfortable landing at the quay which has for its only breakwater the aforesaid half-sunken ledge of rocks.

The railway station, which is situated about a mile from the landing, is reached by way of narrow streets full of indescribably offensive odours, in which the pedestrian must be wary if he desires—as instinctively he does—to avoid contact with the heavily-laden camels and donkeys and the natives who throng part of the way.

Once out of the town, however, and upon the sandy road which leads to the station, the air is fresh and pure, and the eye rests gratefully upon the beautiful orange gardens which extend for some distance inland. The Jaffa oranges are large and juicy, and form one of the chief export commodities of the place.



The railway starts north of the town, near the sea, and, after making a curve to round the gardens, proceeds in its general south-easterly direction, and enters the Plain of Sharon. This plain, with an average width of fifteen miles, extends from Joppa to Caesarea. The soil is a rich red and very fertile still, as in olden times, (Isa. lxx: 10). The brilliancy of its grassy carpet is heightened in the spring-time by bright scarlet anemones, with purple centres, which grow in great profusion. We had opportunities of plucking quantities of them during the leisurely stops of the train at stations or for water.

These lovely flowers are included under the general Arabic name of *susan*, which may correspond to the Hebrew *shushan*, the name of the lily of Scripture. They can hardly be the “rose of Sharon,” of which Solomon sang.

The first station from Jaffa is Lud, the modern representative of Lydda, where St. Peter healed the paralytic, Aeneas, (Acts ix., 32-35). Here is a picturesque ruin of the

Church of St. George, built by the Crusaders at the place where England's patron saint is said to have been born.

From Lydda the road bends southward to Ramleh, which occupies the traditional site of the ancient Arimathea. The most conspicuous object here is an imposing Norman-Gothic tower, probably built by the Crusaders, though an Arabic inscription over the door attributes it to a Mamoluke prince of the fourteenth century.

There are few other stopping-places of note on the way. Soon after Ramleh is passed, which, with Lydda and Joppa, lies in the ancient territory of the tribe of Dan, the railway crosses the tribal boundary of Judah, and continues its southerly direction past Na'aneh (modern Na'aneh, Josh. xv., 41), until it enters the valley of Sorek, where Samson wooed Delilah, (Judges xvi., 4), now the *Wady es Surar*, which it follows until the border of Benjamin is reached, from which point it follows the southerly bend of the *Wady es Sikkeh*, a tributary of the Surar, and with it to be seen on any good map of modern Palestine, to Bittir (O. T., Bethel, Cant. ii., 17), the fifth station from Jaffa and the next before Jerusalem. The third and fourth stations lie in the course of the *Wady es Surar*, the latter having been identified with Ebenezer, whence the Philistines carried away the Ark of God to Ashdod (1 Sam. v., 1.)

The *Wady* is the bed of a mountain stream, generally dry in summer, though showing traces of the violence of the winter freshets which come down from the heights of the hill country to the sea. After the maritime plain and the smaller hills known in Scripture as the “low country” are past, the *Wady* affords a gradual ascent through the “hill country of Judea” to Jerusalem, where the railway terminus is 2450 feet above the sea.

The railway is built on the “narrow gauge” system, with the rails one metre apart. The roadway is narrow, leaving no room for a second track. In the mountain region, which is rugged and barren, there are several cuttings in the solid rock. The whole line is 87 kilometres, or nearly 55 miles long, from the terminus at Jaffa to that at Jerusalem, which, with something of reverence, though perhaps more of expediency, has been placed out of sight of the city, to the south-east, near the Bethlehem road, and rather more than half a mile from the Jaffa gate.

G. ABBOTT SMITH.

(To be continued.)

BAPTIZE THE CHILDREN.

We wish we could prevail upon those parents who for some occult reason withhold their children from Holy Baptism to bring them to the font. It is difficult to understand why parents, who naturally would not deny anything to their children which would tend to their welfare, and who oftentimes indulge them in things which do tend to the very opposite—keep their little ones from the highest privileges which it is possible to bestow upon them. If these parents could only foresee the grievous cause of complaint their sons and daughters will have against them, when they find that they have, for their soul's comfort, to undergo late in life what they should have gone through when babes in arms, they would certainly reform. In some persons the bashfulness of appearing in public, or shame as this peculiar feeling is called here, is the most difficult to conquer—and we know several adults, who are not yet members of Christ by baptism, whose hearts “are not far from the Kingdom of God.”—*Anglican Church Chronicle, Honolulu*.

God is as deep, and long, and high as our little world of circumstances.—*A. B. Simpson*.

The Church Guardian

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CALENDAR FOR AUGUST.

Aug. 6—10th Sunday after Trinity.
The Transfiguration.
" 13—11th Sunday after Trinity.
" 20—12th Sunday after Trinity.
[Notice of St. Bartholomew.]
" 24—ST. BARTHOLOMEW.
" 27—13th Sunday after Trinity.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

TENTH SUNDAY AFTER TRINITY.

"*Spiritual gifts.*"—I Cor. xii. 1.

The universal tendency of human nature is to trust rather to material than spiritual things. To look at the things that are seen more than upon the things that are not seen. To be ignorant of spiritual gifts is to ignore them, to neglect them, to undervalue them; not to put them to use, not to exercise them, to live as if we had them not. To walk by sight and not by Faith has always been one of the sore temptations of Christian men. When our Lord ascended up on high He received "gifts" for men. The first disciples remained at Jerusalem waiting for these gifts. On the morning of Pentecost they were sent down, and the foundations of a spiritual kingdom were laid, which was to be the depository of manifold gifts of grace for men, and which was to endure for all time. The Church became a visible, standing body; men saw and heard and felt her; and so evident were the manifestations of her graces and gifts, that none could gainsay or deny them. Even the world at that time was "not ignorant" of the

supernatural stores of grace of which the Church was the garner.

II.—Neither was the Corinthian Church "ignorant" of the possession of these gifts in the sense of not knowing that they had been given, and that the Prophecy of Joel had been fulfilled to the letter. But those to whom St. Paul wrote were ignorant of the proper use and true value of these "gifts." They did not make the most of them. They allowed the weapons with which God had furnished them for the spiritual conflict to which they were pledged in Baptism, to rust in the armory, or they turned their gifts to bad ends; they did not employ them to God's true service or the edification of souls. The supernatural endowments of the early Church were suited to the nature of the special work she had to do. They were very various and very different. "The word of wisdom"—the infallible knowledge of the truths of Christianity given to the Apostles. "The word of knowledge"—a special power of interpreting the Jewish Scriptures. "Faith"—a full and perfect persuasion of God's power to perform His promises in every particular. "Prophecy"—the power to persuade men that Jesus was the very Christ of the Old Testament and the world's "expected one." The power of working "miracles," "healing," "speaking in foreign tongues" and "discerning spirits," as the case of the Galatians (see Epistle); see also Acts xvi. 16, xiii. 10." These gifts are specially known as "the manifestation of the Spirit"—the open and evident proofs of His presence in the Church. But these "gifts" were given "to profit withal"—for the common good, for the advancement of the cause of the Gospel, not for personal display, or pleasure, or glory. These "gifts" are not withdrawn from the Church in our day, as the missionary annals of this nineteenth century abundantly prove. They are not even suspended, as some teachers aver. God forbid! for then no longer would our Zion be "the city set on the hill which cannot be hid."

III.—Is not the warning of the Apostle sadly needed by the attitude of Christians in our own day? In dwelling upon the material side of Church work, property, endowments, funds, the area covered by Christian effort, organization, schemes for raising money, often of a questionable kind, is there not much "ignorance of spiritual gifts" to deplore? Is there not a tendency to draw away from the "inner and more spiritual endowments of the Church" to lean on her material or social or territorial advantages? Is this the secret of the feebleness of Christian Truth, as taught in our day, to cope with the forces of evil, and to grapple effectually with "spiritual wickedness in the high places of the earth"? What is our faith as regards the "gifts" in the Sacraments and Sacramental ordinances of the Church? as regards prayer, preaching, fasting, intercession for others? Have not these "gifts" been a source of envy, dispute, division and misuse, rather than weapons wielded by the hand of Faith to overcome evil? It is not that men deny outright the existence of spiritual power and grace in the body in our day; not this at all. It is that the common practice is quietly and carelessly to ignore them: not to use them. "Negligence"—it may be is the sin of the day, rather than "ignorance." The Epistle reminds us, 1st, That there are "spiritual gifts;" 2nd, That they are given for the advancement of the body of the faithful; 3rd, That as these "gifts" are given for a purpose, their use must be accounted for by every man in the great day of reckoning when the end shall come.

IV.—There is cheer as well as warning in these words of the Apostle. It is hard to realize the greatness and splendour of the provision God has made in his Church for all the needs of man. Who can adequately tell what great

things he hath done for our soul. O! that we could be stirred up to a real and heartfelt sense of our high privileges, and of the gifts and graces which may be ours for the seeking, which lie close to hand, so to speak, unnoticed, and unused, but which we all so sorely need at times. Men faint for Christ beside the cistern of living waters: they pine with hunger in sight of the living bread sent down from heaven. The Church offers what humanity is dying for. Like Joseph's granaries, she is ready to nourish a famine-stricken world. She has the "gift" of bringing about "a death unto sin and a new birth unto righteousness" in the laver of regeneration—the fountain of Holy Baptism. She has the "gift" of true thought and a sound faith to offer in her creeds. She has the "gift" of the Holy Scriptures, which reveal the mind and will of God manwards. She has the "gift" to lead souls into "all truth." She has the "sacred bread" to dispense to the faithful in the Sacrament of Divine compassion. She has the Pardoning Word to pronounce to all who truly forsake sin and turn to righteousness. But alas! are we not "ignorant" of these things? Our lot is fallen in a fair ground." Yea have we not of a truth "a goodly heritage"? But to gaze upon a sword, to discourse about the material of which it is made, to recount its history, is not the same as to take it up firmly in the hour of battle, and use it manfully. In the first ages of the Church her children trusted more in her "spiritual gifts" than in material things. That was an age of progress, of energy, of conquest. Now men talk of the Church as not any longer having this or that "gift" of the Spirit. They would, forsooth, try to convince us that her material wealth and her territorial extension, are substitutes for those "gifts." What is needed for clergy and laity alike is a return to a faith in the "spiritual gifts" that are ours now and ever in the city of our God. Let us ponder deeply and frequently on this subject, not putting it aside as an obscure or antiquated matter only of interest to the student of ancient Church history. Let us rather welcome the rebuke of the Apostle as it applies to us, and think more highly of the Supernatural Powers of the body of which we are baptised members: of her doctrines: her gifts of grace: her power to bless, to cleanse, to comfort, to bring out of darkness into light nations and individuals just as in the days of St. Paul himself. "According unto your Faith," in Church work, or personal striving after God "it shall be unto you."

EDITORIAL NOTES.

THE advocates of THE BETTER OBSERVANCE OF SUNDAY will be pleased to know that the Chicago Fair has after all been closed on the Lord's Day; not we fear from any sense of duty, but because it was found that keeping open did not pay. We are well pleased too to note the fact that the House of Laymen of the Province of Canterbury has adopted the following resolution, moved by Sir Douglas Fox and seconded by Lord Ashcombe, against the opening of museums on Sunday:

"That the day of holy rest is a Divine institution appointed by God at the beginning as a day for rest and worship, and that the observance of Sunday has been an incalculable blessing to all classes of society, especially to the working men and women; and this House deprecates every movement which tends to increase Sunday labour or to make the Lord's Day a more holiday or day of amusement, and is of opinion that such public institutions as museums, picture galleries, and libraries should not be opened on Sundays."

In moving the resolution, Sir Douglas Fox deplored the tendency to appropriate the Sunday to selfish pleasure, as if six days were given

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man for labour, and the seventh for feasting, amusement and revelry. The advocates of Sunday opening claimed that it was advantageous to open certain public buildings because the reading of books and the study of art had a softening and refining influence on the masses. The experience of other places was not encouraging. Munich, where the day was half spent in enjoyment, stood exceedingly low as regarded its morals. The working classes were against it because they saw that the tendency to secularize Sunday was a tendency to deprive them of their day of rest. That was his experience. It would become a day of toil for the masses and a day of pleasure for a few. If they allowed the principle of opening places of amusement they could not possibly draw the line. They would not be doing right if they opened their doors to the secularizing of Sunday.

Lord Selborne, Lord Harrowby, Colonel Saville and others supported the motion as against an amendment favouring the opening of public institutions during a portion of the day, and the original resolution carried by a vote of 24 for to 7 against it. Lord Harrowby said that the question was one which concerned not only the working classes, but involved also the whole usage as regarded Sunday in England.

There was the potent point of whether the movement was for the good of the working classes. The late Lord Beaconsfield, who was neither narrow-minded nor puritan, had pronounced against it, Mr. Gladstone had done the same, and the House of Commons had six times declared against Sunday opening. Lord Selborne stated that as far back as 1856, in the House of Commons, he had opposed it, and still did so. Whilst the cause is in itself a noble one to be engaged in, it is pleasing to know that it numbers amongst its supporters such eminent and noble men. Rally round the Sunday; maintain inviolate its sacred character; it is one of the bulwarks of the Faith.

The position of an Archdeacon in the Diocese of Minnesota would seem to differ considerably from those of some of their Canadian brethren. Archdeacon Appleby reported to the Diocesan Council lately held that during the past year he had preached 311 times, celebrated Holy Communion 103, to 1609 communicants; had organized five Sunday schools, and catechised 23; had laid three Church corner stones, and travelled all over the State (with the exception of the Indian country), covering a distance of 23,250 miles. His expenses amounted to \$284.67, and the offertories at his services to \$287.50. His stipend is met by subscriptions from parishes and individuals.

A total summary of the work performed by the Archdeacon during the past five years was given as follows: Addresses and sermons, 1270. Holy Communion celebrated 403 times to 5695 communicants. I have baptized 187 persons and children, and have traveled 97,082 miles. I have raised in the State and in the East, \$49,109.24, and have assisted 23 missions, mostly in the erection of new churches.

We notice with much satisfaction the intro-

duction of the CHURCH LADS' BRIGADE into Canada. In our Nova Scotia columns will be found a circular just received giving further particulars. We hail with pleasure every movement tending to keep the young people of the Church loyal to her, and to prevent the withdrawal of their sympathies and interest through so-called *unsectarian* or *undenominational* organizations. *So-called*, we say, because it will usually be found (at least that is our experience) that there is a very distinct influence working against the Church in all these societies; they are denominational in this respect at least, that they do not love the Church, her Prayer Book, her Orders, or her Practice. We have known of several instances where, for example, the use of the Prayer Book in service in the so-called undenominational society rooms has been proscribed. We believe that the Church itself offers opportunities for, and requires the services of every son and daughter desiring opportunity of active service in Christ's Army. We believe that the commonest principles of loyalty call for the devotion of such services to Her first and above all. We believe that to be thoughtlessly led away into active co-operation with so-called undenominational unsectarian schemes is robbing the mother of the affection and services of her children, and, if thoughtfully done, is rank disloyalty. Conclusion: Form companies of the CHURCH LADS' Brigade in every parish and mission where a desire exists for any organization of the kind.

THE GENERAL SYNOD which is called to meet in Toronto in September next will not possess importance by reason of the number of persons composing it. Presumably it will exemplify the adage, *quality not quantity!* According to our calculation, there will be only 107 members in the two Houses, assuming too that every Bishop and clerical and lay delegate is present. The scale of representation as presently fixed, will give to each of the Dioceses of Nova Scotia, Montreal, Toronto and Huron four representatives of the clergy and four of the laity; to Fredericton, Quebec and Niagara three of each order, and to Algoma one each. The only diocese in the Province of Rupert's Land which will have more than one of each order is that of Rupert's Land, which will be entitled to three clerical and three lay representatives. All the others, together with Columbia, New Westminster and Caledonia, will only be able to send one of each order. It would seem that the number fixed is far too small either to allow of adequate representation of differing views in the several dioceses, and so secure a fair expression of the opinion of the whole Church on any matter brought before the Synod, or to command that respect and influence which numbers usually give. In the Provincial Synod of Canada there are 192 members in the Lower House alone, and we doubt whether the representation could be safely reduced. The Synod of this Province referred the question of increasing the number of Diocesan representatives of each order to the general meeting at Toronto. The matter will therefore come up for determination then. The chief objection, as we understand it, to a much larger representation, is the necessarily increased expense of

each meeting, especially in view of the opinion expressed by the Synod of Canada that the delegates should be residents of the diocese by which they are chosen. But this ought not to outweigh other considerations.

THE CHURCH OF ENGLAND.

Mr. Burke, on introducing a Bill for the relief of Protestant Dissenters in 1773, said: I wish to see the Established Church of England great and powerful; I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness; I would have her head raised up to that heaven to which she conducts us. I would have her open wide her hospitable gate by a noble and liberal comprehension, but I would have no breaches in her walls; I would have her cherish all those that are within, and pity all those that are without; I would have her a common blessing to the world, an example if not an instructor to those who have not the happiness to belong to her; I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity, and not in the harlot lap of infidelity and indifference. Nothing has driven people more into that house of seduction than the mutual hatred of Christian congregations.

Lord Carnarvon, speaking on the same subject at the Carlisle Congress, said:

"In the hands of our Nonconformist brethren lies a vast power for good or evil, and a corresponding responsibility; for unless, and until, they can satisfy themselves that an equal religious provision will be forthcoming for our poor and ignorant masses, as is now afforded by the existing machinery of the Church, they are, I think, as Christian men bound to withhold their voice and their vote from the cry of Disestablishment. May God, who controls the hearts of men and the fortunes of kingdoms, direct their judgment to a right issue."—*Church Worker*.

THE RESURRECTION DIFFICULTY.

The Bishop of Gloucester and Bristol, preaching to a large congregation at Gloucester Cathedral on Easter Sunday, remarked that the difficulty of the Apostles as to the Resurrection was substantially the same as that felt by many Christians of our own day. The difficulty lay not in the conception of a *continued* existence after death, but in the conception of a *bodily* existence. Although persuaded that death was not the end of existence, questions pressed themselves upon us as to what and where we should be. With regard to all such questions we could know nothing except from revelation. Science would teach us nothing; it had not given and never would give us any indication. Scripture too was either silent or reserved. The Book of Nature remained, and ever would remain, the most helpful. What the great parable of nature taught us was that the perishing of our mortal body was like that of the grain of corn—it set free the germ that was designed to become the body of the future,—and just as the plant widely differed in appearance and substance from the seed, so widely would the body that is to be differ from the earthly body. This answered the question of the anxious soul, and was all that we should seek to know. That we should be clothed in the body which we shall have been preparing for ourselves by the tenor of our earthly lives, and that this body would be incorruptible, and in it we should stand before the Throne of God, was incontestible.

Family Department.

"ROCK OF AGES."

"Rock of Ages, cleft for me,
Thoughtlessly the maiden sung;
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sung as sung the birds in June;
Fell the words like light leaves down
On the current of the tune.
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"'Rock of Ages, cleft for me;
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know—
Rose the song as storm-tossed bird
Bents with weary wing the air,
Every note with sorrow stirred,
Every syllable a prayer—
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'

"'Rock of Ages, cleft for me;
Lips grown aged sung the hymn,
Trustingly and tenderly,
Voice grown weak, and eyes grown dim—
'Let me hide myself in Thee.'
Trembling, though, the voice, and low,
Ran the sweet strain peacefully,
Like a river in its flow:
Sung as only they can sing
Who life's thorny path have pressed;
Sung as only they can sing
Who behold the promised rest—
'Rock of Ages, cleft for me,
Let me hide myself in Thee.'"
—The Rock.

STUPID CHRIS.

CHAPTER VII. (Continued.)

"He doesn't believe you are stupid, Chris, so he is going to give you a science lecture all to yourself to soo. There is an opportunity for you!" said Dorothy, laughing.

She did not mean to be unkind, but she had ruined Chris' pleasure. That was her greatest horror, that some day her father would have her into his study to learn with him, as Alice and Maud did, and then he would discover her stupidity and ignorance for himself, to his wrath and her confusion. Poor little Chris! The intellectual advantages of the family, which were the envy of others, were her torture.

She looked exceedingly depressed all that morning, and when they got home from church she retired to the garden to assuage her griefs among the flowers. There she found Louis, sitting in the sun to get warm, and looking rather white.

"Good morning, Louis! Are you all right now?" she asked.

"I suppose so. I'm only just down, and the world seems rather unsteady this morning," he answered carelessly. "I say, kid, why didn't you come and dance round my couch of suffering last night?"

"I couldn't. I had to go to bed," said Chris.

"Well, another time just keep up till the toast is made, will you? I believe it was my old shoe they brought me last night, and the toast was as strong as a horse,—not to mention that Alice spilt it," grumbled Louis.

"I am so sorry," said Chris. "I did peep in before I went to bed, but you were asleep, so it was no use thinking about toast. Did you have a nice day yesterday?"

"I don't know. I got the camera all right, anyhow," said Louis. "I shall pursue you all with it to-morrow. What's the matter, kid? You look very glum."

"Nothing," said Chris hastily. She had no intention of betraying what weighed on her mind.

Her alarm reached its climax at lunch, when

the conversation somehow turned upon the subject of tides, and Chris rashly asked, "What makes tides?"

"The moon," said Alice, "of course."

"Oh!" said Chris.

She knew better than to ask, "How?" but unfortunately her father, who always paid more attention to the family conversation on Sundays, asked kindly—

"Don't you understand how the moon affects the tides, my little girl? I will explain it to you."

Accordingly he explained with careful simplicity, illustrating with a napkin ring for the earth, and showing the direction of the moon's influence with a spoon. Chris listened, hot and miserable, saying "Yes" in all the proper places, and feeling utterly confused.

"Now do you think you understand?" asked Mr. Raymond when he came to the end.

"Yes father," said Chris, rejoiced that it was over.

"Then see if you can tell me how it is."

Chris stole a glance round the table at the amused faces, and then at her father's kind encouraging look. It was very good of him to explain, she must do her best; she plunged desperately into her subject, and landed herself at once with a hopeless blunder that brought peals of laughter on her devoted head.

"No, I don't think you do quite understand," said Mr. Raymond, shaking his head gently at Alice. "I will explain it again."

So he explained again with even worse success, for Chris was now confused and frightened, and there was a rising lump in her throat which made speech impossible. When the dread request came mildly once more, "Now can you explain it to me, Chris?" she was on the verge of breaking down, and only preserved her composure by remaining silent.

"Come, Chris, we're waiting," giggled Maud, who understood it perfectly.

Chris cast a wild glance round, and saw nothing but amusement at her stupidity. It was too much for her. She pushed her chair back with a sob, and fled from the room in tears.

Mr. Raymond looked up in dismay, "Maud, my dear child, you shouldn't have laughed at her," he said gravely.

"But I am afraid she really is rather stupid."

"Never mind, she makes better toast than any one else in the household," said Louis. "We all have our good points. Poor little kid! Father you haven't heard half our adventures yesterday yet."

He diverted public attention successfully, and kept the table amused till they all dispersed. Then he managed to shake off his sisters, and strolled out into the garden to find Chris. He had a shrewd suspicion that she had fled from the house altogether, but as he did not choose to call after her, it was not easy to find the truant. He examined all her favorite haunts with leisurely, but thorough care, and finally reached the door of a small potting-shed, sacred to dirt and tools, where there was scarcely room for a stray kitten.

The door was so difficult to open, that he felt convinced some one was behind it, and when he managed to get his head round the corner, there sure enough was Chris, crouched in a heap on an old box.

"Hollo kid! Come out!" said Louis.

"No!" said Chris. "Go away."

"Then I suppose I must come in," said Louis. So he squeezed in and shut the door, thereby reducing the place to utter darkness. He felt his way to the box, and sat down upon about three inches of it. Now then, kid, what's the matter? What are you howling about?" he asked cheerfully, putting an arm round her.

Bitter sobs were the only reply he received.

"Come, what's the row? Don't cry your eyes out, but tell me," said Louis with gentle

encouragement. "Do you think father's vexed you?"

"Yes, because I'm so stupid," came between sobs.

"You're stupid to think so! He isn't a bit. He was vexed with Maud for laughing at you."

"Oh, are you sure?"

"Quite sure. How could you be such a silly kid! Why didn't you say you didn't understand?"

"I couldn't," gasped Chris.

"Well, if ever I saw such a silly little kid! Do you think you ought to have more brains than it has pleased Providence to endow you with? Why there are dozens of fellows at Harrow every bit as stupid as that; they want things explained twenty times before they begin to understand."

Chris felt a little comforted, and crept a little nearer. The kind voice and arm were very encouraging, and if Louis said her father wasn't vexed with her—well, perhaps he wasn't after all, though it didn't seem possible.

Louis was genuinely sorry for her. He was a very kind-hearted boy, and his little sister's face of misery and reproach had made him feel quite uncomfortable. He coaxed and laughed at her gently, till he had brought her into a more hopeful state of mind, and at last suggested that they might emerge into daylight again.

Chris yielded with reluctance. She was sure that she was covered with dust and cobwebs, and her hair wildly dishevelled, and she would have liked to have slipped into the house unseen. But Louis had his own way, dusted her down with his pocket-handkerchief, and forbore to remark on the forlornness of her appearance. Chris forgot it herself, as they paced up and down a secluded corner of the kitchen-garden, in confidential discourse. She even forgot to be surprised at herself for talking so freely to this elder brother, and as perfectly happy, as they sauntered to and fro, in the still sunny afternoon.

Her happiness was brought to an abrupt conclusion at last, by the unexpected appearance of Mr. Raymond, who suddenly barred the entrance to the path, calling—

"Louis, are you here?"

"Here we are father," shouted Louis, and in spite of Chris' tremors, he strolled calmly up, with his arm round his little sister's shoulders.

"Here's an unhappy kid, who was found weeping among the dust and ashes of the potting-shed, under the impression that you were angry with her," he said.

"My poor little Chris," said her father kindly. "I am very sorry you fretted about it, my dear child, it does not matter at all. You can't help not being so clever as your sisters; and you have quite a talent for putting up flowers," he added kindly.

"And for making toast," added Louis.

"I came to see if you would care to go for a walk with me this afternoon, my boy," went on Mr. Raymond. "Are you too tired?"

"No, father, I should enjoy it," answered Louis.

"I suppose you wouldn't care to come, Chris?" added her father doubtfully, anxious to make amends for her humiliation.

The sight of her face was answer enough.

"Oh, father, may I?" she cried incredulously. "May I really?" Let me go, please Louis. I will fly into the house and get ready; I won't keep you a minute," and she was off like a bird in full flight.

"There's no hurry, my dear child," called her father.

"Wash your face," called Louis.

Chris waved her hand and simply flew the faster. As she panted into the house she met her mother.

"Where are you going to, Chris?" asked Mrs. Raymond, struck by her radiant face.

"For a walk with father and Louis," answered Chris proudly.

"I am very glad. Poor child! It was a great shame of Maud to laugh at you," said her mother, and kissed her, smiling.

Chris felt it was one of the proudest days of her life, as she walked through the fields and lanes with her distinguished escort. She was carefully looked after, and helped over the stiles, as if she had been the Queen, other-wise she was almost ignored, and the conversation was quite over her head; but she was perfectly happy, and quite of opinion that her walk was well worth the unfortunate fiasco at lunch.

(To be continued.)

PRESUMPTIVE PROOF.

Mr. James W. Clarke, in his article, Problems of Presumptive Proof, in the July *Atlantic*, thus wisely sums up:—

Whatever may have been the case in former times, there is no reason to fear, in this age of the world, in English-speaking countries at least, that justice will often miscarry in capital cases, except to the detriment of the state. Sir Mathew Hale's dictum, "It is better five guilty persons should escape unpunished than one innocent person should die," is nowadays more than literally fulfilled. It is a maxim of increasing popularity, not only with all accused persons, but with that considerable class of people who find in criminals an irresistible impulse to sympathetic excitement. Blackstone improved on Hale, making it better to have ten assassins escape than to have one innocent man suffer by an error in the jury-room. Starkie improved on Blackstone and made it "better that ninety-nine offenders should escape than that one innocent man should be condemned." It is a probable opinion that even Mr. Starkie is behind the times in which we live. There is now a constant clamor which seeks to pass itself off as public opinion and which practically asserts that is better all crimes should go unpunished than that any person should by any possibility suffer unjustly.

A glance at our American statistics of homicide for the year 1892 may appropriately conclude this article and point its moral. No fewer than 6,796 persons were murdered in the United States last year, as against 5,906 persons in 1891, 4,290 in 1890, and 3,567 in 1889. Innocent persons are evidently not escaping, however the guilty ones are faring. The American victims of homicide have almost doubled in three years. In the same year (1892) that 6,796 persons were murdered, only 107 were executed by process of law, one execution to every 63.5 murders.

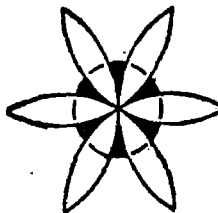
The outcry against convictions on

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"purely presumptive proof" is at once senseless and insincere. If it should ever prevail, an era of free murder would be the inevitable result. It is really a protest against capital punishment, thinly disguised as an objection to the only kind of proof possible in the majority of criminals trials. Wholesome public opinion needs to be rallied in the other direction. It ought never to be forgotten that murder is capital punishment; every person who kills another shows himself a believer in capital punishment—for his victims; and the moment these friends of capital punishment can be converted to more human views, capital punishment can be converted to more human views, capital punishment by the State will be abolished; the votaries of the death penalty have only to abolish it themselves, and the State cannot continue it. But the aim of the emotional agitators of the day is to abolish the death penalty first as a public protection, and leave its abolition as a private pastime to await the discretion of the nearly 7,000 executioners who are now annually practising capital punishment in this country.

DEATH.

MURRAY—On Feb. 11th, 1893, Charlotte Ethel Marguerite Daisy, eldest surviving daughter of the Rev. F. R. Murray, St. Mary's Rectory, Belize, B. Honduras. Fell asleep in Jesus, aged 18 years.



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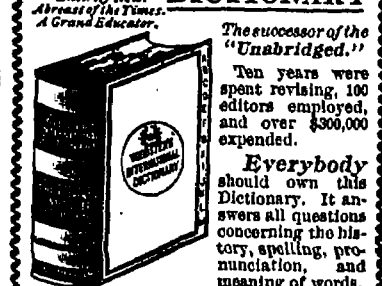
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Mission Field.

UGANDA.

The following extract from a letter by Bishop Tucker, which has just been received in this country is published in the *Times*:

Mongo, Buganda, April 7, 1893.

The enclosed paper, though of small dimensions, is of infinite importance with respect to Uganda as a country and a Christian Church. It is nothing more or less than a declaration, signed by forty of the principal Protestant chiefs in the country, expressing their wish to abolish slavery, not simply slave-raiding—that was abolished by the company's treaty with Mwangu last year—but domestic slavery.

"The history of the paper is this: Certain slaves who had been ill-treated ran away from the Mahomedans and took refuge with some of our Christian people. A demand for their surrender was made. This, however, was refused. The matter was referred to me as a question of conscience. I said that as slavery was the law of the land they were bound to deliver up these runaways, more especially when the demand was made by the Katikiro. I told them that if they thought the law a bad one they should try to get it altered. I was then asked to tell them what I thought of slavery. I answered that I could only tell what I thought was the teaching of Scripture. We met in church, and I then told them what I believed to be the Word of God on the subject. I declined to give them any advice one way or the other. I told them to go away and pray about it, and then talk it over among themselves with the Word of God in their hands. If they came to any conclusion on the subject I should be glad to know what it was. The enclosed paper was their answer.

"I have placed the matter in the hands of Sir Gerald Portal, who will, I believe, do his utmost to further the wishes of the signatories. All depends on the action of the Roman Catholics. If they agree to the proposal, then I think there would be no difficulty whatever, and slavery would be abolished in the kingdom of Uganda.

"If people at home have had any doubts as to the retention of this country, surely this incident will cause them to change their minds. Here is an exhibition of practical Christianity such as the world has rarely seen, Retain British influence in the country, and without question freedom will be the law of the land. Abandon it, and slavery in its most hideous form, that under Mahomedans, will spread like a pall over the whole land."

(Enclosure.)

Sisi Waprotestanti Wakubwa woto tumekubali kushika dostari hi njema ya kiungwana. Tunakubali kuwafungua na kuwapa huru kabisa watunwa wote. Na hapa majina yote Wakubwa,

Katikiro Mukabya
Mukubankwata Mukubira

- | | |
|-------------|-------------|
| Kabungulu | Kanta |
| Mubaka | Senkozi |
| Sekibobo | Sebagulu |
| Sabalangira | Muyonjo |
| Mukwenda | Muwanika |
| Magimbi | Kangaze |
| Kago | Muwambya |
| Namuwamu | Muyoza |
| Mugoma | Munlibya |
| Cmubanda | Lukanika |
| Kaima | Bartolomayo |
| Muaakulaya | Mukokiro |
| Kanguo | Mwanga |
| Luimbazi | Kibale |
| Mulondo | Sabaganzi |
| Munywa | Luwekula |
| Mujasi | Mulema |
| Nsoge | Musalosulo |

(Translation.)

All we Protestant chiefs wish to adopt these good customs of freedom. We agree to untie and free completely all our slaves. Here are our names as chiefs.

The following named clergymen have recently been elected bishops: The Rev. Ellison Capers, D.D., Assistant Bishop of South Carolina, the Rev. Samuel Hart D. D., of Hartford, Conn., Bishop of Vermont, the Rev. George Hodges, D. D., of Pittsburg, Assistant Bishop of Oregon.

A man of one idea, and that idea to be cured of Dyspepsia by the use of K. D. C. is the man who succeeds. Make this your idea and try K. D. C.

The advocates of the gospel must give evidence in their own lives of its transforming power, or their labor will be in vain.

Consumption
is oftentimes absolutely cured in its earliest stages by the use of that wonderful
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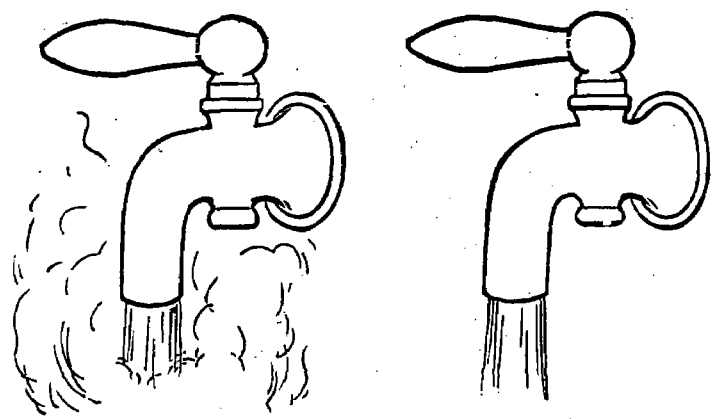
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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you some thing in place of *Pearline*, be honest—send it back.

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Charge not thyself with the weight of a year,
 Child of the Master, faithful and dear.
 Choose not the cross for the coming week,
 For that is more than He bids thee seek.
 Bend not thine arms for to-morrow's load—
 Thou may'st leave that to thy gracious God.
 Daily only He saith to thee,
 "Take up thy cross, and follow me."

It is not scientific doubt, not atheism, not pantheism, not agnosticism, not Romanism, that in our day and in this land is likely to quench the light of the Gospel or re-crucify Christ. It is a proud, sensorious, luxurious, church-going, hollow-hearted prosperity.—*Bishop Huntington.*

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Mr. Yates tells a good story in the *World*. It is of a Yankee minister, who said to his congregation; "My friends, after the close of the sermon we will take up a collection. The rich will give of their abundance, and we shall not despise the widow's mite. *I may say we reckon the widow's mite at two dollars-and-a-half!"*

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The mind of a proud man is like a mushroom which starts up in a night: his business is just to forget himself, and then his friends.—*South.*

Empires are broken down when the profits of administration are so great that ambition is satisfied with obtaining them.—*Dr. Johnson.*

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TEMPERANCE.**TEMPERANCE AS IT AFFECTS WOMEN.***(The News, England.)*

"Lady Frederick Cavendish then read a paper on the same subject, at the Folkestone Congress, in the course of which she said that in the old heavy drinking days excess among ladies was, to the best of her belief, absolutely unknown. Could we say as much to-day? Was the word 'pick me-up' known only among men? Were 'nips' at eleven or after dinner unheard of, or 'B. and S.'s' never resorted to by ladies? What was the precise nature of the refreshment mysteriously called 'something hot,' partaken of at bed-time? She had heard of a young lady who could not get through the exertions of a London season without a 'cordial' i.e. a dram—kept handy in a corner of her dressing-box; and she remembered her amazement at tea, after an afternoon concert, when a lady beside her called for 'white cup.' In her innocence she supposed she had an artistic fancy for a white china tea-cup, but she found it was a glass of champagne cup that she was asking for. At the risk of making a slight digression, she must here protest against a new, a very new fashion of young ladies (or old ones for the matter of that) accompanying gentlemen to the smoking-room after dinner, and sharing not only the cigars but the spirits and water. It was not only on account of the spirits that this custom was objectionable, but she confined herself there to that one objection.

"When she turned to quieter circles, customs of an equally bad or worse description were to be met with. A distinguished physician told her of respectable elderly ladies living indoor lives in perhaps rather 'stuffy' rooms, and without much occupation, sending for him to consult them, and revealing in perfect unconsciousness, by their own statement of their symptoms, a condition of alcoholism bordering on *delirium tremens*. A little questioning would elicit from the poor lady that when she got up in the morning she was 'all of a shako,' and could not do 'without a drop of something' the first thing. She had no appetite for breakfast unless she put another 'drop' into her tea. About eleven o'clock she found 'such a sinking' come over her that 'a glass of something' was necessary. At dinner there must be a couple of glasses more, at tea the 'drop' again, at supper another glass, and a bottle of 'something' upstairs in case of the 'sinking' coming on at night. Now the old lady would be sure to say, 'Ah, the doctor has ordered me to take spirits for the good of my health.' Perhaps he did, and in many cases he might be to blame; but, if the truth were known, he very likely ordered a strictly-measured quantity to be taken at one meal in the day for a week or a month.

"There were two departments of total abstinence work which she would urge upon all. One, the for-

mation of a total abstinence branch of the Girls' Friendly Society, and the other the more energetic establishment of Church Bands of Hope. They ought to flourish in every parish. Opportunities come to every one, at times, of speaking out with gentleness and tact. There was the duty of standing out against that abuse of hospitality which consisted in encouraging guests to drink more than they ought. And could not some help to brighten dull evenings, to supply wholesome entertainments? It was her firm belief, founded on personal experience, that a healthy woman could do perfectly well without alcohol. She could be active both with head and hands, and could get through her daily work (with or without an eight hours' limitation), and could keep clear of influenza into the bargain, without the aid of stimulants. Why, then, should she resort to them at all? She would urge earnestly the duty of helping and encouraging servants in the matter of temperance. Lastly, there was the duty of parents to their children. All doctors were agreed that a child should never taste alcohol in any form whatever until he had done growing. Children should be brought up free from all absurd notions of wine being a treat, a proper way of celebrating birthdays, or Christmas, or family events. There was courage latent in every Christian child's heart which would awake if appealed to. Let them be taught to deny themselves for the sake of helping others. If the victors of Waterloo were trained in the playing-fields of Eton, the victors in a nobler contest could be trained in the homes of England."

A CLERGYMAN'S STORY.**A PROMINENT MINISTER RELATES HIS REMARKABLE EXPERIENCE WITH THE GRIPPE.**

How He Was Affected And How He Was Cured.—An Article That Every One Should Read and Remember.
(From the Philadelphia Item.)

Rev. Thomas L. Lewis, who resides at 2549 Neff street, and is pastor of the Richmond Baptist Church, relates a very interesting account of his experience with La Grippe, and how he secured relief by taking Dr. Williams' Pink Pills for Pale People. Mr. Lewis is thirty-nine years old, and is recognized as one of the most popular preachers of Philadelphia.

He is an alumnus of Bucknell College at Lewisburg, Pa., where he attained the degree of Master of Arts. With his other work he edits and publishes *The Richmond Baptist*, a monthly journal devoted to the interests of the Church. He looks upon the practical side of life, both preaching and publishing the importance of good health, and when asked to tell what Dr. Williams' Pink Pills had done for him, he went before Eugene Ziegler, a Notary Public at 2738 Neff street, and cheerfully made affidavit to the following narrative:—

"I began taking Dr. Williams' Pink Pills for Pale People two weeks ago this Sunday. I had the grippe

for more than two weeks. I had great trouble during that time with my eyes and head. The disease also affected my appetite and my stomach. It required great determination and effort on my part to do my work as pastor, and I did it when I should have been in bed.

"In a week's time the effects of the grippe were completely removed. I then continued the remedy on account of my stomach difficulty, being confident that it would remove that. I want to recommend the use of Pink Pills to all those who are affected as I have been. I believe they will build up grippe patients.

"As for myself, I cannot say too much for them. I went on the scales two weeks ago to see what I weighed, and again to-day, wearing the same clothing. I found I had gained two pounds—a pound a week.

"On account of the sedentary habits natural to my occupation, and to some internal injuries sustained years ago, I have had a severe stomach affection, and have been troubled, beside, a great deal, with indigestion. Since taking the Pink Pills my appetite has improved, my digestion is better, and my stomach has been relieved of its pain.

"I was struck accidentally in the stomach by an iron bar and once I was kicked by a mule in the same place. It was 20 years ago when I was hurt first. Since that time I suffered much from stomach difficulties. I was treated frequently, but not cured. I feel better now than at any time since I was hurt, and I am so pleased with my improvement that I am glad to let the public know of my bettered condition. I have heard of other cures effected by the Pink Pills, but I prefer to speak only of my own case.

THOS. L. LEWIS.

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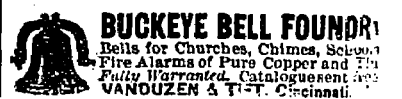
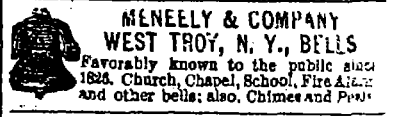
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