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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.
No. 9

MONTREAL, WEDNESDAY, JUNE 15, 1887.

\$1.50
PER YEAR

THE JUBILEE.

THE METROPOLITAN HAS DRAWN UP
THE FOLLOWING FORM OF SERVICE.

To be Used on the Jubilee of the Fiftieth Year of
Her Majesty's Reign.

At the beginning of Morning or Evening Prayer,
the following sentence shall be used.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty.—*I Tim. ii. : 1-2.*

The Service will be the usual Morning Service, with Holy Communion, except as hereinafter directed.

Instead of the Venite, shall be said or sung Psalm 138, with Gloria.

Proper Psalms, xv, xxi, xxxiii, or xlvi, lxi, cxxii. Proper Lessons, Deuteronomy iv, 1 to 14, or Isaiah xii.

Second Lesson, 1 Pet. ii, 9 to end, or Rev. xxii, 1 to 15.

Proper Collect.

Almighty and everlasting God, whose is the greatness, and the glory, and the majesty, for all that is in Heaven and Earth is thine; we bless thy Holy Name that thou hast granted unto thy servant VICTORIA, our Queen and Governor, a long and prosperous Reign, and hast given into her hand riches and honour, so that her dominion is from sea to sea, even to the ends of the earth; now, therefore, O Lord our God, pour into her heart such love toward Thee, that she, loving Thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

HOLY COMMUNION.

Epistle, Romans xxii. : 1 to 11.

Gospel, St. Matthew xxii. : 15 to 22.

EVENING PRAYER.

Special Sentence, Proper Psalms and Lessons, and Proper Collect as provided for Morning Service.

NOTE.—This Service may be used either on the 19th of June next or following days of the same week.

Suitable Hymns may be used according to the discretion of the Minister.

ECCLIASTICAL NOTES.

BISHOP OF PENNSYLVANIA.—Bishop Stevens, of Philadelphia, is again reported to be dangerously ill. It is feared that his end is near. He has latterly been a great sufferer. The Church sympathizes with him very tenderly, and will deeply lament his removal.

WESLEYAN TESTIMONY.—In a recent sermon at Aberystwith, Mr. Pritchard, a Wesleyan minister, expressed his admiration of the Liturgy of the Church of England. He thought the arrangement of having a choir in each Church to lead and assist the praises of the

congregation a most excellent one, and with regard to "worshipful devoutness" in the services, *Churchmen were far superior to chapel people.* He also considered that the zeal, activity, and self-sacrifice, displayed by the clergy on week-days was the secret of the success of the Church, and was worthy of all emulation by all Nonconformist ministers, the fact being that while the ministers were meeting together with folded arms to plan opposition and destruction to the Church, and confining their ministrations and duties to the pulpit and to Sundays only, the clergy were gaining ground under their very feet. He thanked God that he had been saved from joining in the silly and bitter attacks made on the Church by so-called Christian ministers.—*Church Evangelist.*

The *Oxford University Herald* says:—"The fourth annual conference on the training of candidates for Holy Orders, was held at Cambridge on April 14th and 15th. It was attended by about seventy heads of theological colleges and examining chaplains, and received the approval of the Bishops. The chief objects seem to be the raising the standard of clerical education generally, and the bringing of bishops and theological colleges to act on a uniform system. There is doubtless much room for such efforts, and the Conference will certainly effect much good."

COLLEGE MISSIONS.—South London is to have another college mission. Great endeavors are being made to establish a mission in the parish of Christ Church, Camberwell, to be supported by Corpus Christi College, Cambridge. The vicar, the Rev. R. O. T. Thorpe, has, with the consent of the Bishop of Rochester, expressed his willingness to hand over a district containing 4,000 souls to the proposed mission. The district will be under the charge of the Rev. W. W. Hough, B.A. (senior optime, 1882), and already promises to the amount of about £170 a year have been received.

Trinity College, Oxford, is also inaugurating a College mission in the East-end of London, near Stratford Railway Station. The vicar of St. John's, Stratford, will hand over a capital mission-room, capable of holding 500 or 600 people. A missioner has not, however, yet been found.

THE JUBILEE SERVICE FOR THE HOUSE OF COMMONS.—The first distinctively Ecclesiastical celebration of the Queen's Jubilee on Sunday last was, as befitted the occasion and the event, a public attendance of the members of the people's chamber of the National Legislature at St. Margaret's, Westminster. The Church by the Abbey is, in virtue of its proximity to the Palace of Westminster, the parish Church of the National Parliament; and although the two Houses have their respective chaplains, it is to the Rector of St. Margaret's that the cure of souls for the great building and its tenants really belongs. Thus it was not, as many of the onlookers imagined, because the Abbey was closed that the House of Commons went to St. Margaret's, but because the Church of Caxton is the rightful worship-place of such of our senators as choose to

to use it for the purpose. Looking at the ceremony—for it was a ceremony as well as a service—as a public recognition by the High Court of Parliament of the duty of offering homage to God by a great and solemn act of united prayer and praise, it was a worthy inauguration of what is destined to be a long chain of similar commemorative services in the cathedrals, churches, and chapels, of the Queen's dominions.

But the service was not only remarkable as a proof of the willingness of the elected representatives of the people to sink their differences, religious as well as political, in a corporate offering of thanksgiving to God; it proved also, in a very conclusive way, the peculiar capacity of the Worship-forms of the National Church to meet the needs of a congregation literally including 'all sorts and conditions of men' upon a special occasion such as this was. It may be safely affirmed that there is no other religious body in the country which could have provided from its ordinary liturgical resources a service so impressive and so appropriate, and cast in language which so large and various a body of men could at once appropriate and make their own. The high praise which Macaulay once bestowed upon the language of the Book of Common Prayer never received a more ample justification than was given to it on Sunday, when it enabled a congregation of educated Englishmen, so diverse in their social position, their culture, and their habits of thought, to clothe in words which all felt to be appropriate their common aspirations for England and England's Queen. If the Book of Common Prayer needed any fresh evidence of its incomparable graces of diction and of its wonderful combination of simplicity and dignity, the way in which it perfectly harmonised with the occasion and its surroundings on Sunday morning, may be said to have more than supplied it.

That a pulpit utterance should form a prominent feature in a function intended to invoke national feeling and to guide the national mind was only natural, and the choice of a prelate who has no slight claim to rank as one of the Chrysostoms of the Church of our day as the preacher was proved to have been wisely made. Those who remembered the wonderful feat of mind and memory which enabled the Bishop of Ripon to deliver his Congress allocution at Wakefield without note or M.S., when its text was virtually in the hands of the newspaper reporters, were not surprised at the literary finish of the sermon, which on Sunday was apparently preached *ex tempore*, and which, without any exaggeration, may be said to have held its auditors spell-bound. It was an eloquent vindication of the duty of right doing and good government as the only legitimate aim of men such as those to whom the Bishop was speaking, and it was noteworthy no less for the happiness of its phrasing than for the proportion and balance of its several parts. Not overlaid with ornament or quotation, yet garnished with ample fruitage of 'other men's thoughts,' it bore from first to last the impress of originality, while the passage touching upon the personal aspect of the Jubilee as a commemoration of the virtuous and home-loving Queen, whose life has been one of the nation's

choicest blessings, was marked by the best taste. Taken as a whole, the sermon was worthy of the service, and the service of its object and associations, and those who love the Church of England might well rejoice that she still so evidently holds her own, and is able still to take her place among the people, even at the close of the fifty years of unexampled progress which we are now completing.—*C. M., in Church Bells.*

1837-1887.

God Save the Queen.

It has not often happened that the Sovereign of a nation has attained the Jubilee year of the reign; and the exceptional nature of the event alone would to some extent warrant the special services and rejoicings which have been fixed to take place throughout the Empire from the 19th to 21st June inclusive on the occasion of the realisation of this period by Our Most Gracious and Beloved Queen and Empress. But when with the length of years is combined the highest worth—a private and public life commanding the admiration not alone of those who most lovingly and loyally yield her allegiance, but also of the many nations and peoples with whom the extent of her possessions and the enormous development of the commercial resources of her Empire has brought her into contact,—then, indeed, may the rejoicings be real; then may the thanksgivings be heartfelt; then may the people “praise Thee, O God,” and “all the people praise Thee” in the appointed services of the day for the inestimable blessings consequent upon the occupation of the throne by such a ruler.

But not alone is it by reason of the material and temporal blessings which have attended the long reign of Her Majesty—“OUR QUEEN”—that there should be glad rejoicing; but specially because that in her the nation has had one who in act and life has ever acknowledged the truth that however high her position—as well by law, as in the affections and hearts of her people—she, too, is a *subject*, and a “Minister” of the “King of kings” by whom alone earthly Monarchs reign, and in more or less perfectly reflecting the qualities of whom lies their greatest honor and glory. Happy the people who can point to their Chief Ruler as one who, above all things, seeks the honor and glory of God, and whose example has ever made for purity, truth and righteousness.

In the course of the many years which God has given her,—Monarch though she be—Our Queen has sorely experienced the “chances and changes” which accompany and characterise this earthly life; but in them all she has had the loving sympathy of her loving subjects, and has returned to them like sympathy in times of need. Deep rooted in the heart of each is the loyalty begotten not alone of right, but of love; and we doubt not that now the Jubilee has been attained the response throughout the Dominion to the authorised call to thanksgiving will be so hearty and general that our Churches will be wholly inadequate to hold the throngs of worshippers who, with glad and thankful hearts, will enter into the Courts of the Lord’s House, there to acknowledge with one accord the answer given to the prayers offered up continually in her behalf, and truly to say:—

“We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady, Queen VICTORIA upon the Throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy

glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the public good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her Reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. Amen.

A JUBILEE SONG OF PRAISE.

By the Right Rev. W. Boyd Carpenter, D.D.

Tune—GOTHA.

For the priceless gifts of knowledge which by genius now are ours,
For the ever-patient science which extended human powers,
For the girdle which has girdled with quick sympathy the earth,
For the intercourse of nations which checks the steps of dearth,
For the deepening sense of brotherhood which makes all nations one,
For the dawning love by which, O God, Thy Will may yet be done,

We praise Thee, O God.

O God of knowledge, in Thy Light,
May we the world behold,
And see the law of brotherhood
In love and not in gold.

For the art that passes knowledge, and exults o’er the defined,
For the broadening life of culture which has lifted and refined,
For the voices of the singers who have purified our thought,
For the painters who from Nature new revelation caught,
For the tellers of sweet stories who have melted while they taught,
For the great desire which daily grows to live the life we ought,

We praise Thee, O God.

Great God of gifts, be ever near,
That when Fair Art we see,
Though beauty so divinely sweet,
Our souls may rise to Thee.

For the bond of love which strengthens in the fire of constant trouble,
For the quick response to crying need that bringeth blessing double,
For the sorrow that cemented, for the good Prince still lamented,
For the tenderness excited, over hopes so early blighted,
For the queenly heart which, broken, made sympathy her throne,
For the greatness born of justice, not of policy alone,

We praise Thee, O God.

O God of comfort, Whose abode
Is not alone in Light,
Unfold to us the higher law
Of Charity and Right.

For the word which, heard in many tones, One Love is yet proclaiming,
For the glorious devotion, which our indolence is shaming,
For Thy Kingdom, wide extending, for the evil that is ending,
For the good which we have seen, for the greater good unseen,
For the wisdom all-inspiring to uplift our power of knowing,
For the Love which stooped to raise us, who in Thy Love are growing,

We praise Thee, O God.

O God, make all earth’s varied notes
To blend in one sweet tone,
And fashion of our broken lights
The Rainbow round Thy Throne.

Amen.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

THE SYNOD.—The twenty-eight annual meeting of the Synod of the Diocese will be held in the Synod hall, on Tuesday, the 21st inst. Unfortunately this day, which is the one fixed by the Constitution for the meeting of Synod happens to be also that appointed for the celebration of Her Majesty’s Jubilee. The first day’s meeting will probably only be a formal one, though according to the notices sent out the usual fixed Synod Service is to be held at 10:30 a.m., on the 21st, when the Dean of Montreal will preach. At the same hour, as we have been informed, the Jubilee Service is to be in progress at St. George’s Church, at which the Lord Bishop of the Diocese is to preach. This clashing of two important services seems much to be regretted: and it would seem that the wiser course would have been to postpone entirely the Synod meeting.

A general meeting is announced for Wednesday evening in the Synod Hall.

The Agenda paper contains, besides a long list of business undisposed of last Session, the following new notices of motion:

The Rev. Canon Norman will move: “That in accordance with the Resolution passed by both Houses of the Provincial Synod at its recent Session (vide pages 52 and 53 Journal of Session 1886), this Diocese do renew its pledge for contribution to the stipend of the Right Reverend the Lord Bishop of Algoma to the same amount as heretofore, viz., \$500 per annum, to extend over another term of five years, dating from July 1, 1887, the date of the expiration of the present guarantee.”

The Chancellor will move: “That the words ‘The United Church of England and Ireland,’ wherever they occur in the Constitution and Canons of Synod, be struck out, and the words, ‘The Church of England in Canada,’ be substituted therefor.”

MONTREAL.—The Lord Bishop of the Diocese has issued to the Clergy of his Diocese a circular endorsing the Protestant Hospital for the Insane as the object to which the Jubilee offerings of his Diocese should be applied, and fixing the 21st of June as the day for special services. Probably these will be held on the Sunday previous, (as the Synod opens on the 21st, and the Clergy will be absent from their parishes), and if so, this will conflict with the Resolution adopted at the Provincial Synod, as follows:

“The Clergy throughout the Dominion shall be requested to hold a special Commemoration service of Thanksgiving on the third Sunday in June, 1887, and at such service to give instruction to their congregations with respect to the history and progress of the Colonial Church. The offerings at such services as well as at the Central Commemoration in Halifax, should be given towards the erection of a Memorial Cathedral in the City of Halifax, the See of the first Colonial Bishop.”

The Jubilee commemoration was of course not anticipated when the resolution was passed, but it is to be hoped that—for the honour of the Church—the Halifax Cathedral project may not be cast aside, but that later, offertories will be taken up and be generous in amount.

MONTREAL.—*Christ Church Cathedral.*—A move in the right direction, and in furtherance of the Rector’s aim, to give a true Cathedral service have been made, in vesting the Choir in surplices. As a mere matter of decency and order this step ought to meet with general approval: more especially as the wearing of the surplice can no longer be regarded as a party work.

St. George’s Church.—On Sunday morning last, the Dean preached a special sermon on behalf of the Protestant Insane Asylum, proposed to be erected in the neighborhood of

Montreal, and concluded his sermon with this earnest appeal:—"I appeal to you as men and women surely open to be interested in the welfare of your suffering insane, and in the reputation of the city, to aid this movement out of the wealth God has given you. It is not out of pride or prejudice that I would long to see the congregation of St. George's foremost in this noble work, but out of a feeling that we should be amongst the first to confess our faults in the past, and amongst the first to work to remedy them in the future. I would desire to see next Sunday the Jubilee offerings of this congregation counting within it your cheques for generous offerings towards this object, but if you do not wish to make your own Church the medium of conveying your public gifts of princely proportions, I would ask you to deal generously with the movement when it is brought before you in private, and give us the joy of feeling that if we cannot lay your gifts on the altar, we can at least be sure that your gifts are ready and that your hearts have responded to this weak appeal for the Protestant Insane, whose cause is now before you."

St. John the Evangelist.—Confirmation Service.—On the evening of St. Barnabas Day, June 11th, the Lord Bishop of Montreal, administered the rite of Confirmation to twenty-nine candidates (15 male and 14 female) presented by Rev. Edmund Wood, Rector of this Parish. The candidates were nearly all young people, and the girls were most becomingly attired in white dresses and long veils. Several of the boys were choristers of the Church, and were attired in the vestments of their office. The Bishop delivered an earnest and fatherly address to the candidates impressing on them the solemnity of the step they were taking and urging them to stand fast to their vows and rely on the Heavenly Father for aid and comfort. There was a large congregation present and the service throughout was most impressive. The clergy who assisted were Rev. E. Wood, M.A., rector; Rev. A. French, B.A., Rev. Dr. Wright, Rev. Father Hall of Boston.

Dedication Service.—The Annual dedication services at the Church of St. John the Evangelist, were held on Sunday last, 12th inst., and were most impressive and interesting. Matins was said at 10.30, followed by a choral celebration of the Holy Communion which was beautifully rendered by a full choir.

The preacher for the day was Rev. Father Hall, of Boston, Mass., who delivered an earnest and eloquent sermon from Rev. iv. 8, illustrating the heavenly worship and showing how our services here should be modelled after the heavenly pattern. The four living creatures teach us that we should serve God with the courage of a lion, the patience of a calf, the intelligence of a man, and the aspiration of an eagle.

In the evening Father Hall again preached from Rev. v. 6, "The Lamb as it had been slain." The Church was crowded at both services.

RURAL DEANERY OF BEDFORD.—The annual meeting of this Deanery was held at Dunham, on Tuesday, the 7th inst. The Holy Communion was celebrated in All Saints' Church at 9.30 a.m., the Rural Dean acting as celebrant, assisted by the Rev. G. Forsey. The Chapter met for business in the Town Hall, at 10 a.m., the following members being present; Rev. W. Nye, M.A., Rural Dean, presiding; Revs. Canon Robinson, Canon Davidson, Canon Mussen, John Ker, F. A. Allen, G. Forsey; Messrs. J. B. Gibson, M.D., E. Buzzel, J. S. Baker, W. S. Baker, Joseph Lee, E. J. Taylor, J. Rhicard. The Ven. Archdeacon Lindsay, and the Rev. Messrs. Robinson and Saphir, of the Deanery of Shefford, were also present. Reports were presented from all the parishes, except Clarenceville, and were generally very satisfactory. A communication was read from the Secretary

of the Rural Deanery of Shefford, enclosing a resolution adopted by that Deanery and transmitted to this Deanery for concurrence. The resolution affirmed that all the Rural Deans should be members of the Executive Committee, and recommended that each Deanery should nominate a Lay representative for election to that Committee, and that all the Deaneries should combine to elect the persons thus nominated." This communication elicited considerable criticism, and it was finally decided by a nearly unanimous vote, to lay the resolution on the table.

A letter was read from the Rev. J. Constantine to the effect that a lady who had expressed her intention of bequeathing \$100 to the parish of Staahridge East, had died intestate, and that her representatives had voluntarily carried out her wishes, although they were under no legal obligations to do so. The Deanery unanimously adopted a resolution expressive of gratitude to the parties concerned, and warmly commending their example to the invitation of others.

The selection of the place of the next meeting was left to the Rural Dean.

A hearty vote of thanks was accorded to the Rector of Dunham and the ladies of the parish for their kind welcome and peaceful hospitality.

LACHINE.—The vacancy in the Rectory has been filled by the election by the Vestry and appointment by the Bishop of the Rev. H. J. Winterbourne, B.A., presently Rector of St. Mark's Church, Halifax, N.S.

LONGUEUIL.—There was a most interesting Confirmation service held in St. Mark's Church on the 12th instant by the Lord Bishop of Montreal, assisted by the Rector, the Rev. J. Gilbert Baylis. There were eleven candidates, all of whom partook of the Holy Communion. The Church was tastefully decorated with flowers; the service was hearty and very impressive.

(Continued on page 6.)

DIocese OF NOVA SCOTIA.

HALIFAX.—At St. Luke's Cathedral, Trinity Sunday, the Coadjutor Bishop of Fredericton, Right Reverend J. Tully Kingdon, with the consent of the Metropolitan, admitted Mr. C. LeVesconte Brine, of King's College, to the deaconate, and raised reverends, W. R. Hudgell, H. L. Lancaster, C. E. Eaton, A. W. M. Harley, R. A. Heath and R. Gwellien to the priesthood.

Very feelingly did Bishop Kingdon speak of his knowledge of, and intimacy with the late Bishop, and before he considered the passage selected as his text from Hebrew v. 4: "And no man taketh his honor unto himself, but he that is called of God as was Aaron," spoke as follows:—"Brethren, I cannot begin the holy business which has brought us here without expressing my deep sorrow that it is necessary for another voice and another hand to do what has been so well done for 37 years past. It ill becomes me here to speak words of praise about one whom you all knew far better than I did. But while I reverence him as one of them through whom I received the commission of a Bishop. I can also testify that he was in counsel, tender in sympathy, and fearless in advocacy of the truth; and mourning as I do the loss of one whom I valued as a counsellor and a friend, I would express my sympathy with those who must be conscious of a far greater love."

The candidates were presented by the Archdeacon, after which Rev. F. R. Murray sang the Litany, and the Bishop sang the Communion Office, the Rector acting as Epistoller, and the newly-made Deacon, Rev. C. LeV. Brine, Gospeller. The Bishop was assisted in the laying on of hands by the Archdeacon, the Rector, and Messrs. C. McCully, and the late Bishop's son, W. H. Binney, who also acted as Bishop's Chaplain, and carried the pastoral staff.

A Confirmation was held in the evening

when twenty-two candidates were presented for the rite.

The Rev. D. C. Moore, Rural Dean, has, we are told, contributed to the *Canadian Church Magazine* a remarkably fine descriptive article on the late Bishop of Nova Scotia. It is a readable, sympathetic and just portraiture of the deceased Bishop from the brilliant pen of one of his most faithful priests.

WINDSOR.—*King's College.*—The *Halifax Critic* states that the Rev. Isaac Brock, M.A., is to have the degree of D.D. bestowed upon him by King's College this year. This being the Jubilee year and also the Centennial of the founding of the Colonial Episcopate, it was expected in some quarters that the University would have signalled the event by also honoring some of the staunch and veteran workers of the diocese in some way. Perhaps this may yet be done.

TRURO.—For the first time the Grand Lodge of A. F. & A. Masons met in our town.

The procession was a large one. The local lodge invited the Grand Lodge to a banquet worthy of the name. St. John's Church was placed at their disposal, and the offertory was given to our organ Fund. Grand Chaplain Dudwell, (Middleton), said evening prayer. Brothers Rev. J. Parkinson (Londonderry), and R. D. Gibbons (Lockeport), read the lessons. The Rev. R. D. Moore, Senior Grand Chaplain of G. L. preached the sermon from "Love the Brotherhood; fear God; honour the King." The choir did their part exceedingly well, under R. W., S. Porter, grand organist of Grand Lodge.

WINDSOR FORKS.—A tea and fancy sale are to be held here on July 5th in aid of Church Funds. A pleasant time is anticipated.

HANTSPOET.—The Rev. J. Harrison acknowledges with grateful thanks the donation of \$20 handed to him after service on Sunday last.

PRINCE EDWARD ISLAND.

SUMMERSIDE.—For the three Sunday preceding Whitsun-Day, the services here were held in Ludlow Hall, on account of St. Mary's Church being closed for repairs. It re-opened on Whitsun-Day and all were much pleased with the change in its appearance. The walls have been tinted, and all the inside woodwork re-painted and grained. The font, which before was liable to be used as a receptacle for hats, etc., has been surrounded by a handsome railing, and now is an ornament to the Church. The Vestry also has been refitted and adding much to its comfort and convenience. A handsome white pulpit banner and cushion for the sanctuary railing have also been lately presented to the Church. Outside, the improvement is hardly less marked. A new iron fence has been erected and the Church is now receiving a much-needed coat of paint. Much praise is due to the ladies of the Church to whose efforts this pleasant state of things is due.

It was with deep regret that the people of this parish heard of the death of our good Bishop. His Lordship had intoned visiting the parish this summer for Confirmation.

CORRECTION.—Our readers will please make the following correction: in the poem on page 2nd of June 1st issue—line 2, "and" between "couch" and "smoothed."

Line 36, "courted" for "poured."

Line 52, "His" for "this."

Line 59, "Wall" for "walk."

Another subscriber in New Brunswick says: "We like the paper, the *CHURCH GUARDIAN*, very much and think it much improved."

DIOCESE OF FREDERICTON.

CHURCH OF ENGLAND INSTITUTE.—The Eleventh Annual Conversazione of the Institute was held on the evening of May 25th and was highly satisfactory. The attendance was large, and the programme carried out was one of unusual merit. During the evening there was a sale of the second reading of the papers on file at the Reading-room.

ST. JOHN.—St. Mary's.—A Young Men's Association has recently been organized under favourable conditions, in connection with this Church. The following were chosen officers for the ensuing year. Rev. W. V. Raymond, President; Geo. E. Ritchie, Vice-President; J. M. Wetmore, Secretary; W. H. Adams, Treasurer; J. McKay, H. Watson and J. Vincent, Managing Committee.

The Young Men will meet fortnightly, and it is hoped the Association may prove a valuable instrumentality in the work of the Church.

ST. JOHN.—Special services will be held in the Churches of this Deanery on Sunday, June 19th, at which the special form of service set forth by the Metropolitan will be used together with hymns specially chosen for the occasion. On the afternoon of that day a united service for children will be held at Trinity Church, in which the Sunday-schools of the following Churches will participate, viz.: Trinity, St. Judes and St. Georges. The seating capacity of Trinity Church will undoubtedly be taxed to its utmost capacity at this service.

Trinity Church.—A special service will be held in Trinity Church at 11 a.m., on Tuesday, the 21st inst., in which the clergy of the Deanery will take part, and at which a bust of Her Majesty the Queen, the gift of the St. George's Society, will be unveiled. The Mayor and Civic Council will attend this service, which will be commemorative of the Queen's Jubilee.

The Annual Examination for Teacher's held in connection with the Church of England S. S. Institute was recently held at Trinity Church School-room. Several Teachers from the St. John S. S. Teacher's Association presented themselves for examination.

The next Regular meeting of the S.S. Association will be held June 14th at St. Jude's School-house, Carleton, when papers will be read by Rev. L. G. Stevens and Miss Murray upon the subject, "How best to secure the interest and practical co-operation of Sunday-schools in Missionary work."

PORTLAND.—St. Paul's Church.—In accordance with the expressed wish of a very large majority of the congregation of this Church the hour of the afternoon service on Sunday is changed to 7 p.m. during the summer months.

The Mission Station at Sand Point has been successfully opened, and the attendance at the services and Sunday-school is encouraging. A small School Chapel will in all probability be erected at an early date for the accommodation of the school and congregation.

The New Brunswick Brigade and Garrison Artillery will commemorate the "Jubilee" of Her Majesty's Accession by a Church Parade, on the morning of Sunday the 19th inst, when they will attend Divine service at St. Paul's Church. The music on the occasion will be of a special character, in which the choir will be assisted by the Band of the Artillery.

ST. MARTINS.—This parish has again been filled by the appointment thereto of Rev. W. R. Brown, formerly of the Diocese of Ontario. The Church is by no means strong in this parish, but it is anticipated that the village of St. Martin's will become more and more a place of summer resort, and that the Church may be strengthened by the presence during the summer months of well to do Church people.

Mr. Brown will have the sympathy of many of the Church people in the Diocese in his labours and we trust their practical assistance.

CARLETON.—St. Jude's.—The Rev. D. B. Parnter, whose resignation of his position as Rector of this Parish has been already noted, and which is made by reason of increasing age and infirmity, is, with the exception of the Venerable Canon Walker, the senior priest of the Diocese. The parishioners have not yet elected a successor to Mr. Parnter.

DIOCESE OF QUEBEC.

MILBY.—On Monday, June 6, the Lord Bishop of Quebec held a Confirmation in this parish church. Twelve candidates were presented, several of them being adults. The mission has been served by students from Bishop's College for some years. The addition of twelve to the list of communicants, which numbered about twenty, is very encouraging. This event represents successful mission work. The Bishop in his address to the candidates explained fully the three points of the service, the promise made by the candidate, the laying on of hands, the prayers. The Scriptural proof of the Apostolic origin of Confirmation was especially valuable and was fully appreciated by the congregation.

The Bishop was accompanied by the Rector of the parish, the Rev. Prof. Scarth, M.A., who read the preface in the Confirmation Service; the Rev. G. H. Parker, Rector of Compton, who read the lesson; Rev. Dr. Adams, who read the prayers in the Evensong, which preceded the Confirmation, and three students who have been hard at work in the Milby district, during the last two years, and to whose constant and persevering efforts the results of the day are mainly due, viz., A. Sharpe, C. O. Carson and M. O. Smith, B.A.

It is being arranged that Mr. H. Brooke shall take charge of the mission during the vacation.

BISHOP'S COLLEGE.—On the evening of June 6 a Confirmation service was held in the Chapel, when eight of the boys of Bishop's College School were received in this sacred rite. The candidates were presented by the Rector of the School; Rev. Dr. Roper read the preface and Prof. Read intoned the evening prayers. The service was impressive throughout.

The Rev. A. A. VonIffland, M.A., has consented to preach the annual sermon before the University on Friday, June 17, at 11 a.m. Convocation the same afternoon at 2.30. We hope to have addresses from the Bishop of Quebec, the Chancellor, the Hon. H. G. Joly, J. S. Hall, Jr., M.P.P., the Rev. G. Thornloe, M.A., etc.

The Conversazione will take place as usual in the evening at 8 p.m.

On the 16th the Athletic sports will come off, commencing at 10:30 a.m.

Friends of the Institution are cordially invited to attend.

SHERBROOKE.—The Bishop of Quebec will hold Confirmation in St. Peter's Church in this city, on Sunday morning, the 19th inst.

DIOCESE OF ONTARIO.

OTTAWA.—At the last regular monthly meeting of the Ottawa Branch of the Women's Auxiliary the committee appointed to solicit contributions towards the Churchwomen's Jubilee thankoffering to the Widows' and Orphans' Fund of Algoma presented their report, which showed the total amount from the Churchwomen of Ottawa to be \$300. A noble example indeed.

By special request of the Bishop of Algoma the time is extended for the gathering in of

all contributions to this fund. Due notice will be given in this paper of the date chosen.

OTTAWA.—It has been decided by the Clergy of the various churches here to hold a Jubilee Service in Christ Church on the 21st June inst. The special services prescribed for the preceding Sunday, the 19th, will also be carried out in the several parishes churches.

KINGSTON.—The annual meeting of the Women's Auxiliary to the Domestic and Foreign Missionary Society commenced in St. George's Hall on the 9th instant. Twenty-four delegates were present. The Vice-President, Mrs. Tilton, of Ottawa, presided. Mrs. Buxton Smith, President of the Kingston Branch, extended a welcome to the delegates, she referred in touching terms to the death of Mrs. Lewis, wife of the Bishop. Mrs. Tilton made an able and happy reply on behalf of the delegates. The report showed that in July last there were only seven branches, but now there are twelve. The original branches were Ottawa, Kingston, Prescott, Carleton Place, Morrisburg, Camden East and Syndhurst. The new branches are Gloucester, Archoila, Brockville, Catarqui and Picton. Children's Guilds have been established at Carleton Place and Brockville. The total sum collected was \$1,275.17, of which Kingston contributed \$680.52.

Several interesting papers were read on missionary work.

The delegates were entertained by the Kingston Branch in the evening. The room was tastefully decorated, the platform laden with flowers. Addresses were delivered by Rev. Rural Dean Carey and Dr. Smythe. A good programme was provided, and the ladies in charge of the refreshment tables added their share to the success of the evening in disposing of ice cream, lemonade, etc.

Prescott has been selected as the place of next year's meeting.

DIOCESE OF TORONTO.

TORONTO.—St. Matthias.—An eligible site has been secured for mission work in the extreme northeast of the parish, lying north of College street, and east of the ravine. Great difficulty has been experienced on account of the excessively awkward arrangements of the streets, there being no opening from Clinton street to Manning avenue, between College and Harbord streets. There was a rumour of a street being opened half-way down. This, however, has not been done, and longer delay would be very dangerous to the Church's interest in that locality. It remains now for Churchmen in that part of the parish to unite for the work of the Mission Sunday-school, as the first step: the matter will then fall within the range of a general scheme for Church extension which is being promoted by the Rectors of Toronto under the presidency of the Bishop. Let those who can do so help in this important work. Temporary rooms for Sunday-school work have been secured at 590 Manning Avenue.

It is proposed to hold the Sunday-school picnic for this parish in the early part of July, but the day has not yet been fixed.

St. George's.—The annual meeting of the Girls' Friendly Society was held in St. George's School-house on Friday evening, June 3rd, the Lord Bishop in the chair. Professor Roper, Chaplain of the Society, read reports, mostly very encouraging, from the various branches throughout Canada, and addresses were delivered by the Bishop, the Rector and Rev. Mr. Cotter, of England, and Rev. Mr. Tompkins, of the United States.

On Sunday evening Rev. Mr. Tompkins preached a most eloquent sermon on behalf of the Society on the subject of "Service in love," dwelling chiefly on the various ways in which

women may help each other in the striving after the higher life.

St. Peter's.—Rev. Prof. Clark, of Trinity College, preached in this Church on Sunday, June 5th.

All Saints'.—The Flower Mission having its headquarters in the school-house of this parish, has established two or three branches in the city, and the hospitals and other institutions are kept supplied with flowers all the year round; thanks to the exertions of Mrs. Turner and the ladies working under her direction, and to the kindness of several city florist. A card bearing a verse of Scripture is attached to each basket or bunch of flowers, and thus the Word of Life is conveyed to many a sufferer.

THE General Mission proposed to be held in Toronto and suburban parishes is not being taken up with proper energy and unanimity. Only three or four of the parishes have yet secured Missioners. Rev. E. P. Crawford is announced as the Missioner for Parkdale. By the way Mr. Quartermaine, lately assistant at Mat-tawa, is about to act in the same capacity at Brockville.

DIOCESE OF HURON.

TILSONBURG.—*St. John's.*—As far as is at present known this is the only Church in the Diocese of Huron, where there is a weekly celebration of the Holy Communion. Besides this weekly celebration at 7.30 a.m., the old mid-day celebration on the first Sunday of the month has been kept up. There was an early celebration on Ascension Day, when a goodly number communicated. The communicants in connection with *St. John's* now number fully one hundred, having troubled in the last two years. At least 75 per cent. of the congregation and communicants, including almost all the young people there, has been founded in connection with this Church.

A Literary Society, a night school, Ladies' Guild and a Society for young men "The Sons of the Church," a Mite Society is shortly to be formed. All these organisations, though suspended at present for the summer, are in a highly prosperous condition. About two weeks ago the congregation was materially strengthened by the addition of about a dozen English emigrants, who came out under auspices of the Church Emigration Society of England and were, through the efforts of the Incumbent, provided with situations. Nearly all these individuals are communicants and of a superior class. Rev. Canon Cooper, Secretary of the Society, is expected here some time in July.

DIOCESE OF ALGOMA.

ROSSEAU.—The accounts presented by at the Easter Vestry meeting by Messrs. E. Clifford and Dr. Davidge, proved very satisfactory, showing:—Offerories, \$178.91; subscriptions, \$80.29; concerts, \$82; prebate purse to pay Lay Reader, \$38.50; making a total of \$379.70 and leaving, after payment of salary and expenses, etc., \$4.81 on hand.

ULLSWATER.—The Churchwardens are Messrs. W.H. Buekerfield and A. Anderson. The salary was paid up and the present year's subscribed in part before the Vestry broke up. It is intended to fence in the Churchyard this summer. Thanks were offered by the Vestry for their share of the donation of £4 worth of Hymn Books, A.M. from the Rev. W. Pulling.

RAYMOND.—The Vestry remained the same, save that an offer was made by Mr. John Etty of the choice of one of three houses in which to hold service which he kindly offers to deed to the diocese. The salary was paid up.

THE Rev. Alfred W. H. Chowne begs to acknowledge with many thanks the grant of

£4 worth of Hymn Books, A.M. from the Rev. W. Pulling, Erastnor Rectory, near Leobury, for use in his mission, of which the above named is part. Also a few small Prayer Books from the Bishop of the diocese.

The Treasurer begs to acknowledge the following amounts: For the Mission Fund—Miss Cowie, Montreal, \$5; George Wilgress, Esq., Cobourg, \$25; H. T. Walker, Esq., Cobourg, \$29; collection, Missionary meeting, do, \$55; Twenty Minutes' Society, Ottawa, per Mrs. Patterson, \$11. For Nepigon Mission—St. George's Guild, St. Catherines, per Miss Ellis, \$20. For Parry Sound Mission—Rev. Street Macklem, \$25. For Widows and Orphans' Fund—Mrs. Neville, Toronto, \$50; collection, St. Phillip's Church, Toronto, \$51.33; collection Church of the Redeemer, Toronto, \$111.12; Mrs. Johnson, Toronto, \$1; card collections, per Mrs. Gibson, \$97.25 and \$7.50.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*St. John's College.*—The degrees were conferred by the University of Manitoba on the 4th of June in Trinity Hall. In the absence of the Chancellor, the Bishop of Rupert's Land, and the Vice-Chancellor, Archbishop Tache, the Rev. Dr. King, Principal of the Manitoba College (Presbyterian) presided. The following members of *St. John's College* received the degree of B.A.: W. D. Barker, H. G. Cook, J. L. Doupe, H. M. Drummond, D. J. Goggin, W. R. Ross. Revs. T. C. Coggs and C. N. F. Jeffery received the degree of M.A.

The following members of *St. John's College* received medals:—

Mental and Moral Science — University Bronze Medal—H. M. Drummond.

Modern Languages — University Bronze Medal—W. D. Barber.

The *St. John's College* students who won scholarships were as follows:—

Classics—\$60, W. R. Ross; Junior B.A., \$100, J. W. Matheson, \$60; J. W. B. Page, H. G. Fisher.

Mental and Moral Science—\$60, H. M. Drummond.

Modern Languages—\$80, W. D. Barber.

Previous Classics, Mathematics and Botany—\$60, G. Camsell T. H. Pritchard.

PERSONAL.—Mr. W. A. Iowett, Organist of Christ Church, has been appointed organist of Holy Trinity.

Mr. A. Bush succeeds Mr. Iowett at Christ Church, with Mr. Geo. A. Downard as choir-master.

Archdeacon Pinkham has returned from his visits to Alberta. At Calgary he announced his intention of making that place the See city of his diocese, and residing there, instead of at Prince Albert, and founding a girls' school.

The Rev. G. H. Whitaker, M.A., Fellow of *St. John's College*, Cambridge, and Principal of the Theological School in the Diocese of Truro, has been visiting the Pacific coast and Winnipeg. He preached at Christ Church Mission Room on Sunday. Mr. Whitaker is a son of the late Provost Whitaker, and was Senior Classic at Cambridge.

The Presbyterian General Assembly meets here next week. Several hundred prominent Presbyterians will be in the city, and an impetus will be given to the cause of Presbyterianism. When will the Church of England consolidate her scattered provinces and by having her great legislative bodies meet occasionally in centres of population strengthen the Church and enlarge the friends of her leading men.

DIOCESE OF SASKATCHEWAN.

The Bishop-designate has just returned to Winnipeg from visiting that part of his diocese lying in the district of Alberta. He had previously visited Prince Albert and the Missions in the immediate vicinity, and he now desires to bring to the notice of Church people in Eastern Canada, what are felt to be pressing wants for the Diocese, in the hope and with the most earnest prayer, that these wants will be speedily provided for.

WORK AMONG THE INDIANS.

The Bishop-designate visited the Peigan reservation, situated on the Old Man's river about sixteen miles from McLeod in the district of Alberta. He was met there by Rev. H. F. Bourne, who has been working on this Reserve for some time past, and was introduced by him to North Axe the head chief, and Chiefs Morning Plume, Running Wolf and Big Swan, together with a large number of the members of the tribe. These Indians spoke in grateful terms of the work done among them by Archdeacon George Mackay, who was their missionary previously to his removal to Prince Albert. They expressed the most eager desire to have Mr. Bourne reside on the Reservation and devote his whole time to their welfare, and the hope that he would have a teacher with him to instruct their children. They added that they were willing to allow the Missionary to reside on a certain site named, which is situated about a mile east of the Agency buildings. The interview took place within three hundred yards of the premises recently erected on the Reserve by the Roman Catholics, and North Axe and others stated that their consent had never been obtained for the erection of these premises, and that they did not want them there; they wanted such a man as Mr. Mackay, who had not only tried to teach them religion, but had instructed them in house building, ploughing, &c.

The Bishop, therefore, desires to place Mr. Bourne on the Reserve at once, (he is residing for the present at McLeod), and to do this, Mission and School buildings are necessary, which, if they are to be substantial and permanent will cost at least fifteen hundred dollars.

It may be added that Mr. Bourne's stipend of \$800 per annum is paid, half by the congregation of *St. James' Cathedral*, Toronto, and half by the Board of Missions of the Canadian Church.

Rev. S. Trivett, of the Blood Reserve, fourteen miles south of McLeod, and Rev. J. W. Tims, of the Blackfoot Reserve, near Gleichen, are both anxious to start a school for Indian girls; each school would be on a small scale at first. To start such a school will require an addition to the Mission premises in each case, and the salary for a matron. The Toronto branch of the Womens' Auxiliary has promised to send a matron to Mr. Tims, and have most kindly guaranteed her salary. The Bishop most heartily endorses this scheme and hopes that the funds may be forthcoming to give it a fair trial; since, if successful, it is impossible to estimate the benefits likely to arise therefrom. The two clergymen named like most of the Missionaries among the Indians in the Diocese of Saskatchewan, and in fact in the Ecclesiastical Province of Rupert's Land, are supported by the Church Missionary Society.

Speaking of this work the Society's Committee of correspondence say. *C. M. S. Intelligence for May*, p. 320:

"The Committee learn and with much thankfulness of the action of the Canadian Woman's Auxiliary of Missions in guaranteeing the sum of \$300 yearly to support a Lady Missionary among the Blackfeet, and they will cordially welcome any lady that may be sent to cooperate with the Society's Missionaries upon the assurance that she is in sympathy with the principles of the Society."

WORK AMONG THE WHITE SETTLERS.

A Travelling Missionary in the District of

Saskatchewan.—The \$750, being the half of a sum of \$1,500 sent to the Bishop-designate, to be divided between the Dioceses of Saskatchewan and Algoma, by a kind friend, who merely stipulated that the gift should be acknowledged in the *Evangelical Churchman*, and the news of the receipt of which reached the Bishop while he was at Prince Albert, enabled him to think of appointing a travelling Missionary to visit the following places, viz: Carrot River, Birch Hills, Carleton, Saskatoon and other settlements in the district of Saskatchewan, places hitherto out of reach by the present staff of clergy. This position has therefore been offered to Rev. A. H. Wright, at present in charge of the congregations at Prince Albert, who has accepted it, and will enter upon his new duties as soon as a clergyman can be obtained for Prince Albert. Mr. Wright has special qualifications for such work, and as there are several Church families at each of these places, who hitherto have been almost without the means of Grace, his labors in this new field are likely to be of the highest value to the Church. The Bishop feels that his action is a venture of faith, but is confident that pressing work, so providentially entered upon will not be permitted to languish for want of funds.

(To be continued.)

DIOCESE OF MONTREAL.

FRELIGHTSBURG.—The Lord Bishop of Montreal made his Annual visitation of this Parish on the 8th inst. The monthly meeting of the Clerical Union of the district of Bedford, occurred simultaneously at Frelightsburg. There were present the Revs. Canon Mussen, Rural Dean Smith, Rural Dean Nye; W. Ross Brown, Frank Allen, F. C. Clayton, R. L. Macfarlane, N. P. Yates, and Mr. Dobbs. The exercises of the day began with the Holy Communion at 9.30 a.m., in the Bishop Stewart Memorial Church, the Bishop of the Diocese being the celebrant assisted in the service by the Rev. Ross Brown, the Rev. J. Smith, the Rev. F. C. Clayton, and the Rector Canon Davidson; a goodly number of communicants were in attendance. The subsequent morning hours were occupied in a very interesting session of the Clerical Union, his Lordship being present. At 3.30 p.m., the Confirmation service began, the spacious edifice being well filled by an attentive and devout congregation. The service was hearty and soul-enlivening, the lessons being read by Revs. Nye and Yates, and the prayers by Canon Davidson and Rev. Ross Brown. There were 10 candidates presented, who were addressed in faithful words by Canon Mussen, the Bishop preaching the sermon. At the close of the service and while an inspiring Resurrection carol was being sung, the Clergy and Bishop passed down the Centre aisle to the western door and proceeded therefrom, led by the choir and the Wardens Col. A. Westover and Dr. Struthers, to the new plot added to the graveyard, where the petitions for consecration being read by the Rector, the Bishop passed through the opened column of clergy and others, and while reading the 90th and 103rd Psalms, all walked round the ground to be consecrated to the North West corner, where on an elevation of the ground part of 1 Thess. v., was read by Rev. F. C. Clayton, followed by the *Nunc Dimittis*. The formal sentence of Consecration was pronounced by Canon Mussen, and the official certificate thereof was read by Dr. Struthers, which being duly signed by his Lordship, the final prayers were read by him and after the hymn "Brief life is here our portion" by the choir, an admirably and instructive address by Rural Dean Nye and the Episcopal Benediction, the assembly returned to the Church under the slanting rays of the Western horizon so typical of the closing hours

of mutual pilgrimage, with the appropriate lines fully upon thoughtful minds:—

"We have not reached that land
That happy land as yet,
Where holy angels round Thee stand
Whose sun can never set."

The exercises of the day were of a most instructive and profitable character.

We cannot refrain from recording the fact that the addition to the Graveyard has been effected largely through the large-hearted and always increasing devotion of Miss Reid.

CONTEMPORARY CHURCH OPINION.

Church Press says that, the Bishop of Long Island, (Dr. Littlejohn), in his address to this Diocesan Convention just closed referred to Christian Unity, and spoke in clear and decided terms as to the position which must be taken by the Church, referring to the declaration of the House of Bishops. He said, "It is a formal though condensed rehearsal of our part in the great drama of prayers and conferences and labors for the restoration of Christian unity inaugurated at the close of the century, but to be finished God only knows when. This Church has taken the lead as, in virtue of its conceded historic position and its apostolic inheritance, it ought to do. In a spirit of the broadest charity and with a devout trust in the overruling guidance of the Holy Spirit it has cast its bread upon the waters, fully realizing that it may be many, many days before the troubled waves of modern schism will allow it to return. Whatever turn the revived discussion of the true order of the Church may take, and however the brethren who assent from us may draw upon the controversial armory of the past or the present, it is certain that this Church will never, for the sake of union with non-Episcopal bodies, constituting a small fraction of Christendom, do anything to drive it further off than it is to-day from the old historic branches of the Catholic Church, with their more than 300,000,000 of souls. We shall want prudence as well as fervor, a strong clinging to things which cannot from God's standpoint, and ought not from ours, want to be shaken. Unity, to be worth anything, must be founded on truth. Unity, to be a vital power, must be made up of living units, of wills and hearts and heads, to whom nothing is so dear as sound principles and earnest convictions. An honest error is better than a truth with the soul taken out of it by a loose, careless holding of it. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic, working Christianity, by which He announces Himself in history. Better far to stay as it is than that Christendom should be deluded into a spurious Catholicity—a thing of sentimental moonshine and airy platitudes. Let us pray and work with renewed fervor that all Christians may be one; but let us never for a moment give any set of men reason to think that we hold lightly by the colors put in our hands by our fathers in the faith, or that we know of any better marching orders than those given originally in the Apostolic and renewed in the Nicene and reaffirmed in the Reformation ages; meanwhile, standing in our lot, doing our work, feeding the flame of our altars, preaching the faith once delivered, cherishing with hallowed affection the memory of prophets, apostles and martyrs, and lifting our souls in holy adoration unto Christ who is Head over all things to His Church, let us leave the great problem where it belongs, with the Spirit of God, who alone can make men of one mind and heart in His everlasting household."

This Name expresses relationship, certainly. But it speaks of relation which God has within Himself, as well as of those which He maintains with His creatures. It tells of personal relations, personal existence, without pronounc-

ing upon the eternity of the material universe. And if we seek to praise God as He is, and for what He is in Himself; if we seek to put a Name for the pronoun, "Him who is, and was, and is to come," it must be a Name that expresses personality; that expresses distinction, yet relationship; a Name by which God may reveal Himself more and more, yet describing what He must have been had He never revealed Himself at all.

GLORY be to the Father for His perfect Fatherhood; perfect not only because of His infinite care of every one of His creatures, and especially of His children made in His own likeness; but above all because of His sharing His glory with the Son, made equal to Himself. Glory be to the Son for His obedience unto death; for His perfect regard of the Father's will, and disregard of His own glory; and for His desire to share His joy among many brethren. Glory be to the Holy Ghost for His impartation of the life of God to the world, and for His deep and hidden motions in eternity of which His work in the world is the counterpart.

LAYING ON OF HANDS.

That the laying on of hands mentioned by the writer of the Epistle to the Hebrews means what the Church calls Confirmation, was never doubted or denied until these modern days, in which we are constantly trying to improve ancient belief and practice. To this fact the ancient Church, both in writing and practice, bears unanimous evidence. Some say this laying on of hands means Ordination. The writer of the Epistle is summing up the first principles of Christian character or life—those which are essential to it. Surely in this he would not place ordination. It belongs to a letter about or to the ministry. Five of these principles are admitted to be necessary to Christian character. Yet one in the very midst of them is excluded. The writer gives the gradual development of these principles, and confirmation comes in its necessary, logical order. Repentance, faith, baptism, confirmation, resurrection of the dead, and eternal judgment—Bishop Hall says: "Dare any Christian presume to say that the Apostle, the great and wise master-builder of the Church, mistook the foundation whereon he built? Or dare any one presumptuous soul single this one article out from the rest as merely temporary when all the rest are granted to be of eternal use?" In the reunion of Christianity Confirmation cannot be surrendered. If it is the resulting body will not be Christian or Biblical. The difference between confirmation and baptism as to origin, is that baptism was ordained by Christ and confirmation was ordained by the practice of His Apostolic Church. What is the significance of confirmation? As baptism is joined with repentance, so confirmation is with faith. It is the seal and completion of baptism. The children having promised by sureties, repentance, faith, and obedience, now with their own mouth and consent ratify and confirm the same, and promise faithfully to endeavor to observe the same things. Ratify, confirm, promise, all bespeak will, voluntary action, on part of the confirmer. Not until the child *sua voluntate* confirms the promises made by sureties, should he be confirmed. Confirmation without the free action of the will, choice, is nothing. Confirmation is the earnest of God's Spirit. If the candidate for confirmation resolves to live to God and for Christ, opening the doors of the heart to His kingdom, the Holy Spirit enters to bestow His special gifts. These gifts result from the co-operation of God's Spirit and man's spirit; from the free surrender of the will in

obedience to God's will; love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Confirmation is the witness in the solemn assembly to the person that he is the son, the redeemed son, of God, and that His Spirit has been imparted to him. The moment he truly resolved to walk in the way of God, to realize his sonship, the Spirit entered the sanctuary of his life. The laying on of hands is the pledge to this from Christ's Chief Shepherd. The gift of the Spirit and confirmation may not be, often are not, simultaneous. Confirmation is twofold. The candidate solemnly, freely confirms the threefold promise before the ministry and congregation, and Christ confirms through his representative the gift of the Holy Spirit. If the bodies around us mean by conversion not an act but a process, the surrendering of the will to God, then confirmation will be the pledge of the beginning of the process.

JOHN GASS.

THE BISHOP OF ARGYLE ON CHURCH GROWTH AND LIFE.

There is danger in depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to Christ in Baptism, that Church schools are well attended, and that multitudes come to hear the Word of God preached. But I am not always so happy about the Confirmation of large numbers of new adherents. A few candidates whose attachment to the Church has been proved, and who have had thorough preparation, are more to be desired than great numbers, easily gained, hastily admitted, and destined most probably to fall away from the communion of the Church, as lightly as they have been allowed to enter it.

I think there are few who would deny, that in past times, the Church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who received holy orders, and yet who have never known the love of Christ in their hearts, or a real devotion to His service. But is there not a somewhat similar danger with regard to the laity? May not grave spiritual evils arise from a too easy admission of untried "converts" (if such they may be called) to the sacred ordinances of Confirmation and Communion.

If we are to grow and increase as a Church, if we are to make real progress, the work must begin within—within our own hearts subjected to the sanctifying influences of the Holy Spirit; and within our own communion, cleansed and guided by the same Divine Illuminator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with Jesus, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the Holy Ghost, we have made some progress within, in the direction that I have indicated, external progress will, I fear, either not go at all, or if it does, will probably be neither to the glory of God, nor to the real advancement of His kingdom upon earth. Let us therefore think and speak less about thoroughness of belief and spirituality of life.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of the CHURCH GUARDIAN:—

SIR,—Two communications appeared in your issue of the 25th of May that I would ask a

short space to reply to. The first is "Wanted, a Canadian Prayer Book." The writer, the Rev. W. J. Ancient, suggests certain additional prayers; provision might be made for such, provided they were accepted by the whole Church of the Dominion, but the grand old book itself must never be changed. But even such prayers should have the sanction of the United Church of British North America. He also suggests that this subject be considered by our Provincial Synod, but if so it would not prevent the possibility of "two or more uses" (as the writer favors) as we have another Provincial Synod in the Dominion besides dioceses that are under no ecclesiastical jurisdiction but their own, and in fact our own Provincial Synod, as at present constituted, could not insure a uniformity in such changes.

Article 8 of the constitution of the American Church makes provision for such proposed addition, and should apply to our Church. "No addition or alteration shall be made in the Book of Common Prayer or other Offices of the Church, or the Articles of Religion, unless the same shall have been proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention."

I fully endorse the views of the writer when he says, "Better first endeavor to bring about a union of the Church throughout the whole Dominion" for until this is first effected we are certainly not in a position to insure a uniform procedure in such matters.

The other letter from Nova Scotia, of N.'s, on the successor of the late Right Rev. Bishop Binney, the writer "laments the inexperience and want of precedents to fall back upon." If he had the experience of some other dioceses in which two or three such elections have been held, with all the party feeling, canvassing and caucusing for a party man, and then perhaps after all ending in a compromise, I think that he would be inclined to say that in the case of Nova Scotia ignorance was bliss, rather than to have the wisdom on the subject that other dioceses have. The election of a Bishop does not only affect the diocese, but also the House of Bishops, where we want the highest qualification to add strength and dignity to that House.

The troubles of Nova Scotia and all such elections would be greatly obviated if the nominations to fill such vacancies could emanate from the House of Bishops, as experience has taught them what qualifications are needed. It would at least do away with the local party feelings engendered by such elections, and we might be the better able to fall back upon the precedent set us at the first election at Jerusalem, when Barnabas and Matthias were nominated and after prayer for guidance, the lot fell upon Matthias, and we, too, could under such circumstances, fairly ask divine guidance as to who should be elected.

We sadly want a change in this respect, but with a United Church in the whole Dominion and such a method of nominating our Bishops, strength and dignity would be added not only to the Church as a whole, but to the assembly of the Chief Pastors of the Church.

Yours truly,
CHURCHMAN.

London, Ont., June 4th, 1887.

REMARKABLE WORDS.

SIR,—In "Geikie's" Life and Words of Christ, Chap. lxiv, I find these remarkable words. They are pregnant of meaning for us of to-day. He says "The religion of the letter has carried out to the bitter end its conflict with the religion of the Spirit. Incapable of reform, identifying its dead rites with the essence of truth, it had crucified the Teacher who had dared to say that they had served their day and lost their worth. Ritualism had reached its natural culmination in claiming to be the whole of re-

ligion and had slain the Truth itself when he witnessed against it." Let not the foolishness of this generation re-enact the crucifixion scene.

I am, sir, yours,
PRO BONO PUBLICO.

SIR,—Will you permit me to tell your readers that by special request of the Bishop of Algoma, the time is extended for the gathering in of the offerings of the Churchwomen of the Dominion to the Clergy, Widows' and Orphans' Fund of Algoma, due notice being promised them of the date at which our grand total will be ready for the summing up? So many questions as to the "when" and "where" reach me that only by means of the invaluable Press can they be fully answered. Sums intended for this special fund should be specially mentioned as to be placed to its account when they are sent through the hands of their Diocesan Treasurer. I note that no less than \$317.99 are acknowledged for Widows' and Orphans' Fund of Algoma during the last week.

Now this is good news for Algoma and for all its friends, but as success brings success by the very encouragement born of it, the promoters of the Jubilee Fund would be glad to know, if some contributors at least did not intend to prove their loyalty to their Queen as well as their love for Algoma by so timing their gifts, that they should arrive so very near the date at which it was at first deemed, but to close the subscription list. May I venture to call the attention of every Diocesan Treasurer to this matter, that they may rectify past mistakes and prevent any such in future.

The response to the committee appointed at Ottawa by the Women's Auxiliary was most encouraging—\$300. Our own London gifts are nearly up to \$200, but then we have six more collectors to hear from. From Winnipeg, by kindness of Mr. Leggo, comes \$22, and seeing the great needs of the Northwest, this is a kindly and graceful act of sympathy. Montreal has a good record to show, and did room permit, I could tell you of many other hopeful signs of coming success to our cause.

We all remember the rhyme of good, old John Bunyan:

"A man there was, some called him mad,
The more he gave the more he had."

And better still, we have the assurance given by inspiration, "There is that scattereth and yet increaseth."

Thanking you for once more granting me space in your paper,

I remain very faithfully yours,
H. A. BOOMER.

Diocesan Theological College,
896 Dorchester Street.

SIR,—In the report of the Trinity Ordination, Diocese of Montreal, in your issue of the 8th, the initials B.A. are inserted after the names of the Deacons, but omitted after the names of the Priests. The Rev. N. A. F. Bourne, Rev. D. Sanders, Rev. N. Yates are entitled to the initials B.A. as much as R. B. O'Sullivan and G. Smith. They are Alumni of the Diocesan College and, therefore, I can speak with confidence on the subject. Thus five of the seven men who were ordained from this College, on Trinity Sunday, possess the degree of B.A. Correct this for

Yours truly,
WM. HENDERSON,
Principal.

Montreal, June 8, 1887.

[We thank the Principal for calling attention to the omission referred to. We erred through ignorance, not knowing that the three gentlemen had graduated from any University, without which, as Alumni of the Theological College, they would not have right to the degree.—ED.]

The Church Guardian

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Box 1968. For Business announcements
See page 14.

CALENDAR FOR JUNE.

- JUNE 1st— }
 " 3rd— } EMBER DAYS.
 " 4th— }
 " 5th— Trinity Sunday.—(Athana. Creed
 Pr. Pref. in Com. Notice of St.
 Barnabas.)
 " 11th—St. Barnabas, A. & M.
 " 12th—1st Sunday after Trinity.
 " 19th—2nd Sunday after Trinity. (Notice
 of St. John Baptist.)
 " 20th—Queen's Accession, 1837.
 " 24th—Nativity of St. John Baptist. (Atha.
 Creed.)
 " 26th—3rd Sunday after Trinity. (Notice
 of St. Peter.)
 " 29th—St. Peter. A. & M.)

BISHOP SPALDING (OF COLORADO) ON THE NOTES OF THE CHURCH: —ONE, HOLY, CATHOLIC, APOSTOLIC.

We come now to the Notes of the Church given in the Creeds. First, it is ONE. Christ, the Head, has not many Bodies, but one Body. It has many members, and all have not the same office, but they all contribute to the increase and usefulness of the Body. So the Vine is one. The Temple is one. Indeed, all the Scripture representations of the Church involve its Unity.

Since the Church has been broken into many schisms in the progress of its history, and as we see it to-day seems to be sadly divided, a distinction has been drawn between the Church visible and invisible; and the Unity of which the Scriptures and the Creeds speak, is by some held to be true only of the latter. Such a distinction is clearly possible. It was made by many of the Reformers and later Anglican Theologians. But they generally mean, by the Church invisible, the Church Expectant in Paradise, or Triumphant in Glory. With some, also, it signifies that secret, elect number known only to God, who will persevere unto the end, and who may be conceived of as one with the Church of the departed. They are a Church within the Church. They are those whose names are written in Heaven. Such theories may be consistent and unobjectionable, as held by the Philosophic theologian, if held only as theories. It must be said of them, however, that they are modern. They were unknown till the sixteenth century. But it must not be supposed that any such ideal, invisible Church is the Church we read of in the New Testament. The Church to which we are "added" by Baptism is a definite organisation, with definite officers and administrations, to whose keeping the Word of God is entrusted, to which promises are given with injunction of duties, which regularly meets for common worship and Christian instruction, and the pleading of the Sacrifice of Christ, which has powers of discipline, which is aggressive and mission-

ary in character, and has been often exposed to persecution. Such a Church cannot in the nature of the case be invisible. The invisible Church is only an idea. It cannot be an Institution in the world. It cannot have a history. It must be, therefore, the Visible Church that is One, Holy, Catholic, and Apostolic throughout the world and in all ages. So much for the fact of its Unity. Its nature will be seen more fully from the other Marks that distinguish it.

2. THE HOLINESS of the Church needs but a word of explanation. It is not meant that all its members are inherently holy. The tares and the wheat grow together, not to be separated until the harvest. The Gospel not gathers in good and bad fishes. But the Church is Holy in origin, purpose and end. It is Holy because its Head is Holy. Its life is from the only Source of Holiness. All its instrumentalities for the fulfilment of its objects are Holy. The Holy Spirit is its vital breath and inspiration. It is One Christ in whom it lives and who is in it the hope of glory. The Scripture passages which directly and indirectly assert the Holiness of the visible Church are numerous and must be familiar to students of the Bible.

3. THE CATHOLICITY of the Church is less understood. The term "Catholic" was first applicable to the Church for this reason: The Jewish Church was national, it was intended only for the Jewish people. But the Christian Church was intended to embrace both Jews and Gentiles in one Body. It was to be general, universal. In this sense the Epistles of SS. James, Peter, Jude and John, written to Christians generally, are called Catholic, or as our version has it, general Epistles. But in process of time "Catholic" came to mean very nearly the same as Orthodox. During the first five centuries, heresies arose and resulted in various schisms from the Church. The small or large generally unorthodox bodies thus created, were Sects. They were split off from the Main Trunk. Each might preserve more or less of sound doctrine. Some might be substantially Orthodox. They might retain the Apostolic Ministry. But they had broken the Church's Unity, and Catholic designated the One Church. The Church in contradistinction to the sect which had severed themselves from its life, which, after a longer or shorter period, lost their vitality, became secularised, and merged into the world. The Catholic Church was the One Church throughout the world, embracing many national Churches, each with its various dioceses, all preserving with each other an unbroken communion and fellowship. The Church then in any country, town or city, in communion with the general undivided Church, would be the Catholic Church of the place, and the Faith held by it was the Catholic Faith. The schism between the East and the West, which, became complete and final in the eleventh century, was the utter disruption of Catholic Unity. The Western Church, with Rome as the centre and bond of Union, claimed exclusive Catholicity, while the Eastern Churches, reaching back to Apostolic times, and holding firmly the Catholic Faith, and under the government of the Apostolic Ministry, called themselves Orthodox and Catholic. The Reformation in the sixteenth century divided the West. The National Catholic Church of England reformed itself, declaring its independence of the Papacy. So did Sweden and Denmark, and Switzerland, and Germany, but in the three latter the Apostolic Ministry, which had been deemed essential, could not be retained as was then generally supposed, without communion in what were felt to be corruptions, which were uncatholic and soul-destroying. The Catholic Faith, it was believed, could only be preserved by separation. The loss of the Episcopacy was deplored, but was regarded only as temporary.* But the non-

Episcopal Churches of the continent have been Catholic only so far as Orthodox in Doctrine, and with the loss of Episcopacy, Catholicity of Doctrine has been imperiled.

The crime of breaking the Unity of the Church lies chiefly at the door of Rome. The theory of Rome being the Mother and Mistress of all Churches and of the Pope's supremacy in all Christendom was uncatholic. It was unknown as a Dogma till the time of Hildebrand in the eleventh century. The additions to the Faith in the Creed of Pius IV, imposed on pain of Anathemas, were all uncatholic. Corruptions of practice, such as the sale of indulgences, were even harder to bear. The Reformation was necessary. It was in the air. It was inevitable. No fair-minded student of the History of those times can withhold his sympathy from Luther, Melancthon and other Reformers, especially in their early efforts at reform. The Eastern Churches, though not of the progressive races and lacking powers of self-propagation and missionary life, we believe to be more Catholic in other respects than Rome which arrogates to itself the title. But by the Canons of Catholicity in the early Church, before the separation of the East and West, the Church of England and her daughter Churches of America and her colonies, are the most truly Catholic of all existing Churches.

The received doctrine of Catholicity has become considerably modified in the course of History. The Catholic Church in the general sense is the aggregate of Churches which hold the doctrines of the ancient Creeds and preserve through unbroken succession of the Ministry, an Apostolic organisation and historical identity with the Primitive Church. An actual intercommunion must not be held as essential, so there be a willingness for such interchange and fellowship as soon as the causes which have interrupted it and rendered it for the time impossible, are removed. Thus efforts have been made on the part of our own and the English Churches for intercommunion with the Churches of the East, which are believed by those who have most carefully examined the questions involved, to present no insuperable obstacles to the mutual recognition of brotherhood and the interchange of offices of love. Our own Church, through its College of Bishops, has recently laid down the essential conditions on which the members of Protestant Communion may return and be welcomed to Catholic Unity. It is deemed sufficient if they hold the Holy Scriptures as the Word of God, and the Catholic Faith of the Apostles' Creed and that of Nicæa in their Catholic interpretation; the two Sacraments of the Gospel, Baptism and the Lord's Supper, administered duly in matter and form; and are willing to receive the historic Episcopate with all that is essential in it, which, of course, includes Confirmation, Ordination, and a moderate, canonical Episcopal regimen and superintendency. Less than these things could not be asked. They are the minimum of things deemed essential. Favorable responses will doubtless come in time. May the Lord hasten the time, when they "all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me" (St. John xvii, 21).

All are members of the Holy Catholic Church who have been baptised with water in the Name of the Holy Trinity. All Churches are Catholic in which the pure word of God is preached and the Sacraments administered according to Christ's ordinance, in all that is requisite or necessary to the same, by those who have been duly commissioned. There may be wide differences of usage and of ritual, and of theological opinions outside of the Faith, which is not of opinion merely, and a true Catholicity be in no wise put in jeopardy. Catholic never means "charitable," "liberal," or "latitudinarian." Lastly, the Church is Catholic now as in primitive times in distinction from Sectarian.

*See Palmer on the Church, Chap. XII, Sec. IV.

A *Sect* is, strictly speaking, a body which unduly magnifies some special doctrine for the sake of which it was led into separation, and which makes this doctrine a test of orthodoxy and a term of Communion. Often other important doctrines are left out of view. A true doctrine, held and emphasized without regard to the analogy of the Faith, may become almost, if not quite, a heresy. Sometimes the peculiarity of the Sect is simply a denial. There is something you must *not* believe if you would become a member. You must *not* believe the Deity of Jesus Christ, if you would join a Unitarian Society. You must *not* be a Calvinist, if you join the Body whose fundamental tenet is Free Will. If you would join any sect of Baptists, you must *not* believe in infant Church membership. Catholic is *comprehensive*. A Church that is Catholic cannot exclude repenting sinners, trusting in Christ and professing to "believe all the articles of the Christian Faith as contained in the Apostles' Creed." The Catholic does not exalt non-essentials into fundamentals. A Catholic Church makes no new terms of Communion. It receives all who would be received by Christ. If any Church, as the Roman, does not do this, its Catholicity is so far imperfect. It stands on Sectarian ground. No Sect, as such, can be Catholic, for no Sect could embrace all true Christians. This comprehensive character is essential to true Catholicity.

4. As to our last point a definition must suffice. The Church is *APOSTOLIC*, as "continuing steadfastly in the Apostles' Doctrine and fellowship, in the breaking of bread and in the prayers" (Acts ii, 43). The Doctrine of the Church as the Apostles received it, and as once for all delivered; fellowship in the organisation which they established, as the Lord, before His ascension, taught them when "speaking of the things pertaining to the Kingdom of God" (Acts i, 4), and as His Spirit guided them, bringing His words to remembrance, and determining their application; participation of the Sacramental elements by which we feed upon His Body and Blood; and the public service of Common Prayer and Liturgy after Apostolic precept and example: these mark a Church's Apostolicity.

In conclusion, I would remind you that the glory of a Churchman is in being *TRULY* a Christian. He may belong to a Church which is Holy, Catholic and Apostolic, and one with the Church which was gathered at Jerusalem, in an unbroken succession through the ages, and yet fail of Salvation at the last. He may belong to the narrowest and most heretical of Sects, or may be of a Church that is well nigh apostate, and yet be chosen of God to be crowned with those who "come up out of great tribulation." You belong to a Church which has every mark of the true Church of Christ. *It is an exceedingly precious privilege.* The results should be seen in your lives. It will all be in vain that you call yourselves Catholics, or by any other name that might seem to recommend you, if you are not *in living union with Christ*, and if you do not love and serve Him.—*From Lecture I of the Church and its Apostolic Ministry.*

CONVOCAATION OF CANTERBURY.

We take the following extracts from the report given by *The Family Churchman* of the proceedings of the last Convocation:

THE HONORARY DEACONS QUESTION.

The *Bishop of London*, presented a report in the Upper House from a committee of the Upper House on the Deacons (Church of England) Bill, introduced into the House of Commons by Mr. Sydney Gedge. The committee reminded the House that in February, 1884, a resolu-

tion was passed by the Upper House on the subject of the diaconate admitting that, in view of the overwhelming need of an increase in the number of the ministry, and the impossibility of providing sufficient endowments for the purpose, it was expedient to ordain to the office of deacon men possessing other means of living, willing to aid the clergy gratuitously. These were to be examined, and were not to pass to the priesthood, unless they passed all the examinations required in other candidates, and should have devoted their whole time for four years to spiritual labour. The committee of their Lordship's House pointed out that in this resolution no change in the existing law was suggested or alluded to. The committee were now requested to consider a proposal which involved an alteration in existing laws, and, if adopted, would allow Bishops to ordain to the diaconate persons who might be engaged in trade or in business. In regard to this important change, the committee begged leave to report that though, on the one hand, the example of St. Paul might be referred to, and an inference perhaps fairly drawn as to deacons from the so-called canons of the Apostles, and even further a distinct encouragement recognised in the canons of the Fourth Council of Carthage, which permitted the whole clerical order to supply their necessities by the labour of their own hands—and there was evidence that this was a common practice at least in the African Church—on the other hand, the judgment of the General Councils and the deductions of early canonists were expressly and distinctly to the effect that none of those belonging to any clerical order were to engage in secular business or callings; and that this had been in accordance with English feeling seemed clearly indicated by the tenour of the restrictions in the 21st Henry VIII., c. 13, and perhaps by the expressions of the 75th and 76th canons. And it was evident that a broad distinction must be drawn between allowing or encouraging clergymen to assist in maintaining themselves by secular labour, as St. Paul did, and admitting to the sacred ministry men already devoted to secular occupations and purposing to continue in their callings. The committee thus could not recommend any relaxation of existing laws unless it could be shown that the necessity for doing so had passed into the state of spiritual urgency, a state which had ever been regarded by the Catholic Church as justifying departures from existing disciplinary practice. That the need was great, not only in populous towns, but in scattered hamlets throughout country parishes, for an increase of ordained ministers could not be denied, but the measure proposed in law was so great a departure from long-continued practice of the Catholic Church that the committee did not judge it to be desirable at the present time to take any step in regard to facilitating an entry into the diaconate beyond that which had already been taken in the passing of the cited resolution. *His Lordship* moved the adoption of the report, and the *Bishop of Gloucester and Bristol*, seconded the motion.

DEACONS AND LAY HELP.

The discussion which ensued was instinct with genuine interest. Though the report met general concurrence, the *Bishop of Winchester* reaffirmed his opinion that there was nothing in the history of the early Church to preclude the Church of to-day from assenting to the principle of an order of persons who could follow secular engagements. He acknowledged that there were great difficulties in the way, from the fact that in this age secular occupations were more absorbing than formerly, and he acknowledged the force of the report as to its being unadvisable at this time to move in this matter. The *Bishop of Gloucester and Bristol*, declared that the sentiment of the ancient Church was expressed by the words *Ni clerici secularibus negotiis se immisceant*, and he pressed that where any secular calling was per-

mitted in ancient times to the clergy it was of a widely different character from what would be the permitting clergymen to engage in trade at the present day. The *Bishop of Ely*, the *Bishop of Oxford*, the *Bishop of Bath and Wells*, and the *Bishop of Llandaff*, spoke on the report. The Archbishop, in closing the discussion, said the whole history of the Church, he held, was against the clergy engaging in secular labour for their means of living. He held that it would be well to increase the number of lay readers and lay evangelists; but for the present the Church should go no further than was provided by the resolution of 1884. The report was adopted.

THE CATECHISM AND THE CHURCH.

Canon Gregory presented the Report of the Committee on additions to the Catechism, containing a number of questions and answers on the Church. The adoption of the Report was opposed by the Deans of Llandaff and Windsor and Canon Bernard, and supported by the Dean of Lincoln and Canon Bright. The discussion was not concluded when the House adjourned on Wednesday. The House proceeded to further consider the Report on Thursday. *Canon Gregory* moved that the first proposed Question and Answer—"What meanest thou by the Church?—I mean the Body of which Jesus Christ is the Head, and of which part is visible here upon earth, and part invisible"—be approved and adopted. The *Dean of Llandaff* moved an amendment, but it was rejected by a large majority, and after a long discussion, the original answer was adopted in the following amended terms:—"I mean the Body of which Christ is the Head, and of which I was made a member in my Baptism; and of this body, part is militant here on earth, and part at rest in Paradise awaiting the Resurrection." This debate was marked by one or two very interesting speeches. *Archdeacon Farrar* declared that if the proposed answer referred to the Church of England, and not to the Church of Christ, he for one would be no party to unchurching the author of the "Pilgrim's Progress," the author of the hymn "Rock of Ages," John Howard, the angel of prisons, or Lloyd Garrison, the emancipator of slaves. He took it that the great angel whom Dante described, who sat upon a threshold of Diamonds, and had the smiling countenance, would pay little attention to the votes of the Southern House of Convocation. *Canon Gregory* replied severely that in drawing up their Catechism, their idea was to instruct the children of our own Church, and to leave out all thought of persons outside our own communion. He contended that the question raised by the Archdeacon was outside the question; but no one seemed to take objection to the introduction of a phrase which defines the intermediate State.

PREACHING IN NONCONFORMIST CHAPELS.

The Bishops took into grave consideration the *articulus cleri* on this "great scandal," "detrimental to the spread of true religion," and "tending to hinder rather than promote the unity of Christian people." The *Bishop of Gloucester and Bristol* deprecated any appeal to the law in order to prevent a repetition of the conduct of Canon Wilborforce, and thought that the Bishops ought simply to say a few firm, gentle, and conciliatory words against the practice of clergymen preaching in Nonconformist Chapels. The *Bishop of Winchester* then entered upon a long and eloquent historical survey of the position of the English Church, maintaining that the Church of England had reformed itself as a great nation and a great Church, and that dissent was simply the negation of the principles of the Reformation. "It seemed to him, therefore, that those who belonged to the great Catholic Church of this country were altogether inconsistent, and did, to a certain extent, rebel against the principle of the English Reformation, by joining in public worship with Nonconformists; and, without the slightest ill-will towards Nonconformists,

many of whom were pious and good men, he said that they were distinctly mistaken, that their principles were directly opposed to the Church of England, and formed a direct counter-move to the Reformation, and that the rulers of the English Church were not justified in any way in lowering the distinction which there was between the National Church and the various dissenting bodies throughout the kingdom. However well intentioned the clergy might be who wished to join in public worship with Dissenters, they were untrue to the principles of the English Reformation; and, in ignoring all these things, and in treating every modern sect as on the same footing as the great ancient Church reformed at the Reformation, were simply introducing confusion." Still, he did not endorse the language of the Lower House, but moved the following resolution, which was seconded by the Bishop of Bath and Wells, and adopted unanimously:—

In the opinion of this House, it is contrary to the principles of the Catholic Church as maintained at the English Reformation that clergyman should take part in the public religious services of those who are not in full communion with the Church of England, and it is desirable that the Bishops should use their authority and influence to induce the clergy of their respective dioceses to abstain from the practice. Nevertheless, the House deeply sympathises with the desire to bring all Christians into sincere communion with each other through a union with the Great Head of the Church, and recognizes the fact that there are many ways of maintaining kindly intercourse with Non-conformists which are not open to reasonable objection.

FAMILY DEPARTMENT.

A JUBILEE HYMN.

Tune:—NATIONAL ANTHEM.
God save our gracious Queen,
Long live our noble Queen,
God save the Queen.
Send her victorious,
Happy and glorious,
Long to reign over us;
God save the Queen.

Before Thy throne we bend,
To Thee our thanks ascend,
All praise to Thee;
That Thou has been her stay,
Been with her all her way,
Brought her to this glad day—
Her Jubilee.

Such blessings from Thy hand,
Scattered upon our land,
Have never been seen;
Thy Word so full and free,
Thy dower of land and sea,
This gladsome Jubilee,
Of England's Queen.

When health and strength decay,
Be Thou, O Lord, her stay,
God save the Queen;
Ever her people's friend,
Be with her to the end,
Till grace with glory blend,
God save the Queen.

—From the Teachers' Assistant of the Diocese of Toronto.

TWO FRIENDS.

CHAPTER VIII.—CONTINUED.

The child, too, was a constant source of contention; Joe talked as much of the hardship of his having to keep him, as if he had really worked to do so. Poor little Nat soon learned to get out of the way when he saw his step-father coming. And things only got worse with time. His mother was kind to him at first; she seemed to cling to him as a part of the life that was left so far behind her. How could she go among her respectable friends as she was now? And she comforted herself by cherishing him. But this too passed away. She got quickly hardened, and revenged herself for her own wrongs by venting her anger upon the child.

It is terrible to think upon this fatal power of one evil deed to repeat and repeat itself through so many lives. The glad tidings of the angel's song on the first Christmas morn-

ing are beautifully said to have "echoed on for ever," "like circles widening round upon a clear blue river." And is it not the same with evil? The stone is cast into the bitter waters, it sinks and is hidden from sight, but its effect dies not. Further and further, larger and larger spreads the rings that it has caused, and who shall say where they shall end, or what distant lives shall not be affected by them! And yet it is not the same, for the good is the will of God, and the evil, though it may for a time seem to conquer, is not His will, and cannot prevail against it for ever.

Mary tramped about the country with her husband, doing for a time most of the honest work that was done. She had another child, a poor, miserable little creature that lived but a few months, and gradually faded away from the effects of neglect, or gin, or both combined. No one was sorry when it died, except perhaps Nat, who had a fondness for pets of all sorts, which had even included the wailing baby. Of regular employment he had none, even as he grew older. He was set to do all the odd jobs that were to be done, and was beaten if anything went wrong, whether it was his fault or no. He didn't mind much so long as they were in country places where he could roam about when he was not required. And yet though he did not mind in the sense of not being crushed by it, yet he minded bitterly in another. He had the instinct of turning to the light; and accustomed as he was to the life of the people among whom he dwelt, he never ceased to long for something different, something better.

It was this feeling which had drawn him to Reggie. He had once or twice before made advances to children, but they were as a rule received contemptuously. Only those from whom he could learn nothing, had been willing to consort with him in his ragged clothes. He had noticed that Reggie wandered about alone, and this had emboldened him to try once more. The little gentleman was perhaps as lonely as he was himself. The friendly spirit in which he was met delighted him, and he was only too glad that for one reason and another his people stayed at Westhampton. When he could no longer see Reggie he did not care how soon they went away. Indeed he was rather pleased to leave the place that was now so changed for him.

They tramped along, making but short stay anywhere until winter set in again. Once more they made a halt in the outskirts of a village, whence some of the party (for there were several of them), went about the country selling baskets, catching rats, and occasionally asking for work when they were very sure there was none to be had. Nat would have liked to go with them, but he was always left at the encampment as a sort of a servant, the more needed now that his mother's health was failing fast. She was not much more gentle with him, but he saw that she suffered, and that made him sorry for her, so he did not quarrel with her as he had been used to do, and would even occasionally try to talk to her of some of the things that interested him. It was not of much use as a rule, for she generally either laughed at or scolded him, according to the humor she was in.

One day she was unusually quiet, and he determined to begin on a subject that he had long been turning over in his mind.

"I say, mother," he said suddenly, "don't you think as I might go to school as we are here?"

His mother looked at him, and then laughed so immoderately, that she brought on a violent fit of coughing which quite frightened Nat.

It was some time before it ceased, and then she lay back panting for so long, that he had almost forgotten that he had asked the question when she said:

"School! That's a good one. And who would have the like of you at school?"

Nat looked down at his clothes, and folded the fluttering rags together, as if to try what effect mending would have upon them.

"Couldn't they be sewn, mother? I see plenty of boys going in over there," he jerked back his head in the old style, "as has got lots of patches on their things."

"Not all patch work though. And whose got the time to sew those things of yours, even if they were worth sewing?"

Indeed they were not worth it. No amount of labor would have made them decent, for the only clothes which ever came to Nat, were those which were too bad for the others to wear.

"And what do you want with school?" said his mother again. "I had schooling enough, and much good it has done me, I'm sure. Don't you bother me about such rubbish."

"But if I could get some work to do, I might buy myself clothes. Some boys no bigger nor me has regular work, and then I would bring you some money, mother, Joe needn't get it."

"Trust him!" said Mary emphatically. "No, Nat, you're only taking nonsense. Just you shut up and have done with it."

There was no help to be obtained in this quarter this was evident. Nat lingered about near the schoolhouse occasionally, but when he was seen he was told to go away. It was only natural that he should be supposed to be after no good.

It was upon one of these occasions, when he was walking along sadly, that he passed by the churchyard, and it struck him that he might go in to practice his reading there; there was no one about to warn him off. Cold though it was, he lingered, studying the inscriptions until light failed him. He could manage all the shorter words easily, and could sometimes make out whole sentences. Of what they meant when more than a simple record of birth and death, he had but a very faint idea. But still it was practice, and he went back again and again. He was quite pleased when he came upon a "Nathaniel," although finding the name of Reggie gave him a great shock. He did not know that Reggie's other name was not Stubbs, and his heart would not beat in its ordinary fashion until he had deciphered enough to make out that the Reginald in question had departed this life aged fifty-seven years, which made it clearly impossible that it was his friend.

"What can that boy be doing there?" said the Vicar's wife to her husband, as they passed by one afternoon. "I have seen him several times."

"Let us come in and ask him," said Mr. Carey; "he must be one of those tramps, but he does not seem to have done any mischief."

Nat was so engrossed in the spelling of a long word, of which he was following the letters with his finger, that he did not notice any one coming.

"Well, my boy," said the Vicar, "What are you doing here?"

Nat started and turned around, looking guilty enough, and expecting to be ordered off at once, but he only saw kind faces, and was emboldened to answer:

"Please sir, I warn't doing no harm."

"But what were you doing?" said Mr. Clare.

"Please, sir, I was only spelling out the words like, so as to practice my reading."

"You can read, then?"

"Only just a little, sir. I wish as I could read."

"Have you ever been to school?"

Nat shook his head.

"I never had no chance, sir. We're allus going about the country, and—"

(To be continued.)

The collector at Bombay has among his curiosities a Chinese god marked "Heathen Idol," and next to it a gold dollar marked "Christian Idol."

To the Editor of THE CHURCH GUARDIAN:

SIR,—I hope I need not apologise for requesting the publication of the following hymn for the Queen's Jubilee. It has just come to hand in the Irish Ecclesiastical Gazette of May 28th, and is sure to commend itself to my reverend brethren. To my mind it is by far the best and best adapted for our congregations' use on the 19th inst. that has been hitherto composed.

Yours, etc., T. BEDFORD JONES. Napawoc, June 10.

A HYMN FOR THE QUEEN'S JUBILEE Composed by the Lord Bishop of Ossory.

Tune—"Worship" H. A. M. 36. or "Aurelia" " 215.

O God, the King of nations, On whose support we lean, Hear Thou our supplications—"God save our gracious Queen." Through fifty years of blessing Thou hast upheld her throne, Accept us now confessing The praise is Thine alone.

Still may her reign be glorious, Both peace and honor give, And grant her long victorious, In health and wealth to live; Thy word her sure reliance, Thy strength her safety be; O Lord, her sole affiance Be evermore in Thee.

Grant her Thy strong protection In ev'ry hour of need, And seeking Thy direction In thought, in word, in deed, May she exalt the nation Committed to her charge, And speed Thy great salvation Throughout the world at large.

Give her the heart right royal Inclined to keep Thy way, Give us the spirit loyal To serve her and obey, "In Thee, and for Thee," knowing "Whose minister she is," Our firm allegiance shewing We own her rule as His.

Her life has had its sadness, Its noon of dark'ning grief; Lord, let its evening gladness Bring sunshine and relief— Her children's love possessing, Her people's grateful praise, And all Thy choicest blessing, To cheer her closing days.

And when this life is ended, Her diadem laid down, To her be then extended The everlasting crown; And having served Thee, lowly, In faith, and fear, and love, Vouchsafe, O Lord, most Holy, Her Jubilee above.

[We could furnish copies of the foregoing in "slip" form at 50c. per 100 copies, to Clergy desiring to use the same in their Jubilee services, provided orders therefor be sent in at once.—ED.]

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For Three Months, for Lockeport, Nova Scotia. Beginning August or September. REV. S. GIBBONS, Rector.

BIRTH. NESBITT—At the Rectory, Smith's Falls, Ont., on Tuesday, 31st May, 1887, the wife of Rev. Rural Dean Nesbitt, of a son.

MARRIED. STEELE-MONTGOMERY—At St. Stephen's Church, Goderich Township, on Wednesday, June 1st, by the Rev. H. Douglas Steele, assisted by the Rev. Geo. W. Racey, Incumbent of the parish, Edw. Charles Steele, of Duluth, Minnesota, Civil Engineer, son of the officiating Clergyman, to Clara, only daughter of Capt. A. T. Montgomery, and granddaughter of Capt. T. G. Montgomery of H. M. 18th Royal Irish Regiment, and of Dr. Mathland Maitland, of St. Omer, France. Halifax, N.S., papers please copy.

DIED. MOODY—Entered into the rest of Paradise, at Yarmouth, N.S., May 20th, Sarah Bond, widow of the late beloved Rector, J. T. T. Moody, D.D., in the 80th year of her age. "And so He bringeth them unto the haven where they would be."

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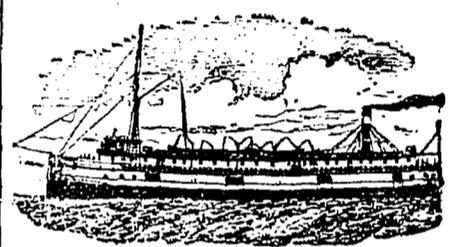
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CAPE BRETON RAILWAY. Section.—Strait of Canso to Grand Narrows.

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MISSION FIELD.**THE CHURCHES AND MISSIONS.**

Rev. Dr. Dykes, (Presbyterian), London, speaking of the Churches and their Missions:

Weighing all the facts, does not the impression force itself on the mind that now, at length, in the end of the ages, by a thousand converging lines of Providence the Lord Jesus, who is Head over all things, is summoning His Church to her final and supreme effort, and that He intends her fervor in the cause of missions to increase "till each remotest nation has learned Messiah's name"? True, the Church's duty to preach to every creature has been the same from the beginning. But every duty does not press with equal urgency at every time. Our forefathers had their special work to do, and we have ours. Ours is to spread the message. To this the times are calling us. The globe grows manageable small. It grows one. A strange, unifying process is going on, binding long-sundered peoples. As space and time are practically lessened and intercourse gets closer, there comes a wiping out of alien usages, an assimilation of men everywhere to the same prevailing type. Must not all this hasten a time when one religion, too, shall everywhere prevail? Can any man doubt what religion that will be?

If mission work is to be done, and quickly done, one thing grows every day more clear; the present pace is far too slow. We need to be told that we are doing but a bagatelle of what ought to be done; and already there are voices that tell us so. With our present expenditure of men and money we are making no headway. A recent pamphleteer has even published the startling statement that, relatively to the heathen population of the globe, we are losing ground. Through mere increase by birth-rate, and the saving of life effected by Christian influence restraining wars, arresting pestilence, or relieving famine, the vast heathen populations, it is said, are growing far faster than we are converting them, so that the number of non-Christians now alive is alleged to be "vastly greater" than when your own Caroy issued his famous "Inquiry" exactly one hundred years ago. All we have done, then, it seems, has failed to keep pace with the growth of the heathen world. At this rate we shall never convert the heathen. The moral is that we should do ten times more. Everything is ripe for a supreme sustained effort all along the line. It will cost much, but it has to be made.

All who study the subject come to but one conclusion—that if the enormous and multiplying swarms of human beings who know not Christ are ever to hear His name—indeed, if they are not within a measurable time, to choke the earth with the spiritually dead—Christians at home must rise to the occasion and lavish means and men

upon the work at this favorable juncture on a very different scale from anything we have seen. The dignity of the service to which our Lord invites us has yet to be appreciated. The urgency of the hour has to be understood. Our joint and several responsibility for the work has to be brought home to each of us. The money power of the Church needs to be used without stint. But far more the ardor of youthful spirits has to be called for. The well-born and leisurely will have to choose it for a life work and go where possible at their private charges. At home the coolest, wisest heads must make a deeper study of the problem. Ecclesiastical traditions and rivalries should be sacrificed to it. In short, the evangelical Churches have to get in dead earnest on the subject, to realize that it is their business, and to bend to it their supreme energies. Not otherwise that I can see is the vast work to be achieved. Not with the left hand, nor with half a heart. The salvation of the world! If it is not worth such devotion from a few generations of Christians, why did it call for the cross of the Son of God? If it cannot kindle our enthusiasm, how dwells in us the mind of Christ? In our hands is, by God's allotment, the deposit of eternal life for the world, and the world waits to see what use we make of it. With us are the messengers whose feet upon the mountains would be beautiful to eyes that have long been strained with longing for the light—but "how shall they preach except they be sent?"—*Pulpit Treasury for June 1887.*

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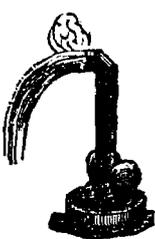
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We regret that the pressure on our space makes it impossible to find room for a fuller report of the League's anniversary. There was a large and representative attendance, and the speakers included the Rev. Canon Fleming, the Rev. Peter Thompson, the Rev. J. Gelson Gregson, Miss Weston, and Mr. Thomas Whittaker, J. P., whose interesting personal reminiscences were greatly enjoyed.

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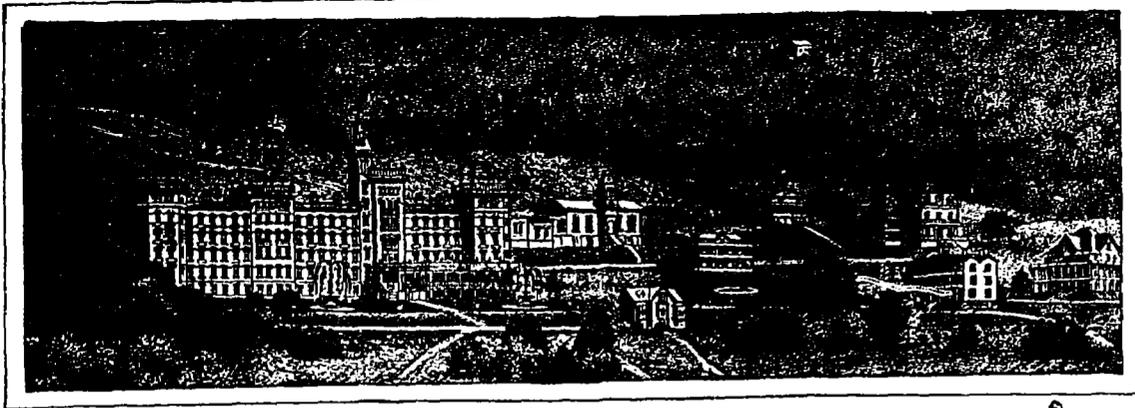
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