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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer

App. Willis
our Sust. & Cont. Q. B. 1892

"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. XIII.
No. 7.

MONTREAL, WEDNESDAY, JULY 29, 1891.

PER YEAR
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ECCLIASTICAL NOTES.

THE health of the Archbishop of Canterbury has much improved.

THE Hon. and Rev. Augustus Legge, Vicar of Lewisham, has been nominated Bishop of Lichfield.

Mrs. STEPHENSON CLARKE, late of West Croydon, bequeathed £5,000 to various church purposes.

ONE special feature of the Church Congress this year at Rhyl will be the large number of lay speakers.

THE Archdeacon of London preaches in German fluently. This is a unique accomplishment for an English clergyman.

LORD ST. OSWALD has expended £30,000 in building a new church at Sounthorpe, on his North Lincolnshire estate, and Lady St. Oswald has presented the church with a communion service of solid gold.

WE learn from the *Record* that another work of Thomas à Kempis has lately been brought to light and authenticated. The title is, *De Vita Christi Meditationes*. It has been translated and edited by two clergymen, and is now in the press. This announcement will certainly arouse great interest in a very wide circle.

IN celebration of the 190th anniversary of the Society for the Propagation of the Gospel, a special service was held in St. Paul's Cathedral, the preacher for the occasion being the Bishop of Derry. The Bishop preached a striking sermon on the universality of the instincts which testify to Christianity.

THE death is announced, in his 94th year, of the Rev. Thomas Pearse, M.A., one of the oldest clergymen in the Church of England. Mr. Pearse graduated from St. John's College, Cambridge, in the year the Queen was born; he was ordained by the Bishop of Lincoln in 1820, and had been vicar of Westoning, Woburn, Beds, nearly seventy years. He never communicated except fasting.

THE annual Conference of Branch Secretaries of the Girl's Friendly Society was held on Friday at the Portman Rooms, Baker street, London, when the opening address was given by the Bishop of Marlborough. The report for 1890 gave the following statistics: Members, 132,084; candidates, 32,219; associates, 28,907; branches, 1,065; parishes, 6,013. The Society has 54 lodges and 222 recreation rooms.

ONE of the first and most interesting engagements of the new Archbishop of York will be the reopening, after restoration, of Selby Abbey. This venerable edifice has been in the hands of the restorers for many years, and the task has proved as difficult as it was fruitful of historic interest. Selby completes the trio of great Abbey Churches spared by Henry VIII, which have been restored within recent years, St. Albans and Tewkesbury being the others.

THE hearing of the arguments in the appeal of the Church Association against the judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case have been completed and judgment reserved. Nearly a week was occupied, and throughout the Lords of the Privy Council kept counsel for the appellants well occupied in answering questions the bearing of which did not appear to favor the appeal.

A FEW months ago a statement was circulated that the Bishop of Sydney had refused to turn to the east at the Creeds. A friend of the Bishop's wrote to him to inquire concerning the truth of the matter. In reply, the Bishop says that he never refused to turn to the east at the Creeds, and that his practice is to conform to the custom of the particular church in which he may be officiating.

THE Old Catholics of Lucerne have raised \$25,000 for the purpose of building a church. The Americans, who have held services in a hotel, have raised \$5,000 for the building and will have the joint use of the church. This is the first time for nearly 300 years that the English Church has entered into formal relations with any of the Continental Churches. It is also a sign of life in Swiss Old Catholicism. Many Christians will watch with interest the growth of closer relations between the English Church and her sister Churches of the Continent.—*Living Church*.

WE have been told that the Romanists of Boston rejoice at the election of Dr. Brooks. Perhaps they have their reasons for their elation. But the editor of the *Catholic Review*, of Brooklyn, asks these pertinent questions:

'One cannot help asking; if a man who utterly repudiates the Historic Episcopate can be a Bishop in good standing, where is the consistency of requiring that episcopate as an indispensable condition of Christian Union? If a man who utterly rejects the Historic Episcopate can consistently be made a bishop, why should not outsiders who reject the doctrine be admitted to communion?'—*Living Church*.

THE Bishop of London is sending a circular round his diocese soliciting subscriptions towards a clergy pension fund. The Bishop says: 'A very large number of the clergy have incomes of less than £200 and many of less than £150 a year, and it needs no argument to show that to maintain a household and at the same time to lay by for the future out of such incomes is practically impossible. The result is to reduce many to the pitiable alternative of either continuing to hold whatever benefices they are holding long after they are unfit to discharge their duties, or to resign and find themselves in the direst poverty.'

Mrs. THOMSON unveiled in the chancel of the Sheffield Parish Church on Monday evening a marble bust of the late Archbishop of York, which had been erected by the workmen of Sheffield, with the following inscription on the plate: 'In loving and grateful memory of the Right Honorable and Most Reverend William Thomson, D.D., Lord Archbishop of York, Primate of England and Metropolitan, who en-

tered into rest on December 25th, 1890, aged 81; this bust was erected by the working people of Sheffield, who ever recognized in him a great leader of thought, a brave and noble defender of the Christian faith, and a true and sympathizing friend.'

JAPAN.—The resolutions at the recent Synod of the Church in Japan show clearly a strong desire to prevent innovations. Suggested alterations were not approved, and Committees were appointed to prepare a preface to the Prayer-Book, a Lectionary, and to revise the calendar, to revise the Ordinal and occasional offices, to maintain a Standard Prayer Book, and to appoint a custodian of the same, to provide for the admission of catechists, and also for the appointment and work of deaconesses; to enlarge the Mission Society, and to place all the districts now under the foreign clergy under this society; to provide for the collation and publication of the history of the Church. The Japanese Church is at present clearly a conservative Church.—*Church Bells*.

THE MASSACHUSETTS ELECTION.

A distinguished Clergyman of Boston has sent us the following circular letter which he permits us to print:

Dear Sir,—It is everywhere proclaimed that we of the Clergy in Massachusetts quite en masse signed Dr. Brooks' testimonial; which is by no means true. For example, Dr. Shinn, in *The Churchman* of May 30th, says 'nearly every clergyman of Massachusetts signed' it; that journal editorially says (June 6th), 'his canonical testimonials are unanimously signed by the whole convention at which he is chosen.'

The last published journal of Convention contained 191 names of our clergy. Dr. Brooks received 92 votes, or less than half the number of votes that there are number of clergy. There were 154 clerical ballots, of which he received 92. The number of clerical signers to the testimonial was 115, which is much less than a two-thirds of 'every clergyman of Massachusetts,' and by no means the 'unanimous' signatures of the clergy at the Convention. Further: some of the signatories, in the haste and confusion of scouring names, appended their names under the supposition that the paper was purely 'declaratory,' and the signing simply attestative to the fact of the election.

My sole object is to have these facts known to you, and to clear myself and others of the clergy of the imputation that we 'unanimously' signed 'testimonials,' which I regard as a most serious document, involving vastly more than mere attestation.

As the press trumpets everywhere that this Diocese was or is practically unanimous in its personal sentiments, may I say, that the statements in *The Living Church* of May 16th, in the letter 'How did it come about?' are correct. Of the retiring Standing Committee, a single member (a layman) voted for Dr. Brooks; of the new Standing Committee, chosen after the election of a Bishop but one (a layman) voted for Dr. Brooks. The President and both the

Secretaries of the Convention did not vote for him.

Many of us are anxious over the situation; and the tendencies to disbelief in our loved Diocese distress us sorely. But if Dr. Brooks, by the decision of our Bishops, is consecrated, we shall do all that lies in our power to support him, and to advance the interests of our Church under his administration.

But, whatever your decision, my dear sir, do not think that 'we are all of one mind' in electing, or desiring, Dr. Brooks to be our chief pastor.

We all deplore the use made of the secular press to elect him, and to secure his confirmation by our ecclesiastical authorities.

With high respect, most faithfully yours,

Boston, June 10th, 1891.

P. S.—With reference to the testimonial, I add that when the call was made from the platform to the Convention to sign the testimonial, it was announced as 'declaratory of election'; and that when the larger number of the signatories had recorded their names by a personal request the Secretary read the testimonial aloud; but that owing to the moving about and the 'congratulatory talk' of the audience, the testimonial was imperfectly heard at best.

I beg to add that of the at least 25 clergy who signed the testimonial, but who did not vote for Dr. Brooks, some have said to me that they signed in a purely attestative or declaratory sense, and not otherwise.—*Church Eclectic.*

THE PARTING OF THE WAYS.

There are two ways to Church Unity. The one is the popular way. It assumes that somehow it is possible for the various religious denominations to drop everything which distinguishes them from each other and so come together and form one body. It assumes that there is something which may properly be called 'our common Christianity.' When we attempt to analyze the thought here intended and arrive at the common element, two things appear very evident: first, that no single article of faith is essential unless it be the Fatherhood of God; second, that nothing connected with visible organization has the slightest binding authority. The discussions of the last five years have made these two facts clearer than ever before. If the Declaration of the House of Bishops has had no other result it has at least compelled a very earnest and searching examination of the bases of a possible unity, and even, back of this, an enquiry into the character of the unity which is desirable or possible. The inevitable result is in the minimizing of belief. It becomes more and more doubtful whether any definite belief is necessary to salvation, or whether belief has any relation to salvation whatever. There is considerable unanimity in condemning Creeds, even the ancient and, until recently, universal Creeds of Christendom, for which the Church contended in ancient days as for her very life. It is enough, it is said, to 'accept Christ,' but you are not bound to any belief about Him. It is a matter of indifference whether He was merely a holy man, the flower of the race, perhaps, but still only a man; or whether He was a creature of God, whom He made to be His most perfect image, who existed before all worlds, but was still only a creature, though the first of creatures; or whether He is the eternal Son of God, 'begotten, not made, being of one substance with the Father,' 'God of God, Light of Light, very God of very God.' This great fundamental question is to become a matter of indifference, and with it, of course, many lesser questions: the Incarnation, God taking flesh of a pure Virgin, the reality of the Resurrection, and the like. In fact, nearly all that was once held to be essential to Christianity, is now relegated to the sphere of pious

opinion, which every man may hold, or not, as he pleases.

It hardly need be said that the idea of a visible Church of divine institution, the essential parts of which are fixed and unchangeable, has no place in such a system. Such a Church must necessarily have a certain authority as representing in a concrete and tangible form the divine and supernatural, and handing on the revelation of God and the ordinance of grace from generation to generation unimpaired. The very idea of authority is resented, and unity, whether of belief or action, is to depend solely upon common consent, which, in the end, signifies that all must come down to the level of that body which believes the least and has the loosest organization. Belief being made secondary and unimportant, the question remains, what is essential Christianity? This question is not always answered in the same way. Some are inclined to find it in the region of the emotions pure and simple, but an increasing number seek it in the ethical teaching and influence of the Gospel. Whatever may be true or not true of the Person of Christ, few have any doubt that He was the greatest moral teacher the world ever saw. Let us follow His example, and obey His teachings, and we cannot go far wrong. Such is the conclusion which many arrive at. The belief in certain facts is a matter of indifference, the fulfilment of the law of Christian morality is the great thing, because the light of conscience recognizes it as holy, just and good. Thus not even the teachings of Christ have authority because He uttered them, but only because the soul accepts them.

What we wish particularly to emphasize, is the significant fact that, belief having become purely a matter of individual preference, any one form of belief rather than another ceases to be necessary. Religion thus becomes entirely subjective, a matter of the emotions or of merely moral rectitude. Unity along these lines is necessarily as subjective as the elements with which it has to do. It is a unity upon such principles as the consenting parties choose to agree upon, and derives all the force it has from this agreement. Practically, at its best, it can hardly be anything better than an alliance for humanitarian purposes and ethical culture. This, we have said, is the popular way. It has its advocates on every hand, in the secular press and the platform orator, no less than in the average religious newspaper and the popular preacher.

The other way, is that which directs us, first of all, to certain divine facts and truths supernaturally revealed, equally true whether men accept them or not. And it declares that we are bound to accept these facts and believe these truths at the peril of our immortal souls. As it brings before us a revelation from God altogether above and beyond anything which nature by herself could ever make known or human philosophy could ever arrive at, a real, concrete, and supernatural system of things; so it sees in the Catholic Church the visible embodiment of this truth, instinct with all its force and power. On this side then, unity lies not in minimizing faith, and trying to lead all to accept the maxim that it is no matter what a man believes, but in an humble and steadfast cleaving to the revelation of God, because it is of God, and rests upon His authority; and in accepting the Church as the witness and keeper of this holy *depositum*, 'the pillar and ground of the truth.' It is on this side, then, that there appears something fixed and unchangeable, an objective system of things, a work and a gift of God.

There are many signs that Christians generally, in the Church and out of it, are little by little, dividing upon these lines. On the one hand an eager multitude hurries on in the direction of assimilation with the world and the spirit of the age. Much is said here, of what men will have or will not have, and thus the human will becomes the criterion of the value

of truth. It is understood that all that is old is to be left behind, as unsuited to an enlightened age, antiquated, and 'near to vanishing away.' On the other hand, there will never cease to be a race of Christians who will stand in the 'old paths'; who, as they believe that God is unchangeable, expect to find in that which He has revealed and given to satisfy the needs of humanity, always and everywhere the same, an unchangeable element, truth that is certain, an anchor sure and steadfast, to which the soul may cling with confidence amid the crash of worlds. For these Christians the hope of unity is not in the 'overthrow of all that keeps us apart,' regardless whether it be human or divine, but in the continual existence of a centre of truth which cannot be sacrificed, around which men may rally. Amid the disintegrations of religious systems which coming years may witness, when so much that was thought secure is overturned, that religious body which shall offer to the eyes of men the spectacle of fixity, of clear-eyed faith, and immovable confidence in the eternal truth which God has taught in Christ, the Scriptures, and the Church, and which will not let itself be shaken from that strong position no matter what the character of the attack may be—such a body will become the centre of a true, and sound, and lasting unity. Men, after all, tire of novelty at last, and want something in this world which shall be to them the symbol of the Eternal and Immutable.—*Living Church.*

THE OFFICE OF A BISHOP.

The proposed division of the Diocese of Western New York into the two dioceses of Buffalo and Rochester, calls for a most careful consideration of the whole subject of the Episcopate in its relation to The Church. Our conception of the office will control our action. If we think of a Bishop as a mere superintendent, having oversight of a number of independent parishes or congregations, then it will be simply a question as to how many such parishes or congregations a Bishop can look after with profit to them and with safety to himself. And this will depend in its turn upon the amount of care and oversight which each parish is to receive. If each parish requires only an hour or two of the Bishop's time a year, then by working as men work in other lines of life, a Bishop can easily care for five hundred parishes at least, and what we need, in order to give work to our Bishops, is not division, but consolidation. For mere purposes of visitation, as visitations are generally made, two Bishops are ample for the whole State of New York. But if, on the other hand, a Bishop is not so much a superintendent of congregations as a pastor of peoples; if his relation is not only to the separate flocks but to the flock; if it be his duty to have some acquaintance with the detail of all the work that is going on under his supervision; if he is indeed and in truth the font of authority and the centre of unity; if his diocese is the unit of organization, then he must not have a larger field than he can advantageously cultivate; his flock must not be out of the reach of his crook; the body must not be too big for its head.

The two conceptions of the Episcopal office are radically different. The one prevails in Protestant, the other in Catholic Christendom. The great Methodist society has superintending bishops, men whose duty it is to have a general oversight of the work of the church in the department assigned to them. Each has a vast territory under his supervision. He has nothing whatever to do with the pastoral office, his function is one of supervision and nothing else. It is not spiritual but temporal administration which occupies his time. In the Catholic Church, on the other hand, the office of the Bishop has always been a spiritual office. He

is, under Christ, the source of spiritual power to the Church. He is the keeper of the truth and the dispenser of sacraments. In this work he is assisted by a council of elders and a board of deacons, the elders and deacons being chosen directly from the congregation.

This conception of the Episcopal office makes the Bishop the head, not of many, but of one congregation. The people over whom he is placed are his people, and the clergy are his clergy. It is his business to know his people, that he may guide them in prosperity and succor them in adversity. Such were the Bishops who presided over the Church in the first days. They were found in every considerable town. Where we have one Bishop the early Church had fifty, and each Bishop was fully acquainted with all the people who were under him. He could encourage and rebuke, not only the elders, but also the young men, the women and the children. Originally the parish was the Bishop's jurisdiction. The word parish means 'round the house,' and the Bishop's house was the centre from which went forth the governing and teaching power of the Church. And as the Bishop was the teacher and minister of the Church, he had a place necessary in which to teach and minister. His Church was the church of original jurisdiction; all other churches in his parish or diocese were, as we should now say, chapels of the Cathedral Church. Such was the primitive Bishop, a holy man, chosen by his brethren to oversee the affairs of the Church in his town or city.

By theory they are responsible for the well being of the Church, and yet few know so little about the real estate of the Church as they. The vastness of their jurisdiction and the multiplicity of their affairs prevent their acquainting themselves with the souls of their people. Even the clergy go unshepherded. There is on the part of the clergy a yearning for a deeper spiritual life. It is the Bishops who should minister to this demand. A Bishop should, once a year at least, gather his clergy about him for purely spiritual purposes. He should cry to them as our Lord to His Apostles: 'Come ye apart into a desert place and rest awhile.' He should minister to them, that they in turn may minister to others.

It seems to us that a Bishop should be the pastor of every clergyman in his diocese, and of the families of the clergy; and from our knowledge of the needs of this body of people, we should say that fifty clergymen would be all that any Bishop would care to look after. Our conception of a Bishop leads us to long for the day when all so called dignity shall be cast aside; when the Bishop shall serve rather than rule.—*St. Andrew's Record.*

The *John Bull* says of the new Archbishop; If he is not, as a scholar, the equal of Dr. Thomson, nor, as an orator, to be ranked with Dr. Magee, there are certain qualities far more essential to a Bishop in respect to which he is superior to both. He possesses a thorough knowledge of Church affairs which neither of them had. In the details of efficient parish work and diocesan organisation, Dr. MacLagan is better versed than perhaps any English Bishop of our time—except the Bishops of Wakefield and Truro. His tenure of the See of Lichfield has been marked by well directed activity, and visible progress in all directions. Critics whose ideas about him are derived from the newspapers, may sneer at his diocesan administration as 'fussy'; that is not an opinion held at Lichfield, where the wisdom of his government is well understood and acknowledged. Dr. MacLagan has been absurdly termed an extreme High Churchman. He is certainly not a 'Liberal' Bishop. He is, in fact, a moderate High Churchman with Evangelical leanings; a man of many sympathies, and intimately acquainted with the habits of thought and religious difficulties of all classes of the community.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

BRIDGEWATER.—The Garden party by the ladies of Holy Trinity Church, at Judge Des-Brisay's beautiful grounds, on last Thursday afternoon and evening was eminently successful in every particular. The grounds in the evening presented an enchanting appearance. Strings of bunting adorned the flagstaff and were placed among the trees, while electric lights illuminated the entire scene. The effect of the variegated shrubbery and flowers, flashing lights and bright eyes, gracefully draped and many colored flags, was fascinating. The band discoursed sweet music to a large and delighted assemblage, and everybody seemed to thoroughly enjoy themselves. Booths were erected in different parts of the grounds where willing hands and pretty girls presided over ices, strawberries and other refreshments. We must not forget to mention the excellent manner in which Mr. Fitzhenry performed the difficult triple-tongued cornet solo to a splendid full band accompaniment. The Judge's museum came in for its share of sightseers and its magnitude and completeness was a surprise to those who never before had the pleasure of a private view.

The illumination by electric lights was carried out by Mr. Lewis Gelling, son of the Rector, and was much admired. Lewis is always ready in a good work, and is highly esteemed by his fellow townsmen. The singing by the band, interspersed with music, added much to the pleasure of the evening. The result of the entertainment is \$123 besides expenses.

WINDSOR.—*Church School for Girls.*—The closing exercises of this Church Institution were held on Tuesday, 23rd June, in the presence of a large number of friends. Forty-five pupils were in attendance. The Halifax and St. John papers speak very highly of the progress made, particularly of the musical and drawing department. The Very Reverend the Dean of Nova Scotia spoke enthusiastically and offered a gold medal for next year. The successful competitors for the 'Gold Star' were Miss Scott of Quebec, and Miss Partridge of Halifax. There were also seven 'Silver Stars' awarded. Subsequently to the proceedings we understand that the Bishop of Nova Scotia, now in England, announced by letter his intention of giving two prizes next year; the conditions and subjects will be soon announced.

The Calendar of the School was issued on the day of presentation of the prizes, with the names of the young ladies who obtained honors, and all needful information respecting the School.

In the afternoon the corner stone of the new building was laid, according to a form of service specially prepared by the Dean of Nova Scotia, who officiated.

With this suggestive acknowledgement of the purpose and trust of the Church School for Girls, closed an important episode in the Church history of the Maritime Provinces. Financially the School is already a great success. It opened full, and the receipts during the past half year have exceeded the School expenditure by more than one thousand dollars. Every effort will be made to complete the new building, which is described in the Calendar, at the earliest moment compatible with proper attention to details.

The Bishop's Prizes.—His Lordship the Bishop of Nova Scotia, writing from London, under date June 16th, announces that he will give annually a prize to the girl recommended to him by the Lady Principal as most deserving of it.

The prize will be for 'faithfulness in School duties,' in accordance with the motto of the School '*fideliter.*'

Also a second prize to the girl who had dur-

ing the year made the greatest advance in her knowledge of 'The History of the Church of England.'

WINDSOR COLLEGE.—*St. Augustine's College and the University of Windsor, N.S.*—The Board of Governors of this University have adopted the suggestions recommended a few weeks ago by a correspondent in these columns, and St. Augustine's men can now enjoy at Windsor the same status accorded by the University of Durham. Full particulars will be published in the University Calendar for next term.

King's College is the oldest Church University of the Dominion, and possesses a Royal Charter from George III., dated 1802. The Hood worn by graduates are identical with those of the University of Oxford.

DIOCESE OF FREDERICTON.

ST. ANDREWS.—On Thursday evening, July 2nd, the Rev. T. E. Dowling, Domestic Chaplain to the Anglican Bishop in Jerusalem and the East, delivered a most interesting lecture to a large and appreciative audience. The Rev. gentleman described in a very pleasing manner life in Jerusalem; he also exhibited a copy of the Torah in the five books of Moses, written in Hebrew (from Bagdad), Jerusalem Phylacteries or printlets; photographs of the Holy Land and Syria; photographs of the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem; also maps of these places, the situation of which he pointed out to the audience; a number of curiosities and ornaments, and a large assortment of carved Mother of Pearl, Bethlehem shells, which are manufactured by the Christians in Jerusalem. After the lecture a collection was taken up on behalf of the Jerusalem Bishopric Mission Fund, a hymn being sung by the choir, the audience departed regretting that this interesting lecture had come to a close.

DIOCESE OF QUEBEC.

THE INDIAN MISSION AT LAKE ST. JOHN.—On Friday, the 10th inst., the Lord Bishop of Quebec confirmed an interesting class of Indians and whites at the new church on the Reserve at Lake St. John. Visitors were favorably impressed by the earnest manner of the Indians, and also by the extreme neatness and beauty of the church, which reflects much credit upon the architect and builder. There are few churches in this country so beautifully proportioned.

There remains a balance of \$120 not covered by subscriptions. It is hoped that this amount will soon be raised, and that this, the only Indian Mission in the Diocese may be free from debt, and its new church consecrated. This Mission is now served by Rev. Mr. Stuart, of Three Rivers, who visits his Indian flock once a month. Occasional services are also held by other clergymen who may be visitors at Lake St. John. Thus, on a recent Sunday, divine service was taken by Rev. Mr. Bancroft, of Sutton, Diocese of Montreal. Most of the Protestant Indians at Lake St. John were baptized years ago by Bishop Horden, of Mooseonee. They hunt in winter between Lake St. John and Hudson's Bay, and belong to the Montagnais tribe. For years since they have made Lake St. John their summer quarters; they would have been altogether without the ministrations of religion had not Mrs. Cammings, whose husband was for years the pastor of the Hudson's Bay Company at Lake St. John, collected them on Sunday at the company's fort and given them Christian instruction together with readings from the Church's liturgy. It was only after the railway was built to Lake St. John that Missionaries of the Church in this Diocese discovered the existence of these poor Indians who had through so many vicissitudes remained faithful to the doctrines and teachings

of the Anglican branch of the Catholic Church, as they received them from devoted missionaries in the neighborhood of the frozen ocean. Mr. Wilson, formerly of Montreal, who is Mr. Cumming's successor at the H. B. Company's fort, Lake St. John, officiates as organist in the new church.

THE BISHOP'S VISITATION.—The Lord Bishop of Quebec, accompanied by his Chaplain, Rev. Lennox Williams, M.A., and the Rev. Mr. Sutherland, Missioner to the Labrador coast, left for the north shore on Thursday, the 16th July, by steamer 'Otter.' His Lordship will be absent for some weeks, having to sail in an open boat along some three hundred miles of dangerous coast during his Episcopal visitation. It is probable that he will also visit the Magdalen Islands. Rev. Mr. Sutherland will remain for the winter upon the coast, as he did also last year. During the absence from town of the Rector of St. Matthews, the curate being also absent, the Rev. Mr. Cole comes to Quebec every week to take the Sunday services at St. Matthews. The weekday services and other duties are being attended to by the Rev. A. J. Balfour, M.A., Rector of St. Peter's.

DIOCESE OF MONTREAL.

ALBYNE—On the 26th June a most successful concert was held in aid of the parsonage fund. The building (kindly loaned for the occasion by Mr. Henry Heaney) was crowded.

The programme was of a very high order and contained many original items, most of which evoked a great deal of mirth. The success of the entertainment was largely due to the untiring efforts of Miss Allen, Portage du Fort, who is on a visit here. The singing of the National Anthem brought a most enjoyable evening to a close.

OMERTOWN.—St. James—A large congregation assembled in this Church on Tuesday, the 7th inst., to witness the marriage of Miss Katie M. Lockhart, second daughter of the Rector, the Rev. A. D. Lockhart, to Mr. Joseph Taylor, of Montreal. The Church had been tastefully decorated for the occasion with flowers and ferns by the young people connected with the Sunday school and choir. The ceremony took place at 11:30 a.m., and was performed by the father of the bride, assisted by her uncle, the Rev. Canon Rollit, of Montreal. As the bridal party, preceded by the officiating clergymen, entered the church, the choir sang hymn 351, A. & M., 'How welcome was the Call,' and Mendelssohn's Wedding March was played at the conclusion of the service. The bride was dressed in cream coloured silk, with veil and orange blossoms, and carried a lovely bouquet of white carnations. Her uncle, Mr. R. Lockhart, of Chateauguay Basin, gave her away. The bridesmaids were her sister, Miss Maggie Lockhart, Miss F. H. Vanvliet, of Lacolle, and Miss Aimee Moss, of Montreal. After the usual signing of the registers in the vestry, where the newly married couple also received the congratulatory ones of a large number of friends, they repaired to the rectory, where the wedding breakfast was given, and shortly after left by train for Montreal, en route for the Maritime Provinces. They were accompanied to the station by a host of friends, and started amid the usual showers of rice, &c., and followed by the good wishes of all. The bride was the recipient of a number of beautiful and valuable gifts. She will be much missed here, especially in the Church, where she has for years been indefatigable in every good work, as organist leader of the choir and Sunday school teacher. In the latter capacity she was greatly beloved by her scholars, her untiring devotion to the work and kind gentle manner having peculiarly endeared her to the young.

The interior of this Church has been greatly improved through the efforts of the ladies of

the Mite Society, who met fortnightly during the winter at the rectory, where they spent a pleasant hour and partook of afternoon tea, each member paying ten cents. With the amount thus collected, new matting had been laid down, and the arched tops of the windows have been filled with colored 'glacier' purchased from D. Zucke & Co., of Montreal, which, together with the softened light cast by blinds of appropriate colored material, add greatly to the appearance of the sacred edifice, which is in itself a fine one and capable of being made one of the most beautiful country churches in the diocese.

AYLMER.—Christ Church.—At the close of the Sunday school on Sunday, June 28th, the Rev. H. L. A. Almon, on behalf of the Teacher's Bible Class and some other friends, presented Mr. Dresser, the teacher of the Bible Class, with a handsome Oxford Teacher's Bible. The Rector in making the presentation referred to Mr. Dresser's faithful work, and expressed the regret of all at his departure from Aylmer. Mr. Dresser, who was quite taken by surprise, thanked the Rector for his kind words and the teachers and class for the token of their regard. He exhorted the members of his class to be faithful students of God's Word, and punctual in their attendance.

On Monday, June 28th, a 'Service of Praise,' under the auspices of the Women's Auxiliary, was held in the Church. The Rev. F. R. Smith, of Hull, delivered a very helpful address; and the choir, assisted by the organist and some of the members of the choir of Christ Church, Ottawa, gave the following music very well indeed: Solo, 'Come unto Me'; quartette, 'Bow down Thine Ear'; solo, 'The Palms'; anthem, 'O Lord, how manifold are Thy Works'; solo, 'There is a Green Hill'; duet, 'The day is done'; solo, 'The Radiant Morn has passed away,' Strand. The offertory was in aid of Missions.

DIOCESE OF TORONTO.

SYNOD NOTES.

From the Bishop's address it appears that the work at St. Alban's Cathedral is progressing satisfactorily, though not as rapidly as could be desired, owing to lack of funds. A Diocesan Theological Library has been created in the Cathedral, open to the clergy of the Diocese, and already containing nearly 12 000 volumes of books.

In view of the prevailing secularization of education in connection with the public schools and colleges, the Bishop urged upon the Synod the necessity of supporting and advocating the claims of the special institutions of the Church, such for instance as Trinity College, Toronto, Trinity College School, Port Hope; Bishop Strachan School, Toronto.

The St. Andrew's Brotherhood lately formed in the Diocese came in for favorable notice at the hands of the Bishop.

C. E. T. S.—The report of the Church of England Temperance Society for the Diocese was of a hopeful and satisfactory character, and statistics were given to show that a gradual decrease in drinking habits had been going on at least in Toronto. The erection of more Inebriate Asylums and of compulsory confinement of inebriates therein was recommended. The following resolution was adopted towards the end of the session:

'That in the opinion of this Synod, the drinking saloons are unmitigated evils, and that we pledge ourselves to use our utmost endeavours to further all wise legislation which shall tend to the restriction and ultimate extinction of such saloons.'

The Synod, however, declined to endorse the Dominion Alliance platform, and refused to send delegates to its meeting.

Winnipeg Conference.—The Synod endorsed

the scheme for the Consolidation of the Church by adopting the following resolution after considerable discussion: That it be resolved, 'That this Synod heartily accepts the tentative scheme for the consolidation of the Church of England in British North America submitted by the Winnipeg Conference, believing that such a consolidation would tend to concentrate and unite her force in the accomplishment of the great work before her, not only in maintaining a strict uniformity in doctrine, worship, and discipline, but also in infusing greater energy as well as promoting greater economy and efficiency in the missionary and educational work of the Church.'

The proposal to establish a distinct Church Bookroom met with almost unanimous approval, but the means whereby such a work should be undertaken and carried on occasioned considerable difference of opinion. The committee advised the raising of \$5,000 by voluntary contributions, and a guarantee of 5,000 more by the Synod for this purpose. Some members supported the formation of a joint stock company; but ultimately, the matter was referred to the Executive Committee to report at next session of Synod.

W. & O. Fund.—Judging from the terms of the report of the Committee having charge of this fund, some of the clergy in the Diocese must be very remiss since the report contained the following strong clause, which, with the report itself was adopted by the Synod:

'We feel that when St. James tells us that pure religion is 'to visit the fatherless and widows,' and with the many passages of Holy Writ, that the Church should care for such persons, that the clergyman 'refusing' to make such an appeal cannot be considered a Christian according to St. James' definition; and that should such a man's efforts fail in such a case as this to produce any result, he should seek some other sphere for work as soon as possible.'

The following resolution was adopted on the last day of Synod:

1. That it is advisable for the Anglican Church in Canada to publicly maintain her divine authority, and assert her position.
2. That it is essential that the necessary steps should be taken at any early date to institute and carry out the instruction of all Church people and others in matters of Church history, government and doctrine, (a) By the episcopally sanctioned personal work of suitably educated and trained men of both clergy and laity; (b) by the spreading broadcast of suitable Church literature; and (c) by city and diocesan missions, mission schools, and chapels.
3. That this Synod request the Lord Bishop to appoint a committee at the earliest date possible for the purpose of considering and reporting the ways and means by which the foregoing resolutions can best be carried out.
4. That the said committee shall report on the above matters to this Synod in 1892.

The great assistance which the Church, not alone of this diocese but also throughout Canada, is receiving from the Women's Auxiliary was recognized by the adoption of the following motion: 'That this Synod desires to express to the W. A. Missionary Society its grateful recognition of the very valuable assistance afforded by that Society to the cause of Missions—Foreign and Domestic and Diocesan—the Synod heartily wishes the W. A. God-speed in its excellent work, and trusts that it may be enabled long to continue, as efficiently as at present, its most Christian work.'

Although the mortgaging of the property of a parish now requires the consent of the Executive Committee, the Synod nevertheless instructed such committee, that: 'In future before any parish be given the consent of the committee to mortgage its property or to

increase its liability by further mortgages, the committee shall first satisfy itself as to the means available to pay off such mortgage or mortgages.' The resolution is one which certainly will recommend itself to members of the Church, in view of the two frequent applications of this nature.

Wycliffe College.—Somewhat fuller recognition of this Institution as a Diocesan College was sought by the introduction and adoption of the following resolution:

'That the Executive Committee enquire and report the proceedings necessary to be taken to give Wycliffe College, recognized by the Provincial Synod as a Theological College of the Church of England in this Diocese, the rights to appear on the lists of clergymen analogous to those enjoyed by Trinity College and Trinity College School.—Carried.

Wycliffe College has hitherto rather occupied the position of a party institution managed chiefly by men of one particular school and used for the furtherance of what is styled evangelical views.

DIocese OF NIAGARA.

GUELPH.—*St. James.*—About eight or nine years ago seven children met with their teacher in a small room above the Great Western R. R. waiting room of Guelph; about the same time a service was commenced on Friday evenings in the same place. The Sunday school grew and the week night services continued to be held. One by one new workers were added until on Tuesday last the congregation thus formed were enabled to summon their friends to attend the ceremony of laying the corner stone of a costly stone church.

Rain (prayed for by thousands) fell all through the previous night and up to nearly noon, but at 3.30 p.m. the Bishop with his attendant clergy were enabled to walk in procession to the rising structure under a brilliant sunshine; the choir and the clergy stood upon the floor of the new Church over the partially completed basement. There an appropriate service was held and after a stirring address by his Lordship, short speeches were made by Revs. E. A. Irving, Dundas; G. B. Cooke, Acton; and Wm. Walsh, Brampton, Diocese of Toronto; also by T. W. Saunders, Esq., P.M., one of the promoters of the new parish.

Liberal offerings were made, and placed upon the corner stone by the Bishop.

The Rev. A. J. Belt, M.A., the Rector of the parish, introduced the speakers and acted as Master of ceremonies throughout the day.

An open air luncheon, was then partaken of in the beautiful grounds of 'Chadingham,' the residence of the late J. C. Chadwick, Esq., which had been kindly thrown open for the occasion by Mrs. Chadwick, who has been a kind and liberal friend to the new congregation.

In the evening a beautiful service was held in the Drill hall, in which the St. James' people have worshipped for some time past. Professor Symonds, of Trinity College, Toronto, preached an excellent sermon on the mutual relationship of Doctrine and Practice in the Christian system; taking as his text, Heb. vi, 1-2.

The singing, led by Miss Beatrice Chisholm, (specially an anthem by Plummer) was the best it has been our happiness to listen to and to assist in for many years. Mr. Saunders in his speech wished it to be understood that the building committee knew of no such word as 'fail' in their vocabulary, and that they had not commenced to build without knowing how they were to bring their task to a satisfactory conclusion.

Mr. Bassett's trusty grey brought us in good style through the rain of the morning and back under the brilliant star light of the 'wee sma' hours,' feeling very glad that nothing had hindered us from being present at so happy a day's work.—*Dundas Parish Magazine.*

DIocese OF HURON.

HURON COLLEGE.—At a recent meeting of the Council of Huron College it was decided that increased accommodation must be provided for the students, or else that no others should be received for the present. The interest in this institution has been steadily increasing of late years. Principal Millar is throwing all his energy into the work with marked success. He is ably supported by Professor Williams. The Bishop and Council are doing their part towards furthering the work. Plans are being prepared and subscriptions solicited to put a large addition to the College. It is proposed to commence work soon as possible.

The teaching staff is also to be materially increased. An appeal is to be made to the diocese for support in this laudable undertaking at once. The Principal, Professor and Mr. Lee are now collecting and seem much encouraged with the result of their labors so far.

Rev. S. E. G. Edelstein, Rector of Glanworth, has been appointed Professor of Hebrew in Huron College. Mr. Edelstein is a pupil of the late noted Hebraist, Dr. Franz Delitzsch, of Leipzig, and a native of Poland. He studied theology in the German universities of Leipzig, Bale and Tubingen; and received ordination at the hands of Bishop Hellmuth, and has been benefited for fourteen years in this diocese.

At the Midsummer examinations at Huron College the following scholarships were awarded: 1st, Senior, 'Boomer scholarship,' value \$120, to G. F. Sherwood; 2nd scholarship, value \$75, to G. Card; 3rd scholarship, value \$45, to E. Lee.

The Bishop has just returned to London from a visitation, through the county of Norfolk. He is advised to take a much needed holiday, and we understand that as soon as his official duties will permit, he purposes going to the seaside for a change.

ST. MARY'S.—Mrs. Davis, of New York, lately visited this parish, and addressed an audience that filled the edifice. This lady, who is Corresponding Secretary of 'The King's Daughters and Sons,' is a most able and touching speaker. A Branch of the Society has been formed with 39 members; Mrs. Taylor, wife of the Rector, being President. Mrs. F. S. Hill is the oldest member in Canada; she is over 80 years of age; she has just presented St. James Church with two handsome chalices.

A garden party was lately held in the lovely grounds of the Messrs. Hutton, by the members of the Women's Aid Society; proceeds over \$73.

Sermon to Orangemen.—St. James' Church was packed in every corner on Sunday evening, extra seats being placed in every available spot, even then some had to sit outside in the porch, while others had to turn away. The Rector took for his texts, Ezekiel xxxvii, 17-19 and Acts xvii, 20. The first part of the sermon was an historical resume of the events from 1660 to 1690. God's hand in history was traced, and the lessons from the events reviewed briefly epitomized. Two primary qualifications of Orangemen, as the speaker viewed it, were then dwelt upon, unity and the conservation of all that is good. As William III. of Orange, was a factor in welding together England and Ireland, so according to its General Declaration the Orange body should strive that Great Britain might be kept intact, and the union between it and this country be preserved. Still further, the speaker showed conclusively that there was a conspiracy to set up a French and Romish nationality in this land. It should be the aim of every Orangeman and true patriot to oppose this, 'Canada for Canadians' should be our watchword, and our trust should be in God in whom dwelt the power and principle of unity. The speaker strongly condemned the Jesuit Bill, and said that the last had by no means been heard of that iniquitous measure.

Orangemen were commended because they were banded together to defend common rights and common interests; because of their love for the faith of the early Church of England before she was leavened with Romish error, and as she purged herself at the Reformation, as well as because Orangeism inculcated purity of living. The speaker set a high ideal before his hearers as to what true Orangemen should be, and proceeded to say 'your bearing towards every Roman Catholic should be that of toleration, courtesy and love; amongst them there are some of the most self-denying, purest and best of people. Though there is a wide divergence between the Church of England and the Church of Rome, I speak as a Catholic. I am a Catholic, we are Catholics, and repeatedly declare that we believe in the 'Holy Catholic Church.' In the last place the speaker referred to the exaltation of Jesus Christ in the 'Qualifications for Membership' in the Loyal Orange Association. Just as there could be no organic unity in the symbols of the text—two sticks—so the living principle of unity is in the living Christ. 'Bound to Him by a simple faith we should live; our lives would be lives of true power, we should hate all that is evil, while we conserved all that is good; we should be living for the truer self, for country and for God.' The sermon concluded by a very earnest appeal for consecration to Christ. The singing of the choir was good, and the whole service hearty.

DEANERY OF PEATH.—The first annual Sunday School Convention was held in St. James' Church, St. Mary's, on Tuesday last. The morning was an exceedingly unpropitious one, the rain steadily descending, after a continuous downpour all night. Despite this fact, however, there was a good attendance at the Holy Communion at 11 a.m., when the Revs. Canon Patterson and D. Deacon officiated. At 2.30 p.m. the Convention assembled for the afternoon session, which was commenced with a hymn, reading of Scripture and prayer. Then followed an address of welcome by the President the Rev. W. J. Taylor, in which he said how rejoiced he was to see so many members of his late congregation from Mitchell, and how pleased he was, in spite of the bad weather, to find such a goodly number of delegates present from various places. The minutes of the meeting held in the Memorial Church, Stratford, in May were then read by the Rev. A. Dowdney, who gave a detailed statement of the numbers attending the various schools in the Deanery, the amount contributed for Home and Foreign Mission work, and many other most interesting matters of information. The report was a clear, comprehensive and useful one. After the singing of a hymn Mr. T. D. Shanley, of St. Mary's, read a paper upon 'How to make our Sunday Schools more effective.' In it the writer strongly emphasized the duty of parents to train and teach their children, and the guilt they incurred if they relegated this work to any one else. The need was also shown of Church officers taking part in Sunday school work. Then the co-operation of the S.S. teachers with the parents and with the clergyman was practically dwelt upon, the paper being a useful and helpful one. A discussion, which was very general, followed. It proved to be of a most profitable nature. After singing by the congregation the Rev. G. B. Beamish, of Stratford, read a paper on 'The Relationship of the S.S. to the Church.' The reader laid special stress upon the need of training for S.S. teacher and for the necessity of the young being taught the principles of the Church to which they belong. The paper brought out a good deal of discussion that proved most interesting. After some matters of business had been attended to the Convention adjourned until evening. At 8 o'clock there was a short service of prayer and praise, after which the Question drawer was opened. This proved an interesting feature of the day. Each question was answered by the President, after

which any who chose to do so could also give an opinion. The election of officers for the ensuing year followed. As it had been decided already that the next Convention should be held in St. James' Church, Stratford, the Rev. Canon Patterson is President, Mrs. W. J. Taylor, wife of the Rector of St. James' Church, St. Mary's, was chosen Vice-President; Mr. Baker, of Stratford, Cor. Sec.; Miss Cheesman, of Mitchell, Rec. Secretary, and the Rev. A. Dewdney, Registrar. The singing of a hymn followed, after which the Rev. Mr. Dewdney gave an address: 'How can Parents help the work of the S.S.' A short address from the President followed, in which he said that despite the drawbacks of bad weather, and the inability of some to attend through sickness, and while, therefore, the Convention had not been all that it might otherwise have been, yet it was a success. He was particularly gratified with the attendance and with the large gathering there that evening. He trusted that the blessings of this Convention would be wide reaching. The singing of the doxology and the pronouncing the benediction brought a most interesting day's proceedings to a close. All visitors and delegates were entertained for the day at St. James' Rectory, the ladies of the congregation having provided most bountifully for their needs.

DIocese OF ALGOMA.

MISSION OF EMSDALE.—This Mission is a new creation, being formed out of the large and unwieldy Missions of Barks Falls and Ilfracombe. The Rev. Rural Dean Chowne moved from Rosseau and took charge of the Mission at Easter, 1890. The Mission embraces Emsdale as its centre, with Effrington, Novar, Sprucedale and Katrine as out stations. There being no house available, the first thing to be done was the erection of a parsonage. With a zeal and energy beyond all praise the members of the Church bent themselves to the accomplishment of this work, and in the month of December of the same year the house was sufficiently advanced towards completion as to admit of its being occupied. The house is commodious and well built, and is a really good country parsonage, and at this date costing over \$1,000, has a debt of only sixty dollars. But much yet remains to be done, it is badly needing a coat of paint and much else that will go to preserve the work done. The congregation is not a large one and all straggling settlers in a new country and that country the district of Parry Sound. What wonder then if they are all but paralysed with the great work they have already, aided by English friends, brought to so successful an issue. In addition to the debt of \$60 now due and the work yet to be finished, there is a debt of \$41 in the working expenses of the Church; \$20 to be provided immediately to pay for the cemetery already receiving the bodies of the Christian dead, and a driving shed to be erected for the comfort and shelter of the teams of the members assembling for Divine worship, which work requires fully \$100. Exhausted in ourselves, we for the first time in our experience, turn our eyes to the many friends of this Missionary Diocese in the front and in England and earnestly solicit their immediate aid to enable us to realise the sum of \$250. This sum though small in itself will set us on our feet and enable us to do what we wish to do and what we have proved ourselves anxious to do, viz, help ourselves in the great work of planting the Church of Christ in the Mission of Emsdale. June 27th, 1891.

I have recently visited the Mission of Emsdale and inspected the work done and noted what is yet needing to be done, and I have every satisfaction in endorsing the foregoing appeal, and heartily commend it to the sympa-

thetic aid of the many friends of Algoma in the front dioceses.

THOMAS LLOYD,
Rural Dean of Muskoka.

July 2, 1891.

PROVINCE OF RUPERT LAND.

DIocese OF QU'APPELLE.

QU'APPELLE.—The Eighth Synod of the Diocese was held at Qu'Appelle on the 27th May. Fifteen Clergy and twenty Lay delegates were present, out of a total of 21 clergy and 30 lay delegates in the diocese.

The reports presented to Synod showed very satisfactory progress during the past year.

The Bishop reported seventeen Confirmations held, and 78 persons confirmed during the year; Baptisms 264; Communicants 1,174, an increase of 123 over the preceding year; Sunday school children 416. Fort Qu'Appelle being the only place of any size where a distinct separate Church Sunday school was not held. His Lordship stated that union Sunday schools were *eminently most unsatisfactory*. The contributions raised locally for the maintenance of the clergy showed an increase of \$700; raised locally for 'other purposes' \$4,939.24.

The Treasurer, Mr. H. Fisher, reported a balance in hand at the end of the year of \$1,400 which he attributed to an increased local support, to larger aid from Eastern Canada, and to lesser expenditure.

Amongst other acts of the Synod was the appropriation of \$250 for the purpose of establishing a Church Literature depot, much needed in the diocese. This will be placed at Regina, under the control of a special committee.

The Canon on Patronage, placing the appointment to cures in the hands of the Bishop, upon consultation with the Churchwardens and Lay delegates was confirmed, and is now of binding effect.

After the Synod meeting had closed the ladies of St. Peter's entertained the members to tea in the Tournament hall, which had been beautifully decorated for the occasion. Afterwards Evensong, fully choral, was held at 7:30, at which there was a large congregation. The Bishop preached an eloquent and most interesting sermon from 1 Peter ii, v. 15, urging the necessity of definite Church instruction from the pulpit, and also by lectures, conferences in the Sunday schools and by circulating sound Church literature.

QU'APPELLE STATION.—The members of the Women's Guild gave an entertainment on 10th June to aid in clearing off the debt due the Executive committee on St. Peter's. The amount realized was nearly sufficient to clear off the debt.

CONTEMPORARY CHURCH OPINION.

Church Bells:

Guilds multiply and multiply, they are a sign of the times, a result of that tendency towards corporate action which is so characteristic of us, which, in some ways, is so full of health, but which at the same time is not without its dangers. We read in a contemporary that 'a guild has lately been started by some members of the Ladies' Association of the S.P.G., with the object of interesting children in the work of the Church abroad. It is to be known as the Guild of the Children of the Church, and its few simple rules embrace a fourfold duty of prayer, work, knowledge, and almsgiving.' We do not question the admirable intention of such an association as this, nor are we prepared to deny its possibly admirable results; but who exactly are to be understood by 'children?' what is the limit of age? and are all sorts and conditions of children, provided they are tolerably good children, to be included? Certainly there is some danger in bringing children to think of

questions which are exceedingly difficult ones for their elders, and the cultivation of which belongs rather to the experience of grown and serious people. The immediate and peculiar business of children is to obey their parents and governors, and to do their simple and home duties as cheerfully and thoroughly as they can; not, it strikes us, to trouble their heads much in any definite way over the heathen in foreign lands, and to regard themselves as exceptionally favored creatures who may dispense to these poor people of their superabundance of Divine grace and favor. Do not let it be supposed that we make these remarks simply for the sake of raising objections, or because we are in the least indifferent to heathenism; but there is always a danger of turning children into pigs, spiritual as well as other; of too soon, in our over anxiety, depriving them of their childlikeness; and this does seem to us a possible danger in the case of such a guild as this we have alluded to, and a danger that must be carefully guarded against.

Irish Ecclesiastical Gazette:

For the due discharge of the Episcopate some obvious qualities are essential. There should, first of all, be an intelligent and sincere appreciation of the doctrinal position of the Church, and a firm adhesion to her ecclesiastical polity. These require the possession of extensive knowledge, and a clearness and courage in diffusing it. There should next be distinct administrative power, and a capacity for creating enthusiasm in the breasts of others; in other words, business habits and preaching powers, which should go together. A bishop in the Irish Church is more than ever involved in business considerations of one kind or another; he is likewise expected to 'draw' in the pulpit, preside with effect and dignity at public meetings, deliver heart searching addresses at ordinations, confirmations, and visitations; and, in addition, know his diocese thoroughly, the men in it, and the character of their work. He should be a strong man, with a good back bone, so as to impress his personality upon others, and be a ruler no less than a pastor. We need hardly point out how this ruling power is enlarged on by St. Paul. If to all these we add the possession of 'spiritual passion'—that 'God intoxicatedness,' of which Jean Paul Richter speaks—then perhaps we have ascended to the height of the ideal Bishop.

DISCIPLINE.

By Mrs. Euren, Author of "Sunday School Characteristics."

We hear a great deal in modern times about governing children by love and not by fear, the harshness and severity of many of the measures of the past age being justly held up to reprehension. The coarser forms of fear which were acted upon to evoke dread and terror have, it is to be hoped, been banished forever from the storehouse of educational appliances. Still, there is a mild form of the principle of apprehension which we recognize as having a place in all social intercourse. We say, 'I fear I have kept you waiting,' 'I fear you are hurt,' 'I fear you will not approve of what I have done,' etc. And there is a mild form of fear which we may still cultivate in aid of the discipline of the school. Fearing to offend, to lose position, repute, esteem; fearing the consequences of wrong doing, however slight those consequences may be, are all legitimate influences to which we may appeal in the management of children. The fear of displeasing a beloved and respected teacher is one of the highest motives to which children are amendable before they can be expected to

do right for right's sake, or have learnt to give precedence to that highest form of fear—the fear of the Lord. And in trying to explain that this last means reverence, veneration, fearing to offend, do we not also try to show that it is compatible with the highest form of love—reverential, tender, disinterested? Love and fear, though so opposite in their extremes, have yet their meeting-place where they overlap and intermingle.

Love may rightly be averred to be the ruling power in the Sunday school. But if love be not combined with respect and esteem and the fear to offend, it will make only a very weak ruler of members. Some teachers appear to interpret ruling by love to mean that the scholar's affections and good behavior are to be won by a system of perpetual coaxing, as if he [or she] were begging for some personal favor. But the teacher will not obtain any worthy and permanent influence over his class by simply begging them to behave well. The timid and gentle may readily comply, but there are also the wayward and wilful to be dealt with, whose conduct will soon show a firmer basis of operation to be necessary if disorder and inattention are not to rule. Order should not be begged for, but should be arranged for, and may be requested, expected, *claimed* as one of the fundamental principles of school existence. To attain the habit of well doing, which in the end is *character*, we may have to oblige a child to do right. But the touch of the iron hand can be softened with the velvet glove, and when love is seen to lead, firmness will be expected.

It is not to be supposed that there are many children born and bred with a Nelson-like absence of physical fear, nor is it to be believed that some form of restraining influence does not exist in the minds of the unruly if only we could lift that influence into the ascendant. Some form of fear would probably be found in the minds of the most careless and defiant. There may be fear of ridicule, fear of singularity, fear of loss of caste, fear of unpopularity, and what is very prevalent among big lads, the fear of *seeming to be afraid*. Some of these manifestations may be laid hold of and turned to good account by the teacher. Where a teacher has a basis of respect and esteem for himself to work upon, there love may construct marvels, and affectionate freedom of intercourse will not annihilate the fear of grieving or offending. But the respect has first to be worked for and won.

There is a misuse of the principle of fear still brought into play in some of our Sunday schools by some excellent and sober-minded officers and teachers. The death of a teacher or scholar, or any sad event, is too often made the occasion, not of speaking a few 'sweetly solemn' words, but of warnings to prepare for death and awful views of coming judgment. One sometimes fears for the harrowing effect of these oft-repeated appeals upon the minds of delicate and sensitive children, only it would rather appear that indifference is produced by the continued repetitions of warnings, and that children get habituated to hearing the most solemn truths discussed without feeling them at all. It might be well to remember we do not want to frighten children into being good, nor to benumb their religious susceptibilities.

Sympathy is a powerful disciplinary agent in the hands of the wise teacher. Of course, it is necessary that the sympathy should be real, and proceed from a loving heart; but yet it does not happen that every teacher whose heart is warm and whose nature is kind has a sympathetic manner. Sympathy shows itself not only in words, but in tone and in manner, in the expression of eye and countenance. Nothing touches the lonely, the neglected and even the hardened, like finding that *somebody cares*. Most will soon return the regard of one who shows he cares for them, and proves it by constant devotion to their welfare.

The unsympathetic teacher is heavily handicapped in dealing with children. He cannot come down to their level, for he does not know how things appear to them, and how they feel about things. Consequently, he will not only be unable to present knowledge in the most acceptable form, but he will not be likely rightly to appreciate the character of his scholars, and will be likely to misinterpret and misunderstand. Have we not all seen looks of displeasure at the unsympathetic teacher's approach—faces made behind his back, a sullen determination not to be interested in anything he may say; while another, and, perhaps, not half so accomplished a teacher, has been eagerly welcomed.

In the lower classes this quality of sympathy is altogether indispensable. When one hears the teacher of an infant class inquiring of Johnny how father's leg is, and if he can walk on it yet, and asking Sissy if the baby is better, and Frank if the chickens are laying, one knows that teacher is in full sympathy with the little folks, and expresses it in ways they can best understand.

Closely connected with sympathy is the generous appreciation of merit and good conduct, and the consequent distribution of praise as well as blame. The teacher should not be looking for faults only. Children soon get to know that a teacher is grieved [a different feeling from anger] by their ill-behavior, and made glad by their good behavior. Where there is perfect mutual understanding, a look with a smile is enough reward, a look without the smile enough rebuke.

One can hardly speak on school discipline without touching upon the *sympathy of numbers*—girls and boys, like other gregarious and imitative animals, being often ready to follow each other in doing either good or evil. As the tone and manners of the elders will assuredly be handed down to the juniors, it is most desirable so secure loyalty to the school and the school authorities among the elders. We have no English words for the *esprit de corps*, but we all understand when the young people behave as if they loved the school, and each had a stake in its welfare, as, indeed, they ought to have, by the appointment of some interest or object of duty to each class or group. It is well too, that elder boys and girls should be encouraged to exert their influence for good over the juniors. As has already been intimated, when teachers are lacking, or extra supervision is required, the elder scholars, instead of sitting together in a mass, might be scattered about with advantage. If the tone of the school and classroom be good, a breaker of rules should be unpopular. In the interests of order it is well to hear among the boys: 'Just stop that, can't ye, Jones?' or 'Shut up, Smith! we want to listen.' There is something wrong in a school or class if it sympathizes with a flagrant offender.

Offences should be regarded as committed against the Rules of the school, not against the propounder of the rules—the teacher or officer. 'The rules of the school provide or require that' so and so be done, not 'I want' so and so done. Or the orders may be made to include scholars and staff, as 'Our new rule says' so and so; 'therefore all of us must,' etc. It should be made evident that it is the breach of rule which constitutes the fault, not the offence given to the person. If rules be few, be well known, and be kept in operation, we have a good foundation for minor forms of discipline.—*American Church S. S. Magazine.*

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,—In a late communication to the Guardian respecting Bishop's College, I find it

stated that Archdeacon Roe had resigned his Professorship to devote the whole of his time to the work of his Archdeaconry. Will you permit me to say that there is no foundation for this statement. When I resigned I had nothing in view. The reasons for my resignation are well known to all the members of the Corporation of Bishop's College. The work I have since undertaken was not then thought of by myself or anyone else.

HENRY ROE.

Port Daniel East, July 10, 1891.

THE REV. WILLIAM M. OGDEN.

To the Editor of the Church Guardian:

SIR,—Some of the daily papers have recently announced the very sudden death of the Rev. William M. Ogden, Rector of Warrensburg, in the Diocese of Albany. The deceased clergyman was formerly assistant minister of the Church of St. John the Evangelist, Montreal. Perhaps some of his many Canadian friends may wish to know more particularly the circumstances which made his end, which was so startling and unexpected, at the same time so beautiful and impressive. His health for some time had not been good, but his family and friends were completely unprepared for so sudden a termination to his good and useful life.

On Sunday morning, June 28th, he officiated at an early celebration of the Holy Communion, superintended his Sunday school, conducted the morning service, and went through all his usual duties with habitual regularity. The text of his sermon was taken from the Epistle of the day, 'The eyes of the Lord are over the righteous,' &c. Just when drawing towards the close and describing in fervent words the happy and blessed death of the righteous, in a moment he fell. He was immediately carried to his study in the Rectory, which was close at hand, but before he reached it life was extinct. His last word on earth had been spoken. It was about that blessed Paradise of God, for which his whole life was a fitting preparation. It was indeed as one had said, 'a noble ending to a noble life.' It was his wish to die in the active discharge of his sacred duties, and that wish was granted. As those who observed it remarked, it was more like a translation than a death, a painless passage from this troublesome world to the land of everlasting life. With hand pointed heavenward, while the words of teaching and persuasion were falling from his lips, God tenderly took him away from the service of the earthly sanctuary to the nobler worship of the temple not made with hands eternal in the heavens.

Most touching was the affection manifested by his bereaved flock for the pastor who had ministered to them so faithfully for sixteen years, and the feeling evinced by the clergy of the neighborhood. The latter came from all directions to take part in a celebration held at his Church in Warrensburg, prior to the removal of the beloved remains to Montreal for interment in the family ground in Mount Royal Cemetery. Thither they were accompanied by his churchwardens and vestrymen, with other parishioners, by whom, at their own request, the whole charge and management of the funeral were defrayed and undertaken. With their own hands they laid him finally in his beautiful and quiet resting place.

In the village of Warrensburg it is said every man, woman and child grieves for one who was universally respected and beloved; who had many warm friends, but no enemies.

"Blessed are the dead who die in the Lord."

F. A. SMITH,

The Parsonage, New Liverpool, Que.
July 18th, 1891.

For Special news from British Honduras, see p. 11.

The Church Guardian

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2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JULY.

- JULY 5th—6th Sunday after Trinity.
 " 12th—7th Sunday after Trinity.
 " 19th—8th Sunday after Trinity.
 [Notice of St. James]
 " 25th—St. JAMES. Ap.
 " 26th—9th Sunday after Trinity.

THE SACREDNESS OF LAW.

(Extracts from Bishop Huntington's Convention Address, 1891)

Occurrences elsewhere in the Church, not of great importance in themselves but made notorious by sympathizers with disorder, have lately admonished us of the value and sacredness of Church law. In a social and political condition where the popular movement is away from strong government, and from institutions and ordinances that restrain individual liberty, it is not strange if there are impatient outcries at the wisest and most reasonable discipline. Rager, thoughtless, adventurous minds will not only break the bonds of order to carry out their own schemes but a wild element in the community will abet and applaud the law-breaker. In the State or the Church a firm constitution is then reckoned a tyrant; statutes are enemies to progress and chains upon free thought; courts and penalties are despised relics of a superstitious and despotic past and hatred hindrances to a glorious future.

In the vigorous warnings of the New Testament Prophet *anomia*, lawlessness, is the ultimate course of social man,—anti-Christ.

Ascending from the lowest living type, rank by rank, along with increasing complexity, capacity and beauty, or a constant approach to completeness in form and function, naturalists notice no abatement whatever in respect for order or the prevalence of law. With his penetrating sagacity Aristotle named man *zoon politikon*, a creature born to live in a constructed social system. Absolutist and doctrinaire alike want that degree of equilibrium in the social statics which provides security. Revelation, here as everywhere, meets a universal want. By its two Testaments all civil constitutions are imperfect but legitimate transcripts of the will of the One Lawgiver. Government

is not a device or a compact but a divine character. We can never understand 'human rights,' however fiercely we may demand them, till we learn that they are correlates of duties and a means of getting duty done. When the Hebrew Leader and Prophet came from the mount with the two Tables in his hands he gave laws from God not only to a caravan and a local commonwealth but to the civilized world. Taking the facts of history and the judgments of great judges as they stand, in the comparison with him Lycurgus and Solon, Justinian and Charlemagne, the Amphictyons and the *Cæars*, the Magna Charta Barons of England and the men of the First American Congress, are secondary persons. And because the Fountain of authority is in the Most High, law never lets go its hold. Go as high as you will, even into the Heaven of heavens, liberty never loosens this bond. The rainbow bends round about the Throne. The Celestial life may have the play of music but in the melody there is rhythm. Cherubim and seraphim, angels and archangels and all the company of Heaven move freely, but they move in the measures of an everlasting harmony.

So repugnant is anything like strict discipline to the popular taste that the most vociferous and bitter outcries are heard at arraignment, court and sentence. By a transparent but well nigh universal fallacy the whole purport of the proceedings is lost sight of in a blind, mawkish sympathy with insubordination which becomes a contempt of justice and indifference to truth. It is one phase of the Jacobin destructionism which takes sides instinctively with the accused, fills the criminal's cells with luxuries, would make felony, adultery and murder heroic, and resorts to every dubious expedient to shorten retribution. Examples are at hand in absurd misrepresentations current among liberalists when the 'trial of a Clergyman for heresy takes place. The phrase itself is misleading, as are some of the technical terms borrowed from legal and judicial sources and applied canonically and officially for convenience to action for a breach of ordination vows. The case is actually simple enough. At his ordination in this Church a Clergyman provides himself on his own motion with an advantage, a position, a title, a prerogative, a livelihood, a dignity, which in kind or degree he could obtain in no other way. In exchange for it he gives his explicit pledge of a specified conformity, under the most solemn of sanctions. The covenant is mutual and voluntary. The contract is clear and indubitable. Afterwards it is broken by non-fulfilment in one of the two parties. The covenant is *de facto* dissolved. What is it that the other party does? It takes back what it had conditionally bestowed, takes it back wholly or partially, finally or temporarily, in the exercise of a considerate, patient, carefully guarded judgment, protected on either side by the solemn forms of law. It discharges itself of a one-sided or defunct responsibility. It places the man it had invested with a momentous stewardship back where he was before, now that he consents to be no longer a faithful steward. And this is his 'punishment.' Otherwise his character, opportunities, reputation, are untouched. His 'offence' is 'guilt' in the sense and only in the sense that his promise has been violated and that his trust is abused if he stays. His liberty of thought is not subject to penalty. His opinions are not punished or punishable. His convictions are not forfeited like stolen goods. He is free to the world, and the world is wide. He is a coward if he complains. The Church has done with him precisely what is done every day without surprise or censure in every department of the world's business; and this is what that world in its fatuity, its jealousy, its bitterness of spirit, its passionate demand for all rights but the rights of the Kingdom of God, reviles or caricatures, as its mood may be.

The question set open is not a question pertaining to any doctrine of the Christian Faith

or any form of Ecclesiastical Polity. It concerns a much larger circle of interests, the moral integrity of all business transactions, the honor of all commercial relations, the binding sanctity of promises, the very foundations of financial security and social welfare. Judging by the flippancy of a considerable portion of the newspaper press this obvious discrimination between the theological and the moral elements of the subject seems to be utterly confused in a vague passion for universal self-direction, a spite at fixed religious convictions, and an indifference to truth which has it for a favorite maxim that it is no matter to character what a man believes. I have before me an editorial article in what may be called one of the leading daily papers of the country which is an elaborate attempt to justify a professed minister of an honest Gospel in discrediting before his congregation the beliefs and requirements of the Christian body which he has sworn to conform to, whose laws he has sworn to obey, from which he has received his credentials to stand where he stands at all, and to which he owes his only warrant to exercise the office he continues to hold; and this is pompously set forth as a proof that his mind is 'occupied and his course directed by larger considerations than the police ordinances' of the Church,—a Church but for whose accepted authority he would be a layman in a hall dependant on nothing but his personal name and speech for a hearing. Probably this shallow immorality was put into print with no perception that its practical operation would be to upset the supports on which that particular newspaper, and every other, rests for its existence. Suppose the editor opening an issue of his journal some morning should see in it a column inserted by his assistant assailing his party, discarding his policy, sneering at his 'prejudices' and generally exhibiting a 'mind occupied with larger considerations than the ordinances' of the editor's and proprietor's office. How long would this liberal-minded assistant keep his place? The newspaper-press is serviceable within its limitations and to be respected wherein it is respectable. Of late it has in some quarters developed a disposition to instruct the community on subjects as to which it is not informed, and to dictate or forbid measures beyond the range of its education. Abuses of that sort work their own cure. Among other decaying superstitions is that of a former time that the opinions of a periodical, secular or religious, are other than those of a citizen of average intelligence who has chosen this line of enterprise for a livelihood, having views on many topics of equal weight with those of gentlemen occupied in other industries. It is for this reason that sensible Churchmen are apt to regard the dogmatism of the press very much as these men of the world regard the dogmatism of the pulpit; are as little inclined to accept editorial direction in the training, qualifications and management of clergy, the legislation of conventions, the decisions of councils, or the methods of theological science, as they are to intrude themselves into the mysteries of news gathering or the making up of columns and subscription lists; are in fact quite unlikely to displace the wisdom of ages, the learning of great scholars, the experience of experts and loyalty to the King of a Kingdom which is not to be moved, for crude conceits or the speculations of the hour. It is not with gusts of popular favor or personal reputation or any 'Church of the future' that we are concerned but with the revealed Will and anciently ordered House of Him who is the same yesterday, to-day and forever. What sober minded servant of that Master, I wonder, can look out over the vast half tilled heritage, this half-done husbandry, and not be persuaded that we have enough indisputable truth, enough settled and established church instrumentalities, enough liberty, enough flexibility, enough ornament, enough variety, to equip us for our appointed service in proclaiming Christ and the

Gospel of His Kingdom to every sinning, half-believing, half-taught creature in all 'the region round about.'

The evil that presses upon us, however, is sore, and the more afflicting because it is needless, being aggravated and propagated by uneasy spirits who can accomplish nothing that is not better done on lines and by methods settled before they were born. The realm of inquiry is shut to no man. The realm of united and effective action must be regulated by binding obligations. Steady as the growth of the Church in this country has been and still is, it would have been far swifter during the last quarter of the century but for law-breaking of one sort or another with its scandals and alarms. Whatever little gains these jars may yield, the mischiefs and hindrances overbalance them. The chief attractions the Church offers to thoughtful people outside, apart from its Scriptural and Apostolical constitution as the Body of Christ, are its doctrinal stability, the orderliness of its administration and its measure of internal peace. Improvements of the beauty of worship, in mutual forbearance, in a reasonable diversity of practical work, could not fail to come by instruction and legislation. The Providence that can never be hurried may be waited for without impatience or fear.

Meanwhile self-conceit and disloyalty may well look with dismay on the wanton wrong they inflict on piety and obarity alike. Any clergyman, no matter what his abilities or influence, may well stand aghast at the fresh distractions he thrusts in upon the Household of the Faithful by scattering his denials or his apologies for deniers, by using a fraudulent foothold in the Church to exhibit her as a traitor to herself. Not being a Presbyterian, a Baptist, or a Congregationalist, I believe I ought to wish that every minister in any sect should hold himself true to such standards as it may have, and to his own engagements till he is released from them. I think I can understand the arguments or apologies for one or another deviation from the Catholic Faith. What I find it impossible to understand is that anybody can fail to see that these divergencies each and all take sure steps towards a common end,—the breaking up of the Kingdom of Christ on the earth and the destruction of what has been known as His Religion from His Ascension to this day. To these restless agitators one can recommend no better counsel than that which John Keble gave in one of his letters to Mr. Justice Coleridge for a latitudinarian pupil of Dr. Arnold in the Diaconate,—'a course of treatment not by physic, *i. e.*, reading and controversy, but by regimen, *i. e.*, holy living.'

Few things that I can think of would do as much to make the learning, the worship, the whole life of this People noble, as to stamp on the souls of its youth the words of that old formulary which for more than three hundred years has passed down the successive generations of our ancestors, making our English fathers wiser than the Grecian men, and our mothers purer than the Roman women: 'My duty is to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters.' Sink that sentence into the heart and will of what is sometimes called Young America and it will be churchmanship and statesmanship, it will be patriotism and peace, it will be better than banners and trumpets for the advancing army of the Lord, it will be wisdom and glory for all the land.—*The Church Eclectic.*

BEING, WELL-BEING, AND EXPEDIENCY.

We are reminded in certain quarters that there are two views of the Episcopate; first, that it is necessary to the *being* of a Church, that it is only necessary to its *well-being*. It is to be observed that in either case the 'neces-

sity' is admitted, though the object to which the necessity applies is slightly different. But it has often been seen when the advocates of these two views have been brought together in friendly conference, that they are found not to vary much after all. It is the old story over again of the gold and silver shield. They first look at the Holy Catholic, and Apostolic Church as it is spoken of in the Creeds, and are therefore led to assert upon grounds of Scripture and history that that Church is, in its very constitution, episcopal, and that to eliminate episcopacy from it is to destroy it, or turn it into something else, the work of man, no longer divine or apostolic. The other school has been led to consider exceptional cases, and to enquire whether some section of Christian people who may have been providentially deprived of episcopacy therefore cease to be of the Church. The best example would be a case like that of the crew of the Bounty who took refuge on an uninhabited island, intermarried with the natives, and became permanent inhabitants of the place. A penitent sailor, the last survivor of the original crew, undertook the religious training of the children of this isolated race, with the aid of his Bible and Prayer Book, and raised up a generation of baptized and well-instructed people. As he was neither priest nor bishop, he did not usurp the functions which belong to those offices in the Church. His people, therefore, were not confirmed, nor did they receive the Holy Communion. No one would say that these people were not of the Church, but it is evident that the Church as it existed among them lacked much that is necessary to well-being. Again, the American Church, before the Revolution had no resident bishops. Its members, therefore, lived and died unconfirmed, and many abuses sprang up which were clearly traceable to the want of spiritual rulers. Here, again, it was not the 'being,' but the 'well-being' of the Church which was effected. In the cases thus cited there was no thought of substituting a new order for that of which these communicants were by the providence of God deprived. It is only when that attempt is made that any question arises. Our old evangelists like Bishop Chase and Bishop Melvaine did not question the apostolic and hence divine origin of Episcopacy. The only question was whether or not some, at least, of the sects which arose out of the Reformation, were not justified by circumstances in substituting another order for that of which they were providentially deprived.

But in more recent times another view has been industriously propagated. Its advocates endeavor to identify it with the second of those above described; but it is really quite distinct and far more radical. It does not admit that Episcopacy is necessary even to the well-being of the Church, but only that it is a venerable historic institution, of much importance, and 'in the highest degree expedient.' It insists, therefore, that any other ministry is as legitimate as that of bishops, priests, and deacons; and claims a right to affiliate with such ministers on equal terms, admitting them to chancel and pulpit, and taking a place upon their platforms. It says to Presbyterian, Baptist, Methodist, and the rest: 'Your ministry is as good as ours.' Meanwhile, the world applauds, and says: 'How liberal,' 'How magnanimous!'

This is the view of the ministry which is just now being pressed upon us. But nothing can be more certain, if the language of our formularies means anything, and if history and tradition have any authority, than that such a view is contrary to the consistent teaching of the Church. It is contrary also to the position of the wisest evangelical leaders of former times, if not now; and it is contrary to the unanimous statement of our own bishops of the present day as set forth in their Declaration of Unity in 1886. In that document, Episcopacy is de-

clared to be essential to the unity of Christendom; not because it is venerable or expedient, but because it is a part of the sacred deposit entrusted to the Church by our Blessed Lord and His Apostles.—*Living Church.*

THE ORIGIN OF THE PRAYER BOOK.

But, it may be asked—and the question has been asked—What authority is there for saying that the Book of Common Prayer was compiled from Sarum materials? To this we would reply with another question—What is there in the book of any other use than that of Sarum? This is capable of a categorical reply. There is no trace whatever of any other service books than those of Sarum having been used in the compilation of our Prayer Book, with the exceptions which follow: 1. The Mozarabic, revised by Cardinal Ximenes a few years before, was certainly used, and probably gave us the Prayer of Consecration and some prayers in the Baptismal service; 2. Quignon's Breviary and 3. Herman's 'Consultation' suggested some of the 'Dearly Beloveds,' and also the general arrangement of Morning and Evening Prayer, especially with regard to the division of the Psalter into daily portions, to ensure its being recited once a month. In a word, about nine-tenths of the Prayer Book may be traced to Sarum, the remaining tenth being either original or drawn from one of the three sources above named. Perhaps the revisers of the book had the Liturgy of St. Chrysostom before them while their work was proceeding. His 'prayer' at the end of Matins, Evensong, and the Litany, suggests this. One other important point—of Roman, York, or Hereford books there is no trace whatever, no peculiarity of any one of these uses having been preserved. Sarum peculiarities, on the other hand, abound on every page. The kalendar is Sarum, and Sarum only, without a single exception, save only those saints whose names were added in 1661, generally on the wrong days—St. Alban on June 17th, for example. The counting of the Sundays after Trinity is Sarum; York, Hereford and Rome all counted from Pentecost. The Collect for Purity in the Communion Office is Sarum, only in the connection which it occurs. The Communion Service is almost wholly and exclusively Sarum in origin. It is quite impossible in the course of a leading article to give anything like a complete list of such peculiarities. Indeed, were we to do so we should make the article pedantic and uninteresting to the general reader. Verbal coincidences are constant and minute. One example only will suffice. There is a Collect in the Sarum office of Prime which is idiomatically and almost literally translated in our Communion Service, being placed second of the Collects after the Blessing. The same Collect occurs in the Roman Breviary, but there it is addressed to the Second Person of the Blessed Trinity, and is altogether fuller; the words 'King of heaven and earth' and 'Saviour of the World' appearing in this form, but not being found in either the Sarum Breviary or the Prayer Book. The form of this prayer in the Sarum Breviary is the same as that in the Prayer Book. A few hours spent in comparing the two books, without bias or prejudice, and then comparing the same with similar forms in a book of any other use would make what we have said abundantly clear to any one.

We have written this article, not for the sake of provoking a discussion, much less a controversy; but, fresh facts having been brought under our notice by a learned student of English Church history, in answer to an indirect appeal for our authority for certain statements made, we have thought it right, solely in the interests of historical truth, to place before our readers the foregoing facts which have been collected after years of patient study.—*Church Review.*

FAMILY DEPARTMENT.

RITUAL.

CANON BRIGHT.

When to Thy beloved on Patmos,
Through the open door in Heaven,
Visions of the perfect worship,
Saviour, by thy love were given.
Surely there was truth and spirit,
Surely there a pattern shown
How Thy Church should do her service.
When she comes before Thy throne.

Oh the censer bearing elders,
Crowned with gold and robed in white!
Oh the living creatures' anthem,
Never resting day or night!
And the thousand choirs of Angels,
With their voices like the sea,
Singing praise, O God the Father,
And O Victim Lamb, to Thee!

Lord, bring home the glorious lesson
To their hearts, who strangely deem
That an unmajestic worship
Doth Thy majesty beseech.
Show them more of Thy dear presence,
Let them, let them come to know
That our King is throned among us,
And His Church is Heaven below.

Then shall we read of the meaning
Of each stately ordered Rite,
Dull surprise and hard resistance
Turn to awe and full delight.
Men shall learn how sacred splendor
Shadows forth the pomp above,
How the glory of our Altars
Is the homage of our love.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold,
'Tis for Thee we deck the Reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vestures' fair array,
Thine the starry lights that glitter
Where Thou dost Thy light display.

'Tis to Thee the chant is lifted,
'Tis to Thee the heads are bowed,
Far less deep was Israel's rapture
When the glory filled the cloud.
Oh, our own true God incarnate,
What should Christians' ritual be,
But a voice to utter somewhat
Of their joy and pride in Thee!

What but this—yet since corruption
Mars so oft our holiest things,
In the form preserve the spirit,
Give the worship angel wings,
Till we gain Thine own high temple,
Where no tainting breath may come,
And whatever is good and beautiful
Finds with Thee a perfect home.

WHY CHARLIE LOST HIS PLACE.

Charley was whistling a merry tune as he came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy

raised the umbrella and took the little sister under its shelter, in a manly fashion.

Charley was a great tease, and like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

'I'll have some fun with those children,' he said to himself; and before they had gone very far down the road he crept up behind them and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the umbrella as a carriage approached, and leaving the children to dry their tears, went on toward the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and following the gentleman in respectfully presented the references.

'These do very well,' Mr. Mercer said, returning the papers to Charley. 'If I had not seen some of your other references, I might have engaged you.'

'Other references? What do you mean sir?' asked Charley in astonishment.

'I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you out him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me.'

As Charley turned away, crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only 'fun,' should not cost him another good place.—*Sunday School Times.*

THE IDEAL BOY.

We are all acquainted with the ideal girl. If we are not, it is our own fault. Most of our popular papers and magazines are continually publishing articles entitled 'Hints for Girls,' 'What a Girl Should Learn,' 'How Girls Should Behave.' In these little homilies—chiefly written by men I believe—the ideal girl is portrayed in glowing colors. She possesses every attraction of body, mind and soul. We are most grateful for the suggestions. We are desirous to improve. We heartily welcome all 'hints' and 'helps' that are really such, but we miss the ideal boy. He has certainly been grievously neglected. We have carefully perused many a paper, only to find him tucked away into obscure corners, 'few and far between.' It is in view of this strange oversight that we offer the following suggestions:—

In the first place the ideal boy is a boy; not a girl-boy, nor fop, nor prig, but a genuine boy, as nature intended him to be. He is full of animal spirits overflowing with fun, realizing as no one else can the intense delight of living. He exults in his height and weight, proudly exhibits his muscle to admiring friends, glories in the size of his feet. He knows how to swim and row, he can hunt and fish; he runs and jumps like an athlete, and understands tennis and baseball.

In the second place, the ideal boy is a manly boy. He scores to do a manly thing. He does

not think it necessary to manliness to smoke and chew tobacco. He does not use language that he would rather his mother should not hear. He never sees the fun in tormenting a helpless animal or a little child. He is a champion of the poor and oppressed everywhere. Like brave Sir Galahad,

His strength is as the strength of ten
Because his heart is pure.

The ideal boy is a polite boy, if it is true that

'Politeness is to do and say
The kindest thing in the kindest way.'

He may have learned few rules of etiquette, but he shows a kind and unselfish nature, which is the basis of all true politeness. His behavior at home would grace the grandest reception. He does not take off his manners with his Sunday coat, and he never speaks to his mother in any but a respectful way. He is kind and obliging, and always ready to do a favor, as his neighbors very well know.

The ideal boy is not wise in his own conceit. He does not for a moment suppose that his knowledge exceeds that of his father, grandfather, teacher, and the whole world put together, nor does he imagine that all wisdom will die with him. He realizes that he has a great deal to learn, and then sets about learning it. He keeps up with the times. He asks questions about what he does not understand. He finds out that he can learn something from everybody and everything. He knows how to choose the wheat and reject the chaff. By reading, study, and intercourse with the wise and good, his thoughts broaden and widen like a mighty river: His mind becomes a rich storehouse of information to prove invaluable in after life.

Finally, the ideal boy is a boy with an aim. He means to make the most of himself. Whatever he does is done as well as he can do it, whether it be translating Homer and Virgil, sweeping out an office, or selling goods at the counter. He cultivates business habits of exactness, frugality, order, punctuality. It does not take the united efforts of mother and sister to get him started to school in time. He begins at the bottom of the ladder, as all great men have done before him, but he does not stay there. He knows that there is plenty of room at the top, and he means to get there sometime. Meanwhile, instead of waiting for a 'lucky chance,' he begins to climb the rounds, one by one. He means business.

Such is the ideal boy. Would that there were more like him. As the boy is, so the man will be. Good sons and kind brothers make noble citizens, on whose shoulders our Union's welfare will soon rest. May God grant that when the fathers lay the burden down that sons may step into the ranks, well fitted for the grand work that they are called to do.—*Alice W. Kellogg, in Golden Rule.*

GOOD MANNERS AT HOME.

The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company, are rude and careless with those whom they love best. Emerson says: 'Good manners are made up of petty sacrifice,' and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*The Republic.*

BRITISH HONDURAS.

DEATH OF THE NEW BISHOP.

The Church in British Honduras is in sore distress owing to the decease of its first Father in God, the Right Rev. H. R. Holme, M.A. It was only on the first of March, 1891, that the Bishop was consecrated at Barbadoes, and he did not reach his diocese until the 13th of April. On Sunday evening, June 7th, he took ill, and though he recovered somewhat and was able on the 23rd June to celebrate Holy Communion and preach, he again took ill and entered into the rest of Paradise at Belize on the morning of the 6th of July. The British Honduras Churchman says:

"We feel so overpowered that we are unable to find words to fully express the great grief and sorrow this most sad event has caused the members of the Church. A large number of people of every station of life attended the funeral, and numbers were so overcome with sorrow that they were unable to join in the beautiful burial service. St. John's Church was packed and a great number of people had to remain outside. The Church was draped in black. All the Government, Consular and other flags in the city were hoisted at half mast. * * * * * Although only a few months in the Diocese the Bishop was very much loved, esteemed, and respected by all, and his kind and gentle rule was beginning to have some effect, and the members of the Church were all feeling settled, and were glad and happy to have him with them as their Bishop, and looked forward to making solid progress under his wise administration. It has, however, pleased Almighty God in his infinite wisdom to take unto himself our venerable father in Christ Jesus, and in our sorrow we can only bow low in adoration at the mysterious working of Almighty God, and cry from the bottom of our hearts 'Thy will be done.'"

We extend our sincere sympathy to our brother Churchmen in British Honduras, and pray that God may soon send them a wise and able successor to their worthy and beloved first Bishop.

The Synod of the Diocese met in Belize on the 5th of June and was opened with service in St. John's Church at 7 a.m., at which Holy Communion was administered, and the Bishop delivered his first, and as it has turned out, his last, charge; the opening sentences of which, relating to himself, are now of melancholy interest. His Lordship said:

Upon this the occasion of my delivering to you my first Synodical charge, I must ask you to bear with me a moment while I intrude upon you an expression of my personal feelings.

It is impossible for me to open my lips upon this most important occasion and in this most solemn place without first of all speaking of my deep gratitude to Almighty God for His great mercies to me.

From the time when I was first asked to become your Bishop, until the day I arrived in this Colony,

my life has been little else than one long round of anxiety and danger. Whilst shrinking exceedingly from undertaking the great responsibility attaching to the charge of a Diocese, and having almost decided to decline it until it was finally put before me in the nature of a duty and I felt that I had no choice but to obey the summons,—I had hardly given my consent when I was struck down with a long and tedious illness from which I was slowly raised up only to suffer a second and still more severe attack. At this time it was only the fiat of my medical adviser that prevented me from telegraphing to the Bishops and to this Synod that I must give up all thought of coming to Honduras.

After the consecration, while still in a weak state of health, I and my family suffered shipwreck, and subsequently passed through much danger of various kinds.

And now to day, in spite of all this, I find myself permitted to stand in this Church as your Bishop, to take part in the prayers and praise of the sanctuary, and to join with you in the great Feast of the Church. Can you wonder then that before all else I must tell out before God and man some of that deep gratitude that now wells up within me and makes me say 'Praise the Lord O my Soul, and all that is within me praise His holy name!'

And are we not all justified in concluding that since it has pleased Almighty God to bring me safe here at last through so many difficulties and dangers it was all along His purpose that I should come, and that He has, in His infinite wisdom, in spite of my unfitness and unworthiness, really called me to this part of His great work.

Next to my thankfulness to Almighty God for His great mercies to me and mine comes my sense of indebtedness for the hearty welcome that I received when I at length landed on these shores, and for the kindly reception I have been experiencing ever since.

The greatest pains were taken in the hurry of my unexpected arrival to give me a warm and affectionate greeting; I was much touched by it, believing that it was an earnest of the goodwill which might always exist between us.

That this hope may be realised is my most fervent prayer, and I trust that it is a prayer that will rise up from all our hearts to-day: that we may all be one in Christ Jesus, loving and trusting one another and striving to work heartily together in His service.

BIRTHS.

At the Church of St. Mary the Virgin, Barton, Parish of Weymouth, N.S., on Sunday, July 6th, by Rev. D. P. Allison, B. A., Catherine, infant daughter of William Moody and Mary Louisa Bond.—Born March 31st 1891.

MARRIED.

STARR-DONALDSON.—On the 24th June, 1891, at the Church of St. John, Cornwallis, N.S., by the Rev. Fred. J. H. Axford, Rector of the parish, John Rufus, eldest son of John Starr, Esq., of Starr's Point, Cornwallis, to Emma Louise, only daughter of the late James Donaldson, of Church street, Cornwallis. 7-1

TAYLOR-LOCKHART.—At St. James' Church, Ormslow, on Tuesday, July 7th, by the Rev. A. D. Lockhart, Rector, father of the bride, assisted by her uncle, the Rev. Canon Rollit, of Montreal, Joseph Taylor, to Katie M. Lockhart.

LADY MACDONALD AS AN AUTHOR.

Just before her bereavement, Lady Macdonald, widow of the late Sir John Macdonald, completed her first ambitious literary effort in a series of articles for *The Ladies' Home Journal*, the first one of which will appear in the August number of that periodical. Last summer Lady Macdonald, with a party of friends, traveled in her private car through the most picturesque parts of Canada, and in a delightfully fresh manner she describes her experiences on this trip, in these articles to which she has given the title of 'An Unconventional Holiday.' A series of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

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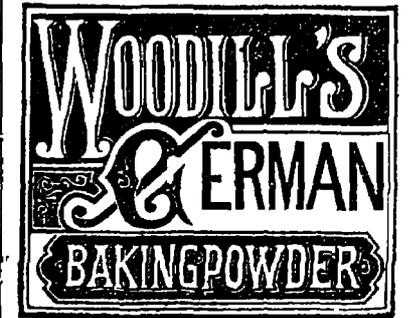
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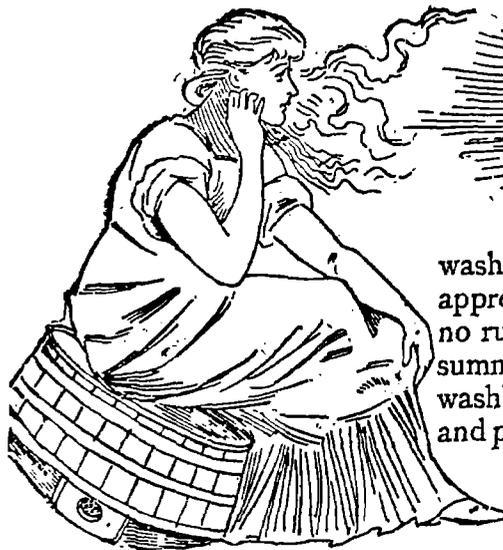
A Picture of what God has wrought in the heart of the Dark Continent

Buganda, Dec. 30th, 1890.

On Saturday, Dec. 27th, through the goodness and mercy of God, I reached this country, about which I have thought and prayed for so long. Our party is now fairly well, and all rejoice that at length the goal has been reached. Our journey across the lake was a tedious one, occupying 23 days. When I left Usambiro I was just recovering from an attack of fever. So weak was I, that I had to be carried to the boat. I was also nearly blind, owing to a severe attack of ophthalmia. Happily, I am now able to give a very different account of myself. My sight is now nearly restored, although I dare say an operation may eventually be necessary, and my strength is quite renewed. Altogether I am a very different man, physically, from when I left Usambiro.

But now how shall I find language to describe the wonderful work of God's grace which has been going on in the land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, Dec. 28th, I stood up to speak to fully 1,000 men and women, who crowded the church of Buganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanor devout and earnest to a degree. The responses, in their heartiness, were beyond anything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock.

On Monday, the 29th, we paid our respects to the king in open court. At about half past nine a messenger came from the king to say that he was ready to see us. So setting off we reached the royal residence at about ten a. m. Our party consisted of Messrs. Walker, Gordon, Pilkington, Baskerville, Smith, Hooper and myself. Outside the palace another messenger met us, his work being apparently to conduct us into the royal presence. I suppose he must have been the chamberlain. As we came near the rear gate, which separated us from the audience or reception room, drums were beaten and trumpets blown. The gate was immediately thrown open, and we were in the presence of the king and his court. The former at once rose up to greet us, shaking each one by the hand. Our seats for we had taken the precaution of bring-



ing our chairs with us—were placed on the right hand of the king. He at once inquired about our journey and made various enquiries as to our ages, &c., at the same time making remarks as to the color of our hair, our height, &c., &c. With regard to the king himself, his appearance is certainly not prepossessing. The impression he gives one is that of his being a self-indulgent man. When he knits his brows his aspect is very forbidding. During the whole of the time we were there he kept giving his hand to the Katikiro on his left hand, or to the Admiral on his right, or to any one who amused him and was near at hand. I had intended to bring with me one or two presents for the king, not on the old scale or principles, but as a simple acknowledgement of his courtesy in sending canoes to Usambiro for our goods. But his unfaithfulness in regard to his promise recoiled upon his own head. Thinking that the canoes would follow us from Usambiro in a few days I left the presents for the king to be brought on later. No canoes appearing, no presents were forthcoming. I thought the king seemed quite angry with those about him who were responsible for the delay in the departure of the canoes. At any rate he asked several very sharp questions with regard to the causes of the delay. The atmosphere of the reception-room was oppressively close, and so we were not sorry when the king rose up from his seat, as the signal that his audience was at an end. Instead of retiring to the rear, as his custom is, he followed us to the front of the barraza, not merely, I think, as a matter of courtesy, but in order to inspect us a little more narrowly.

This morning I had an interview with the Church Council. I spoke to the members on three points:—1. Their own spiritual life, and suggested as a help that they should meet together, at regular intervals, for prayer and the study of God's Word. 2. The Confirmation, which I propose holding very shortly; and I pointed out how very much they, as elders in the Church, could assist, and how minister in the work of preparation, &c. 3. I spoke

to them very earnestly with regard to the Lord's Supper and the communicants' classes which must be organized in connection with the Confirmation.

[To be continued]
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TEMPERANCE COLUMN.

The Executive Committee of the Church of England Temperance Society have passed the following resolution; 'That it is most desirable that children under sixteen years of age should not be served with intoxicating drinks in public houses, whether for themselves or others, and that our branches be urged to keep this question to the front, with a view of amending the law in the next Parliament.'

On the 2nd Wednesday in June, Honolulu and Umfeti, the envoys of Gungunhama, king of Gazaland, had an interview with the Native Races and Liquor Traffic Company, at which they gave an account of the ruin and degradation effected by the means of the spirituous liquors with which white men corrupt and destroy the natives. Huluhulu, who was the spokesman, declared that who's tribes are destroyed by the spirits with which the country is flooded. The dusky South African potentate whom they represent is sufficiently intelligent and enlightened to want to prohibit the traffic, and asks our support in his efforts to do so, which, we hope, may be given. The Company, which is opening up Mashonaland, have, we understand, prohibited the importation of spirits into the districts under their control, and we wish that this were the policy generally pursued by the governing powers in Africa. The traffic ought to be as sternly prohibited, and any infraction of the prohibition as severely punished as in the Fiji Islands, where the whites are not allowed to sell, give, or even allow opportunities of stealing, alcoholic beverages to the natives. The punishment, which is strictly enforced, for violating the law is a heavy fine or imprisonment. Its very severity at first induced some persons to disregard it, under an impression that the penalty was too heavy to be exacted. There were soon, however, convinced by £50 fines, or a year's imprisonment of their mistake. The moral and social condition of the natives and immigrant Solomon Islanders have been much improved by these salutary measures. We wish that in Africa a similar state of things existed. The slave traffic awakens our compassion for the African, and excites our indignation against the brutal slave dealers, but it may well be doubted whether all the horrors of that traffic are equal to the horrors caused by the drink traffic, which is permitted by our Government, and is carried on chiefly by our own countrymen.—Church Bells.

In his eloquent address at the annual meeting of the Band of Hope Union, Archdeacon Farrar bade the workers to be of good cheer, for theirs was one of the most Christ-like works undertaken in these days. The best patriots were those who did most to defeat the powerful machinations of the enemies of their country, and that was their work. The great Moltke had said that beer was a greater curse to Germany than the French. Wellington used to send men forward to the villages

through which his men would pass and buy up the liquor that his soldiers might be kept sober: and Prince Leopold had said that the great thing England had to fear was the drink. He (the speaker) reckoned that if the parents of England would but entrust their children to such institutions as Bands of Hope the good name of England would not be defaced as it was now, and we as a nation would be put on an altogether different basis.

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