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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.  
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JUNE 14, 1893.

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## ECCLESIASTICAL NOTES.

A RETREAT for the candidates for the Trinity Ordination in the Diocese of New York was conducted by Bishop Potter during Ember week.

THE Bishop of Albany, N.Y., U.S.A., (Dr. Doane) has been on a visit to England, and recently preached for the Dean at Westminster Abbey.

BISHOP Cowie, of Auckland, will act as Primate of New Zealand, on the resignation of Bishop Hadfield, until the General Synod meets, two years hence.

THE Convention of the Diocese of Vermont will meet on the 22nd of June, at Burlington, to choose a Bishop in place of the Rt. Rev. Dr. Bissell, deceased.

BISHOP Whipple, of Minnesota, is reported to have had a relapse and is seriously ill. Bishop Gilbert, assistant to Bishop Whipple, has also been alarmingly ill.

GENERAL Lord Chelmsford, G.C.B., has become chairman of the executive committee of the Church Lad's Brigade, which Society has just received its incorporation.

It is stated that the Archbishop of Canterbury, the Bishop of London, the Bishop of Rochester, and Canon Dalton, of Windsor, are to be the officiating clergy at the wedding of the Princess May.

THE Rev. Arthur H. Stanton, after a holiday in Egypt and the Holy Land, has returned to St. Alban's, Holborn, where he has been curate, *practically without stipend*, just over thirty years.

BISHOP Nelson of Georgia, has formed the Sunday School scholars of his Diocese into a society in aid of his missions, which he calls his "Advance Guard." It has already raised \$600 for that purpose.

AN ENTHUSIASTIC meeting of the Brotherhood of St. Andrew, of Boston, and its vicinity at which nearly 100 members were present representing nearly 15 Chapters, was held in Trinity Church chapel on Tuesday evening, May 23rd.

THE Bishop of Jamaica (Dr. Enos Nuttall) has been elected Primate of the West India Province, in succession to the late venerated Bishop of Guiana, Dr. W. Piercy Austin. The Archbishop of Canterbury has approved of the choice.

PRINCESS MAY has become a patroness of the Robin Society. This society provided 20,000

poor London children with breakfasts and dinners during the past winter, and is endeavouring to send 600 children into the country during the summer months.

OUT-OF-DOOR pulpits (an institution of pre-Reformation times) are on the increase in London. One has just been erected at Holy Trinity, Marylebone, in memory of the late Canon Cadman, the well-known evangelical rector of the parish from 1859 to 1891.

IN GRACE Church parish, Richmond, Va., there is a society of children called "The Little Violets" who on Ascension Day presented a brass Ewer to the church in memory of the little daughter of Bishop Jackson, of Alabama, a former rector of the parish.

THE Convention of North Carolina, at its last session, resolved that the time has come when the Bishop should be relieved of his excessive labors by the election of an Assistant Bishop. For the purpose of such election a special Convention will be held on the 27th of June, inst.

THE 25th anniversary of the founding of St. James' Church, Brooklyn, was appropriately observed on Whitsun-day. The church has been enlarged five times. In its quarter of a century existence about \$525,000 has been expended, \$82,000 being given to objects outside of the parish.

THE use of the eastward position at the Colombo Cathedral has been hitherto given as a reason for clergy of the C. M. S. abstaining from communicating there. At the opening of the last Synod, however, they all attended to mark their compliance with the terms of the Lincoln judgment.

THE Bishop of Sodor and Man says: "Do not let us fall into the mistake of supposing that large-heartedness consists in an amiable indifference to all distinctions between truth and error, and that Christian liberality of thought best manifests itself by treating every question under heaven as an open one."

THE Bishop of London said last month: "No man was really leading a Christian life who had not so much of the Missionary spirit as to feel that it was incumbent upon him as a Christian, as an imperative duty that he should do his part to make every man a Christian who was to be found on the face of the world."

SOME people object to what is called "The Angelic Choir" that is, female choristers vested. If such person could see the picture of the vested choir of Trinity Church Alliance, Ohio, given in the *New York Churchman*, of the 3rd of June, their scruples would probably be somewhat removed. The church requires the voices of her faithful daughters as well as of her boys and men.

To support Christian education is to arrest crime at the fountain head; it is to cut off the main supplies from the great torrent of national immorality; it is to bring heads and hearts, while nature is yet impressible, under those blessed influences which make crime unwelcome, and which enlist its natural votaries and victims in the cause of virtue.—*Canon Lid-don*.

By THE death of General Townsend of Washington, the Church in the United States loses a most prominent and useful member. He was 72 years of age and had for more than one third of a century been an active lay reader and Sunday School teacher, and interested in all manner of good works and words for the Church, being author of a small but useful book for Sunday schools.

IN THE Diocese of Missouri provision has been made for the appointment of an Archdeacon "whose sole duty shall be to advance the cause of missions, supervise mission work, and extend the Church in the Diocese under the direction of the Bishop" carrying out the instructions of the Board of Missions. The Board of Missions has power to "locate and organize Missions, to purchase ground and erect Mission buildings thereon and to assist Organized Missions in purchasing ground and erecting buildings," &c.

THE Archbishop of Canterbury has assented to the consecration of the Rev. Isaac Oluwole and the Rev. Charles Phillips to the new assistant Bishoprics of the Yoruba country, West Africa. The Rev. Isaac Oluwole, who is at present in the country with the Bishop-designate of the Niger (the Rev. J. S. Hill), is a native of Western Africa, and was for some time Principal of the C. M. S. Grammar School at Lagos. The Rev. Charles Phillips, who was ordained in 1876, has spent nearly all his life as a missionary in Yoruba.

THE Lord Bishop of Derry and Raphoe, has been the recipient of a unique and most gratifying tribute of regard from one who was present in the Albert Hall at the great Unionist demonstration. The gift takes the form of a magnificent malacca walking stick bearing a silver clasp with the following inscription:—"Right Rev. William Alexander, D.D., Lord Bishop of Derry, *Defensor praeclarus Imperii Britannici*, April 22, 1893. R.H.G." The date inscribed is that of the Albert Hall meeting. Beyond the initials there is nothing to identify the unknown donor.

THERE is no man living a greater authority on prison life and discipline than Mr. Charles Cook, who has obtained access to nearly all the prisons of the world, and who is at present on a lecturing tour in Scotland. Speaking at Glasgow recently he said the British prison system as compared with that in most Roman Catholic

and Mahomedan countries was as the difference between earth and hell. He also brought out the curious fact that Roman Catholic countries have far more criminals than Protestant ones. For instance, Norway has only 300 persons altogether in prison, while Italy has 6,000 persons in prison for life, not to mention those who were confined for a shorter period. It is also strange that while in Belfast the Roman Catholics are only about the fourth of the population, in Belfast Prison this state of things is totally reversed, and three-fourths of the prisoners are Roman Catholics. This state of matters does not depend on race, and is not a question of injustice, but is a strange fact which requires some explanation.

## News from the Home Field.

### Diocese of Quebec.

#### SYNOD MEETING.

The 21st. Session of the Synod of this Diocese opened on the 30th. of May last past in the City of Quebec and was of more than usual importance owing to the Celebration of the Centenary of the foundation of the See. The proceedings opened with a grand Choral service at 9. a.m. in the Cathedral to which the Clergy and lay delegates marched in procession from the Church Hall within the Cathedral close, followed by the Lord Bishop of the Diocese in his Convocation robes and preceded by his Chaplain, the Rev. Lennox W. Williams, rector of St. Matthew's, bearing the very beautiful pastoral staff which had been presented to his Lordship by his former parishioners in Acton, Eng. The processional hymn was well-known "We love the place; O God." Matins was sung by the Rev. E. G. H. Dieker, Incumbent of St. Branas Church, Actonvale, London, Eng., and the Lessons were read by Revs. Canon Thornloe and Canon Foster. The Lord Bishop himself was the Celebrant, the Very Rev. the Dean of Quebec and the Venerable Archdeacon Roe acting as Epistoler and Gospeller respectively. The hymn "O God unseen yet ever near" was sung at the beginning of the Holy Communion office and during the Offertory, that beginning "Lord her watch Thy Church is keeping."

The number of communicants was very large and in the distribution of the elements his Lordship was assisted by the Dean, Archdeacon and Canons Thornloe and VonIffland.

Immediately after the service the members of Synod met in the Church Hall, the Bishop presiding in his Convocation Robes, and the meeting having opened with prayer and the Rolls were called, the following officers were unanimously re-elected: Rev. Canon VonIffland, Clerical Secretary; Lieutenant Col. G. R. White, Treasurer. The Bishop then delivered his charge amid frequent outbursts of applause:

MY REVEREND BRETHREN,  
AND BRETHREN OF THE LAITY.

I cannot tell you, what a deep sense of responsibility, I feel resting upon me, with regard to this my first utterance, at the opening of our solemn Synod. And, I have indeed prayed, that I may be so directed by God, the Holy Ghost, that my words shall be good and true and helpful, and not in any way hurtful to the great and glorious cause.

His Lordship then detailed at length the whole of Episcopal acts from the date of his landing in Quebec, prior to his consecration, up to the present time, concluding the list as follows:—

Thus, besides preaching many sermons, and

taking part in many services, I have confirmed, in all, 301 candidates, 121 male and 180 females; I have ordained two Priests and two Deacons, and I have presided or taken part in innumerable committees and other meetings, in which I have received the utmost support and consideration from the clergy and laymen of Quebec. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together, some really good work for the glory and praise of God.

I would indeed, offer all praise to Almighty God, that in his mercy, He has permitted me to be called to live and work amongst you here, and more particularly to build, (as I trust wisely) upon the good and solid foundation, that has been laid during the rule of my illustrious predecessors, and especially under the guiding hand of the dear, late, lamented Bishop Williams. I am well aware that no words of mine can add to your reverence or love for one, who, through a long period of years, proved himself to be great, as well as good. At the same time I feel bound to acknowledge, how much of the well organized and prosperous condition of our diocese is due to the late Bishop's wisdom and devotion, and ever fostering care.

It is thus, that, with grand and united lay help and self-sacrifice, we are fast approaching to an honorable condition of self-support; so much so, that we are offering, as one element of our Centenary Thanksgiving celebration, to give up by the end of the century, the large sum of \$4,500 per annum which we at present receive from the most noble organization, the venerable Society for the Propagation of the Gospel in Foreign Parts, and in order to show you that the venerable Society thinks highly of our action and accepts our proposal, you will allow me, I trust, to read to you the letter very lately received from the Secretary, the Revd. Prebendary Tucker.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL }  
in Foreign Parts, 19 Delahay street, }  
Westminster, May 9th, 1893. }

MY DEAR LORD.

In sending you the notice for your reduced grant of 1894, I am to add an expression of the sense of high appreciation on the part of the Society of the generous and self-denying proposal which your diocese had made for the diminution of the Society's aid.

I am, very dear and honored Sir,

Yours very faithfully,

HENRY W. TUCKER.

The Lord Bishop of Quebec.

We feel, you see, dear brethren, that in our loving thankfulness to Almighty God for all His goodness to us, we ought to make this offer; for, a hundred years ago, when the first bishop of Quebec (Dr. Jacob Mountain), was thirteen and a half weeks crossing the Atlantic, to reach his distant diocese, there were only nine clergymen of our Church in the whole of Canada, whereas, now, we have nine well organized dioceses, with large bodies of clergy and laity, besides the eleven newer dioceses of the West and North-West; and, at the same time, we have the pleasure of knowing that, almost within the same period of a single hundred years, there has grown up, from the apostolic hands of Bishop Seabury and others, the mighty and well-ordered equipment of the Episcopal Church of the United States; and it will consequently be one of our greatest pleasures to welcome amongst us in the course of the Synod,—the Right Reverend Prelate Dr. Potter, the Lord Bishop of New York, whose praise is in the Gospel throughout the whole world. We are all, therefore, I trust, full of high joy and praise, today, and we are signifying our thankfulness, not only by special services and enthusiastic gatherings, but also by making an offer, which will set free a large sum, until now received yourselves, for the good of our brethren and fel-

low-churchmen, in the North-West and elsewhere, brethren who are just now standing in a position of great and pressing need; and in welcoming this aid I am right glad that our good friend, Mr. W. G. Wurtele, intends to propose a resolution of special thanks to the S. P. G. for its long continued and most generous support. But, at the same time, it is absolutely necessary that we should recognize the fact, that this one act of self-renunciation is a strong call for greater and even renewed exertions amongst ourselves. For, not only must this \$4,500 a year be replaced, we must also raise still further sums, in order that we may be able to meet our gradually increasing necessities. I rejoice, therefore, to observe, how heartily the project for raising the Bishop Williams Memorial Fund has been taken up by the whole diocese, and I trust that strenuous exertions will still be made, so that, in the end, we may be able to show, that every church family, nay, every church man, woman and child, has contributed at any rate some small sum. For, besides forming a most suitable memorial of the late lamented Bishop, this fund will prove a much needed element in our future financial prosperity. And on the same principle I hope that church wardens will endeavour to induce young men in their parishes, who often earn good wages and who have not to bear the heavy expenses of a separate home, to make their own separate contributions towards the parish assessments, instead of leaving the whole to be made up as at present by the heads of families. But, with all others, I am glad to think that the two great societies, the S. P. G. and the S. P. C. K., will continue to offer their most valued exhibitions or scholarships towards the cost of the education of our students at Bishop's College, Lennoxville. For, if our work in our country parishes is well done, we must, to a great extent, depend upon a native ministry, and a native ministry can only be raised and secured with the help of scholarships, whereby we are enabled to assist good and likely men to prepare themselves carefully for the great service of God. It is only thus, in fact, that men, who have been brought up to be able to endure hardship and to understand the necessities of our country life, can receive a high mental and spiritual training, and can also have, as students, the practical opportunities that are offered by Sunday and vacation visits to some of our parishes, of being early in their career really useful parish priests. At the same time, it must be borne in mind that such visits by students to parishes may very easily be overdone, and, consequently, it is my earnest desire that we should at once set to work to form a Diocesan Lay Helpers' Association, into which we may enrol all Lay helpers, male and female; and from the male branch of which we may be able gradually to choose and appoint, here and there Lay Readers, whose duty and privilege it shall be, while continuing in their worldly callings, to do on Sundays just what our students now do, and to make it possible to offer at any rate one Sunday service in every church and school station throughout the diocese. Fortnightly and monthly services are perhaps better than nothing, but very little progress will be made, unless there is, at any rate, one service every week. And these services should be so arranged that our people everywhere have the opportunity of the Holy Communion at least once in every month. And whenever and wherever there is a service, great pains should be taken, so that it may be hearty and earnest, and for the good of souls. It matters little whether the service is said or sung, but it *does* matter whether the minister and people at service are alive or dead, it does matter whether the minister throws his whole soul into the versicles and prayers, and whether the people respond with one heart and one voice; and this can only be done when the minister says the service in such a way as to give to the people the opportunity of responding, for it is

quite possible, alas! instead of saying or singing the service, so to read it, as to make certain of killing all possible response, and thus to reduce our beautiful liturgical service to the silence and deadness of the grave.

I am very glad, therefore, to think that in the Eastern Townships Mr. Arthur Dorey, the organist and choirmaster of St. Peter's, Sherbrooke, is helping me, by visiting, at the request of the clergy, many of our churches, and by showing practically what may be done, so that the people may join heartily in the responses, psalms and canticles, as well as in the hymns. And, of course, dear brethren, in our more populous places, we have no right to be content with mere Sunday services and sermons; for our prayer book clearly indicates that there is to be morning and evening prayer daily throughout the year, and further provides a special collect, epistle and gospel for many special days, indicating that the Holy Communion should be administered on these occasions, as well as upon all Sundays. It is my strong wish, therefore, as it was the wish of your late lamented diocesan, expressed when preaching before his Synod, in 1888, thus, whenever it may be possible, all these things shall be carefully and reverently attended to and performed. And in our own Cathedral, without in the least interfering with the wishes of the Sunday congregation, I trust that gradually we shall be able to carry into effect the provisions of the Canon made in 1888, and to establish week-day Cathedral services, so that with the assistance of the capitular body and of a surpliced choir we may offer the daily sacrifice of worship to Almighty God in as perfect a manner as possible. Indeed, since it is plainly expected by the words of our prayer book that our clergy, unless specially hindered, even when there is no public service, shall say the daily offices themselves, surely it might be well in many places, even when only slight attendance can be expected, to let our people know on Sundays, when and where, at any rate one daily service will be said, and to ring for a few minutes the church bell; so that all may know that, throughout the week, there is a continuous offering of prayer and praise; and in cases in which it would be impossible during the winter to hold weekly service in the church, short bright services might be held in some room of the Rectory or in some other suitable place. As to the manner of conducting service, I am very glad to know that we, who have a goodly heritage,—we, who are a part of the great Anglican branch of Christ's Holy Catholic Church, have permitted to us, by the highest ecclesiastical authority,—a wide diversity of method, so that in cities and other populous places, where there are several churches, a Table can be spread for all; and consequently congregations which enjoy different methods should be content to differ in such matters, and instead of distraction and jealousy, each should delight in honoring and commending the other for its especial virtues and good works. In country parishes the matter stands on rather a different footing, and it is certainly the duty of every clergyman to put aside, to a great extent, his own predilections and carefully to consider what, on the whole, is best for the whole body of people committed to his charge. Not that he is to follow servilely the wishes of any man or any body of men in his congregation, for he has a most sacred responsibility; he is the minister of God and is not the minister of the congregation, and he cannot rid himself of his responsibility by telling his people to say what he ought to do; while his people, if they once get to think that they are his masters, will, very likely, try again and again to use their power, and will, in the nature of the case, lose much, which would be for their good. And in this connection, it must always be remembered, that we are all apt to think too much of matters of minor importance, and so to take from

the strength and attention that we ought to give to the great things of God.

It is not a vital question whether or not we take the east or north end point at the Holy Communion, whether or not we turn to the east to say the creeds, whether or not we wear a colored stole, whether or not there are flowers on the Table of the Lord, or the altar of God, whether or not we rise on the entrance of God's servant to conduct the service of a church, or whether we sit and wait while the Alms are collected, or whether we stand and sing some hymns of praise to God. But there are some matters, which ought to be universally attended to, because they are a part of the law of our Church, and also because they tend more or less to edification. If ever it is desired to have any flowers or Church ornaments such as cross, vases or candlesticks about the Table of the Lord, it ought to be remembered, that none of these things may, according to law, be placed upon the Holy Table itself, but that they must be placed upon a ledge or retable fixed to the wall above. This is the well nigh universal practice of our great cathedral and parish churches in England, and it is a practice which demands similar attention amongst ourselves. Wherever there are any of these things, they should be placed on a ledge or retable and not upon the table itself. And there is another matter, dear brethren, which, as it appears to me, is still more important. After the offertory and before the prayer of the Church Militant, there is as you know, a Rubric in our Book of Common Prayer, which says: "When there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient." It is amply clear, therefore, that there must be in every church some place or side table, from which, at this point in the service, the bread and wine should be brought and placed for their holy purpose upon the Table of the Lord. And, unless this is done at this point, it is also clear that no oblation or offering of bread and wine has been duly made; and that the clergyman can not truly pray in the prayer, which immediately follows, "We humbly beseech Thee most mercifully to accept our alms and oblations," because, as a matter of fact, no oblation has been made. This, as it seems to me, is a matter of some importance, because it is not merely a matter of obedience to the Prayer Book, but is also needful in order to give an important clause in the prayer, which follows, its true meaning. I trust, therefore, that in all our churches this point may receive attention, that there will be a small side table for the bread and wine, and for the alms' dish, etc., until they are needed, and that thus the Rubric will be observed. With regard to our occasional services, I am very much surprised to find that the service for the churching of women or the service for the offering of special thanksgiving to God after childbirth is seldom used. I must say that there seems to me to be a lack and a loss in this, which it would be well to try to remedy. For surely this service of special thanksgiving is a most eloquent reminder of the fact that our lives are in this and every other occasion of life in the Holy hands of God. Of course it is still more important, dear brethren, that systematic attempts should be made to bring all within the fold of Christ's Church by Holy Baptism. For this service, except in cases of sickness, children should always, if possible, be brought to the Church, and on the same principle of obedience to our Book of Common Prayer, it is my wish that marriages shall always be solemnised in churches and not in houses, at all events until it is allowed to be otherwise by lawful authority. But baptism, although a very great thing, is not everything, and, therefore, great attention should always be given to work amongst the young. Day schools should be constantly visited by our clergy and friendly relations with day school teachers and children cultivated;

Bible teaching should be given by the clergymen from time to time in day schools, wherever he has permission to do so. Moreover, Sunday-school and Bible Class work should be lovingly and vigorously prosecuted, and in every possible instance, there should be, as one of our Rubrics orders, public catechising; for catechising service, duly conducted, will do more to edify old as well as young, than all the sermons in the world. And great care should also be taken in the preparation of candidates for the sacred rite of Confirmation, not merely to teach in an interesting manner our grand old Church Catechism, but also to lead our people to make a true and bold profession, and further to show them how to become humble, regular and earnest lambs in the Church of God. And it is very important, that, in every parish there should be a Church Union, joining together steadily in the Holy Church every month, at the call of the clergyman, with a view to asking God's blessing upon their common work. Such a union will do much to help those who have been confirmed to continue steadfastly in the Faith instead of only making a first communion and then, alas, falling away. And, if the Bishop can come, efforts should be made to prepare some candidates and have a Confirmation even for a very few in every parish or township every year, for every Confirmation in a place leads to new interest, and sometimes these occasions are the source and cause of untold good. But in order to do this, there must be a constant, earnest setting forth in simple preaching and teaching, of the whole Gospel of our Lord Jesus Christ, or in other words of the whole Word of God. It is, as it appears to me, a most melancholy thing when people are gathered together, that they should be sent away with a few perfunctory words, unhelped and uned. It should therefore be a matter of conscience with us my reverend brethren, in the preparation of our sermons that we will really labor, with God's blessing, to bring home to the hearts of our people some vital truth, some practical fact, for the salvation or edification of man and consequently for the honor and glory of God. And with this, it will be found in these days most valuable to give people, in a simple way, the leading facts of the history of the Church, and especially of our own branch of it, and particularly the history of our own diocese, of which a most interesting sketch has just been prepared by our good Archdeacon to increase our thankfulness and joy. I would earnestly ask you all to obtain copies of this able work, which may be obtained here, in the Synod hall, at the close of our session for the nominal sum of ten cents. For thus we may get to value our heritage, and to live in grateful recollection of our Heavenly Father's love. And, just as we need to have an earnest and to some extent a learned clergy to teach us all this, so also it is necessary to have the right men for churchwardens. Yes! dear brethren, there is a great deal in this matter—more perhaps than some of you might think. And what we really want in all our parishes is men of strong, personal influence, men of straightforward, business-like habits and above all, men who set (very likely, without knowing it) a high and noble Christian example. Such men and such men alone are able, by God's blessing, to double their clergymen's work; and this leads me to say, that our clergy also should to a certain extent, be men of business, very careful to keep within their means, and to be ready to meet every obligation. Depend upon it, dear friends, apart from the very righteousness of such a course, it is absolutely needful; for, otherwise our spiritual work can have little weight or influence. Another element of progress is that there shall be everywhere sufficient, fatherly, Episcopal supervision. No doubt, in some cases, dioceses are too large, and consequently, owing to want of system and supervision, the work in different parishes is very unequal. On the other hand, the principle

of subdivision may easily be carried too far, and where this is the case, there will be loss, instead of gain. Another most important matter, to which you will have to give close attention at this Synod, and upon which you will be asked to pronounce your opinion, as regards some of its details, is the Unification of our Church in the whole of Canada. I earnestly trust and pray that we shall be led by God's guidance to a right decision. We have, in fact, a very great deal to get through and settle. I trust, therefore, we shall all combine to see that there is no unseemly discussion and consequently no waste of time. But, after all, my reverend brethren, the progress of your work for God in your own parishes will depend, if you are in earnest, especially on these two things, (1) upon the consideration which we show for those who differ from us, and (2) upon your personal visiting. As to consideration for those who differ; I ask no one to give up his principles, I ask no one to say that dissent or schism is a matter of no consequence, but I do ask all our clergy to have a kind word and a kind face for all those who differ of every kind. I do ask you not to pass by their houses from year's end to year's end, as if these our brethren according to the flesh were not within your care at all; and I do ask you to do just for these people every favor that lies in your power. Yes! try this plan, with prayer for God's blessing upon your words and works, for a year, and you will be surprised at the result. Nay, you will thank God for His blessing upon your attempt.

And now, lastly, my reverend brethren, as to your own personal visiting of the whole of the flock committed to your charge, I make bold to say that more depends upon the vigor, the system, the diligence, the self-sacrifice, with which you go on from week's end to week's end and from year's end to year's end with your visits to the homes of your people, than upon anything else. A man may be a poor reader and preacher, but if he is a good visitor, if the interests and sorrows of his people are his as well as theirs, that man will succeed where the more highly gifted man who does not visit his people will fail. The man who shuts himself up in his house, and cultivates his heart and mind, may do something; but the man who gives a large portion of his time every day to visiting his people, with a due remembrance of his office, until he is a familiar figure in every family circle, this man will do incomparably more. And in those parishes, where the priest thus visits his people, and where the leading laymen, *i. e.*, the church wardens and others, also move about amongst their neighbors, and say a kind word for their church and their clergyman, there, under God, there will be the best fruit of all.

God grant, dear friends, that we may all be stirred up to greater zeal and energy for the great service of God, so that we may all lead really good and useful lives, trusting alone in the infinite merits of our Redeemer Lord, and so that, whenever our call shall come, we may be found ready and may be carried by angels into the Paradise of God, and there wait in joy and felicity, until at the last great day we attain unto the Resurrection of the Just, and receive from Our dear Lord's own lips the gladdening words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The conclusion of the address was received, as the commencement had been, by loud applause.

A vote of condolence and sympathy with the family of Bishop Bond, of Montreal, who is now lying dangerously ill, was unanimously adopted.

Amongst other business transacted was the reception of the Report of Bishops' College and School, in regard to which the Chancellor of the College, Dr. Honoker, Rev. Principal Adams, Rev. Dr. Allmatt, the Rev. Professor Wilkin-

son and others made addresses, and the Reports were adopted.

Compton Ladies' College also submitted its report by the Rev. Canon Foster. It showed a debt still existing on the school of \$3,400.00, and contained an appeal for more earnest support on the part of Church people as well by sending their daughters to the school, where they would be sure of excellent care and training physically, morally, spiritually and educationally, as also by contribution. The Bishop bore strong testimony in favor of the school, as also did the Rev. Principal Adams, the Very Rev. the Dean, Dr. Heneker, and the following resolution moved by Canon Thornloe was adopted with much enthusiasm:

"That the Lord Bishop be requested to respectfully convey to the clergy and congregations of this diocese the judgment of this Synod that Compton Ladies' College has a just claim for generous support from every Churchman of this diocese, because it is the Diocesan School for Girls, working under the sanction and supervision of the Synod of the Diocese, for the higher education and churchly training of the women of our Church; and also to devote the offertory on the 4th Sunday in Lent, in each year, towards the support of the said College.

The Report of the Diocesan Board was presented by the Secretary, Rev. Canon Von Itland, and adopted without discussion. It referred to the proposed abandonment of the grant from the S. P. G. Society at the end of the century, to the condition of the Clergy Trust Fund, Bishop Williams' Memorial Fund, Mission Fund, and Missionary work in the Diocese. Thirty-one missions are aided by the Board. There were no vacancies with the exception of Labrador, which was under the charge of a Divinity student. In every other Mission there was a resident clergyman. The following motion was then submitted by Mr. W. G. Wurtele, seconded by Rev. Canon Von Itland:

"That the members of Synod now in session assembled, and about to celebrate the Centenary of the foundation of this Diocese, deem it their pleasing duty to express their grateful appreciation of the generous support which has been given to it by the Society for the Propagation of the Gospel in Foreign Parts, during a period of more than one hundred years. That they believe it is not too much to say that from the earliest planting of the Church of England in Canada till the close of the first half of the present century, the Venerable Society bore almost the entire burden of maintaining the ministrations of religion amongst Her people throughout this vast country; and that during the years which have since elapsed, this Diocese especially is under obligations to the Society for never-failing assistance, which has not only saved the Church here from losing ground, and even preserved her existence in some places, but has enabled her also, while maintaining a healthy growth, so to manage and develop her resources, that the approaching termination of the Society's annual grant may now be regarded without apprehension, and even with satisfaction, that funds may thus be set free to be employed elsewhere. That in view of the near change in existing relations, the Synod tender to the Venerable Society the profound gratitude and heartfelt acknowledgment of the whole Diocese; and offer a sincere prayer that Almighty God may help more and more the great work of the Society in aiding the spread of the Gospel over the world. That a copy of this resolution be sent to the Secretary of the Society."

#### THE CENTENARY OF THE DIOCESE OF QUEBEC.

On the 7th of July, 1793, the Rev. Jacob Mountain was consecrated in the chapel of Lambeth Palace as the first Bishop of the Diocese

of Quebec. It had been set off from the former Diocese of Nova Scotia, and embraced the whole of British North America west of Nova Scotia. One hundred years having, therefore, about expired, it was determined to hold a special celebration to mark the event in connection with the meeting of the Synod of the Diocese which commenced on the 30th of May last past. Very extensive and well-designed preparations had been made for celebrating so auspicious an event, amongst these being a special service in the Cathedral, a Public Luncheon in the afternoon in the Skating Rink, a special meeting of Convocation of Bishops' College University in the afternoon for the purpose of conferring degrees upon two distinguished members of the Episcopate and upon the Governor-General of Canada, and a *Conversazione* in the Skating Rink in the evening. All of these events were carried out without any default and in an admirable and successful manner.

Early on the morning of the first of June celebrations of Holy Communion took place in the several churches of the city, that at St. Matthew's being attended by over 100 Communicants, and there being a goodly number also at the Cathedral, at which the Very Rev. the Dean of Quebec officiated, assisted by the Rev. H. Petry. At St. Matthews' the Lord Bishop of Niagara, formerly Rector of the Church, was the celebrant.

At half-past ten the great Thanksgiving service of the day, and for which a Special Form of Prayer had been authorized by the Diocesan, commenced. The lay delegates and clergy of the Diocese, together with the visitors, met in the church hall and marched from thence in procession across the Cathedral Close to the Cathedral itself, entering by the western door and passing up the central aisle, preceded by a vested choir of men and boys. Most of the clergy wore the festival white stole together with their surplice, cassock and hood, and several of the Bishops were clad in their scarlet Convocation robes. There were present in the procession following the clergy the Lord Bishops of Niagara and of Nova Scotia walking together, the former carrying his Pastoral Staff; next in order the senior Bishop of the Ecclesiastical Province of Canada, the Rt. Rev. the Lord Bishop of Ontario, and the preacher of the day, the Rt. Rev. Henry Potter, D.D., Bishop of New York. These were followed by the Rev. L. W. Williams, M.A., chaplain of the Lord Bishop of the Diocese, carrying the very beautiful Pastoral Staff presented to his Lordship by his former congregation of Acton, Eng., the procession being closed by the Bishop of the Diocese himself in full Convocation robes. It was a grand and imposing spectacle, and one eminently seemly in the city of Quebec, evidencing the character and claim of this true branch of The Church Catholic to the many Roman citizens of that great city. As the procession entered the church the whole congregation rose and sang (the Choir and Clergy as they entered taking up the strain) the ever beautiful and welcome hymn, "The Church's one Foundation." The vested choir had been reinforced for the occasion by a number of ladies from the different congregations, and Mr. A. E. Bishop, the well-known organist of the Cathedral, presided at the organ.

The only decorations in the church were in the chancel and around the pulpit. On the table of the former there stood a magnificent floral Cross and vases of beautiful flowers, and on each end two large candle-sticks bearing unlit candles. The Altar itself was vested in festival covering; an exquisitely worked Altar cloth, frontal and super frontal. Around the base of the pulpit had been beautifully arranged a large number of fragrant narcissus, presenting a very attractive appearance. The Dean, Archdeacon, and Canons of the Diocese, took seats in

the choir, the remainder of the clergy occupying seats in the main aisle, and the Bishops entering within the rails, the Lord Bishop of the Diocese taking position as Celebrant. The order of Morning Prayer was followed with special Psalms, Lessons and Collects, the Psalms being 100 and 111, and the Lessons 1 Kings viii, 54-62, and St. Matthew xiii, 31-33. The service was choral throughout and admirably rendered, the priest's parts being taken by the Rev. Mr. Tucker, a former curate of the Bishop, and who had come out to assist on the auspicious occasion. The Lessons were read by the Lord Bishop, of Niagara and of Nova Scotia, respectively. After the third Collect a special anthem "Break forth into Joy" (Barnby) was sung, followed by the remainder of the Office, with this special thanksgiving following the general Thanksgiving:

Almighty and Everlasting God, by whose spirit the whole Body of the Church is governed and sanctified, we thank Thee for all the blessings and protection vouchsafed to this Diocese during this hundred years, for its growth and extension, and for the continued prosperity which it enjoys at Thy Hands. And especially, we thank Thee, O Lord for the labours of Thy faithful servants, the Bishops and Pastors of Thy flock, who have entered into their rest, and whose works do follow them; and for all who are now labouring in Thy service, humbly beseeching Thee that they may set forward the salvation of all men, and extend the Kingdom of Thy glory, through Jesus Christ our Lord. Amen.

The Introit hymn was eminently suitable, being the glorious one commencing with the words, "For all the Saints who from their labors rest," and was sung by the whole congregation *con amore*. In the Communion Office the Lord Bishop of the Diocese was Celebrant, the responses were sung to a special composition of Mr. Bishop, and a special Collect, that for All Saints' Day, was used; the Epistle being Ephesians iv, 1-13, read by the Lord Bishop of Ontario, and the Gospel of St. Matthew xxviii, 18-20, read by the Bishop of New York. The sermon, an able and historical one eminently fitted to the occasion, was delivered by the Rt. Rev. Dr. Potter and listened to with the utmost and sustained attention.

During the taking up of the special offertory, which was devoted to the extension of mission work in the Diocese, hymn 367 A. & M. was sung, after which in connection with the presentation of the alms the Bishop in accordance with the special office prepared, said:

Dearly beloved in the Lord, in this our Service of Joy and Praise, I would earnestly ask you not only to dedicate our present offerings, but also to entreat our heavenly Father to accept as a part of our duty to-day the Bishop Williams Memorial Mission Fund, an account of which I will now place in your name before the Lord to be a permanent remembrance of the late reverend and saintly Bishop of this Diocese, and then:

As Celebrant he offered and placed an account of the Bishop Williams Memorial Mission Fund upon the table of the Lord; and then, after the Oblations, he said:

And now I would also entreat of you, dear brethren, that, in blessing God's Holy Name for those who have departed this life in His faith and fear, you will to-day remember the great earthly benefactors of this Diocese and especially Jacob Mountain, Charles James Stewart, George Jehoshaphat Mountain and James William Williams, your Bishops; also the founders and benefactors of Bishop's College, Lennoxville, also all deceased members of the two venerable societies—the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge,—and also all those Clergy and Laymen who in their day and generation have been permitted to work for God and His Church and

to promote our growth and success. Yea! let us pray for the whole state of Christ's Church Militant here on earth.

A very large number remained throughout the entire service. A number of the congregation communicating with the clergy present.

The service closed with the grand processional hymn "Onward Christian Soldiers" grandly and most heartily sung by the whole congregation as the procession passed out of the Church to the Church hall. A more dignified, reverent and beautiful service has probably never been rendered in the old Cathedral Church, although we read in Mr. F. C. Wurtell's excellent brochure entitled "The English Cathedral—Quebec," that when it was consecrated on the 28th August, 1804, a most imposing function took place, at which his Excellency the Lieutenant Governor of the Province was present and a number of clergy and others. There was, too, in those early days a *surpliced* choir of 13 boys and 4 men under the direction of Dr. Bentley and a special precentor, the Rev. Mr. Fields, and the Cathedral was opened with a full *Choral Service*, which, it is said, was regularly maintained "as long as a clergyman could be found to conduct it. The surpliced choir was kept up for some forty years." Now on the one hundredth anniversary of the foundation of the See, the surpliced choir enlarged reappears and a service more finished and complete is rendered by those who have entered into the labors of the sainted dead.

(We are obliged to leave over the report of the other proceedings till next week.)

## Diocese of Ontario.

### KINGSTON.

The annual meeting of the Woman's Auxiliary of Ontario Diocese was held last week in St. George's Hall, in this city. There were 82 delegates present, which is the largest representation yet gathered together. The election of officers resulted as follows: President, Mrs. Tilton, Ottawa; 1st Vice-President, Miss Gildersleeve, Kingston; 2nd Vice-President, Mrs. Munkloston, Ottawa; Recording secretary, Miss Humphreys, Ottawa; Corresponding secretary, Mrs. Newell Bate, Ottawa; Treasurer, Mrs. Rogers, Kingston; Secretary of literature, Miss Baker, Ottawa; Secretary for junior work, Miss Macaulay, Kingston; Secretary for Children's Church Missionary Guild, Miss Parris, Ottawa; Dorcas secretary, Miss Muckleston, Kingston.

The reports read showed a steady increase in each department. The membership of the W. A. is now 1,340 in 32 branches, with 10 diocesan members in outlying places. The J. W. A. reports 225 members in 11 branches, and the C. C. M. G. has 330 members in 18 branches.

During the year two life memberships have been presented, one in Ottawa and one in Picton. Total membership, 1,895.

The Treasurer's report showed \$1,887.76 for Missions outside the Diocese, and \$114.25 to the Diocesan Missions. Total, \$2,002.01, against \$1,810 given last year.

The *Leaflet* editor reported 770 copies subscribed for and 130 distributed free.

The Dorcas report showed that 79 bales had been sent out this year. Value of freight and new material, \$950.36.

Several important matters were discussed, the constitution for junior Branches was revised, and the session closed on Thursday afternoon, the members meeting again at Bishop'sleigh, where the Bishop and Mrs. Lewis tendered them a reception in the evening.

The offering for the Algona fund debt was \$257.52, and it was asked that the Willing Of-

fering next year be devoted to the Widow's and Orphan's Fund of the Diocese of Ontario.

Miss Yeilding, who has filled the arduous office of Corresponding Secretary for the past eight years in a painstaking and efficient manner, was tendered a life membership by the members of the Board and delegates present, which she afterwards devoted to the W. and O. Fund. The gold badge was given Mrs. Tilton, the President, by the members of the Board, she having been made a life member three years ago by the Provincial Board before the Winchester cross was decided upon as the badge.

At a missionary meeting held on Wednesday evening a stirring address was given by Rev. Mr. Renison, late of Algoma Diocese, in which he delighted his audience by many tales, both amusing and pathetic, of work among the Indians. His news of the probability of the speedy return of the Bishop of Algoma with restored health, was most cheering.

### KEMPTVILLE.

The annual flower show and sale took place on Wednesday, May 31st, and Thursday, June 1st. A continuity of success both of profit and pleasure attends this feature of the Church's work in this parish, inaugurated by the rector four years ago, with the primary intention of giving the youngsters something to do. Every child in the parish is expected to raise at least one plant during the year for sale. Considerable zeal is shown and may be illustrated by the following action of a little girl of some twelve years of age. Last year's show was no sooner over than she procured two cuttings of plants which she said she would cultivate for the next year. They grew into lovely plants and were duly presented, with her name attached, by her tender mother, but the gentle, loving and faithful little Church-woman had been called to join the Church Expectant, after a brief suffering from a most severe attack of diphtheria.

The cultivation of flowers is growing more and more popular amongst the people in general since this movement began.

Abundance of ice cream melts gently away on the tongues of the multitudes discussing the order of the day to the enchanting sound of inspiring strains of music. The hall is free of access from 10 a.m. to 11 p.m. each day. The people are beginning to ask for a further extension to five or six days.

Mrs. and Miss Emery went to Kingston on Tuesday, June 6th, to attend the important meeting of the Woman's Auxiliary. An active branch of which is well grounded in the parish, under the admirable organizing powers of Mrs. Emery, the President. Preparations are being made for consecrating the Parish Church, which will probably take place about September.

The Rev. T. S. Stiles, Incumbent of Frankville, has been spending a week with his friend Mr. Emery, and had the privilege of canvassing the parish in behalf of a new church, he is erecting in his parish. His efforts have been heartily responded to by the parishioners. He preached three admirable and practical sermons on Sunday. He is amongst the most earnest and energetic of the priests of this Diocese of Ontario.

## Diocese of Toronto.

### HOLLANDLANDING.

Notwithstanding the steady downpour of rain on Wednesday, the 17th ult., the services and meetings in connection with the Church Workers' Convention for the Deanery of West York, passed off most satisfactorily.

At 11 a. m., there was a celebration of Holy Communion in Christ Church and many of those present were of the opinion that seldom, if ever,

had they been present at such a reverent and devout celebration.

A short address was given by the Rev. F. G. Plummer, of St. Matthias, Toronto, who took for his text: "Ye men of Galilee, why stand ye gazing up into Heaven?"

At 3 o'clock about 50 were in attendance to hear Mr. Lawrence H. Baldwin, of Toronto, give an address on "Men's Work in the Church," which was followed by the reading of a paper on "Women's Work in the Church," by Mrs. Broughall, also of Toronto.

Mr. Baldwin said that it was only recently that they had heard much about the work of laymen in the Church. The Church wanted lay workers, men of zeal and earnestness. In early ages Christians gladly suffered martyrdom to bear witness to their faith and we think we would have done the same, but when it comes to doing little things for Christ it is *so hard*. Some denominations of Christians have increased through the enthusiastic work of men in the congregation. Let us follow their good example. Let us help our clergy as much as possible, for we have it in our power to render them able assistance. If we belong to any athletic or social club we work for it and attend the meetings as often as possible. Why should we not give the same zeal and business attention to Church matters? Mr. Baldwin concluded his address by enumerating the works of mercy enjoined upon us all. The seven spiritual works of mercy being:—

- [1] To instruct the ignorant.
- [2] To correct offenders.
- [3] To counsel the doubtful.
- [4] To comfort the afflicted.
- [5] To suffer injuries with patience.
- [6] To forgive offences and wrongs.
- [7] To pray for others.

The seven corporal works of mercy being:—

- [1] To feed the hungry and give drink to the thirsty.
- [2] To clothe the naked.
- [3] To harbour the stranger and needy.
- [4] To visit the sick.
- [5] To minister unto prisoners and captives.
- [6] To visit the fatherless and widows.
- [7] To bury the dead.

Choral evensong was at 7.30 p. m.,—the Rev. F. G. Plummer presiding at the organ. The chanting of the Psalms which is often neglected in country parishes was a pleasing feature of a beautifully rendered service. The Rev. J. C. Roper, of Toronto, preached an earnest and practical sermon from the text "Ye are a Royal Priesthood." In it he clearly and forcibly explained the warrant of Holy Scripture as to the Priesthood of the laity. The offertory at both the morning and evening services was for defraying the expenses of the convention. Canon Furncomb, Rural Dean presided at the afternoon meeting and Rev. E. Chilcot, of Bradford read the lessons at Evensong. The choir at Evensong was strengthened with a large contingent from Bradford and a smaller one from Newmarket. None of the other parishes in the Deanery were represented at all, owing partly to the wet weather. Dinner and tea were provided gratis by the good folks of Holland Landing. The Rev. E. C. Trenholme, incumbent of Holland Landing, is to be congratulated on the success of the day's proceedings, and his parishioners backed him up with great enthusiasm.—*From Newmarket Era.*

## Diocese of Huron.

LONDON.

Rev. Mr. Seaborn, rector of St. George's Church, Thornedale, preached a very excellent and instructive sermon on Temperance on Sunday 28th ult., the last Sabbath of May being set apart for special temperance sermons by the

East Middlesex Royal Templar convention.—*Free Press.*

## THE MIDDLESEX DEANERY.

The Deanery meeting of the County of Middlesex was held in Lucan, Tuesday 6th inst., commencing with Holy Communion in Trinity church. Rev. Canon Davis took the opening part of the service, and Rev. Canon Richardson the concluding portion.

The business meeting opened at 3 p.m. Members present. Canon Richardson, Canon Davis, G. B. Sage, Shore, Crisp, T. H. Brown, A. G. Smith, R. H. Deihl, R. Shaw. Rev. Canon Richardson was elected chairman in the absence of Rev. Canon Smith, Rural Dean. Rev. Canon Davis opened the meeting with prayer. Rev. R. H. Deihl read the minutes of the previous meeting, and they were adopted.

The usual questions in regard to statistics were read and answered satisfactorily.

The question of grants from the Mission Fund was discussed, and the present condition of that fund considered. It seemed that some grants were rather large, and that very great care must be exercised in this matter.

The growth of the Church in the Diocese was discussed at some length, each of the clergy present taking part and making the subject deeply interesting.

"How to retain the young people in the Church and give them work to do," elicited profitable discussion.

It was resolved, that the Rev. Mr. Newton be requested to read a paper at the next Deanery meeting.

It was also decided that the subject for discussion at next meeting be that of Temperance.

A resolution of sympathy with Rural Dean Smith, who is absent owing to illness, was passed, expressing our deep and prayerful sympathy with him and hoping that his sojourn in New York, and the treatment which he is receiving, may prove helpful. Carried by a standing vote. It was decided that the next meeting be held in London.

A vote of thanks was tendered to Rev. Mr. Shaw and Mrs. Shaw for their kind hospitality, which all thoroughly enjoyed.

Public service was held in the church in the evening. There was a good congregation present. The service was taken by Rev. Mr. Crisp and Rev. A. G. Smith, after which short, practical addresses on the office and influence of the Holy Ghost were given by Revs. Richardson, Davis, Brown and Sage. The choir was in attendance, and the service hearty.

## Diocese of Montreal.

THE BISHOP'S STATE.—We are most thankful to be able to say that our beloved "Father in God," the Lord Bishop of the diocese, is reported as "out of danger" and making good progress towards complete recovery. From all parts of his jurisdiction there will ascend to the Heavenly Father unfeigned thanksgiving that He has graciously answered the prayers of His Church; and we are glad to know that as many outside of our own bounds sympathized with us in our anxiety and affliction, many will also join in our thanksgivings for the answer vouchsafed to our and their prayers.

## A LIFE-LONG DEVOTION.

About thirty-five or forty years ago, some one from Nashotah, whether priest or student is not remembered, stopped over Sunday in the city of Syracuse, N. Y., and was invited by the rector of the parish Church to tell the people about the

work and mode of life at Nashotah, then but little more than ten years old. A young girl in the congregation listened with intense interest to the description of the simple life and its privations, and she was especially struck by the fact that the household looked for its daily bread from contributions sent through the daily mail. When she got home after service she told her father all she had heard and asked if she might be a contributor to Nashotah's daily bread fund. Her father told her that she might save what she could from her weekly allowance which he was accustomed to make her, and send it to Nashotah. She began then to lay aside her weekly offering, and twice a year without fail ever since then the mail has brought regularly her generous contribution. As her resources increased her contributions increased, while each year her interest in Nashotah deepened until the place had a strong hold upon her affections.

Just after her marriage she paid her first and only visit to Nashotah. Much of her life after this was passed abroad. Her husband dying soon after her marriage, she and her widowed mother became constant companions, and were more like two sisters than like mother and child.

Last October, having been for several years an invalid, she arranged for her final trip abroad, hoping to find relief for her bodily illness in the south of France. Just sailing from Europe, she wrote to Doctor Gardner, president of Nashotah House, asking what were the pressing needs of the institution, and also inquiring as to the legal form of making a bequest, saying that she intended to make her will, which she should leave behind her, and that she had but little hopes of ever seeing America again. A few days before her sailing the president received a letter from her, asking that the prayers of the house might be said for herself and her mother daily while they were at sea, the letter enclosing a special offering of \$5,000.

January the thirty-first, of this year, she died at Mentone. During the last hours of her life she spoke very frequently of Nashotah, and of her love for it. "You must love Nashotah for my sake," she said to her mother, as almost her last words.

The bereaved mother made her journey across the ocean with her silent companion, and arrived in New York on the sixteenth of April. Before her death, this lady of whom we are writing, gave most minute directions as to the arrangements of her funeral, and among other things she directed that the President of Nashotah should be asked to assist at her burial, and that he should also be invited to hear, with her near relatives, the reading of her will. In accordance with this request Doctor Gardner was asked to go to Syracuse, N. Y., to take part in the funeral services on the eighteenth of last month.

The sun shone brightly as she was laid to rest in her grave on one of the green slopes of Oakwood cemetery, Syracuse. The rector of her old parish read the Church's words of committal, and her mother, her only near surviving relative, standing at the end of the grave, cast the ashes upon her coffin. Immediately after her funeral her will was read, and it was found that she had bequeathed to Nashotah House \$25,000. As she had begun her work for Nashotah as a child, she bequeathed this from her maiden property, and expressed the wish that the memorial name attached to it in the institution should be that of her childhood, Alice Sabine.

The name of Mrs. Alice Sabine Magee, of Syracuse, N. Y., is one more that will be added to the list of Nashotah's benefactors; one more that will be read out yearly for remembrance at the altar for all the years to come.—*The Angelus.*

Who buys a minute's mirth to wait a week?  
Or sells eternity to get a toy?—*Shakespeare*

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

Sir,—If you will kindly print the enclosed letter from Mr. C. W. Parkin, of Waterville, together with this note, you will enable me to repair an injustice unintentionally done to one of those poor and devoted clergy of the early days of this country, to whom we, who now are enjoying the fruit of their labours, owe so much.

Of course I could not pretend to, nor could it be expected of me that I should, within the narrow limits of my sketch of the hundred years, give any account of the labours of individual clergymen, except of a few very prominent men. But as I did mention by name the early educators of the clergy, the Rev. Edward Parkin's name ought to have been recorded together with and before the names of Mr. Braithwaite and Mr. Bethune. May I ask the readers of my STORY to insert his name on page 10? I can only say for myself that Mr. C. W. Parkin's letter gave me the first information on the subject of his father's educational labours.

HENRY ROE, D.D.,

Archdeacon of Quebec.

Lennoxville, 6th June, 1893.

WATERVILLE, P.Q., June 5, 1893.

Rev. Sir,—I have been reading with much interest your little book, "Story of the First Hundred Years of the Diocese of Quebec," for the publication of which the Churchmen of the Province owe you a debt of gratitude. At the same time I am somewhat surprised at the omission of all mention of my father's name,—one of Canada's earliest missionaries, a man of the highest attainments, of great eloquence, a conscientious clergyman, and the most successful teacher in the country at that time.

My father came to this country in 1818, having suffered shipwreck on the Island of Orleans as a culmination to all the discomfort of what was then a long and tedious voyage. On his arrival he was at once sent by Bishop Mountain to Chambly to take charge of a Divinity school there, and in fact all the Divinity students of that time were under him. At the outset there were three, the very first committed to the care of the Church. For each of these he received £75 per annum. He built the first church in Chambly, and also a parsonage and school which afterwards passed into the hands of Mr. Braithwaite. He also educated many of the first men of the day, and the school founded by him passed over to Mr. Braithwaite, an established and successful undertaking with prestige sufficient to guarantee its future. He was the contemporary of Bishops Jacob Mountain, C. J. Stewart and Jehoshaphat Mountain, the first, second and third Bishops of Quebec. Under them he passed a most useful and successful career at Chambly, and afterward became Rector of Sherbrooke and Lennoxville. He was certainly recognized as the great educator of his day in this country, and many prominent names could be given you, the foundation of whose success was due to him.

CHARLES WM. PARKIN.

The Ven. Archdeacon Roe.

To the Editor of the CHURCH GUARDIAN:

Sir,—The correspondence in your columns concerning the choice of Colonial Bishops is suggestive of serious thought affecting every department of Church government. No Christian can deny that Christ our Lord is governing His Church by His Holy Spirit, given at Pentecost to be with the Church until the Saviour comes again. Therefore at every election to any office within the Church, from the highest to the low-

est, our one supreme object must be to select the man to whom we are led by the Holy Ghost. Were this rightly understood, a man would rather lose his life than in any way endeavor to thrust himself into any ecclesiastical position. And, moreover, caucusing for the purpose of electing a party nominee would necessarily be abhorred by all faithful Christians. To kneel in solemn assembly and implore the Most High God to show by the Holy Ghost the man or men of His choice, when we have already made up our minds (in a *section* of the *One Body*) to secure, if possible, the election of the man or men of our own choice, is surely an action hard to free from the guilt of blasphemy. Such action has brought shame upon the Church, and has seemingly been rebuked by God Himself in Episcopal elections by the prevention of the return of either of the party candidates.

Our Lord warns us against a very subtle form of unbelief when He asks, "How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not?" St. John v-44 (R.V.) If we had simple faith in God's government of the Church, we should never seek either for ourselves or for our friends "glory from men," but should wait patiently for Him to point out the "vessel chosen to honour." We do sorely need this faith and grace to put it in practice. Such faith would kill party division and restore a true conception of the Oneness of the Body.

G. OSBORNE TROOP.

St. Martin's Rectory, Montreal, 10th June, 1893.

### CANON PENTREATH'S SUGGESTION FOR THE EXTENSION OF A MISSIONARY EPISCOPATE.

To the Editor of the CHURCH GUARDIAN:

Sir,—No one can tell what shape matters may take at the meeting of the General Synod in September, but if the Synod is sufficiently organized to take action, I wish to submit for the thoughtful consideration of the delegates the outline of a plan which I hope to see brought before that important body. It is in brief this: That the General Synod shall recommend or request the children of the Church in every Sunday School in the Dominion to set apart their offerings during the next Lenten season for the support of one or more Missionary Bishops in Canada. These offerings are to be forwarded to the Domestic and Foreign Mission Board, which I hope will then cover the whole Dominion. Then, for example, suppose the offerings amounted to \$2,000. This I consider would be a reasonable salary for a Missionary Bishop. The Board of Missions would then decide where was the greatest need for such a Bishop. This having been done, the next step would be the appointment. This could be made in two ways. Either the House of Bishops of the Provincial Synod in whose jurisdiction the Missionary Diocese was should elect, or the Primate should summon the whole House of Bishops of the General Synod, who would elect a priest and take order for his consecration.

If \$4,000 were raised, two men could be elected. The children would continue to support these men. Each Bishop should begin at once an endowment for his See. When one endowment was completed the funds should be free for the support of another Missionary Bishop. I believe the children of the Church would respond heartily to this call. The support of a Missionary Bishop by the children would be a popular movement. We do not know who our delegates from Rupert's Land will be, but I will undertake to say that some one from the West will get this scheme into shape and bring it before the Synod, if it meets with favor. Meanwhile I would invite the criticisms of

Churchmen on this plan which I consider to be practical and easily carried out. We all believe the extension of the Episcopate to be desirable for the growth of the Church. Let us not wait for endowments. They will come afterwards.

EDWIN S. W. PENTREATH.

Winnipeg, June 3rd.

### CHURCH YARD FENCE PLEAS.

To the Editor of the CHURCH GUARDIAN:

Sir,—Our beautiful "Patton Memorial Church," is about to be consecrated. We have handsome permanent seats; a large well proportioned stone front; an admirably executed fald stool, and alms boxes; handsome kneelers; and choir stall screens. These and other items have involved considerable outlay. We have a great deal of work still before us. The most prominent and urgent is to put up a new church yard fence. The present one, of wood, nearly forty years old, is in a bad condition, some parts down! The church yard guild is canvassing the parish for means to erect a plain fence of iron.

Among your readers there are a great number of families in different cities, towns, and country places of Canada and the "U. S.," that were formerly attached to this Parish of Kemptville, and the majority of them are rich, none of them poor. There are fathers and mothers; husbands and wives; sons and daughters; brothers and sisters, whom they have left with us, in God's acre calmly awaiting their glorious resurrection.

Their graves are unprotected! A new fence must be placed at once! I appeal to those many former parishioners for immediate help to protect the graves of their beloved friends.

C. P. EMBERY,  
Rector of Kemptville.

June 8th, 1893.

### THE SUCCESSORS OF THE APOSTLES.

"Lo, I am with you always."

—St. Matt. xxviii. 20.

If the Apostles have Successors, it is of first importance to know who they are. It is both misleading and untrue, to assert that the Apostles have no Successors, for there are at least thirty Apostles mentioned in the new Testament.

THE 30 NEW TESTAMENT APOSTLES.

The "Original Twelve" are named St. Matt. x. 2—4.

13. Matthias. Acts i. 25, 26.
14. Paul, Rom. i. 1, and xi. 13.
15. Barnabas, Acts xiv. 12—14.
16. Andronicus Rom. xvi. 7.
17. Junia, Rom. xvi. 7.
18. Epaphroditus, Phil. ii. 25, ("Your Messenger," in the Greek "Your Apostle.")
19. James the Just, the Lord's Brother, Gal. i. 19.
20. Timothy, 1 Thess. i. 1, and ii. 6.
21. Titus, 2 Cor. viii. 23, ("Messenger.")
22. Silas or Silvanus, 1 Thess. i. 1, and ii. 6.
23. Luke, 2 Cor. viii. 23, and note at end of 2 Cor.

To these, add the 7 Angels of the 7 Churches mentioned in 2d and 3d chapters of Revelation. (Angel and Apostle signify "Messenger.")

Now if the "Original Twelve Apostles" could have eighteen Successors, there is no reason why they might not have a continuous line of Successors, down the centuries.

[Continued on page 11].



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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1. Any person who takes a paper regularly from the Post Office—whether directed to his address or another, or whether he has subscribed or not—is responsible to the publishers for the subscription price thereof.
2. If any person order his paper discontinued he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it is taken from the office or not.*
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  - (2) Discontinuance cannot be made at any moment—the subscription is *annual.*

## CALENDAR FOR JUNE.

- JUNE 4—1st Sunday after Trinity.  
 " 11—2nd Sunday after Trinity. ST. BARBARA.  
 " 3rd Sunday after Trinity. [*Notice of St. John Baptist.*]  
 " 24—ST. JOHN BAPTIST. [*Athanasian Cr.*]  
 " 25—4th Sunday after Trinity. [*Notice of St. Peter.*]  
 " 29—ST. PETER.

## NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, Rector Holy Trinity, Sussex, N.B.  
 (Author of "Arrows for the King's Archers," etc.)

### THIRD SUNDAY AFTER TRINITY.

"Be subject one to another."—1. St. Peter, v. 5.

I.—The whole passage brings before us the true inwardness of the Christian Religion. It does not stop at outward conformity to Church order, the recitations of orthodox formularies, exact performance of duty. Christianity is a Moral Power, modifying character, controlling motives, cultivating graces of disposition and habits of thought, in a way which no other system of religion has attempted or claimed to do. Submission—Humility—Confidence in God—Sobriety or self-restraint—Spiritual Alertness—Faithfulness in doctrine—these are essentials of the Christian character.

II.—The submission here recommended is: i. That of a member of the Household of Faith to Church order, and the doctrine of the Apostles; ii. that of a member of the commonwealth, to the authority set over him, in secular

things; iii. that of a member of a family, a son, or daughter, or servant to the authority of parent or employer. Humility—not the unreal profession of one who is merely influenced by the hollow pretences of society politeness, the assumed deference to others, which is merely the result of habit or policy—not the superficial confession of the callous Christian who glibly pronounces himself "a miserable sinner" and "lost sheep" without tremour or shame, but the sincere, inner consciousness of imperfection, of spiritual faculties unused, or misused, of want of relish for the deeper, and higher, and more perfect counsels of the Divine Life.

To be humble in the sense of the Apostle is to have that choice spirit of inward diffidence which he shewed after his own fall. (See St. John xxi., 15: "Lord; Thou knowest.") Boasting, rash vows rather under the influence of a great inward emotion, or outward sorrow, rashly promising with the lips, and hastiness in uttering any word before God, (Ecc. v. 2), are entirely contrary to this spirit of Christian humility. Confidence in God demands that all "all" our care should be laid upon Him. "All"—not the weightier cares of life, not the merely spiritual troubles of the time, but every care, responsibility, duty of our daily life. There must be no reserves, no area of the life into which God is not admitted. Every door of the soul must be thrown wide open, every avenue of approach free to Him, who cares for us, and longs to share our cares. God asks for our confidence in small things as well as in great—the petty details of our obscure, and (to the world) unimportant lives. We tell the veriest trifles to those we love, it is a mark of confidence. We presume upon their love, because we know they "care" for us. Sobriety, watchfulness, habits of mind suited to the state of expectation in which we live, the pilgrimage through the enemy's country in which we are engaged, the period of probation, for a greater and higher life, through which we are now passing. "Sobriety is a grace belonging to the mind as well the body": it calls for a temperate use of bodily pleasure, but it hints most forcibly at the duty of keeping *the mind ever on an even balance*, so as never to be unduly elicited by joy, or depressed by sorrow: or seriously affected by "the changes and chances of this mortal life." To be watchful is to be self-distrustful, and to be constantly on the look-out, (circumspect—looking all around) for danger. The roaring lion—not awaiting the fall of the soul, but actively seeking to "devour" it, "going about," busy in his work of destroying the children of the kingdom, a striking figure, presenting in a manner not to be misunderstood, the aggressive power of evil. The same in our day as when Epistle was written. Satan a Person, not an influence or a principle.

III.—"Faith" the shield with which to resist evil. Faith in the impartiality of God, a great strength to the tempted. We must not say, "my lot is harder than that of others,"—"I am more tried,"—ours, dear brother or sister, is no peculiar case, no "strange thing," even if it is a "fiery trial" that tries us. "Though he slay me yet will I trust in Him," is the confession of the sublimest Christian philosophy—it can never be improved upon.

IV.—Suffering and trial must do their work in us. "Many a blow and biting sculpture," must "polish well the stones elect." With joy

we must accept the law of the Divine economy that we can be made perfect only through "suffering." Heb. v., 8. But this state of trial is only "for a while." We know nothing of the despair of the heathen, who foresaw no relief to his misery. "Fate" is the cry of heathenism—"Hope" the watchword of the Christian. Humanity was not created to feed the grave, but to live with God for ever and ever. So the Apostle prays that perfection, purity of thought and motive; singleness of mind, without fickleness, as in St. Peter's own case (see St. Mark, xi., v. 72): strength, power to resist and stand and enjoy: fixedness of mind as to Christian truth—no more doubts and fears, but the feeling of the sailor who treads solid ground after being rescued from peril of death by water; may be given to those who had long before made an outward profession of Christian obedience, in the Sacrament of Baptism, and the ordinance of the Laying on of Hands. Christianity is a Life as well as a Creed.

(To be continued.)

## HYMNS AND HYMN WRITERS.

BY

REV. CANON BRIGSTOCKE, D.D., Rector of TRINITY CHURCH, ST. JOHN, N.B.

(Continued.)

V.

We come now to more modern times, and to speak of hymns and hymn writers in the nineteenth century.

The eighteenth century was a dark period in the history of the Church of England. The few earnest spirits were estranged from her, and indifference and apathy prevailed; consequently, the hymnody of the eighteenth century was due mainly to Nonconformists. In the nineteenth, a great change has taken place. With few exceptions, the noblest and most numerous of the hymns of the last sixty years have come from the heart of the Church of England—bright, and clear testimony this, to the power and zeal of her religious life. Materials are now overwhelming, and hymn-writers are abundant. We have Kelly, Montgomery, Mant, Heber, Milman, Grant, Keble, Lyte, Charlott, Elliott, Frederick Faber, Mrs. Alexander, John Henry Newman, and Francis Ridley Havergal. In treating of these, we can here do no more, than notice some of the most famous hymns, for which we are indebted to these gifted poets.

To Kelly, we are indebted for:—

"We sing the praise of Him who died,"  
 and the beautiful evening hymn:—  
 "Through the day, Thy love has spared us,  
 Now we lay us down to rest."

James Montgomery is one of the most popular of hymn-writers. From his pen we quote:

"Hail! to the Lord's anointed,  
 Great David's greater son,"

and:

"For ever with the Lord  
 Amen; so let it be,"

of his more solemn hymns we have:—

"Go to dark Gethsamene,  
 Ye that feel the Tempter's power,"

and the Ordination hymn:—

"Pour out Thy Spirit from on high,  
 Lord, thine assembled servants bless,"

and the beautiful ode to prayer:—

"Prayer is the soul's sincere desire,  
 Uttered, or unexpressed."

This hymn was written for a book on prayer by the late Rev. Edward Bickersteth in 1818.

Bishop Heber inaugurated a new era in our Church hymnody. He not only wrote many hymns himself, but adapted them to the services

of the Church. While at Oxford, where the chestnut-tree which spreads its branches to the rooms he occupied in Brazenose College, is called "Heber's Tree," he gained several prizes for his poems. His most cherished desire was to put forth a Church hymn book, but from this, he was dissuaded by the Bishop of London. One of his hymns sung more often than any other is:—

"From Greenland's icy mountains,  
From India's coral strand."

The account of its origin is interesting and worth knowing. He was staying at Wrexham, North Wales, with his father-in-law, the Dean of St. Asaph. On Whitsun-day, 1819, the Dean was going to preach on behalf of the Society for the Propagation of the Gospel in Foreign Parts. On the Saturday previous, he asked Heber to write something to sing in the morning. Heber went to a side-table, and shortly, the Dean asked him what he had done. He read over three verses. "That will do," said the Dean: "No" was the reply, the sense is not complete. And Heber added the beautiful fourth verse:—

"Waft, waft ye winds His story,  
And you ye waters roll  
Till like a sea of glory,  
It spreads from pole to pole.  
Till o'er our ransomed nature  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

Heber afterwards became one of the Church's greatest missionary bishops. He accepted the Bishopric of Calcutta in 1823. At the present time, Calcutta is a vast diocese; what must it have been then, when it included the whole of India Ceylon, the Mauritius, and Australia? The other popular, and best known of Heber's hymns, are the noble Trinity hymn:—

"Holy, Holy, Holy, Lord God Almighty."

The Epiphany hymn:—

"Brightest, and best are the sons of the morning."

The Advent hymn:—

"Hosanna, to the living Lord,"

and the triumphant song for All Saints Day:—

"The Son of God goes forth to war."

To Dean Milman, we are indebted for the great hymn for Palm Sunday:—

"Ride on! ride on in majesty,"

and:—

"O help us Lord, each hour of need,"

and:—

"When our heads are bowed with woe."

And now we come to John Keble, *clarum et venerabile nomen*, who was remarkable in other spheres of life than the world of hymns. He was born in 1792, and when eighteen took the highest degree in Oxford "double first." His great work is, as every one knows, the Christian Year—a book of world wide fame, and used and accepted by thousands who differ from him in his religious views. It was published nearly seventy years ago at the earnest request of his friends. Keble's idea was to go on improving the series, and have it come out when he was out of the way; but his friends, Coleridge and Arnold would not allow this. Arnold said, "nothing equal to it, exists in the language." It was published anonymously, and has always been so. In twenty-five years, it went through forty-three editions, and in 1866, it had reached its ninety-sixth edition. In the nine months after Keble's death, seven editions were issued numbering eleven thousand copies: such success is without a parallel in religious poetry. Keble himself made several changes in different editions, but whether he authorized the change made in the hymn for "Gunpowder Treason" in the verse respecting the Holy Communion, and about which so much controversy was stirred up after his death, will, I presume, never be

known. The hymns which have found their way into almost every hymn book, are his beautiful morning and evening hymns, and the one for the solemnization of holy matrimony:—

"The voice that breathed o'er Eden,  
That earliest wedding day."

(To be Continued.)

#### EDITORIAL NOTES.

AN IMPORTANT OMISSION.—An esteemed correspondent called our attention to an unfortunate omission which occurred in an Ecclesiastical Note of the first page of the "GUARDIAN" of May 17th, referring to the presence of the Archbishop of Canterbury at the meeting of the Y. M. C. A. London. The Note represented the Archbishop as saying that "he did not think it a matter of importance what church a person belonged to." Our type-setter omitted the word "no" although inserted in correcting proofs; and what the Archbishop said was that "he did not think it a matter of NO importance what church a person belonged to." The mere fact that the Archbishop appeared upon a so-called non-denominational platform would be, he evidently thought, taken advantage of and the Archbishop anticipated any such argument by candidly and openly stating that *he did think it a matter of importance*. Such a position is only in accordance with the well-known views of His Grace. We are obliged, however, to our correspondent for calling attention to the unfortunate blunder, and do not wonder that he was "surprised" at the statement.

CENTENARY.—In connection with the Centenary Celebration of the Diocese of Quebec an admirable pamphlet entitled "Story of the First Hundred Years of the Diocese of Quebec" and written by the Venerable Archdeacon Roe, D. D. has been issued. It contains in succinct form the history of the Episcopate of the first five occupants of the See and is well worthy of being read by every Churchman. The Archdeacon well says, in concluding his work, that the story of the Diocese, its growth and expansion under the oversight of its first four Bishops is one "to stir the heart and nerve the arm, so full is it of noble deeds and good examples. For the Churchmen of Quebec to have such a spiritual ancestry to look back upon is a priceless heritage." We believe the book can be purchased at the Church Depository in Quebec.

#### "WHAT GOOD CAN I GET BY THEM?"

By the REV. J. THOMAS,  
Vicar of Eastleigh.

This is a question often asked by many so-called Church people when spoken to about their neglect of God's appointed "Means of Grace." They attend, when they can, morning and evening service, but they do not see the utility of either Baptism, Confirmation, or Holy Communion, and they openly avow that they see no difference between people who are strict in their observance of these ordinances and those who disregard them altogether. "They are such simple things," they say. "It does not seem reasonable that dipping a child in water, or pouring water on its forehead, or hav-

ing a Bishop's hands placed on one's head in Confirmation, or that the partaking of bread and wine in the Holy Communion should be the means of conveying spiritual blessings." So did Naaman the Assyrian argue when commanded by God's prophet to go and wash seven times in Jordan for the curing of his leprosy (2 Kings v. 10-15). So might the blind man have argued who came to Christ and whom our Lord proceeded to cure with clay made from His own spittle and the dust of the ground. It was not only a simple but an unnatural remedy. If a doctor in these days attempted to cure blindness in the same way we should laugh at his folly, and say that such a remedy (?) would be more likely to perpetuate than cure blindness. And so the blind man, when he felt the gritty clay being rubbed on the tender eyeball, might have turned his head away. But he had faith in our Lord's power, and he knew that simple means in His Hands would be as efficacious as some more elaborate process. And his faith was rewarded. In all the miracles of healing performed by Our Blessed Lord faith in His Person on the part of the persons seeking His aid was a necessary qualification. And is it not the lack of this Christian grace in these days that deprives the Sacraments of their power to heal? Is it not enough for us that the "means," simple though they be, were ordained by Christ? And simple means in His Hands are all-powerful if there be in us the necessary faith in their efficacy. And is it not probable that He chose simple means in order, firstly, that our faith in Him might be thereby tested, and, secondly, that a man's neglect of them might be rendered inexcusable? Should we not rather heartily thank God for their simplicity?

Many of these Church people who neglect the Sacraments profess a strict adherence and even devotion to the Church. But they entirely forget that in neglecting the Sacraments they ignore the chief distinguishing mark between the One, Holy, Catholic and Apostolic Church in this land and the many "isms" with which she is surrounded. It is certain that these people do not obtain from their religion all the spiritual blessings which a strict observance of the Church's rules and round of devotion is capable of conferring upon them. Let these be observed, and we shall find ourselves being built up upon the foundation of the Apostles and Prophets unto a holy temple in the Lord; daily growing in holiness until we attain to the fulness of the stature of Christ.

WHAT IS it for me to be a Christian? It is to know that my spiritual life is not an isolated thing, drawing simply upon its own resources. God the Holy Spirit has entered at definite moments of baptism and confirmation by definite acts of God into my innermost being. He dwells within the temple of my body, and by dwelling there He links my life on to the great system of the redeemed humanity. I am a "member incorporate in the mystical body of Christ, which is the blessed company of all faithful people." And every temptation, every need, every suffering, every disappointment, is meant to drive me more inward and upward to realize and to draw upon the hidden resources of my new life, which is "Christ in me the hope of glory."—CANON GORE.

Not alone when life flows still, do truth  
And power emerge, but also when strange  
chance  
Affect its current; in unused conjuncture,  
When sickness breaks the body—hunger  
watching,  
Excess, or languor—oftenest death's approach,  
Peril, deep joy, or woe.—Robert Browning.

The very substance of the ambitious is merely the shadow of a dream.—Shakespeare.

## Family Department.

### PAT'S ANGEL.

BY ANNABEL A. MARROE.

The morning was cold and cloudy,  
A regular Chicago day,  
I had just got my batch o' "Herald's,"  
And was hurrying right away.  
Newsboys can't do no pokin'  
Or there'd be the mischief to pay.

There had been a sleet a-fallin',  
And it made things awful slick,  
And I saw a man come down, sir,  
Jus come down double quick—  
Then pick himself up a happlin',  
I laughed till I's nearly sick.

But somehow while I's laughin',  
My feet went from under me,  
And I come down jus' ker-whallop,  
And the stars that I did see!  
I thought of a song I'd heard sometime,  
'Bout "layin' me down to dee,"

I thought I's dead for a minute,  
So I let myself jus' lay,  
And I wondered kind o' stupid,  
If I'd get to heaven that day—  
And then, thinks I, "I've g't there,"  
For I heard an angel say:

"Poor fellow, he's had a tumble,  
Just help me lift his head,"  
"And your scarf will stop the bleeding,"  
Another angel said.  
And I thought, "If this is heaven,  
It's jolly to be dead."

Somehow I didn't know nothin',  
Till I opened my eyes up wide,  
In what I guess was a drugstore,  
'Cause there's bottles on the side,  
And the loveliest lady a-standin',  
And lookin' as if she'd cried.

At first I's so awful happy  
I couldn't say a thing:  
Then I said, "If you're an angel,  
Won't you let me hear you sing?"  
And she answered, "I'm not an angel,  
I'm the daughter of a King."

She said I could allus tell 'em  
By the silver cross they wear,  
And she explained to me her meanin',  
And I thanked her for her care.  
I tell you I'll not forget her,  
That lady good and fair.

And now when I meet a lady,  
Who wears a cross like that,  
I bow as polite as I can, sir,  
And take off my old felt hat.  
For I believe they're all of 'em angels,  
As sure as my name is Pat.

—Christian Observer.

## STUPID CHRIS.

### CHAPTER II.—[CONTINUED]

Chris brought a chair gladly, and sat down by Dorothy.

"Here's affection!" said her sister, smiling. Dorothy was pretty and dark, and very young looking for her eighteen years. Even the glasses that she wore on account of her short sight could not make her look ancient and dignified.

"I wanted to sit where I could see the sky," explained Chris calmly.

It was a lovely evening the sky a soft pale blue, fading through a clear green into a tender daffodil hue in the west, and flecked with soft pearly clouds. The trees outside the window were beginning to burst into leaf, and the garden wore a spring-like look of faint delicate tints in the evening light, while the thrushes sang their sweetest in the lilac bushes on the lawn.

"Well, Chris, what did Mr. Woodhouse say to you?" asked her father.

"Were you very shy of him, Chris?" asked Dorothy.

"No not a bit, I liked him," said Chris. "He was very sorry not to see you, futher."

She gave a clear account of his visit, and delivered his messages accurately, suppressing only his advice to herself. That she felt was private, and for no one's ear but her own. Her father listened with great interest, asking questions and giving his whole attention to the subject.

"He used to be very good to me when I was a lad," he said. "Many a day's fishing we had together. And I went to coach with him one holiday, just before I went up to Cambridge."

"Is he clever then father?" asked Dorothy.

"Very. He was a high Wrangler," answered Mr. Raymond. "He is a splendid preacher too. But his talents have been quite thrown away, buried all his life in a country village."

Chris looked up sharply at the idea of Mr. Woodhouse burying his talents.

"Why did he never get a better living?" asked Dorothy.

"He has been offered several, but he refused them all. His wife is a great invalid, and can only live in that particular part of the country—the air there suits her so well. I believe it is a model village," went on Mr. Raymond. "The schools are wonderful, and his people adore him; but he might have done much more in the world."

"I suppose it is a good thing for a country village to have a clever man at the head of it sometimes," said Dorothy; "but of course in a town Mr. Woodhouse would have had a wider sphere of work."

"Yes, of course; besides he has such a wonderful influence over young men," answered her father. Do you remember that Mr. Robins who came down for a few weeks to fill a gap when Sharpe was ill?"

"The one who got such a good scientific appointment afterwards? Yes, of course; he was a remarkably clever man," said Dorothy with interest.

"He was the son of a farmer in the village, and educated entirely by Mr. Woodhouse till he went to college. I was very much struck, I remember, by his general knowledge, and the breadth of his views. He told me he owed everything to his old rector, and he could not say enough about him. It is not every one who could have discerned the lad's bent in early life, and given him the exact training he needed," said Mr. Raymond.

"And of course Mr. Woodhouse must feel that he has benefitted the whole cause of science by developing Mr. Robin's talent," said Dorothy eagerly. "Through him his influence will reach to numbers. I think that is fine, father."

"Yes, of course it is, looked on in that light," said Mr. Raymond. "But still one feels that he might as well have exercised a more direct influence, and have seen the result for himself."

Chris could hardly follow the last remark, but she was quite sure of one thing. Whatever Mr. Woodhouse had done, he had not buried his talents.

"It was so tiresome, Dorothy, I could not call on the Thompsons to-day," put in Mrs. Raymond, as a slight pause ensued, "I have quite forgotten their new number, and I destroyed her last letter without copying the address into my book. I never do such stupid things as a rule; I can't think how it happened."

"The number is fourteen mother," said Chris.

"How do you know, Chris?"  
"Because I remember thinking it was the same as the day of father's birthday, and that is the 14th of July."

"Thank you, Chris. If you are quite sure, I will make a note of it," said her mother.

"Do you have to make an artificial memory in order to remember figures?" asked her father, smiling.

"I don't know," said Chris, blushing in alarm

lest he father should inquire into her methods of working sums. "That's what I always do."

"How do you remember dates?" he asked.

"I don't. I always forget them," she answered in confusion; a reply which produced a general laugh.

Chris hastened to turn the subject. "We shall have a windy day to-morrow," she said, I hope it will be calm again on Saturday for the match."

"Why do you think so, Chris—there are no indications of the anti-cyclone giving way?" asked Mr. Raymond.

"A green sky at sunset always means wind," replied Chris, much surprised that he should not know such a simple fact.

"Really! I never heard that before," he said "I must look at the barometer presently."

"It has been such a lovely day," said Dorothy, "I wish you had been with us this afternoon, Chris."

Chris was not sure if she echoed the wish. She would not have missed seeing Mr. Woodhouse for a great deal.

"The birds were singing so beautifully," went on Dorothy. "There was one just like those that are singing now,—a nightingale isn't it?"

"Oh, Dorothy! It's a thrush!" cried Chris.

"Well a trush then," said Dorothy good-naturedly. "It was quiet exquisite. The woods were so beautiful, and the sunlight flickered through the trees,—it was like the Aria in that suite of Raff's."

If they were going to talk music the conversation was beyond her, so Chris gave up listening, and watched the sky melt into a deeper blue, and a faint star came peeping out, while the young May moon came gradually into sight round the corner of the house.

"Very tiresome, I can't find it anywhere," were the first words of her father's that attracted her attention as they lingered over dessert.

"What is it like, dear?" asked Mrs. Raymond.

"A plain dark green hook, with 'Handbook of Physical Science' on the back. It is particularly annoying, because the Doctor wants to have my opinion on it to-morrow," said Mr. Raymond in a tone of vexation. "I can't think where I can have left it."

Neat as he was in all matters connected with his work, in his home he was the untidest of men. In fact, it was rather a family failing to get books and papers into wild confusion.

"I don't remember seeing it," said Mrs. Raymond.

Chris sprang up with a sudden idea. "Oh, I think I know!" she said. "Wait a minute!" and she flew out of the room.

In two minutes she was back panting, with the lost volume in her hand. "You left it in the drawing-room two nights ago, and Mary put it away with the Waverley novels. I thought she might have done, they are very much alike."

Chris' eyes shone, and her face was bright with eager pleasure. It was so seldom she could find a little service to do her father.

"Thank you very much, dear child," he said gratefully. "It was clever of you to think of that. You have saved me a long hunt, and great waste of time."

Chris felt absolutely elated. She threw extra fervour into her good-night kiss, and even found courage to proffer a petition.

"I generally know where things are, father," she said half shyly. "Perhaps next time you lose anything, if you ask me first—"

"I certainly will. You may depend on that," he answered smiling.

"Oh thank you, father!" said Chris, as if he had granted her a favour.

"My dear, I can't think Chris is such a stupid child," remarked her father reflectively, when she had said her other good nights, and gone to bed. "She remembered Mr. Woodhouse's messages most accurately, and it was

really sharp of her to find this book for me."

"I am afraid Miss Wilson won't give her much of a character," answered Mrs. Raymond. "She is always complaining of her, and really Chris is very backward for her age."

"Well, don't let her be pressed," said Mr. Raymond as he rose to leave the table. "She may be only slow of development, you know."

Meanwhile Chris was sitting at her window, meditating on the parable of The Talents, which she had just read again. Could it be that knowing where to find things for other people was part of her one talent?

To be continued.

Continued from page 7.

THE THREE FOLD MINISTRY EXPLAINED

In the new testament, those of the Highest Order were called Apostles; those of the 2d Order "ordained in every city," were called Presbyters (Elders) or Bishops; those of the lowest Order were called Deacons.

Take special notice that, in the New Testament, the word Bishop, whenever used technically, always refers to the 2d Order, and never to the Highest Order. [For example, in Phil. i. 1, St. Paul of the Highest Order addresses the Christians of Philippi, and the "bishops and deacons;" that is, the laity with their clergy of the 2d and lowest Order.]

2. Afterwards, the name "Apostle" was limited to the original Twelve and their immediate successors, who have seen Christ Himself, at which time the word "Bishop" was also set apart to denote technically the Highest Order. This is expressly stated by Sts. Jerome, Hilary, Chrysostom, and Clement of Alexandria.

Also Theodoret, writing in 440, says: "The same persons were in ancient times called either Presbyters or Bishops, at which time, those who are now called Bishops, were called Apostles." He adds, "In process of time, the name of Apostle was left to those who were in the strict sense Apostles, [i. e. sent by Christ Himself,] and the name of Bishop was confined to those who were anciently called Apostles."

Rev. A. W. Little puts it as follows: "Just as long as the Presbyters were called Bishops, just so long were the Bishops called Apostles. The Orders were distinct, and remained unchanged."

Bishop Lightfoot said: "We cannot afford to sacrifice any portion of the Faith once for all delivered to the Saints; we cannot surrender for any immediate advantages, the three-fold Ministry which we have inherited from Apostolic times, and which is the Historic Backbone of the Church"—(J. H. T. in the Church Eclectic.)

Contemporary Church Opinion.

The Irish Ecclesiastical Gazette says:

In connection with the controversy which has been proceeding in our columns on the subject of the

Eucharistic Sacrifice, the following words from the well-known treatise, "Theophilus Anglicanus," by that pious Prelate and resolute Protestant, Bishop Christopher Wordsworth, may be of service just now as the basis of an *eironeia*:

"A true sacrifice (says St. Augustine) is every act which is performed in order that we may hold fast to God, and is referred to Him as our sovereign good, in whom we may enjoy true felicity.

"The Church of England has all the sacrifice which the Catholic Church has, and she dares not have more. In her Office for the Holy Communion she has a sacrifice *primitivum*, i. e., a sacrifice in which she offers "alms and oblations," *primitivum*, or first fruits of his own gifts, to God, as the Creator and giver of all; she has a sacrifice *eucharisticum*, i. e., a "sacrifice of praise and thanksgiving;" she has a sacrifice *volitivum*, in which the communicant present himself, his "soul and body, to be a reasonable sacrifice to God," and in which the Church offers herself, which is "Christ's mystical body," to God; a sacrifice *commemorative*, commemorative of the death and sacrifice of Christ; a sacrifice *representativum*, which represents and pleads His meritorious sufferings to God; a sacrifice *impetrativum*, which implores the benefits of Christ's death from Him; and she has a sacrifice *applicativum*, which applies them to the worthy receiver. But she has no sacrifice *defectivum*, in which the cup is denied to the lay communicant; nor, on the other hand, has she a sacrifice *suppletivum*, to make up any supposed defects in the one great sacrifice offered once for all for the sins of the world upon the Cross by Him who remaineth a priest for ever after the order of Melchisedek."—(Part II., ch. vi.)

DEATHS.

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The most noteworthy articles of recent issue, representing the departments of science, finance, geography, history, politics, biography and general literature, are 'Israel,' which is a review of a work recently published in five vols., by Prof. H. Graetz, covering the whole history of the Jews to the present time; 'Inaccessible Valleys,' by Alfred R. Wallace; 'The Sacred Nile,' by J. Norman Lockyer, F.R.S.; 'Hippolyte Taine,' by Gabriel Monod; 'The Fairchild Family and their Creator,' by L. B. Lang; 'The Financial Causes of the French Revolution,' by Ferdinand Rothschild; 'Politics and Progress in Siam,' by Hon. Geo. Curzon; 'Some English Characters in French Fiction,' by Arthur F. Davidson; 'Scenery and the Imagination,' by Archibald Geikie, and, in the number dated 17th June, No. 2555, another of those very valuable articles on 'Recent Science,' by Prince Paul Kropotkin.

Here are enumerated a series of articles, which, if they alone constituted the contents of a month's numbers would make the magazine well worth its subscription price of \$8.00 a year. But this is only a small part of the contents of *The Living Age* for a month. Besides these are many other articles of nearly or quite equal merit, to say nothing of the numerous delightful stories, the choicest of current fiction, and the poetry, with which they are pleasingly interspersed, making the periodical one of unequalled value and interest. A sample copy may be obtained for 15 cents. Published weekly by Littell & Co., Boston, Mass.

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Gen. Booth has passed over his son, Lieut.-Gen. Bromwell Booth, and nominated his daughter Le Marechale Booth Clibborn, to succeed him in command of the Salvation Army, and explains himself by saying that "women make the best rulers."

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**TEMPERANCE.****A DOCTOR'S VIEWS ON "TEMPERANCE."**

By WILLIAM ODELL, F.R.C.S., ENG.

*From the Temperance Chronicle, London, Eng.*

[CONTINUED.]

You say that alcohol keeps out the cold. Now, what it actually does is to send the blood to the surface, and there you get a much more rapid evaporation; but although the first feeling is that of warmth, the after effect is to produce a much greater depression of temperature. Thus, although a sense of warmth is the first effect of liquor it has been proved beyond doubt that its ultimate effect is to lower the temperature. I was only reading a short time ago about the first vessel which sailed without stimulants. It came about in this way. The steamers running on the lakes of Ontario and Erie were accustomed to have a keg whisky in the companion-way, and the sailors were allowed to indulge themselves in it as they liked. During the passage of one of the vessels, a very severe snowstorm came on and it was bitterly cold. Some of the sailors had been drinking and some had not, and the captain found that those who had not been drinking were able to do their work, whereas the men who had been drinking were not, and he saw that unless he stopped the liquor drinking he should never get his vessel safe to shore. So, as he went down the companion-way he turned the tap of the whiskey keg and let it run out. This, of course, made a great fuss among drinkers of the crew, who, when they got ashore, all left the vessel. But the captain, after that time, would never take any but total abstainers on board, and, as a result, the cargo insurance companies gave him better rates, that is, he got better advantages through having what is called "a teetotal ship" than was given to other ships. The consequence was that other captains adopted the same plan; and that was the beginning of teetotal ships.

Once there was a party of men going across the Sierra Nevada, and it came on bitterly cold; and they were obliged to remain exposed to the cold all night. Some of them drank a lot of liquor, so that they became almost intoxicated; others took a small quantity, and some took none at all. In the morning, those who had taken freely of liquor were dead, those who had taken a small quantity were frost-bitten, while those who had taken none were hale and well. This is a fact.

Last year when I was in Berlin, I saw a case in which a man had one leg amputated, while the other would subsequently be obliged to be amputated from the effect of frost-bite. He had got drunk and fallen asleep in the open air. I made inquiries on the subject, and was told that on an average there were twenty-four of such cases in Berlin every winter, and it invariably happened that the men were drunk when they fell asleep. For myself, I can say this,

that I have been where the thermometer has fallen fifteen degrees below zero—which is forty-seven degrees of frost—and I have been able to get about and do my work all right; and it has been proved beyond doubt by the Arctic voyages that teetotalers alone can stand extreme cold. "But," you will say, "if it is not good to keep out the cold, it must be good to keep off the heat." But I assure you it is no good for keeping off heat. Those who have been a great deal in India know perfectly well that it is not the climate which has such an effect upon the European, but the fact that he will take his Bass's ale and so on, just as he does in England. This point came out in connection with Madras Army. In 1874 they took statistics, as to the death rate of the men. Some of them were "teetotalers," some were "moderate drinkers," and others admitted to the captain that sometimes they did take a drop too much. These last were put down as "intemperate." The death rate came out: "Teetotalers," 11.1 per thousand; "moderate drinkers," 23.0 per thousand; and the "intemperate," 44.0 per thousand, so that four intemperates died to every teetotaler.

I had a friend in India, he was a civil engineer, and when his brother proposed to go out and join him, he wrote home to him saying, "Dear so and so unless you are well established in your Temperance principles, you had better bring your coffin out with you, as they make them better in England." The men who have to do the hardest work of all are the stokers who go down Suez Canal and the Red Sea. These men are exposed to intense heat, and they know so well that alcohol would be fatal to them, that they are all of them teetotalers. In the gasworks of the town from which I came, five out of the six men employed were teetotalers, and they were probably the strongest and best men in the place, and able to bear the extreme heat of the gas furnace better than those men who drank. Some time ago, a gentleman mentioned the fact that in one of the large iron foundries in the North of England he saw a perfect giant of a man before the white, hot iron, striking away with his huge sledge-hammer. The gentleman turned to him and said, "What do you drink?" The man pointed to some empty ginger-beer bottles. If he had drunk alcohol he could not have done his work.

Physicians in cholera districts state that where there is no indigestion there will be no cholera. K. D. C. will cure your indigestion and make you cholera-proof.

The population of Massachusetts is rapidly becoming conglomerate. Boston is one of the great Irish cities of the world. There are already several hundred thousand French Canadians and a large number of other Canadians in the state. The Greek colony in Boston has become so large that a Greek paper has been started in that city, and a riot the other day in Worcester between Armenians and

Mohammadans called attention to the presence of Asiatic races in the state. The old Bunker Hill Monument is witnessing remarkable changes in the character of the population.

The Dr. Henry S. Lunn, who was some time a Wesleyan missionary in India, and who is better known as the organizer of the Grindelwald Reunion Conferences at Lucerne during the coming summer, has resigned his position as a Wesleyan minister. His withdrawal is an outcome of the Wesleyan Missionary controversy, of which so much was heard about three years ago, and has practically been forced upon him by the attitude taken up by leading members of the Wesleyan Conference, of which an ex-President has expressed his conviction that Dr. Lunn should be silent on certain topics, or should find "another platform from which to speak, and another church in which to speak." Dr. Lunn has taken the hint, and has severed his connection with the Wesleyan body. He may find a sphere of useful service elsewhere. He may himself, perhaps, be one of the fruits of the cause with which he has identified himself.

L. G. Chung, a Denver Chinaman who has been a resident of Colorado for twenty-one years, puts some questions to the *Denver Times* which that paper admits are awkward for Americans to answer. "Did you ever," he says, "see a Chinaman begging or drunk on the streets? Did you ever see a Chinese loafer?" He thinks in all justice that the Exclusion Act should operate more against thousands of the immigrants who come from Europe than against the industrious and temperate Chinese, and he points out that the Europeans are not infrequently objects of public charity, whereas the city or county is never put to the expense of buying clothes or flour for a Chinaman. Twelve years ago Chung filed a certificate in the Courts, declaring his intention to become a citizen of the United States, and he cannot comprehend

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**THE CHESTER D. DEACONESS INSTITUTION.**

The Chester Diocesan Deaconess Institution has lately issued its report for 1892. In this the work of a deaconess in a parish is stated as follows:

A parochial deaconess occupies towards her incumbent a position similar to that of a curate, and her appropriate work is the superintendence of the women's work in the parish, or so much of it as he may choose to place under her care. Of course, her work depends entirely upon his plans for his parish, as a curate's would, but its main feature is usually parochial visiting. This may be either (a) in a given district allotted to her, or (b) generally, over the whole parish, so that she may be able to talk over difficulties with the district visitors, and help them with special cases; she thus supplies a sort of centre for the other women workers, being ready to help and advise, or to supply the place of any among them who are temporarily absent, so as to fill up gaps and prevent lapses in the various parts of parochial machinery. The supervision of the nursing among the sick poor, help in confirmation classes, temperance and rescue work, work in Sunday and day schools, classes, meetings, and parochial societies, are all matters in which she is trained to assist the parish priest. Her work is reported to him regularly, and she acts systematically as his agent and messenger among the people. Five deaconesses are already working in the Chester diocese, and three ladies are in training for the office.

The Duke of Westminster, at a Diocesan Conference, described Mr. Gladstone (until lately his intimate friend) as a "minister of consummate ability, which neither age nor time seemed to impair in any measure, who had proved himself to be utterly unscrupulous, who had disregarded every shred of principle and honour." In his new book, the "Supplement" to "Notes of My Life," Archdeacon Denison relates that one night, sixty years ago, Dr. Sanders, mathematical Tutor at Christ Church and afterwards Dean of Petersborough, "a man who of all men had the deepest and clearest insight into character and greatest power of predicting consequent issues in after life," said to him in answer to the query, "What have you to tell me about Gladstone?" "I will tell you all about him in one minute; his conscience is so tender that he will never go straight."

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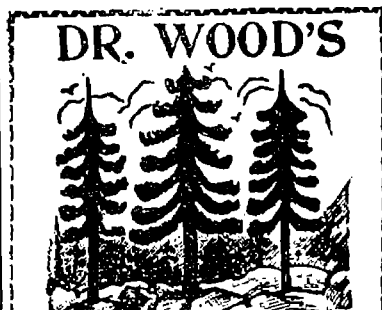
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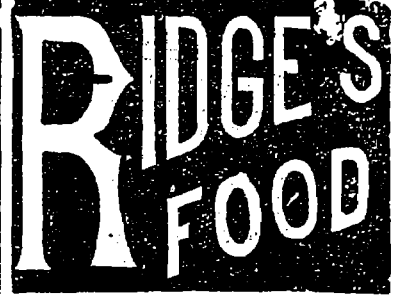
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