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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

TWENTY additional ^{WILLS} have been accepted by the C.M.S. for the ¹⁰⁰ ^{Supp.} field.

TWENTY-FOUR churches and chapels have been built in the diocese of Kansas during the past five years.

THE Rev. Thomas S. Lent of Boscopel, N.Y., a Methodist minister, was confirmed in the Protestant Episcopal Church, July 7th.

THERE are 375 Sunday schools in New York, the Episcopalians leading with eighty-five and the Presbyterians second with seventy-two.

The old Rolls Chapel in Chancery-lane, founded in 1233 by Henry III., is about to be converted into a museum.

THE Colonial and Continental Church Society has received a bequest of £500 from the late Miss Lloyd, of Stockton Hall, Yorks.

THE Church of England Waifs and Strays Society has received a legacy of £500 under the will of the late Mr. W. Smallwood.

THE Archbishop of Canterbury has subscribed £25 towards relieving the distress caused by the calamitous fire at St. John's, Newfoundland.

THE S.P.C.K. has voted £500 towards a Clergy Endowment Fund for the diocese of Bathurst, to meet £2,500 raised from other sources.

THE late Mrs. Daniel Leroy of New York bequeathed \$5000 to Bishop Whipple, of Minnesota, for missionary work amongst the Indians in the North West.

Two ministers of the Methodist Free Church, the Rev. F. E. Chester and the Rev. Thomas Plant, have withdrawn from that communion, with a view to taking orders in the Church of England.

BISHOP T. LEIGH CLAUGHTON, late of the Diocese of St. Albans, died at Danbury Palace, Chelmsford, England, on the 25th ult. He resigned his See in 1890, by reason of his age and advancing infirmities. He was born in 1808.

ON St. Swithin's Day the Dean of St. David's (the Very Rev. James Allen) attained his ninetyeth year, and is still vigorous and able to attend to his duties. Mr. Philips, the verger of St. David's Cathedral, is eighty-seven, and Mr. James Roberts, lay vicar, who has been longer on the cathedral staff than any other member, recently completed his eightieth year.

The Rev. W. H. Wilson has been appointed by Bishop Quintard, of Tennessee, archdeacon of that diocese. Mr. Wilson is a colored presbyter, and has been the general missionary of the Church commission.

THERE is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work, which is far from his home: "I am a Christian, and if any one likes to go in and read my good book while I am out, he may."

AT West River, Md., a new Church has just been completed. The work was done without pay, except that of a head carpenter. The rest of the labor was voluntary and a free offering of love. The bishop calls this a "good example."

CHRIST CHURCH parish, Los Angeles, founded in 1887 by about sixty families, an overflow from St. Paul's, has steadily grown and has contributed about \$25,000 in the four years and a half of its existence, towards Church work. It has never solicited or received aid of any kind outside of the city.

"IN THE Primitive Church, on the first day of the week, the sacrifice of the Son of God was always fittingly commemorated by the celebration of the Holy Communion, and I believe that the piety of apostolic days will be revived and spiritually increased when the Lord's own service shall be observed on the Lord's own day."

UNDER the head of "A Caution," the Rev. H. W. Tucker writes on behalf of the S.P.C.:—"Should any of your readers receive an offer of work from a person calling himself the Rev. John Cyril Montague, M.D., I shall be happy to furnish information concerning him, which may save the clergy from further trouble."

HER MAJESTY has, through Sir Henry Ponsonby, forwarded her annual subscription of £25 to the Gordon Boys' Home, which has also received an addition to its funds of £600, the first instalment of the profits resulting from the sale of the facsimile of the Queen's letter to the nation on the death of the Duke of Clarence.

LORD PORTMAN has just placed with the Church Army a valuable piece of land in Marylebone, to assist them in erecting one of their small Labour Homes for tramps, criminals and inebriates. These institutions are carried on so quietly as to be no disturbance to anyone in the neighbourhood. One of the "poor brothers" who is now retaining a good situation had never done a day's hard work for twelve years, having lived on the rates either in the casual wards, the workhouses, or the prison.

BISHOP SMYTHIES is recovering, and is now able to move about a little. Engagements have been planned for the Bishop for nearly every Sunday until the end of September. The fund for the Nyassa Bishopric Endowment reaches £3,300, and the Colonial Bishoprics Fund will grant £1,000 to meet £6,000 when raised.

SWEDEN is the most Protestant country, for out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000; and next to it in this respect is Norway, which is under the same sovereign, and has only 502 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran Church.

CANON WILBERFORCE says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you commit your soul to Christ, you submit your will to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every hearer become a herald."

MISS MAY KEARNY, of St. Ann's Church, Brooklyn, has within the last seven years been instrumental in raising for the Schenck memorial parish, Brooklyn, \$20,500; and large sums for St. Martha's Home, Brooklyn. The latter institution now holds title to about \$33,000 real and personal estate. This is a good showing for seven years' work, and is a worthy example of devotion to women in the Church.

MISSIONS TO LEPERS.—There are now about twenty-five missionaries of the Church of England and of various other bodies carrying on work among the lepers in different parts of the world. One of them, the Rev. W. D. Dalrymple, a Presbyterian missionary in Bengal, has died of leprosy contracted while serving a colony of sufferers from this disease. He was only six months among them when the signs of leprosy appeared on him, and he slowly wasted away, continuing his service to his fellow-sufferers while he was able. It was a noble sacrifice which he made for Christ and for these stricken men and women.

IN their difficulty consequent upon the resignation of Bishop Macrorie and the still ambiguous condition of the diocese, the elective council of Maritzburg have reverted to the old practice of the South African Church, and have delegated the choice of Bishop Macrorie's successor to the Archbishop of Canterbury. It is hoped and believed, alike in South Africa and in England, that an end will thus be made to the controversies raised by the late Dr. Colenso, Bishop of Natal. The new Bishop, indeed, will almost certainly take the old title established by letters patent.

ON Trinity Sunday the Metropolitan of Cape-town, acting by letters dimissory from the Bishop of St. John's, admitted H. Mdeleeni, a Fingo catechist, to the diaconate. He is thus the first clergyman in South Africa of pure native descent.

THE other Sunday night the Bishop of Manchester preached in his cathedral to a crowded congregation, on "The Enemies of Christianity," and he said in his sermon: "Organized systems that opposed the Christian belief, though they might be formidable, could be seen and grappled with, and thrown; but if religion be attacked by vague, formless, and popular indifference, infidelity and discontent, it was exceedingly difficult to know with what they were fighting, to see their enemy and lay hold upon him, for he was a formless monster almost like that 'fearful shape that shape had none,' which, in Milton's great poem, opposed the escape of Satan from hell." How are ministers to contend with indifference? And if the preacher lacks wise zeal, what is to be the result?

SPEAKING at a garden party given by the Bishop of London and Mrs. Temple to the members of the London Diocesan Church Reading Union, the Dean of St. Paul's directed attention to the importance of the study of Church history as sure to furnish arguments in favour of the Catholicity and the antiquity of the Church of England. He pointed out the great advantage that was taken by Roman Catholic controversialists of ignorance on these points, and observed that history taught us that, if there were anomalies in the development of our Church, they were not different from those exhibited in other branches of the Church. The Dean warned members of the union of the danger of taking up a subject of this kind and then dropping it, and dwelt on the importance of patient and persistent reading. A society like the Reading Union would give the help and encouragement of common action.

THE PRINCIPLES OF CHURCH MUSIC.

A SERMON PREACHED BY THE VEN. ARCHDEACON SINCLAIR AT THE LONDON CHURCH CHOIR ASSOCIATION NINETEENTH ANNUAL FESTIVAL.

(Concluded.)

My brothers, the principles which are special to parish choirs are *simplicity*, *unselfishness* and *modesty*, or the *absence of ambition*.

With regard to *Simplicity*, the greater part of the music should be such as in it even the humblest can join. The tunes of the hymns and chants should be well-known and familiar, and all within the compass of average voices. They must not aim at the elaborateness of the cathedral choir, because their function is different. The function of the cathedral, except at the specially popular services, is to be a school of Church music, in which the most cultivated can, from time to time, be moved, aroused, and delighted. The function of the parish church is to persuade all to sing. The old fashion which placed the organ at the west end of the Church was in this respect a help, because it gave support and encouragement to the congregation. An occasional anthem is an encouragement to the choir, and has a charm for even unlettered

people, if the words have been previously read to them, and they know what it is about. But the parish choir has no time at its disposal for practice and perfection comparable to that which is available for the cathedral; and a bad anthem is a very bad thing indeed—so bad that it only excites pity, contempt, and ridicule, and a strong desire for its absence. It is felt to be a blot on the service.

Connected with this principle of *simplicity* is softness. There are very few parish choirs that do not sing too loud. They do not reflect that the same body of voice which might sound heavenly and peaceful in St. Paul's Cathedral, would have an appalling and deafening effect in a smaller Church. In the hymns, certainly, a good body of voice is needed; but in hardly any other part of the service is loudness on the part of the choir anything else but a distraction and a nuisance. The distinctness of which I spoke has nothing whatever to do with loudness. The tendency to loudness is almost a universal failing; it is no doubt a protection, though but a poor one, against flatness; but it would be well if the trouble spent on elaborateness were directed to the cultivation of precision of tone and a self-relying softness. It would be well if all choirs could study the exquisite effect of the hushed stillness and whispered solemnity of the beautiful choir of the Temple Church.

The next point is *Unselfishness*. The temptation common to most choirs is to think more of their own wishes, skill, and progress, than of the good of God's people. Unselfishness is a grace earnestly to be prayed for by choir-master, organist, and singers. With the exception of the occasional anthem, which we have mentioned, and of special services on week-days for oratorios, where none need come who are not musical, it is of the very utmost importance that in all parish churches the majority of the music should be such as all the people can share and understand. The main recommendation which Gregorian chants have is, that when once the people get hold of them they sing them with heart and soul. The extraordinary effect should never be forgotten of the unison singing at the great Tabernacle of South London, and of the well-known Church of St. James, Holloway, in the north. There is the help of neither organ nor choir, but the people undertake all the music themselves, and sing like the sound of many waters, with all the magic sympathy of innumerable hearts united in earnestness. That need not be our ideal; but in no single Church ought the organist and choir either to ignore the congregation altogether, or to treat them as a nuisance. I would even go so far as to say that in every group of five or six churches there should be always one with a plain, old-fashioned service for those who are not musical, and who now sometimes seek in vain for a place where they can worship God in their own way. And in all churches, if the congregation are to join in as we all so earnestly wish, the choir and organist must not object to their being slow. The majestic style of the German chorale is far more encouraging to congregational music, as you yourselves have heard in the grand processional hymns of this evening, than the light, crisp, quick notes of much of our modern hymnody. You cannot expect people to join in sacred glees without much practice.

Lastly, there is the principle of *Modesty*, or the absence of ambition. The churches which can afford to have practised and skilful singers can adventure more than those that are in humbler circumstances, and are likely to be attended by congregations to whom more scientific music is intelligible and devotional. But the majority are not in this position, and it is much to be deplored if there should be a feeling that there can be but one fashion for all alike. If the clergy cannot intone well, it is infinitely preferable that they should read rather than that they should intone badly. If the choir do not sing the responses, it is infinitely preferable that the responding should be left to the congregation, rather than that there should be a thin, poor, and rough monotonous on the part of those who have not the skill, or experience, to make their utterance musical and devotional. Ambition is the besetting sin of more than half our choirs; and a badly performed ambitious service, far from being an attractive influence, is a decided and absolute repulsion.

My brothers, deep is the gratitude we owe to our choirs, for all the trouble and earnestness which they take on our behalf. Wonderful is the progress which the music in our churches has made during the last half century, in consonance with the general advance in taste and education. True and real is the help which they give to our devotions. Inextinguishable is the obligation which we feel to the great masters of modern church melodies, and to the poets whose hymns purify our thoughts, interpret our emotions, and rouse our best aspirations. Invaluable are such occasions as this, when the choirs are trained by the most experienced minds, in the purest taste, and learn the majesty of concentrated praise. To carry on the work of the association, your generous sympathy and alms are asked. And may God, around whose glory the eternal melodies are ever echoing, grant to each of us, whether we are leaders or sharers in His Divine gift of music, whenever we meet before His invisible and omnipresent throne, to take in new draughts of spiritual life, because we have sought Him with a true service!

THE POLITICAL SITUATION IN ENGLAND.

(IRISH ECCLESIASTICAL GAZETTE.)

The hour has come when we may take breath and look calmly at the situation. The first excitement and turmoil of the general election is over, and we can survey the position with a certain amount of equanimity, and even courage. The result is not as we would have had it to be, or hoped it would be, but, on the other hand, it is not so bad as some of us feared. Mr. Gladstone has indeed got a majority on all issues of 42, where beyond question his followers fondly believed in a majority of three figures. This is one element of comfort, but when we go on to examine into some of the particulars of this dilapidated majority, we find further elements to give us hope and courage. Mr. Gladstone has indeed spoken with apparent bravery of the wonderful things a smaller majority has done in party warfare; but he did not care to remind his hearers that it was in these cases a homogeneous majority, and a majority that had already stood the test of great tension. The

majority is at present only one on paper: we must wait for more than one critical division to see what it is worth. And in the second place, it is a mongrel majority; we must split it up between Parnellites and Anti-Parnellites, Socialists, Disestablishmentarians, etc. These 42 members, which give Mr. Gladstone his nominal majority, have no internal cohesion, and they own practically different leaders. The Parnellites are bound to follow John Redmond; the Antis, McCarthy and Healy; the Socialists have their chief officers in Labouchere and Arch; the Labour representatives in John Burns; while the Disestablishment members are bound to follow their special leaders; and at the same time Mr. Gladstone is supposed to rule all. On the other hand, the Opposition are a solid phalanx, with irresistible reasons to hold and vote together. It was characteristic of Mr. Gladstone to endeavour thus early to insert into their compact body a wedge of difference by suggesting that the Liberal Unionists would be bound to vote for his Liberal measures, but it was not to back up in this way the Old Parliamentary Hand that men like Mr. Chamberlain made such enormous sacrifices and revolutionised the representation of the great midland districts of England.

There is another element in this shrivelled majority that demands attention—withdraw the Irish contingent and it absolutely disappears. England, Scotland, and Wales lumped together have gone against Mr. Gladstone to the extent of 15 members; a majority of the Ulster members are against him, and taking the whole of Ireland, he has to deal with a very respectable and influential minority of 23 Unionist members, or about 1 in every 3 of the Irish representation. England by itself, which means the heart and citadel of the United Kingdom, has cast a majority of 71 against the repeal of the Union, the English counties giving the Unionists a majority of 28 and the boroughs of 38; while the Universities have not given Mr. Gladstone a single representative. In all these considerations there are provided strong reasons why we should not despair, but rather thank God and take courage. Mr. Gladstone has entered on a tremendous struggle, for which he is at best but badly equipped. The sands of time are running against him, and where other men would in the mellow calm of a declining life be making their peace with God and contemplating the slow but sure approach of the end, we see this insatiable old man preparing to plunge into the thick of what promises to be one of the fiercest political contests of the nineteenth century, and which, if it ends as he desires, can only bring shame and disaster to this great empire.

By all accounts Mr. Gladstone's troubles have already commenced. If report speaks truly, his lieutenants are consumed with mutual jealousies, and after their long banishment from the sweets of office, are now hustling one another for the spoils of victory. Up to the present moment no probable Cabinet list has been set forth with any apparent authority, a very different state of things from what prevailed when Mr. Gladstone was last preparing for office. The Prime Minister to be, will have something to do here as well as in England to satisfy the claims of his hungry followers. Lord Salisbury's Government can afford to retire, if need be, with dignity,

and leave the Harcourts, Laboucheres, Morleys, and the bewigged denizens of the Dublin Four Courts to fight it out as best they may between themselves. We can, for our part, see nothing noble or honourable in Mr. Gladstone's present position or in that of his majority. We can only see an utter absence of all lofty patriotism, and the presence of the most unabashed and paltry self-seeking. It is the old game of the Outs *versus* the Ins, and the swing of the pendulum, which has received a fraudulent push for this occasion, has for the moment given the former their innings. As for the immediate question of Home Rule, we have no fears about it. Everyone knows that the question was not before the country, and that the elections have turned on very different issues. It is quite on the cards that Home Rule will presently take a back seat, and that other questions in which the Radicals are much more interested will be pushed to the front. The Gladstonians of Wales and Scotland want disestablishment, while the Socialists all round want legislation on the labour question, paid members, parish councils, and a new Registration Bill. The Gladstonian Radicals are not prepared to see their cherished plans set aside while Parliament is committed to a tedious and indefinite struggle to settle a question that would leave far more difficulties behind it than it could possibly solve. This is the situation then; we may rest assured that it is keenly discounted by her Majesty's present advisers, who will be no idle and listless spectators of the hurly-burly; we believe they are patriotic men, who have at heart the true interests of their country, and we feel confident that under God, whose care and protection we have so earnestly sought at this supreme crisis, we may leave the issue in their hands. They will not allow us, without a fierce and determined fight, to be "thrown to the dogs."

Of all Mr. Gladstone's supporters, the most contemptible are the political Nonconformists of England, who after pretending to a moral shock at Mr. Parnell's adultery, have taken to their bosoms Sir Charles Dilke, with all his shameless lusts unconfessed and unrepented of. While such is the Nonconformist attitude in England, we see the same men the allies in this country of those spiritual despots, Archbishops Walsh and Croke and their truculent and terrorising clergy. At the bottom of all this is the fervent expectation that as a reward for their devotion Mr. Gladstone will proceed, as soon as possible, to the disestablishment and disendowment, first of the Church of Scotland, and then of the Church of England. For the sake of this anti-Christian policy the English Nonconformists have cast off their brethren in Ireland, and have treated their earnest cry not to be betrayed into the hands of their hereditary enemies with a scornful and unbrotherly indifference.

WHAT IS THE VISIBLE CHURCH OF CHRIST?

The question is one pregnant with momentous consequences, and is well worthy of our careful consideration. When I was a lad, and first began the study of geometry, it was impressed upon me that I must master my definitions. And what is true in Science is also true in Theology. What we need, therefore, is an

accurate definition of "the Visible Church of Christ." Now we have such a definition in our 19th Article, wherein it is stated—

"The Visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

Observe that the Visible Church of Christ is declared to be—

1. A congregation of faithful men—*i.e.*, of all the *baptised*—for the word faithful is used technically, and does not mean those who are necessarily filled with faith. We have the word used in the same sense in the Church Catechism, wherein we learn that "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;" and again, in programmes of religious processions we often read, after mentioning the names of the officials, here follow "the faithful." The Visible Church of Christ is therefore a congregation of of baptised persons.

2. In it the pure Word of God must be preached. Since, then, all the sects, as well as the Church, appeal to Holy Scripture alike, it is necessary that we should know what is and what is not Holy Scripture—in other words, what is and what is not "the pure Word of God." There were many spurious Gospels and many uninspired Epistles extant in the first ages of the Christian religion; but *the Church in the year 325, at the Council of Nicea*, set her seal upon what was Holy Scripture, and from that time we have received the so-called Canonical Books as Holy Scripture, and none else.

3. Besides the pure Word of God, the Visible Church must contain *Sacraments*, and these must be "duly administered according to Christ's ordinance" in all those things that of necessity are requisite to the same. Now there is *one* thing that is clearly necessary—*viz.*, persons authorised to administer these Sacraments; and such authority can be derived but from one source—that is Christ Himself. There is only *one* way, unless we have resource to a series of miracles, in which that authority could be conveyed, and that is by *direct succession through the Holy Apostles*. Lest this chain should by some accident be broken, the Church has ever used three Bishops at the least in every consecration of a priest into the Episcopate.

J. W. KINGSFORD.

SCHISM.

The story of the Christian Church in the New Testament abounds with incidents which would have suggested dissent, or secessions, or new communities, or independencies, *if* they could have been justified; but nothing of the kind took place, while the danger of merely internal divisions arising from a personal preference for Cephas, or Apollos, or Paul, or others, is vigorously and severely opposed by St. Paul's letter to the Corinthians, and also in his letter to the Romans. Whatever, that is, undesirable happens within the Church is to be rectified, and all true Christians will seek to promote the reformation necessary. But nowhere throughout the New Testament is the very slightest encouragement

given to division, even when the Church afforded sad signs of error. The remedy ever was the proclamation of truth *within the Church*, and not secession of any kind whatever. Plainly, too, though in many towns the Christians were numerous, and therefore had many elders, they were all of *one* communion and fellowship. In no instances are there found anything like several or different communities in the same town. All are addressed by St. Paul, and he writes as though all equally recognised his apostolical authority (e.g., 1 Cor. xvi. 1, 2.)

Now, from the Whit-Sunday following our Lord's Ascension until the present hour, the Church of God has existed, and in every essential particular the Church of the Anglican Communion of this hour is a continuance of that Church, and always has been such. The teaching of the New Testament nowhere suggests that, when the Church was careless, or even in error in some of her doctrines, she was therefore to be abandoned, or any new party or sect formed. This, which was wholly ignored by many Godly people for upwards of two centuries, is now coming home again with honest force to the hearts and consciences of many pious Dissenters, who see at last that God's way with His Church is not dissension. God has often punished the Church and nations by divisions, but never blessed them thus. Like "wicked men," division is a "sword" of God, which He often uses; but it is by way of chastisement, and not of approbation.—"G. V." in *Church Bells*.

EASY—BUT DECEPTIVE.

"It is a very easy way to be a Christian to make no open confession of Christ, to take up no cross of self-sacrifice, to have no vows, to give no proof of fealty. It is very easy to trust to an inward persuasion of the mind, or a peculiar state of feeling, while the life is out of connection with Christ, and the conduct is not unlike that of those to whom in the last day He will say "I know you not; depart from Me." In a time of persecution, it would be a very convenient sort of Christianity, to claim in secret a religion of the heart or mind, and not to come openly and boldly into the ranks of Christ's followers, with the tokens of His fellowship and the badges of His service upon you. But what is this but a religion of the Demas who loved this present world. What is it but to deny Christ before men, for fear of the results of confessing Him. What is it but like a thief and a robber to attempt to climb up some other way into the inclosure of the Kingdom and flock of Christ, and to claim the blessing and the rewards. He promises without the conditions of real faith and love, as shown by the fruits of devotion and active service?"

Do not deceive yourselves. To be a Christian is to be in Christ sacramentally, visibly, vitally and inwardly, and an open recognized subject of His Kingdom. So are you recipients of His grace and love therein. It is to meet His calls upon you unselfishly for loyal and obedient labors and sacrifices for His cause. It is to use, in humble faith and dependence, the means through which He promises strength and grace. It is to be clothed in His armour and to fight under His command against sin, the world and the devil. None can be Christians whose

relations to Christ are equivocal. It is not enough even to be naturalized. You cannot rely on your admission by baptism into the Kingdom in infancy or in adult years, and the nominal rights of citizenship, if you are not *confirmed* in His grace and living in communion and vital union with Him by His Spirit, and standing in the attitude of open allegiance and unmistakable fidelity. He is to you what He came to be only when before the whole world you acknowledge Him by word and deed, to be your King and your Lord and Saviour.—*From Bishop Spaldings, "Jesus Christ the Proof of Christianity."*

INHERITANCE AND PRIVILEGE.

A great ideal in the mind, a resolute purpose in the heart, a steadfast endeavor to accomplish a noble destiny, will prove the fore-runners of achievements which faint heart and feeble faith never dream of as possible.

The Grand old Church whose heritage has descended to us rich with the treasures of the past and with living powers adapted to great ends—the Church of the Prayer Book—has at its very doors a field for enterprise which calls for the most exalted sentiment and heroic endeavor. It stands upon the threshold of opportunity for which its past history in America has been but preparation. To gain for it pre-eminence, commanding influence in the great thriving centres of growth, to make it a mighty spiritual force in the civilization of this continent, should be the aim and thought and supreme purpose of its favored people.

Who is content to have The Church few in numbers, cramped in growth, when in full force of energy it ought to be pushing out to points of advantage, doing its God-given work with courage and vigor? Who is content that its strength shall be confined to the older communities, while new communities are springing into prominence? Who does not see that the present is the chosen time not only for great hope but for large conceptions and wise measures in the work of Church extension?

Now, not the next year or the next century, but now, when the life-pulse is strong and energy is throbbing, when the Pacific states are answering back to the Atlantic, and tiers of mighty commonwealths line the shores of the Mississippi, is the favored time for aggressive work.

Old conversation should give place to new enthusiasm, the sentiment of a great calling should take possession of all hearts, and money, which is the soul of enterprise, should seek employment in forwarding the grand work which has been committed as a privilege to this generation of Churchmen.—*Spirit of Mission.*

Notice to Subscribers.

During the editor's absence a number of subscriptions were paid, acknowledgment of which will be made in the usual form next or following week.

News from the Home-Field.

Diocese of Nova Scotia.

HALIFAX.—The Rev. E. P. Crawford, M.A., formerly of the Church of Ascension, Hamilton, was inducted as Rector of St. Luke's Church here on the 2nd of August by the Lord Bishop of the diocese, Dr. Courtney.

SPRINGHILL MINES.—Bishop Courtney laid the Corner Stone of the new Church of All Saints Wednesday, August 3rd. There was an immense concourse of people present, the number being variously estimated at between two and three thousand. The Bishop was accompanied by the following clergy arrayed in full ecclesiastical and collegiate vesture, forming a striking and picturesque group: the Archdeacon of Nova Scotia, the Rector of Springhill, the Rural Dean of Amherst deanery, the Rectors of Parrsboro, River John, Londonderry and Pugwash; the assistants of Parrsboro and Springhill and Amherst. The service was a very solemnizing one and the singing of the choir led by the Church orchestra was excellent. The Bishop was presented with a silver trowel for the ceremony containing a suitable inscription. A metal box was placed beneath the stone containing some interesting memoranda including a list of the parishioners, a historical account of the parish work in Springhill up to date, containing the names of all previous missionaries and the work which they accomplished; a list of the English Church Clergy in Nova Scotia, an account of the laying of the stone, copies of church and secular papers, and some coins. Bishop Courtney delivered a remarkably eloquent address urging his hearers to study for themselves the principles of The Church of England and not to heed the biased prejudices of scorners. He stated that every christian or moral persons must feel convinced that the work now being carried on in Springhill by the Church, the Hospital, or the Parish House was for good. With most marked emphasis and feeling the Bishop said, "I protest against hostility" in a christian community or from any source towards such a work and commend it to the sympathy and generosity of men of sound mind. Considering the hard times here we learn that a generous collection was taken up and placed upon the stone. After the ceremony a banquet was tendered to the Bishop and distinguished visitors, by the parishioners. Over 500 parishioners were present and partook of the good things provided. During the tea, the Church orchestra, under the leadership of Mr. Moses Jones played some fine music. The Rector, Rev. W. C. Wilson, gave a spirited speech of welcome to the Bishop and an interesting historical summary of Church work in the parish from the founding of the town. Bishop Courtney, the Archdeacon, the Rural Dean, and the Reverends Gibbons and Ancient followed with witty speeches eulogizing all concerned in the success of the work of the parish, which the Archdeacon characterized as "the newest and yet, perhaps the model parish of the diocese." The audience was wildly enthusiastic as the speeches proceeded. Among the visiting ladies present were Miss Harriet D. Fellowes of New York, Mrs. Harris, Mrs. Downing, Mrs. Gibbons, Mrs. Cochran, Mrs. Cook and others. The Sunday School children had a tea and entertain-

ment on Thursday evening in honour of the event, at which about 200 children were present. This made the third corner stone of parochial buildings laid in Springhill during the past twelve months, viz.: The Parish House; The Cottage Hospital; and the All Saints Church. Furniture is still needed for the hospital before it can be opened, and about \$3000 more before the Church can be completed. The local newspaper says: "Wednesday was certainly a great day for the Episcopalians."

SLEWEACHIE.

After nearly three years of hard labour in this parish, the Rev. J. E. Warner finds his health giving way, and being unable to carry on the large amount of work necessary has decided to make a change. When his resignation was tendered much sorrow was expressed. The Church has prospered since his coming, and he and family have so endeared themselves to the hearts of the people that they were very unwilling to part with him. On the eve of his departure he was presented with a warm hearted and flattering address signed by all the churchwardens and a large number of parishioners, to which he replied by thanking his people for this, another proof of their kindness towards him. He exhorted them to be on fire with zeal for the welfare of the Church and to uphold the hands of their new pastor in all his work as his had been. He assured them that their names or faces would never be forgotten.

Bishop Courtenay visited this parish early in this July and consecrated the new church at Thubenacadie, calling it ST. JAMES, he also confirmed quite a number. The services were very impressive and well attended. Offertory eleven dollars.

The Rev. J. E. Warner preached his farewell sermon July 17th. The church was crowded. The sermon was one that will long be remembered by those privileged to hear it. He showed his people the high honor they had attained in being brought into the Church of the living God, and after giving some of her distinctive features he commended them to God's care, hoping they would meet as one unbroken Church in Heaven.

Mr. Warner and family left for Puguash on Saturday, where they intend to reside for a short time before leaving for a new field of labour.

Diocese of Fredericton.

THE METROPOLITAN.—We regret to learn that for some little time past considerable anxiety has been felt in regard to the Metropolitan, who has been seriously ill and confined to bed through nervous exhaustion, probably caused by over work and the heat of the weather. It is feared that he will be unable to attend the coming meeting of the Synod of the Province of Canada in Montreal. It will be a great disappointment and an actual loss if his wise counsels are wanting. The Bishop Co-adjutor, who had been spending his vacation at Digby, was recalled to Fredericton on account of the state of the Metropolitan's health.

ST. DAVID.

On Sunday, the 6th inst., collections were taken up in several of the churches in this mission in aid of the Bishop of Newfoundland's Fund for assisting the afflicted Church in St. John's. The amount realized was \$9.72.

Diocese of Quebec.

CONSECRATION OF THE BISHOP ELECT.—We are authorized to state that the Consecration of the Rev. A. Hunter Dunne, Bishop-Elect of this diocese, will take place in Christ Church Cathedral, Montreal, on the 14th Sunday after Trinity, 18th September next. There was a desire felt that this all important event to the diocese should take place at the Cathedral, Quebec; but though naturally anxious to comply with such desire, the most Reverend the Metropolitan, in view of the fact that Mr. Dunne is not to leave England until the first of September and will not probably arrive till the 11th or 12th, considered that the most appropriate time and place, would be that where the Bishops of the Ecclesiastical Province were assembled and the Chief Council of the Church was in session; and he has accordingly so appointed.

MAGOG.

The guests of the Park House gave an excellent entertainment lately in aid of St. Luke's Church. It consisted of tableaux, songs, recitations and instrumental music, followed by ice cream and cakes. An enjoyable evening was spent, with good results to the funds of the Church.

Diocese of Montreal.

EPISCOPAL VISITATION.—The Lord Bishop of the diocese is presently engaged on his annual visitation of the Deaneries of Clarendon and St. Andrews, and will not return to home until the end of the month. He has also made appointments for September, prior to the meeting of the Provincial Synod.

- Sunday, September 4—Sorel, Rev. W. N. Duthie.
- Tuesday, September 6—Ormstown, a. m., Rev. A. D. Lockhart.
- Tuesday, September 6—Huntingdon, p. m., Rev. H. Gomery.
- Wednesday, September 7—Hinchinbrooke, a. m., Rev. H. Gomery.
- Wednesday, September 7—Franklin, p. m., Rev. W. J. M. Beattie.
- Thursday, September 8—Havelock, a. m., Rev. W. J. M. Beattie.
- Thursday, September 8—Edwardstown, p. m., Rev. E. F. Sutton.
- Friday, September 9—Hemmingford, a. m., Rev. T. B. Jeakins.
- Friday, September 9—Hallerton, p. m., Rev. T. B. Jeakins.
- Saturday, September 10—Taconde, a. m., Rev. W. C. Bernard.
- Saturday, September 10—Sabrevois, p. m., Rev. J. Roy.
- Sunday, September 11—Christieville, Rev. P. F. Lewis.
- Sunday, September 11—St. Johns, Rev. W. Windsor.

COTE ST. PAUL.—The offertory at the Church of the Redeemer on the last Sunday in July for the Bishop of Newfoundland diocese amounted to \$18.60.

BONDVILLE.—On Sunday afternoon, 7th August a beautiful stone font, presented to the Church of the Good Shepherd by Mr. Fanning of New York was dedicated by a suitable service, at which the Rev. Canon Robinson and the Rector Rev. W. P. Chambers officiated. Three infants were baptized. On Monday following the annual festival of the Congregation was held on the grounds of Messrs. Mackinnon and J. H. Robinson by the lake side.

MANSONVILLE.—The Sunday school picnic took place last week and was a great success.

WATERLOO.—On Sunday the 7th inst., the Shefford Lodge of Masons attended service at St. Luke's Church here. The Archdeacon and Rev. W. Garland conducted the service, the latter preaching.

Diocese of Ontario.

KINGSTON.

St. James' church was crowded to the doors Sunday 24th July, when His Lordship Bishop Lewis administered the apostolic rite of confirmation to a class consisting of 12 girls and young women and 13 young men—25 in all. A processional hymn was sung as the clergy—the Rev. J. K. McMorine, the Rev. Canon Spencer and the Lord Bishop—entered the church and proceeded to the chancel. Rev. Canon Spencer was the Bishop's chaplain, and carried the episcopal crozier. At the conclusion of the opening hymn the Rev. Mr. McMorine presented the candidates to His Lordship, using these words: "Right Reverend Father in God, I present to you these candidates as fit and proper persons to receive the holy rite of confirmation." After the assurance that they had been duly examined had been given, Bishop Lewis addressed them on the responsibilities that would come to them with the grace of Confirmation. They must become communicants of the Church, and must be acquainted with her doctrine, history and discipline. They must do everything possible to lessen the frightful ignorance of the Bible which prevailed, and must become active Church workers. During a tour through the Rural Deanery of Prince Edward he had met the first man on whom he had ever laid hands in Confirmation, and had been rejoiced to learn that he was a thorough worker for the Church. He hoped that those whom he was about to confirm would in like manner live up to their responsibilities, and would also give of their means for the support of the Church.

The congregation knelt, and several minutes of impressive silence followed. Then the *Veni Creator Spiritus* was softly sung. The Bishop then resumed his seat, and the candidates came forward, two at a time, to receive from him the ancient rite of the "laying on of hands with prayer." After all the candidates had been confirmed, the hymn "Fight the Good Fight" was sung. The Bishop then pronounced the benediction.

The girls who were confirmed were all dressed in white, and wore lace caps.

SELBY.

The Pic-nic at Kingsford in this Parish on 5th July was a most pronounced success, no less a sum than \$156.00 having been realized on the occasion.

DESERONTO.

The Lord Bishop of the diocese consecrated St. Marks church there and held a confirmation last month.

The candidates were presented by Rev. H. B. Patton. The Bishop addressed them in his usual forcible, practible and eloquent manner. There were 22 candidates. Holy communion was celebrated after this service, all those confirmed partaking.

BROCKVILLE.

St. Pauls' Church is undergoing important improvements this summer; services are being held in the School Hall.

EPISCOPAL VISITATION—The Lord Bishop of the diocese has been holding confirmations in various places, amongst others at *Williamsburg* on the 20th of last month, where 32 candidates were presented by the Rev. M. G. Poole; on the 21st ult., at *St. David's Church, Wales*, where 32 candidates were presented by the Rev. G. V. Rollin; at *Shannonville* on the 7th ult., when 13 persons were confirmed; one of them having been lately received from the Methodist body.

Diocese of Toronto.

All classes and denominations sympathize very deeply with Rev. Mr. Broughall in his great affliction. He goes to England this week to bring home Mrs. Broughall. Prof. Rigby, Revs. C. C. Owen and Arthur Lloyd and others, have volunteered to assist Mr. Broughall during his absence.

ST. MARY MAGDALENE.—Kept festival on Thursday (July 21st) when there was choral evensong and sermon by Rev. F. G. Plummer. On Friday, Holy Communion at 7 a.m. and on Sunday special services, and sermons by the Rector and Rev. C. H. Shortt.

A most successful choral Festival was held at Newmarket on July 14th. Nine choirs, belonging to the Rural Deanery, took part in the Festival, at 11 a.m. there was a choral celebration of the Holy Communion, at which the Rural Dean, Mr. Farncombe, welcomed the choirs to Newmarket. At 2.30 p.m. a discussion on choral service took place, followed by a practice, at 7.30 p.m. evensong was well sung by the combined choirs. A large Congregation was present, and Rev. R. I. Moore of St. Margarets' Toronto, preached an eloquent sermon. It is hoped that such combinations of country choirs may become common.

Rev. E. C. Trenholme, who was ordained on Sunday 10th July has been appointed to the parish of Holland Landing. He also serves Sharon and Mount Albert. Mr. Trenholme is a graduate of McGill College.

Rev. A. S. Greer of Bradford, leaves for British Columbia this month. We trust that the change may be of much benefit, both to Mr. and Mrs. Green.

A new organ is being placed in St. Margarets' Church.

A feature of many surpliced choirs, is the annual "outing" for the boys. It usually takes the form of two week's camp, either on the Island, or at some more distant point. St. Thomas' choir was last month on the Island, and is to be followed by St. Matthias'. St. Margarets' choir propose going to Wendermere N.Y. Four choirs are camping at Burlington Beach.

Diocese of Niagara.

HAMILTON—Five new churches have been erected in this city by the church of England within the last five years. This would seem to show decided church growth, notwithstanding all alleged differences. Last month the Bishop laid the conner stone of the new *St. Peter's* when there was a good attendance and much interest shown.

GUELPH.

ST. GEORGES.—The Sunday School picnic proved a great success. About 350 children were in attendance had many members of the congregation.

The annual Excursion of *St. Georges Bible Association* took place on the 26th ult., and was very successful. Three special cars were required to convey the associations and friends to Elora, where preparation had been made for their reception in the Armoury grove. A happy day was spent by all. The Ven. Arch. Dixon, Rector and Seaborn assistant, were both present and took an active interest in the success of the Excursion.

On Sunday the 31st ult., an appeal was made in Church by the Archdeacon on behalf of the Church in St. John's Newfoundland. The appeal was in response to a call from the Bishop. The offertory amounted to over fifty dollars, though many of the congregation are absent from home.

Diocese of Huron.

ST. MARY'S.

On Sunday week, during the morning service, thirty-four candidates received the sacred rite of confirmation in St. James' Church, St. Mary's, the Bishop of the Diocese officiating. The ceremony was witnessed by an exceedingly large congregation, the church being filled to overflowing; not even standing was available. In his address to the candidates, the Bishop asked them three questions, which he requested them to answer in their own hearts. First, if each candidate had sought the Lord in private and asked His blessing upon the important step they were about to take; second, did they each feel inwardly moved to take the step, and thirdly, had they counted the cost of publicly confessing Christ? Then, in his address to the congregation, he asked them to pray earnestly that God's blessing might rest upon the candidates, and by their future lives to set a proper example for the young people to follow. After the congregation had been dismissed Bishop Baldwin gave each of the candidates their certificate and a text of Scripture to be remembered by them. At the evening service the Bishop delivered an excellent sermon in the same Church, taking for his text, Matthew, 7 chapter, v. 13 and 14, which was listened to with deep attention by a large congregation. The singing, especially at the evening service, under the direction of Miss Nessie Howard, who presided at the organ in her usual pleasing and effective manner, was very good, and the cornet parts so feelingly and prettily rendered by Mr. Allen were a great acquisition to the musical portion of the services. The offertories at the two services amounted to about \$100. The parish of St. James is now in a most prosperous condition, and, under the ministrations of the present much-beloved rector, Rev. W. J. Taylor, there is little doubt but that it will continue to thrive. The Church and rectory grounds, which a few years since had such a neglected appearance, have, under the supervision and by the indefatigable efforts of the rector, assumed a wonderfully different aspect. Beautiful and rare trees and flowers have been planted, and the grounds now rank among the handsomest in the town. During his stay in town, the Bishop was the guest of the Rev. W. Taylor.

Diocese of Qu'Appelle.

APPOINTMENTS OF THE BISHOP.

Aug. 21 and 28th, Souris' District.
Sept. 4, Grenfell.
" 11 Qu'Appelle.
" 18 Medicine Hat.
" 25 Moose Jaw.
Oct. 2nd Qu'Appelle.
" 9th Regina.

INDIAN HEAD—Lord Brassey intends building a church and parsonage on his portion of the town site.

TOUCHWOOD POST—Four persons were confirmed here July 31st.

KUTAWA—A log church has been built in a central position, west of the Agency.

DIocese OF CALGARY.

In the spring of 1891 the Rev. C. L. Ingles, rector of St. Mark's, Parkdale, offered himself for three months mission work in the Northwest. The Lord Bishop of Saskatchewan and Calgary gladly accepted this offer, and on the 20th of May in that year, Mr. Ingles arrived. The Red Deer Mission extends from Lone Pine in the south to Wolf Creek in the north, and from Little Red Deer in the west to Wavy Lake in the east, a distance of 1,100 square miles. On his return to Parkdale, Mr. Brashier, the Rev. C. L. Ingles' lay assistant, offered to continue the work, providing an ordained man could not be obtained, and was accepted by the bishop. In January Mr. Brashier was ordained in Calgary, and immediately after his return a meeting was called at Innisfail to consider the advisability of building a church, with the result that on Sunday June 26th last, a beautiful little edifice was opened by the Rev. W. H. Barnes, of Banff.

The church is situated on a rising knoll, commanding a view of about 20 miles of this beautiful country.

You enter the church by a pretty Gothic porch, and find the Nave fitted with pews, the Gothic windows glazed with enamelled and stained glass, which give a striking appearance to the whole. The chancel is fitted with choir stalls, altar (surmounted with cross, and on opening Sunday beautifully decorated with flowers), organ, etc. The sanctuary is carpeted. On the north side, in front of the chancel, there stands the pulpit, and on the south side the prayer desk and lectern. The communion linen for the altar was received from the Woman's Auxiliary, Hamilton, the altar cloth from Mrs. Wright, Hamilton, the carpet from Mr. and Mrs. Dellor, Innisfail, and two beautiful offertory bags from Mes. George, Calgary. The lectern was made and presented to the church by Mr. Wells, a member of the choir. The opening service comprised matins, sermon, and choral celebration, the choir numbering 14, trained by Mr. F. Sewell, to whom great credit is due, sang splendidly. Mrs. Wells presided at the organ in an efficient manner. There were 28 communicants in all. The sermon preached by the Rev. W. H. Barnes was most appropriate and rivetted the attention of the people, concluding with an eloquent appeal to the people to make the church entirely their own by liquidating the debt of \$200 still standing on the building. It is sincerely hoped that this can be done before the Lord Bishop's return, so that the church may be ready for consecration. The people have

helped nobly, and as they consist principally of new settlers money is not too plentiful.

The Rev. C. L. Ingles, 187 Cowan Av., Parkdale, Ont., will gladly forward subscriptions should any in Eastern Canada find it convenient to send subscriptions through him. All such contributions will be acknowledged in this paper.

DIOCESE OF RUPERT'S LAND.

At the last Provincial Synod of Rupert's Land, the following were appointed a deputation to attend the Provincial Synod of Canada, and the General Convention at Baltimore: the Bishops of Moosonee and Saskatchewan, the Dean of Rupert's Land, Archdeacon Fortin, Canon O'Mara and Canon Pentreath.

It has been arranged that Dean Grisdale and Canon O'Mara will represent us at the Provincial Synod, and the Bishop of Saskatchewan (probably) and Canon Pentreath will go to Baltimore. The Dean of Rupert's Land is the Prolocutor of the House of Delegates. Bishop Pinkham is expected to leave England the first of October, and it is hoped he will be able to go direct from New York to Baltimore.

The Bishop of Rupert's Land, who is now at Banff, has made the following engagements: Sunday, Aug. 14th, consecration of church at Virden; Tuesday, 16th, confirmation at Gladstone; Sunday, 21st, opening of church at Carman; Sunday, 28th, consecration of the church of the Ascension, Stonewall, and St. Michael's Rosser; Sunday, Sept. 4th, consecration of St. George's, Butterfield, and confirmation at St. George's and Melita; Wednesday, 7th, confirmation at Selkirk; Sunday, 11th, consecration of St. Paul's Shoal Lake; Sunday, 18th, consecration of Holy Trinity, Killarney, and confirmations at Rowland, Ninga and Killarney; Sunday, October 30th, opening of the Winram Memorial church at Riverdale.

The Rev. Geo. Rogers, B. A., rector of St. Matthew's, Brandon, has been appointed by the Bishop Diocesan organizing Missionary, an office created at the last Synod. Mr. Rogers will have his head quarters at Winnipeg.

The following will show the position of The Church in the city of Winnipeg:

- Church of England, 6,854.
- Presbyterians, 5952.
- The Methodists, 4310.
- Roman Catholic, 2470.
- Baptist, 1046.
- All others, 5007.

The statistics of the churches are as follows:

	Val. of property.	Seating cap'ty.
Holy Trinity	\$90,000.00	1200
Christ Church	37,500.00	785
St. John's Cathedral	25,150.00	300
All Saints	25,000.00	500
St. George's	2,500.00	300
St. James'	3,000.00	200
Christ Ch. Mission		
[St. Mark's.]	1,000.00	100
Holy Trinity Mission	1,500.00	200

St. John's College is valued at \$56,000.00, and the Ladies' College at \$32,000.00.

PERSONAL.—The Ven. Archdeacon Winter, of York Factory, diocese of Moosonee, has arrived at Winnipeg on his way to England. He was seven weeks coming from York Factory. He is accompanied by his wife and three children. The distance is about 700 miles, and he was 40 days in an open boat. His parish is the size of Great Britain, and there are only 17 whites in it. The Indians in the neighborhood of York Factory number 489, and there is not a heathen among them. There is very little vegetation. Mails come in three times in the

year, and supplies come once a year. The Archdeacon first went to his post by the Hudson's Straits in 1879, and in 1886 went to England by the same route. This is his first visit to Winnipeg.

MORDEN.

The Rev. W. Walton has resigned the charge of this parish, under the advice of his physician, who advises him that his constitution will not stand the strain of the work required. His resignation was most regretfully accepted.

MANITOU.

The corner stone of the Winram Memorial Church near this place, was laid with Masonic honours, on August 3rd. Most Worshipful Bro. D. J. Goggin officiating, assisted by the Manitou lodge. A handsome trowel suitably engraved was presented to Mr. Goggin by the Rev. Bro. Hewitt on behalf of St. Mary's congregation.

Correspondence.

BANFF, ALBERTA, N.W.T., July 20th 1892.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Would you kindly allow me, through the medium of your columns, to make known the great need there is of a Church building at Banff, in the National Rocky Mts. Park, Diocese of Calgary.

Three months ago I was appointed to the charge of this parish. For the first few Sundays divine service was held in a store, inconveniently small, and far from weatherproof. Later we got the use of the Methodist Church, but we are now once more without a suitable place in which to worship.

Through the kindness of the manager of the C.P.R. Hotel, we are able to hold Sunday evening services in the hotel, but for other services, and especially for the administration of the Holy Communion, we have no proper building.

The resident members of the Church are neither numerous nor generally well-to-do, but they have done what they could. It is however to the visitors and to the Church at large that we must look, if upon the foundation laid by Lady Stanley nearly three years ago, a Church is ever to be built.

The stone for completing the building is on the ground, and paid for, and we have about \$200 in hand.

The Roman Catholics, Presbyterians and Methodists all have churches; the Church of England, to which a large proportion of the visitors belong, alone has no place of worship. Any contributions towards the St. George's Church, Banff, Building Fund, would be gladly acknowledged by I. Harper, Esq., Inspector N. W. M. P.; Geo. A. Stewart, Esq., Superintendent of the Park, or by

W. H. BARNES,
Incumbent.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—I would like if you will allow me through your columns, to announce to our friends and helpers that after four months of rest and change of scene and intercourse with kind friends in San Antonio, Texas, I have now, with my wife, returned to the Shelly Wank Home to enter once more upon our work among the Indian children, both of us, I am grateful to say, feeling comparatively well and strong. We are very glad to get back and to be once more in the midst of our family and our work; but our hands are already more than full. Quite a number of the employees had left during our absence, several of

their places not having been filled, and the number of the pupils at both homes is at present very much reduced, there being only 30 boys and 16 girls. I shall have as soon as possible to go round the Reserves to hunt up new pupils and get back those who have gone for an indefinite holiday. There is also a great deal to do about the buildings and grounds to get them into shape again. During the 3 weeks interregnum while there was no matron, the boys broke up, as might be expected, a good deal of the kitchen furniture and utensils, and in one week the 30 of them found that they required to consume 19 lbs of sugar and 30 gallons of milk. It was also unfortunate that the school was left nearly two months without a master, the difficulty being to find one who could play the organ and sing as well as teach; during the interval the school was taught temporarily by one of our ex-pupils Joseph Loney. Our house manager, Mr. Dooley, did his best to keep things straight, but having to be house-manager, teacher, matron, cook, carpenter, tailor, etc., all in one, was a little more than could be expected of him. I do hope, now that we are back, that our many good and kind friends in all parts of the Dominion will come to our help and assist me in building up again this work in which I have been so many years engaged. We have room in the two Homes for 74 boys and 26 girls, that is 100 pupils altogether, and at present, owing to there being so few in residence and the expenses low, our funds are sufficient; but I know from past experience that directly we commence filling up the Homes and have engaged a suitable staff of employes, difficulties begin to arise at once through want of funds and insufficiency of clothing. Thus the maintenance of the Homes and keeping them in working order has been to me a cause of much anxiety. The Indian Department gives us \$60 per annum per head for pupils in residence up to the number of 77, but unless that \$60 be supplemented, say, by \$75 from some other sources it is impossible to keep the Homes in proper working order. I do not look forward to continuing my connection with the Homes much longer myself; but I hope that when I give them up and retire to engage in some less anxious and laborious work, I may be able to leave them in a satisfactory condition financially, also well filled and in good working order.

I am, etc.,
EDWARD F. WILSON.

THE PRAYER-BOOK.

[Southern Churchman.]

Preface of John Wesley's Sunday service of the Methodists in the United States of America printed in London, 1786:—

I believe there is no liturgy in the world either in ancient or modern language which breathes more of a solid Scriptural rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure but strong and elegant in the highest degree.

Little alteration is made the following edition of it [which I recommend to our societies in America], except in the following instances:—

1. Most of the holy days [so called] are omitted, as at present answering no valuable end.
2. The service of the Lord's day, the length of which has been complained of, is considerably shortened.
3. Some sentences in the offices of baptism, and for the burial of the dead, are omitted. And
4. Many Psalms left out and many parts of the others, as being highly improper for the mouths of a Christian congregation.

JOHN WESLEY
Bristol, September 9, 1784.

THE CHURCH GUARDIAN.

— EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS W. PENTREATH, B.D., WINNIPEG, MAN.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

THE LINCOLN CASE.

The cable brings us information that the long expected Judgment of the Judicial Committee of Her Majesty's Privy Council,—the Highest Court in the Empire—in the Ritual case of *Read and others* against the *Lord Bishop of Lincoln* has at length been given; and contrary to the expectations of a great many the Appeal has been dismissed and the Judgment of His Grace, the Lord Archbishop of Canterbury, has been in all points, we understand, confirmed. The case has been under deliberation by the Judges of the Privy Council for a number of months and doubtless received the fullest possible examination as well by means of able and long arguments of the most eminent leaders of the English Bar at the time of the hearing, as from subsequent research by the members of the Privy Council themselves. It is not a little gratifying to find that the highest tribunal of the Empire on the *Civil* side has concurred in the Judgment of the highest *ecclesiastical* tribunal.

The case, as our readers are aware, was instituted by several parties at the instigation of The Church Association against the Lord Bishop of Lincoln several years ago, the Judgment of the Archbishop of Canterbury having been rendered on the 21st of November 1889, in favor, to a large extent, of the Bishop (one of the saintliest Bishops of the present English Bench) the charges or complaints being in the main dismissed. The decision of His Grace, was vehemently and venomously attacked by the extreme members of the Evangelical school in England and by their organs such as *The English Churchman*; and the utmost confidence was expressed that the decision of His Grace remarkable for

"the badness of its law", according to the *Church Intelligencer*, would be reversed. The fact, however, as we have already stated, has turned out otherwise; and that decision has been *confirmed*.

Owing to the lapse of time since the cause was tried and the Judgment of the Archbishop was given it may not be amiss to briefly restate the heads of the complaints and the rulings thereon. To give the Judgment in full is not, for us, possible owing to its great length. It occupied nearly twenty columns of closely printed matter and nearly double the length of our own columns, in the *ENGLISH CHURCHMAN* of November 27, 1890. The articles of the complaint upon the merits were summarized by His Grace as follows:—"That the said Lord Bishop, when celebrating the Holy Communion on certain specified occasions, allowed two lighted candles to stand upon (or apparently upon) the Communion-table; added water to the wine and administered it so mixed; before the Consecration Prayer stood in what is called the Eastward Position; during the Consecration Prayer stood so that certain "manual acts" could not be seen; allowed a hymn, "O Lamb of God," to be sung after the Consecration; made the sign of the Cross at the Absolution and Benediction; and took part in what is referred to in the Articles as the ceremony of Ablution! These acts, it is alleged, are all and each of them contrary to the law..." They were adjudged upon by His Grace in the following order:—

(1). MIXING WATER WITH THE WINE.—After reviewing at great length the practice of the Eastern and Western churches and the historical evidence connected with this question His Grace held:—

"The Church of England has, and in the 34th Article declares itself to have, the same authority as any Church Western or Eastern "to ordain, "change, and abolish ceremonies or rites of the "Church, ordained only by man's authority." "By and within this authority the mixing of "the cup was removed from the place it had "before held in the public service of the Church. "It was so removed in accordance with ancient, "primitive, and very general use of most "Churches. To practise it as if it had not been "removed is to disregard those precedents and "this authority.

"No rule has been made to change or "abolish the all but universal use of a mixed "cup from the beginning. When it was desir- "able to modify the direction as to the uniform "use of unleavened wafers a Rubric was enacted "declaring wheat bread sufficient. Without "order it seems that no person had a right to "change the form of bread. Wine alone may "have been adopted by general habit, but not "by law. No rule having been made, it is not "within the competency of this Court to make a "new rule—in fact a rubric—which it would do "if it ordered that a mixed cup should not be "used.

"The Court decides that the mixing of the "wine in, and as part of, the service is against "the law of the Church; but finds no ground "for pronouncing the use of a cup mixed *before-* "hand to be an ecclesiastical offence."

(2). THE ABLUTIONS.—Again His Grace examined with like care the charge that "after the benediction the Lord Bishop of Lincoln took

part in the pouring of the wine and water into the paten and chalice," and "himself drank this wine and water" holding that as the act was done after the pronouncing of the Benediction, which formed the conclusion of the service and the cleansing of the vessels, appeared to be not an improper completion of the reverential consuming of the elements, being done without ceremony or prayer before finally leaving the Holy Table it could not be considered a ceremony within the meaning of the Rubric, and the charge was unfounded and it was dismissed. His Grace said further that "if it were the duty of this Court to declare when and where if not at the Holy Table, the minister would most properly complete the consumption of the consecrated elements in such way as he might think to be necessary in compliance with the Rubric the Court would unhesitatingly say at the Credence or in the place where they had been prepared."

(3). EASTWARD POSITION IN THE FIRST PART OF THE COMMUNION SERVICE.—The charge was that His Lordship stood during the whole of the Communion service down to the ordering of the Bread and Wine before the Prayer of Consecration, on the west side of the Holy Table and not at the north side. His Grace's examination of this question was extremely lengthy and in summing up he said: In order to make the act described an illegal act it would be necessary to prove that no interpretation or accommodation of the term "north side" except *north end* was correct in point of language and that the position the "North" end had been required by at least some authority since the last revision, and that no other had been practically permitted. This is not proved.

It is necessary therefore that the charge, presumably intended to be brought against the Lord Bishop in the 8th Article, should be dismissed.

(4). BREAKING OF THE BREAD BEFORE THE PEOPLE.—Under this head the Bishop was charged with standing whilst reading the Prayer of Consecration with his face to the east and between the people and the Holy Table and with his back to the people in such a manner that the communicants present, being then conveniently placed for receiving the Holy Sacrament, could not, when he broke the Bread and took the cup into his hands, according to the directions contained in the Rubric before the Prayer of Consecration, see him break the Bread. It is not charged, said His Grace as illegal that he stood in what is called the Eastward position but that he stood there in such wise that the "manual" were not visible to the conveniently placed communicants. His Grace examined this question as to (1) whether the order of Holy Communion requires that the "manual acts" should be visible and found that it did require this. (2) Whether, supposing the order to require it, to hide the acts without wish or intention to hide them, constituted a transgression of the order. The Bishop of Lincoln had answered the charge that he had no *intention* to prevent the communicants from seeing the breaking of the Bread etc. His Grace under this head of complaint found as follows.

"The Court decides that in the mind of a minister there ought to be a wish and intention to do what has to be done, not merely no wish or intention not to do it; that in this case he must

not hide the acts by doing what must hide them; that he must not be so indifferent as to what the result of what he does may be as to do that which is certain to make them invisible. The Court, therefore, reviewing the plea, rules that the Lord Bishop has mistaken the true interpretation of the order of the Holy Communion in this particular, and that the manual acts must be performed in such wise as to be visible to the communicants properly placed."

(5). SINGING OF THE ANTHEM "O LAMB OF GOD."—Under this head the Bishop was charged with having allowed the words or Hymn or Prayer commonly known as the AGNUS to be sung by the choir after the Prayer of Consecration and before the reception of the elements, The finding of His Grace upon this part of the complaint is as follows.

"Under these circumstances, although we might readily agree that the proximity of two other repetitions of the words in the Litany and "Gloria" may make them not the aptest anthem for use here, and may suggest their disuse, as apparently it did to the framers of the Second Book, the Court has not to consider expediency, but legality. That use of them could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained, in the face of concurrent, continuous, and sanctioned usage. To condemn the singing of that text here as unsound in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptionable Protestant teaching. The Court concludes that the singing of it by the choir was not an illegal addition to the service."

(6). LIGHTS.—The complainants charged in this respect that the Bishop used or permitted to be used lighted candles on the Communion Table during the Communion service as a matter of ceremony and when such lighted candles were not wanted for the purpose of giving light; this being an unlawful addition and variation from the form and order prescribed, and contrary to the Statutes, Rubrics, and Canons. The Bishop in his Plea admitted that there were throughout the celebration without any objection being raised by him, two lighted candles on the Holy Table which whether required for the purpose of giving light or not he submitted were lawful. His Grace treated the charge from the standpoint of the lights having been lit from before the Communion service until after it was over and not lit during it or carried about. After very long examination of the question from all standpoints His Grace found as follows.

"It would be contrary to the history and interpretation of the two lights on the Holy Table to connect them with erroneous and strange teaching as to the nature of the Sacrament. It is not likely that they will cease to be distasteful to many minds, and where that is the case, even in a small degree, charity and good sense ought not to be violated. The lawfulness of lighting the candles in the course of the service is not before us. But the Court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the service; nothing having been performed or done, which comes under the definition of a ceremony, by the presence of two still lights alight before it begins and until after it ends.

(7) SIGN OF THE CROSS in the Absolution and in the Benediction.—The complainants charged that His Lordship in pronouncing the Absolution and the Benediction made the sign of the cross with his hand or hands which they claimed was an unlawful addition and variation from the form and order prescribed. His Grace examined the question independently both as to the Absolution and as to the Benediction, and found that the act in each case was a distinct ceremony not "retained" since it had not previously existed; and that, therefore, it is a ceremony additional to the ceremonies of the Church and should be discontinued.

The Decision of His Grace,—whose jurisdiction the complainants themselves had in effect revived after centuries of disuse—would doubtless have been accepted by most Churchmen as final and conclusive, upon the points actually submitted; all of them relating to the *Spiritualities* and being determined by the highest Spiritual Tribunal. But others would never have accepted it; and the Appellants may be taken as representing this class. Now by the decision of the *Privy Council* these will be bound; and therefore what was doubtful before, has now been rendered certain, by judicial decision, and should, it appears to us, be accepted loyally by all. We would not, however, be understood as advocating the adoption of these several ritual acts which have been upheld, in all churches and parishes: far from it. Notwithstanding they must henceforth be regarded as "lawful," they may not be expedient; and their practice would undoubtedly in many places create dissatisfaction and impede the progress of the Church. This is clearly recognized in the concluding observations of His Grace. "The Apostolic Judgment as to other matters of ritual has proper reference to these—namely the things which may necessarily be ruled to be lawful do not for that reason become expedient.

"Public worship is one of the divine institutions which are the heritage of the Church for the fraternal union of mankind. The Church therefore has a right to ask that her congregations may not be divided either by needless *pursuance* or by exaggerated *suspicion* of practices not in themselves illegal, etc."

The Bishop of Lincoln we understand although holding to his own opinions as to their *lawfulness* accepted the rulings of the Archbishop as to the things forbidden and discontinued their practice. It would be well now if all were to follow (in the words of His Grace) "after things which make for peace and things wherewith one may edify another" and drop these most regrettable ritual squabbles and prosecutions, which are far from being beneficial to The Church at large. Forbearance and patience are sadly needed qualities now-a-days, and above all the Charity which "seeketh not her own, is not easily provoked thinketh no evil*** beareth all things, believeth all things, hopeth all things, endureth all things."

A PROGRAMME.

Begin each day with King Alfred's prayer,—Thy Will be Done; resolving that you will stand to it, and that nothing that happens in the course of the day shall displease you. Then get to any work you have in hand with the sifted

and purified resolution that ambition shall not mix with it, nor love of gain, nor desire of pleasure more than is appointed for you; and that no anxiety shall touch you as to its issue, nor any impatience nor regret if it fail. Imagine that the thing is being done through you, not by you; that the good of it may never be known, but that at least, unless by rebellion or foolishness, there can come no evil into it, nor wrong chance to it. Resolve also with steady industry to do what you can for the help of your country and its honor, and the honor of its God; and that you will not join hands in its iniquity, nor turn aside from its misery; and that in all you do and feel you will look frankly for the immediate help and direction, and, to your own consciences, expressed approval, of God. Live thus, and believe, and with swiftness of answer proportioned to the frankness of the trust, most surely the God of hope will fill you with all joy and peace in believing.—*John Ruskin.*

EDITORIAL NOTES.

SYNOD OF THE PROVINCE OF CANADA.—The *Agenda* paper for the next session of the Synod of the Eastern Ecclesiastical Province which opens on the 14th Sept. in Montreal, has been issued by the Secretary under the direction of The Metropolitan, and contains a "full bill of fare." The subjects to be discussed as already announced, (and others may be added by notice at the meeting) are of the highest importance to the wants of The Church of England in Canada, and should command most patient and careful investigation. It is to be hoped that the members of this Synod of both houses will not be surpassed in this respect by those of Presbyterian and Methodist bodies. These latter come apparently determined to finish the business in hand, and do it, even though it requires three or more weeks. Hitherto after the first few days of Synod there has been an evident desire to "get away"—notwithstanding that Montreal is an attractive city, and exercising the power vested in the President of the House of Bishops acting with the consent of the Bishops; there has usually come about the 7th or 8th day of the session the intimation of a desire to prorogue; which intimation the Lower House is bound to observe, and much unfinished business is at times carried over. There is room for improvement in this respect and the well being of The Church, the very large expense incurred in meeting in the way of railway fares, etc., alike demand full time, less haste, and entire completion of the work to be done.

THE WOMAN'S AUXILIARY—that most efficient and invaluable assistant of the Board of Domestic and Foreign Missions, will we understand also meet in Montreal at the same time as the Synod. We have not seen any outline of its work; but its meetings are always characterized by earnestness and are full of interest. We learn that members of the Woman's Auxiliary will be entitled to like reductions in fares as the delegates to the Synod upon observing the condition announced by the Companies, one of these is the obtaining of the *standard certificate* at starting point, and the due completion on filling in of same by the Secretary of Synod.

SUPPORT THE PARISH—is the title of a forcible and excellent little tract, of 8 pages, from the pen of Rev. Melville M. Moore, printed by the *Young Churchman Co.*, Milwaukee, and sold at 1c. a copy. We recommend it to our clerical subscribers as admirable for general distribution. It has already received the commendation of Bishops Tuttle, McLaren, Seymour and Atwill.

Family Department.

A LESSON FROM THE CAMEL.

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off,
And to rest again.

My soul, thou too, should'st to thy knees
When daylight draweth to a close,
And let thy Master lift the load,
And grant repose.

Like how could'st thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou should'st kneel at morning dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—N. Y. Observer.

Early Missionary Heroes.

CONTINUED

BY REV. WILLIAM WILBERFORCE NEWTON.

SAINT BONIFACE.

Boniface converted about 100,000 Germans, he established three or four schools, and a dozen churches up and down the Rhine, and in the Black Forest. At last he went home, for he was an old, old man. Germany had been converted through this boy Winfrid; God had called him to his work as truly as he called Samuel. That is how God calls his servants here and there to do special work. So he went home, an old man, seventy years of age. He was almost through his life, and he thought he would like to go home. So he bid his clergy and the people good-bye and went home. He had to take a stormy voyage through the North Sea to reach England. But there was no home to go to. His father and mother were dead, and his old playmates were gone, and a new set of people were there. That is the way of life; there is no fathers' house when we get old for us to go to. Now Boniface was an old man himself. Well, after he had stayed in England for awhile, he said: "I am not going to stay here; my home is where my work is." That is always our true home, where our work is. But the people said to him, "You must not go back there; the people have become fierce there now, and the Germans are terrible. They are full of wrath, and they are going to kill all the missionaries." "Very well," he said; "If that is the condition of things, and we are to be killed, let us die, and go to God that way." So he came to the same old place where he had been preaching as a missionary. The people said to him, "These heathen have destroyed the churches and the schools, and they are fierce, and they will kill you." "Very well," replied Boniface, "let us go forth to meet them. It has come to me in a dream that I am going to die, and it is where I

want to die, where my work has been. You say they have battle-axes, and swords, but I am going out to meet them." So he said to his priests, "Will you give me your hand that you will not desert me?" and they said they would stand by him. So they went out to meet the heathen in the Black Forest, and at the innermost place in that region, where he had built his first church and school. They loaded up their mules; they did not have baggage wagons and express carts in those days, they only had mules. And what do you think Boniface took with him? Well, he took a chest of books to read on the way. They were on long rolls, and one book was named St. Ambrose's on "The Advantages of Death." St. Ambrose was a great author; he was the man who composed the Te-Deum, which begins, "We praise Thee, Oh God! We acknowledge thee to be the Lord, etc." Boniface took his books with him, and he took a coffin, and the four Gospels, and in his coffin he had a shroud. He wrapped the shroud up carefully, and tied it up and put it in the coffin on the mule. Here was great faith and courage! He said, "I shall never come back." So he carried his shroud, and his coffin, and his books, and when the party came to a certain place they met the heathen coming to meet them at a certain river. He heard their voices, and their shouts, and their noise, and he knew what it all meant. Undismayed he went forth to meet them. This was on Whit-Sunday, June 7, 755.

So when the sun arose on that 7th of June, and the great Boniface, seventy-five years old, heard the shouts of the pagans in the distance, at the river, he took the four Gospels and put them under his head, and the book, "The Advantages of Death," across his breast, and, laying his coffin by his side, he quietly laid himself down on the ground.

On came the heathen, with their battle-axes and their clubs, shouting and yelling. They struck him one blow on the head with a club and killed him; and so he died.

But he had converted the German race, and had planted the seeds of Christianity in Germany. We have read recently of the death of the German Emperor, and all about his funeral, and the hymns that were sung, and the addresses that were made. Who made these people Christians? Who made the German Empire Christian? This bright, blue-eyed, flaxen-haired Winfrid, that God called to his work. What was death to him? "He was not, for God took him." Such was this strong and noble life! From this life I think we learn several lessons:

The first lesson that we learn from St. Boniface is, "The Power of a Lofty Aim." The ruling motive of his life was a lofty one. He did not want to be a priest or a bishop for the sake of the power alone, but for the sake of doing good; and God was to him in proportion to his desire.

The second lesson which we learn from his life is, "The contagion there is in courage." There is a great deal of contagion in fire. You build a fire on the hearth, and you want it to burn quickly. One stick will not burn alone very well, but you put two or three sticks on the fire, and some shavings, and soon you have a fire that will be burning; the other logs catch the fire. If you come into a meeting feeling rather cold, and not in sympathy with it, you depress the meeting, and you discourage things. But if you come in and act in a cheery way, and say, "Yes, I believe in this cause, and I think we can bring it about," there is contagion in that courage. There is a great deal of contagion in courage. If you are strong, it will make other people strong; it will give strength to the church or to the community. If God gives us bravery, it will spread like fire the more we scatter it. Now, St. Boniface wanted to go as a missionary

to Germany, and he went alone; but he was so brave and courageous that others wanted to go there with him.

Another lesson which we learn from his life is, the victory there is in the conquest over the fear of death. We never can have any victory in this life until we get over this fear of dying. Death is not the end of all things; it is only the beginning. When little children go to the primary school, and graduate from it, and pass out to the higher grades, and shut the door behind them, we do not cry and say we shall never see them again. No, we feel that they have only gone to the higher classes. And just so long as we think of those whom God has called as being put down into the cold grave, we have a mistaken idea. When we think of our departed ones as going up into a higher class, there is no fear in the thought of dying. We must all get over the fear of dying if we want to be strong in God's service. Think of this story of grand old Boniface going out to meet the enemy in that victorious way. Some years ago there was a missionary who went out to the South Sea Islands—his name was John Williams. I used to hear of him when I was a boy, at the missionary meetings at old St. Paul's in Philadelphia. We are coming straight up through the line of the Missionary Heroes, and we shall come to him by-and-by. Well, this man went down to the South Sea Islands to preach to the islanders there. He had been a carpenter, and been a blacksmith, and he could work iron. As a boy he had blown the bellows in the forges in the blacksmith shop. It is a very fascinating thing to blow the blacksmith bellows. It is fascinating to see the fire burn, to take hold of the great handle, and hear the rush of the wind, and even to smell the coal, and hear the sound of the hammer on the anvil. So this John Williams, when he was a boy, worked in a blacksmith shop, and when he landed out on the South Sea Islands, he had a blacksmith shop, and he also had a carpenter's shop. After he had been there awhile, he wrote back to England to the Missionary Board that he wanted a ship so that he could visit some of the other islands and preach to the natives. But they wrote back to him that they had no money, and that they did not want him to move but to stay in one place. But John Williams said, "For my part I cannot confine myself within the narrow limits of a single reef." So he got the natives to help him, and he went to work and built a schooner and called it "The Messenger of Peace." He put the ribs in, and laid the keel, and put on the planks, and put in the iron work, and put in the masts, and then he got some bunting and he made a sail. It was a sort of Dutch brig, but he said he never felt so happy in his life as when he sailed out of the coral reefs of the South Sea Islands. Then he went to these different islands and preached to the natives. They used to warn him that he had better be careful or he would be killed and eaten in these islands where the cannibals lived. But he said he wanted to go and preach to them and teach them. So he went sailing in the "Messenger of Peace," and the end of it was that he came upon one of these islands, and the cannibals attacked him, and as he could not get to his boat, they caught him and killed him. When the Home Society in England heard of his death they appointed a day of fasting and humiliation they were so ashamed of themselves, and the result was twenty-five young men sprang up as missionaries to the South Sea Islands. Do you ask why this was? I answer because this is God's way of working. He is always looking out for the interests of the kingdom of his dear Son Jesus Christ.

So let us remember the lessons we learn from the life of Boniface. First, the Power of a Lofty Aim; second, the Contagion there is in Courage; and third, the Victory there is in the Conquest over the Fear of Death.

And let us remember that God calls us to do a work for him in the Church to-day, as truly as he called these missionary saints of old.

HOW TO KEEP ICE.

It is often desirable to know how to keep a piece of ice from melting for a considerable time, and a Western journal tells us how it may be done: "There are three or four things that will keep the precious nugget of ice from melting away if the housekeeper will only remember them. One is that to keep ice warm is the way to keep it cold. A piece of ice in a pitcher, with a pail over the pitcher, and a rug over the pail, will keep all night. A piece of ice in a refrigerator, covered with a snug white blanket will cheat the greedy ice-man every day, and snap saucy fingers at the milk that does not dare to get sour or the beefsteak that dares not fail. These things are admirable in their way, and should be in every hatband, but the greatest trick of all is newspapers. With plenty of newspapers above, below, and on every side, the way a piece of ice will keep is a joke.

A WIFE'S INFLUENCE.

The discreet but persuasive power of the Christian wife and mother in her home was displayed in our presence recently with gratifying effect. As we arose from the breakfast table father said:

"We are to pressed with the obligations of the day that we will not take time to read the Bible this morning."

"Oh, yes," said the wife, "there is always time to worship. Give us a message from the Bible to help us through the day."

And she brought the Bible, opened it, and gave it to her husband to read. The prayer was richer because of the counsel with the Father which was first taken, and the heavy burdens of the day were more easily borne.—*Zion's Herald.*

PUBLIC WORSHIP.

Gibbon, in his *Decline and Fall*, volume 4, page 83, has the following passage: *Fas est ab hoste doceri.*—"The devotion of the poet or the philosopher may be secretly nourished by prayer, meditation, and study; but the exercise of public worship appears to be the only solid foundation of the religious sentiments of the people, which derive their force from imitation and habit. The interruption of that public exercise may consummate, in the period of a few years, the important work of a national revolution. The memory of theological opinions cannot long be preserved without the artificial aid of priests and books."

Those loosening the observance of the Lord's day may find food for thought in these wise words—an unbeliever's candid testimony to the use of churches, and the consequent duty of Christians to maintain them by attendance and money.—*Selected.*

The Transfiguration of Christ.

"Master, it is good for us to be here."—St. Luke ix:33.

Lord Jesus, on thy holy mount
We would abide with thee,
Still drinking from the blessed fount
Of immortality.

These prophets praise thy glorious name,
And deeds which thou hast done;
There do the Father's word proclaim
His well beloved Son.

The rays of thy transfigured face
Beam with such golden light,
That we would never leave the place,
Nor lose the heavenly sight.

But there is work on earth to do,
The suffering soul to heal;
The harvest great, the laborers few,
God's kingdom to reveal.

We may not linger on the mount,
Where bright thy glories shine,
Nor taste on earth the living fount
Of blessedness divine.

But let some beams of heaven's true light
Make bright earth's weary way;
Then grant the beatific sight
Of thine eternal day.

J. ANNETTELL.

MARRIAGES.

DuVERNET-MARLING—At the Church of St. John the Evangelist, Montreal, on Wednesday, August 10, by the Rev. Edmund Wood, M.A., Ernest E. A. DuVernet, of Osgoode Hall, Toronto, barrister-at-law, to Julia Sophia, eldest daughter of the late Alexander Marling, LL.B., Deputy Minister of Education for the Province of Ontario.

BOWERS-BLAKE—At Toronto, by Rev. L. Manning, M.A., Rev. Herbert Edward Bowers, M.A., of St. John's College, Qu'Appelle, N. W. T., son of the late Mr. John Bowers, R. N. R., to Emille Blundell, daughter of John Blake, of Toronto.

DEATHS.

WARD—At Canso, N.S., on June 27th, Elizabeth M. (35), beloved wife of Charles H. Ward.

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. It does away with that boiling and scalding—the clothes come out sweet, clean and white. Harmless to hands and fabrics—lathers freely—lasts longest.

St. Choir Soap M'rs. Co.,
ALL GROCERS SELL IT. St. Stephen, N. E.

COMPTON LADIES' COLLEGE.

LADY PRINCIPAL
MISS A. B. COCHRANE.

This Institution will RE OPEN on
Wednesday, 7th September, '92

For circulars and information apply to
Rev. G. H. PARKER,
Hon. Bursar, C.L.C.,
COMPTON, P. Q.

Priest or Deacon Wanted

AT ONCE, as *Locum Tenens*, for four or five weeks. Board and lodging, use of study and a pleasant month in Cape Breton, in return for Sunday duty. Catholic. Address, Rev. W. J. LOCKYER, The Rectory, Cow Bay, Cape Breton.

LADY TEACHER.

Wanted by SEPTEMBER 1st a Lady able to teach Girls (Church of England) Day School of 15 pupils, and thoroughly able to give Pianoforte instruction. Stipend \$400. Apply Rev. GEORGE EXTON LLOYD, Rector, Rothesay, New Brunswick.

WANTED, for six months or a year, a young active PRIEST as *Locum Tenens*, in a good country town. Apply to Rev. H. AUSTON, Gananoque.

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Will soon require small Parish, Mission or Curacy in or near Montreal. Sunday or occasional duty taken. "PRESBYTER," *Church Guardian* Office.

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CLERGYMAN (Church of Eng.), married; Graduated Teacher. Apply at once to Rev. FRANK CHARTERS, IRON HILL, P. Q.

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WANTED,

An ORGANIST and CHOIR-MASTER, for Christ Church, Amherst, N. S. Engagement to begin 1st September next. Apply, stating salary, to

J. INGLIS BENT, } Church
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FOR THE PARISH OF LOWER STEWART-ACKE, IN THE DIOCESE OF NOVA SCOTIA, A

Clergyman in Priest's Orders

Probable salary, \$750.00. Applicants to address THOMAS GIBBIN or JAMES CASEY, of Lower Stewart-acke.

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APOSTOLIC JOURNEYINGS.

The Bishop of Athabasca's letter for the past year speaks of apostolic journeyings. "Wearied," the Bishop writes, "with fifteen days' battling with the strong current of the Peace river," he was hoping for a day's rest, when he was summoned to go on at once to another station. His road lay across a wide stretch of prairie, and when night approached he was unable to obtain water for himself or his horse.

The passage in which he describes this experience is worth quoting: "Tying up my horse, I hunted through several bluffs for water, going down on hands and knees to scrape up the ground where recent indications led me to hope that water might be scooped up, but in vain. I picketed my horse, and, too thirsty to eat, prepared to pass the night as best I could. A strong southeasterly wind, though threatening rain, forbade lighting a fire, as the long prairie grass would have caused it to run, and perhaps set the whole country on fire. Choosing the lee side of some willow-bushes, I laid the saddle for a pillow—almost as cool, and, I expect, about as comfortable as Jacob's—and, rolling myself in my blanket, courted sleep, if possible, before the rain. I passed a much more comfortable night than the circumstances seemed to warrant."

Another day's ride and the Bishop reached his destination, in time to relieve one of his missionaries who was ill. The Bishop gives a very favorable report of the attitude of the Indians towards Christianity; in some instances they are supporting the minister almost entirely.

CALEDONIA, B. N. A.

Bishop Ridley, of the diocese of Caledonia, who is now visiting England, is a bishop whose work might be not unfavorably compared with that of some of the bishops of the time when Christianity was dawning. His diocese lies far away in the north-western part of British North America, and is generally rugged and covered with forests which shelter vast numbers of fur-bearing animals of various kinds. The people are mostly Indians, who live by hunting and fishing. They are of a very superior type, intelligent, industrious, progressive, and capable of great things in the future. Except at places on the coast, there are very few Europeans. The diocese extends over the enormous area of 300,000 square miles, and has a total population of about 10,000, including Indians, Chinese, Japanese, and Europeans. Bishop Ridley has been in charges of it for thirteen years, and has seen great changes take place. When he went out to Caledonia a great many of the people were heathen, with heathen ways; to-day they are mostly Christians and already in many respects remarkably civilized.

"I feel as if an ocean were to be crossed, and I were paddling on the edge of it," are the words

which a missionary in Africa uses to express his sense of the vastness of the work, and the inadequacy of the forces sent out.

An important statement, carrying an equally important acknowledgment of error, is made by Commander F. M. Barber of the United States steamer "Monocacy"—the gunboat maintained by our government on the Yangtse-Kiang. "Fourteen years ago," he says, "I thought that China was a country where even the continued dropping of the water of Christianity would never wear away the stone of heathenism; but now it is apparent to my unprejudiced mind that the stone will ultimately be forced bodily from its bed."

Bishop Redley, of the Diocese of New Caledonia, has recently been very ill, and he has been ordered home by the doctor. He mentions the following illustration of the love in which he is held by the Indian Christians of Metlakahtla: "I must tell you of a beautiful thing. When the Indians were no longer allowed to see me, they met every afternoon in the church for special prayer on my behalf. Men and women prayed in succession, eight or nine at each meeting. They did not tell our missionary party of it but accidentally the latter heard of it. I saw Mrs. Ridley slip out of the room every afternoon, and heard her leave the house. Curiosity led me to inquire the meaning of it. Then I learnt of their love for me. I knew it was there before, but not to this affecting extent."

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He who is faithful over a few things is a lord of cities. It does not matter whether you preach in Westminster Abbey or teach arraged class, so you be faithful. The faithfulness is ail.—George Macdonald.

Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a greivous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Lintment to the parts affected.

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A perfect cook never presents us with indigestible food. There are few perfect cooks and consequently indigestion is very prevalent. You can eat what you like as much as you want after using Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

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Temperance Column.

Playing Saloon—Why He Quit.

"I hear that Smith has sold out his saloon," said one of a couple of middle-aged men, who sat sipping their beer and eating a bit of cheese in a Smithfield Street saloon last Friday night.

"Yes," responded the other, rather slowly.

"What's the reason? I thought he was coining money, there."

The other nibbled a cracker abstractedly for a moment then said: "It's a rather funny story. Smith, you know, lives on Mount Washington, right near me, where he has an excellent wife, a nice little home and three pretty children as ever played out-doors. All boys, you know, the oldest not over nine, and all about the same size. Smith is a pretty respectable sort of a citizen, never drinks or gambles, and thinks the world of his family.

"Well, he went home one afternoon last week, and found his wife out shopping or something of that sort. He went on through the house into the back yard, and there under an apple tree were the little fellows playing. They had a bench and some bottles and tumblers and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty free. Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy a couple of years older, lay asleep behind the trees.

"My God, boys, you must not drink that," he said, as he lifted the six-year-old boy from behind the bench.

"We's playin' s'loon, papa, an' I was sellin' it just like you," said the little fellow. Smith poured out the beer and carried the drunken boy home, and then took his boys and put them to bed. When his wife came back she found him crying like a child. He came back down that night and sold out his business, and says he will never sell or drink another drop of liquor. His wife told mine about it, and she broke down crying while she told it."

"This is a true story; but the name was not Smith.—Pittsburgh Dispatch.

A CHATHAM MIRACLE.

DR. CARL VERRINDER'S VIOLENT TORTURES OF TORTURE AND OF HEALTH.

He Survives Them all, and Recounts his Wonderful Deliverance From Poverty and Death, and His Restoration to Prosperity and Vigor of Mind and Body—Good Words for the A. O. U. W.

Chatham Planet.

In a Raleigh street residence there lives with wife and one child—a little ten year old daughter—a musician known throughout Ontario, if not the whole Dominion, as a prince among pianists, organists and choir masters

—a veritable *maestro* and "Wizard of the Ivory Keys," and no one who has ever listened to his manipulation of the great organ in the Park Street Methodist Church or heard him evoke "magic music's mystic melody" from the magnificent Decker Grand in his own drawing room but will declare that his eminence is well deserved, and his peers can be but few among the professors of Divine Art. The door plate bears the following inscription:—

CONSERVATORY OF MUSIC.

DR. CARL LEO VERRINDER,
Director.

To sit, as did a Planet reporter a few days ago, in a very atmosphere of sweet harmony, created by Dr. Verrinder's magician-like touch was an experience that might well be enquired, and one calculated to inspire the most sentimental reveries. But sentimental moods finally vanish and leave one facing the sober and practical side of life. The music ceased and the conversation took a turn leading to the real object of the reporter's call.

"There are stories abroad," said the newspaper man, "regarding some extraordinary deliverance from death, which you have met with recently, doctor. Would you object to stating what foundation there is for them, and, if any, furnish me with the true facts for publication." Dr. Verrinder shrugged his shoulders and laughed. "I have not," he replied, "been given to seeking newspaper notoriety, and at fifty-five years of age it is not likely I shall begin, and yet," said the professor after thinking a moment and consulting Mrs. Verrinder, "perhaps it is best that I should give you the circumstances for use in The Planet. The story of my rescue from the grave might fittingly be prefaced by a little of my early history. We resided in England, where though I was professor of music, I was not dependant on my art, as I had acquired a competence. My wife was an heiress, having £50,000 in her own right. Through the rascality of a broker she was robbed almost of all her fortune, while by the Bank of Glasgow failure, my money vanished forever. It became necessary for me then to return to my profession in order to live. I do not speak of it boastfully, but I stood well among the musicians of that day in the old land. My fees were a guinea a lesson, and it was no uncommon thing for me to give twenty in a day. We came to America, landing in Quebec, where I anticipated getting engagement as organist in the cathedral, but was disappointed. Subsequently we moved to St. Catharines, in which city I procured an organ and choir and soon had a large *clientele*. Later, in order as I thought to better my fortune, I took up my residence in London, first filling an engagement with a Methodist church and afterwards accepting the position of organist in St. Peter's Cathedral. In those cities I made many warm friends, and their tributes and gifts I shall ever retain as among the most precious of my possessions. It was while living in London and pursuing my art with much earnestness and

labor that I received a stroke of paralysis. Perhaps,"—here the speaker rose and stretching himself to his full height, thus displaying his well-built and well-nourished frame—"I do not look like a paralytic. But the truth is I have had three strokes—yes, sir, first, second and third, and they say the third is fatal, ninety-nine times out of one hundred. Yet here you see before you a three-stroke victim, and a man who feels, both in body and mind, as vigorous as he ever did in his life. My ultimate cure I attribute to my testing the virtues of a medicine whose praise I shall never cease sounding as long as I live, and which I shall recommend to suffering humanity as I am now constantly doing, while I know of a case and can reach the ear of the patient. After removing to Chatham I had not long been here when my health further began to give way. Gradually I noted the change. I felt it first and most strongly in a stomach affection which produced constant and distressing nausea. It grew worse and worse, I myself attributed it to bad water poisoning my system. One doctor said it was catarrh of the stomach. Another pronounced it diabetes, still another a different diagnosis. I kept on doctoring, but getting no relief. I tried one medicine after another, but it was no use. Grippe attacked me and added to my pain, discomfort and weakness. At last I took to my bed and it seemed that I was never going to get well. Nothing of a nourishing nature would remain on my stomach. No drugs seemed to have a counter acting influence on the disease which was dragging me down to death. My wife would sit at my bedside and moisten my lips with diluted spirits which was all that could be done to relieve me. Besides three local doctors who gave me up, I had doctors from London and Kingston whose skill I believed in, and to whom I paid heavy fees, but without receiving any help or encouragement. It is true that a stomach pump operation afforded temporary relief, but yet I felt that my peculiar case needed some special and particular compound or remedial agent which I knew not of. But, at last, thank God I discovered it. I had been for eighteen months a miserable wreck, unable to work, unable to eat or to sleep properly. My means were becoming exhausted. My poor wife was worn out in body and spirit. Suddenly the deliverer came! Pink Pills! Yes sir! Pink Pills—God bless their inventor or discoverer!—have rescued me from the jaws of death and miraculously made me what you see me to-day, hearty, happy, with a splendid appetite, a clear brain, a capacity for work and an ability to sleep sound and refreshing sleep—a boon that only a man who has experienced the terrors of insomnia can rightly appreciate. Bear in mind, my friend, I am no wild enthusiast over the supposed merits of this medicine. I have tested the virtues of Pink Pills and am ready to take oath to their efficacy. No one could shake my faith in them; because what a man has thoroughly proved in his own experience, and what he has had confirmed in the experience of others—I

have prescribed the pills to other sick persons and know what extraordinary good they have effected in their case he ought to be convinced is so. I shall tell you how I came to try them. A fellow member of the A. O. U. W., the brethren of which order had been more than kind to me during my illness, recommended Pink Pills. I knew nothing about what they were or what they could accomplish. In fact I am rather a sceptic on what are termed "proprietary remedies." But I started to take Pink Pills for Pale People, made by the Dr. Williams' Medicine Co., Brockville. From the very first, one at a dose, I began to mend, and before I had taken more than a box or two I knew that I had found the right remedy and that to the Pink Pills I owed my life. In nine months I have taken twelve boxes—just six dollars worth. Think of it my friend! Hundreds of dollars for other treatment, and only six dollars for what has made a man of me and set me again on the highway of health and prosperity. There is some subtle, life-giving principle in Pink Pills which I do not attempt to fathom. I only knew like the blind man of old: "Once I was blind; now I can see!" God in the mystery of his providence, directed my brother of the A. O. U. W. to me. I took it. I live and rejoice in my health and strength. I have no physical malady, saving a slight stiffness in my leg due to grippe. I feel as well as in my palmiest days. My prospects are good. All this I gratefully attribute to the virtues of Pink Pills for Pale People. "and now my story is done!" as the nursery ballad runs. If anybody should aske confirmation of this tale of mine let him write to me and I shall cheerfully furnish it. The Pink Pills were my rescuer and I'll be their friend and advocate while I live!"

The reporter finally took his leave of Dr. Verrinder, but not without the professor entertaining him to another piano treat, a symphony played with faultless execution and soulful interpretation of the composer's thought.

Calling upon Messrs. A. E. Pilkey & Co., the well known druggists, the reporter ascertained Dr. Williams' Pink Pills have an enormous sale in Chatham, and that from all quarters come glowing reports of the excellent results following their use. In fact Dr. Williams' Pink Pills are recognized as one of the greatest modern medicines—a perfect blood builder and nerve restorer—curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling resulting therefrom, diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills restore pale and sallow complexions to the glow of health, and a specific for all the troubles peculiar to the female sex, while in the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or

or hundred and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

NEWS AND NOTES.

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A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy, will send a description of it Free to any Person who applies to Nicholson, 177 McDougal street, New York.

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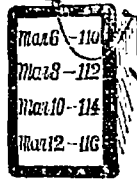
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