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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII. }
No. 11. }

MONTREAL, WEDNESDAY, AUGUST 6, 1890.

PER YEAR
\$1.50

ECCLESIASTICAL NOTES.

The Archbishop of Canterbury completed his sixty-first year on Monday, 14th July.

MR. JOHN HOPE, W.S., Edinburgh, Scotland, has set apart property valued at £84 459 12s. 8d. in trust for the prosecution of total abstinence and anti-Popery operations.

BISHOP SAUMAREZ SMITH sailed for Australia July 18 in the Peninsular and Oriental steamer *Carthage*. The diocese of Sydney has now been without a "chief pastor" for fourteen months.

THE rumour that the Bishop of Worcester, Eng., desires to retire has been promptly contradicted. Dr. Philpot is over eighty years of age, but maintains unimpaired both his bodily and mental vigor.

The Queen has been pleased to approve the appointment of the Rev. Canon Maclure, vicar of Rochdale and archdeacon of Manchester, to be Dean of Manchester in the room of the late Very Rev. John Oakley, D. D.

THE late John P. Morton, of Louisville, Kentucky, left \$40 000 to the "Church Home and Infirmary," and \$30 000 to the "Orphanage of the Good Shepherd," in that city. His will was contested by the heirs, but has now been sustained by the court.

CHURCHMEN will be sorry to hear that Canon Liddon caught a chill at Lord Carnarvon's funeral, and is suffering from a very acute and painful affection of the nerves and muscles of the neck, coming upon him when in a greatly overtaxed and overworked condition.

JAPAN.—H. R. H. the Duchess of Connaught laid the foundation-stone of the central portion of the building of St. Hilda's Hospital Tokyo, when she was at that place last April. Bishop Bickersteth, the Bishop in Japan for the Church of England, hopes that the whole of the building will be completed by the end of the year.

LATELY the grave closed on the Rev. Thos. Helmore, one of the priests in ordinary of the Chapels Royal, who since 1846 has been Master of the Children of the Chapels Royal. He was one of the foremost advocates of the revival of Gregorian music, and was a prolific author. His "Manual of Plain Song" and "Hymnal Notes" will long survive as monuments of his labor and learning.

It is (the *London Diocesan Magazine* says) the intention of the Bishop of London to admit the Chaplaincies in the north of Europe—i. e., those who are under the supervision of the Bishop of Gibraltar—to representation in the diocesan conference. The congregations of Northern Europe will probably be thrown into two groups—quasi-deaneries—each of which will be asked to return a certain number of lay and clerical representatives.

BISHOP POTTER (N. Y.) and Mr. Cornelius Vanderbilt are not only intimate personal friends, but successful fellow workers in many

charitable enterprises. The financier accompanies the clergyman on his rounds among the poor for confirmation or for mission labors, gives good advice and more substantial aid, and is, in fact, a most useful and generous "missioner" under the directions of the energetic Bishop.

THE Rev. Edward H. Hopley writes to the papers to contradict the statement that fifty Protestant families have seceded in his parish from the Protestant Church. He mentions the particulars of all the cases, and the number of individuals, including four children, is seven who have done so. "The Nationalist party (he adds) have clearly overdone their task in this case in reporting the secession of so large a number as fifty families."—*Irish Ecclesiastical Gazette*.

SOME of the most interesting pages in the illustrated guide to Lambeth Palace which has been written by Mr. Mandeville Phillips, assistant private secretary to the Archbishop of Canterbury, refer to the famous library, the scene of the Bishop of Lincoln's trial. Among the 50,000 volumes which it contains are many of the highest value, one of the rarest being a ninth century MS. of the Latin Gospels, with paintings of the Evangelists. This book was presented to the city of Canterbury by Athelstane. Autographs of distinguished Primates—those of Cranmer, Tillotson, Juxon, and Laud among them—and one of King Charles I., are to be seen in various works in the library.

THE Baptists and the southern Methodists have snubbed the House of American Bishops in the matter of Home Reunion, and have shown nothing of the conciliatory temper which distinguished the Presbyterians. As to the Baptists, we could hardly expect anything better, for the old darkey's verdict is still good: "Baptis' is got mighty hard shell; he mos' like ole' turtle unda watah in de mud." Take long stick an' big poke stick him out." The Methodist denomination in America is so full of the contemplation of its own swelling numbers, that it has, I fear, no ears or heart for reunion proposals. There never was such intolerable conceit in any denomination since the Donatists, and with far less reason than those schismatics. They have neither the grace of learning nor the learning of grace, as regards reunion.—*American Correspondent of Church Times*.

THE most significant event in Brotherhood circles lately has been the formation of a Brotherhood of St. Andrew in the Canadian Church. The parochial Brotherhoods that have for some time existed in Canada on a somewhat uncertain basis, have united themselves in an organization closely modelled after our own. There can be no two opinions as to the wisdom and zeal shown at Toronto, and as to the very favorable auspices under which the Canadian Brotherhood has been formed. We surely represent the members of the American Brotherhood to a man when we say that they extend to the new organization a very hearty welcome and wish it most devoutly Godspeed. In all their future course, may the two Brotherhoods continue to work side by side in concord and

harmonious intercourse! Delegates from Canada will be cordially welcomed at the Philadelphia Convention; and definite provision should there be made for the transference of members and the maintenance of fraternal relations.—*Pacific Churchman*.

BUDDHISM.—Some striking things are said about Buddhism in the *May Missionary Review* by Dr. Ellinwood. To illustrate the enormous wealth which must at one time have been expended on the system, he quotes a description of the great pagoda which is one of the features of Rangoon. It is gilded from top to bottom, and its golden spire contains at least £60,000 worth of jewels. But, he goes on to say, the number of Buddhists in the East have been greatly overestimated. "There is no greater sham," he says, "in our day than the assumption that the masses of the people in a country like China, or Siam, or Ceylon, are in any intelligent sense Buddhists. The system never claimed to be an all embracing Church. It institutes a holy order of monks, and they may properly be called Buddhists. But if we can imagine a Roman Catholic country with no churches, but only monasteries and nunneries—with no systematic instruction, or ordinances, or sacraments, not even baptism—we shall have a counterpart to a Buddhist country." Farther, it is his belief that everywhere Buddhism is in a state of decline and decay. Strange if a religion which has become effete in the East should bud forth with new life in the heart of our Western civilization.—*Free Church Monthly*.

CONSECRATION OF REV. DR. NICHOLS.—Nine Bishops and over one hundred of the clergy assembled with the vestry, choir and congregation of St. James' Church, Philadelphia, to take part in the consecration of the beloved rector of that parish, Rev. William Ford Nichols, D. D., to the Episcopate as assistant to the Ven. Bishop Kip of California. The clergy of Pennsylvania, California, Connecticut, New Jersey, Delaware and other States were represented. The consecrator was the presiding Bishop Williams of Connecticut. The Holy Communion was celebrated by Bishop Neely of Maine, assisted by Bishop Potter of New York and Bishop Niles of New Hampshire. Bishop Scarborough of New Jersey preached the sermon. The Bishop-elect was presented by Bishop Whitaker of Pennsylvania and Bishop Quintard of Tennessee and others of the Episcopal order present, and taking part in the laying on of hands were Bishop Littlejohn of Long Island, Bishop Whitehead of Pittsburgh, and Bishop Adams of Easton.

The service began with the Trinity Hymn, "Holy, holy, holy, Lord God Almighty," sung by the vested choir, who were followed in the procession by nearly the full vestry of the parish, the diocesan, visiting and officiating clergy, the Bishop-elect, the other Bishops in their order coming last. The hymn before the sermon was "O Spirit of the living God."

Bishop Scarborough preached from St. Matt. 7: 29, "He taught them as one having authority, and not as the scribes." Our Lord's divine authority, showing itself in the matter and manner of His speech, was to be the example

of those upon whom He conferred authority to take up His teaching. They are first to obtain, like Him, a firm hold upon Divine truth. They are to be appointed and ordained with formal authority to preach and to teach it. And they are to commend its power in a holy life.

CORRESPONDENCE.

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

THE PROPOSED UNIFICATION OF THE CHURCH.

No. III.

To the Editor of the Church Guardian:

England being our best exemplar in matters ecclesiastical, it will be well to see what has been the actual practice with reference to the Synods of the *Exarchate*.

One of the earliest instances of a National Synod, or union of Synods Provincial into one body, is that of the Council of Whitby, A. D. 664, which is remarkable for the action taken in reference to appeals to Rome. Since that time as many as forty-five such unions of the Provincial Synods of Canterbury and York have been held. Some of these were *legatine* Synods summoned by a *legate a latere* in the Pope's name; but more were called together by the authority of the Archbishop of Canterbury, as Primate of all England, in accordance with the powers given to him by the Great Council of Windsor, held in the year 1072. Of course the *legatine* Synods form no precedent for Canada; nor do the national Synods called together by any supposed power residing in the Archbishop of Canterbury by virtue of the "Constitution" of Windsor. This Council of Windsor was a mixed council, consisting of the King and Queen, many of the civil persons of high degree, as well as of the Archbishop of Canterbury, the Metropolitan of York, and thirteen Bishops: so that the "Constitution" had high ecclesiastical authority. But its civil sanctions are the great argument against it. It was for state purposes that the Constitution was passed. For his own ends William the Conqueror desired that the Archbishop of York should be subservient to the Archbishop of Canterbury. An Archbishop of York had crowned the Conqueror in Westminster Abbey; another Archbishop of York might perform the same office for a rival in York Minster. But such subservience was a piece of Erastianism. And while we desire a Joint Synod combined from all the existing Provincial Synods, this can only be done by common consent and agreement. The Constitution ran thus:—"If the Archbishop of Canterbury desired to convene a Synod, wherever that might be, the Archbishop of York, with all those subject to him, should present themselves and yield obedience to all Canonical Commands." For centuries this "Constitution" has been acted upon, and National Synods, or Synods of the *Exarchate* have been held in England. Lanfranc convened five such Synods; from Anselm, his successor, to Cranmer, in 1537, there were seven others; and the Northern and Southern Provincial Synods were also invited in 1540 for the investigation of the marriage of King Henry VIII to Anne of Cleves; none of these being *legatine* Synods, but all convened by authority of the Archbishop of Canterbury by the Constitution of Windsor. There is therefore no lack of prescription for such Synods.

There has been various courses pursued in England for securing the authority of a national Synod, without the Synod itself. And as it is possible that similar suggestions may be made at Winnipeg, it may be well to indicate them.

The first is, by transacting the same business simultaneously in the different provinces. This plan was followed when the provincial Synods

of Canterbury and York were held concurrently, and on the same business, one at Lambeth, the other at Beverley, in 1261. But it is evident that such a plan would be but impatiently regarded in these days of rapid thought and quick execution; and the Synods might pass contrary decisions, which would be awkward.

The second is, by discussing the business first in one Synod and then sending drafts of the proceedings for the sanction of the others. But this operation would be tedious, and again equally might educe conflicting resolutions, nor would this method be suitable where there are several Provincial Synods at great distances from each other.

The third has been by admitting proxies from the other Provincial Synods to the meetings of some one Synod, presumably the largest, or the oldest, or the most important. This mode of proceeding was adopted in reference to the establishment of the Book of Common Prayer in 1661. But here again the proceeding is cumbrous and, what is the most fatal defect of all, does not provide proper representation for the bodies who send the proxies. Such a plan may be considered, as the Provost of Trinity has expressed it, "out of court."

There remains only one method which has the sanction of antiquity and common sense, and that is, the inviting of the Provincial Synods into one assembly, thus forming an august body properly representing the whole Church of England in Canada, and so rightly deserving the name of a National Synod. This has been the case in several of the National Synods referred to above.

The Archbishop of Canterbury (see *Church Quarterly Review*, Oct. 1887), "has been understood to suggest a free conference of the two convocations in both houses. . . . The conference would not be a Synod; it would debate, agree and conclude, but the Synodical decree would follow in the respective Provinces apart. Where the mind of each province was clearly ascertained, the Synodical act would be a matter of course."

This is the best solution of the difficulty as regards the Provincial Synods of England. But in this country where the case has no impediments from the legal bonds of a Church establishment, the simplest plan would be for the Provincial Synods to be constituted either as they now are, or according to a readjusted territorial division, each Provincial Synod to have its own Metropolitan; for the Provincial Synods each to elect delegates to the National Synod, the number to be hereafter determined upon, the time and place to be settled at the first meeting of the National Synod; and then for the Metropolitans to elect their own chief, to summon and preside at the National Synod, with the title of Archbishop. This would be better than to make each Metropolitan an Archbishop, giving the president of the central body the appellation of Primate; it being contrary to the genius of this country to multiply lordly titles. This plan is simple, feasible, and churchly. There would be no conflict of jurisdiction, the law clearly laying down the rights and powers of the new Body. There would be no hasty adoption of novel methods, to be changed by and by from pressure of circumstances to the wiser and more tried system of the Church in every century.

It only remains to indicate the probable procedure, of which an example is furnished for us by an ancient National Synod, that of London, A.D., 1075, in accordance the tenor of some old Canons, and after consultation with some aged and experienced men who could remember the ancient practice of the Anglo Saxon Church. (My authority is that of Mr. Wayland Joyce in his Acts of the Church.) The prelates having taken their places in the order of their respective consecrations, and silence prevailed, the Gospel, "I am the Good Shepherd" was read. Collects were said, and the *Veni Creator* sung. After the sermon, the

Archbishop explained the cause of the meeting; formal business was introduced by the officials, and discussed. The votes were taken, the decision reduced to writing, signed and sealed by the Archbishop, and signed by the other members of the assembly.

The framers of the Constitutions and principles of our Diocesan and Provincial Synods have been judiciously conservative, and have followed the best models. The same men can be safely trusted to construct and frame the order of a National Synod. Let us hope that with all the light which has already been thrown upon the matter by the previous consideration of it in the various Diocesan Synods, combined with the wisdom and learning which will be concentrated at Winnipeg, the Church will be guided from above through the great and important crisis in Her history which is adumbrated by this movement. Not to gain political influence, not to procure fuller power to sway affairs, not to gratify personal ambition or afford scope for individual vanity; but solely for the glory of God and the advancement of his Kingdom, may the Church in Canada fulfil her glorious destiny, and march from victory unto victory!

F. PARTRIDGE.

To the Editor of the Church Guardian:

SIR,—Your various correspondents universally admit that no subject is more important than that entrusted to the coming representative conclave at Winnipeg. Canon Partridge has given a useful summary and sufficient for practical ends. We may well look for a general pattern to the history of the Church, and particularly note the exemplification afforded by the Mother Church in England. The ground should be cleared at once from various prejudices as affecting mere phraseology. Having proceeded so far, even in our newest and missionary dioceses, in the adoption of all the ecclesiastical cognomens from "Dean" downwards, including the whole range of significant and insignificant titles, it is too late to spend time upon words. The two lower Orders of the Ministry are fully provided for in contrast either with the Mother Church or the Church of Rome. This provision has come directly through the wisdom and action of our Right Rev. Fathers. It can be presumed in the useful and corresponding distinctions of the Episcopal Order that there will be no hesitating or faltering steps, under bugbears of fear or fancy. With our Episcopal and Synodical systems clearly outlined, *in fact*, the "rounding out" into a symmetrical whole, ought to present little difficulty. Apparently we need a final Court with universal jurisdiction, save in the restricted spheres of Diocesan legislation and larger, yet limited, Provincial action. The case of the double Archbishoprics in Ireland and England suggest the adoption of this title for each Metropolitan or head of the several Ecclesiastical Provinces. This will exactly, and for popular effect, afford a counterpoise to the pretensions of the Roman Hierarchy, which has dotted the Dominion with Archbishoprics. It is a part of that unchangeable and undying testimony of true against spurious Catholicism, that the Church of England to the extent of its genius and mission should stand with uncompromising front in the fulness of its own Ecclesiastical equipment. We have had some straws of tabular precedence flying from divers Protestant assemblies. These cannot logically or historically challenge the position of the Church of Rome. The Church of England can. If she would do this effectively she must be wise in her generation. The action about to be taken is fraught with ulterior consequences beyond what is evident on the surface. Resort has to be had for enabling acts to the Civil Legislatures. It is to be hoped that this resort will be such as to counteract the astute and far-reaching policy of the Church of Rome. Let our Provincial Synods, re-arranged, cover the

Dominion (with Archbishops at once Catholic and Protestant at the head of each), demanding from Churches and State equal recognition with any Papal appointment. Then let a Synod of an Exarchate include all these Provincial Synods, and exercise that final jurisdiction essential to the unity of the One Body of Christ; and let this choose through its Episcopate that highest Ecclesiastical officer from the Archbishops of Provinces, who shall bear the august title of "Primate of all Canada."

There is much in a name sometimes, and it will be found especially true in the relations, present and future, of the Church of England in Canada,

PRESBYTER

THE W. A. M. A. AND MISSIONARIES CHILDREN.

To the Editor of the Church Guardian:

SIR,—From letters which have appeared from time to time in the Church papers, it would seem that the W. A. M. A. of Huron is antagonistic to the education of Missionaries' children, but it is not the case.

The difference in opinion among the members has arisen not from want of sympathy with and approval of the work, but the mode of doing it.

Many have thought it a wiser course to weigh matters carefully, and by matured thoughtfulness try and arrive at the best plan for placing this branch of Auxiliary work on a firm basis.

For this reason we were anxious to refer the matter to the Triennial meeting held at Montreal last September, and moved to do so.

I had hoped that some plan would have been suggested at that meeting for establishing a Home and School supported by the W. A. M. A. of Canada and outside friends where the daughters of Missionaries might receive an education free of charge, or for a nominal sum. This seems to be the object at which we should aim, and in calling upon the branches for aid, care should be taken to ask them to contribute to an 'Educational Fund' as was suggested and embodied in a resolution at the Triennial meeting, and not send in money for this child or that. It would seem a more economical plan to establish a Home and School, where all could be supported and taught together.

Another reason in favor of this plan is that the individuals outside the W. A. M. A.; would be interested in it and possibly help endow the School by contributing sums of money for this purpose, as has been done for Wycliffe College and other educational institutions. Further, we might find ladies, whom God has entrusted with this world's wealth, ready to assume in some cases the cost of wardrobe and books, during the years a pupil attended the school.

At present, as a combined Home and School might seem to involve too large an expenditure, might it not be feasible to establish a Home in some central town where good public and high school privileges are attainable, and where rent, fuel and food would be more moderate in price than in our largest cities.

In this case as ways and means opened and our church people became more interested in the work, a second Home might be opened for boys, and thus allow boys and girls each to take advantage of our excellent public and high school system.

No doubt there are others much more capable of enlarging upon the subject, and suggesting more definite plans. I trust they may be led to take advantage of your kindness in allowing the matter to be ventilated through the columns of your paper, and that in hearing from many minds we may verify the truth affirmed by the Psalmist, 'In a multitude of counsellors there is wisdom.'

Thanking you, dear Mr. Editor, for so kindly giving space to this letter.

Believe me, yours sincerely,

BESSIE TILLEY,
Huron W. A. M. A., London.

[We hope that the discussion on this question will not be recommenced, but that every effort will be made to use available means, and strive for satisfactory permanent arrangements.—ED.]

A TRUE METAPHOR.

Can man produce a spring by artificial appliances? Can he send throughout nature, by means of furnace fires, or steam-pipes, the thrill of life which bids the kingdom of plants leap into being and beauty? No! Man may make a hot house, but he cannot cause a spring time. He may cultivate his little beds of flowers and banks of tropical plants within the confines of steam-heated rooms covered with glazed roofs, and give our winter month a taste of artificial greenery; he may force sweet flowers and beautiful flowers from which all fragrance has been cultured to grow in pots and yield untimely blossoms in the very face of winter snows. But what a small thing is that compared with those mighty and mysterious results which are wrought everywhere around us in the spring. Who can fill the mountains with the glory of the greening forests? Who can cover the valleys with verdant grasses and dot them with bright eyes of countless wild flowers? Who can array innumerable orchards with white blossoms of cheery trees and pink blossoms of peach and apple? Who can send the current of vitalizing heat through the hearts of the hills, and push out upon the dog-woods their great white blossoms, sprinkle the meadows with violets and daisies, trail the sweet arbutus along fields and skirts of woods, and fill the air over sunny slopes with that fragrance of blossoming vines which was so sweet to Solomon in the spring days of Palestine? Ah! who can do this but that omnipotent force in nature whom men call God? Yes, man may make a hot house, but only God can make the spring.

How true is the metaphor when we pass with it into the spiritual realm! There are no human forces that can cause a change of heart. Civilization, art, culture, science—these may indeed clothe a life with outward semblance to beauty; but if one would penetrate the soul of its utmost depths with regenerative forces; if one would permeate society through all its length and breadth with the power of spiritual life and salvation, he must call upon God, who alone is able to do this for man and society. Let us then look reverently up to Him as the author of every good and perfect gift. "It is not by might, nor by power, but by my Spirit, saith the Lord." "Which are born, not of blood, nor of the will of the flesh, but of God."—Henry C. McCook, D.D.

NEWS FROM THE HOME FIELD.

CAPE BRETON.

BADDECK, C. B.—There are not many places on which nature has so lavishly bestowed beautiful scenery combined with invigorating air as this little village which is so prettily situated on the Bras d'Or Lakes. The tourist, the sportsman and the seeker after health must be indeed hard to please if they do not find in this place and the surrounding country all that they can reasonably require. That it is becoming a popular resort is borne witness to by the fact that Mr. A. G. Bell, of Telephone fame, has purchased a large property close to Baddeck built a house, and with his family resides there for several months in the year. Mr. and Mrs. Charles Bell of Washington, U. S., Mr. Hennem (of Liberian note,) and Mrs. Hennem also have residences in close proximity to the village, and make Baddeck their home for the Summer months. The two very comfortable hotels, whose proprietors are most obliging and attentive, are filled with visitors coming and going as long as the warm weather lasts.

There is a pretty little Church (Episcopal) in the village built a few years ago, through the exertions of Rev. Simon Gibbons, the then incumbent. To this Church Professor and Mrs. Bell have very generously given two stained glass windows, which are now being put in, and which will add greatly to the internal appearance of the building.

The members of the Church of England are by no means numerous in this little community. Although few in number, they are, nevertheless, staunch in principle and indefatigable in Church work; and when money has to be raised for any special work, they are always ready to give willingly and liberally, both time and labour. A strawberry festival was held on Wednesday, July 30th, to raise funds for putting in the stained glass windows before referred to. Owing to various circumstances this was found to be a more expensive matter than had been anticipated. So with only two or three days notice, some ladies of the congregation, conspicuous amongst whom were noticed, Mrs. Tremaine, Mrs. McKeen, Mrs. Sparling, the Misses Sparling and Miss Anderson set to work with a will, and although the Freemason's Hall, where the festival was held, was never at any time crowded, the festival was a great success, the net profit being between forty and fifty dollars. This result must be very gratifying to all, especially to those who undertook and carried out the arrangements. It is to be regretted that there is no resident incumbent in the parish; for there is evidently a great field for an earnest and conscientious worker. The Church requires to be painted. *Who will help?*

DIOCESE OF NOVA SCOTIA.

The following appeared in the *Daily Echo*, of Halifax, of 26th ult.:

THE STRIKE AT SPRINGHILL MINES.

SIR,—The Dean has sent me the enclosed letter, which I shall be much obliged by your publishing in your next issue. Whether our ideas are that justice is on the side of the employers or the employed, there can be no question as to which are the greater sufferers while the strike continues, and the cry for bread is one that appeals to all classes of the community. The Dean will be ready to receive any contributions that the charitable may send him, and I trust that Church people will give liberally when notice is given by the clergy of a collection to be taken in the churches.

F. NOVA SCOTIA.

THE RECTORY, Springhill Mines, }
July 24th, 1890, }

My Dear Gilpin,—I am writing to ask your kind co-operation in a work of mercy and necessity. Next Monday begins the sixth week of this unfortunate strike in Springhill, and six weeks without work or wages mean suffering among many people. I plead now for the widows and orphans of our congregation, not for the men. I believe the men are asking for justice, but they are strong and can bear. It is different with widows and orphans. Hard, pinching struggle is their lot at the best, and now they need the necessities of life sadly enough. Will the church help their brethren? Here all income is for the time out off, and we can, therefore, do little or nothing. We ask bread, then, from our brothers. Will the rectors of Halifax send us an offertory for the widows and orphans, and that at once, for it is needed at once? I write to you, for the matter is urgent and I suspect the Bishop is away. I trust you will use what influence you can to induce our Halifax brethren to come to the aid of "the fatherless and widows in their affliction," and if this can be done to let me know quickly if I can draw upon you for some stated amount.

I remain, Yours very affectionately,
(Sgd.) W. CHAS. WILSON,

EPISCOPAL ACTS.—Under this head the Bishop reports:—

CONFIRMATION.

1888—467, males, 766 females; total, 1,233.
1889—814, " 1,007 " " 1,820

Churches consecrated, 20; enlarged and re-opened, 1; 2 Chancels; 1 Font; 12 Churchyards and 1 Cemetery lot consecrated. Corner stones of 3 new Churches laid. His Lordship had visited every parish and mission in the diocese with the exception of two, and some of them twice during the period referred to.

Our Bishop was outspoken on the question of *Brotherhoods*. After pointing out the fact that some parishes which sorely needed divisions, and that missions should be formed in various places, he added, I hope that the desire which I have from time to time expressed, that we might see our way to the creation of a Missionary Brotherhood, may be a seed which is lying dormant in many souls, and that by-and-by it may germinate and spring up and grow. My idea is that the members of the brotherhood would be clergy-bound for a period of three or five years in vows of obedience and celibacy, and, so far as salary is concerned, poverty. They would be at my disposal, going where I sent them, and doing whatever work was assigned them by me. They would have their personal expenses paid, i. e., clothing, travelling, board, and lodging; beyond that they would have nothing. Their vows would be renewable, on expiration of time, at their own discretion. Had I a fund out of which such could be supported, with, possibly, a house of rest for them, where they could refresh themselves for a month or two once a year, I think, perhaps, I might find one two with whom to make a beginning.

TIDNISH.—When we last reported ourselves we showed that the people of Tidnish, in order to get themselves a church, were prepared to subscribe \$245. They did not, however, rest here. On the 22nd of this month they had a Festival of good things on one of the grandest spots for a picnic in the Dominion, overlooking the new Marine Railway Dock and the Baie de Verte, within the grounds of Mr. Robert Baxter; they erected old time booths, they had the Sackville Brass Band and a "Merry go-round" for the young folks with a sumptuous set of tables, so we had a joyous day of it. Besides some hundreds of people from Tidnish, Baie Verte, and Port Elgin, among the number our good friend Rev. V. E. Harris, visitors from the Marine Railway, &c. Over \$200 we are informed were made on this occasion so that when the expenses are paid off there will be something like \$150 or more for church work. Well done Tidnish. You all deserve a church and you shall have it in God's good time. We wanted encouragement and now here it is. What we need now is a hearty appreciation of the services from Sunday to Sunday.

SYNOD MEETING.

The Bishop of Kentucky (the Right Rev. Dr. Dudley) preached the sermon at the opening of the Synod, and there were also present during its Session the Bishops of Iowa and North Dakota.

The Bishop of the diocese in his address to the Synod thus spoke of the needs of the Church; and his words have wider application than to his own diocese:—"This brings me to the crying need for men and means. For both we have, ever since the creation of the See, been depending to a greater or less extent upon the Mother Country, and this dependence has been most generously responded to. But we must learn to depend upon ourselves. Our sons must be given to the sacred ministry of Christ's Church; our money must be cast into God's treasury—both with no niggard hand. Our sons, the godliest of them, the young men of

deep and fervent piety, of sound learning, of active brains; men who would have made first-rate lawyers, or doctors, or business men, or financiers, or politicians, but who have been taught by their parents to dedicate their talents to the services of God in the sacred ministry of His Church; who have been taught that the highest honour they can gain is to be "put in trust with the Gospel," that the noblest life is that of a minister of Jesus Christ. Parents should get into the habit of looking over the reports of their boys at school to see which was the brightest and the best, that they might thus "present him to the Lord." The most promising of the pupils in our public schools ought to be watched over with a loving interest by our Church people, and encouraged to go into college with the hope of one day being permitted to enter into Holy Orders. And our money—not that over which our fingers chance to close when the hands find its way into the pocket on our being solicited for the support of the clergymen, or for some Church purpose, but the regular, systematic apportionment from the gross amount of our income; and this supplemented by the offering, beyond and above that apportionment, which real self-denial in luxuries, or even in necessities, has made possible. Is it credible that we have been so long cared for by the S.P.G. and the C. and C.S., that there is the possibility of the existence among us of the pauper spirit, that mean quality of soul is content to have everything done for it, having lost even the desire to make an exertion to do anything for itself? If so, we are on the eve of a loud call to awake and bestir ourselves. The grants of the S.P.G. are now only given to individuals, and as these die, are wholly withdrawn, so that the parish in which any of these individuals has ministered is thrown, on his death, upon its own resources, or upon the Church people of this diocese; while the C. and C.S. are reducing their annual amount, having taken off \$750 last year, and \$250 more this year. It is necessary, it is imperative, for us to face the fact, that we must all prepare to supply these diminishing means, or several parishes will have to be given up for lack of support for a clergyman. In view of this state of things I cry aloud to all to come forward at once, and especially do I ask for two things—first, that donations and subscriptions to Church work and extension shall not be conventional, but honest according to the giver's ability; and second, that bequests shall be left by will for Church objects. It is a public scandal when the contents of wills of Churchmen are published in the press, to find thousand of dollars left for various purposes, and not one single cent to the Church; while the wills of Roman Catholics, Presbyterians, and others, present a wondrous contrast by the generosity with which they show their willingness to promote the prosperity of the religious community of which they were members, even after they have passed away from earth."

DIOCESE OF FREDERICTON.

PORT ELGIN.—On Friday the 18th inst., the ladies of this congregation, assisted by the gentlemen of the choir, held a very pleasant Strawberry Festival by which they realized sixty dollars for Church purposes. Seeing that this is a new Mission only opened a few months ago by the Rev. C. A. French this result shows that what the Church really wants is to make herself known in order to produce enthusiasm. We must say the ladies of Port Elgin have done well and we only hope they will go on as they have begun. Of course the church cannot but go forward here as elsewhere.

ST JOHN.—The regular monthly meeting of the St. John Clerical Association was held in St. Luke's Church on July 29th. An interesting and suggestive paper was read by the Rev. O. Raymond on the subject, "Lay Help with

Reference to Parochial Organization." The next meeting of the association is to be held in the school room of the Mission Church, Paradise row.

That there is considerable interest taken in the question now before the Church—that of the Consolidation or Unification of the Church of England in Canada—is evidenced by the fact that the *Globe* of this city print in full in its issue of 30th ult. the letter of the Rev. Dr. Partridge which appeared in the *GUARDIAN* of 23rd July.

DIOCESE OF MONTREAL.

BISHOP'S APPOINTMENTS.—The following are the Episcopal appointments during the months of August and September:

August 10th, Sunday, Hull.
August 10th, Sunday, Aylmer.
August 11th, Monday, Aylmer.
August 12th, Tuesday, Eardley.
August 13th, Wednesday, Quio.
August 14th, Thursday, Shawville.
August 14th, Thursday, Clarke's.
August 15th, Friday, Fort Coulogne.
August 17th, Sunday, Portage du Fort.
August 17th, Sunday, Bryson.
August 19th, Tuesday, North Clarendon.
August 20th, Wed'sday, St. Stephen's Thorne.
August 21st, Thursday, St. James', Leslie.
August 22nd, Friday, Thorne Centre.
August 23rd, Saturday, North Onslow.
August 24th, Sunday, Bristol.
August 26th, Tuesday, St. Luke's, Eardley.
August 28th, Thursday, Trinity, N. Wakefield.
August 29th, Friday, St. Peter's, Cawood.
August 31st, Sunday, Holy Trinity, Alleyne.
August 31st, Sunday, Aylwin.
September 2nd, Tuesday, Northfield.
September 3rd, Wednesday, River Desert.
September 5th, Friday, Wright.
September 7th, Sunday, Perche.
September 7th, Sunday, Chelsea.

Letters needing immediate attention may be addressed to Shawville, Que., care of Rev. W. H. Naylor, until August 23rd, and to North Wakefield, Que., care of Rev. C. Boyd, until September 6th.

DIOCESE OF HURON.

TRIAL SERMONS.—In his Annual address recently delivered to the Synod of his Diocese the Bishop of Huron (the Right Rev. M. S. Baldwin, D.D.) uttered the following timely and wholesome counsel with regard to the preaching of trial sermons:

And now, passing on to the others matters, permit me to mention some subjects of the gravest interest to all. And first, I shall draw your attention to the great necessity that exists both on the part of the Clergy and Laity for higher views concerning the sacredness and position of the Christian Ministry. I refer to the degrading practice, now so often met with, of clergymen going to vacant parishes to preach trial sermons. In the first place, *such a practice utterly does away with that most comforting and blessed thought that God's sure hand alone is guiding us.* If any of you have done all in your power to obtain some coveted parish; if you have bent every energy and strained every nerve, seen every leading churchman in the place, and promised all the impossibilities that the varying minds of an influential congregation may require; then, when all is gained, victory secured, and all competitors outstripped, will the greatest of all difficulties present itself, namely—the difficulty of seeing the good hand of God, and of believing that you have been absolutely passive in the matter of your own advancement. So far from this being the case, you have done all in your power to secure the public vote in your favor, and if the future turn out to be a rather rude awakening, surely your discernment must lead you to see at whose door alone must the blame be laid.

Secondly,—It is absolutely destructive of all self respect. Congregations are most anxious to have your services, and their anxiety generally maintains its force until Monday morning, when you are politely bowed out, as another competitor is to give an exhibition on the following Sunday. After which he, too, as a sort of extinct volcano, will go home a sadder, if not a wiser man. Self-respect, dear friends, must be thrown to the winds, and my advice to you all is: Never consent to go. If, however, you will go, remember that while congregations are no doubt honest in wishing to hear you, and heartily desirous of showing you every courtesy; yet as you have gone to them for criticism, criticism you will most unsparingly receive. You will be treated like jaded horses in a Spanish arena, goaded and gored, and then, when dead, thrown out beyond the barriers.

Thirdly,—It is, above all, degrading to the last degree to that Gospel you were sent to preach. Surely it cannot be right to invite people to hear a competition in preaching, as you would in music or athletics. The Gospel is the message delivered by God to us to be proclaimed in the ears of a dying world, and he is the best and truest man who most faithfully, most accurately delivers his message to all. But for the messenger himself to give a public rehearsal of his powers for the sake of obtaining a more influential position in the Church is to dishonor alike the God who sent him, and the message he was commissioned to proclaim. Far better remain a lifetime in the shadow of deep oblivion, than rush into sunlight, unbidden by the voice of God. In the former, you may lack, as some of our noblest missionaries lack, the music and cheer which numbers and sympathetic friends impart; but then, like them, you have the presence and sunlight of your Lord; while in the latter you may tread a palace of marble only to find sorrow, anxiety, and defeat.

Lastly,—It ignores the Headship of Christ. In this age of experience we do well to remember that it is only our Divine Master who can set before us as an open door which no man can shut. If we are His, let us believe that He will place us just where He wishes us to be, and if He wishes any of you to occupy high and commanding positions in the Church, be assured that all the congregations and influences of the world cannot keep you out of them. The door which He opens no man can shut.

In conclusion, let me say, I quite admit the desirability of congregations knowing something about the men who may be coming to them, but certainly, there are other ways beside trial sermons of finding out their merits or defects. A visit to a clergyman's own parish is at once a safer and more dignified course.

MITCHELL.—We clip the following paragraph from the "Mitchell Advertiser":—"At evening services, in Trinity Church, for some months past the Rev. W. J. Taylor, has been delivering a series of very instructive sermons on "The Lord's Prayer." The sermons throughout have been full of deep thought and sound teaching, and have been attentively listened to. After the sermon on Sunday evening last the choir sang "The Lord's Prayer," as an anthem, which was very appropriate and extremely well rendered. The choir, under the direction of Miss Nessie Howard, has, during the past two years, improved wonderfully.

The Rev. W. J. Taylor has received an invitation from St. Mary's Episcopal Church, and it is more than probable that he will accept it, and remove to that town. This one thing we say, Mitchell and Trinity Church will suffer a great loss in the removal of the Rev. Mr. Taylor, but our loss will be St. Mary's gain. It is a long time since Trinity Church has had such a popular, clever, and talented preacher as their present rector.

The Bishop of Huron has appointed the Rev.

Mr. Taylor to be rector of St. James Church, St. Mary's, and he has accepted,

DIOCESE OF ALGOMA.

PORT ARTHUR.—The Bishop of the Diocese held a Confirmation in St. John's Church on the morning of the second Sunday after Trinity, when ten candidates were presented, five of them being married persons. One had been brought up a Presbyterian, two Methodists, another among the Society of Friends. The last mentioned was baptized a year ago by the incumbent, and her three children have since received Holy Baptism. Two of them will be candidates for confirmation at the Bishop's next visit. All the persons confirmed were admitted to the Holy Communion. After visiting other parts of the district adjacent, the Bishop returned, and on Wednesday afternoon conferred with the churchwardens and sidesmen. In the evening, according to notice given on Sunday, he met the male parishioners for consultation respecting parochial affairs, and was gratified by seeing a larger attendance than ever before.

The schoolhouse, not completed, is the result of the faithful and patient labours of the Women's Sewing Society.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S.

The Church Debt.—The offerings of the people were gratefully made on the 5th and 6th Sundays after Trinity towards liquidating the balance of \$350 on the building of the Church. More than the amount was offered; nearly every one sending in their mite towards this laudable object, whereby the Rector and Warden were enabled to claim the grant of £350 made by the S.P.C.K. This week the grant has been also received, so that the Parish of St. Mary's has refunded to the Corporate Body the whole of the amount loaned to the parish for the erection of the new Parish Church. *Laus Deo.*

To record their thankfulness, the congregation held Thanksgiving services all day last Sunday, and in the evening there was an immense congregation, when the Rector preached on the words: 'In everything give thanks,' and traced the history of the parish and congregation from the time when a few church people met in the lower room of a dwelling house in the parish, through the period when with a hearty will the old church of 1852 was erected and consecrated; on to the time of 1888, when steps were inaugurated to commence a larger and more magnificent building, so that when the present Rector came the walls of the nave were going up. Since that time, through the indomitable energy of one and all in the parish, and the kind assistance of friends in England, America, Canada and Jamaica, the building has not only been completed, consecrated and paid for, but has been in use since Easter 1889, and is now too small for the increasing congregation. The debt was paid off on July 4th, so that day became our parochial day of Independence, and on the following Sunday a new bell was rung out for the services, having been dedicated by the Rector at a special service held after Matins on the Saturday. This too has been paid for through the free will offerings of several members of the congregation, having cost \$80; again we can only say our halloo of deliverance and cry '*non nobis Deumine, non nobis, sed Nomini tuo da gloriam.*'

New Bells.—We have the promise of two or three bells by and bye from a well wisher. We hope soon to chronicle the dedication and hanging of these offerings, and the good people of St. Mary's will be called to their devotions and Eucharists by the sweet and melodious strains of a joyous peal.

New Lamps.—The Church has also been supplied with lamps of three hundred candle

power, and the old temporary lamp stands removed, which has greatly tended to the comfort of the worshippers, and made the church look larger, and its proportions are now better seen. All of these too by special offerings have been paid for.

The Rectory Debt.—There only remains this now to be wiped out, and then our whole parochial finances will be cleared from the incubus of debt. This too by God's help will soon be accomplished, for there is nothing that a united parish, a loving people, an earnest congregation cannot accomplish with the outside aid now and then of well wishers and friends. The offerings at our special Mission services on Thursday evenings will be devoted to this praiseworthy object. All offerings for this fund will be gratefully acknowledged in the *Church Guardian* next week.

Diocesan.—The Rev. F. R. Murray, as Bishop's Commissary, made a visitation to Corozal last week, to make final arrangements for the erection of a new Mission church there. He was accompanied by Mr. Arnold, one of our best church carpenters, who under the superintendence of Mr. Fairweather, the Diocesan architect, will carry out immediately the necessary work.

SHAM CREEK.—A piece of land has been secured in this most important district for a Mission church and station, which will be the centre of action for work in the Southern district. For the present Mr. Stephen Valpy will act as Church agent in that district.

MANITU.—Here twelve or thirteen families have been banded together under the superintendence of Mr. John Jenkins.

THE BISHOP'S APPOINTMENT.—The Commissary called together the members of the Synod and of the Standing Committee of the Diocese on Saturday, July 12th, to receive an official announcement from the acting Bishop the Lord Bishop of Jamaica, who, in the endeavor to carry out the wishes of the late Synod to secure a resident Bishop had written to suggest the name of the Ven. Archdeacon Holmes, of St. Kitts, W.I., who might also become Rector of St. John's, Belize, as that parish was still vacant. The following resolutions were carried, viz:—

1. That it is deemed inexpedient that the Bishop of this Diocese should be also Rector of any particular parish. Carried 9 to 2.

2. That the name of the Ven. Archdeacon Holme, of St. Kitts, W.I., be suggested as Bishop of this Diocese.

3 Amendment: That whereas the members of the Standing Committee and other members of the Synod of the Diocese present, have had read to them a letter from the acting Bishop of the Diocese on the appointment of a resident Bishop, together with a suggestion of the name of the Ven. Archdeacon Holme, M.A., of St. Kitts, W.I., as its first Bishop, and

Whereas this Diocese is deeply indebted to the acting Bishop for his care and regard for its wants and advancement yet they would venture to suggest that the appointment of our first resident Bishop ought to be given to one who has had, if possible, local experience, combined with knowledge gained in the administrative conduct of other Colonial Dioceses; and, holding these views, the members of the Standing Committee of the Diocese with the members of the Synod concurring, most respectfully request his Lordship to combine with his recommendation of the Ven. Archdeacon Holme, of St. Kitts, W.I., to his Grace the Archbishop of Canterbury and the Most Reverend the Metropolitan of the West Indian Province, the name also of the Rev. Frederic B. Murray, Bishop's Commissary, and Rector of Rector of St. Mary's, Belize. Carried 8 to 2.

After the Benediction the meeting closed.

ST. JOHN'S PARISH.

The New Organ—The gallery has been thoroughly put in repair for the reception of the new organ, which is expected out from Messrs. Bishop, of Leeds, towards the end of the month.

The New Vestry.—This has been completed and is now ready for use, and as far as convenience and accommodation is concerned will be a great acquisition. Being made of wood it stands out not in pleasing contrast with the old brick fabric. Miss Usher, the organist, has been granted a well earned holiday and will proceed immediately for England. Mrs. McDonald will act as her substitute during her absence. One of the oldest members of St. John, Mrs. Wardlaw, passed away on Sunday week at a ripe old age. The respect and esteem in which she was held was evidenced by the immense number who attended the funeral at St. John's Church and the old cemetery. The service in church was conducted by the Rev. Deacon Swabey, assisted by the choir, and at the cemetery by the acting Rector of St. John, the Rev. F. R. Murray.

The New Rector.—At a meeting of the Church Committee the name of the Ven. Archdeacon Holme, M. A., of St. Kitts, was suggested to the Standing Committee as Rector in the place of the Rev. Hugh Nethercott, who resigned last April.

CONTEMPORARY CHURCH OPINION.

The Anglican Church Chronicle (Honolulu) says:—If there be one thing above another in which a true Christian may shine, it is in the way he treats his domestic servants or his employees. Human nature has to become very degraded before a person ceases to be amenable to kindness and sincere anxiety for his welfare. Judicious treatment of those whose lot in life is to carry on what we cannot do ourselves will secure their attachment and fidelity. Work performed from these high motive powers is worth far more than that which is paid for in coin. Education has done much, especially in the Western Hemisphere, to level up men, and the feelings of men are more highly wrought than of yore. Men of good family and decent education have braved the snobbery of the world and have taken to trade to get an honest living. These are often found in the employ of people whose fortune has been better, and their opportunities greater, but their education and training far less than their own. It is lucky for the employee then, if his employer's heart is in the right place. If not, the tortures he will undergo by reason of his very superiority will be ineffable.

But the worst happens if an employer is a professed Christian, that is, if he frequents public worship. Here the hurt is to the cause of Christianity. The meanness of his actions is accentuated, and the relief, which would perhaps have come to the soul of the oppressed is stayed by the presence of the oppressor. The voices of the two will not mingle in prayer or praise. Thoughts which should be on loftier objects are depressed into the workshop, and the benefits and consolation of religion are lost. It is hardly to be hoped that there is much gain from these blessings on the other side. It must be owned that unprofitable and ungrateful servants are also to be found, and in these days of toil and struggle for existence there is great wonder that such is so often the case. Christianity urges on master leniency, thoughtfulness, encouragement and trust, and on the servant appreciation of kindness, fidelity and steadfastness.

The Church Review (London) says:

The Apostles' Creed has been adopted into its public worship by the English Presbyterian Church. It is to be repeated by the minister and congregation together; the Lord's Prayer

is also to be said by preacher and people aloud, and the prayers are to be ended by an Amen uttered by the people. To this extent 'The Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster,' has been modified and 'revised by a committee of the Synod of the Presbyterian Church in England.' Some people, says a contemporary, will look upon these alterations as only another evidence of random change, such as they think they see going on throughout the Church of the present day. The adoption of the Apostles' Creed we are rather inclined to hail as an evidence of greater knowledge and historic study among Presbyterians. Hitherto metaphysical discussions on abstract questions have occupied the acutest minds in that denomination. Now that the past is being explored by their scholars we may hope for a further tendency to harmonize their usages and views with the undivided Church of the Apostolic and sub Apostolic ages.

The Church Chronicle, of Ohio, in speaking of one of the evils under which the Church labors in the support of the clergy, says:

'There are parishes in which men familiarly handle thousands, and many members of which never think of curtailing a habit of their expenditures on luxuries and vanities, while their rector patiently and earnestly makes calculation of economy in regard to every dime that passes through his hands. There is no more touching reality than poverty in the Rectory. Poverty among the lowly is comparatively endurable, because it is not expected to be anything else than poverty. But to impose it upon those who by their education and position, are expected to move in a different sphere is cruel. To be doomed to live in a way which the means furnished will not warrant, to be expected to hide what cannot be hid, to be forced into a current of social life only to stand in palpable and painful contrast with it—this is the extreme of cruelty. What justice, what principle of Christianity warrants a people to demand the services of an educated man for a pittance, out of which he can barely, year after year, meet the necessary expenses of his family, dooming him to an almost niggardly economy? What right thus to receive his labors during the best and most vigorous years of his life, when meanwhile his children are growing up to find him without the means of offering them a respectable education.'

The Irish Ecclesiastical Gazette says:—

The whole world has read by this time the scathing letter in which the Most Rev. Dr. O'Dwyer rebukes Mr. Dillon. There is at least one Irish Roman Catholic prelate who has no faith in Parnellism, and who sees both the immorality and the danger to the highest national interests that lie in the Plan of Campaign and that hideous instrument of torture called Boycotting. Looking further afield than any of his short sighted contemporaries, and with the light of history illuminating his mind, Dr. O'Dwyer sees in the present revolutionary movement the presence of those disruptive elements that rend not only society but the Church. He wants to know what security there is that men like Mr. Dillon would not place their heels on the necks of the Bishops? He argues from the contempt shown to the edicts of the "Holy Father" that these conspirators would show but scant courtesy to the hierarchy if it happened to stand in the way of their sinister designs. *Sermo non est noster*. Here are the Bishop's words:—"What guarantee is there should Home Rule come, that all of us Bishops shall not find our authority crippled, not by words but by force?" And after a misreading of the English Reformation, the Bishop goes on to say—"May we not reasonably ask how will it be with the independence of the Irish Church, how will it be with the unlettered in-

tercourse which we demand with Rome, when these gentlemen are not only our representatives, but our masters?" It is just as much because we do not contemplate with any pleasure tyranny exercised towards others as towards ourselves that we object to the schemes of the Irish-American revolutionists.

The Irish Ecclesiastical Gazette:—

We are so accustomed to hear that Ritualism is only Popery in disguise, that it is refreshing to meet with a contradiction of a very practical character. The State religion in Norway is Lutheran—that is to say Protestant; all other religions are tolerated, but the Jesuits are banned. A Mr. Richard Strutt writes from Trondhyem on the 30th ult., describing the ritual he witnessed in the Protestant Cathedral of that place. "It may, perhaps," he adds, "interest those of your readers who deprecate certain observances as being mere imitations of Rome, and consequently unsuitable for the simpler forms of "Protestant" worship:— 1. Altar lights; 2. Eastward Position (so-called); 3. Vestments; 4. Hymn during Communion; 5. Non-communicating attendance; 6. Sign of the Cross in Benediction. Here are noted six adjuncts of the Eucharistic worship of the Protestant Church of Norway; why should those who wish to see these and kindred ceremonies restored to the Anglican rite be reproached with being 'Romanisers'? Is it ignorance or worse?" Here are three at least of the "five points" advocated by the Ritualists, the other two being incense and the mixed cup. What is Protestantism in Sweden and Norway can scarcely be Popery in Great Britain.

WOMEN IN THE VESTRY.

The Los Angeles Churchman referring to a resolution proposed in the Convention of the Diocese of Ohio, to allow women to vote at Vestry Meetings and to be members thereof, says.—"We do not mean to say that Ohio is not progressive, but we do mean to say, with all seriousness, that should that measure be adopted, Ohio would progress down hill with tremendous and accelerating velocity. But we do not believe it will be adopted there under the wise leadership and common good sense of its young and devout Bishop. We mention it merely to counteract the influence which may be thoughtlessly given in its favor here by the commendation of our diocesan paper.

Woman has not been given the work and place in the Church's active administrations which she was intended to fill, and which in the early Church was accorded her; but that place is not to vote, not on vestries, not to go to Conventions, frame canon laws, manage and manipulate trust funds, and otherwise assume the functions and duties that belong to men. It is true that some women seem better able to do it than men, and take much more interest in these business affairs of the Church than their husbands, but we think too much of woman to allow them to do the work in the Church which their worthless husbands—in a religious sense—neglect, and which men must do, or which must be left undone. If the Church is losing its virility, its sin should not be encouraged by putting the man's work upon the woman.

The reason for these proposals to permit women to vote, and share otherwise, in the temporalities of the Church, is not that she wants to do so, and not that she is particularly fitted for it, but that *the men wont do it and she will*. Shame on it, men! But it will never come about. The true men of the Church will not permit it in any respectable diocese.

The question of woman's work in the Church is being solved in the right way by the restoration of the order of deaconesses, as provided in the last General Convention. Let us emphasize that spiritual function in every diocese, and don't side-track it by any diversion of

giving women the temporal management in the councils of the Church.

There is a magnificent field in this sin-burthened, suffering, benighted world, being crushed more and more under the weight of its own wickedness, for the tender ministrations of loving women, whose heart ever bleeds in sympathy for suffering; and multitudes of Sister Doras, all unknown and recognized, are alleviating these distresses. With nurseries established for the better education of these ministering women in the word of God, and the culture and development of their latent powers and natural gifts in the *ORDINA OF DEACONESSSES*, these ministrations will be more effective and valuable, and when supported as the ministry is supported, can be utilized wholly for the Lord's work.

In this very Ohio Convention, Bishop Leonard pressed home upon the clergy the necessity of spending as much time in habitual study as in parish rounds. Nothing will help them to "stir up the gift" of sound scholarship more than the blessed assistance of deaconesses in their parishes to await upon those necessary ministrations which a woman can do so much better than a man, but which the Pastor must do if no one else will, and let studies go to the winds.

By all means let us progress, but let it be according to God's order."

SHALL WE KNOW EACH OTHER THERE?

We often read and hear discussions on the question 'whether we shall recognize our friends hereafter.' How can we ever doubt it? If love abides, are we not to know those, whom we love? What would immortality be if we were to go there alone, separated from all the loved ones, the knowledge of whom has made the very essence and sweetness of our human life? Would that be immortality if we left behind us the richest part of our souls? The best that is in us has come to us from love to others and their love to us. Let that perish in forgetfulness, and we should go into the other world only half alive. We should have lost the best part of the results of our earthly life. That we should be thus separated from our friends was not the view of the Great Teacher. He emphasized in His last wonderful conversation with His disciples that His 'going up' was not going from them. 'I go away, and come to you,' said He. He came nearer to them when He seemed to go. He told them: 'I go to prepare a place for you. And, if I go to prepare a place for you, I shall come again and receive you unto Myself, that where I am, there ye may be also.' There are then societies in the other world, unions of those who are in the closest sympathy, even homes where they can be together. It is not one vast, monotonous assembly, but an infinitely varied world like this—a variety of homes, each drawing to itself those who belong to it, a place for every one, and every one in his place.

Shall we know each other in the other world? Yes, far better than we know each other here. The progress of man implies a more intimate knowledge of his fellow-man. Animals seem to know each other chiefly in their external relations. Man, in his lower state, does not enter very deeply into the souls of those nearest to him. As he ascends he knows them better. He understands more of their character, hopes, purposes, needs, qualities, defects, and so is able to help them much more effectually. But still how little we know of each other, how difficult is communication, how hard to tell what is within us! How we misunderstand each other! How we misinterpret each other's motives! How seldom comes an hour of real intercourse, when soul speaks to soul! But, in

the higher world, I believe we shall enter easily and naturally into the most intimate communion, shall know as we are known. There all disguises and concealments, all diffidence and distrust, shall fall away from the soul; and we shall have the joy, perhaps the highest joy we have known on earth, of coming into intimate union with those we love. The heart-rending misunderstandings of this life will cease. The cruelties born of ignorance will be no more. The harsh, cold, bitter judgments we pass on each other will be left behind.

If, in a long life here, I have gained anything which is worth keeping, it is the knowledge, love and friendship of pure, generous, noble souls. Am I to lose that great inheritance? Am I to go into the other world poor, lonely, homesick, alone! Am I to console myself by being an unembodied spirit, wandering solitary among the stars or filling space with no home, no society, no brotherhood? I do not so understand the lessons of experience or the facts of observation. When all other memory fades from the mind of the dying, when his other thoughts are bewildered, the other impressions of time effaced, he still shows by a faint pressure of the hand, by a feeble sign of his head, that his love remains. The last look of the dim eye seeks the faces of those he loves. The last faint whisper of the failing voice is a murmur of blessing on those dear ones. Love is stronger than death; will it not survive the grave?

Yes, when I open my eyes on a new world I expect to come once more into the company of those who have been my inspiration, my comfort, my joy in this life. I shall learn what these years have been teaching them, and they shall be again my friendly companions and helpers. I shall see again the parents and the dear children whose love has sweetened my life. I shall be a little child once more myself. Yes, and I hope to come very near to my Master, Jesus, and to have my errors corrected, and be taught the alphabet of a higher language of truth. Not all at once, perhaps, for the laws of gradation and limitation will apply there as here. But if faith and hope and love abide, then there will be always more of knowledge, more of work, and more of love in that divine beyond. With such views as these, we can be better consoled for the loss of those who leave our side. We can be more ready to go ourselves when the time comes.—*James Freeman Clarke.*

DR. KANE ON THE IRISH UNIVERSITY QUESTION.

The Roman Catholic hierarchy were very persistent and decided in their demands on this question of education, and seemed to feel that they had a very sore grievance to complain of. He remembered a long speech delivered by Archbishop Walsh which, even a Conservative newspaper in Dublin considered unanswerable. The point of the Archbishop's speech was that Protestants had got a University system, which was all that they desired. And why should they object to the Roman Catholics obtaining a University system such as they desired? The argument, however, was wholly at fault, since Irish Protestants had not a University system which was all that they desired, but had conceded their own special views, and accepted a University system which offered to all creeds and parties identical privileges. All the honors and emoluments of the system were as open to Roman Catholics as to Protestants; and, as a matter of fact, so far as the Royal University was concerned, their Roman Catholic fellow-countrymen had the lion's share of the administration and of the emoluments. Under these circumstances, Protestants strongly disapproved of an apparent readiness on the part of the Government to create a sectarian University in favour of the Roman Catholics, and

they would continue to disapprove of that and every other proposal to confer exceptional endowments and dignities on the Roman Catholic religion. Why should not the Roman Catholics of this country be content with equality? Neither their wealth, nor their intelligence, nor their loyalty entitled them to the special favour of the State; and when the principle of religious equality had disestablished the Irish Church, and opened the Dublin University on equal terms to all Irishmen, what right had the Roman Catholics to expect that this principle would be departed from in their favour? Was it because their bishops and priests trained the people so successfully in respect for the Constitution, and in obedience to the law? Was it because their religion was so good that it supplied the place of police, and kept those who are enlightened by it from being a burden upon the rates? Was it because in Roman Catholic colleges men were inspired by such a spirit of loyalty that when they passed into public they would never attend a banquet at which the sovereign was but given her just precedence? For the life of him he could not understand on what ground Archbishop Walsh and other prelates expected their religion to be favoured in this nation above all others, and when it seemed that there was a disposition to consider favourably their unjustifiable and altogether inadmissible demand there was strong dissatisfaction in the north, and there would always be strong dissatisfaction felt by the Irish Protestants at any proposal, no matter from what quarter it came, to confer special advantages and endowments upon the Roman Catholic religion in any shape or form. They knew very well what the Roman Catholics wanted. They wanted everything for themselves, and that was the reason they were such enthusiastic advocates of Home Rule; but as Protestants were opposed to Home Rule so they were opposed to Roman Catholic ascendancy without Home Rule. Protestant ascendancy had been overturned, not because Protestants were disloyal and failed to prove themselves industrious and good citizens, but because the Roman Catholics, in spite of the solemn oaths of their prelates at the time of Emancipation, agitated against Protestant ascendancy, and posed as advocates of religious equality. Now Protestants objected to the establishment of Roman Catholic ascendancy, and any Government that attempted anything in that direction would meet with most strenuous opposition.—*Speech in Dublin, July 14, 1890.*

NOTICE.—We are obliged to hold over this week several communications and Diocesan items, through want of space.—Ed.

THE power to turn men to righteousness is given to every child of God. Its possession is the highest privilege of life, and its exercise, its greatest joy. But what a fearful responsibility to have the power and refuse to exercise it! "Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul 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.'—*Apostolic Guide.*

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The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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CALENDAR FOR AUGUST.

- AUG. 6th—Transfiguration of Our Lord.
 " 10th—10th Sunday after Trinity.
 " 17th—11th Sunday after Trinity.
 " 24th—12th Sunday after Trinity. St. Bartholomew A. & M. (*Athan. Creed*).
 " 31st—13th Sunday after Trinity.

ON DEACONESSSES.

Deaconesses — a woman Deacon—an order and office in the Church, possibly derived from the older office of widows (Acts vi. 1; 1 Tim. v. 9). Its scriptural authority is equal, or superior to, that of the Episcopate. It is directly mentioned by St. Paul (Rom. xvi. and 1 Tim. v. 5, 11), and was undoubtedly a prominent feature of the Apostolic Church.

In the century next after the Apostles, and thenceforward for several centuries, we find not only deaconesses working in the cities and dioceses, but deaconesses admitted by formal imposition of the hands of the Bishop, constituting a distinct order of the primitive ministry. They were always widows or unmarried. They were generally of mature age, according to the Council of Chalcedon, not less than forty, though it seems certain that in some cases an earlier age was admitted.

Their duties were to visit, tend, and nurse the poor, the sick and the afflicted, signally those of their own sex, to minister to the martyrs in prison; to prepare female converts for Holy Baptism, and attend them at the time, and probably to teach generally the young converts or young children of the Church; to keep order among the female worshippers in the house of prayer; and to be the means of instruction and communication between the clergy and the women of their flock; but in no case were they permitted to exercise sacerdotal functions.

The office and order of deaconess lasted for ten or twelve centuries in the East. It had fallen out of use much earlier in the West, probably before the end of the eighth century. It had been necessary to confine it to persons living under special rule of life, and in community; and it was superseded by the great independent communities or nunneries.

These conventual establishments, being es-

entially lay institutions, were not canonically subject to the Bishop of the diocese; and the last stage in medieval history of the female diaconate in the West was its adoption by the Bishops to support the diocesan system when seriously threatened by this danger.

In this view they insisted on the superiors of the nunneries being made Deaconesses, just as they sought to compel the higher officials in the monasteries to receive ordination, in order to obtain canonical rights over them. Other circumstances conspired to reduce the communities to submission, and the order of deaconess then fell completely into abeyance. But abbesses seem to have sometimes retained the title of deaconess for some time after the actual office had passed away.

The setting apart of women for the work of visiting and instructing the poor, for tending the sick, and generally for such benevolent ministrations as women are well adapted for was revived on a considerable scale by German and French Protestants at Kaiserworth in 1836, at Strasburg and Melhausen in 1842, and the time honoured title of deaconess was assumed by them. These have grown into flourishing institutions. But these so-called Deaconesses are not to be confounded with the Apostolic Order and Office. It has unfortunately resulted, from the unauthorized assumption of the Ancient and Apostolic title by these women, upon whom no such office was canonically conferred, that their example has been followed in England, and that the name is frequently claimed by many women who are often mere nurses, and are in no way connected officially with the Order of the Catholic Church.

In 1861, after being in abeyance for one thousand years, the ancient Order was at last revived in the person of Catherine Elizabeth Ferard, invested duly with the Office of Deaconess by Bishop Tait of London. Since that time, it has maintained its ground. There are now deaconesses in several English dioceses, generally associated in communities to live in a certain state of life (Sisterhoods) but attached for temporary, or permanent work to particular parish churches, or to the care of special benevolent institutions. They are sometimes called *sisters* but this title refers only to their state of life, and to their office in the Church, and is of course inapplicable to those deaconesses who do not belong to a Sisterhood. Their duties are much the same as those deaconesses of the primitive Church. Various questions are unsettled as to their position in the Church, the tenure of their office, the regulation of their outward life, the possibility of their being married, &c.

It seems to be generally agreed that women-deacons should be as closely as possible on parallel lines with the men deacons of the Apostolic age, owing canonical obedience to the Bishop of the Diocese, and that their communities should be directly under his personal control, and should not be subject to the incumbent of the parish in which they are situated. Above all it is a matter of experience that none should be admitted to the office *without training and probation*. The complete adjustment and discipline of the revived order and office of women-deacons in the English branch of the Catholic Church awaits the formation of a canonical system in the Synods of the English provinces. This alone can prevent distracting collisions of merely diocesan regulations.—*Irish Ecclesiastical Gazette*.

SECTARIANISM AND PROGRESS.

The law of progress is the law of human life in every department of thought and activity. In this lies a fundamental difference between the "Lord of Creation" and all that is under his lordship. The charm of life for humanity, also, is in the possibility of growth. Breadth, and height and depth—this is what mankind have been constantly, through the centuries,

gaining. And in this lies the hope of the "divine event," towards which the thoughtful have observed the world to be surely moving. The leaven is leavening; the tiny seed is becoming a tree; the fowls of the air are flocking towards it to lodge in its branches; the handful of corn planted upon the mountain-tops of God's grace, has commenced to shake like the trees of Lebanon, and the stone out of the mountains is to fill the earth! History, and the assuring symbols of prophecy, are in beautiful accord. The pessimist belongs to the bats and the night—the optimist to the soaring lark and the soaring morning. There are shadows here, to be sure, and they are of the night, and we wish they were not so deep. But the stars are shining, and they are stars of aspiration and hope and prophecy, and the light they gather and cast upon us is the Sun! The morning star has appeared, and is casting upon us whole handfuls of the day. Behind nature is one mightier than nature, for He made it, and He is to be glorified in the methods by which day is to come out of night. It is not His will that earth should rest always under the shadows.

God's agency for accomplishing His work is His Church, founded in prophets and apostles, JESUS CHRIST himself being the "chief corner, stone." It has been the Spring of all that has blest the world with assurances of good and permanency. But God must recover the world through the human instrument whom he had to recover. His materials to work upon and through are not angels, but men. There have, therefore, always been hindrances to the progress of His work, from within and from without. *Sectarianism* is one of these, and one of the greatest. There are others, which we have not space to mention. Let us confess the fact we deplore. They are the friends and not the enemies of the Church who are engaged in this anti-sectarian crusade, marching with their faces towards the New Jerusalem coming down from God out of heaven.

There are two ways of looking at this matter; one is with a friendly, the other with a "critic's eye." The pessimist, looking upon sectarianism, and other evils, speaks as though he doubted God, or at least His providence. It is dark, and never before quite so dark. "The world is growing worse and worse." To refute this, it is not necessary to go back to a period when our ancestors were engaged in Druidical observances, nor even to the world that preceded Martin Luther's day. The Church and the world now are far better than in the dawning of the century. To say that the Church is perfect, would be to say that the materials of which it is composed are not earthly but angelic. But its evils and imperfections have invaded it from the world. To abolish it on account of them, would destroy the influences that have been bearing the world towards a better day, and bring in the ascendancy of the very evils we would cast out.

The pessimist critic of a divided Christianity would make sinners judge of saints. He creates an impression that the "Church of to-day" is not only without power in the presence of evil, but is actually a promoter of evil. One can obtain no end of support for such a view, but it does not come from the prayerful souls who are living near to God, whose minds and hearts are saturated with the spirit of the New Testament Scriptures.

Those who are laboring for Church union are optimists. The LORD JESUS CHRIST was an optimist, and inspires His people with His own spirit and more. They labor in hope. The world's reforming influences have come, not from the world but from the Church. The holy men of the past, who have risen in peerless power and beauty above their fellow men, have been developed under the gracious influences of the Church and have loved it. Our hope is in this instrument of God for the world's redemption.

"THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT."

"I love Thy Church, oh, God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

"For her my tears shall fall;
For her my prayers ascend;
So let my cares and toils be given,
Till toils and cares shall end."
—A. T. Clarke in Church Union.

THE CHURCH,

In connection with the outline of the Church during Elizabeth's reign in the last number, a very important point is to be noted. For the first five years the Roman Catholics worshipped in the parish churches as usual, and the priests held their livings; but when Pius V, issued the bull excommunicating Elizabeth, they refused to conform to the National Church, and went off into a separate organization; which is now the Roman Catholic sect in England. Contrary to the common prejudice of those who have not looked into Church history, instead of the Church of England being an offshoot of Rome, the Church of Rome in England at least is an offshoot of the English Church; simply a sect. This closes the contest between Rome and the Church; the struggle took another shape from the beginning of the reign of James I., that is between the Church and the Puritans. Both parties desired unity, the one by means of uniformity of doctrine, the other by uniformity of service and ceremony. The Puritans demanded that every one should believe the rigid doctrines of Calvinism, and the Church authorities insisted on the use of the Prayer Book in all the congregations, and acceptance of the three Orders of the Ministry. A conciliation was attempted at the Hampton Court Conference in 1603, but the Puritans demanded too much, and the Church would not yield. They objected to the use of the cross in baptism, confirmation and the surplice, and tried to introduce more stringent predestinarian doctrine. The only result of the Conference was some minor changes in the Prayer Book. It must be kept in mind that at this time neither the Puritans nor the Presbyterians had a separate organization, but worshipped in the parish churches and were obliged to use the Prayer Book service. The warfare grew stronger and fiercer during the reign of Charles I., culminating in his execution, and the Protectorate of Cromwell. Archbishop Laud ordered the altars in the churches to be placed in the chancel instead of the middle of the Church, and exacted conformity to the laws established for the conduct of services. For these things he was condemned by the Puritan party and beheaded on Tower Hill, Jan. 10th, 1645. Possibly if Laud had combined more of gentleness, more of the spirit of his Master, with his iron will, serious disasters might have been averted; but it is now acknowledged on all hands that he was doing his duty to the Church and State, and that the grounds for his execution were absolutely unjustifiable. And besides it is clear enough that neither he nor the king could have saved their lives but by giving up entirely the government of the Church by Bishops, and the main principles upon which the life and structure of the Church depend. With the king and the Archbishop fell the Prayer Book. The use of it even in private was visited with heavy penalties, and punished with fine and imprisonment. Altars were made tables and placed in the body of the churches; Saints' days, vestments, the use of the ring in marriage, the creed and ten commandments, Christmas and Easter were all abolished, in one fanatical burial blent. Even now the defacements and mutilations of statuary, carved tracery, paintings and costly stained

glass windows in the cathedrals of England are enough to touch a heart of stone with sad and painful regrets at the wicked iconoclasm.—*The Church News.*

TRINITY-TIDE.

Perhaps there are few members of our Church, especially among the young, who do not in their hearts feel a little falling off in their interest in the Church services when all the great festivals are passed, and one "Sunday after Trinity" succeeds another, with nothing to break the monotony save an occasional Saint's day.

And yet these same Sundays after Trinity teach us some of the most precious lessons of the year. The Collects especially are full of meaning to those who study them as they deserve. In these days of laxity, when many people think it rather a fine thing to talk slightly of 'dogmas' and 'dry bones of theology,' it is well to observe that nearly every one of these 'out and polished gems of devotion,' as some one aptly calls them, is founded on some direct assertion of doctrinal truth. Take, for example, that for the first Sunday in the present month, the ninth Sunday after Trinity.

"That we, who cannot do any good thing without Thee, may by Thee be enabled to live according to Thy will." Here we have given as the motive for our petition our inability "to do good works pleasant and acceptable to God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will" (Article Tenth). There is probably not a Christian man or woman in the Church who is not ready to assent to this doctrine in theory, and perhaps not many who have not learned its truth by bitter experience. The trouble with us all is that we do not practically accept it in its fullness. We do not realize the force of the expression, "we who can do no good thing without Thee." We do indeed fly to God in great trials and temptations, when the stormy wind and tempest overtake us; and the water floods threaten to overwhelm us; but we do not think of seeking the same help when the trial is a drizzling rain which will not let the clothes dry, or a sudden frost which cracks the water-pipes. We look to Him when we lose friends or fortune, but not when we mislay a letter or a thimble. Emily showed and felt the loveliest spirit of resignation when she lost her baby, but she was upset for a week when the washerwoman failed to do her duty. Emilius kept his temper like a saint when a dishonest clerk ran away with a thousand dollars, but he scolded like a miserable sinner when the office boy upset his inkstand.

Is not the root of this inconsistency to be found in the fact that we do not realize the truth that we need divine help as much in small things as in great. Emily prayed for a spirit of submission when her child died, and received it, but she never thought of praying about the washing. When Emilius heard the news of his clerk's dishonesty, he repeated to himself the parable of the two debtors before he spoke a word; but he never thought of applying the same parable to poor, careless little Tommy.

It is good to take some special truth and keep it before our minds for a length of time. Let this truth, as set forth in the Collect, be our lesson for the month. Let us seek in Holy Scripture for confirmation thereof, and for promises which bear upon it. Let us measure ourselves by it and try to make it a matter of practice. There is not one of the Collects which, treated in this way, will not afford matter for religious meditation—that hidden spring from whence flow waters of refreshment, and streams in the desert.—*Parish Visitor, N. Y.*

REPARATION.

If anyone has insulted me by suspicion, what a comfort it is to hear a true friend say, "But I trust you." If I have been grossly wronged, how it soothes me to meet someone who is indignant for my sake, and does what can be done to repair the injury. If I have been maligned, it is a satisfaction to go where I am praised.

No doubt no one but the person who did the wrong can perfectly make reparation, and some injuries are quite irreparable. But if he will not, it is still a pleasure to meet those who do their best to heal the wound, or at least show their abhorrence of my wrong, and express themselves with affection and fervour on my side.

The Lord Jesus was not raised by His Divine nature above the keenest feeling of human suffering of body and mind. A sharp word cut Him as it cuts ourselves; the insults and gibes of His enemies were more bitter to Him than they could be to us. He felt them doubly for His enemies' sake and for His own. He could most warmly appreciate Mary's loving act, when as some reparation for all His wrongs she came aforehand to anoint His Body to the burial. And doubtless those friendly hands of Joseph and Nicodemus which prepared Him for the grave contributed to the satisfaction of the soul that retained consciousness, we think, in consequence of its connection with Deity, after death.

Is it in our power to make Him any acts of reparation? Still is Jesus of Nazareth insulted and mocked. The lowest class of cursing and swearing is connected with His sublime name. The foulest lips join it with their dreadful impurities. O it is like a knife to the heart, when a lover of our Lord accidentally overhears the polluted words which are connected on some lips with the Name above every name. Can we make Him any reparation?

To answer this we must first ask Him will He care? Do we give Him any pleasure by trying to make Him some small reparation for the blasphemies He must daily endure? And we find it hard to doubt this. He loved the praise of children. He said the stones would cry out if the disciples were silenced. If He hears the oath He hears the praise; if the curse wounds Him, the adoration pleases Him. If the sinner will not himself speak lovingly to Him, the faithful disciple must do so. If He hears many thousand blaspheming tongues, we must try our best to multiply yet more these which glorify Him.

We saw in the Cathedral of Notre Dame, Montreal, a notice inviting all who read it to offer a prayer of reparation to our Saviour, in consideration of the daily insults He received in the city. The idea pleased us very much. It is not everything, but it is much, that those who love Him should assure Him of their reverence and trust in opposition to those who hate Him and take His name in vain.

His precious Body was mangled on the Cross. We may do something in the way of reparation for this wrong, by careful, loving, reverent dignified celebration of the mystery of His atonement at the Holy Communion.

He was scorned, beaten, and spit upon; we may offer reparation by very reverent naming of His Holy Name. The disciples fled from Him; we may cling to Him. St. Peter denied Him; we may confess Him. He fell under the weight of the Cross; we may bear ours with a brave heart. The soldiers bowed their knee to Him in mocking; we may in public and private prayer bow the knee with special earnestness never offering prayer in slothful attitude or heedless manner.

And above all, the reparation which He will love the most will be that of the adoring loving heart. Thousands of thousands hate Him. O

et us love him as warmly as they hate. Let the feelings which are "all for Jesus" outstrip far those which are all against Him. If the world says, "We will not have this Man to reign over us," let the continual cry of His people's hearts be this:

"I cannot do without Thee,
O Saviour of the lost."

—*Irish Ecclesiastical Gazette.*

FAMILY DEPARTMENT.

"I WILL FEAR NO EVIL."

Ps. xxiii., 4.

Dark the shadows long and fearful
Falling all about my way,
Gone the perfect rest and sunshine
Round me in the light of day.

Night is coming, see the darkness
Closing in each moment now—
While a presence cold and awful
Lays its touch upon my brow.

Here I wait, it seems, forsaken;
Where are all my loved ones flown?
In the distance hear their voices,
They have left me quite alone.
Quite alone? No, Some one cometh
Stretching forth a hand to me:
Loving Saviour, for a moment
I had lost my trust in Thee.

See the shadows—how they lessen,
Soon to fade and flee away
In the sunshine of His presence,
In the light of perfect day!

—*Parish Visitor.*

AT LAST.

When on my day of life the night is falling,
And, in the winds from unspanned spaces
blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home so pleasant,
Leave not its tenant when its walls decay;
O Love divine! O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home; a sturges, days of shade and
shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but Thee, O Father! Let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding
grace—

I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among the many mansions,
Some sheltering shade where sin and striving
cease,

And flows forever through heaven's green ex-
pansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath the trees of healing
The life for which I long.

JOHN GREENLEAF WHITTIER

ONE who visits our churches and sees how many times the bonnets in the pews outnumber the uncovered heads, is inclined to appreciate the emphasis of the witty English preacher of the last century who, on looking over his congregation, opened the Psalter and read "O that men would praise the Lord for his goodness, for his wonderful works to the children of men."

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it Blooms," etc.

CHAPTER VIII.

A FRIEND TO THE RESCUE.

"Good is beginning to come out of evil already, Ted," said his mother, when he showed her his reward. "But for getting into such trouble you would not have come across the lost dog."

"Still," said the boy, thoughtfully, "my character is worth a precious deal more than a sovereign, glad as I am to get it."

"Truly, Ted. But your character, I'm thankful to say, is, in respect of honesty, stainless; that being so, surely we can leave the care of your reputation to God. I do feel so encouraged, dear," continued Mrs. Tyrrel, kissing him, "by the kindness of Mrs. Thornton. I cannot help regarding it as a sign mercifully given by our Friend in Heaven, to assure us that all will yet be well."

Ted tried to think so, too; but the next day at school was a fresh trial tried to his fortitude and faith. It was dreadful to feel himself the undefended, even unheard object of others' condemnation. For that the story of the one boy who had seen his ignominious flight from custody had spread to nearly all the others, and that they considered his guilt established, was but too evident by the general dismissal "to Coventry" which he received at their hands.

"I can't face them again, mother, I can't in deed!" he said, on his return home. "I shall have to leave that school."

"Teddie," answered his mother, earnestly, "take my word for it, that would be the worst thing you could do! It would be almost like a confession of guilt. Be strong in your conscious innocence, my son, and, if that cannot be publicly established, why then *live the scandal down*. It is your only way!"

Teddie groaned. He felt as though he should die in the attempt. But was he not the man of the family? He must, at all hazards, *try!*

The same day, soon after tea, once more battling with nervous dread of apprehension, he went on an errand for his mother, into the town.

It was a lovely summer evening, golden and fair, but the soft westerly breeze was just strong enough to set in motion a little working cobbler, made of cardboard, that was fixed over the door of a certain shoemaker's shop.

Merrily whirled the small paper wheel that moved the figure, back and forth; with almost ceaseless industry flitted the tiny arms, and Ted, attracted, like many others, by the novelty, stood for several minutes watching the toy.

He was just deeply cogitating as to whether he might not manufacture something of the same sort on his own account, when his collar was seized behind by a firm grip, and he was twisted round with a jerk to find himself face to face with his former captor, young Walter—whose other name he did not know—and a policeman!

"This is the chap!" the former cried. "He gave us the slip on Saturday. Take him in charge for stealing a purse with money in it."

"I didn't—I didn't!" shrieked Teddie. While the crowd, rapidly increasing, turned from the little cobbler to close around this new object of interest.

"Of course not!" grinned the constable. "But all the same I'll trouble you to come along of me."

He laid a big, heavy hand on the lad's shoulder, and poor Teddie, feeling that the terrible end had at last begun, moved away at the policeman's side, in mute despair.

"We have found the money on him," said Walter, who fully believed he was acting in the

interests of justice, 'after he had emphatically denied ever having seen it.'

'What's the matter here? What is the lad's offence?' asked a gentlemanly voice at Ted's elbow. Looking up, he saw a pleasant faced stranger, and, clinging to his hand with an expression of horror on her pretty face, was none other than Elsie.

Could anything have happened more shockingly disgraceful than this?

Very respectfully the policeman made answer, for Mr. Thornton, though Ted did not know it, was one of the magistrates of the place; and Walter proceeded to give his version of the tale.

'What have you to say to this charge, my boy?' asked Elsie's father, kindly, though gravely.

'I found the purse, sir,' answered Ted, looking up unflinchingly into his interrogator's eyes, 'on the path not far from the people's front gate. The girl must have dropped it just as she was going in.'

'She is sure she could not have done so,' Walter was saying; but Elsie broke in eagerly with—

'Yes, yes! That is true. I saw him pick something up after he went from our house across to the other. Papa, he *didn't* steal. I know; I saw him find the purse my own self!'

Even the policeman and Walter could not but agree that this was a weighty piece of evidence on Ted's behalf; but the former suggested that, if the young lady did not mind, they would go at once and communicate the same to the owner of the purse.

'I'm so glad,' said Elsie, sidling close to Ted, in her desire to show her sympathy. 'You will be all right now, I'm certain. Susan knows me; she will believe what I say.'

As the event proved, Master Walter's zeal in apprehending the supposed thief had gone somewhat beyond Susan's own wishes on the subject. After her temper had cooled down the girl, who had really lost not a fraction of her property, had little desire to punish the boy she had so seriously accused. She seemed, indeed, quite relieved that Miss Elsie's testimony to Ted's truthfulness made it unnecessary for her to prosecute him for theft. She even appeared a trifle ashamed to own that in the first heat of annoyance she had allowed a constable to be called in on so slight an evidence of guilt.

Ted's innocence was therefore established beyond a doubt in the minds of all present. Susan apologised for the insult she had ordered him, and, by way of slight reparation, purchased both the collars, which he had left behind him on Saturday in his hasty flight. Walter promised to go round the same evening to that friend of his who was also Ted's schoolfellow, and tell him how the affair had ended, that a knowledge of the truth might be spread among the boy's mistrustful classmates as soon as possible, and his damaged reputation retrieved; while Mr. Thornton and Elsie, after crossing the road for a brief consultation with mamma, escorted our hero in great honour to his own home.

The joy of Mrs. Tyrrel and the girls on finding the dark cloud totally lifted, which had hung so drearily over them and their dear Teddie for the past three days, need not be described. Alice hung around his neck and kissed him, while tears sparkled in her eyes; and Elsie and Sybil, striking up a friendship on the spot, hugged each other with as much warmth as if they had been acquainted for years.

'I told you all would come right, Teddie, if we left it to God,' said Mrs. Tyrrel, when the Thorntons had gone. 'In the end He never lets people be punished for doing right, only the vindication does not come so speedily in all cases as it has done in yours. He has been very merciful to us, dear boy, and not permitted us to suffer over long. Let us all thank Him very lovingly for His goodness, and trust

Him more bravely in the future than ever we have done before.

But even this was not quite the end of *Teddie's* adventure. A few days later Mrs. Thornton and *Elsie* came together to call upon the *Tyrrels*, when the former delightedly recognized in our hero's mother a favourite girl—friend of her own, of whom she had for many years lost sight. This was a pleasant discovery for both ladies, though the charged circumstances of Mrs. Tyrrel gave rise to sadly sweet reminiscences of for times. The chief object of the visit, however, was to ask if *Sybbie* might be allowed to accompany the *Thorntons* in their approaching six weeks' sojourn at *Worthing*—*Elsie* had taken such a fancy to her, and was so in need of a companion of her own sex.

How *Sybbie* danced, to be sure! and how scarcely less enraptured was *Elsie*, when, after brief consideration, Mrs. Tyrrel granted her consent! I have not space left to give further details of what was said or done, but in conclusion will only add that when the joyful hour drew near for his little white-faced sister to be carried off to the health-giving sea-shore, and *Ted* generously handed over the whole of his sovereign to his mother to buy things which *Sybbie* might require for the trip, she laid her hand on his head and murmured, with a loving, tremulous smile, "God bless you, my own dear boy. You have borne and braved much—you have cared for others more than for yourself. He has earned—has he not, girls?—a right to be called 'the man of the family' indeed!"

THE END.

THE GOSPELS.

The word gospel, we believe, is of Saxon origin, and was written god-spel meaning good history or good news, glad tidings. By the Gospel we usually understand the histories of our Lord and Saviour Jesus Christ as written by *Matthew* and *John*, who were Apostles, and *Mark* and *Luke*, who were Evangelists. The Apostles were thus chosen by our Lord Himself, and were his constant companions. The Evangelists were ministers of Christ, of a lower order. They were much with the Apostles and understood all matters about which they wrote. While these Gospels differ from each other in many particulars, they so perfectly agree in all the great essentials that they have been, for centuries, set apart by the Church of Christ as of divine authority—the Word of God—and such are appointed to be read in the churches.

They are called Gospels because they contain the greatest and best news ever made known to our world. Those news are summed in the words, "So God loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish but have everlasting life."—*Parish Visitor*.

The power of contemplation grows by use.

KEEP.

This old Saxon word formerly signified a castle or fort. That is also the idea of the Greek. God is our refuge, strong tower, fortress. But He is an active keeper, a front and rearward, a shield and cover. There is infinite comfort in II. Tim. i., 12, "He is able to keep;" and is He not willing as He is able? Troubled souls are exhorted to cling to the Lord. That is well; but still better that they remember how the Lord clings to them. Abide in the fort, and its walls and guards will repel the enemy. Our Father carries the weak in His arms. Are we not all weak? Are not His arms beneath us all? Need we be like nervous children clinging to arms that bear us? Our very clinging thus becomes an act of unbelief; of fear, and doubt. Abiding is better than clinging. "He is able to keep that which I have committed to Him against that day."—*Kx.*

A LITTLE GIRL'S FAITH.

At a recent communion, Centre Church, in Westminster Presbytery, received thirty-four members on profession of faith. Many baptized children were brought into the fold. The examination of one little girl, but nine years old, was beautiful. When asked by her pastor, who had already satisfied himself as to her fitness to unite with the Church, if she did not think she was too young to be a Christian, she replied, "No, sir, I do not."

"Why do you think you are not too young?"

"Because Jesus said, 'Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God.'"

"Do you think Jesus has forgiven your sins?"

"Yes, sir, I do."

"Why do you think so?"

"Because he said if I would confess them he would forgive them."

I doubt if any one was ever received by the session into the membership of this Church, with greater confidence than was this little girl.—*Presbyterian*.

ONE of the most desirable things in the Christian life is an agreeable temper. That royal touchstone which men call disposition needs to be ever in order to get the best benefits of religion. We are too apt to get off our base and borrow trouble at a large rate of interest, or worry and fret about difficulties, real or imaginary. No doubt the beauty of the Christian life is sadly marred by the disposition to fret. There was one lesson that the Apostle Paul had mastered that it would be well for us to learn. He says: "I have learned in whatever state I am therewith to be content." This is to a great degree the secret of his mighty faith, and it is a secret we shall do well to learn.

MARRIED.

MURRAY-ASHE—At St. Luke's Church, Sand Hill, July 16th, by Rev. J. Eames, B.A., Incumbent of Barnston, Rev. G. H. A. Murray, B.A., Incumbent of Barford, to Jennie, only daughter of Wm. Ashe, Esq., Lennoxville. No cards.



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MISSION FIELD.

TRIUMPHS OF CHRISTIAN MISSIONS.

Rev. W. A. Essery in a recent address in London said: "The Gospel has won the victory over heathenism in the Sandwich Islands. It was a peculiar joy to me when I found myself in Honolulu. On a certain sunny Easter Sunday morning I wended my way to the old stone church, a large sanctuary built of blocks of reef coral that had been cut out of the sea for this purpose by the early converts. I stood in the pulpit and spoke to an eager audience of the purpose of Christ's Gospel, the many triumphs thereof I had seen in all parts of the world, and exhorted them to cleave to the Lord. Where are the idols the people worshipped a hundred years ago? More of them are preserved in the museum cases of the London Missionary Society than I could hear of in the islands to-day.

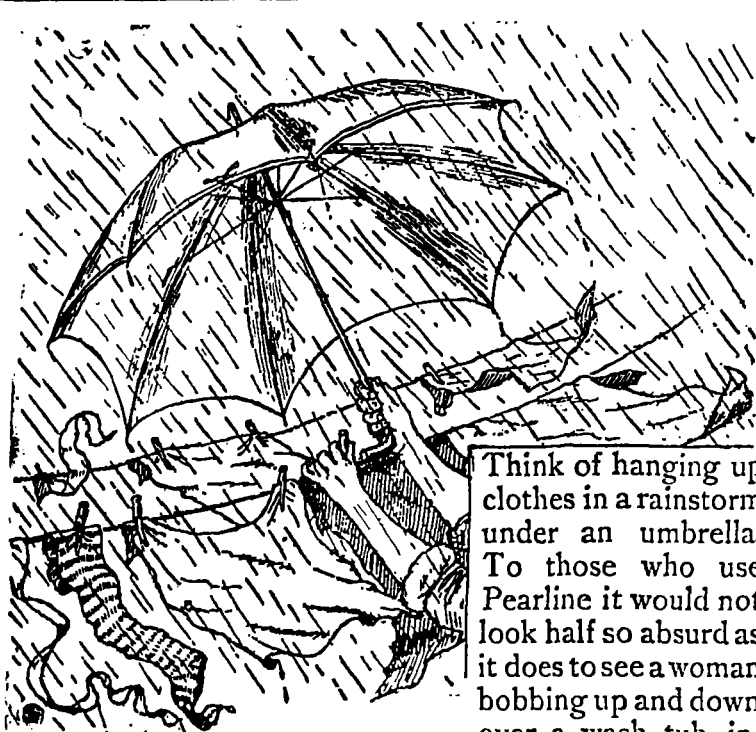
'All around me were proofs of how the Gospel had raised and civilized the community. The entire money cost of converting these islanders, which was done by American missionaries was less than the cost of one first class British ironclad. Christ's Gospel has wafted to New Zealand. Last Good Friday twelve months I landed at Gisborne, in Poverty Bay. It was about three o'clock in the afternoon. Going up over the same beach where Captain Cook had landed one hundred years before, I heard the music of a church bell. Turning in its direction, I came upon a wooden, weather-boarded church. Stepping inside, I saw a congregation of Maoris, the natives of New Zealand.

The clergyman had just started the service men and women had their bibles and Prayer Books, and all were taking part in the worship of Him whose sorrows are remembered on Good Friday. It was a simple sight, but it gladdened the heart to find Christ's name honored in the ends of the world. And so from these illustrations we learn that the missionary spirit is once more a power of life in the earth, and that the work of Christianizing the nations has actually commenced and is making real progress.

The last census in New Zealand reveals the interesting fact of a profession of religion on the part of no less than 95 per cent of the whole population.

BABIES IN CHINA.

One day when travelling in China on my bicycle tour round the world, I came upon a very novel sight. It is the first thing of the kind I ever saw or heard about. My overland journey led me through many out of the way districts where the people are primitive and curious in many respects. In one of these obscure communities, in the foot hills of the Mae Ling Mountains, I saw about twenty Chinese infants tethered to stakes on a patch of greensward, like so many goats or pet lambs. The length of each baby's tether was about ten feet, and the bamboo stakes were set far



Think of hanging up clothes in a rainstorm under an umbrella. To those who use Pearline it would not look half so absurd as it does to see a woman bobbing up and down

over a wash tub, inhaling the fetid steam which arises from the soiled clothing steeped in hot water. Poor thing; she's trying to make her clothes clean in the old-fashioned way of rub! rub! rub! which wrecks the woman; rubs the clothes to pieces, and is successful only by dint of hard work.

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enough apart so that the babies wouldn't get all tangled up. Each baby had a sort of girdle or *Kammerbund* around its waist, and the end of the tether was tied to the back of this. Some of the little celestials were crawling about on all fours; others were taking their first lessons in the feat of standing upright by steadying themselves against the stake they were tied to.

What queer little Chinese mortals they all looked, to be sure, picketed out on the grass land like a lot of young calves whose mothers were away for the day! In this respect they did, indeed, resemble young calves; for I could see their mother at work in a rice-field a few hundred yards away. All the babies seemed quietly contented with their treatment. I stood and looked at them for several minutes, from pure amusement at their unique position; but, although they regarded me with wide-eyed curiosity, I never heard a whimper from any of them. Nobody was paying the slightest attention to them, and from appearances I should conclude that they were most likely picketed out in this manner every fine day, while their mothers worked in the neighboring fields.—*Thomas Stevens in Babyhood.*

No one sees the wallet on his own back, though every one carries two packs, one before stuffed with the faults of his neighbors: the other behind, filled with his own.—*Old Proverb.*

Honest men profess little.

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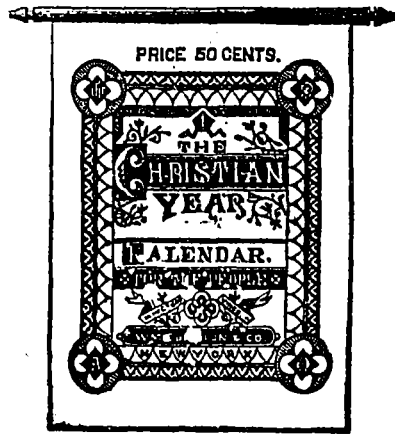
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To the Editor of the Church Year:

Three churches carry on Missions every night in the year, viz: St. George's, Calvary and St. Bartholomew's. The congregations are almost wholly composed of men whose undoing and misery have been brought about by drink. To this Col. Hadley, in charge of St. Bartholomew's Mission in 42nd street recently said there was no exception in respect to his congregations. He, himself, is a reformed drunkard and shows in his prayers and appeals that he understands by experience the intolerable craving for drink, and the want and wretchedness caused by it. He is responsible for saying that there are 215,000 drunkards in this city, but this in a population of less than 1,500,000 would seem to be a great exaggeration. Of course such a class of people is the hardest possible to reach, and especially in the way of permanent reformation. Col Hadley himself says nothing can save them except the grace of God, and both himself and not a few others give proof that that grace has been effectual. As for the services they all partake of a revival nature, more or less and are made up of hearty singing, in which many of the men join, in earnest appeals to repentance and to break away absolutely from intoxicating drink, short extemporaneous prayers, reading and expounding a few verses from the Bible, and, last of all, 'testimonies' on the part of those 'saved,' who always specify the time of their changing about. From first to last interest is not allowed to flag a moment.

A peculiar feature at St. Bartholomew's Mission is the free lunch on Friday nights, when in the course of the services all the men are furnished with sandwiches and coffee. On other nights the average attendance is about a hundred, but on Friday nights it reaches about two hundred and fifty, showing that to very many the free lunch is the chief attraction. Poor fellows! it is probably the one square meal they are sure of in the whole week. The majority of them are out of work and cannot hope to get it, even if they cared to do so. What is more, some fifty of them cannot earn the ten or fifteen cents needed for a night's lodging and consequently, sleep night after night sitting in chairs which the mission freely provides for them. And for these there is such a demand that the more objectionable hangers on are given to unders and, after a time, that the chairs are needed for others. What an extreme of misery, to be denied the privilege of sleeping in a chair! There is nothing to do then but to sleep in the parks if it is possible to avoid arrest, since remaining in the parks is forbidden after a certain hour. The last resort then is to turn in about the docks and lumber yards.

APPRECIATION OF MOTHER.

An old Virginia minister said lately; 'Men of my profession see much of the tragic side of life, I

have seen men die in battle, have seen children die, but no death ever seemed so pathetic to me as the death of an aged mother in my church. I knew her first as a young girl, beautiful, gay, full of joy and hope. She married, and had four children. Her husband died, and left her penniless. She sewed, she made drawings, she taught, she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, to give them the advantages their father would have given them had he lived. She succeeded. She sent her boys to college and her girls to school. When all came home they gave themselves up to their own pursuits. She lingered among them some three years, and then was stricken with mortal illness brought on by overwork. The children gathered around her bedside. The oldest son took her in his arms. He said, 'you have been a good mother to us.' That was not much to say, was it? It was much to her, who had never heard anything like it. A flush came over her pallid face, and with a husky voice she whispered, 'My son, you never said so before.'—Selected.

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