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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.

OL. XII. }
No. 3.

MONTREAL, WEDNESDAY, JUNE 11, 1890.

51.50
PER YEAR

ECCLESIASTICAL NOTES.

It is currently reported that Dr. Liddon has been offered the Bishopric of St. Albans, Eng., and has refused it.

THE Wells Theological College Festival, 22nd and 23rd May, was marked by the opening of the new college buildings by the Bishop of Bath and Wells.

THE Bishop of Gibraltar has been on a Confirmation tour in Greece. He preached at Athens, and also at the Piræus. The Bishop also paid a visit to the Greek Archbishop, who warmly thanked him for a gift of books made to the library in Cephalonia.

THE works connected with the railway between Jaffa and Jerusalem have at last commenced. The first sod was cut in the presence of the Governor of Jerusalem, a large number of the principal citizens of Jaffa and Jerusalem attending the ceremony.

THE General Board of Missions of the P. E. Church of the U. S. received from the estate of Miss Charlotte Austin of Cairo, N. Y., \$29,118.42; the Diocese of Albany a like amount for diocesan missions, and \$25,000 from the same estate, in trust, for her parish in Cairo.

GREAT satisfaction has been caused throughout the diocese of Truro, England, by the announcement that the Bishop, acting on the advice of his physicians, will forthwith resume his duties, which he relinquished some months ago on account of the state of his health.

A WELSH paper announces that the Bishop of Llandaff has appointed Mr. J. H. Parry, formerly minister of Trinity Calvinistic Methodist Chapel, Aberdare, and son of Dr. Griffith Parry, ex-Moderator of the Calvinistic Methodist Synod, lady reader in the parish of Aberdare.

SCOTLAND.—The Bishops of St. Andrew's, Dunkeld, and Dunblane, lately held a Confirmation at Perth Cathedral. There were eighty-four candidates altogether presented, of these seventy-six came from the Cathedral congregation, four from that of Alyth, three from that of Taymouth, and one from that of Doune.

WE rejoice to know that the Bishopric of St. Albans, Eng., has been offered to Dr. Liddon, and regret that he has refused it. Whilst the action of the Prime Minister in this case gives good cause for satisfaction, we cannot but feel that there yet remain grounds for the gravest reproach against the advisers of the Crown in wilfully and persistently, year after year, passing over the greatest living Churchman when a Bishopric has fallen vacant.—*Family Churchman, London.*

SLAVERY IN EAST AFRICA.—A Renter's despatch from Mombasa states that, with the general approval of the public, Mr. Mackenz issued an important proclamation, which was endorsed by the Native Governor and the Elders, to the effect that in future no natives

belonging to the numerous tribes having treaties with the British East Africa Company, and living near that portion of the coast under British influence, or for a distance extending several hundred miles into the interior, can be recognized as a slave, and every slave will obtain freedom without any compensation being paid to his master.

ACCORDING to the will of the late Senator B. St. John, which was probated at Newburg, U. S., April 10th, St. Luke's Home and Hospital, Newburg, receives \$10,000; the Domestic and Foreign Missionary Society, New York, \$5,000; Trustees of Fund for Aged and Infirm Clergy of the diocese, \$5,000; rector and vestrymen of St. John's church, Monticello, \$5,000; and Archdeaconry of Orange, \$5,000.

THE Rev. F. E. Wigram, of the Church Missionary Society, appealed on May 5th for volunteers to sail for East Africa on the following Friday to join Bishop Tucker's party for Uganda at Mombasa. In answer to this appeal nine offers of service were received within thirty-six hours, of which four were accepted, viz, those of Mr. J. W. Hill, B. A., Ridley Hall, Cambridge, Mr. J. V. Dermott, and Mr. J. W. Dunn, of the Church Missionary College, Islington, and Mr. F. C. Smith, a young Evangelist of Clapham.

ASCENSION DAY appears to be now observed in London with almost as much reverence as Good Friday, allowance being made for the fact that it is not a legal holiday. The early celebrations of Holy Communion, which are now universal in the West-end, were very numerous attended on Thursday, and in some churches there were large congregations at mid-day. The choral evensong at eight, which is also now very general, seems to have become increasingly popular, and not least among the working classes.—*Family Churchman, London.*

In a book that has lately appeared, "Reminiscences of a Literary and Clerical Life," there occurs the following amusing story of a parson who was asked by a discontented couple to "unmarry them." After a pause of apparent reflection, he thought he could help them. "You must come this time to the belfry, not to the altar." In the belfry he bade each stand on a trestle, and tie a rope round his and her neck. This done he went on: "Now jump off." "Lor, sir," said one, "we should be hanging ourselves." "Exactly," said the parson; "that is the only way I know."

THE *St James' Gazette* is responsible for the following note:—*Sacerdotalism, I fear, is spreading.* The phrase is taken from an address delivered the other day by the president of the Baptist Union. If we may be excused for interpreting the words of the preacher, we believe that he meant to warn his audience that Dissent is gradually and surely losing its hold upon the country, and that the position which it is vacating is being occupied by the Church of England. The fact was already well known by all who have had eyes to see the renewed vigor and increasing influence of the clergy. It might have been conjectured

also from the suspicious unwillingness of the Dissenting preachers and politicians to have their adherents numbered in next year's census.

ON May 17 the Rev. Canon Heywood, Vicar of Swinton, near Manchester, Eng., accompanied, by his curate and church officers, walked the boundaries of his parish. The ceremony, which is the first of its kind since Canon Heywood was inducted to the vicarage in 1864, occupied fully three and a-half hours, and in "beating" the boundaries a distance of not less than eleven miles was traversed. In order that his successors may know the exact boundaries of the parish, Canon Heywood has caused twenty-six headstones to be fixed in various places, and these were all visited. The first of these stones was laid on March 14. The Vicar hopes that this revival of an old custom will be performed every year.

THE two great missionary societies—the S. P. G. and the C. M. S.—have just held their annual meetings in London (England.) The S. P. G. kept its 189th anniversary on Thursday, 8th May, when the chair was temporarily occupied by the Earl of Belmore until the Archbishop of Canterbury arrived. Amongst those on the platform were the Bishops of Ripon, Guildford, Reading and Antigua, the Bishops of Central Africa and Corea, Bishops Marsden, French, and Perry, and the Dean of Windsor. The report, which was read by Prebendary Tucker, declared the gross income of the society for 1889 to have been £125,038. The number of ordained missionaries, including ten Bishops, on the present list is 646; that is to say, in Asia, 205; in Africa, 147; in Australia and the Pacific, 14; in North America, 210; in the West Indies, 35; and 35 in Europe. Of these 121 are natives laboring in Asia, and 25 in Africa. There are also in the various Missions about 2,300 lay teachers, 2,650 students in the society's colleges, and 38,000 children in the Mission schools in Asia and Africa. The speech of the day was that of Bishop Smythies, who set forth in powerful language the spiritual needs of the Black Continent. The meeting of the sister society was likewise a most interesting one. Exeter Hall overflowed into a lesser hall, which in its turn was filled. The chair was taken by the President, Sir John H. Kennaway, Bart., M. P. The Bishops of Rochester, Ripon, Exeter, Darham, Bedford, Antigua, Mauritius, Travancore and Cochin, and Corea, and Bishop Valpy French were among those present. The net receipts for the year 1889 were declared to be £260,202.—*Irish Ecclesiastical Gazette.*

A CONVERTED ATHEIST'S TESTIMONY.

Mhegard, professor of philosophy in the university of Copenhagen, has until recently been the apostle of atheism in his country. He has, says the *Semour Vaudois* just published a second edition of one of his works, and this is what he says in the introduction:

"The experience of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Fall of faith in the sufficiency

of science, I thought to have in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

Happy are they who learn to build upon a sure foundation before the final storm descends, when the hail shall sweep away the refuges of lies, and the waters shall overflow the hiding places of infidelity and unbelief.—*The Armory*

HOME REUNION NOTES.

THE BIBLE.

Mr. Spurgeon is reported to have said at the meeting of the British and Foreign Bible Society:—

'There is nobody here that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love, but attempts at unity always create fresh divisions. All the schemes I have ever seen have been but partly successful. When we shall all come to the Word of God, and each man shall say, "There, I retract everything I have said if it is not in accordance with that Book; I will come down to the strict Word of Christ and walk in the spirit of it to the utmost of my ability,"—then shall we all come together.'

How heartily do we all echo this desire, and yet how far are we from the attainment of it! For just as the great Sacrament of Love, which should be the means of binding together all Christians in one Body, has become one of the greatest causes of division, so the Bible, which we all accept as the ultimate appeal—the final law—is at present made the cause and justification of every division.

It is clear, therefore, that something is wanting, some authority to tell us the true interpretation of the Word of God; for as soon as private interpretation is allowed to come in, the floodgates of division are opened for all time, and the good influence in a common belief in Holy Scripture as the Word of God is immediately neutralised.

One of the errors into which the Reformers fell was to claim for themselves the exclusive right of an appeal to Holy Scripture, as if all Christians had not from the very first accepted that appeal. We must never forget that when our Lord dwelt on earth, the Holy Scriptures were the Old Testament Scriptures, and to Him and to His Apostles they were 'the Word of God.' Our Lord, by quotations from them, silenced Satan himself, and the Sadducees and the Pharisees, and His discourses are full of references to the Old Testament Scriptures. From this, two important inferences are to be drawn:—(1) That whatever the limits of what is called the 'higher criticism' should be, they cannot assail what He has attested in regard to the Old Testament; (2) that the Scriptures, thus authoritatively accepted and interpreted, so completely silenced the gainsayers that they never attempted to bring any private interpretation of their own against this testimony.

Further, this appeal to the Word of God was continued by the Apostles and other writers of the New Testament; the New Testament, not only in the Gospel narratives but in the Epistles, is full of references and quotations from the Old. This reference to Holy Scripture as the final appeal was always acknowledged by the great defenders of the faith. As the Archbishop of York puts it in his great speech at the meeting above alluded to:—

'When Athanasius is vindicating against

Arius the Divine character of our Lord, it is notable that he does not appeal to the traditions or the like; he appeals, text by text, to the blessed Word of God. When Thomas Aquinas, in the days of the great new literature then reviving, has to grapple with the mighty task of putting in its proper place that new literature, he again appeals constantly to the final law and word—the Divine Book. He as clearly acknowledges Holy Writ as the authority as any one of us present in this hall could do.'

And so to the present day the Roman Catholic controversialist will appeal against the Protestant to the Holy Scriptures, which, especially in the teaching about the Holy Eucharist, in its literal interpretation would apparently vindicate the Catholic rather than the Protestant teaching on the Sacraments.

Again, the Reformers, from their zeal to utilize printing for the dissemination of translations of the Bible in the vulgar tongue, ignored the fact that such had been the Church's mode of proceeding from the beginning: there were from the first the translations of the Old Testament into the Greek language—overruled, I think, by God Himself as one of the means for the conversion of the heathen. Then there were Syriac and Greek versions of the New Testament, and Jerome's translation of the whole Bible into Latin, called the Vulgate because written in the *then* vulgar tongue. And there was no mission to the heathen in older times in which some MSS. of the Gospel did not form an important part of their equipment.

The Roman Church is blamed for not having at the Reformation put itself at the head of the movement for the dissemination of the Scriptures in the vulgar tongue; to have done so would have been in strict accordance with Catholic traditions, but it was a critical time. The corruptions of the Church had to be dealt with; the Reformers were very naturally impatient; the putting forth of a perfectly fair and true translation at such a period of bitter controversy was almost an impossibility, and yet great evils must and did arise from the rapid dissemination of any version not duly authorised, because it could not be carefully considered.

There is therefore nothing in history against the Bible being the rallying-point of all, because it has been accepted by all, or as the Archbishop put it, 'The Bible is our authority . . . the authority of every one who in the name of God preaches Christ's Gospel day after day.'

The great *crux* is, Who is to interpret it? Christ interpreted it so that none could gainsay or resist it. The Apostles interpreted it, and as the whole undivided Church has accepted their teaching as canonical, none can gainsay or resist it. And in the same way we believe that Christ has given power to His Church at all time to interpret it even as He and His Apostles did. We all accept this interpretation so far as the Apostles' and Nicene Creeds go, which have not only been passed by successive Oecumenical Councils, but have received the general assent of Christendom from all times.

Many are eagerly asking for such authoritative teaching in reference to the 'higher criticism' of the Bible, telling us how much we are to receive, how much of it we are to reject. And a chance of fresh divisions on the Bible question is apparent, for much danger to the weaker members is caused by our professed friends on either side of this controversy. The Bible is the Word of God, and as far as the Old Testament is concerned it has been attested to be such by our blessed Lord Himself. This surely must be a warning against the advanced criticism 'approaching' too near the burning bush, as the Rev. J. McNeill cautioned in his speech at the Bible Society meeting. But there are dangers also from other friends, who would teach that every word of our original and every word of the translation is actually infallible and

inspired, and therefore that criticism can do us no good.

But the Archbishop wisely says:—

'It would be rash for anybody in my position not to speak gratefully of all that has been done by enlightened criticism of the New Testament. But it does not necessarily weaken our faith in Scripture: quite the contrary. It gives us a reason now for what we have all along believed, that in receiving the history of Christ, His Death and Resurrection, and all He has told us of the power of that Death and Resurrection, we feel that we are on stronger ground; that the historical facts are as good, and better than any other historical fact; and that we may open our Bible with a believing eye and mind, and love it, and trust it, and live upon it.'

And the two modes of criticism are well described:—

'The fact of the matter is that we, from our point of view, begin from the centre and go outwards, while [adverse] criticism begins from the periphery and works inwards, with the hope sometimes of destroying the centre itself, which is the supernatural.'

I gather from all this that the authoritative interpretation of Scripture must not be so given as to shut up a reverent criticism of our version of the Bible, or in such a way as to check individual interpretation of God's Word for the comfort of individual souls. All in this particular that we have to ask in the name of Unity is that such individual interpretations may not be forced on others as if they had received the consensus of Christendom.

And to those who ask for the authoritative teaching of the Church, I would point out that they ask what cannot be immediately obtained. We have it as regards the essential doctrines of the Faith as embodied in the Creeds. If fresh and further definitions are demanded, they cannot come until either a Council of the undivided Church can be summoned together, or until such a consensus of opinion can be won from all divided Christendom as will with one voice give the teaching desired.

It is a question of 'in your patience possess ye your souls.' The Church is not a human institution, and can afford to wait. If we could only agree not to enforce with authority what the Church has not defined as of faith, we should have made one step towards making our common acceptance of Holy Scripture a bond of Unity.

And to control those who are afraid of the advanced criticism, I conclude with a beautiful passage from the Archbishop's speech:—

'It is no use blinking the matter—Will you have a religion in which the supernatural is recognized, or a religion without the supernatural? Richard Reuter, the great German scholar, says: "I do not see how there can be a revelation without the supernatural, for what is revelation? It is the voice of the supernatural. A religion which should be a Divine revelation, and yet so conceal its divinity as to have neither prophecy nor miracle, would be a religion almost impossible to conceive." The supernatural, then, must always be. And when we turn to Christ Himself, the Centre and Core of our Religion, it is not criticism that must give us the evidence that we want about Him—it is Christ Himself Who must give it. As surely as when He walked on the shores of Galilee; as surely as when He spoke to men, and by His speech convinced them and made them love Him, so surely will He convince us who walk about in this busy nineteenth century, and lead us, and win us, and govern our consciences, if we give ourselves to Him. . . . Experiences have come down to us from afar, not on the strength of the historical argument that they were indeed what they were supposed to be, but by the inward force by which they first showed us Christ and then led us captives to Christ. Never man spake like this Man; never a love like this Love; never such a Life was seen on earth before. Never did the dream

of post, never did the instinct of hero-worship imagine such a Being with such wisdom on His lips, such love in His heart, such a character—so balanced and complete, with claims so outspoken and so lofty joined to so profound humility, and so great a kindness towards the gainsayer.

Would that all who so earnestly applauded these words would sink minor differences, and allow their common acceptance of the Word of God to be a true source of unity, and thus fulfil Mr. Spurgeon's secret hope.—*Earl Nelson in Church Bells.*

WORDS OF WISDOM.

The Venerable Archdeacon Melville Scott, in his late charge delivered to the clergy of Lichfield, Wolverhampton and Stafford, Eng., spoke words well worthy of general consideration. We quote his concluding remarks :

"It only remains for me, in conclusion, to enumerate what appear to me to be some main lines of general duty and wisdom for us at the present time.

1. Let us realise our *Divine our Catholic* position. We claim to be historically one with the Church of the earliest days ; one with that Church in order, in worship, and, above all, in truth. We are 'not of men, neither through man, but through Jesus Christ.' The State did not create us, nor do we depend upon the State. We were created as a Church by God Himself, and upon God Himself do we depend. We are not the feeble ivy clinging round the oak-tree of the State, though we honour the Christian State of England with all our souls. But we have an existence and a being of our own, which the State did not give and which the State could under no circumstances take away. And let us realise, I say, this our *Divine position* as a part of the Catholic Church of God.

2. In this our position let us be very humble and very Christ like. 'God resisteth the proud, but giveth grace unto the humble.' 'The Lord lifteth up the meek.' Let the power which we seek for our Church be Christ like power—the power to be holy, the power to be loving, the power to be useful. Let us be kind and humble, though firm, in every direction. Let us seek the power of lowly, loving, spiritual reality. Let our Church be not a proud, human thing, but an unboastful, gentle, tolerant, considerate, patient, Divine thing. Let us live to do Christ's work, to be the training-place of human souls for Paradise and for Heaven, to undo the work of sin and of the devil, to roll back the fearful curse which these have brought upon mankind, and to bring in the full flood of that blessing which Christ has purchased for mankind in a very ocean.

3. Let us be filled with that fullness of the spirit of life which in our *Divine position* becomes us. If we are indeed a part of Christ's true Church, let us be filled with the spirit of Christ. I said so last year, I will say so next year (if I am spared), and I say it now. Let prayer for the Holy Spirit in His increased power be one of our very highest objects. Our Church can never fail then. Both God and man will love and honor it. God Himself will defend it, and will overrule any and every change which comes to it for its real benefit and strengthening and purifying. Let the Church in all our parishes be a citadel of prayer and intercession, and especially for the fuller presence and indwelling of God's Spirit. Let us get our people together for this employ in every way we can. Let intercession services and intercession meetings abound, and they will not abound in vain. Thus we shall gain new power of the true kind ; thus shall we see good old-fashioned piety increasing ; and thus will our Church become like heaven in the lump.

4. Let us become ever more full of that effective and spiritual work which our position as a

part of God's true Church so demands of us. Let our missionary character be never forgotten for one moment ; our home missionary duty and our foreign missionary duty also. Let us be more and more mindful of foreign missionary duty, for upon that Christ's presence with us at home is largely conditional. Let us put our very heart into foreign missionary work, which never since the Apostles' days was so interesting as now. Very admirable is the example, which is being set us by one very energetic deanery in this archdeaconry—the deanery of Rugeley. Last year, and again this year, they have a missionary week which touches every parish in the deanery, this year without one exception. The object is not to obtain money at the time, but to excite spiritual and intelligent interest by diffusing solid missionary information. And the work of this missionary effort is almost entirely done by the united action of men within the deanery. It is an excellent example of zeal and unity combined. And while we remember foreign missions, let us by no means forget our aggressive home missionary work. How very imperfectly have we touched the masses of our population yet ! Our pastoral work greatly needs special evangelising effort to quicken its earnestness, and to draw fresh souls beneath its influence.

And last of all I would say (5), Let us be ever aiming at a higher degree of that spirit of unity which is one of the greatest marks and evidences of a Church which is truly Divine. In our own diocese we enjoy a most happy degree of union and peacefulness, and a growing degree of these. An atmosphere of generous breadth and kindness exists among us to a great extent, and sounds of contention are wonderfully silent. But a yet higher spirit of unity might even among us be attained, and when we look through our whole Church with an observant eye, or without one, we cannot fail to detect very dangerous divergences from that unity of spirit which should mark a true and living branch of Christ's Church. Especially during the past year has this been too evident in the pages of our newspaper literature and elsewhere. And the one great standard and rallying-place for the higher unity which we seek must be, I am sure, firm and deep and enthusiastic loyalty to our grand Anglican position, which is Catholic, Protestant, and Evangelical, all in one. Some quarter of a century ago I wrote these words in my Prayer book : 'Thank God for what is in this book ; and thank God for what is not in it.' And I can say those words to day with all my heart. I love our Church's utterances, and our Church's silences too. I love our Church's courage and outspokenness, and I love our Church's most Scriptural carefulness and caution ; and I love that safe, and sound, and primitive, and Scriptural Anglican position which the whole Prayer book, taken together, does so sufficiently define. Here then, I think, lies our hopeful rallying place for ever higher unity, viz., in enthusiastic and heartfelt loyalty to our position in our English Church as reformed. With this true Anglican loyalty in ourselves, and with confidence in the existence of the same in our brethren, I am sure that our spirit of unity must grow, in spite of even a large diversity of æsthetic taste, and in spite of a large diversity of ritual observance. And so, by God's mercy, may it be, even more and more continually. And then, as we grow on still in love to the great truths and aims of Christ's Gospel, as we grow on still in the possession of Christ's spirit within us, as we grow on still in personal intimacy, courtesy, friendship and intercourse, and as we grow on still in mutual considerateness, avoiding all needless causes of pain and trial of spirit to our brethren, we shall be learning more and more the truth of the Psalmist's words : 'Behold how good and how pleasant a thing it is, brethren, to dwell together in unity.' And we shall find what in degree we have already found, that 'the greatest thing in the world' is neither a high ritual nor a low

ritual, but that principle and practice of Christian love which an inspired Apostle tells us is greater even than Christian faith or Christian hope.—*Church Bells.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Rev. F. H. Almon, Rector of Trinity Church, Halifax, (address 82 Brunswick), having been appointed by the Rev. E. F. Wilson agent for him in the Diocese of Nova Scotia will receive donations and subscriptions in aid of Mr. Wilson's Indian Home.

ORDINATION.—The Lord Bishop of Nova Scotia held the usual Trinity Ordination at St. Luke's Sunday morning, when Rev. D. P. Allison, jr., B.A., who has been serving during the past year as curate to the Rev. P. J. Fillonil, of Weymouth, was ordained to the Priesthood ; and H. Boers, who has just finished his course at King's College, was admitted to the Diaconate. The candidates were presented by the Rev. Canon Partridge, D.D., one of the Examining Chaplains. The sermon was preached by the Ven. S. Weston-Jones, Archdeacon of P. E. Island, who delivered a well weighed and orthodox discourse on the duties and responsibilities of the ministry, and a defence of the succession in the Church of England. The music rendered by the efficient choir was very good and steady. Tours' Gloria in Excelsis was sung with much spirit, the solo being taken by Master Slater.

RAWDON.—The Bishop visited this parish and held a Confirmation service in the Parish Church on Friday evening, May 30th, when 20 candidates received the Apostolic rite, twelve being males. The Bishop's address to those confirmed was very impressive, and was listened to with deep interest by the large congregation which filled the church.

At ten o'clock the Rector held a baptismal service, and administered that Holy Sacrament to four adults previous to receiving the laying on of hands. The altar was vested in white ; and on the super altar stood a beautiful floral cross, flanked by pots of geraniums ; the whole looking very pretty.

We feel cheered and strengthened by the visit of our Bishop, and trust much good will result from it.

WINDSOR.—The Rite of Confirmation was administered in Christ Church, Windsor, on Thursday, May 29th, at 9:30 a.m. His Lordship Bishop Courtney arriving in Windsor by the early train from Wolfville. The candidates, who numbered thirteen, six young girls from the parish, and seven from the Collegiate school, conducted by Rev. Arnoldus Miller, were presented by the Rev. F. W. Vroom, who also assisted in the service. The address given by the Bishop to the newly confirmed was full of tenderness and feeling, portraying as he did the love existing between father and child, and the greater love manifested by our Heavenly Father to us His erring children. Our Bishop has only been with us two short years, but in that time he has won the love and reverence of both clergy and laity throughout the Diocese. Those who have been fortunate enough to be confirmed by him will never forget his tender words.

The names of those confirmed on the 29th ult., are as follows : Misses Lucy Gossip, Edith Dimoch, Mahala Dimoch, Naomi Daniels, Mirrian Ousely, Ada Mills ; Masters Worsley, Drysdale, Nichols, Pitman, Uniacke, Lesley, Stanfield.

After the service His Lordship attended a meeting of the Board of Governors of King's College, and in the afternoon drove to Rawdon with Rev. K. C. Hinds.

A large congregation assembled to hear the

farewell sermon of Rev. Dr. Mockridge the previous Sunday evening.

BRAWICK.—His Lordship the Bishop paid a visit to this Mission on the evening of the 27th May and administered the rite of Confirmation to five candidates. The service commenced with a Processional; the surpliced choir entering from the west door. The Bishop's address to the candidates was very touching, and was listened to throughout with rapt attention by the large congregation present. After service a reception was held at the residence of Mr. and Mrs. Andrews, where his Lordship met most of the church people belonging to the Mission. After refreshments were served a short time was spent in conversation. The people were pleased to have a chance to talk to their Bishop, and were delighted with his genial yet dignified bearing. Five candidates were also confirmed at the parish church, Aylesford, on the afternoon of the same day. Next morning at 7 o'clock, his Lordship, accompanied by Rev. J. M. C. Wade, vicar of the parish, left for Cornwallis, a distance of 18 miles, in the midst of a pouring rain, which reminded me that the life of a Bishop was far from being all sunshine.

AMHERST.—The 53rd meeting of the Chapter of Amherst Deanery was held in Stewiacke, on Monday, May the 28th

Present: the Rural Dean, Revs. V. E. Harris, J. L. Downing, J. R. S. Parkinson, G. R. Martell, W. Chas. Wilson and deacons Pittman and Warren.

On the evening of the 27th service was held in the Church at Stewiacke, and although at a busy season, a goodly number were present, instead of a regular sermon, brief addresses from the visiting clergy were the order of the evening. Rev. V. E. Harris gave a very earnest and practical talk on personal holiness. Rev. J. R. S. Parkinson, a stirring address on 'The Church,' and Rev. G. R. Martell, a short address on 'Making use of the gift of the Holy Ghost after Confirmation.'

On Wednesday morning at 11 o'clock Divine service was again held, and the Holy Communion administered to quite a number of devout men and women.

The Rev. J. L. Downing, of River John, was the preacher; his sermon, an exceedingly able and interesting one, was listened to with a great deal of pleasure and profit by the clergy and laity present.

After dinner at the Rectory, the clergy were called to order, and the regular business of the Chapter taken up. A great many matters, not interesting to the general reader, were discussed. Among them, that of dividing the Deanery. On this question no decision was reached. It was with a feeling of profound grief that we heard from our Dean the likelihood of his leaving us, to take work in another part of the Diocese. Since he was called to preside over us the members of the Chapter have experienced nothing but kindness, and help and sympathy from Rural Dean Moore. We shall miss him in every way; may the Great Head of the Church abundantly bless him wherever he may go. A resolution, expressing the feeling of the Chapter was ordered to be drawn up and presented to our Dean, at a special meeting to be held sometime during Synod week in Halifax.

On Wednesday evening Divine service was again held in the Stewiacke Church. An attentive congregation listened to the stirring addresses of Revs. W. Chas. Wilson, J. R. S. Parkinson and H. H. Pittman, and to the very solemn and touching address delivered by Rural Dean Moore on 'Holy Communion.'

The next regular meeting of the Chapter will be held in Amherst during the Bishop's visit in the autumn. Before closing we must not forget to mention the good work being done at Stewiacke by the zealous, faithful deacon in charge. Rev. J. E. Warner, assisted by his no less zealous wife, has done a grand work already. On

every side we noticed signs of increased Church life. The services were hearty, the worshippers devout, the singing really excellent.

Mr. Warner is not sparing himself in any way; filled with a love for Christ and His Church he fearlessly preaches and teaches the whole truth. The result of setting forth the Church as 'the bride of Christ,' of showing the beauty and antiquity of her worship, is already seen in the parish of Stewiacke.

Mr. Warner presented 47 candidates to the Bishop for the Apostolic rite of laying on of hands. Among them being a goodly number from the various denominations. The members of the Amherst Deanery desire to record their appreciation of the work being done by Mr. Warner, and also to thank the good people of Stewiacke and vicinity for kind hospitality to the strangers, whom they took in, and fed and cared for

MAITLAND.—We have just had a very pleasant and profitable visit from our Bishop, who is always lovingly received by the people of the parish.

The Rector presented 47 candidates for Confirmation. The Bishop's address in the three Churches were excellent ones, and will not be forgotten by those who were privileged to listen to them. The Rev. K. C. Hind, Rector of Newport, was present with us at two of the churches, and carried the pastoral staff. Mr. Hind, by his genial presence, helped to make pleasant the Bishop's all too brief stay. The Rector has presented, during the past six years, for Confirmation, 159 candidates.

TRENTON.—The St. George's Chapel of Ease at Trenton has been opened for services, but the impression is that its dimensions are inadequate to the requirements of the Church of England community of this part of the parish, and will soon have to be extended. Although the interior of the chapel is in an unfinished state, the temporary arrangements executed by the hands of the Rector and others gave it a neat and comfortable appearance.

DIOCESE OF FREDERICTON.

FREDERICTON.—The annual meeting of the Womens' Aid Association of the Diocese of Fredericton took place in the Church hall at Fredericton, June 4th, the President, Mrs. Medley, in the chair. The proceedings were opened by the Co-adjutor Bishop Kingdon with prayer. The minutes were read by the Secretary, Mrs. Alfred Street. Annual reports were then presented from thirteen parishes: two in Fredericton, three in Woodstock, one in Burton, Hampton, Hillsboro, Ludlow, Lower Ludlow, Doaktown and the Girls' Branch in St. John. As Miss Murray, the Secretary of St. Paul's Branch in St. John, was present, she was called upon to read her own report, after which she made a short address pleading warmly for union with the Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Church of England in Canada. She spoke of the formation of the Auxiliary three years ago, of the work accomplished by it, and of the last Triennial meeting, at both which meetings she was present, and said she stood before them as she had stood before St. Paul's Society two years ago pleading for the union of Parochial and Diocesan women's work in St. Paul's parish. That union had taken place; it had not injured parochial work. They had been enabled to give \$200 to Mission work in the Diocese while responding to a call for \$1,000 for urgent parochial needs. Might not similar results follow the union of the Diocesan Women's Aid with the Women's Auxiliary. 'We are not divided. All one body we.' We are part of the Church of England in Canada: our own broad Canada, washed by the Atlantic and Pacific oceans. The union might not be accomplished quickly. In the United States they had waited ten years

for the Diocese of Chicago to join their Women's Auxiliary. Modifications might be needed on the part of both societies, but she trusted the time would come when Canadian churchwomen of Vancouver would join those of Fredericton and St. John, in interest, prayer and work for the triple cause of Home, Domestic and Foreign Missions. Bishop Kingdon thanked Miss Murray for coming up from St. John, and for her address. He said that if modifications could be made and the triple cause of Missions taken up he would not object to union with the Women's Auxiliary of Canada, but that as matters stood now he must oppose it decidedly; he knew the needs of the Diocese, it was poorer than Algoma. All our efforts were needed for Home Missions.

Canon Neales made an interesting address on the progress of Church work at Woodstock.

Two grants were then given from the Fredericton Branch: \$50 to the Church at Burton, in Canon Neales' parish, and \$25 to Rev. F. Alexander for the Church at Maryland. The officers of last year were re-elected, and the meeting closed with the doxology and the Episcopal benediction.

DIOCESE OF QUEBEC.

QUEBEC.—A very impressive service, conducted in French, was held on Sunday, the 1st of June, in Trinity Church, Quebec. Twelve candidates (French Canadians) were admitted into the Church, by the Lord Bishop of the Diocese, by the Apostolic rite of laying on of hands. This service was the first of the kind which has ever been held in the ancient cathedral. There were present many Roman Catholics who had never entered any Protestant Church before, and who were most favorably impressed, as they witnessed the laying on of hands on the heads of the candidates, and heard these solemn words repeated by the chief Pastor, 'Defend O Lord this thy servant, &c.'

French work, in connection with our Church, has been but lately inaugurated in this city, and already, the prospects seem most encouraging. The pastor, the Rev. L. V. Lariviere, has already succeeded in gathering a goodly congregation around him, who are eager to hear the Word of God, and who are also devout admirers of our beautiful Liturgy. French work is no longer an utopian idea. It is an undeniable fact, that many a Roman Catholic, in this Province, bears with the greatest reluctance the yoke which is laid upon him by his own Church. The cry of need has been heard, and this cry should be heeded at once, especially, by those who have truly at heart both the temporal and spiritual welfare of our Province, and of this Dominion. If seeing is believing, we fear not to appeal to this text. Last fall all the French Protestant educational institutions of this Province were overcrowded with pupils. Many in vain sought admission. The Roman Catholics are more judicious than we are in this respect. Rome never forgets this wise saying: 'Give us the children and the future is ours.' Is it not then high time that the Protestants in this Province should wake up, and be inspired with a little Jesuitical zeal, enthusiasm and tact? Is it not high time that greater efforts should be made to bring to the light of the glorious Gospel of Christ, and into the fold of our Church, which is truly Catholic and Apostolic, those who are groping in the dark?

Quebec is a very important centre. In the city of Quebec is moulded, so to speak, the destiny of this Province. The city of Quebec is the headquarters of Romanism. And here, in this most important centre, French work should be earnestly and vigorously carried on. The harvest truly is great, but the laborers are few; notwithstanding this, however, if half the amount of the energy which is displayed by our politicians, especially at this present time, was displayed by the missionaries it would help considerably to solve some of the intricate problems which are now agitating the minds of

our most farsighted statesmen, that is, such problems as the amalgamation of the two races, English and French, &c.

St. Matthew's.—A happy event took place in this church, when Miss D'Ombrain, of England, was joined in the holy bonds of matrimony to the Rev. Edgar B. Husband, incumbent at St. Sylvester. A large number of friends assembled in the sacred edifice to witness the ceremony, Miss Violet Montizambert acted as bridesmaid for Miss D'Ombrain, who was given away by the Lord Bishop of Quebec, and the bridegroom was attended by the Rev. R. J. Fothergill, as best man. The bride was dressed in white and looked charming. The marriage service followed by a celebration of the Holy Communion, was celebrated by the Rev. Lennox Williams, assisted by the Rev. Canon Richardson; the musical portion of the service being efficiently rendered by the voluntary choir.

At the conclusion of the service a merry chime rang out from the bells of St. Matthew's. The happy couple left for St. Sylvester by the 1:30 train on the C.P.R. followed by the best wishes of a large circle of friends.

SHERBROOKE.—On Sunday morning, the 15th June, Bishop Williams will hold a Confirmation service in St. Peter's Church.

The Ladies' Guild of St. Peter's Church will hold a Strawberry Festival and sale of work in the church hall, Montreal street, on Thursday, the 19th June.

DIOCESE OF MONTREAL.

A MISSIONARY JOURNEY.—On Saturday morning, May 31st, a minister and the writer of this account, started on a missionary journey in the Diocese of Montreal. Leaving the Mission about 10 a.m., a drive of six miles brought us to our first stopping place, a large village, where we dined with the Rural Dean and led our horse. Then we started again; 24 miles had to be gone over before we stopped again. The day was very warm, and thick clouds of sand and dust accompanied us, much to our discomfort. The scenery was magnificent, high mountains, great woods with blackened pine stumps, rising among the delicate tints of trees coming into leaf; and now and then, lovely lakes reflecting the blue sky and woods around. We were tired from the hot sun and clouds of dust, and as evening came on we were glad to reach our destination, a large house on the edge of a lovely lake, which was dotted with islands. Here we met with a warm welcome, as the writer was well known, and every honor done to us. At an early hour on Trinity Sunday morning we started for the church, where my friend was to officiate. We had a long delay there, as the country people set their clocks by the sun, and were forty minutes behind time, making it late before service was finished, as Holy Communion was celebrated. We had dinner at a farm house about three miles away, and then drove eight miles to a school house, where we found the people waiting for us. Here two baptisms were performed and Holy Communion celebrated. We had tea in a house near the school house, and in the evening drove a couple of miles, and stayed the night with a good old church woman. Here we were almost devoured by mosquitos.

Next morning before we left a child was brought to be baptized. Then we started for the veritable back woods. Our way lay over rough roads and through thick bush. We soon came to a small house, and found an English woman, with two children to be baptized. She was very glad to see a minister, as no one visits in that wild place. After the baptism we went on our way again. The road now is a mere cow track; very rough, through gloomy woods, good hiding places for bears. On the top of a steep rock we find a house, and call, but find only children at home. We give them some papers, and are off again. A few miles

farther on we stop at another house, but finding only little children, give them some papers and move on. Soon there is no track for a buggy; so we tie the horse in the bush and go on foot to a small house almost hidden in the bush. Here we were gladly received by the man and his wife. There were nine small children, half naked, but healthy and happy looking. They gave us some dinner, and then the man asked, "Can you christen, Mr.?" My friend replied in the affirmative, and the man said he wanted two children baptized, one was four years old, the other eleven months. Accordingly they were baptized and the service explained to the parents. There is no school for any of these families to attend, and no church near enough to be reached. My friend is the only minister who visits these people, though they are not in his mission; this is *no man's land*. The people are very anxious to have a service that they could attend, but the way is not yet clear to see how it can be done. At all these places there are large families, most of them baptized by my friend, but having no way of hearing the Gospel or attending day school or Sunday school. Again we start, followed by eager entreaties to visit soon. Several miles bring us to another house, where we are gladly received. The Bible is read and prayer offered up. One boy here is old enough for Confirmation. Here we were given a bag of oats for our horse. At the next house we visit three children were baptized last year, and the mother wishes to be confirmed this year. After this visit we come to more open country, and five miles brings us to one of the churches where my friend officiates. Near by we have tea with a parishioner, and a five mile drive brings us to the spot we started from on Saturday, well tired with our 70 mile journey, but greatly pleased with the results from it. We earnestly hope and pray that a way may be made to attend to the spiritual wants of the places just described; that these children made members of Christ Church on earth may not drift away, and be lost for want of a missionary to see after them, for it is as necessary here as in the dark places of Africa. M. H. M.

LACHINE.—On Sunday, 25th May, the Rev. R. Hewton, M.A., was formally inducted as Rector of this Parish by the Ven. Archdeacon of Montreal acting as the Bishop's Commissary. At ten o'clock morning prayer was said by the Rector. At eleven the Archdeacon arrived, and at once proceeded to the Induction Services, reading the mandate of the Bishop ordering the Installation; the Rector elect then subscribed to the Canons of Provincial and Diocesan Synod, after which the Wardens handed him the keys, and the Archdeacon gave into his charge the Bible and office Books of the Church, and declared him duly installed as Rector of Lachine.

The Archdeacon then preached a practical sermon on the relative duties of Rector and people, after which, assisted by the Rector, he proceeded to the celebration of Holy Communion.

The Church looked very beautiful. Messrs. Spence & Son, of Montreal, had just completed the renovation and decoration of the interior, and are deserving of much credit for the very chaste and pleasing result of their task,—the chancel and sanctuary particularly being deserving of comment. The Holy Table bore four brass vases of beautiful flowers—lilies, carnations, &c., and the chancel rail was tastily decorated with a profusion of wild hyacinths procured from the Townships the day previous. Altogether the day's services were very successful and much enjoyed by the large congregation present.

DIOCESE OF ONTARIO.

BRACKVILLE.—The fourth annual meeting of the Woman's Auxiliary to the Domestic and

Foreign Missionary Society was held in this town on the 4th and 5th of June. The Session was opened with the Litany service and the administration of the Holy Communion at half past nine, on the 4th, followed by a meeting of the Board in the afternoon and evening.

At the afternoon meeting Mrs. Tilton, the President, delivered an address, the reports of Secretary and Treasurer were submitted, and an admirable paper was read on "Christian-giving." A large number of delegates were in attendance, and much interest was manifested in the work of the Association.

At eight in the evening a public missionary meeting was held in the school room under the presidency of the Archdeacon of Kingston, the school room being well filled notwithstanding a counter attraction in the shape of a large meeting at which prominent speakers were present, and held only a few doors distant, in connection with the elections then pending. It was expected that the Bishop of the Diocese and the Rev. Dr. Morrison, of Ogdensburg, would have been present, but both failed, probably for good reason, in keeping the appointment. The Venerable Archdeacon Jones, in opening the meeting, made excuses for the absence of the Bishop and Archdeacon, and also delivered a short address in the course of which he referred to the contributions raised in the Diocese for the D. and F. mission work, and which had largely increased, viz., by nearly \$1500 over the total of the previous year. This to a considerable extent had been the work of the W. A. M. A. The total contributions were understood to be about \$6,266 from all sources. Addresses were also delivered by Judge Macdonald and Judge Reynolds.

On Thursday morning, after prayers in St. Peter's church at nine, the Association met again in Trinity church, when reports from the several branches in the Diocese were submitted, and a paper on "Dorcus Work" was read. The Association met again in the afternoon at half past two o'clock, and finally completed its Session in the evening.

The Diocesan branch of the Women's Auxiliary seems to be actively and earnestly at work, and its enthusiasm must exercise an important influence upon the missionary spirit of the Diocese.

DIOCESE OF TORONTO.

GRAFTON.—In your account of the Grafton Confirmation I fear your informant is likely to be understood as saying that there were only 14 confirmed in this parish. In addition to these nine were confirmed at the other church (nine miles from here) making in all 23, or one out of every eleven of the Church population. Of these nearly all have become communicants.

Yours, W. E. GRAFTON, S. T. B., Rector.

BISHOP STRACHAN SCHOOL.—The Lord Bishop of the Diocese visited the school on Monday evening, June 2nd, for the purpose of holding a Confirmation. Eighteen candidates were presented to his Lordship.

The chapel was quite filled with the pupils and with those of the clergy and laity who took this opportunity of showing their sympathy in the good work which is being done by this school, which was never in a more flourishing condition. Among those present were: the Revd. Dr. Davies (who has succeeded the late lamented Secretary, Mr. Alexander Marling), Rev. Dr. Langtry, Revs. A. J. Brongball, W. H. Clarke, J. L. Roper, C. B. Darling, H. J. Winterbourne, Dr. Mockridge, and Dr. and Mrs. L. H. Davidson, of Montreal.

DIOCESE OF HURON.

PETROLIA.—The Lord Bishop of Huron administered the Apostolic rite of Confirmation to 59 candidates in Christ Church here, on Sunday week. The candidates were presented by the Rector.

HURON COLLEGE.—A large number of friends of Huron College were present at the annual 'commencement.'

The Bishop presided, and after the usual proceedings in opening addressed those present. He said that there were three things which characterize the men which Huron College is turning out. First, thoroughness; second, diligence; third, earnestness. He was sure the Principal had been zealous in uplifting the Lord Jesus Christ, and he knew that the students would not forget his faithful teaching.

The Principal was then called upon. In the course of his address said, that Huron College had a bright future before it. It has found its friends throughout the Diocese. Every week demands are made for men to fill the constantly recurring vacancies. Our students have among the laity made many friends, and their work is appreciated by those among whom they labor. Did he think that the College was not sure of future prosperity he could not find it in his heart to leave it.

The prizes were then distributed. Haensell, reading prize (20 in. books), for one proceeding to ordination; L. W. Wood and F. R. Ghent, equal and prize divided; Bishop Helnauth's prize for 'Pearson on the Creed,' O. W. Howard; Dean Innes' prize for histories, I. A. H. Rhodes; 2. O. W. Howard; Canon Richardson's prize for Scripture history and Greek Testament, L. W. Diehl; Principal's prize for best sermons, R. Howard; prize for thirty nine articles, A. H. Rhodes; Prayer Book, O. W. Howard; Latin and Greek, O. W. Howard; the Dean Boomer scholarship of \$120 for the ensuing year was won by Mr. Howard. A second Dean Boomer scholarship of \$75 was won by A. H. Rhodes; the third year exhibition by R. Howard. The Bishop's prize for Greek Testament was not awarded because the papers had not been examined.

The students presented the Principal and Mrs. Fowell with a handsome silver tea service accompanied by a beautifully executed address. The address bore the College motto: 'Woe is unto me if I preach not the Gospel.' It was beautifully ornamented with the Canadian emblems, the beaver and the maple leaves in their various hues, painted in oils and water colors.

The Principal made a suitable reply, thanking the students in the most earnest terms for their kind wishes for himself and Mrs. Fowell. He urged upon them as a parting advice three things:

1. Do not be afraid of distinctive principles. You must not fail to uphold the truth, although it may not always be popular.

2. You cannot avoid responsibility. Do not try to roll it off upon somebody else.

3. Do not be discouraged with opposition. If you are in the minority it is no sign that you are wrong. In the time of our Lord it was a small number which was gathered about him. In the time of Elijah it was a small number who did not bow the knee to Baal, and in the history of the Christian Church it was a small band of faithful martyrs who laid down their lives for their distinctive principles—the cause of Christ. He closed by expressing his appreciation of the valuable work of Professor Williams, and the great assistance which he had received from him during the past three years, and predicted for the College a happy future.

As the Principal took his seat the company rose and sang 'God be with you till we meet again.'

Professor Williams spoke referring to the Principal as the best man with whom he had ever worked and expressed the regret felt at his departure. The Principal's five years' work was already making itself felt, but it will take ten years at least before the results can be fully seen.

The proceedings closed with the doxology and benediction, after which refreshments were served in an adjoining room.

The Principal has left for England.

The Dean Boomer Scholarship—Rev. Principal Fowell, M. A., before leaving for England testified in the strongest terms to the high esteem in which he held the two successful candidates for the above scholarships, Mr. O. Howard and Mr. Rhodes. The former had taken a high position in the College already, and had well earned the distinction of holding his scholarship for the second year. Mr. Fowell writes: 'I venture to predict the brightest and most useful future for both the 'Dean Boomer Scholars,' and it must be a cause of thankfulness to the promoters of the fund, that the fruits of their labors are already becoming apparent.'

PRINCE EDWARD ISLAND.

PERSONAL.—The Rev. Fred. E. J. Lloyd preached his farewell sermon last evening to the congregation of St. Peter's Church, from the text: "Behold, how good and pleasant a thing it is, brethren, to dwell together in unity." Mr. Lloyd will not leave Charlottetown for several weeks; and we hope that arrangements may be made under which he will be induced to remain in the Province. The departure of two men of such culture and talent as Mr. Lloyd and the Ven. Archdeacon Weston Jones will involve a heavy loss to the community.—*Daily Examiner.*

Ven. Archdeacon Jones was presented with an address by the parishioners of St. Paul's Church, Charlottetown, on his resignation of the Rectorship, expressing the irdeep regret at parting with him and Mrs. Jones, and bearing testimony to the value of his earnest ministrations and loyalty to the Church, which had been productive of beneficial influence in drawing many nearer to Christ. His distinctive teaching of the doctrines of the Church had awakened in a large portion of the congregation a sense of their duty to the Church, and they felt sure would bear fruit in due time, and make good Churchmen of the rising generation.

SYNOD OF THE DIOCESE OF QUEBEC

The Triennial Meeting of the Synod of Quebec was opened in the Cathedral City on Wednesday, the 14th June instant. It was preceded by Matins and Holy Communion without sermon in the Cathedral at 10 a.m., immediately after which took place the very interesting ceremony of laying the corner stone of the new Cathedral Church Hall. This is an important event in the history of the Cathedral parish, which has long needed, and suffered as a Parish from the lack of, such a building. It has hitherto used for its Sunday school and for Parish gatherings the National School House; but this besides other inconveniences, was at some distance from the Church, and was not their own. After much deliberation, it was resolved to build the new Church Hall on a corner of the Rectory ground, the Dean, with some natural reluctance and doubt as to the direction in which his duty lay, finally deciding to sacrifice his own comfort and that of his successors in the Rectory by giving up a large slice of the Rectory garden for the Church Hall: and here I may be permitted to say, *en parenthese*, how thoroughly Dean Norman has won the confidence and love of his Parish, and how warmly his unceasing labors for the good of his important charge are appreciated. The Church Hall is separated from the Rectory by a very few yards only and by a very few more from the Cathedral. It will be of incalculable benefit to the life of the Parish. Beyond this it is projected to be a Church Home for the Diocese in general. The Bishop is to have an office in it *ex officio* without cost; and the Synod it is expected will hold all its future sessions in the spacious and handsome Hall which will be the chief feature of the build-

ing. The ceremony of laying the corner stone was everything that could be wished. The stone was laid by Mrs. Russell (wife of Dr. Russell), President of the Cathedral Ladies' Guild to which the project owes so much. The religious service was conducted by the Bishop; and Dean Norman made one of those entirely happy and appropriate addresses which he never fails to do on such occasions.

This most auspicious ceremony over, the members of the Synod wound their way to the old National School Hall, where the Synod was organized, and immediately adjourned till 2:30 p.m., to allow the scrutineers time to report upon the validity of the Lay delegates' certificates. The Synod resumed at half past two punctually, and a quorum being present, the officers were elected, and the Bishop's address followed immediately. Bishop William's addresses are well known, (like everything that proceeds from him), for their practical good sense and felicity of expression. He referred first to the losses suffered by the Diocese in the clergy removed by death and by emigration, and to the various changes in other respects in the clerical staff. Five deacons and three priests had been ordained; 961 persons confirmed, and six churches consecrated. Respecting Lay help, the Bishop said, 'A Brotherhood of Lay Readers selected from the students in Divinity has been formed and placed under the guidance and control of the Rev. F. J. B. Allnatt, D.D., Professor of Pastoral Theology in Bishop's College. And I would remind the clergy, who may be in need of such assistance as Lay readers can give, that all applications for the services of one of the Brotherhood must be made to Professor Allnatt. And in regard to the Lay readers who are not members of this Brotherhood, it would be convenient if they were enrolled as members of the 'Lay Helper's Association.' I have given from time to time licenses for Lay readers at the request of some of the clergy. These licenses all expire with the death, or removal of the incumbent at whose instance they were issued. But I have no record of those now actually in force. The enrollment of Lay readers in the Association of Lay Helpers would remedy this defect. And before I pass from the subject I must thank those gentlemen who have, often at great personal inconvenience, come to our assistance, have come rather to the help of the Lord in the difficulty under which the Church in this Diocese, where the population is so scattered, and where the clergy are so few, necessarily labours. Their services have been most valuable, and I wish they could be utilized to a still greater extent.' The Bishop next referred in grateful terms to the very important advance made under Provincial Synod legislation in the matter of Divinity degrees. He also spoke hopefully of the movement for the consolidation of the entire Church in British North America under one organization and one General Synod. Reference was also made to the late Lambeth Conference and its happy results, and in this connection a letter was read from the Archbishop of Canterbury proposing the gift of a pulpit from the entire Anglican Communion as a memorial of that great Council. A deeply interesting letter was also read by his Lordship from the Bishop of Jerusalem, in which that prelate furnished details of his work and appealed for aid, stating that his domestic Chaplain, the Rev. Mr. Dowling, who had spent 26 years in the Diocese of Fredericton would visit Canada in the summer of 1891 in the interest of Church work in Bible Lands. The Bishop then briefly alluded to the importance of some of the motions on the Order paper, and concluded by invoking God's blessing upon the Synod, and the Guidance of the Holy Spirit in its deliberations.

The officers of the Synod were then all re-elected and the Synod proceeded to business.

It will, I think, make the work done by the Synod more intelligible if I arrange it under

various heads. First will come naturally the actual legislation. Two important Canons were enacted. The first provides a simple process for the dividing of parishes, first where all parties are agreed, and next when there is opposition to the division. The court for the final decision of the matter is composed of two clergymen and two laymen, one of each appointed by the Bishop and the other by the party opposing the decision, with the Archdeacon, Rural Dean, or Canon of the district as chairman, and their finding it approved by the Bishop is final. The second Canon provides for the compulsory retirement of a clergyman who may fail through age, or infirmity, or negligence, to perform his duties. In cases where a properly authenticated complaint is made to the Bishop, he may refer it to a commission; and if the commission reports that the clergyman ought to retire, and their finding is confirmed by the Bishop, the living becomes *ipso facto* vacant.

Though not in the form of a Canon, I may mention here the adoption of Report of a Committee appointed to draw up a constitution for a Diocesan Lay Helpers' Association. The excellent constitution of the St. Francis District L.H.A. was adopted *mutatis mutandis*, and a committee of three laymen was named to put the Association into working order. The object is to bind all laymen in the Diocese engaged in religious work of any kind under the sanction of the clergy, into one body which may meet from time to time for conference and spiritual communion. There is a growing feeling that the work of the Church cannot be done unless the laity take their full share in it; and the laity, and clergy too, of our diocese, I rejoice to say, are waking up to a sense of their duty in this matter. We have a noble body of working laymen of whom any diocese might well be proud, and their number is steadily growing.

[To be continued.]

THE GOSPEL ACCORDING TO ST. LUKE.

A PAPER READ BY REV. L. N. TUCKER, M.A., ASSISTANT MINISTER OF ST. GEO. GE'S, MONTREAL, BEFORE THE DIOCESAN S. S. ASSOCIATION, IN THE SYNOD HALL, MAY 19TH, 1890.—(Continued)

9. The basis of his Gospel, as I have already said, was that oral Gospel that had assumed a definite and almost final shape in the hands of the earliest Evangelists and Apostles. That oral Gospel was cast in the mould just at the time when all that Jesus had said and done was fresh in their memories; when, in the fervour of their zeal and love, they published abroad His deeds and words to all who would hear them; and when they were finding out, by actual experience, how the greatest results could be obtained and how the greatest victories could be won. Into the composition of that Gospel entered just such words and deeds as were most characteristic of the Master; as were most expressive of the truth; and as were best adapted to the work of conversion and edification. All the rest, however valuable in itself, floated loosely in the minds of the original disciples to fall into oblivion when they disappeared. This oral Gospel was, no doubt, the instrument used by St. Paul in his Apostleship of the Gentiles. But he, in his turn, had to do a work of selection and adaptation similar to that done by the other Apostles. Hence the peculiar stamp of his Gospel, as addressed to the Gentiles, was the universality of the Church, the freedom of the Gospel, the fulness of the power of Christ to save and to sanctify, and repentance and faith as the instruments of justification. And these peculiar features stamp the Gospel according to St. Luke. For that Gospel was simply the

Gospel to the Gentiles, or the Gospel of St. Paul committed to writing by St. Luke. Hence it is too, that we find in St. Luke not only the peculiar features which I have just mentioned but also much that was eliminated from, or that never was admitted into, the other Gospels; such as the incomparable parables of the Parable and Publican, the Rich Man and Lazarus and the Prodigal Son.

10 The mention of these three parables gives us a glimpse of the debt of gratitude we owe to St. Luke. As an author he was painstaking, accurate and thorough. He sifted every statement and consulted every available authority. He was thus led, as we must suppose, into the confidence of the Virgin Mary. She, as we read, had treasured up and pondered many things in her heart. The awful secret of the miraculous birth and certain incidents of the Saviour's infancy could only be known to her. The result was perhaps, humanly speaking, the happiest vein in all literary as well as all sacred composition. For it gave us the first two chapters of St. Luke, which contain the most exquisite beautiful pages in the Bible, as the Bible contains the most exquisitely beautiful pages in the world. The Magnificat, the Gloria in Excelsis, the Benedictus, and the Nunc Dimittis are genuine outbursts of inspired prophecy, as well as of literary genius; and deserve a foremost place among most fascinating and sublime productions of the human pen. Only the finest of the Psalms, even in the Bible, deserve to be compared to them; while their spiritual teaching is of so high and original an order that alone it would have sufficed to effect a complete revolution in the religious history of the world. St. Luke had, in a high degree, the tastes and the gifts of a great author. A learned writer has said of the incident of Mary and Martha, "no pen ever dropped ten more charming lines"; of the episode of the disciples on the way to Emmaus, "one of the finest narratives in any language"; of the whole book, "the most beautiful book extant. The pleasure the author must have had in writing it will never be sufficiently understood"; of the story of the passion "there is a divine art in it"; and of the delicious episodes of the Manger, the Shepherds, the Angel announcing to the humble glad tidings of great joy, and heaven coming down to earth to sing the song of peace on earth among men of good will, "there never was invented a sweeter lullaby to soothe the sorrows of our poor humanity."

11. I have said nothing of the general contents of this Gospel. The subject has been treated on previous occasions. I have only touched upon some of its special features. These will suggest a suitable peroration. What we owe to the Bible, as the Word of God, passes all computation. The Bible has been all in all to the Church as a whole. It has been chart and rudder, ballast and sail to that magnificent ship, that has been tossed on every ocean and buffeted by every storm, since the day it was launched by cloven tongues of fire at Pentecost, and whose course has been strewn with divinest blessings to mankind, while to individuals it has been guide and teacher and friend. Experience has amply justified its claim to be the power of God unto salvation, the instrument of sanctification and the herald of eternal life. So, in like manner, as Sunday school teachers we cannot be sufficiently thankful for the outward form in which its truths are clothed, for the vessel that contains this divine treasure. It is, *par excellence*, the book of childhood. An eminent freethinker in England declared that we could not teach our children common morality without the Bible. It is the Shepherd and the Angels and the little child of St. Luke that invest Christmas with more than half its charm and make it the feast of little children. It is these same things scattered like gems through the Bible that give the Sunday school more

than half its interest and its power—not our weak and awkward attempts at teaching. And thanks be to God the Bible never loses its charm. Even when men have lost the faith of their childhood they still take with childish delight to the old book that formed and fed that faith, and they would give worlds never to have lost it. The stamp of God may be seen in the poetic and artistic form of the Bible as well as in its inspiration. And they have made it the Bible, i.e., the book—the book of every age and condition; the book of every land and race.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

DEAR SIR,—By your kind permission might I remind Mrs. Chance, of Tyroconnell, that our colleges and schools nearly all offer considerable reduction upon their fees, to the children of clergymen, many of whom without scruple, thankfully avail themselves of this liberality.

I am only surprised that this phase of what she so unfortunately misnames "charity," should have been forgotten by her.

Helmuth Ladies' College, Bishop Bothams College, and others have already offered our missionaries children most generous considerations in the same way, until a home with school privileges can be especially founded for them. Even the writer of the Tyroconnell letter can hardly object to an acceptance of these offers. Our Government schools are available to all within reach of them, but what of those afar off? Even could the larger salaries required for lady missionaries be raised in every case where their help was needed, surely these mission helpers would have more than enough to occupy every hour of their day without the additional burden of training the children of the family, which is usually considered task enough for one individual.

If those who oppose this effort would but weigh the advantages of wholesome food, and enough of it; of emulation in school and companionship out of it; of the many enjoyments afforded by civilized life, and the growth of mind and body, to which these all contribute, which their children enjoy, against the isolations, the narrowed horizon, the actual privations to which their action would condemn the children of our missionaries; I think they must shrink from the responsibility which they have assumed, and certainly they cannot with single heart offer the petitions upon their cards of membership, "We beseech Thee to grant Thy blessing upon our endeavour to aid and encourage our missionaries."

If Huron members are to be restricted in their desire to promote by individual zeal the very object for which they joined the Auxiliary, so be it: God who has blessed what has been done hitherto in the cause will not let it fail whilst there are earnest workers in other Dioceses, which are permitted wider scope for their sympathies, and who have without hesitation accepted it at their annual meeting, leaving their boards free handed to deal with it as opportunities open up for them to do so.

I write as one who is deeply interested in the work, who is very desirous to help it in every way in her power, and who believes that it is a charge committed by the Master Himself in response to the prayer of our working sisters in Algoma and the North west, to His ministering servants, the Women's Auxiliary Association, of which I still venture to subscribe myself,

A HOPEFUL MEMBER.

June 2nd, 1890.

The Church Guardian

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See page 14.

DECISIONS REGARDING NEWSPAPERS.

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

CALENDAR FOR JUNE.

- JUNE 1st — TRINITY SUNDAY.
 " 8th — First Sunday after Trinity. *Notice of St. Barnabas.*
 " 11th — ST. BARNABAS. Ap. & M.
 " 15th — 2nd Sunday after Trinity.
 " 22nd — 3rd Sunday after Trinity. *Notice of St. John Baptist.*
 " 24th — Nativity of St. John Baptist (*Athan. Creed*), and of St. Peter.
 " 29th — 4th Sunday after Trinity. St. Peter. Ap. & M.

THE PRAYER BOOK.

(From the Living Church)

Churchmen hardly realize what a priceless treasure they possess in the Book of Common Prayer. Even as a missionary agency there is nothing like it. A strong reason for deprecating the growing use of "leaflet services" is founded upon this fact. The difficulty of making use of the Prayer Book in its complete form, even among those who are entirely unfamiliar with it, is greatly over-estimated. Those who with the volume in their hands begin to perceive the beauty of the public services, are easily impelled to search further into its treasures. Dr. James Lloyd Breck and the other pioneer missionaries of the Church in the North-west were keenly alive to the value of this use of our great devotional manual, and to teach a new congregation the right use of it, was felt to be a most important part of their work. Again, it may almost be said, that where the Prayer Book is there is the Church. The isolated layman may, if he will, by the use of it keep alive the fire of devotion and the sense of union with the Church at large, by reading it with his family, at least on Sunday at the usual hour of public worship; or, if he be alone, in the retirement of his closet. He has no call to join himself with an alien worship, merely because he is far removed from the Church of his affections, still less to allow his children to grow up in separation from the Church. Here is a true field for the exercise of the "priesthood of the laity." The father is the priest of his household, and, under the circumstances which we have supposed, a heavier responsibility rests upon him

than is the case with those who live within the sound of church bells.

The religious dialect in which the Prayer Book is cast makes it, like the English Bible peculiarly dear to the devout heart. But beyond this is the deeper consideration that we possess here in this chaste and beautiful language a true presentation of the liturgical system of all the Christian ages. We have in our own tongue the forms in which the Christian Church from the earliest days has made her approaches to God, whether in the Holy Mysteries or in the daily offices of prayer; and still more we have, wrought into many a prayer and rubric and confession of faith, the precious doctrines of the Gospel, as the great Councils of ancient times expressed them and many martyrs died for them. There they stand, untouched by the hand of time or the destructive thought of modern days; and there we believe they are destined to stand long after the conflicts of the nineteenth century are forgotten. Revision now ended, we trust for many a day, has passed by these things untouched, and has, on the whole, only strengthened and emphasized the permanent features of the worship of the Church.

The inestimable value of such a treasure in our own language, would of itself almost justify the English Reformation, even if there had not been other considerations of vast importance involved in that movement. No one feature of the Reformation was so effective in meeting the requirements of the new age of printing and the spread of general intelligence, as the translation and simplification of the services. This is better appreciated by others than by ourselves. The Roman Catholic Church, in this as in the matter of boy choirs, shows a strong tendency to copy after our example. It is reported that in at least one R. C. church in New York city the Vesper office is now sung in English, and a recent writer in *The Catholic World* is urgent that the principle should be extended. "The reasons," he says, "for the growth of Protestant Episcopalism in this country, a growth proportionately far in excess of the increase in the general population, and dependent almost exclusively upon births and accessions from other Protestant bodies; a growth which exemplifies the secret of the accumulation of material wealth, making and saving, taking from others and holding what is taken; the reasons, we say, for this growth are not hard to discover. They are found in the fact that the Anglican Church, and her daughter in this country, has had the prodigious advantage of influencing the people by the public use of many of the choicest parts of the Catholic liturgy, having them constantly and impressively read in the churches."

From the same writer we quote also the following significant passage, notwithstanding its assumptions: "We maintain that in English-speaking countries, and brought face to face with intelligent English-speaking Protestants, the Catholic Church [i. e. the Roman], cannot successfully hold her own, still less draw as she should from the Protestant bodies, confronted as she is with the disadvantage of having another body or bodies using in their public worship the Roman (?) ritual translated into English. Especially is this true when the body mainly instrumental in doing this arrogates to itself the name of Catholic, adopts the externals of Catholicity, and by the sophistries of grave and learned champions presents to the unlearned or the credulous, deceptive arguments in favor of the truth of its claims." He concludes that in order that the Roman Catholic Church may maintain a proper standing, "contemplative processes of individual worship [italics ours] in the public services of the house of God must yield to prayers read in the vernacular in the full hearing of the congregation, to confes-

sions of sin recited in common by the people, to ejaculations and songs of praise given and sung in the full voice of the assemblage." We can forgive the distortions of truth on the part of this writer, charitably setting them down to the account of "invincible ignorance," in consideration of the important though unwilling testimony which he bears to the power of the Prayer Book.

Early in the last century, "a good man in Guilford," says Dr. Beardsley, in his history of the Church in Connecticut,—"blessed be his memory! had a Prayer Book, which he put into the hands of the youthful Johnson, before he left his native town, and he read and re read it until his mind was charged with its contents and he began to feel as the celebrated George Herbert of old felt and said, when he lay on the bed of death, 'there are no prayers like those of my mother, the Church of England.'" This Johnson was a Puritan minister of that day, whose first ministerial work lay in New Haven, and it was in no small measure through the influence of that one Prayer Book that both he and seven of the faculty of Yale College announced to the trustees in Sept., 1722, their doubts of the validity of Presbyterian ordination, and were compelled to resign their positions. This was the beginning of the Episcopal Church in Connecticut, and the foundation also of that strength of conviction and tenacity to Church principles which has always characterized her. Many instances might be cited of the same kind, though on a smaller scale, to which the Roman Church can produce no parallel. A New York secular paper, for instance, has recently printed the history of a Prayer Book, which, picked up on a battle field during the civil war, brought about the conversion of its finder who carried it with him during the rest of his army life, and after the war was over, carrying it with him to his home in the far West, "read it through many times." The result is not only a faithful Churchman, but the foundation of a parish in the place of his residence. In view of such histories, let Churchmen realize better the value of the inheritance they have in this book, and cherish it with jealous affection against all attacks from within or without. It is in fact the true bulwark of faith and worship, and the only form in all the world in which the ancient devotions of the Christian Church are open to be read and understood of all men.

THE "SOCIAL ELEMENT" AGAIN

The Christian duty of refraining from even innocent acts because thereby our brother may stumble or be made weak, is so generally accepted by Christian people, and so definitely stated by St. Paul in Romans xiv., that I surely need not refer to it. The highest motives should influence all earnest Christians, and, need I say it, the Brotherhood of St. Andrew.

What does Jesus require of His followers? "If any man come to me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple" (St. Luke xiv., 26, 27). "Because ye are not of the world but I have chosen you out of the world, therefore the world hateth you" (St. John xv., 19).

How does St. Paul speak of Christians? "Ye are dead, and your life is hid with Christ in God" (Col. iii., 3); "I am crucified with Christ" (Gal. ii., 20); "No man that warreth entangleth himself with the affairs of this life" (I. Tim. ii., 4); "Denying ungodliness, and worldly lusts, we should live soberly, righteously and godly, in this present world" (Titus ii., 12). St. Peter also: "Ye are a chosen generation, a royal priesthood, a peculiar people" (I. St. Peter ii., 9).

With these words in our minds, and others with which the New Testament is filled, how does association on equal terms with worldly and ungodly people appear? When we mingle with them in theatre, opera or ball, are we not walking in the counsel of the ungodly, and sitting in the seat of the scornful? Does not the Christian thereby lose his identity as a follower of Him who was despised and rejected of men? Is he recognised as a pilgrim and a stranger dead unto sin, consecrated to a warfare against the prince of this world? And can he be truly said to be bearing his cross "when all men speak well of him" as "broad," "tolerant," etc., because he never obtrudes his religious views upon men and, while mixing freely with the world, never testifies that the works thereof are evil?

I have little sympathy with those who maintain that it is a Christian's duty to go where the world goes in order to save the world. There would be some force in this plea, did Christians follow their Lord's example in this respect, and while sitting among the Pharisees fearlessly denounce their sins and point them to the Truth; or, while eating with publicans and sinners, tell of the loving Father who is ever waiting to welcome home His prodigal son. But they must be ready to accept the consequences. The society of the present day would close its doors against such fanatics, and while it would perhaps impose its persecutions in a more refined and modern manner than in the time of the early martyrs, the persecution would be none the less real and unrelenting.

Moreover, as we are commanded, "Come out from among them, and be ye separate," what protection have they against the wiles of the world, the flesh and the devil, who mingle with the world on equal terms, without the banner of the cross over them, its armour upon them? How many there are who have entered the enemy's citadel to save those who are held captive, and are in the end themselves made captives!

And how much better to form one of the attacking army outside, wielding hearty blows for the Lord, than to be within, seeking to win over a deserter here and there at the risk of our own salvation!

The experience of Lot is a case in point. Choosing the pleasantest and richest country, he pitched his tent towards Sodom, whose inhabitants "were wicked and sinners before the Lord, exceedingly." He is next found in Sodom perhaps expecting to convert its inhabitants to the true religion. Overtaken by the misfortune by which Sodom was captured by its enemies and carried away captive by them, he does not heed the warning, but, after his rescue by Abraham, is found sitting in the gate of Sodom as one of its prominent citizens. From this doomed city he is most unwillingly dragged away, with the loss of his wife, his sons, and all his property, with a blemished reputation—and no converts!

A remark of the Rev. Mr. Aitken, the celebrated mission preacher, in speaking on this subject of the Christian's position in regard to worldly amusements, is worth considering. "Can we imagine the Lord Jesus attending one of these gatherings? Can we even imagine Him visiting a house in order to "pass a pleasant evening?"

All this is very "narrow." Yes, and "narrow is the way that leadeth unto life," and surely they who are striving to enter the strait gate, to walk the narrow way, need to be "narrow" in the best sense in their own conduct. It is not a Christian's part to judge others, but he should deal with himself very strictly; keep down, by God's grace, the "carnal mind;" control "the lust of the eye, the lust of the flesh and the pride of life," and give the world no occasion to doubt his position as a good soldier of Jesus Christ.

What might not the Brotherhood of St. Andrew accomplish for God and for souls, were each member thus willing to deny himself, and

take up his cross in this consecrated warfare! With what power would they be endued! They would be no longer seen in worldly gathering except as there openly doing their Father's business. Their words would be burning words, piercing to the souls of men, because inspired by the Holy Ghost. Their faces would be like Stephen's, shining with the light of God. Everywhere men would recognize them as having been with Jesus. And their light would shine among men, and souls through them would be born into the kingdom, and God's name would be glorified.

Is this impossible? Brothers, let us pray for it fervently, unceasingly to Him with whom all things are possible.—F. W. Perry, in *St. Andrew's Cross*.

EARNEST WORDS.

We take the following from an address of the Rev. Dr. McKim, rector of the Church of the Epiphany, Washington, D. C. They are applicable to all Christians everywhere.

"In looking forward to the duties devolving upon us all, the words of the Master sound with a solemn impressiveness in our ears: 'Work while it is called to day; the night cometh when no man can work.' We think of the Church as the Ark of God in which we find refuge; as the Home in which we find shelter and food and rest; but this is only one side of the idea of the functions and office of the Church. She is appointed—and every one of her congregations is appointed—to do the work of God in the world, to seek and to save the lost, to strengthen the weak, to reclaim the wanderer; to publish Christ's Gospel, and to live His Gospel among men; and that means that the Church is to embody in her life the life and example of Christ, whose ministry was a ministry of self-sacrificing love and labor for the bodies and souls of men. Into this work and ministry every disciple of Christ is baptized. It follows that every member of this parish of Epiphany is called to do his part in the great and holy and solemn work which Christ committed to His Church. He is not in the Church merely that He may be instructed and comforted and edified; he must also take his part of the work of God among men. To be a member of the Church of Christ, and to do no work for Christ, is to dishonor and repudiate one's obligations as His disciple. Let us recall the words of the Evening Prayer for family worship in our American Prayer Book: 'Be gracious unto Thy Church, and grant that every member of the same, in his vocation and ministry, may serve Thee faithfully.' It behooves us to note carefully the fact that each one of us has a 'vocation and ministry' in the Church of God, for the faithful exercise of which we are responsible. We should realize that all life is holy, and all its activities should form part of the sphere in which this our ministry is to be exercised. The Christian spirit in one important sense breaks down the barrier between the sacred and the secular, not, however, to render the sacred secular, but on the contrary, to make the secular sacred—to extend the lines of the consecrated ground till they embrace all our energies and all our occupations. This should be the fervent purpose of each Christian man, to do all his work, and to take all his enjoyments, as a servant and a child of God, in His fear and under His control, 'as unto the Lord and not unto men,' in the spirit of the apostolic injunction, 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.' In our buying and selling, in our shops and offices, in our business and our pleasure, above all in our homes and by our firesides, we must be doing the work of God by living the Gospel, by incarnating the spirit of our holy religion. No amount of preaching, or Sunday school teaching, or district visiting, or Dorcas Society work, or church attendance,

can take the place of this. But because this is the first, aye, the chiefest thing, it does not follow that it is the only thing which a Christian man's 'vocation and ministry' includes. Surely we should each one ask, 'Have I no work to do for God in connection with the appointed agencies and activities of the Church of God, its charitable, its educational, and its missionary organizations?' Let no man say, 'I have not capacity or talent for such work.' Let him remember that the 'wicked and slothful servant' was he who had but one talent and who was condemned because he buried that one talent in the earth."—*Parish Visitor, N. Y.*

THEODORE TALBOT.

The *Spectator*, in a recent issue, gives "a brief sketch of a noble character and a beneficent career," that is well worth reproduction. It is called forth by the printing, for private circulation, of a memoir of Theodore Talbot, a layman of the Church of England, who lived a singularly noble and devoted life. He was born in 1839, the son of Mr. Christopher Talbot, a man of rare mathematical and scientific attainments, who, at the time of his death last January, was the "father" of the House of Commons. After an honorable university career, he threw himself with great energy into the Volunteer Movement, becoming successively Captain, Major, and Lieutenant-Colonel of his county corps. He was an admirable shot, a strict disciplinarian, and a thorough master of drill. He took a farm of his father's and worked on commercial principles. His zealous temperament found a vent in hunting. He persistently declined Parliamentary honors, feeling his sphere of usefulness to be elsewhere. That sphere was found to lie in a very unexpected quarter.

"From his early days Theodore Talbot had been of a devout and thoughtful temperament. He had a high conception of his duty towards God, keen sympathy with the sufferings of his fellow-men, and an abiding sense of responsibility for the gifts of life, health, activity, wealth, position and social influence." In the London Mission of 1849 he made acquaintance with one of the curates of St. Alban's, Holborn, who became his most intimate friend. "Through this friendship he was drawn to St. Alban's Church, and in its parochial work he found his true vocation and developed the most characteristic and most beautiful parts of his noble nature. From this period he practically disappeared from society when he was in London; his time was spent in the slums of Holborn instead of the drawing rooms of Belgravia and Mayfair. He joined one of the St. Alban's parochial guilds, of which the object was to bring young workmen and lads together in a real brotherhood. He stood god-father for the street arabs at their baptism; he carried the dead to burial; he fed the hungry, reasoned with the sceptical, and taught the ignorant in the Sunday schools."

On his father's estate he promoted the restoration of churches and the improvement of worship, and co-operated in the work of the earnest minded clergy. "All this exuberance of outward effort was only the expression of an inward spirituality as keen and intense as ever animated a human life. He had in a singular degree the gift of childlike faith in the Unseen, in the Fatherhood of God and the mysteries of the Mediatorial Kingdom. 'I only live for God's glory,' he said; and it was no idle vaunt. His progress in the spiritual life was steady and manifest. He gradually learned to control the impatience of a naturally quick temper, to submit to rebuke, and to humble himself before those whom he had wronged."

"Thus alike in his inward character and in his outward life, he showed the reality of a living faith. He bore constant and enthusiastic witness to what he believed to be the truth; he

oared passionately and labored ceaselessly for the spiritual and material welfare of his brother men; and, while utterly free from all taint of 'worldliness and uniformity with worldliness,' he looked forward with serious anticipation to the great work which seemed to be in store for him when the process of Nature should make him master of his vast inheritance in South Wales." Upon this work, however, he was not to enter. While hunting he received an injury to his spine from which he never recovered. "After three months' intense and increasing suffering, borne with exemplary patience, and constantly cheered by the rites of the Church, he died on June 18, 1876." "All felt," says his biographer, "that faith blessed him to the end."—Selected.

FAMILY DEPARTMENT.

THE HELPER.

Amid the scenes of every day,
Sunlight and shadow of life's way,
Lest heart forget or footsteps stray,
Dear Lord, our helper be!

When pleasure wings the hours along
And lips overflow in smile and song,
Oh, let not earth do heaven wrong,
But, Lord, our helper be!

From duty if we fain would turn,
And our dim eyes alone discern
A painful cross which must be borne,
Then, Lord, our helper be!

Should cares and toils around us press,
Give faith to cheer and love to bless—
The manna in the wilderness—
Thus, Lord, our helper be!

When to that baptism none may shun,
Who with thee would be truly one,
Our feet go down, thy will be done,
And, Lord, our helper be!

Through joy and pain, through shade and light,
Lead our souls upward to the height
Of duty one with love's delight,
Thus, Lord, our helper be!

And when earth's changes all are past,
And thy veiled angel's touch at last
Seals from all grief our eyelids fast,
Then, Lord, our helper be!

—Mrs. Mary Johnson, in the Christian Register.

TWO ENDS OF A MISSION BOX.

BY LUCY ELLEN GUERNSEY.

PART II.—THE WEST END.—(Continued)

"Wasn't that a nice dinner?" asked the reader, as she finished a description of a Christmas feast; "wouldn't you have liked to be there?"

"Yes, indeed!" answered both the children; little Herbert adding, "If mamma had some of that nice chicken pie, perhaps she could eat it."

Mamma tried to smile, but it was a faint smile, and in a minute more, she amazed herself and her companions by bursting into tears.

"There, never mind, children—mamma is a goose, that's all!" said Mrs. Root, controlling her hysterical sobs with one of those great efforts that mothers understand. "Somehow or other, Herbie's little speech brought back to me, all in a minute, a basin of chicken broth that grandmamma made me once when I was taken with sick headache at her house. I believe such another would cure me. But never mind, dears, mother won't be so silly again."

"I do wish we could get you some," said Kitty, the reader, "but don't know of a chicken anywhere except Mary Hawkeye's pet white

hen. I do hope father will bring some tea from Smithville. There is not a bit at the agency."

"I don't think he will, dear. Our bill at Green's is already too large, and papa has no money, you know. There, never mind. It will come all right in time—or in eternity"—added the pale mother softly to herself. "Has sister come?"

"Not yet, mamma. She and Emma were going to visit Mrs. Whitehouse after school."

"I hope they will not be late," said Mrs. Root, raising herself and looking anxiously at the windows. "It is very cold and begins to snow."

"Don't be uneasy, mother," said the Indian girl, Mary Hawkeye, speaking in the soft measured cadence which belongs to her race. "Emma rode her pony, and my father sent sister his white horse to come home on. I will put on the hasty pudding for supper if you will watch it, Kitty, and then I should like to run home for a few minutes. Perhaps father or my brother may have shot something."

"They will need it themselves if they have," said Mrs. Root, "and to tell you the truth, Mary, I don't believe I could eat any game if I had it. Be back as soon as you can, my dear. What a comfort she is," added Mrs. Root, as Mary left the room. "I think if your father had made no more converts than that family, he would be repaid for all his work."

There was a little silence, while the children watched with lively interest the meal which Kitty sifted into the boiling pot with one hand, while she stirred it with the other. The cooking stove was removed to a shed in summer, but in winter its heat was too precious to be lost, and it was used in the one room that was "kitchen and parlor and hall," as the old song says. Presently the pudding, after judicious thickening and thinning, was pronounced just right, and the pot was lifted to the top of the stove, where it simmered softly, with now and then a sigh as of content. Susan returned to the old worn story book which she knew by heart, and Kitty stood at the window looking out on the snow, which was now falling fast. Presently she broke out with—"Well, there is one thing I would like to know!"

"Only one?" asked her mother.

"No, a good many; but just now there is one—perhaps two. I would like to know why our good, peaceful Indians are to be kept waiting for their goods and annuities six months behind the regular time, and served last of all, while the Black Horse tribe, that every one knows cannot be trusted, have all their winter supplies—powder and shot, and even new rifles."

"More than you would like to know that," said Susan. "Captain Galbraith sputters like a fire cracker every time the subject is mentioned; and no wonder, with all the women crying out for food and clothes, while he has none to give them. Well, what is the other thing?"

"I should like to know," said Kitty, her dark eyes flashing through passionate tears, "why a Church that calls itself Christian should send out missionaries and leave them to starve and freeze, while such things as this are going on?"

"As what, my dear?"

"Such things as this!" and Kitty took a paper from her pocket and read. It was only an ordinary newspaper account of a great ball in a great city. She had picked it up at the house of Mr. Galbraith, the agent, and had saved it to read, as she did every bit of printed matter she could lay her hands on.

"There! That woman's husband is on one of our Church boards! I know, for I saw his name in the Church Almanac. I dare say the lady goes to communion every month. And yet they can spend money like that—thousands of dollars for one evening's entertainment, just to please the world, while father has not a

decent coat or a whole pair of boots, and you are just dying for want of proper food, and poor Lucy." Kitty's voice choked.

"Hush, Kitty! Don't worry mother!" whispered thoughtful little Susan.

"Well, I won't; but I do think it is a shame. If it was done by people who made no profession, I wouldn't care, but it isn't. It is Church people themselves who give great parties and wear fine diamonds and point lace, and give a hundred dollars for useless little dogs. Aleck Hawkeye said to Mary yesterday, when she was talking to him about being a Christian: 'See, little sister, when one of the pagans is sick or poor, all the other Indians help him, and give him bread and clothes and powder. If it is so much better to be a Christian, why do all the rich men in St. Louis and the other cities leave my white father and mother to be cold and hungry?'"

"And what did Mary say?"

"She said: 'There are bad Christians as well as bad Indians, Aleck; but if my white father and mother had not been Christians they would not live here to teach the Indians and take care of them when they are sick. They would live at the East in a nice house, and father would preach in a fine church, like those you saw in St. Louis.'"

"I wish Belle were safe at home, and your father, too!" said Mrs. Root. She was quite willing to change the subject, for there was something in her own heart which responded to the passionate words of the little girl.

"Here comes sister now, and Mary with her!" said little Herbert. "Oh, mamma, Mary has got a chicken—she has as sure as the world."

"The child has never killed her pet hen—her Snowbird"—said Mrs. Root, half rising; "I shall never forgive myself if she has."

"Dear mother, the Snowbird has had a happy life," said Mary, overhearing the words. "Now she will never be hungry again, and mother will have some nice broth to make her well."

"My precious child!" said Mrs. Root, kissing the dark face which bent over her, still showing signs of the tears which the sacrifice of her pet and favorite had cost her. "If all Christians were like you the cause of Christ would not go begging."

"Yes, if some one would sacrifice a little of that lace and velvet for instance, Mary might go to school," said Kitty, on whom the story of the great ball had made a deep impression.

"Don't let us talk about it any more," said Mrs. Root; "we shall be growing envious. Let us be thankful that we have such fruits of our works as Emma and Mary, and others like them. Isabel, my dear, I am afraid you are wet through."

"Oh no, mother," said the tall, bright-eyed Isabel, the rosy hue of her cheeks and lips beautifully deepened by the cold wind and the excitement of the ride. "The old white horse came along nicely, and the snow is dry, so it does not stick. How are you feeling, mother dear?"

"Better, I think," said Mrs. Root. "Did you go to see Mrs. Whitehouse?"

"Yes, mother. It was that which kept me."

"Is she worse then?"

"No, mamma," answered Isabel solemnly, but with beaming eyes. "She is past all her sorrows now. She died while we were there. Oh, mother, you never saw anything so lovely. It was like getting a glimpse into the celestial city."

"She had her senses, then?"

"Yes to the last moment. She bade them all good bye, and sent her love to you and father, and then she clasped her hands and prayed for all of us and for her own family. We thought her gone once, but she revived, and spoke again quite clearly. The chief said to her 'Are you happy?' 'More than happy,' she answered, and then she gave one sigh and was gone. We laid her out, and Emma is staying with the

girls. Poor things, they are as much overset as if she had been taken in perfect health.'

'Death is always sudden!' said Mrs. Root. 'I am sorry your father was not there.'

'I dare say he has stopped on his way home, and that is what keeps him. What has Mary been crying about?'

'Poor, dear child!' said Mrs. Root. 'I was so foolish as to say I thought I could eat some chicken broth if I had it, and she went home and killed her pet chicken, and brought it over to cook for me.'

'She certainly is the best child that ever lived!' said Isabel; 'I wish we could make it up to her, but that is one of the things that cannot be made up. How we should miss her if she did go away.'

'No fear or hope of that, my dear.'

'Well I don't know. If the ladies who sent for the measurements should send us a nice box—'

'But they won't,' said Kitty. 'They will send a parcel of old things that they don't care about themselves. Don't you remember the box they made up for us in Cherryburg?'

'Kitty has never forgiven those old calico dresses!' said Isabel, laughing.

'And the little faded gingham pinafores with all the buttons out off,' added Kitty. 'I was glad every single thing was too small but mother's wrapper. That was pretty good?'

'Better luck next time!' said Isabel, cheerfully. 'Come, girls. Set the table and have everything ready, and I will go and milk. The milk is plenty, that is one comfort.'

'Here comes father now, riding with Mr. Galbraith in the wagon. They have got a barrel and a bale. I suppose some of the supplies must have come. Why, mother, they are unloading here! All these things can't be for us?'

'What a disappointment to faithless Kitty if they should be!' said Mrs. Root. 'Open the door for your father, my dear.'

'Well, wife and children, our fortune has come!' said Mr. Root as he entered. 'Bale and barrel are for us, besides fifty dollars in money, and a hundred—just think of that—a hundred dollars to send Mary and Emma to school at St. Mary's.'

You see, that hundred and fifty dollars was just the difference between the things that Miss Lilly bought and those she did not buy.

'Thank God! Now we can pay all our debts!' said Mrs. Root.

'They are paid!' said Root. 'I went at once to Green's, and asked him to cash the draft and take out the twenty dollars I owed him. He took his bill and receipted it, and handed it to me with the fifty dollars inside. 'That's all right, parson,' said he. 'I never calculated to collect the amount, and you're welcome to it, but I'm gladder than a thousand dollars would make me, that you offered to pay it as quick

as you got the money. It shows that you are not a humbug.'

'How very kind! I always liked Green.'

'But the box, father?'

'Yes, my dear, the box. I went to the post office first and found two letters—one from the lady who wrote to us for the measurements, and another from some one in the same place—a lady as I should think from the writing—enclosing a draft for one hundred and fifty, and telling me that fifty was for ourselves, and a hundred to send the girls to school. You may guess I was not long in going to the express office, where I found Galbraith fuming over the non-arrival of the supplies. Luckily for me he had taken over his long wagon, so I got a ride home and brought my treasures with me. I have something else for you, too! Mr. Green has sent you some tea and chocolate, and Mrs. Storer a pair of chickens.'

'It never rains but it pours!' said Kitty. 'If they had only come before, Mary need not have sacrificed her pet Snowdrop to make broth for mamma.'

'What was that?'

Kitty told the story. Mr. Root smiled, but the 'water stood in his eyes,' as Bunyan has it.

'God bless the child. What shall we do without her? But come children. Let us have a little service of thanksgiving, and then we will open our treasures.'

There was a short, earnest prayer, and the whole family united in singing Bishop Ken's doxology, 'Praise God from whom all blessings flow.'

[To be continued.]

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MISSION FIELD.

A Faithful Layman of the English Church has sent to the Church Missionary Society a pledge of \$5 000 a year for the period of ten years, as a 'substitute' for personal service in the Mission Field. Here is a very proper and profitable suggestion to all those laymen who have the interests of Christ's work at heart and whom God has blessed with success in business relations or inherited wealth. In our late civil war it was a recognized and enforced principle, on both sides of the line, that every able bodied citizen owed personal service to his country, and from that personal service he was only excused by furnishing a substitute in the field. The purpose of the kingdom of Christ is the extension of the knowledge of God, and elevating the souls of men, through human instrumentality. Every one admitted into its fold is a citizen of the kingdom, and its purpose and its obligations rest upon each and all alike. Its work is a missionary work—it is nothing if not so—and every enrolled citizen of the kingdom owes a personal duty in that field. This is certainly true beyond all question. The basis of supplies is in the custody, as a sacred trust, of those who stay at home and carry on the ordinary business of life. These are prosperous, have plenty and often more, while the missionaries with their scanty stipends are giving entire and undivided labor in the good cause, with scarcely financial ability to keep the 'wolf from the door.' The plea of the 'substitute' should come in here with force. The true Christian man should say, I acknowledge it is my bounden duty to forward the work of God; I cannot go, I am kept at home; but freely and thankfully I offer from the substance God has given me to furnish a 'substitute' to discharge the duty. The ability is with the many; the duty is discharged by few. The Church is called a beggar and a mendicant when she asks but a trifle for the flock from them. We have heard a regular church goer talk as though the whole purpose of Christ's religion was to save his individual soul; to get all he could and keep it locked up within the limits of self. Such a religion is not worth the husks which the swine fed upon. The duty of substitution, in this respect, is obligatory on every one, without distinction to whom God has given the ability. If Christian men cannot themselves go in person, they can send one to represent them; and it is their duty to do it. That duty discharged would quickly, and at once, solve every knotty problem of the Missionary work, and leave another blessing at the base of its supply.—*Church Year.*

NOTES OF THE MONTH.

[From the Mission Field for May.]

Bath had a most successful anniversary on March 26th. Bishop Corfe was able to be present, in spite of the fears that illness would have kept him away. The Rev. E. T. Stubbs read the local report, which

Washing Clothes

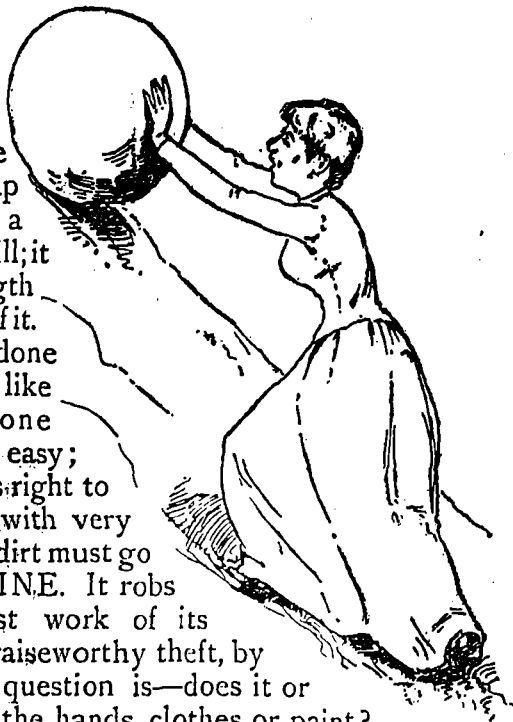
or cleaning house with ordinary soap is like rolling a heavystone up hill; it takes main strength and a good deal of it. The same work done with Pearline is like rolling the stone down hill—it's easy; quick; true; goes right to the mark; and with very little labor. All dirt must go before PEARLINE. It robs woman's hardest work of its drudgery—(a praiseworthy theft, by the way). The question is—does it or does it not hurt the hands, clothes or paint? We tell you it don't—but we are interested (as well as you)—so ask your friends who use it; you'll find most of them do; the annual consumption is equal to about three packages a year for every family in the land. But better yet—get a package (it costs but a few pennies, and every grocer keeps it), and try it for yourself—your gain will be larger than ours.

Beware

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stated that an important addition had been made to the diocesan organization, and the Committee were convinced that it would produce a more quickened interest in the Society and a more correct understanding of its work. Some time ago a meeting of the two Archdeacons of Wells and Taunton was convened at Wells, and Probendary Ainslie then unfolded a scheme by which the supporters of the Society were formed into a Council for each Archdeaconry. A similar Council had been formed for the Archdeaconry of Bath. Mr. A. Stackoy Lean read the balance sheet; the Chairman Probendary Salmon, spoke of the great needs of the Colonial and Missionary Church. The Bishop of Corea said that the field of his future labor was about the size of England, Scotland and Wales, and contained ten millions of people. Eight years ago it was quite inaccessible to Englishmen even one who entered the country being killed. Any Missionary who went there and wished to be counted an educated man would be compelled to learn two new languages before he could address his congregations—a particularly pure form of Chinese in use among the educated people, and the Corean language for the others. Under these circumstances, he would be unable to speak much for at least three years, and he intended to take out a doctor with him, who should open a hospital and teach the people, even before he was able to talk with them, that the Saviour who was to be preached to them was the Saviour of the body as well as of the soul. The Rev. H. M. Joseph, a colored clergyman from Antigua, gave a short but telling address.

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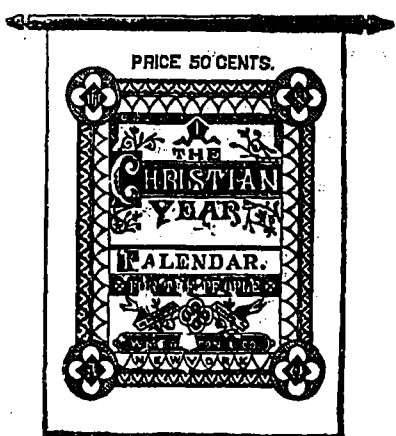
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Bands of Hope or Juvenile Branches of the Parochial Temperance Societies are becoming so universal, that it is almost the exception now, and not the rule, to find a well-worked parish where such an organization is not flourishing. Under these circumstances, it may be of universal interest to consider the best practical method of conducting the meetings, and of carrying on the work; and it may assist those who have not yet commenced, but intend doing so, if we begin with the question, How to start a Band of Hope?

How to Start.—In breaking up fresh ground where it is possible to unite all forces in the attack, the best plan for making the inaugural meeting known is to have it announced in the Day school, Sunday schools, and at the Mothers' Meeting, on which occasions the cards, badges, and ribbons should be shown, and the quarterly or annual treat promised. The attraction of a bright badge or a colored ribbon must not be despised. When we deal with children we must remember that we have to offer them what does seem in childish eyes to afford a counter attraction to the daily beer, the occasional sweet wines, or even to the sugar at the bottom of father's toddy. Our first effort must be to get the children to come to us, and to associate pleasant ideas with regularity and practical abstinence, and then when we have got them, our object must be to teach them the theory of Temperance, and to influence their reasons in the right direction.

The Meetings.—The first meeting need not differ much from those following. They should be held in as large a room as can be obtained, on the ground floor if possible, and the hour of meeting should be fixed which enables the children to have time to get their tea after school hours, and yet be in their homes again about seven o'clock.

Both Sexes.—The meetings must be held weekly, and should include both sexes, to secure the attendance of brothers and sisters whose mothers would not send them apart, and to make the meeting more lively than can be when the boys' meeting is held separate from the girls'. The boys should be seated on one side of the room and the girls on the other. The girls, in all cases, should be dismissed a few minutes sooner than the boys.

Requirements.—The requirements for the work of a Band of Hope are not many. A Superintendent's bell of the same kind as used in the week day school. Song books, which should be covered, and sufficient in number that each child can be provided with one to itself. Cards of Membership and Payment Cards, on which the subscription, usually a penny a month, is entered; envelopes

in which these should be kept, with the child's name and number on the roll written outside. A punch, or clip, to mark the payments on the cards. The advantage of a punch over any other method is that its impression cannot be imitated, and also that the children enjoy having the little round holes made on their cards. In one Band of Hope the subscriptions were more than doubled by the use of a punch instead of a pencil. A book in which all the members' names and addresses are entered with their subscriptions, and an attendance book. Two small books, in which their numbers on the roll are marked down by the door-keepers as the children enter. These should be compared by the lady acting secretary with the register, which is marked from these during the address, so that any wrong number given can be noted and rectified at once. It saves trouble in this way if all the boys are given even and the girls odd numbers.

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