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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XIV. }
No. 38. }

MONTREAL, WEDNESDAY, MAY 31, 1893.

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ECCLESIASTICAL NOTES.

THE Confirmations in Nebraska are 20 per cent. in advance of last year.

BISHOP Bissell, of Vermont, died on Sunday, May 14th inst., in his 79th year.

ARCHDEACON Farrar is preparing a "Companion" to his "Life of Christ."

REV. DR. Gailor has accepted his election as Bishop Co-adjutor of Tennessee.

A CO-ADJUTOR BISHOP for the Diocese of Iowa is asked for, on the ground of extent of territory.

REV. DR. Lawrence has accepted the Bishopric of Massachusetts, to which he was elected in succession to Dr. Brooks.

PROTESTS against the Welsh Suspensory Bill still continue to be formulated and meetings held in all parts of England and Wales.

A new church is to be erected in Bessingby, Eng., through the bequest of Mr. George Wright, of Bessingby Hall, at a cost of about £3,000.

SINCE the consecration of Dr. Weed as Bishop of Florida in 1886, the financial and statistical force of the diocese has increased 50 per cent.

LORD Grimthorpe and his sister, Miss Beckett Denison, have undertaken the erection of a church at Hexthorpe, near Doncaster, to cost £4,500.

No Christian body in Iowa shows more public spirit or supports more charities in proportion to its membership than the Protestant Episcopal Church.

THE Convention of the Brotherhood of St. Andrew held in Columbus, O., April 30, and May 1st, for the two dioceses of Ohio was a great success.

THE Bishop of Guildford lately presented to the parish of Chilcomb, Winchester, a munificent gift of school buildings which will accommodate 250 children.

It is proposed to erect in Exeter cathedral a memorial to the late Bishop Horden, of Moosonee, who was a native of Exeter and educated at St. John's School.

THE Episcopal church of Newport, R. I., is to receive a church to cost \$100,000, from Mrs. Sarah Jackson, of New York, in memory of her mother, the late Mrs. Andrew C. Zabriskie.

THE Bishop of Iowa reported to the Convention of his diocese lately held, an increase of the

reality as over a million dollars during his Episcopate, and a threefold increase in the number of communicants, congregations and working clergy.

SIR F. S. Powell, M. P., has purchased a plot of land near Bradford, Eng. at a cost of £1,000 on which is to be erected a church and vicarage in place of the present Mission Church at Dirk-hill.

ST. BARTHOLOMEW'S parish, N.Y., is a vast missionary agency, and includes Swedish, Armenian, Syrian and Chinese Missions, Col. Hadley's Rescue Mission and the work at the Parish House.

JOHN Huntington of Cleveland, Ohio, has added his name to the already long list of liberal benefactors of educational institutions. More than one half of his fortune of \$3,000,000 has been bequeathed to charities and schools.

At the jubilee service of the Church of England Young Men's Society held in St. Paul's Cathedral last month there were nearly 1,000 members present. The service was full choral, the singing being led by choir of the Lay Helpers' Association.

PROFESSOR Haupt, of the Johns Hopkins University, Penn., has discovered the missing pieces of the eleventh tablet of the Nimrod Epic. The tablet contains the Babylonian or rather Chaldean account of the Deluge, and is three thousand or more years old.

At St. Bartholomew's church, New York, on the morning of Sunday, 7th May, \$82,000 was received in the offertory in response to an appeal asking for \$80,000. The Rev. Dr. Greer is the rector. In the four and a half years of Dr. Greer's rectorship \$1,035,000 has been given for charitable and current expenses.

THE Rev. William N. Dunnell, D. D., rector of All Saints' Church, in Henry street, New York City, has said: "On one side of me is a block in which the police say thirty-nine languages and dialects are spoken. Within four blocks is a city more foreign than any city of Europe this side of Constantinople. I found nothing in White chapel as squalid as in my own parish."

THE statement has been made in some American papers that the Archbishop of Canterbury and some English Bishops have consented to contribute sermons occasionally to a Sunday newspaper. But the Journal to which they have promised these contributions is not the Sunday issue of a daily paper, but a weekly paper, the printing of which is completed on Friday night, and it is sold on Saturday. It is the *Lloyds Weekly Newspaper*, one of the most widely circulated journals in the world. It is

said to be a better paper than it used to be, and as it has never been issued on Sunday, it ought to discontinue the use of this word and substitute Saturday.

THE *Family Churchman's* protest against the New Papal Aggression is still being largely and generally signed. Its special characteristic is that it protests against the insult offered to the National Church at Cardiff by Cardinal Vaughan; the protest asserting The Church of England to be the true representative of the Holy Catholic and Apostolic Church in these Islands planted in Britain long before the first Roman emissary landed on our shores, and which, in spite of Papal aggression, has descended in unbroken continuity till the present day.

WE have been making some further researches into Mr. Gladstone's past speeches with reference to the Church in Wales, and very instructive reading they are, especially in regard to his reprehensible attempt to separate the Church in Wales from the rest of the Church of England. In doing so he is deliberately sinning against the light, for their absolute identity has been assured to us upon no less an authority than that of Mr. Gladstone himself. In memorable words he declared in 1870, that "there is a complete ecclesiastical, constitutional, legal, and for every practical purpose historical identity between the Church in Wales, and the rest of the Church in England"; and again, "Except for the sake of truth and conventional purpose there is really no Church in Wales. The Welsh Sees are simply four sees held by the suffragans of the Archbishop of Canterbury, and form a portion of the province as much as any four English Sees in that province." The matter could hardly be more tersely or more admirably put; and therefore Mr. Gladstone's present endeavour to separate the church in Wales from the rest of the Church of England can only be accounted for by a readiness to sacrifice his convictions to the political exigencies of the moment.—*Family Churchman*.

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DESIRING to have everyone see the GUARDIAN and judge for themselves as to its worth, and feeling confident that a trial of the paper for a few months will secure permanent friends, we will send the paper to any layman, or clergyman remitting us as above, on trial: SUBSCRIPTION TO CEASE ON EXPIRY OF TRIAL TERM, unless continued by express order.

THE TEACHING OF OUR LORD AS TO THE AUTHORITY OF THE OLD TESTAMENT.

By the Right Rev. C. J. Ellicott, D.D., Bishop
of Gloucester and Bristol.

In these days of higher criticism, feverish utterances, and endless controversies as to the mystery of life and religion, it is refreshing to read the clear and calm words that come from the pen of the Bishop of Gloucester and Bristol in the *Expository Times*.

The learned writer, in dealing with the difficulties which modern criticism raises as to the genuineness of the Mosaic writings, centres his attention in this paper more especially on the two precepts of the law concerning the law of the Sabbath and the enactment relative to divorce: and points out that, in considering carefully our Lord's teaching as regards these, some considerable light be thrown upon the difficult questions, which "the so-called Higher Criticism has forced upon our consideration." Whatever the inferences may be that are drawn from our Lord's words, as given in St. John vii. 22, as to questions connected with the Sabbath, there can be no doubt in any reasonable mind that He does in this passage set His seal on the reality of patriarchal history.

Passing on to consider our Lord's answers to the questions put to him relative to divorce, the writer asks very pointedly, "Whence do these words, thus deliberately cited and returned in answer to a formal and momentous question, come?" As we well know, from the first and second chapters of Genesis; or, in other words, from a portion of that ancient book which we are now invited to consider as a mythical portion, a portion in which, to use the words of a recent writer, "we cannot distinguish the historical germ, although we do not at all deny that it exists." Well may the Bishop add: "Is it too much to say that to derive from a source in which the historical is indistinguishable the answer of Christ to such a question as that which was put to Him, is to many minds inconceivable?" To this conclusion, indeed, no one can demur; to imagine that our Lord, who was "the Way, the Truth, and the Life," would quote from writings that owed their authority over those whom He was speaking to the fact that Moses was the compiler, when such compilation was mythical or debatable, would be to most minds, we venture to think, not only inconceivable, but absolutely abhorrent.

After pointing out the frequent reference of our blessed Lord to the person and authority of Moses, and demonstrating the difference between the Moses of the Gospels and the Moses of the analytical school of thought, the venerable writer makes use of these significant words:—

The break to which we have come in connection with the history of Moses between the analytical view and the testimony of the Gospels must be pronounced to be complete. We have seen in a former address that the observation of the work of Moses as a legislator and as the founder of an organized religion formed an argument of some validity against the analytical view. We now see what would be a still stronger argument; the Moses of the analytical view cannot be harmonized with the Moses of Christ. All this is very monitory. It places very clearly before us the real spiritual peril of being led away by the plausibilities and cleverness of modern criticism, and it seems to tell us very plainly that if we are so led away we must be prepared to re-construct our Credenda.

Those words of warning, coming as they do from one who is himself a past-master in Biblical criticism, are sufficiently weighty to cause

the followers of the higher critical school to pause before stating as final verities what it may be afterwards necessary for them to modify. Nor does this warning come a moment too soon. The harm that is being done by those holding positions of authority as authorized teachers in our own Church tearing up the very foundations on which not merely the doctrines of their Church, but the very truth of Christianity itself is founded, is so great and far-reaching in its consequences that unless those holding the responsible position of the writer of this paper under consideration speak out with no doubtful voice, men and women may well ask themselves the question, "What then, shall we believe?" Many lives at the present time are being clouded, many deathbeds are being robbed of the "peace that passeth understanding," by the assumptions of higher criticism. It is time that our spiritual leaders were up and doing; it is time that those who are making use of their residence under the roof of the Christian Church to knock down its walls were shown the door, and not allowed to enjoy the emoluments, the status, and the advantages which their position gives them while they are undermining the rock on which the citadel of that Church rests.

With something almost of an apology, Bishop Ellicott concludes his interesting and powerful because temperate consideration of a subject that is second to none in importance, by noticing a point on which, as he says, all adherents of the analytical view, the moderate as well as the extreme, are cordially united. Indeed, he seems to think it is somewhat presumptuous to propose to re-discuss a matter which, he says, all intelligent critics claim to have conclusively settled, and that is, that the book of Deuteronomy was never written by Moses.

To some, indeed, it may come as a surprise that there should be a consensus of opinion that a book which has been held by the tradition of the Jewish and of the Christian Church to be the work of the great law-giver should be a production of the time of Manasseh or Josiah and by a writer whose name is lost in oblivion. It is, therefore, somewhat of a relief to find that, whatever the unanimity of the moderate and extreme critical school may be in denying that Moses wrote the book of Deuteronomy, Bishop Ellicott by no means shares it. On the contrary, he brings forward several strong arguments in favor of the traditional view, and points out that our Lord on three separate occasions so referred to the book of Deuteronomy as to make it morally improbable that the book could have been so referred to if it had been written, not by Moses, but by one who impersonated him and wrote in his name.

Most sincerely do we echo the writer's conclusion that "the last word has certainly not yet been spoken on a subject which modern criticism somewhat precipitately claims to have now settled beyond the possibilities of controversy." If, indeed, the system of cutting out and patching in which seems part of the work of the analytical school is carried much further, we may easily imagine some aspirant for academic honours in the near future replying to the question, "Why are certain portions of the Scripture called the Mosaic writings?" with the answer, "Because they are composed of several minute and different fragments, and therefore resemble mosaic work."

The thought arises in our mind, Are we to allow ourselves to be carried away by the pride of intellect, and allow ourselves to make shipwreck of the faith that has been handed down to us through so many generations of faithful hearts, or shall we continue to hold fast the Faith once delivered to the saints? for, even expressed as tenderly and as carefully as the writer of this paper expresses it, the issue seems to be narrowed down to this: Are we to accept the teaching of the so-called Higher School of Criticism, or are we to accept the

traditional view which certainly and admittedly may equitably claim the *imprimatur* of our Lord's support? In face of the gravity of the situation, we may conclude this notice of Bishop Ellicott's admirable paper by quoting his own solemn words:

Are not all these things full of suggestion and full also of monitory significance? If the testimony of Christ is what it has appeared to be, then the likelihood of offence being given by a criticism that has to maintain itself by attenuating the real knowledge of Christ has become perilously great, and His own words come solemnly home to us: "It must needs be that offences come, but woe to that man by whom the offence cometh."—*Religious Review of Reviews for April*.

OUR SUNDAY SCHOOLS.

The following extract from the Bishop of Algoma's charge at the 3rd Triennial Council of his dioceses has much wider application than to his own jurisdiction. His words may well be carefully weighed by clergy and laity of every diocese in Canada; and other diocesans have we fear like cause for anxiety as the Bishop of Algoma, in regard to S. S. work. Dr. Sullivan says:

"Our Diocesan Sunday School work caused me grave anxiety, not so much for the present as for the future of the Church through all this vast territory. Estimated by the issues depending upon it, its importance cannot be exaggerated. If the child be father to the man, so surely is the Sunday School of the day the mother and nursery of the Church for all coming generations. If the Churchmanship of the future is to be intelligent, scriptural, conservative, and instructed on sound Prayer Book lines, then it is in the Sunday School its foundations are to be laid. I am fully aware of the difficulties to be encountered—the absence of the clergyman, occupied, as he is, with multiplied and widely-scattered services; scanty lay co-operation, and, even where it does exist, too often teachers needing that one teach them again which be the first principles of the oracles of God; the wide dispersion of the children over large areas; the lack of proper appliances often, such as libraries and lesson papers; the strong and, to parents sometimes no less than to children, irresistible attraction of denominational Sunday Schools—all these things are "against us"; but just so much more is it impressed on my mind that if the numerical and moral strength of the Church is to be maintained; nay, if her very existence is to be perpetuated in our midst, then must the clergy make the instruction of the children an *educational specialty*, not indeed by the abolition of the present system of instruction, defective though it be, but rather by supplementing it through the good old-fashioned Prayer Book catechetical method which makes the case of the young an integral factor in the Church's public ministrations. This, brethren is one of your bounden duties, as the authorized representatives and mouthpieces of the "Ecclesia docens:" and its faithful, systematic discharge will bear manifold fruit. The children of the Church will receive *bona fide* religious instruction, such as they now fail to receive either in the common school, or, alas, in the majority of instances, in their own homes; her adults, as they listen, fresh confirmation in their faith; her service, new interest and attractiveness; and her ministers, added and most practical evidence of their claims as successors to those on whom the Head of the Church imposed that solemn parting injunction, "Feed my lambs."

I regret that I have to add that I cannot regard our Sunday School statistics as satisfactory or creditable, even taking into account the

special difficulties just referred to. Only 1,664 are reported as under instruction. This falls far short of what might be. The clergy, doubtless, are faithful; but their efforts are frustrated largely by the indifference of parents to their children's best welfare, or the *half-heartedness of their allegiance to their Church*. With such material it is difficult to deal. But the clergy will not have discharged their responsibility in the premises unless they are frequent and earnest in warning the parents of their several flocks that they are not true or loyal either to the Communion of which they call themselves members, or to the solemn responsibilities under which God has laid them, unless they either themselves instruct their children in religious truth, or, failing this, they send them to the Sunday School—their own Sunday School—the school to which they rightly and properly belong. The parental relation is a directly Divine creation, and the trust it imposes an awful one, which reaches its final issues only at the judgment seat. For there, to every parent, will be addressed the searching question, "Where is the flock that was given thee, thy beautiful flock?"

THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB, DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa—Continued.

CHURCHMEN have been among the most liberal benefactors of the colleges and universities of the land, and the records of both Harvard and Yale bear the names of Bishops, Priests and Laymen, who have built up by their willing gifts noble schools of education and culture. King's College, now Columbia, New York, was founded and liberally endowed by *Churchmen*. The University of Pennsylvania was first established and has been from the start chiefly supported by the gifts of English and American *Churchmen*. William and Mary in Virginia, was distinctively a *Church* institution, while Bethesda, Whitefield's Georgia College, was similarly under Church control. The toleration of Maryland was secured not by but for, the Romanists, and was originally the gracious gift of King Charles I., who in view of the purity of his life and the historic fact that his execution was brought about because he would not betray the Church, has been regarded by many as both saint and martyr of England's Church.

It was George Whitefield, a Priest of the Church, who built the first public orphan home, just outside of Savanna, Georgia, a century and half ago. The Episcopal Charitable Society of Boston is the oldest organized religious charity of the kind now existing in New England, dating back its origin as it does to 1724. The charitable corporations in New York, New Jersey, and Pennsylvania, established for the relief of the widows and orphans of the clergy, now upwards of a century and a quarter old, were the first charities of their kind in America and are still dispensing their blessed ministries of relief and love. It was a New Jersey missionary, the Rev. Thomas Thompson, a graduate of England's University of Cambridge, who in 1736 gave up his cure of souls in this country to go to the Gold Coast, the first missionary to Africa of the English-speaking peoples. The first ordained minister of any religious body in Maine, the Rev. Richard Seymour; the first in New Hampshire, the Rev. Richard Gibson; the first in Massachusetts, the Rev. William Morrell; the

first in Rhode Island, the Rev. William Blaxton; the first in Pennsylvania, the Rev. Thomas Crawford; the first in Maryland, the Rev. Richard James; the first in Virginia, the Rev. Robert Hunt; the first in North Carolina, the unknown priest of Roanoke in 1587; the first in South Carolina, the Rev. Atkin Williamson; and the first in Georgia, the Rev. Henry Herbert, D.D., was in each case a priest of the Church of England, and so far as can be ascertained, a well-born and broad University man. The first one in California of any faith or any race to minister in holy things, was a priest of England's Church, Francis Fletcher, the chaplain of Sir Francis Drake, and the chronicler of that navigator's circumnavigation of the world in the "Golden Hind," Drake's flag-ship. Two thousand priests and deacons in English orders ministered on this continent and on the adjacent islands before the beginning of the present century. John and Charles Wesley were mission priests, respectively at Savannah and Frederica, Georgia, and the only cure of souls the founder of Methodism ever held was that of Christ Church, Savannah, where George Whitefield, the great Evangelist, priest, and missionary of the last century, succeeded him in the same parish, which was his only pastoral charge.

In these, as in countless other matters, the Church was thus the pioneer, and the country from the earliest period of her history finds her annals coeval and combined with those of the great ecclesiastical organization of the English-speaking race, which we of to-day know and recognize as *par excellence* the American Church. And when we turn to matters of political or institutional history the relations of the Church to the country and the priority and controlling influence of the Church in all that pertains to the founding, moulding, shaping or conserving of our institutions is even more remarkable. In the old charters of discovery and colonization dating back to Raleigh's ill-fated settlement at Roanoke in 1585-7 it had been provided by this statesman's forethought that those who left their homes and hearts in England to found a commonwealth and Church across the sea should not forfeit in their new abode their political birthright, the heritage of liberty which made each Englishman free-born. It was on this very issue that the struggle for their inalienable rights as free born Englishmen was fought by the colonists at the South as well as the North nearly two centuries after this principle had been made a foundation-truth of our country's life. It was but fitting, therefore, that the first representative body elected by the American people and in every sense the popular choice, which was convened on American soil, was the assembly of Burgesses held in 1619 in the choir of the little Church at Jamestown, Virginia, where after the reading of the *Church Prayers* by Parson Buck, the faithful priest of the colony, these elected representatives of the people deliberated, concerning matters ecclesiastical and civil, for the Virginia Church. This was a year before the "social compact" was signed in the cabin of the Mayflower, off the Massachusetts coast, by the Pilgrim Fathers, to whom so many erroneously attribute the source and spring of American freedom.

(To be continued.)

EDITORIAL work by women is forbidden in Japan by a recent law, which asserts that it is neither becoming nor desirable for women to pursue such an occupation. It is hoped this edict will not interfere with the labors of Mrs. M. H. Smith, who conducts the political and commercial departments of the *Japan Gazette*, of Yokohama daily. She began her newspaper career by reporting a military review, and has for four years been doing good work on the editorial staff, while her husband, who was formerly an English teacher in the government service, is in the business office of the same journal.

HYMNS AND HYMN WRITERS.

BY

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

(Continued.)

III.

I would here notice the new version of the Psalms, which was at length published after many efforts by many persons. The dissatisfaction which was felt with the old version led even James the First, to take up the work. By an Order in Council in 1696, the new version was allowed, and permitted to be used in churches, and chapels, and so came to be annexed to the Book of Common Prayer. It was the work of Nahum Tate, and Nicholas Brady, both Irish by birth, and both, it need hardly be added, very feeble poets. The version had little poetic beauty. It was simple and earnest. It was, as I have said, "allowed to be used," and now, as a writer well remarks, is "allowed to die." Portions of it, will however, in all probability, live on in new hymn books. Among these will be the Christmas hymn:—

"As Shepherds watch'd their flocks by night,"
And such Psalms as:—

"Through all the changing scenes of life,"

And:—

"As pants the heart for cooling streams."

We next make mention of Joseph Addison who contributed hymns at this period. He is, of course, best known as the Master of English prose, still his hymns have much merit. He was born in 1672, and was educated at Magdalen College, Oxford, where to this day is shewn his favourite walk under the beautiful elms in the College grounds, and called "Addison's Walk." His hymns were usually published first in the *Spectator*, and were composed on special occasions.

Those found in our hymn books are the beautiful paraphrase of the twenty-third Psalm:—

"The Lord my pasture shall prepare,
And feed me with a Shepherd's care."

Also:—

"When all thy mercies, O my God,
My rising soul surveys—"

and one which Lord Selbourne places among the best hymns of the English language:—

"The spacious firmament on high
With all the bright ethereal sky."

We now come to Bishop Ken, who has left us hymns which will never cease to be sung by the Church Militant here on earth. He was born in 1637, and went to Winchester School. After taking his degree at Oxford, he became a rector in Essex. In 1697, he wrote his morning and evening hymns, which have made the author famous. They are to be found in an abridged form in all hymn books. The morning hymn:—

"Awake my soul and with the sun
My daily stage of duty run."

was a great favorite with its author. He, (we are told), used to sing it in the early morning, accompanying himself with his lute. His evening hymn:—

"All praise to Thee, my God this night."

Written very often:—

"Glory to Thee, my God this night."

is deservedly a great favourite with all. Of the Doxology at the end of that hymn, it is well said that probably no other verse is sung so often. Bishop Ken was made chaplain to Charles II, and ministered to the dying monarch in his last illness. When James II came to the throne he was committed to the Tower, as one of the seven Bishops who would not publish the

Declaration of Indulgence. On the accession of William and Mary he went into retirement, and died in 1711. He was buried in the early morning at Frome, in accordance with his own desire, and at the service his friends involuntarily burst out into the beautiful words of his morning hymn. The good Bishop wrote many other hymns, but nothing can be compared with those I have mentioned. "Had he endowed three hospitals," says James Montgomery, "he might not have been so great a benefactor to posterity."

I now pass on to speak of English hymnody in the eighteenth century. We here meet the full stream of Christian poetry. Up to this time poets in distant parts, the Protestants of Germany, the Roman Catholics of France and Italy, had enriched and ennobled with many a hymn the public services of the Church, but the fountain of Christian poetry had not yet risen in England. It was partly chilled by those terrible metrical psalms, which bound, as by iron fetters, minds which would soar towards their God; and partly by the idea that nothing might be sung outside the range of Holy Scripture. But the heaven was at work, and as the outcome of spiritual life, in what was then called the Independents, we have the first kindling of the flame, the first vigorous effort to supply a great and pressing need.

The name which stands out here, first and foremost is Isaac Watts, who is not always held in the high estimation he deserves. No doubt this has arisen from his name being ever associated with some quaint and popular songs for children. He was born in Southampton in 1674. His father was a rigid Nonconformist. At four years old he began to learn Latin; at sixteen he went to an Academy in London, and he says himself "I was a maker of verses from fifteen to fifty." It is almost needless to say that many of Watts' hymns are found in all hymn books. In many respects they are noble and wonderful,—wonderful in their clear English, and in that ring which awakens and touches the heart. Of the well-known hymns we would mention:

"There is a land of pure delight
Where saints immortal reign."

And:

"When I can read my title clear
To mansions in the skies."

And:

"Our God, our help in ages past,
Our hope for years to come,"

a favourite with the late Archbishop Tait, and that best of all:

"When I survey the wondrous cross
On which the Prince of glory died."

Next we come to Philip Doddridge—another Independent minister. To him we are indebted for the grand Advent hymn:

"Hark! the glad sound, the Saviour comes,
The Saviour promised long."

And:

"Ye servants of the Lord
Each in his office wait."

And the great Sacramental hymn:

"My God, and is Thy table spread."

This hymn was added about the year 1791 to the supplement of the New Version, at the end of the Prayer Book, by a dissenting University printer. And strangely enough, it has been thought too extreme in its doctrinal statements for some compilers of Church of England hymnals.

(To be continued.)

True repentance consists in the heart being broken for sin and broken from sin. Some often repent, yet never reform, they resemble a man travelling a dangerous path, who frequently starts and stops, but never turns back.

News from the Home Field.

Diocese of Nova Scotia.

Wanted items of Home Field news week by week from this diocese. Who will send such items to us? We know The Church is not dead, but very little information appears in the local press, and very little is furnished to ourselves of the Church's doings, to our regret and we think injury of The Church.

Diocese of Fredericton.

ROTHESAY.

The Lord Bishop of Fredericton visited Rothesay on Loyalist's Day [May 18th] and held a Confirmation in St. Paul's church in the evening. There were 23 candidates in all, 9 male and 14 female, six of the former being members of the Rothesay Collegiate School. The church was filled to the doors with a very attentive congregation, and the offerings taken up without notice for the Incapacitated Clergy Fund amounted to about \$12.

THE ROTHESAY COLLEGIATE SCHOOL.

On Friday morning, 19th May, His Lordship paid an informal visit to the College, and was shown over the houses and grounds by the rector. After inspecting the dining room and school rooms the whole school, over 50 strong, turned out on the parade ground armed with the new belts and rifles lately imported from England for drill purposes, and were put through a number of movements and exercise. At the close the Bishop addressed the boys in line, expressing his pleasure at what he had seen, and specially commending them for their promptitude in discipline and drill, pointing out at the same time that the body largely influenced the mind, and that a prompt upright body helped towards a prompt upright mind. After congratulating the Rector upon the marks of discipline, His Lordship left to catch the 10.49 train for town followed by three rousing cheers and a tiger from the whole parade.

ST. JOHN.

The sixty-seventh anniversary of the organization of Trinity Church Sunday school was celebrated on Sunday, 21st May inst. In the evening a special service was held. All the children of the school were present. Rev. Canon Brigstoeke preached a sermon appropriate to the occasion and in commemoration of the event.

St. Paul's.—The Rector, Canon DeVeber, is slowly recovering from his very serious illness, and it is hoped will be able to attend a service in his church on Trinity Sunday, although it is not likely that he will for some time attempt to officiate.

The Rev. A. A. Bryant, of London, England, and formerly of the Diocese of Newfoundland, is at present in charge of the church and parish.

CHURCH OF ENGLAND INSTITUTE.

Thursday, May 25th, was a red letter day in the history of the Church of England Institute, St. John, when it entered on the occupation of new rooms in a very advantageous situation in Germain street, with due ceremony. The new rooms comprise two storeys; the upper one, being taken up with a large hall, or assembly

room, and the other rooms for committee work; and the ground floor being divided up, so as to provide a store in the front, which has been taken by the Committee of the Depository of the Society for Promoting Christian Knowledge for the sale of their publications, as well as a Depository for the Bibles of the New Brunswick Auxiliary of the British and Foreign Bible Society, and other rooms for the Library, Reading room, and Council room.

The formal opening comprised a special service at 5 p.m., at which the Bishop of the Diocese officiated—delivering the address—as well as the Rev. Canon Brigstoeke, president, and a company of Trinity Church choristers, all duly vested in their respected vestments. The service was well attended by the members, and formed a fitting commencement of a new departure in the Institute's work. At 8 p.m. the President, and Council, with the kind aid of the Committee of Management of the Ladies' Association held a reception, which was largely attended, the rooms being crowded to excess. A good programme of instrumental and vocal music was provided for the entertainment of all present, which was followed by refreshments.

It may be added, that for the last seventeen years the Church of England Institute has carried on its work with much perseverance, and good success, and promises now to enter upon a future of greater influence and extended usefulness.

DEANERY OF ST. JOHN.

The Chapter of the Deanery of St. John held their quarterly meeting at Trinity Church, St. John, on the 23rd May inst. There was a celebration of the Holy Communion at 9.30 o'clock, followed by a deep and masterly sermon to the Clergy by the Rev. Dr. Williams. The meeting for general business followed and was held in the school house. An introductory paper on the Pastoral Epistles was read by Rev. J. de Soyres. Then followed the reading of a portion of St. Paul's first epistle translated from the original and a general discussion by the clergy present. Rev. Canon Brigstoeke, Rural Dean, read a paper on "How Best to interest Boys in Christian Work," and in the short time remaining before lunch it was briefly discussed. A resolution was adopted that the paper should form the topic of discussion at the next Clerical Association meeting.

MONCTON.

The Deanery of Shediac met here on the 15th May, when the Rev. Mr. Burt, the new rector at Shediac, gave an interesting address on "The Training of Children."

The choral service in St. George's Church at the opening of the S. S. Conference was very fine. There were twenty-two clergymen in the procession, which was very imposing. Rev. V. E. Harris, of Amherst, preached the sermon on "The Training of Children." The Conference met in the Y. M. C. A. hall. The ladies of St. George's Church provided dinner in the schoolroom for the visiting delegates.

CHURCH OF E. S. S. CONFERENCE.

The third annual Conference of the Church of England teachers of the Diocese of Fredericton met at Moncton on Thursday, 18th May. The session throughout was one of the most successful and satisfactory yet held, all discussion being carried on with spirit and enthusiasm, and delegates evincing marked interest in the proceedings. There was a celebration of Holy Communion in St. George's Church at 8 o'clock in the morning, and the Conference proper assembled at 10 o'clock in the Y. M. C. A. hall.

Rev. Rural Dean Campbell, of Dorchester, was elected chairman in the absence of Bishop Kingdon, who was unable to attend, much to the regret of the delegates.

First on the programme was a highly instructive paper on the catechism as a basis of Sunday school work, by the chairman, Rev. Mr. Campbell, followed by an address on the same subject by Rev. G. E. Lloyd, of Rothesay, and voluntary remarks by Rev. Canon Roberts, of Fredericton, Canon Bridgestocke, St. John, Justice Hannington and others.

Next came an admirable paper by Mrs. Barlow, of St. John, on the Preparation of Teachers for their Work. This paper was much appreciated by the Conference, and the hope was expressed that it might be published in full.

In the absence of Rev. Mr. Newnham, Rev. W. O. Raymond, of St. John, gave an address on Miss Barlow's paper, and volunteer remarks were made by Joseph H. Wran, of Moncton, and Rev. C. J. James, of St. John.

The third subject taken up was "Mistakes in Sunday School Teaching," treated in a very interesting manner by V. W. Tippet, of St. John, who was followed in a capital address by Rev. Canon Brigstocke, of St. John, Judge Hannington also speaking. Mr. Tippet's paper dealt principally with such mistakes as irregularity of attendance on the part of teachers, lack of preparation of lessons, and want of sympathy between teachers and pupils.

The Conference then took recess and the delegates were invited by the ladies of St. George's Church, through the rector, Rev. Mr. Hooper, to an elaborate dinner in the Sunday school room.

After dinner speeches were made by Rev. Canon Brigstocke, Mr. Justice Hannington and Rural Dean Campbell, conveying the thanks of delegates for kindness and hospitality shown them.

The Conference was resumed at 2 p.m., when a highly instructive and helpful address, with model Bible lesson, given by Rev. Canon Brigstocke, of St. John. This was followed by a paper on Reflex Benefits of S. S. teaching, by Rev. C. J. James, of St. John, with an address by Rev. Canon Forsyth, of Chatham.

The next paper was on Discipline and Organization in the Sunday School, read by T. B. Robinson, of St. Paul's Sunday School, St. John, remarks following by Rev. C. F. Wiggins, Sackville; A. H. Tippet, St. John; Rev. R. W. Hudgell, Carleton; Miss Orr, of St. John, and Rev. H. Montgomery, of Kingsclear.

Resolutions of thanks were passed to the Y. M. C. A. for the use of the hall, the rector, churchwardens and vestry of St. George's for the beautiful and hearty services, and to the congregation generally for the kindness and hospitality shown. As one of the reverend delegates expressed it, the Conference will look forward with pleasant anticipation to the next meeting held in Moncton.

Diocese of Montreal.

MONTREAL.

The Lord Bishop of the Diocese has been obliged to cancel his Episcopal engagements referred to in previous numbers of the *GUARDIAN*. It was announced on Friday last that His Lordship was in a critical condition, suffering from an acute attack of pneumonia. He was obliged to return to the city from Bedford on the Queen's Birthday, suspending at that point his visitation, owing to a severe cold which unfortunately turned into the most serious form of pneumonia. The gravest anxiety and fears as to the result were experienced by his many friends and by all who knew of his state on Friday, and many prayers were offered for his recovery. We are pleased to know that an im-

provement occurred on the afternoon of Friday and continues at the moment of our writing Saturday, and it is hoped that His Lordship may be speedily restored to health, and that the diocese may for many years yet enjoy the benefit of his Episcopal care.

LAY HELPERS' ASSOCIATION.

We understand an effort is being made by the Lay Helpers' Association to supply a want which has been felt to exist for several years, viz.: a distinctly Church of England service for sailors at the port of Montreal. A sub-committee was appointed at the last meeting of the Association for the purpose of endeavoring to arrange for such service. It was stated that the authorities of the Sailor's Institute would be willing to allow The Church of England to have a service therein once a month, but further enquiries resulted in a refusal on the part of the authorities to allow a distinctly Church of England service to be held, as being contrary to the purposes and non-denominational character of the institute. Some of the governing body were, however, distinctly in favor of allowing such service.

The LAY HELPERS' ASSOCIATION at its last meeting appointed as officers for the year: Dr. Davidson, Q.C., President, (Mr. H. J. Mudge, owing to pressure of business engagements, having declined re-election, and Mr. Marling, the Secretary, though nominated, also declining), Mr. J. W. Marling was re-elected Secretary with Mr. R. C. Thornloo as assistant. Mr. Marling only consented to continue in office at the earnest solicitation of those present. A sub-committee was appointed for the purpose of taking any action that might be possible in any parish or mission where opportunities for special work presented themselves, and with the consent of the rector or incumbent. It was felt that the Association should not merely wait to be called upon by clergy requiring their services, but that as Churchmen they were bound to be on the lookout for opportunities of extending its beneficent influence.

An effort has been made to carry out the resolution of the Synod of the Diocese, urging the opening of a CHURCH IMMIGRANTS' HOME in Montreal, but owing to the decision of the Government to land immigrants at Quebec instead of at the port of Montreal, action in this direction has been virtually suspended, awaiting further information.

FRELIGHSBURG.

The annual visitation by the Lord Bishop of Montreal to this parish took place on the 19th inst. His Lordship arrived at the rectory of the Bishop Stewart Memorial Church the evening previous. Unhappily he had acquired a severe cold while on the shores of the bay at Philipsburg, which rendered public duty burdensome. Nevertheless, nothing daunted by health endangered, the Bishop persevered in work and delivered a faithful address to the candidates confirmed, six in number, and later preached an earnest and practical sermon to the large congregation assembled. The service itself was heartily rendered and marked by deep interest and profitable impressiveness. The altar-table bore its usual tribute to the King whom we worship, and the floral decorations appropriately symbolized the fruits of the Holy Spirit, which are to adorn the living temples of God's true children. The regretful sympathy of the people was with our chief pastor under the manifest labor consequent upon his indisposition, and they peculiarly appreciated his self-forgetfulness in appearing at the evening social gathering in the Memorial Hall and addressing the Ministering Children's League and people generally. The Bishop left in improved health for Dunham on Saturday afternoon.

Diocese of Ontario.

DEANERY OF RENFREW.

At the Deanery meeting held on the 26th and 27th ult., the question of the division of the diocese and of the necessity of increasing the Episcopate of The Church in Canada, occupied the attention of the conference, and much interest was manifested, and an earnest discussion took place upon the question, participated in by the Revs. J. A. Shaw, C. O. Carson, W. W. Quarmaine, W. A. Reid, R. Orr, Rural Dean Bliss and Mr. W. A. Hunter. The whole tenor of the discussion was against the principle of requiring large endowments before subdividing a diocese or increasing the number of Bishops. Such requirement, it was claimed, was a barrier to the extension of The Church, and that where there were no large endowments there was more vigorous life as a rule. And it argued, said the speakers, (according to the *Pembroke Observer*), a sad condition of the Church in this country, when her Bishops were content to see her suffer and retrograde, rather than they should yield the point contended for and consent to the consecration of more Bishops without an endowment. That the Church in the United States was making marked progress, but it did not stipulate for an endowment as a necessary antecedent to the outpouring of the Holy Spirit in consecration of a Bishop. The ordinary mind found it hard to reconcile with the generally received idea of the Episcopate the combined action of that body in refusing any increase to their number until a stipulated endowment fund was first deposited in the bank. It was felt that the Bishops presented a very unfavorable contrast to their priests, and that it was not an edifying spectacle to see the chief pastors contending for so much while hundreds of their priests were valiantly laboring and living on so little. The speakers did not for a moment contend for an underpaid Episcopate. All expressed the desire to see the Bishops well supported in the matter of income, but that support must come as a result of faithful labors. The Church was in sad need of more Episcopal supervision, but it was not desirable to fetter the Bishops, as might be the case were large endowments granted by the laity. It was thought that a partial endowment of \$20,000 would be ample, and that the remainder of a liberal income should be made up by assessment of parishes. There would then be an incentive to work which would result in a little more activity, to the great benefit of the Church, particularly in rural districts which now saw a Bishop perhaps once in three or four years, and then for only an hour or two. He came and went like a dream, and the parish hardly realized his presence before he was off again. It was also contended that in a conference such as this there was liberty to express one's conscientious convictions, which was not always the case at the larger diocesan gathering, and that their votes were a trust. They would one day have to account for the use they made of this "talent," and that while it is thoroughly believed that the extension of the Episcopate is essential to the extension of the Church, it was also felt that the Bishops could have done more to recommend Episcopacy and thus induce people to desire more of it. The Church in this country, it was felt, was humiliated at the spectacle presented last year in Montreal when the House of Bishops resisted the proposals of the House comprising priests and laity from all over Canada, that the Episcopate be largely extended on lines quite independent of an endowment fund. The several speakers, clerical and lay, were very earnest, and several of the speeches would have reflected credit in a much larger assembly. They spoke as men who felt they had a trust to guard, and a duty to discharge

and it was unanimously agreed that whatever be the resolution arrived at it must express their conscientious convictions, and they agreed to support such a resolution in the Synod of the diocese. There were two or three resolutions proposed. Finally it was resolved, on motion of Mr. W. A. Hunter, seconded by Rev. J. A. Shaw, "That in the opinion of this conference of clergy and laity of Rensfrew Deanery, the Synod of the Diocese should apply to the House of Bishops for permission to elect a Bishop of Ottawa, on the guarantee of the new diocese that his income will be made up by assessment, in so far as that may be necessary, to augment the income received from endowment; and that this conference requests the Rural Dean to bring the foregoing resolution before Synod as a notice of motion."

A resolution was also passed, that in the opinion of this conference it is desirable that The Church in Canada should choose her Bishops from amongst the clergy serving in Canada.

The St. Andrew's Brotherhood and its affiliated order, the Cadets, was described by the Rev. Mr. Quartermaine, who made mention of the great assistance which he had received in his mission work through their aid. The next meeting of the Deanery will be held at Arnprior.

Diocese of Toronto.

ORILLIA.

On Sunday, the 21st of May, the Sons of England Benevolent Society of this place held their annual Church parade, marching to St. James' church here, where a special service was held at which the Rev. Canon Greene delivered an able address from the text Acts xx, 25. He referred to the objects of the Society, viz.: to unite all honourable and true Englishmen between the ages of 18 and 60 years in an Association for mutual aid; to educate its members in the principles of true manhood; to care for each other in sickness and adversity, &c. The sermon was a very loyal and patriotic one, frequent references being made to the Queen. The offertory amounted to \$18.00, and was handed to Miss Stewart for the Orillia cot. The service closed with the Benediction, after which the National Anthem was sung in a hearty manner.

The Hon. Miss Sugden delivered an address on the evening of the 17th of May on behalf of the Zenana work in India. Miss Sugden spoke of her desire to establish a hospital in her mission, for which \$600.00 would be required for the salary of a lady medical missionary, and asked that 600 ladies should pledge themselves to contribute \$1.00 a year for this purpose.

PETERBOROUGH.

St. John's.—The Rev. Canon Dumoulin, Rector of St. James' church, Toronto, preached at St. John's on Sunday evening, the 21st of May, his sermon being addressed specially to men. The church was crowded, although but short notice had been given of Canon Dumoulin's presence in town. In the course of his sermon the preacher referred to examples of great men from the Bible and from modern history, contrasting, in closing, the careers of Jay Gould and Charles James Wills; the former amassing wealth and becoming a millionaire with little regard at times for his fellows, the latter consecrating his whole life to the service of God in the slums of New York city, and being carried to his grave amidst the lamentations of hundreds whom he had raised to a better life.

ASHBURNHAM.

On Sunday afternoon, 21st May, the Sons of

England turned out to the number of 125, and attended service at St. Luke's church here, when the anniversary sermon was preached by the Rev. H. Symonds, rector. The church was filled with members of the Association and their friends. The preacher took at his text Psalm xxxviii, 13-14, enforcing the duty of patriotism as being in accordance with the principles of religion in answer to the following questions: (1) What was the ultimate religious basis of the love of country? (2) Why did the love of God seem to carry with it almost of necessity the love of country? (3) How did the love of country stand related to the universalism of Christianity which bade them love all men, appeared to break down the barriers between nation and nation and race and race, and forbade men to cherish such differences as might render them hostile one to the other.

The offertory was in aid of the Sons of England Life Boat Fund. At the conclusion of the service the whole congregation united in singing the National Anthem.

Contemporary Church Opinion.

The Anglican Church Chronicle, Honolulu:

One of the most grievous complaints of the present age is the breach of the Fifth Commandment—the first Commandment with promise. No doubt it is owing to the laxity of religious training. Children soon begin to treat their parents with indifference, and this is not long before it becomes disrespect and unfilial conduct generally. What kind of parents the next generation will prove it is not hard to guess. We want to show that this attitude of children, so fast growing beyond endurance both to parents and teachers, is owing in no little measure to the parents themselves. They neglect the spiritual—the highest part of human nature, and are too eager for the cultivation of the physical and the mental natures. We see parents utterly insensible to the power and efficacy of prayer. They never inculcate obedience to themselves as a part of the child's duty to God. Corrections are made in anger, and the child soon grows to look upon the "old man" or the "governor" as the personification of injustice and barbarity. Over-indulgence is another fault which soon becomes a crime. Laughing at precocity, when it should be deemed impertinence, is too common a case. The parent should never be so careful of his actions and his words, as when in the presence of his children, and especially in his treatment of religious subjects. When religious dissensions arise, and so long as the human element preponderates in the Church of Christ they will arise, great care should be taken lest the human infirmity should be classed as a spiritual failure. Quarrels and disagreements between persons professing religion should be shown up as departures from the laws of God, and not as being consequent to the professing of religion. The child would soon learn the difference, and with other attentions to the outward and visible signs of a religious life we may look for a better observance of the Fifth Commandment.

The Family Churchman, London:

The reports of the committee of the Upper House of the Convocation of Canterbury on the vexed questions of Fasting and Evening Communion, except to the extreme men on either side, will give very general satisfaction to churchpeople. The Bishops have adopted the *via media* in both cases, and that not only because it is expedient, but also because it is right. In doing so they have acted in the true spirit of the Prayer-book, as set forth in its preface: "It hath been the wisdom of the Church of

England, ever since the first compiling of her public liturgy, to keep the mean, between two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." Our branch of the Catholic Church, remembering the custom of the Apostolic age, is too wise to lay down a hard and fast rule as to Fasting Communion, neither does it condemn a pious and venerable custom which has been commended by many of the Church's eminent divines since the Reformation, and which is helpful to many as a means of grace. In the case of Evening Communion it is certainly not advisable, except in cases of necessity, that the Church should depart from the custom of centuries both before and after the Reformation. The Prayer-book is silent as to the hour at which the Holy Communion should be celebrated, but everything seems to point to it in connection with Matins. Still it is certainly more desirable that people should communicate in the evening than that they should not communicate at all, and it may be that, in certain crowded parishes in our great towns there exists a difficulty in the way of the poorer classes communicating in the morning. But the clergyman of a parish should convince himself that such a need exists, or that the difficulty may not be overcome by early Communion, before departing from what has been the continuous custom of the Church. In this, as in other things, we should strive to observe the golden rule, "In all things charity."

THE CHURCH'S ANSWER TO THE SPOILIATION SCHEME.

A STRIKING SERVICE AT ST. PAUL'S.

(From Correspondent of Church Review)

The day on which it was appointed that English Churchmen in the mass should protest against the Spoliation-by-Degrees Bill was ushered in by two early celebrations of the Holy Eucharist in St. Paul's Cathedral, held respectively in the northwest chapel and the crypt. The great service of the day, however, was the choral celebration in the choir. It began with a procession which was formed at the west door and passed down the nave, to the singing of the well-known hymn, "The Church's One Foundation." First came the choir, then members of the Houses of Laymen of the Northern and Southern provinces, members of the two Lower Houses of Convocation, the Bishops, wearing rich Convocation robes, and followed by their chaplains, the minor canons, the prebendaries and the canons residentiary of St. Paul's, the Dean, then the bearers of archiepiscopal crozier, and the Bishop of London's episcopal staff, who preceded the Archbishop of Canterbury, the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London. The Archbishop of Canterbury's train was born by a chorister. The scene was one of considerable grandeur, the scarlet robes of nearly every Bishop of the Church of England, the black and red Doctors' gowns, and the varied academic hoods presenting an almost unexampled spectacle. More than twenty minutes elapsed before all had found seats, either within the choir or under the dome. Among the Northern clergy the Deans of York and Manchester, the Archdeacon of Northumberland, and Canon Owen were conspicuous, and among the Southern clergy every eye was turned on the venerable form of Archdeacon Denison, who leant on the arm of Canon Bristow. The first bishops to appear other than the suffragans who were members of the Lower House were Bishops Barry and Jenner. The Bishops of Lichfield and Carlisle were the first

EDITORIAL NOTES.

territorial Bishops in the procession, as the Bishops of Salisbury and Winchester wore the last. The Bishops of Chester and St. Asaph (brother-in-law) walked side by side immediately following the Bishop of Bangor; and the Bishops of Lincoln and Exeter, who were consecrated together in St. Paul's walked together. The Primate was attended by the Master of the Charterhouse, the Bishop-designate of Natal, and three other chaplains, as also by Sir J. Deane and Sir J. Hassard. On reaching the altar his Grace (taking the eastward position) at once began the Communion Office, which was sung to Mozart in B flat. The Dean of St. Paul's was the Epistoler and the Bishop of London the Gospeller, and the alms were given to the Church Defence Institution. There were about 1,200 communicants and even without a sermon the service was of excessive length. During the Communion the hymns, "And now, O Father, mindful of Thy love," and "The King of Love my shepherd is," were sung, and the recessional was Psalm cxxxii. The whole service was most impressive, and the best view was from the west gallery, which was crowded.

Among the throng of laymen were the Dukes of Rutland and Westminster, Lords Cross, Halifax, Norton, Penrhyn, Egerton of Tatton, and Henniker, Sir J. Kennaway, M. P., Mr. J. G. Talbot, M. P., Mr. J. T. D. Llewelyn, Sir R. Temple, Mr. T. Salt, the Duchesses of Westminster and Portland, the Marchioness of Londonderry, Miss Tait, Miss Paget, Mrs. Benson, Mrs. Davidson, the Earl of Meath, Mr. H. H. Gibbs, Lord Balfour of Burleigh, Sir John Gorst, M. P., Lady Mary Carr Glyn, Colonel Makers, Sir Theodore Hope, Mr. H. Byron Reed, &c., &c. In the organ galleries were Lady Emma Cust (wife of the Dean of York), Mrs. Gregory (wife of the Dean of St. Paul's), the Marquis of Bristol, and Mrs. Ambrose (sister of the late Dr. Liddon).

Correspondence.

THE SHIGINANDAH HOME.

HUNTSVILLE, Algoma, May 26, 1893.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—I have word to-day from Rev. F. Frost, our missionary at Shiginandah, in which he says: "I have to tell you that our new home is burnt to the ground. It happened while we were away in Toronto. According to the Indians, they were awakened at dawn on Thursday morning, 18th inst., by a flash of flame, and found the house in flames. They saved some furniture out of the parlour—all the rest is burned; all, everything is destroyed. There is no insurance; it was just as the contractor left it last fall, and while we were in the old place they would not insure anything. We are cleaned out—just the clothes we have on."

This is to mission and missionary an overwhelming calamity. The mission is very poor, largely an Indian population. What makes it the more distressing is that the house, after much self-denying effort, was so far advanced towards completion as to enable the clergyman to move into it. The case is one calling for immediate and liberal help. Prompt relief will be invaluable. Books, clothing for father, mother and children, and bedding, should be sent prepaid direct to Rev. F. Frost, Shiginandah, Manitoulin Island, and donations of money to rebuild will be thankfully received by the Diocesan Treasurer, D. Kemp, Esq., Synod office, Toronto, or to me, and I will promptly acknowledge direct to donors.

THOMAS LLWYD,
Commissary.

Huntsville, Ont.

The rapid growth and extension of the Church in the United States has frequently been remarked of late years. It is well illustrated by its history in the State of Michigan. Prior to 1874 the Diocese of Michigan included the whole State. Its ratio of growth on the basis of Communicants had been for the ten years previous to that date from 6-7 per cent annually. Since the division the increase of Communicants in the Mother Diocese has been at the rate of 8 to 10 per cent annually, although the annual increase in the population of the State has dropped to less than 3 per cent. In 1860 the proportion of Churchmen in the State to its population was one out of every 108; in 1870 the proportion had increased to one out of every 78; in 1880, after the division, the proportion stood one out of every 54; and in 1893 the proportion was stated to be one in 38 showing that relatively to population the Church has nearly trebled her numbers since 1860. The absolute gain in Communicants since the time of the division in 1874 is stated in "The Church" the organ of the present Diocese of Michigan, to have averaged 7 or 8 per cent annually. In the City of Detroit the Church is the largest of all the Protestant bodies and notwithstanding the large foreign element in the population the same paper says: "One out of every eighteen persons in the Metropolis is in direct connection with the 24 parishes and missions of the Episcopal Church. The Diocese now ranks 14 amongst the 51 Dioceses in the United States, there being a registered Communicant list of 13,953 and a total of souls under the pastoral administration of the Church of 32,004.

GROWTH of the Church, however, is evidenced not merely in increase numerically but also in the services carried on, the contributions made, and the increase in the value in its property. In these respects it is reported that in 1892 in most parishes of the Diocese there is service twice every Lord's Day; in 21 there was an additional early service for the celebration of Holy Communion; in most of the Churches Holy Communion was administered after Morning Prayer on the first Sunday in each month; in 20 Churches there is a celebration on Holy Days which fall on week days, and in the city Churches Wednesday or Friday evening services are customary with daily service during Lent. The contributions for all objects in 1892 averaged \$17.29 for each Communicant, 17 per cent of which came through the offertory. The value of Church property was given as \$1,748,915.88 and the aggregate wealth of the Church in the present Diocese of Michigan \$1,975,616.00. There are now 73 priests and 7 deacons in the Diocese.

THE *Family Churchman* of May 12th, has an Editorial on the betrothal of the Duke of York to the Princess May, which it speaks of as "an event which has filled the heart of the Nation with gladness—a gladness which has found a responsive echo in the furthest corner of the world-wide dominions of the Queen." In an article extolling the virtues as well as the per-

sonal beauty and charm of manner of the Princess, the *Churchman* adds:

Loyal Churchmen will also be glad to hear that the Princess May is a devoted and attached member of the Church of England—a Churchwoman in something more than name. The marriage cannot fail to strengthen the hold which the Royal Family already possesses on the hearts and affections of the people, for it is in itself a guarantee that the Crown of England will lose nothing of its lustre for the next two generations. The Duke of York is not only wedding the lady of his choice, he has also chosen a bride which public opinion had already marked out for him. The Royal couple will begin their wedded life with the good wishes and sympathy of a whole Empire. We could not wish them a better marriage dower.

EPISCOPAL INCOMES.

People are often being told, with a view to create prejudice, about the largeness of episcopal incomes, but are very seldom informed of the ways in which many of the Bishops spend them. Very few people, for instance, are aware that the Bishop of Salisbury has founded in his cathedral city a fine elementary and technical school. Though essentially a Church school, nearly 30 per cent of the boys are Nonconformists. The scholars are drawn mainly, if not entirely, from the lower middle classes. In the west wing is the chemical laboratory and magnetic and electrical repository; in the east wing, the masters' rooms, loby, lavatory, &c. A stone staircase leads to the first floor. Here are situated a small vestry and library, the science schoolroom printingshop, and a goodly-sized chapel in which daily prayers and a service on ever Sunday afternoon are held. Detached from the main building is a spacious carpenter's shop. At some distance from this is the smithy, where instruction in ironwork is given. The elementary school includes the seven standards. Boys who have finished the whole course are then drafted into the Organised Science School, which is under the Kensington Science and Art Department. The boys at present number about 140. Nearly twenty of these are boarders, and live under care of the head-master, in a well-planned boarding house which faces the school premises. Seven scholarships are presented annually by the Bishop, which are tenable for three years. The genial Bishop, as some of our readers are aware, has instituted in his school the custom of annual walking tours, and in fact conducts himself, generally speaking, as different to the Bishop of fiction, especially Sunday newspaper fiction, as it is possible to do. It is needless to say that these and similar acts of episcopal liberality and activity are not published abroad by Liberatorist and other enemies of the Church.

"The observation of Friday as the weekly commemoration of Our Lord's crucifixion is no less binding than the observance of Sunday as the commemoration of His resurrection; they are both appointed by the Church, the one no less than the other. If it is impossible for us to attend any of the Church's services on that day, at least let us make some little difference in our life, deny ourselves something to remind us how much was given up for us, and, in particular, abstain from entertainments of any kind, which are quite inconsistent with the due observance of the day."—*Exchange*.

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.
 “ 7—5th Sunday after Easter. (Rogation.)
(Notice of Rogation Days and Ascension.)
 “ 8—
 “ 9— } ROGATION DAYS.
 “ 10— }
 “ 11—ASCENSION DAY. (Holy Thursday.)
(Athanasian Creed.)
 “ 14—Sunday after The Ascension. (Expectation Sunday.)
 “ 21—WHITSUN-DAY. (Notice of Ember Days.)
Athanasian Creed.
 “ 22—Whitsun Monday.
 “ 23—Whitsun Tuesday.
 “ 24—
 “ 25— } EMBER DAYS.
 “ 27— }
 “ 28—TRINITY SUNDAY. *(Athanasian Creed)*

CONVOCAION OF CANTERBURY.

Both Houses of Convocation of the Province of Canterbury met for business on the 2nd of May. Amongst other matters which were considered and passed upon by both Houses was the question of Fasting and of Evening Communion, upon both of which matters a *gravamen*, was presented by the Lower House and agreed to by the Upper. The *gravamen* as to

FASTING COMMUNION.

was in the following terms:

“ (1) That in the Apostolic age the Holy Communion was administered in connexion with the gathering together of Christians to share in an appointed evening meal. (2) That the practice of communicating in the early morning appears to have arisen before the close

of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as the preferable but as the proper practice and as commemorative of the Lord's Resurrection. (3) That the practice of communicating in the early morning, together with the common association of fasting and prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognised usage of the Church before the end of the fourth century. (4) That from the close of the fourth century this regular and recognized usage was formulated in rules for the clergy in canons of local and provincial Councils. (5) That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation. (6) That these strict rules were nevertheless subject to relaxation in cases of sickness or other necessity. (7) That at the Reformation, the Church of England, in accordance with the principle of liberty laid down in Article xxxiv., ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time. (8) That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England.”

The Bishop of London moved the adoption of the report.

The Bishop of Gloucester and Bristol seconded the proposal, and said he had only to add that every historical statement to every one of the clauses of the report, and especially in the second and third clauses, had been considered, not only by the committee, but by the members of the House, who had given special attention to the subject. The original authors had been read by the committee and by those who had kindly assisted them.

The Bishop of Worcester said he was unable to accept as quite historically accurate clauses 2 and 3. After examining the authorities carefully, his honest conviction was that there was not evidence to show that the practice of communicating in the early morning arose before the close of the first century. Then the report said that “the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognised usage of the Church before the end of the fourth century.” He did not forget that portion of St. Augustine's letter to Januarius, which said that under the guidance of the Holy Spirit the Church throughout the whole world did receive the Holy Communion fasting, with no other food entering the body before the Holy Body of our Lord; but he was afraid that St. Augustine spoke as many persons had spoken since the days of St. Augustine, and claimed that to be the usage of the Catholic Church which was the usage of his own Church, and that he stated a great deal more than the actual fact. He did not think there was a single passage in the writings of St. Chrysostom in which he said anything like what St. Augustine said.

The Archbishop of Canterbury remarked that the committee which presented the report was composed of the Bishops of London, Gloucester and Bristol, Exeter, Oxford, Lincoln, Salisbury, Rochester, and Southwell, and the Chairman of the committee wished him to mention that the report was unanimously presented. He had listened with interest to the remarks of the Bishop of Worcester, and was unable to agree with him except in the one small

point, that he thought the language of the report would be more precisely accurate if words “about the close of the first century” were used instead of the words “before the close of the first century.” He believed it would be found that the eighth clause of the report really did represent the facts upon which all members of the House agreed; but he should like to call special attention to what, in his own mind, was exceedingly important—the effect of the Reformation. He believed it was of immense importance, and never more so than now, to recognise that the Reformation of the Church of England was one of the greatest—the greatest—historical events in the history of the Church of England, and that it was conducted by persons of the very highest capacity and the very highest knowledge; who, if they had not taken their great stand as reformers, would have been accounted among the greatest schoolmen that the Church had ever known. These reformers were content, in certain matters connected with individual practice, to leave people to act for themselves. For instance, they prescribed things that were important, but might be disputable, with regard to preparation for the Holy Communion. They did not, however, mention fasting; and he took it to be a clear indication of their mind that the practice would be of little use if it were adopted as a charm or a mere obligation, but that it would be of great benefit if it was adopted by themselves as a matter of self-discipline and on the ground that it assisted in their devotion. Fasting before Communion was just one of the things upon which these reformers did not prescribe anything like a rigid rule. He thought it highly important that their lordships should lay down the principle of liberty.

The Bishop of Southwell sympathized to some extent with the views of the Bishop of Worcester as to the evidence respecting the second and third clauses of the report.

It was agreed that the word “about” should be inserted in place of the word “before” in the second paragraph, and, with this alteration, the report was adopted, the Bishop of Worcester alone dissenting.

EVENING COMMUNIONS.

The Bishop of London presented the report of the committee on the *gravamen* of the Lower House, respecting Evening Communion, and moved its adoption. It was in the following terms:

“ (1) That in the Apostolic age the Holy Communion was administered in connexion with the gathering together of Christians to share in an appointed evening meal. (2) That the celebration of the Holy Communion in the evening was thus apparently the practice of the Church during a large part, at least, of the first century. (3) That about the close of the first century the celebration of the Holy Communion is found separated from the Agape or appointed evening meal, and transferred to an early hour in the morning; and, except on certain special occasions, evening celebrations of the Holy Communion ceased in course of time throughout the Church. (4) That at the Reformation the Church of England made no express regulation concerning the hour of celebrating the Holy Communion, the only apparent rule being that it should be celebrated in the earlier portion of the day and in connexion with Matins. (5) That evening Communion was introduced into the Church of England in the present century on account of alleged necessity, it being maintained that many would not be able to receive the Holy Communion unless it was occasionally administered in the evening. (6) That, regard being had to the continuous custom of the Church, as well as to the necessity now alleged to exist, it is the bounden duty of every man who publicly administers the Holy Communion in the evening to assure himself of the reality of

the need in the parish where he is appointed to serve."

The Bishop of Gloucester and Bristol seconded the motion, which was agreed to, after a brief discussion.

WHY WE ARE CHURCHMEN.

(A Farewell Sermon to the Diocese of Qu'Appelle by the Hon. and Right Rev. Dr. Anson.

"Be ready always to give an answer to every man that asketh a reason for the hope that is in you."—1 Peter iii. 15.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi. 16.

(CONTINUED.)

2. But in addition to this fundamental reason, there are many others. We may say that we are Churchmen because by her continual repetition of the Creed in all her acts of public worship, and by her round of fast and festival commemorative of all the events of the Saviour's life on earth, our Church witnesses to and for "the faith once delivered to the saints," and maintains a pledge for the continuance of that faith in all members of the body, in a manner impossible for long amongst those who have discontinued these Catholic usages. True, the spirit of that which they inherited from their forefathers may long survive, and where they are brought into close contact with the old Church, a large measure of that Church's teaching overflows its borders, and Christmas, Good Friday, Easter, Whitsunday, with all the glorious truths that each severally commemorates are acknowledged and kept in remembrance, even though such celebrations of times and seasons are nominally repudiated.

3. Once more, the Church while maintaining, with the utmost strictness, the necessary Articles of the Catholic Faith, is really more broad and comprehensive than any other body of Christians.

It is often, indeed, alleged that the Church—at least those who maintain what are undoubtedly her true principles, and speak boldly of the sin of those who separate from unity—is narrow, bigoted. But this is altogether a misapprehension of terms. The question really is, "Are the terms of Communion that she requires narrow?" "Was there any sufficient cause to prevent those who separated from her joining in her worship?" It is absurd, it is utterly misleading (as it would be at once recognized to be in any other society, say, e.g., the Free Masons or the Foresters) for those who refuse to continue in the membership of a society to which they originally belonged and break off from it, and endeavour to form another society with similar objects, to charge the members of the original society with narrowness and bigotry if they do not acknowledge those who have voluntarily gone out from them as still parts of the same society, and their officers as having the position of officers in the old society. Surely the answer would be evident in the case of any other society, "It is you, not we, who are narrow-minded, because on account of something you deemed necessary you refused to continue with us." Men often speak in this matter as though all religious bodies had a common origin in the days of the Apostles, had, therefore, an equally valid commission, and were, therefore, like "different regiments in an army," as it is sometimes said, instead of having broken off at various times from the One Body which was originally constituted, and, therefore, being more in the position of mutineers, with self-constituted leaders, from the one army. And as regards the wideness of the terms on which

any one may be a member of this body, we may fearlessly ask "Where is the religious body that calls itself a Church that requires, as our Church does, nothing more as the terms of full Communion with it than the confession of the Catholic Faith in the objective terms of the Creed?" It must be remembered that while the Church imposes the acceptance of the Thirty-nine Articles as the standards for the teaching of her clergy, these are in no way imposed upon the laity.

It is, indeed, not infrequently brought as a reproach to our Church that she is patient of such wide difference of ritual observance, and that she can tolerate even in her ministers men of such widely different views on doctrinal subjects, as, e.g., Simeon, the great leader of the Evangelicals, Dr. Pusey, and Frederick Maurice. But if these men all held firmly, as they did, the fundamental Articles of the Faith as embodied in the Creeds, and only differed on comparatively minor points, points that have never been determined authoritatively by the voice of the undivided Church, is it not an honor rather than a reproach that the Church should acknowledge them? Sectarianism is essentially narrow and exclusive. Catholicism is essentially broad and inclusive, defining only what is necessary for the maintenance of the "faith once delivered to the saints."

4. Again, the Church offers a dignified and reverent and reasonable form of public worship. Worship and instruction are two entirely distinct things, though they are too commonly confused. Worship, as worship pure and simple, is almost entirely lost sight of in bodies separated from the Church, whose members meet together for mutual edification and instruction, but scarcely for worship. Worship, strictly speaking, has nothing to do with the improvement or the benefit of the worshipper. It is simply the offering to the God of heaven of acts of common and united prayer and praise, and thanksgiving; and it is most perfect as the worshipper is most forgetful of self and absorbed in the adoration of God. But for acts of united prayer, forms are as necessary as for acts of united praise. And the forms used in our worship have been sanctified by the use of faithful worshippers for many centuries, in some cases almost from the beginning of the Church.

5. Once more, and lastly, this Church of ours, Catholic and yet Protestant (for it is an entire mistake to suppose that these terms are in any way antagonistic or opposed. The term Protestant strictly is opposed to that which is merely Roman and not Catholic), Catholic, for she is that first and essentially, it is the name of honor by which the old true Church was ever distinguished in ancient times from all that was merely local, novel, schismatic, or false, it is the name by which we still profess our allegiance to the Church in all our Creeds and prayers. Catholic, as holding whole and undefiled the Catholic Faith once delivered to the saints, and abiding in the Catholic Unity of the One Body founded by Christ on His Apostles and Prophets, and possessing the heritage of a succession of ministry deriving its commission in unbroken continuity from Christ Himself. Protestant, as protesting against all the additions to the Faith whereby the Church of Rome has departed from that which is truly Catholic—offers the chief hope for the reunion of divided Christendom. As a great ultramontane Frenchman (an ardent adherent of the most advanced claims of the Roman Church), Count de Maistre, long ago said: By her historic continuity on the one side she can stretch forth a hand to the old historic Churches of Catholic Christendom, while on the other hand, by her purity and simplicity of doctrine, she can touch those who are furthest removed from those Churches, and may in the end, when men begin to be wearied as there are many signs that they are beginning to be wearied, of the strife and contentions among Christians, and ashamed, as in time they must

be ashamed, that they who are brethren in Christ cannot kneel together and partake of the one blessed Sacrament of our Redemption together—be the means, in God's hands, of drawing these separated members of the one true Body of Christ together, so that there may be once again, as there was in the beginning, one Lord, one Faith, one true fellowship of Christian people.

Such, brethren, are the reasons which you should have for the hope that is in you for being what you are—*Churchmen*.

Prize the privileges that you have. Let others see and know that you really believe that we have that in our Church which in all its fulness cannot, I hesitate not to say, be found elsewhere. Be ready always, boldly (and it does sometimes require moral courage), and clearly (and it requires a little care and study to do so intelligently), to tell men that you are a Churchman, not by mere chance, but by conviction, because it is "the old path," and "the good way" of God's appointment, where you do indeed "find rest for your souls." Rest, because in her Communion you have certainty; certainty that you are in the Communion which Christ founded, and of which He said, "The gates of hell shall not prevail against it;" certainty that you have "the Faith once delivered to the saints," whole and undefiled; certainty that you have valid Sacraments administered according to the Ordinance of Christ; certainty that you "abide," as did the early Christians, "in the Apostle's doctrine and fellowship, and in the breaking of bread, and in the prayers." Show, then, that you value the privileges that you have, by speaking up for your Church if ever she is assailed or misrepresented, by your self-denying offerings for her support in all ways that those offerings are needed, by your active labors of love on her behalf, in whatever way you have gifts to help her, but above all compass her with your earnest, faithful, intercessory prayer, for the faithful "prayer of the righteous man availeth much."

"Christ," we are told, "loved the Church," not merely individual souls, but "the Church, and gave Himself for it," and assuredly all who have His mind must, therefore, also love that Church, and in their measure, and according to their several powers and opportunities, "give themselves" for her.

Brethren, beloved in the Lord, I now commend you to God and to the power of His grace. May He make the Church of this Diocese abundantly fruitful in every good word and work. May He establish, strengthen, settle you, and make you that ye may abound in all that shall bring glory to His holy Name, that so ye, too, in your own souls, and in all that pertains to you, may receive abundantly the blessing given to the loved of God.

THE Bishop of Chester, in a letter to the clergy of his diocese with regard to Confirmations says, while none should be presented, who are too young to understand the nature of the ordinance, it should be remembered that Confirmation is a means of preventing grace, and he commends to their consideration what George Herbert says in "The Country Parson," about the age of admission to Holy Communion: "The time for one's first receiving is not so much by years as by understanding; particularly the rule may be this—when anyone can distinguish the sacramental from common bread, knowing the institution and the difference, he ought to receive, of what age soever; children and youths are usually deferred too long under pretence of devotion to the sacrament, but it is for want of instruction, their understandings being ripe enough for all ill things, and why not for better?" His lordship also suggests that the girls should be simply dressed, and that their caps or veils should be without frilling.

Family Department.

"ONE LORD, ONE FAITH."

O Holy, Holy Father,
O Christ ascended high,
O pure celestial Spirit,
Eternal Trinity!
We, with Thy countless seraphs,
We, with Thy saints in light,
Bow down in adoration,
And praise Thee day and night.

One life pervades Thy ransomed,
Within the golden gate,
And those who still are pilgrims
And for their glory wait.
The shouts of triumph yonder,
The plaintive songs of earth,
Flow from the Spirit's presence;
Both own a heavenly birth.

The precious blood of Jesus
Is now within the veil—
Yonder Thy saints behold it,
We too by it prevail!
Upon each shining forehead
We read the Saviour's Name;
While we, now pressing forward,
Bear on our brows the same.

Then teach us, Lord, to worship
With loving hearts to-day:
And whilst we sing Thy praises,
And learn in faith to pray,
Help us to feel our union
With all who know Thy Name,
And glory in Jehovah,
Unchangeably the same!

STUPID CHRIS.

CHAPTER I.

"If thou hadst not my letter I should not have had occasion to blame you? Oh dear! however shall I turn that into French? If I had not had this horrid exercise to do I should have had a nice country walk this afternoon," sighed poor Chris, leaning back in her chair hopelessly.

It was such a lovely afternoon, and the others were all gone primrosing, and here was she alone in the dull schoolroom, with a long French exercise to write over again, because she had done it so badly this morning.

Her lessons were the burden of Chris' life. Her governesses considered her the stupidest child they had ever had the pleasure of teaching. Perhaps it was partly by contrast with the others, for Chris was that unfortunate anomaly, the only stupid person in a clever family.

Her father was the head science master in a large school, her brothers were always winning prizes and scholarships, her eldest sister was now reading for Newnham, and those who were in the schoolroom with her wore perpetually held up to her as examples.

"My dear Christina, Alice could do those sums at ten years old."—"Really, Chris, I was further on in French than you are now when I was six months younger."—"How do you suppose you are ever to pass an examination, Christina, if you can't remember the difference between the claims to the throne of Henry IV. and Henry VII.? You really must take more pains. Dorothy, you know was specially distinguished in history."

This was the sort of cheering remark that was addressed to poor Chris all day long, and drove her nearly to despair. As it was quite hopeless for her to satisfy her teachers, she had given up trying, and scrambled through her lessons in a slovenly fashion very trying to all concerned.

"Stupid Chris," she was generally called, and "stupid Chris," she was really becoming, for

her brains were getting quite muddled by her system of learning by heart without attempting to understand, and turning out exercises at random with no reference to rules.

This afternoon she was slowly getting through her exercise, with intervals of looking out of the window at the gardener, or drawing figures on her blotting paper, but she was not trying to do it as well as she could. She put down any words that seemed as if they would do, and reflect that it didn't matter, because, if it was all wrong, Miss Wilson would only say, "Really Christina, you are the stupidest child I ever saw!" and there would be an end of it.

"Si tu n'avait—" wrote Chris, and then made a blot, as she paused to consider what came next.

How she did hate this schoolroom, with the big table, and ink-stained cloth, the bookshelves full of sober-backed books, and the big maps on the walls. How hard was the fate that condemned her to sit here, while Alice and Maud were roaming the woods in the May sunshine, and filling their baskets with pale starry flowers.

"Not—not—I wonder what not is? Oh, ne pas! Si tu n'avait ne pas," wrote on Chris, after turning the leaves of her book in a desultory fashion.

At that point the door opened, and a maid appeared.

"Miss Christina, there's a gentleman in the drawing room asking to see you. Mr. Woodhouse he said his name was."

"Mr. Woodhouse! I never heard of him. What does he want to see me for?" asked Chris, with wide-open eyes.

"He asked for the master and mistress, and when I said they were both out, he asked if there was any one at home he could see, so I told him you were at home. He is quite an old gentleman, and a clergyman," added Mary.

"Oh!" said Chris; she began to have a vague idea of having heard her father speak of an old friend of the name of Woodhouse, but she could not remember anything about him. Still, she was not a shy child, and entertaining a visitor would be an agreeable change after the fatigues of her literary labors. She got up and mounted on a chair, to view herself in the glass over the mantelpiece.

"Am I tidy?" she asked.

"Pretty well, miss. I should take my apron off, if I were you," counselled Mary.

"Oh, I like my apron; the pockets are so nice," said Chris, and she marched off with a hand thrust into each, rather an untidy little figure, it must be owned, in her old blue sergo frock, and the holland apron, that had done duty all the week, and with exceedingly rough hair. Luckily her hair curled naturally, so the roughness matter lessed.

She marched up the tiled passage that led from the wing, where the schoolroom party chiefly dwelt, to the main body of the house, crossed the square hall, and opened the drawing-room door.

The drawing-room was a large square room, with a large bay window looking out on the tennis lawn, and a pretty view of the open country beyond. All the furniture was handsome and comfortable, and there were some good prints and engravings on the walls; but the room had rather a stiff look, partly perhaps because there were no flowers about, and no signs of recent occupation in the shape of work or light literature.

Mr. Woodhouse was standing near the open window but as Chris came in, shutting the door rather loudly behind her, he turned, and came to meet her. He was a tall old man, with grey hair, a very fine face, and kind, fatherly eyes. Chris took a fancy to him at once, and did not feel the least afraid of him.

"How do you do, little one?" he said in a pleasant, gentle voice. "Now, which are you?"

"I am Chris," she answered laying her hand in his confidently. "I am the youngest."

"Yes, of course you are, I know your name quite well," he said, "I wonder if you know mine?"

He led the way to a sofa, and sat down, still holding Chris' hand in his.

She liked his smile now their eyes were on a level, and answered, "Yes, I think I have heard it. Aren't you an old friend of father's?"

"A very old friend! I knew him when he was a little boy. That seems a long time ago, doesn't it? But I haven't seen him for seven or eight years, so I am very sorry to hear he is out."

Chris explained that Mr. Raymond was gone out for the afternoon with some of the boys on a botanising expedition, and that he would not be home till late, and as her mother had gone to town for the day, there was no chance of Mr. Woodhouse seeing either of them. He seemed very sorry to hear it, for he explained in his turn that he was only staying in the neighborhood for three or four days, and was not likely to be able to come over again.

He charged Chris with several messages for her parents, and then began asking questions about all the family. What was Louis doing? And was it true that Dorothy was going to Newnham? and so on. He seemed to know them all by name, and to be so much interested in them, that Chris entered into all sorts of details in the most friendly manner, and they were soon on the best of terms.

"And how did you come to be at home this lovely afternoon, when everyone else is out?" he asked her at last with a kind smile.

"I had a French exercise to do," explained Chris.

"How was that?" he asked.

"Because I did it badly this morning; I always do my lessons badly—I am not clever—I am the stupid one of the family you know," said Chris frankly and cheerfully.

"Are you?" he said, a little puzzled. Chris did not look stupid, she had such clear grey eyes, and a determined little mouth, and while she talked her face was quite bright.

"Yes," she said, "I really am. I am dreadfully stupid. I hate sums, and I have no turn for language, and I can't remember anything in history. The others say they can't think what will become of me when I grow up, if I don't learn anything."

It struck the old man that her cheerfulness was a little put on, and she felt the family reproach more keenly than she chose to allow.

"And don't you want to learn anything?" he asked gently. "Do you like to be thought stupid?"

Something in his voice and eyes moved Chris almost against her will.

"No," she said with a little break in her voice. "Of course I don't like it. But I can't help it; I am stupid, and it is no use trying."

"No use trying to do the best?" he asked. "Oh! I think that is a mistake. You don't mean that you don't try to do your lessons, little one surely?"

Chris liked his fatherly voice, and the soft way in which he said "little one." She could not help responding to his evident interest in her.

"No, I don't try now," she said, twisting her apron between her fingers. "I used to, because I always thought I should find some subject I could take up; but there isn't any, so I have given up trying. Maud is not so clever at books as the others, but then she plays the violin splendidly. But I don't care for music at all. Miss Wilson says I might as well give it up, for I have no ear. And I don't care for drawing either. There isn't anything I can do."

Chris' voice had grown a little sad, and her eyes were suspiciously bright Mr. Woodhouse

took one of the nervous little hands in his again comfortingly.

"So you don't try to do anything because you can't do nothing well!" he said.

"No," said Chris. "What's the use? I never shall be clever, and so it's no good working. That's why I hate my lessons so, they are such waste of time."

(To be continued.)

SMALL TALK ABOUT BUSINESS.

—By A. E. Rice. A banker's business hints for men and women. Published by Fremont Publishing Co., Fremont, Ohio. 60 pages. Paper 40c, cloth 75c, by mail, post paid. Descriptive pamphlets free.

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The annual meeting of the members of the Church of England Society for providing Homes for Waifs and Strays took place at the Mansion House on Monday, the Earl of Leven and Melville presiding, supported by the Bishops of Bedford, Carlisle, and Winchester, Mr. Alban Gibbs, M.P., Mr. J. Rankin, M. P., and other supporters of the movement. From the report, which was read by the secretary (Mr. E. de M. Rudolf), it appeared that the income of the society during the past year had been £47,313, compared with £34,005 in the previous year. There had been 644 applications for the admission of children into the society's homes, as

against 576 in 1891, and 403 of these cases were accepted as against 364 in the previous year. No fewer than 14 homes were now affiliated to the society. The chairman made a powerful appeal on behalf of the claims of the society, remarking that it was established twelve years ago, when the number of homes under its control were two only, and those had increased to forty-eight. The income had increased in proportion, for it had grown from £746 to £47,000. On the motion of the Bishop of Carlisle, seconded by the Bishop of Bedford, the report and balance-sheet were adopted. Speeches in favour of the work of the society followed, and the proceedings closed with a vote of thanks to the Lord Mayor for affording the committee the use of the Egyptian Hall for the purpose of the meeting.



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**FOREIGN MISSIONS—A WITH-
ERING REBUKE.**

The *Daily Telegraph* on Monday says the *Church Times*, contained a leading article which calls for some notice. Speaking of the S. P. G. meeting and of the sum of money annually expended by the society on Foreign Missions, that journal asks with Judas Iscariot "to what purpose is this waste?" for this money might have been given to the poor at home. It instances a poor boy lately brought before a police magistrate and unable to say what religion he belonged, and then triumphantly proves that the clergy are more interested in black heathens than in white ones, the former being more picturesque. We should like to ask the writer two questions: Is it a fact, or is it not, that the very people who give of their substance to foreign missions are those who have all along been struggling with heathenism at home, long before philanthropy became a fashionable amusement? And secondly, who is really responsible for this heathenism at home? The writer of the article cannot shirk the responsibility of his own share in the sins of society. We are all to blame. But we venture to think that the Church has less to answer for than secular journals. They chronicle with unflinching regularity, and without a word of protest, the extravagancies of social life. They trade upon the revelations of the divorce court and social scandals. They give the fullest accounts of the amusements of society, horse-racing, theatres, betting, and public games, on which vast sums of money are annually expended, enough to convert the submerged tenth to ways of decency and morality. And yet the *Daily Telegraph* has the assurance to tell us that those who are trying to obey the Divine command, "Go, teach all nations," are diverting public charity from hospitals and other philanthropic enterprises. Let the daily journals first fill the columns which now are occupied with absolutely worthless, if not injurious, information with stirring appeals in the name of God to all that heedless crowd of their readers who daily squander on silly or pernicious objects the money given them for nobler purposes. We shall then find that the work of evangelizing heathens can go on *pari passu* with home missions.—*St. John Globe.*

THE G. F. S.

At the annual gathering of the 'Girls' Friendly Society, Boston, May 10, about 100 members were present. Tea was served in Pierce Hall at 5.30, and at 7.15 the procession, under the direction of the Rev. C. H. Bront and the Rev. A. Jelling-woll, carrying banners, marched to Trinity church, where the service was held. The Rev. Dr. Donald preached from Luke i, 46-47. He said: The gathering of the Girls'

Friendly Society in a church instead of some other place showed that it was under the government and influence of the Church, and filled with the spirit of the Master, and, being an offspring of the Church, looks to it for guidance. The Girls' Friendly Society is like a great tide flowing from a bay to the river. Inspired by the Church it goes back to homes, bringing its spirit, and making home full of a new current of life. Try to keep Church and home together. At the close of the sermon the announcement was made that the offerings of the society would be given for the summer playrooms for poor children under the charge of the city missionary. Among the clergy in the chancel were Rev. Geo. S. Converse, D.D., Rev. A. St. John Chambre and Father Torbett.

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UGANDA.

The Rev H. E. Fox has received from Bishop Tucker the following letter: "Mengo, Buganda, December 25, 1892. Just a line to tell you of our safe arrival here on the 23rd, after a wonderful journey. No sickness, no accident God's blessing has rested upon us from beginning to end. Christmas day was an ever memorable day. I preached in the new church to a congregation numbering over five thousand souls. The king was present, and all the great chiefs of the country. God be thanked for the wonders of His grace. The remains of Bishop Hannington will be buried in the chancel of the new church on Saturday. The king will be present and the native Christians. Once more I say, thank God for His wonderful working. The fourteen loads of books that I brought up country with me will be sold tomorrow. They will go like a puff of smoke. There are eight thousand copies of the Scriptures in Uganda. The people are full of joy. They are nearly beside themselves with delight. I expect many thousand more books in a few weeks by the other road. The stream must be kept up. . . . The country, I feel sure, is safe. It cannot be abandoned. Uganda seems to me to be the hope of Africa. To abandon it to anarchy and bloodshed would be more than a blunder, it would be a crime."

During the last twelve months the Temperance Hospital has continued to do good work. We learn that the in-patients admitted in 1892 were 859, being 108 more than in 1891. The maximum number of beds occupied at the time was 83 in 1892, as compared with 77 in 1891; and the average weekly number of beds occupied was 70, as compared with 62 in the previous year. The in-patients of 1892 were nearly equal to the number admitted from October, 1873, to April 30, 1880 (860), a period of six years and a half. Of the 859 cases, 549 were cured, 201 relieved, 55 unrelieved, and the deaths were 54, being at the rate of 6.2 per cent. The total number of in-patients since the hospital was opened, October 6, 1873, has been 8,506, of whom 4,526 have been cured and 3,069 relieved. The deaths were 533, or 6.2 per cent. The out-patients in 1892 were 4,107, being 856, or 26.3 per cent., more than in 1891, bringing the total number of out-patients up to 43,642. Even more striking was the increase in the casualty department, the cases treated having been 1,752 in 1890, 2,211 in 1891, and 4,083 in 1892, showing an increase of 1,872, or 84.6 per cent, over 1891. The sum of £8,213 12s. 9d. was received in subscriptions, &c., on behalf of the hospital, and the committee appeal for increased support during the coming year.

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

From the Temperance Chronicle, London, Eng.

ARTICLE I.

About ten years ago I was walking beside the River Lea, and came across a number of men unloading a barge. They were having what they called their "eleven o'clock" or "beaver;" and, thinking, I suppose, that they would have some fun, one of them held up his can of liquor to me as a sort of rebuke, because he knew that I was a teetotaler. I said, "Look here, you would do much better if you drank oatmeal and water, and you would be able to do your work much easier."

One of them turned round to me and said, "Well, I shouldn't care much what I drank if I hadn't anything to do but carry an umbrella about all day."

Of course that was a very severe hit at me, because he supposed that I didn't do any work. He little thought that some days I had to work twenty-four hours on end to his ten hours. But we will try to see whether his idea of the matter was right.

You know there was a great doctor, who is now dead, called Dr. Parkes, who was a very scientific man, and had a great deal to do with the army, and he was very anxious to see what effect liquor would have upon his men. I am not absolutely sure about the correctness of the description I am about to give, but I am as regards the facts.

He took twenty men and divided them into two batches of ten each. To one batch he gave as much stimulant, in the way of beer, as they chose to take; the others he gave nothing but oatmeal and water. During the earlier part of the first day's work the men who were drinking beer went right ahead, but before the day was over the teetotalers had crept up and got in front of them, and at the end of the six days' work the beer-drinkers were nowhere, and the teetotalers were far ahead.

But Dr. Parkes was a very fair-thinking man, and he said, "Perhaps, after all, these teetotalers are naturally a stronger set of men." So he gave the beer-drinkers sufficient time to get over the effects of the liquor and started them again, this time reversing the treatment, and giving those who had taken beer oatmeal and water, and those who had drunk oatmeal and water, beer. He found that just the same effect was produced. First of all the beer-drinkers went ahead, but afterwards the teetotalers crept up, and it was found in the end that they were able to accomplish the work much better than those who drank.

Before I became a teetotaler I proved the same thing myself. I was walking in Switzerland with a

clergyman from the north of England. He was a little older than I, but was stronger built. First of all I took nothing but water when we stopped for refreshments, and my companion took either Swiss wine or Bavarian beer. For the first half an hour he would go ahead, but before we again stopped for refreshments I generally came up level with him, and at the end of our day's walk I was always fresher and better able to do my work than he was. I was not then a teetotaler, and, as I did not like to appear peculiar and unsociable, I resolved that in future when he took wine I would do the same; but, under these conditions, I found that my companion, being the stronger man, beat me, showing clearly that alcohol is no good for keeping up one's strength.

Nearly all of you, I suppose, take an interest in athletic sports, and you all know perfectly well that for sustaining muscular exercise alcohol is utterly useless. Take, for example, Weston, the great walker; he was a total abstainer and a Temperance speaker. Or Hanlon, the champion sculler of the world, he was a teetotaler. Dr. Grace, the celebrated cricketer, who got such long scores, he was a teetotaler. Dr. Carver, the great rifle shot, was also a teetotaler; and the winner of the Queen's prize for more than one year has been found to be a teetotaler. The manager of the Wild West Show, whilst in London, was interviewed with respect to the marvellous feats of skill in horsemanship and marksmanship performed in the show, and he said: "My men are obliged to be teetotalers; they could not do the work if they were not." Lord Brassey, when Sir Thomas Brassey, gave particulars of some work done on the Great Northern Railway by a gang of navvies, all of whom were teetotalers, and these men were able to do more in the time allowed them than any set of men who drank. That is proof positive, I think.

"But," you will say, "isn't alcohol a stimulant?" I will say, "Yes, it is," if you go to the real root of the word, which, your chairman will tell you, comes from the word "stimulus," which means "to goad on." If you take this to be the meaning of the word, I agree with you that alcohol is a stimulant; but if you say that it gives vital force and power, I say "No."

[TO BE CONTINUED].

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After Two Years of Suffering She Has Fully Regained Her Health, and Tells Her Story That Others May be Benefitted—The Testimony of a Leading Druggist.

From *The Halifax Critic*.

Camille Flammarion, the great French astronomer, in his new story, "Omega, or The Last Days of the World," which is now being published in the *Cosmopolitan Magazine*, gives the press of the future a very hard hit. Whether or not the great astronomer may be right in his view of the press of the 24th century, one thing is certain, the world of to-day is more largely indebted to the press for efforts to promote the highest civilization than to any other human agency. Great discoveries in all branches of scientific research are chronicled with a faithfulness that enables the multitudes to enjoy to the greatest extent the benefits accruing therefrom. The newspapers of our land have for many months past contained accounts of marvellous cures effected through the agency of that marvellous medicine known to the world as Dr. Williams' Pink Pills for Pale People. A large number of these stories have been published in the columns of *The Critic*, and have no doubt been read by the majority of our readers with full assurance of the truthfulness thereof, and yet we imagine there have been a few who have doubted, and who have not been so much interested in the experiences of people miles away from Nova Scotia as in those of their own province. Now, however, *The Critic* can give an account of a perfect cure, the facts of which we can guarantee as being true in every particular.

One day, some time ago, some members of *The Critic's* staff were discussing in the editorial sanctum the merits of Dr. Williams' Pink Pills, of which so much is being heard nowadays, when one of the company said, "By the way, did you ever hear of a cure anyway approaching the miraculous being effected by Pink Pills in Halifax?" "No," confessed the others, "we never did. Of course there have been many cases in which the medicine has undoubtedly been very beneficial, but hardly miraculous." "Well," said the first speaker, "you know Robert Ainslie of this city, do you not? His wife was one of the sickest women in Halifax at one time, and is now hale and hearty and gives all the credit to Dr. Williams' Pink Pills. Keeping this conversation in mind, one of our reporters having a little leisure time one afternoon last week, called upon Mrs. Robert Ainslie at her home, 26 Blowers street, and after making known his errand, was invited into the comfortable sitting room and was cordially welcomed by Mrs. Ainslie, who said she was only too happy to make known to others the wonderful properties of the medicine which had done her so much good.

"How long were you ill, Mrs. Ainslie?" asked the reporter.

"I was taken with a severe attack of pneumonia, some two years ago," said the lady, which lasted about three months, and left me a wreck of my former self. Just seventeen weeks from the time I was first prostrated until I could put my foot on the floor, and even after I was able to walk about I was but a shadow of the woman I had been. "Death of the nerves," was the name the doctors gave the disease from which I was suffering, and indeed it seemed at one time that I would not belong for this world. Pale, thin, weak and emaciated, I was an object of pity to all who saw me, and a source of much anxiety to my family and friends. While in this condition I travelled throughout the province, hoping thereby to regain my health. I visited the Spa Springs at Middleton, drank the mineral water and took the baths, but all to no effect. Finally I was advised by a friend, who herself had been greatly benefited by Dr. Williams' Pink Pills, to try this wonderful remedy. Although I confess, I had little faith in this or any other medicine, I purchased a box of the celebrated Pink Pills and began taking them according to directions, and took box after box, until I had taken eight, when I found I was becoming fat, and as I was then in excellent health I took no more, and have since been well and strong."

Mrs. Ainslie's story, although given in her own words, conveys but a faint idea of the faith she has in Dr. Williams' Pink Pills, to which she feels she owes her present excellent health. Mrs. Ainslie informed *The Critic* representative that she had recommended Pink Pills to some twenty-five or thirty of her friends throughout the Province, (in which she has an extensive acquaintance), and in some cases had purchased several boxes of the pills in Halifax, for people living in country places.

"I understand, Mrs. Ainslie, that you yourself manufacture a medicine which is highly spoken of?"

"Yes," said the lady, "I do. My dyspepsia cordial is well known in Nova Scotia, and even further away." This struck us as a case in which "physician heal thyself," might have been applied, but it goes to prove that Dr. Williams' Pink Pills have a power to strike to the root of disease that other medicines, be they ever so good in their place, have not. After thanking Mrs. Ainslie for her kindness in giving us the above hearty recommendation of the medicine, we proceeded to interview Mr. Hamilton, of Messrs. Brown Bros. & Co., druggists of this city, from whom Mrs. Ainslie had purchased the Pink Pills. This course was taken not that we in the least doubted the statement made by Mrs. Ainslie, but simply to satisfy any sceptical ones among the readers of *The Critic*, who, not being acquainted with the lady, might feel that they would like assurance made doubly sure. Mr. Hamilton said he remembered Mrs. Ainslie when she purchased the first box of Dr. Williams' Pink Pills. She was then much debilitated and had been very ill. He also remembered her coming to him when she had taken a half dozen boxes and testifying both by her

words and appearance to the good they had accomplished in her case. Mr. Hamilton stated that there was more of Dr. Williams' famous Pink Pills sold by his firm than any other medicine, and that they were very frequently hearing from their customers of the wonderful beneficial results of the treatment.

The Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked on as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anaemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor, ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life giving properties and nothing that could injure the most delicate system. They act directly on the blood, supplying its life-giving qualities, by assisting it to absorb oxygen, that great supporter of all organic life. In this way the blood, becoming "built up" and being supplied with its lacking constituents, becomes rich and red, nourishes the various organs, stimulating them to activity in the performance of their functions and thus eliminate diseases from the system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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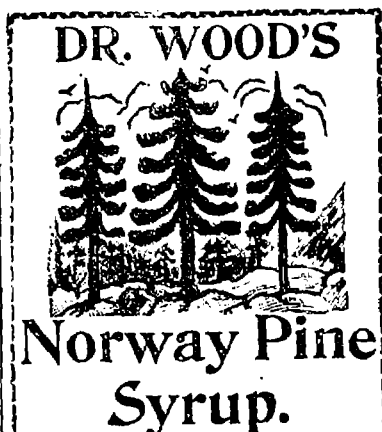
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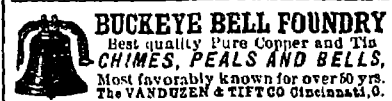
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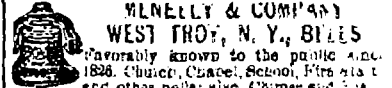
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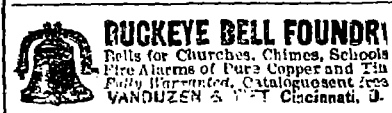
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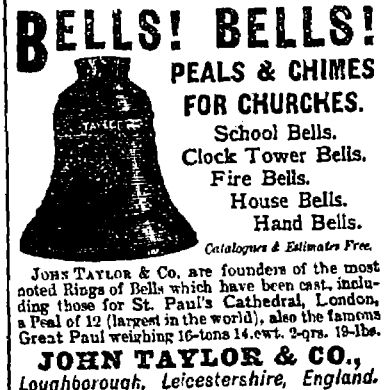
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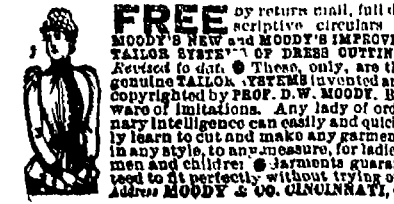
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