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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. IX. {
No. 11. }

MONTREAL, WEDNESDAY, JULY 11, 1838.

{ \$1.50
PER YEAR }

ECCLESIASTICAL NOTES.

RESIGNATION.—Bishop Rawle, of Trinidad, has intimated that he must resign his See.

ENCOURAGING.—Over sixteen hundred persons were confirmed in the diocese of Long Island last year; more than ever before.

A COMPARISON.—The average contribution, per communicant, in the Diocese of New York for the last convention year, was \$27.66. In Chicago, the average was \$28.74.

RESIGNATION WITHDRAWN.—Bishop Hills, of Columbia, has consented to withdraw his resignation of the charge of the Diocese, and he will return to Columbia after a short stay in England.

A RELIC GONE.—It is stated that the historic pulpit of St. Mary's in the University of Oxford, from which so many celebrated divines of the Church have preached, is about to be broken up. It is proposed to utilize the oak woodwork as a screen in one of the aisles.

CLERICAL GENEROSITY.—The Rev. Dr C. Hoffman, of New York city, has sent to the Rev. R. B. Fairbairn, D.D., LL.D., warden of St. Stephen's College, Annandale, New York, the sum of \$25,000, which he desires to be the beginning of an endowment for the college, which he hopes soon to see increased to \$250,000.

A VISIT.—Mr. Charles Powell, the well known Secretary of the Church of England Working Men's Society, will re-visit the U.S., Canada, in August. He will be glad to utilize his brief holiday by advocating the cause he has at heart—to bring the Church and working men closer to one another—and awakening working men to a sense of their privileges and responsibilities as Churchmen.

WESLEY—NO SECTARIAN.—A letter of John Wesley's, dated 1775, has been found among the family papers of the Earl of Dartmouth. It is addressed to Lord Dartmouth, and is a protest against the war in America, but in it he says as to his religious status, "All my prejudices," says the writer, "are against the Americans, for I am a High Churchman, the son of a High Churchman, bred up from my childhood in the highest notion of passive obedience and non-resistance.

RECTOR CHOSEN.—At a recent meeting of the parish of the Advent, Boston, Rev. George M. Christian, of Grace, Newark, N.J., was elected its rector, to succeed Rev. Father Grafton, whose resignation had been recently accepted. Mr. Christian was for a time the assistant at St. Mark's, Philadelphia, of Rev. Dr. Hoffman, the present Dean of the General Theological Seminary, and afterwards became the rector of Grace, Newark, N.J., where he now is.

CHURCH ARMY.—The "Church Army" connected with the Church in England has for its Patrons, Archbishops and Bishops; they, as

well as others, concluding that workmen who are disciples, might influence other workmen better than the clergy, to become disciples of Christ. Their last report shows:

30,000 outdoor meetings annually; 40,000 indoor; 5,000,000 attending these meetings; 4,000 adults confirmed; 1,000 wanting to be; 10,000 members regular communicants, many of whom were formerly drunkards, gamblers, blasphemers and wife-beaters.

APPEAL FOR MISSIONARIES.—At the anniversary festival of Cuddesdon College, held on the last Tuesday in May, the sermon was preached by the Bishop of the Universities' Mission to Central Africa, Dr. Smythies, an old student, and among the visitors were the Bishops of Capetown, Colombo, and Brisbane, and Bishop Mitchinson. Bishop Smythies' sermon was a forcible protest against the selfish and even mercenary ideas which still prevail in England in favour of home work with its pleasant changes from one parish to another for the sake of pecuniary and other advantages, and it was also an appeal as forcible to able and zealous priests to devote their lives to the hazardous task of educating natives in Central Africa for the ministry, wherein lies the only sure hope of spreading Christianity in a country whose climate is apt to be so fatal to Europeans.

HONOLULU.—St. Andrew's Cathedral, enlarged in course of construction, on original plans, by the completion of two bays, was opened on Sunday, June 3rd, for divine worship. The ceremonies consisted of united services of the two Anglican congregations, and were full of interest. Decorations were profuse and lovely, the chancel presenting, wherever the eye rested, a wealth of floral adornment, while vines encircled the massive pillars, hanging also in festoons between, from which depended baskets or bouquets of flowers. At the 11 15 a.m. united service the edifice was crowded with the representative concourse. A double row of chairs in the main aisle was inadequate to seat all who come after the pews were filled. Their Majesties, the King and Queen, were present, attended by Colonel, the Hon. Curtis P. Iaukea, H. M. Chamberlain; also Princess Kaiulani, with her father, Hon. A. S. Cleghorn, several members of the Diplomatic and Consular corps, and a large number of prominent residents out of the denominational bodies. The sermon was delivered by the Rev. George Wallace. He stated that \$57,570 had been raised and that the sum of \$12,000 still remains due to the contractor. Towards meeting this they have subscriptions which they hope soon to collect to the amount of \$2,000; cash in the hands of the treasurer, \$1,300; the promise of the S.P.C.K., of Church of England to complete payment, \$2,500. The amount of \$7,000 needs still to be obtained. Mr. Wallace took as his text Gen. xxviii. 2, "Surely the Lord is in this place." After a quarter of a century, faithful souls there could say they had waited for this day. After patient waiting, they saw the happy opening of this splendid, even if uncompleted, edifice. He paid a high tribute to the memory of the devoted King and Queen, Kamohameha IV. and

Emma, who had devised this great monument of Christianity in this kingdom. The discourse was extempore, and delivered with an eloquence that held the congregation's rapt attention throughout.

The combined choirs of the first and second congregations, all clad in surplices, rendered the service of praise with power. A company of British blue jackets headed by a platoon of marines, from H.M.S. Cormorant, attended the morning service in a body, marching to and from the church.

There was another large congregation at the evening service, when the Rev. Alex. Mackintosh preached an appropriately noble discourse from Isaiah lvi 7, "My house shall be called a house of prayer for all people."

The offertories for the building fund at both services amounted to the handsome sum of \$700.

The west end of the completed bays of this grand Gothic poem in stone is closed up with redwood, well finished in rustic. The windows on either side of the door, in imitation of stained glass, bear pictures of saints. Memorial windows in real stained glass are yet to adorn the edifice. Although far from completed according to the original designs, which are fully set forth in one of the engravings of Bishop Staley's reminiscences, yet as it stands, St. Andrew's Cathedral is a splendid addition to the architecture of the city, a noble monument of its royal founders' religious devotion, and fully adequate to the present requirements of the Anglican Communion.

CLERICAL VACATION: ONE VIEW.—The summer is come, and with it the season of clerical vacations. We are sorry to see that this modern institution of an annual holiday is growing into what may be called an expected and inevitable necessity. Not that we think the clergy do not need, or deserve it, or are not better for it; but because it seems to call to a halt in the Master's work. The sight of closed churches, of congregations left without pastors at a season when sickness, sorrow and bereavement are likely to make more frequent and special calls for the ministrations of religion, make their silent, but strong protest against the desertion of the flock. If the ministry can be justly looked upon simply as a profession, a craft by which a certain class of men get their living, then the custom cannot be found fault with. But, if religion is a REALITY and its institutions a necessity for man's present and future welfare, if God calls upon His people for constant and unremitted service, and if the devil, against whom we claim to be waging an unremitting warfare, works, through heat and cold, all the year round,—then the subject wears a very different, and most serious, aspect.

From this view, surely, no clergyman has a right, except for urgent, we might say *insuperable* cause, to leave his flock uncared for, summer or winter. True, the congregations are thinned out. But they have their needs and they have their claims upon the pastors. The one sheep in the wilderness kept the Great Shepherd's heart and hands busy. When the banks and offices and stores, upon the streets of business, are pressing on in this world's

affairs, why should the houses of God, with closed doors, cease from the witness of man's relation and duty to him? Those doors should never be closed, and that witness should never cease. If the pastor provides for this while absent, so far it is well; but even then no stranger can take his place by the sick-bed, and in the house of mourning. The world is needing, more and more, to be impressed with the reality of our faith in God, and this impression is largely to be made by the character of the clergy as to their own reality, earnestness, and ceaseless devotion to the Master's work.—*Church Year, Florida.*

THE CHURCH AND THE COLONIES.

BY THE LORD BISHOP OF BRISBANE.

[A Sermon Preached in St. Paul's Cathedral on Sunday Evening, the 20th May, being Whitsun Day, 1888.—(Continued.)]

"Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house. So shall the king have pleasure in thy beauty. Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands."—*Ps. xlx. 11, 12, 16.*

But another question may be used: Will the Colonies and the Mother country hold together or will they part asunder? That depends in many ways upon the manner in which the Mother-country treats her Colonies. It only falls within the scope of our present purpose to allude to one of these. In the practical answer to that question the extension of the work of the Church has, I submit to you, no unimportant part to play. You may tell me that these are considerations which do not belong to the highest levels in the region of motives, and yet I venture to think they are not unworthy of being taken into account by those who feel that religion is the great welding power of the national life. "I always hold," says the writer already quoted. "I always hold that religion is the great State-building principle. The emigrant, who goes out merely to make a fortune, may possibly in time forget his native land, but he is not likely to do so. Absence endears it to him, distance idolises it; he desires to return to it when his money is made; he would gladly be buried in it. There is one thing that may reconcile him to his new home beyond the seas, and indeed make it a home to him, and that is his religion, by finding himself not only a member of a State but of a Church, and, while reconciling him to his new home, it binds him more closely than ever, and by the deepest ties, to the Church and the land of his fathers. His Prayer Book, the very music of its words, strikes a chord which vibrates again and again, and carries him back in thought and imagination to the village church where he was made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Such a tie will not easily be broken; but it must be borne in mind that we have to reckon in our Colonies, not merely with such as these, but with a Colonial-born race which has already arrived at its maturity, and which must necessarily, as time goes on, form the preponderating element of the State. What considerations will bind these to the Mother-country when the original settlers, the sturdy pioneers, have passed, as they are fast passing, away? Can the Church, can Christianity, do for them what it has done for the land of their fathers? Is it to be the connecting link between the old and the new, the informing power of a great and growing civilization? We pause for a reply, and that reply must come, not in word, but in deed. Stronger than any federation on paper, any federation which is born merely of a temporary political emergency, is the federation which is deep-laid

in the bonds of sympathy and true brotherhood. And has not the Church of England a mission most unique in this respect, and, if she will but rise to the occasion and give to the work of the Church in the Colonies of her ablest and her best—if it be but a five years' loan of such from time to time—if she determines that the expansion of the State must have its correlative, its counterpart, in the extension of the Church, then we shall have small cause to fear for the solidarity of our Empire. For this constant interchange of the servants of the Church would, in those relations which are deepest and tenderest, draw closer the bonds of unity and sympathy. And, in thus rising to the greatness alike of the opportunity and the responsibility, the Church will make fresh and full proof of the reality of her mission. She will act, not merely from the motive of promoting imperial solidarity—though she will by no means spurn this consideration, nor any other which affects the well-being of men—but she will find her highest, her most inspiring, motive in the sense of her mission, and out of gratitude to Him Who bought her with His own blood. And, so striving to "walk worthy of our high calling," we shall find in return the corrective of our own narrow and cramped individualism, and furnish before the eyes of men the strongest evidence of the power of the Church, and will make our English Christianity but the stronger. For see what a witness would be flashed back upon the Church at home: no longer would men, as with bated breath, assume the attitude of defenders of a fort in which they have rallied for a final resistance; but we are in this acting on the aggressive, and find in the manifestation of the life of the Church the best evidence of her truth, the best antidote to unbelief. And, when we find men beginning to doubt, and inquire, "Art Thou he that should come, or do we look for another?" we may well ask ourselves whether the notes of missionary self-sacrifice, are being exhibited to the world, just as, on some inhospitable coast, the keeper of the lighthouse might on a dark and stormy night, when vessels are beating up to make the harbour, look well to see that his reflectors are bright, and his lights clearly showing. Already those at home have found that the best form of Church defence is not merely in a display of dialectics or forensic skill, but in a live witness, a living work. And this again, as a necessary condition and expression of the new life, must find expansion in the work beyond the seas, seeking there its spiritual descendants, seeking there the fulfilment of the promise: "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands."

These considerations, brethren, forbid me to assume any apologetic attitude for applying these thoughts, in conclusion, to the needs of my own diocese. By a rule of this Cathedral, the wisdom of which it does not require a second thought to recognise, no collection is, except on rare occasions, made from the congregation; but none the less am I permitted to endeavour to interest you specially in the work of the diocese of Brisbane. And I may be allowed, in passing, to remark that outside the cathedral, papers can be handed to each one whose interest is sufficiently kindled to desire further information, from which you may learn the details of our needs and the means by which you can, if you will, aid in supplying them. The diocese of Brisbane is about two-thirds of the Colony of Queensland, or about seven times as large as England and Wales. The Church is entirely unendowed and dependent upon the voluntary offerings of the people, who have been much straitened by a severe four-years' drought which only broke at the beginning of last year. We need both men and money. Although twenty clergymen have been added to the diocese within the last two-and-a-half years, thereby increasing the number from thirty-three to fifty-three, we at this moment need twenty-two more; for, besides

vacant curacies there are still some fifteen or sixteen large districts in which there is no clergyman of the Church of England. Think, brethren, what that means as to the numbers of those who are without its consolations in their hour of need. I am by no means ignoring the effects of the smaller religious bodies, but I have them in my mind, and substantially they in no way affect the situation before us. I have known men gladly come fifty, sixty, and even one hundred miles across the rough bush tracts in order to attend the services which I have held in my visitation tours. But then there are thousands within measureable reach of whom it has been impossible for me to go. But think what it means, not only as regards the adults, but as to the number of little children who are growing up, often, as I know, not only without any chance of public worship, but also without the knowledge of God, without being taught to say their prayers. My brethren, is this the way in which the Church is to fulfil her mission? Is this the way in which the expansion of her work is to keep pace with Colonial development? The Colony cannot supply its own clergy. Listen to the words of its leading journal in an article upon the Bishop's visit home. The leading article remarks: "The time may come when the Colony may produce its own clergymen, but that time is apparently not yet within measurable distance. Should a number of earnest religionists respond to the Bishop's invitation, they will certainly confer an immense public benefit by their efforts to raise the religious and moral tone of our materialistic community." I desire, then, to bring this whole matter before the face of the Church, because I believe there are clergy—earnest, true sons of the Church—who, when they come to know all the real needs of this rapidly increasing Colony, will not be slow to offer themselves; and I would venture respectfully to beg of parents and friends not to put obstacles in the path of such, or seek to chill the ardour of those who are fired with a missionary zeal. Succinctly, and in the fewest words the appeal is put by a well-known preacher to the members of the University of Oxford. "It will not," he says, "be hereafter matter of regret if you should resolve to devote yourselves to apostolic work in the dependencies of this great Empire. Already a new world has been created by the Colonial enterprise of England. No light privilege is it to have a hand in building up the moral life of these new communities, no common honour surely to help to lay, side by side with their free political institutions, the broad and deep foundations of the Church of God. Often enough, it is little that can be done in an old country where life is ruled by fixed and imperious traditions: much may be done where all is yet fluid and where the Church is not embarrassed by influences which deaden and cramp her best energies at home." Yes, and for this work, so inspiring and so difficult, we need the best men, men who are deeply in earnest, devoted in their lives, constructive in their teaching, and who know how to turn the light of Christian ethics on the social questions and problems of the times. Some such, I am thankful to say, I now reckon among our number; for such men and for the means of sending them forth, as well as for the supply of other needs, I now earnestly ask. It is a question which the whole Church must face, the work of looking beyond her shores, and in the spirit of the words which we are considering: "Forget thine own people and thy father's house; so shall the King have pleasure in thy beauty"; so will the Church be a true mother-Church; so shall her children hereafter arise and call her blessed; so shall she reap the fulfilment of that promise: "Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands."

It costs more to revenge wrongs than to bear them.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE ENCŒNIA.—The Encœnia proceedings of this time-honoured institution are, says the *Hants Journal*, annually looked forward to with the deepest interest, and this year perhaps more than ordinarily so, as the proceedings were to be honoured with the presence of Bishop Courtney, who by his ability, geniality, and courtesy, grows in favor daily.

The proceedings of the day, commenced with the celebration of the Holy Communion in the Hensley Memorial Chapel, King's College, at 7.30 a.m., the Lord Bishop being the celebrant, assisted by Archdeacon Stevens, the President and Dr. Willets. The procession, which was the largest witnessed for several years, was formed at 10 a.m., in front of the College, and proceeded to the Parish Church singing the hymn "The Church's One Foundation." The Convocation sermon was preached by the Rev. G. G. Roberts, M.A., Rector of Fredericton, N.B., from Ephesians iii. 17, 18, 19. The sermon, a most eloquent one, and pleasingly delivered—was on the importance to the individual Christian, to the collective Church, and to a University, of being rooted and grounded, and built up in the love of Christ, in its breadth, and length, and depth, and height. The offertory, which was for the Restoration fund of K. C. amounted to \$27. The Lord Bishop pronounced the benediction, and the service closed with a recessional hymn.

The Convocation attracted the largest gathering seen in Convocation Hall for several years, including a goodly number of visitors from points east and west, evidencing the deep interest felt in these annual proceedings. At 2 p.m., the proceedings were opened by an address from the President, Rev. Dr. Brock, in which he reviewed the work of the Institute in its several departments during the past year; and announced that the celebration of the Centennial of the College had been postponed till A.D. 1890; the Board of Governors having decided that what took place in 1788 was the opening of the *School*; and that the actual opening of the *College*, as a separate Institution, did not take place till 1790. The Centennial of the Collegiate School will this year be suitably commemorated by the erection and opening of an admirable gymnasium, which is already making considerable progress towards completion. He concluded his address with thanks to the Rev. G. G. Roberts, for the able, thoughtful, and exhaustive exposition he gave in his sermon of the great principles which underlie the building up and the growth of a Christian University.

The following Degrees were conferred :

D.D.—*jure dignitatis*—the Right Rev. the Lord Bishop of Nova Scotia.

D.C.L.—*honoris causa*—The Rev. C. E. Stevens, L.L.D., Ph. D., Archdeacon of Brooklyn, New York. The Rev. John Ambrose, Rector of Digby.

The Rev. E. A. Crawley—*in absentia*.

M.A.—*honoris causa*—Wm. Thompson, Esq., of Rothesay, N.B.

DEGREES IN COURSE.

B.C.L., and D.C.L., on the Rev. A. M. McClelland, Ontario.

M.A.—The Rev. Clarence McCully, and C. A. Saunders, Esq.; also the Rev. N. R. Raven (*in absentia*.)

B.A. and M.A.—The Rev. David Parker Morgan, B.A., (Oxford), Rector of the Church of the Heavenly Rest, 5th Avenue, New York, (*in absentia*.)

B.A.—Messrs. W. R. Chipman, J. P. Silver, and Rev. C. H. Fullerton

L.S.T.—The Rev. W. J. Lockyer, (*in absentia*.)

The Valedictory on behalf of the student was delivered by Mr. J. P. Silver: after which

R. J. Hodgson, Esq., Q.C., as the Alumni orator delivered an able and eloquent address concluding by urging the friends of King's to make a grand effort in her behalf, so as to place her beyond any difficulty which might arise in the future. He asked the Bishop not to make a Cathedral at Halifax the sole crowning act of his Episcopate, but to take King's College into his heart, and bring it up to a position second to no other educational Institution, a work worthy of his valuable aid.

The Collegiate School prizes were then distributed by Dr. Tremaine to the prize-winners. The proceedings closed with an able address from Bishop Courtney, in which he is reported to have said:—"A great change had come over public opinion all over the world since this Institution received its Royal Charter. People were becoming more and more imbued with the spirit of democracy—and high-sounding titles were not considered as possessing much value in themselves. No institution is to be held in high estimation simply because it was founded by Royal Charter, but only when sound scholarship was the result of its work. The change observed now as compared with the past is—that if people cannot get as good an education for their sons and daughters in their own denominational institutions, they will seek it elsewhere. The people have come to understand that their children must be well educated in order that they may be thoroughly equipped for life's duties in whatever sphere they may be performed. People preferred to send their children to their own educational institutions, and it is the duty of all interested in King's College to provide for it the best teachers to be obtained, for which the necessary funds should be forthcoming. An enlarged curriculum of study, he thought, was an absolute necessity. His Lordship said they must not look to him as a Bishop for all these things, as it was impossible for him to give them. He pointed out that they must not expect King's College to flourish by simply glorifying themselves in the fact that they were in possession of the Royal Charter, but now that they had become possessed of it, they must endeavour to live up to it. *Punch* once gave a sketch of a lady who became possessed of some rare blue china, and after obtaining it she remarked to her husband: "Now, my dear, that we have got the china let us live up to it." (Laughter). Well, we have got a College with a Royal Charter, and let us live up to it.

RESIGNATION.—We understand that the Rev. Canon Maynard, D.D., Rural Dean, and for over thirty-three years Rector of Christ Church, Windsor, has tendered his resignation to the Vestry—intelligence which will be heard with sincere regret by his many friends in the congregation. From all we have learned during a brief residence in Windsor, we think we can conscientiously say that no more faithful pastor ever ministered to the spiritual wants of a congregation than has the Rev. gentleman referred to.—*Hants. Journal*.

LOCKEPORT.—We understand that the Rev. Simon Gibbons has accepted the charge of the parish of Parsboro, and severs his connection with Lockeport Sept. 30th. Lockeport is a compact parish and needs a man of good common sense and full of the spirit power to guide it. A good worker is needed to take the place of Rural Dean Gibbons.

DIOCESE OF FREDERICTON.

CHURCH SOCIETY.—The General Committee of the Diocesan Church Society met in Trinity Church School-house, on the morning of the 3rd July, when, on motion of Rev. Canon Brigstocke, Sir Leonard Tilley was unanimously elected Chairman. Sir Leonard thanked the committee for the confidence placed in him, and asked their indulgence in performing the

duties of the office. He regretted the absence of the Metropolitan and the Coadjutor Bishop, both of whom were engaged on an important Mission.

Prayers were offered by the Secretary, Rev. Canon Ketchum.

The roll-call was then read, after which the Secretary read an abstract of his report recounting the many difficulties experienced the past year in connection with the Mission work of the Diocese.

Reports from fifty-four of the Missionaries were submitted.

These on the whole showed satisfactory progress, though in some instances there appeared to be cause for anxiety through the removal of families to other parts of the Dominion or to the States.

At the Evening Session the Schedule of the Home Mission Board was taken up and considered item by item. The parishes were grouped under the Deaneries to which they are attached. The amounts passed were as follows :

Deanery.	Contribu'm.	Grants.	Giebe.	Stipend.
Chatham	\$2,849	\$4,820	\$276	\$5,096
Fredericton..	3,490	3,680	82	3,762
Kingston	4,230	5,930	1,005	7,165
St. Andrews.	2,250	2,780	94	2,774
St. John.....	5,420	4,288	250	4,538
Shediac.....	1,445	1,300	210	1,510
Woodstock..	3,390	6,158	116	6,274

Total..... \$22,984 \$29,656 \$2,033 \$31,689

The Schedule passed with scarcely a dissenting voice—rather an unusual occurrence. Only two parishes, Cambridge and Campobello, were asked to be referred back to the Board.

The Treasurer, on motion, was ordered to pay over the grants, on the usual terms being complied with.

The Executive Committee was then chosen as follows:—Hon. B. R. Stevenson, C. R. Parkin, R. T. Clinch, A. A. Sterling, I. Allen Jack, John Black, C. A. Macdonald, C. N. Vroom, G. E. Fenety, D. L. Hanington, C. E. L. Jarvis, A. F. Street, T. W. Daniel, Judge Wilkinson, C. F. Kinnear, R. P. Starr, C. W. Weldon, G. Sydney Smith, Hurd Peters, John Moore, Dr. Brown, H. L. Sturdee, W. K. Crawford, T. Barclay Robinson.

The report of the Book Depository Committee showed a falling off in the sales during the past year of \$91.35; the total for year ending 30th April last, being \$855.37.

Twenty-two importations of publications have been made during the year. The circulation of *The Dawn of Day* has increased from 636 copies per month in 1887 to 1,063 copies per month in 1888. The committee drew the attention of the clergy and others to the advantages which this Depository affords for supplying or replenishing Sunday-school libraries with the best and newest kind of publications at the same price as charged by the Society in England. Accompanying the report was a financial statement, showing the receipts to be \$1,933.14, of which there was a balance on hand of \$1,076.72. The stock on hand and imported was placed at \$2,551.40; sales to 30th April, 1888, \$845.25. The assets of the committee were estimated at \$2,215.47, which exceeded the liabilities \$1,415.47.

PRINCE EDWARD ISLAND.

EPISCOPAL VISITATION.—The Charlottetown *Examiner* says: "It is reported that His Lordship Bishop Courtney, confirmed more than three hundred persons while upon the Island. This encouraging fact seems to augur well for the future of the Church of England in P. E. Island. One thing is patent, that during his comparatively short sojourn in our midst Bishop Courtney has won the hearts of everybody, and very much encouraged those who have been brought under his powerful spiritual influence."

CHARLOTTETOWN.—St. Peter's.—On Saturday evening, 23rd ult., the Lord Bishop distributed the prizes of the Diocese awarded to the boys and girls of St. Peter's day school. The pupils presented to Miss DesBrisay a handsome brooch through the hands of His Lordship.

St. Paul's.—There was a very large congregation in St. Paul's Church on Sunday, the 24th ult., when the Bishop ordained to the Diaconate, Mr. W. A. Frost, M.A. Dr. Hole, rector of St. Paul's, Halifax, preached from the text, "And say to Archippus, take heed to the ministry which thou hast received in the Lord that thou fulfil it." The sermon was powerful and impressive. The candidate was presented by the Rev. S. Weston-Jones. The Rev. James Simpson was also present at the ordination.

In the afternoon the Bishop, accompanied by the Revs. J. Simpson and F. E. J. Lloyd, drove to Cherry Valley, where he confirmed thirty-two persons. The Church was filled to overflowing. In the evening His Lordship closed his labors here for the present, by preaching to a large congregation in St. Peter's Church, On the following morning he left the Island for Halifax.

Those who have been fortunate enough to hear the Bishop preach, have been deeply impressed, not only by his earnest spirituality and evangelical fervor, but also by his wonderful power and force of utterance, the richness of his musical voice and the logical clearness of his mind, while those who have been more fortunate in meeting him socially are charmed by his brilliance of wit, keenness of repartee and by his kind and fatherly demeanor to all with whom he came in contact.—*The Island Guardian.*

DIOCESE OF QUEBEC.

QUEBEC.—The Rev. M. M. Fothergill, whose resignation as Rector of St. Peter's Church, is to take effect from the month of September next, has gone to the United States for his summer vacation, and is expected back in a couple of months to take leave of his congregation and other Quebec friends. Prior to leaving town for his holidays, the rev. gentleman was made the recipient on behalf of the choir of St. Peter's of a handsomely framed group photograph of the members of the choir, accompanied by a letter expressive of their sorrow at their approaching separation from their beloved pastor. Mr. Fothergill has forwarded his thanks to the donors in a very tender and affectionate letter.

Rev. A. J. Balfour, who is to be inducted into the Rectorship of St. Peter's in the month of September, will, in the meantime, conduct divine service in the Church at Cacouna.

During the holiday season, Mr. Smith, of the New York Theological College, son of the Rev. Mr. Smith, of New Liverpool, is doing duty at St. Peter's.

LENNOXVILLE.—A Retreat for the Clergy of this Diocese has been appointed to be held at Bishop's College, Lennoxville, commencing on Sept. 4th. The Retreat is to be conducted by Rev. Provost Body, of Trinity College, Toronto, assisted by the Principal of Bishop's College, Lennoxville.

PERSONAL.—The Rev. I. Thompson, Rector of Danville, is to leave his charge in September, to the deep regret of his parishioners. He has been called to the rectorship of an important church in New York.

BISHOP'S COLLEGE ANNUAL CONVOCATION.

The annual Convocation of the University of Bishop's College took place at Lennoxville on Thursday the 28th June. Service was held in the morning in the College Chapel, at the close

of which the Holy Communion was administered. Rev. Dr. Norman delivered the Convocation sermon from the text, "In quietness and confidence shall be your strength."

At the Convocation at 2.30 in the afternoon. Dr. Heneker spoke of the satisfactory finances of the College, and announced the appointment of the Rev. B. Watkins, M.A., cantab., an experienced teacher, to take the professorship of classics vacated by the Rev. Philip Read. He advocated separate rules for admission to the study of law for Roman Catholic and Protestant candidates respectively, and pointed out that Bishop's realized par excellence the true meaning of the word "college,"—that is, a place where students live and read together in the College itself with its admirable combination of freedom with discipline, and that peculiar tact, and grace and ease of manner which can only be acquired where men by living together rub off one another's angles. He looked forward for a larger hall for future meetings of Convocation, when the Bishop Williams' wing, just commenced, should be finished.

Rev. Principal Adams reported that there were twenty-five students in all. Of those who left in June 1887, three were ordained deacons; one has become a master in an important American school. Of the five graduates of 1887, all of whom obtained classical honors, two are now in the Divinity Faculty; one has gone to Siberia as Missionary under the American Church; one is taking a Divinity course in England, and one has become a medical student in another University. The total number of students leaving in June, 1887 was eight, including one through weak health. Nine have since that date entered the College; one of whom is a deacon, who has joined the Divinity Faculty. Twenty of the students are candidates for Holy Orders. The standard of work had been satisfactory. As regards the staff he reported the appointment of the Rev. Dr. Allnatt to the chair of Pastoral Theology. Mr. R. N. Hudspeth as Lecturer in Science, and Mr. H. J. H. Petry, M.A., one of the graduates, assistant Lecturer in Classics without remuneration. The endowment promised for the professorship of Pastoral Theology is now \$10,000.

Mr. R. N. Hall, Q. C., M. P., Dean of the Faculty of Law, reported that there had been in attendance thirty-one young men in all. The Faculty had been considerably harassed by the action of the General Council of the Bar in reference to the course of Law Lectures to be followed, but a final effort had been made for a modification, and they awaited the final result with interest. The character of the work had been remarkably good, and it would be gratifying to those connected with the University to hear that one who had left their ranks last year, Mr. Macdonald, had taken the highest rank in the examinations for the Bar, scoring 609 out of a possible 700; this was the best record for the year, and he believed the highest secured for a number of years.

The following degrees were then conferred:

D. C. L. (*ad eundem*)—George Stewart, Hon. D. C. L., King's, Windsor, N.S., (honoris causa)
—Hon. D. C. L., Laval F. R. C. S., Quebec; (honoris causa) F. Montizambert, M. D., Monorary F. R. C. S. E., Quebec.

D. D. (*jure Dignitatis*)—Very Rev. R. W. Norman, D. C. L., Dean of Quebec, Vice-Chancellor.

D. D. (*ad eundem*)—Rev. J. G. Norton, D. D., Trinity College, Dublin; Rev. Principal Henderson, D. D., Trinity College, Dublin.

B. D. (in course)—Rev. F. L. Stephenson.
M. A.—Rev. G. H. Fooks (in absentia), Rev. G. J. Whyte (*ad eundem*), Rev. F. H. Hill (*ad eundem*).

B. A.—G. J. Sutherland, E. O. Carson, Rev. Mr. Rudd (*ad eundem*), Chas. Gibb (*ad eundem*).
L. S. T.—Rev. A. Watkins.

Addresses were delivered by Very Rev. Dean

Norman, Rev. Dr. Norton, Rev. Dr. Henderson and Rev. H. F. Hill.

BISHOP'S COLLEGE SCHOOL.—The report of the Rector of the school, Rev. Dr. Adams, showed that there were now in attendance 71 scholars. The school has been very satisfactory in health, conduct and work during the year. One pupil entered the college in September; three passed into Kingston, and a larger number than usual passed the A. A. examination. While giving due encouragement to those pupils who propose to enter the college, it is thought advisable to establish a higher grade or honor certificate, that shall in certain important respects exceed the A. A. in its requirements, and also shall be an inducement to boys who do propose to enter any university to remain longer at school, so as to obtain a fuller curriculum and attain a higher standard than would be reached by regarding the A. A. as the goal of the school course.

ALMA MATER SOCIETY.—The following officers have been appointed for the ensuing year:—President, Mr. R. N. Hall, Q. C.; vice-presidents, Mr. H. Abbott, Q. C., and Rev. Canon Robinson, committee, Rev. F. G. Scott, W. Morris and A. D. Nicolls.

The new Bishop Williams' wing has been commenced and will be carried to completion with all possible expedition. It is expected to be finished by September.

DIOCESE OF MONTREAL.

SYNOD NOTES.—(Continued.)

On the conclusion of the Bishop's charge the Rev. E. I. Rexford, of the Department of Education for the Province of Quebec, gave, by invitation of the President assented to by the House, an interesting address in regard to the present position of religious education in the Province, under the General law, and touching the privileges and duties of the clergy in relation thereto, urging them strongly to familiarize themselves with the Educational laws of the Province and see that the course of instruction prescribed by the Protestant Committee of the Council of Education be adhered to.

The Synod continued in session for three days; but after the second day had passed and the Provincial Synod delegation and Executive Committee had been elected only a corporal's guard of laity continued in attendance.

Reports were received from the various committees, and a considerable amount of routine business was transacted; but apart from two or three matters little occurred to arouse excitement or maintain interest. One of these matters was the motion of the Chancellor to confirm a resolution adopted at the previous session of Synod for amending the Canons of Synod by inserting the words, "Church of England in Canada," instead of the "United Church of England and Ireland," in accordance with the action of the Provincial Synod in this behalf. Strong opposition was manifested to this change by a few of the ultra diocesan rights men, and a speech of a nature seldom, for the credit of the Church, heard on the floor of our Synod, was delivered in opposition to the motion; and in which—with little, if any, application to the question in hand—a tirade was made against the action of the Provincial Synod on the question of Communion Wine, and much feeling was aroused amongst the members of Synod in consequence of what appeared to be not only an unconstitutional and unwarranted attack upon the chief legislative Body of the Church in Canada, (and which, as it appeared to the President to be adduced in illustration and support of the argument of the speaker, he felt unable to stop upon points of order taken), but also of the most unwarrantable insinuations made as to the quality and purity of the wine used at Holy Communion by those who reject

the so-called "grape-juice" theory. After a long and at times somewhat sharp discussion, arising chiefly from the introduction of matters which had no connection with the question—which as the Chancellor remarked was one of mere 'business' and common sense, and in carrying which in the Provincial Synod he and the Dean of Montreal had been chiefly instrumental,—the motion for confirmation was adopted, only some half dozen voting against it.

The other matter was the motion to adopt the Report of the Committee on the "Quebec Scheme." The principal features of the scheme are, (1) Provision whereby each Mission receiving aid from the Mission Fund is assessed for a fixed sum, which is to be paid by it to the Executive Committee, the latter adding thereto a sufficient sum to meet the full stipend of the Missionary, which he then receives quarterly direct from the Executive Committee. (2) Provisions whereby should the Mission fail in carrying out its part of the agreement, an examination can be made as to the cause or causes of failure; and if these arise from the fault of the people the clergyman may be withdrawn until all arrears are paid; and if from the fault of the minister he may be removed. The plan has been in operation for many years in the Diocese of Quebec, and in effect also in other dioceses. It has been discussed for years past in the Synod of Montreal, and though a long debate followed this year again the arguments pro and con were for the most part the same as in the past: and the result was the adoption of the committee's report by a considerable majority, and the appointment of a special committee to make arrangements for putting the plan into operation. This cannot be brought about till after next Synod.

An address of welcome to the new Governor General was adopted by a standing motion on the third day.

On the evening of Wednesday a Missionary meeting was held in the Synod Hall, the Bishop presiding, when addresses were delivered by Rev. E. J. Fessenden on behalf of the Church Emigration Society of England; by Rev. L. N. Tucker on "The Mission of the Canadian Church," and by Revs. W. Windsor and J. Edgecombe. The speech or address of Mr. Tucker was specially able and interesting.

DIOCESE OF ONTARIO.

RENFREW.—A number of the members of St. Paul's Church congregation, with the members of the Musical Association, assembled to bid farewell and God speed to Mr. Robt. C. Scott, (formerly of Quebec), of the Merchants' Bank here, on his removing to fill a position in the Hamilton branch of that Bank. After a few remarks had been made by Rev. C. J. Young, expressing his appreciation of Mr. Scott's services in connection with the Church during his (Mr. Scott's) three years' residence in Renfrew, an address was presented on behalf of the members and adherents of the Church of England, expressing regret at Mr. Scott's removal from the village, congratulating him on his promotion, and wishing him every prosperity and success. The address was accompanied by a tangible token of esteem (a very handsome dressing case) as an acknowledgment of his unvarying fidelity to the Church, and of the assistance he so often and so faithfully rendered.

Mr. Scott replied in a very suitable manner, expressing his regret at being obliged to sever his connection with the congregation, and wished the Church all prosperity.

The Musical Association also through Mr. Young, presented an address to Mr. Scott together with a beautiful album in acknowledgment of his past services as Secretary.

The merchants and tradesmen whom Mr. Scott has had occasion to meet in connection with his banking duties, all bear testimony to his attention to business and courtesy.

DIOCESE OF TORONTO.

TORONTO.—*Sunday-Schools.*—According to the report of the Committee to the Synod at its last meeting, returns had been received from 173 schools in the diocese; 33 stations had made no returns, and in 56 stations or missions there were no Sunday-schools. The teachers numbered 1,774; the scholars on the rolls 17,648, with an average attendance of 12,692, and the total offertories for Easter, 1887, to Easter, 1888, amounted to \$2,132 58.

The S. S. Committee for 1888-9 consists of the following gentlemen: The Rev. W. C. Bradshaw, (Chairman), Rev. J. D. Cayley, M.A., Rev. J. F. Sweeney, B.D., Rev. T. W. Paterson, M.A., Rev. C. L. Ingles, M.A., Rev. H. P. Hobson, and Rev. J. Farncomb, M.A., and Messrs. C. R. W. Biggar, M.A., George B. Kirkpatrick, J. C. Morgan, M.A., S. G. Wood, LL.D., Alex. Marling, LL.B., George M. Evans, M.A., and G. S. Holmsted.

The Committee also reported: that the circulation of the "Institute Leaflets," now in their seventh year, is about 18,000 copies weekly, and the "Teachers' Assistant" has a monthly issue of over 1,750 copies. Last year the Committee reported that the Leaflets were in use in almost 80 per cent. of the Sunday-schools of this diocese in which any Leaflets were used, and the proportion at present is even greater. In addition to this testimony to their value, and in proof of the soundness and moderation of the text books on which they are based, it is gratifying to be able to state that the Institute Leaflets have been adopted by the Synods of Montreal and Ontario, and are recommended by the Sunday-school Committees of the Dioceses of Huron and of Rupert's Land.

Diocesan S. S. Examination.—On the 10th of December, 1887, an Examination of Sunday-school teachers and scholars was held under the direction of your Committee at various centres, the subjects being the "Institute Lessons" of the preceding year upon the Church Catechism and "Israel in Egypt and the Wilderness." 107 candidates entered for this examination, of whom 35 appear in the Honour List.

DIOCESE OF NIAGARA.

NIAGARA.—The Diocese of Niagara has at last a Sunday-school Committee, the following resolution having been adopted by the Synod:

"That a Sunday-school Committee be appointed, to consist of five clerical and five lay members of the Synod, whose duty it shall be to obtain statistics and report annually to the Synod the condition and progress of Sunday-schools throughout the Diocese, to make suggestions for their improvement, and to consider what steps can, from time to time, be taken to secure the publication of, or otherwise obtaining, books suitable for libraries and for instruction in Sunday schools, to have charge of Depository, should such be established, for sale of Books and Tracts, to make grants of Bibles, Prayer Books, &c., to Churches and Schools in poor neighbourhoods."

The Committee is as follows:

Rev. Canon Read, Grimsby, *Convener*; Rev. Canon Belt, Burlington; Rev. W. R. Clark, Ancaster; Rev. E. M. Bland, St. Catharines; Rev. E. A. Irving, Dundas; and Messrs. W. H. Nelles, Grimsby; Adam Brown, Hamilton; Kirwan Martin, Hamilton; Robert Stanley, St. Catharines; Henry Clarke, Elora.—*Teachers' Assistant for Trinity Tide.*

FREELTON.—We are requested to state that the address of the Rev. W. R. Blackford, will be for the future, Strabane, Ont.

DIOCESE OF HURON.

WINGHAM.—A ten days' Mission was held in

St. Paul's Church here, ending on Friday last. The Rev. Rural Dean Hyland was the preacher. The attendance was very fair considering the season of the year and the interest kept on increasing. It is hoped much good will be the result.

EXETER.—The Rev. Canon Davis, of London, preached to the Free Masons in Christ's Church on St. John's Day. Such advice and practical stirring information is seldom given to the fraternity. The congregation was large and deeply interested. The Rev. S. J. Robinson read prayers. Canon Davis again preached in the evening.

The new "Trivett Memorial Church," which is going to be one of the handsomest in the diocese, is nearing completion. Mr. Trivett has already spent about \$18,000 on the building.

LONDON SOUTH.—A Society known by the name of the King's Daughters was formed in connection with the Young People's Mission Board of St. James' Church some months ago. It now has a large and increasing membership. The badge is a Maltese cross with the letters "I. H. N. (In His Name). The mottoes are: "Looking upward, not downward"; "Forward not backward"; "Outward, not inward"; "Lend a helping hand for His sake"; "All Christian Work is done For His sake," and "In His Name." The members are divided into tens: known as the comforting ten, the visiting ten, &c.

The annual meeting of the Woman's Auxiliary Missionary Association in connection with St. James Church was held on Wednesday. Rev. Canon Davis presiding. The annual report was read; \$125 was raised during the year and distributed between several Mission Fields, after paying for a Native Missionary in the Zenana work. The following officers were elected for the year: President, Mrs. Davis; Vice-President, Mrs. C. B. Hunt; Secretary, Miss Hunt; Treasurer, Miss Cornell.

THORNDALE.—A farewell address and presentation was given to Rev. F. F. Davis, on the occasion of his leaving St. George's Church for to assume work in the Northwest. The address referred in touching terms to the good work done in the parish during Mr. Davis' short stay with the congregation, and expressed the deep regret felt by all at his leaving. The gift consisted of a handsome silver tankard, vase and goblet. Mr. Davis' reply touched the hearts of the vast crowd.

Mr. Ralph Seabourne has entered upon his duties as Rector of the parish.

ST. MARY'S.—The Rev. J. T. Wright has severed his connection with this parish. No minister yet appointed.

RECTORY FUND.—Judgment has been given by the Appeal Court, Toronto, in the case of the London Rectory Fund. It will be remembered that a claim was made about two years ago by the churches in London township, including St. George's, London West, St. Matthew's, London East, and Trinity Church, Birr, for a share in the surplus rectory funds, which hitherto have been enjoyed by Christ Church, the Memorial and the Chapter House congregations. In order to settle the claim it was agreed that a friendly suit should be entered into between the Synod of Huron as trustees and the existing beneficiaries. The suit was decided last year by Mr. Justice Ferguson in favor of the township churches. The case was then by consent carried to the Court of Appeal, and judgment has been given dismissing the appeal, and confirming the judgment of Mr. Justice Ferguson. The surplus will, therefore, be divided among the six churches above named in such proportion as the Executive Committee of the Synod shall deem proper.

DIOCESE OF ALGOMA.

The Treasurer has to acknowledge the following contributions: Missionaries' Stipend Fund, Willing Workers, St. James' Church, Orillia, per Miss C. Stewart, \$18.50; John Gault, Esq., Montreal, \$45; Rev. Mr. Rexford's Bible Class, Montreal, \$25; Rev. G. M. Wrong's Bible Class, Church of Redeemer, Toronto, \$40. Nepigon Mission Fund, St. James' Cathedral, P. M. A., per Mrs. Strachan, \$15. Parry Sound District Mission, Rev. C. C. Kemp, \$5 Widows and Orphans' Fund, Mrs. Murphy, per Mrs. Moss, \$4; Miss Mucklebury, per Mrs. Moss, \$1.13.

PROVINCE OF RUPERT'S LAND.

INCLUDING THE DIOCESES OF RUPERT'S LAND SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, ATHABASKA, QU'APPELLE AND CALGARY.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—St. John Baptist's Day was celebrated by the Knight Templars by an imposing Church Parade to Christ Church. Visiting Commanderies were present from Fargo, Dak., and Grand Forks and Cookston. The Blue Lodges also turned out in force, and over 300 marched in procession headed by the Infantry School Band. The Knights were in fine uniform; Canon O'Meara, as Prelate, vested in cope; Knight Templar cloak and mitre. Over 1,000 people were unable to gain admission to the church. Arriving at the church the Masons passed in under the arch of steel, followed by the choir, preceded by a chorister bearing the handsome banner of the Preceptory. The Processional Hymn was, "Rejoice ye pure in heart." The service was Tallis' Postil with the Ely Confession. The anthem was, "The Heavens are telling," from the "Creation." At the Creed the Templars drew and presented swords to signify their willingness to defend the Faith. The service was intoned by Canon Matheson, B.D., the Lesson being read by Rev. H. A. Tudor, B.A. Canon O'Meara, M.A., Grand Chaplain, preached the sermon on the relation of Masonry to religion. Masonry was to religion what John Baptist was to Christ. Rev. E. S. W. Pentreath, B.D., Rector, pronounced the Benediction, and during the singing of the recessional the banner was brought to the choir steps, and when it turned the choir followed, passing again under the arch of steel as they retired. The offerings, \$72, were for the Children's Home.

PERSONAL.—Dean Carmichael and Rev. Canon Empson, of Montreal, spent Sunday in the city. The Dean intoned Morning Prayer in Christ Church, and assisted at the choral celebration of Holy Communion. In the evening he preached an eloquent sermon in Holy Trinity Church.

Bishop Hills, of Columbia, passed through the city last week on his way to England. We have only two Bishops left in the West: Bishops Young and Bompas, and they are remote from civilization.

DEANERY OF SELKIRK.—The Deanery of Selkirk held its quarterly meeting in the Mission of Shoal Lake and Woodlands on Tuesday and Wednesday. Rural Dean Pentreath, Archdeacon Fortin, Revs. E. A. Cowley and H. A. Tudor, and J. W. Paige went by train to Stonewall on Tuesday morning, where they were met by Rev. A. A. Goulding, chaplain of the penitentiary, and Rev. J. W. Bunn, the Missionary at Shoal Lake. The party then proceeded to Woodlands, 18 miles, where a meeting was held in St. George's Church. About forty had gathered, and, after a short devotional service, the meeting was addressed by the Rural Dean. Archdeacon Fortin and Rev. Mr. Tudor. After

tea the party drove 25 miles to Shoal Lake, where they were hospitably entertained by Mr. and Mrs. F. W. Robertson. Next morning Holy Communion was celebrated at 8.30, and a Chapter meeting held at 10.30; Evenson's was said at 3 o'clock by Rev. Mr. Tudor, and a devotional address given by Rev. A. E. Cowley, followed by short addresses from Archdeacon Fortin and Rural Dean Pentreath. All Saints', Erinview, is the name of a very neat church, which was entirely erected by funds collected by Mr. and Mrs. Robertson. The country around the lake is very pretty and park like. It is to be regretted that there are so few settlers. Mr. Bunn has a hard and isolated Mission in which he is working very faithfully. Most of the Deanery remained at Shoal Lake till next morning; the Rural Dean and Mr. Goulding drove 35 miles that evening to Stony Mountain. The party returned Thursday night. The next meeting will be held in September at Rat Portage.

ELKHORN.—Rev. Mr. Wilson, of Sault Ste. Marie, Shingwauk Home, has just returned from opening a school at Elkhorn, which will be placed in charge of a local superintendent. A small building was put up last year through the liberality of Mr. Rowswell, who gave \$1000 for the purpose. The gentleman had, strangely enough, made an offer to give \$1,000 for such an institution when an appeal from Mr. Wilson reached his eye, in which this very amount was asked for the location of a Home in Manitoba and the Northwest. A small building has been put up with accommodation for 18 pupils, but the Government has offered \$8,000 for a school for eighty children, promising also \$4,000 for equipment, and \$100 each per annum for eighty pupils. This offer has been accepted and the plans of the new building prepared for acceptance by the Ottawa authorities. The cost per pupil per annum Mr. Wilson has found to be about \$125, leaving an addition of \$2,000 for him to raise each year. The new buildings will be erected this year. The Home is located at Elkhorn close to the station, and is called "Wahakada," the name the Indians call Mr. Rowswell, or "all that is good."

This school will be under the management of Mr. Wilson, the Bishop of Rupert's Land being the Visitor. Another Government aided school, under the control of the Diocese will be built this summer near Winnipeg.

CONTEMPORARY CHURCH OPINION.

The Guardian, London, Eng., says:

We shall not find fault with the Church Association for the new policy which has prompted the simultaneous attacks upon the Bishop of Lincoln and the Dean and Chapter of St. Paul's. We have to often blamed them for a very different policy—for singling out isolated clergymen, the prosecution of whom could establish no principle at all commensurate with the suffering caused to individuals—to make any such censure consistent. From the reasons given in the letter of "Canonicus"—who is not, it may be well to say, a member of either the Lesser or the Greater Chapter of St. Paul's—we do not think that either prosecution is likely to succeed. But holding the views they do, the Church Association are no doubt justified in striking at the most conspicuous examples of the kind of Churchmanship of which they wish to get rid; for it is useless to deny that this is the object to which these proceedings tend. Those who institute them wish to remodel the Church of England as to leave no place in it for such men as Dr. King, as Dr. Church, as Dr. Liddon. We shall not waste our time in remonstrating with those who propose this end to themselves. They are honestly striving—we will hope—to give effect to their own perverted conception of what a Christian Church should be, and they must be

left to go their own way. We would only suggest to those who while they do not call themselves High Churchmen, are yet opposed, alike by conviction and taste, to such a warfare as as that of which the Bishop of Lincoln and the Dean and Chapter of St. Paul's are now the objects, whether the time has not come to do something more than withhold their countenance from those who wage it; whether the Church Association should not be warned, in some public fashion, that it does its work not merely without the support but under the decided disapprobation of the great majority of the Evangelical party. We say this from no uneasiness as to the ultimate result. The school of Churchmanship which is now attacked has weathered worse storms in the past, and we have no fear but that it will weather this one. But we believe that such a manifesto as we have indicated might do something to discourage the mischievous iconoclasm which is once more striving to lift its head among us, and to show that men who differ widely from one another upon matters even of grave moment may yet be united in a common bond of charity and rational tolerance.

The *Pacific Churchman*, of San Francisco, has in a late number the following wise words on the question of Unity, and the demand made by Sectarians in the U.S. for an "Open Pulpit:—

It must not be forgotten that while there should not be in principle, yet there is in a practical sort of way in the general understanding, a distinction between Christian Union and Church Unity. The Church of Christ is just as much a positive entity as the Religion of Christ. Both are to be maintained. There can be no Christian Union worth anything without Church Unity. The Church has a certain mission, and certain obligations which cannot be ignored. One of these is the preservation in entirety of the Faith once delivered. The Church is the outer, organic expression of the Religion of Christ, and she must express truly and fully that which is committed to her keeping. There must be therefore some rules of action as well as of doctrine—discipline as well as creed. But as the articles of Christian Faith must be only such essential ones as our Lord Himself ordained, so the discipline should be only such as is necessary to preserve intact this deposit of the Faith. Next to or right along with this keeping of the truth, the one mission of Christ's Church on Earth is to bring and receive all who will come, of all nations and classes of men, within her fold as into the way of life. No man-made barrier should be allowed to hinder any one from coming in, who will confess the Christian Faith as contained in the Apostle's Creed, and submit at least a passive obedience to the organic and disciplinary law of the Church.

Now there is some tendency to go too far, as there always is in a great movement. There are those ready to yield more than is one's to give in their zeal to promote the union or unity of which we are speaking. There are practical considerations and precautions not to be lost sight of.

While we are compelled, and should be gladly ready to recognize the character and purity of the multitudes of earnest religious people who make up the very respectable sectarian bodies all about us, and should, we verily believe, fellowship with them as far as loyalty to the Faith and the Church of Christ will permit, yielding our own habits, in some points grown too stiff and narrow—putting off our own sectarianism before asking them to leave theirs—still there are guards which cannot be safely thrown down. One of these is the authorization required for those who shall teach in the name of the Church. The pulpit is the mouth of the Church, through which she teaches. What is spoken from the pulpit comes *ex-cathe-*

dra, and the Church is responsible for it, and should retain control over it. Therefore only her own ordained ministers, who are subject to her discipline, should be allowed to speak from her pulpits. For this reason any scheme or license for a promiscuous "exchange of pulpits" with "ministers of other denominations" cannot be allowed. They may be recognized and honored as Christian men, and leaders, or "ministers," if you like, of the great Christian societies to which they belong; a certain official position should of course be conceded to them; they are entitled to some such recognition; their zeal and their learning are such as to excite our admiration and emulation. But still they are not within our ecclesiastical discipline and control, as teachers authorized to speak in the name of the Church. Some might not abuse their opportunity to stand in our pulpits, and would speak only words of truth and love; others might talk heresy and schism, and the Church would be powerless to forbid. The present law of the Church is therefore a wise one, and should be adhered to. There will be opportunities enough for other and safer Christian fellowship with our sectarian brethren, and for encouraging their approach toward our Apostolic heritage, without opening to them our pulpits.

The Living Church remarks:

"Of course," says *The Christian at Work*, there is a historic episcopate as there is a historic Presbyterianism and a historic Methodism; which is a delicious piece of parallelism, with "episcopate" in lower case. Spell it with a little "e," Samivel, spell it with a little "e!" According to your own anti-episcopal historians, who are admitted to be learned and able men—Dr. Schaff, for instance, the Historic Episcopate is more historic by nearly 1,500 years than your Presbyterianism, more by 1700 than your Methodism. So much, as to extension in time. As to inclusion of numbers; the whole Christian world, until a comparatively recent date, accepted it as the only authorized Church policy. The vast majority of Christians are still included under it.

The *Southern Churchman*, thus speaks in regard to Secular Education as exemplified in the public schools of the U.S.:

All parties expect too much from public schools is to us beyond a doubt. Whilst we earnestly desire every citizen of the United States to have a good education, and to get it free, we fail to understand how ability to read and write and cypher and to know this and that tend to make human nature better. No part of this country has had the benefits of public schools so long as New England, and no State in New England such a magnificent school system as Connecticut, yet the state of morals in Connecticut, so far as the family indicates, is fearful; there being, since 1860, on an average, one divorce to every eleven marriages, or 8,457 divorces in the one State of Connecticut from 1860 to 1880; and what is true for Connecticut is true (though not in so large a proportion) in the other New England States.

Nothing indicates the state of morals in a community so distinctly as the condition of family life; if it is bad, society is on the down grade, and on a rapid down grade. It is evident that public schools, so far from benefitting the morals of a community, tend to lessen their influence. How can it be otherwise? All kinds of boys and girls are brought together, and the effect is, and must be, the good do not make the bad good, but the bad, always in the majority, make the bad worse and make the good bad. We mean, of course, that this is the tendency; which tendency can and is resisted by the religious education and pious examples some children get at home. But when there is no piety at home, then as evil in public schools

is more contagious than good, so we may expect the evil to increase with the increase of public schools, in which nothing is taught of God or Christ or the Holy Ghost.

CORRESPONDENCE.

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

ONE NAME.

To the Editor of the CHURCH GUARDIAN:

SIR,—At the present day, when so much is being said and written on the subject of Unity, might not the English Church do something in that respect, by uniting with all her branches in different countries, under the same name. If the one name, Anglo-Catholic Church could be adopted in Great Britain and Ireland, in the Colonies, and also in all foreign countries, would not strength as well as unity be gained by the great English branch of the Catholic Church.

Something is also being said and written about changing the name of the Protestant Episcopal Church in the United States, and what better name could be given her than that of Anglo Catholic Church in the United States. Catholic, to show her Catholic and Apostolic identity and her authority; Anglo, to show her English origin, that she is sprung from the branch that was planted in England, and has since spread to other countries.

If the Church of England has a right to the title Catholic, as she most surely has, why should she not use it? She professes it in her Creeds, but for the profession to end there, to hear nothing more of it, and call her a or the Protestant Church, as if often done, is certainly inconsistent and must be confusing to children, and sometimes even to others. The word Protestant is unnecessary, and too closely connected with schism and the endless sects, to be used as a title; besides the Church is much older than Protestantism.

Perhaps the subject of having one name, all over the world, for the Church of England and her daughter churches, may be discussed at the approaching Pan-Anglican Synod, and what name so appropriate as Anglo-Catholic.

CARRS.

LETTERS FROM CALIFORNIA.

No. 7.—Continued.

On Good Friday evening at the Church of the Advent was performed the Oratorio of the Crucifixion which was magnificently rendered by a choir of 60 voices; it was afterwards repeated as many were unable to get into the Church. In case any one should think this a very "high church" performance, we inform your readers that the rector was brought up a Methodist. At this season of the year California is looking its best, the brown and parched fields of the dry season are now a brilliant green, nothing can exceed the brilliant oranges of the California poppy, in some districts it is like a splendid orange carpet laid on the green grass, the blossoms so thick that not a blade is to be seen between them; this poppy is cultivated in our gardens at home with many other flowers now in bloom on the plains here, such as the azelea, the clematis, &c.; the peaflowered cercis or Judas tree is also a fine shrub with brilliant pink blossoms. In closing this series of letters, some of our readers may think we have painted California too much in rose color, but "leaving out the roses" and whatever may be the future of the State, the climate will of itself always tend to draw many to it whether for a long or a short sojourn, and the influx of travellers is expected to be greater

the coming fall than ever before; tastes differ and variety is pleasing even if it comes in the shape of a snow storm so that it may be the case that after a stay of a year or two one may long for a tingling, frosty day, or a struggle with a bracing norther with its fierce accompaniment. The expense of living is a deterrent with those of limited means, but for those who come to work on wage or can get into a paying line of business it has its attractions. There has not yet in the new south country been an overplus of mechanics or artisans, wages are high and will rule high for some time to come; carpenters get \$3 50 to \$4 50 per day; bricklayers \$4 to \$6; laborers \$1.50 to \$2.50; bakers \$50 to \$75 per month; how it will be bye-and-bye when a change comes and the excitement about the Golden Gate becomes an old story and has all calmed down, we cannot tell, but we know that rents cannot be always going up or lots either, and many think they have now reached the culminating point.

(To be continued.)

MAGAZINES.

The July *Century* has for a frontispiece a portrait of Pasteur and his granddaughter by the celebrated French painter, Bonnat. This picture is printed in connection with a timely article on "Disease Germs, and How to combat Them," a foot-note to which article gives a brief sketch of Pasteur's interesting career.

The two great illustrated serials of *The Century*, the Life of Lincoln, and Kennan's Siberian Papers, are continued in this number. Mr. Kennan describes the Steppes of the Irish. Those who suppose that Siberia is a land of ice and desolation will be surprised at his description of the flowery country through which the route of the expedition lay. The illustrations are very numerous and novel.

In the installment of the *Line* in History the relations between Lincoln and McClellan are described. Under the heads of "European Neutrality" and "The Trent Affair," Mr. Lincoln's part in these matters is fully set forth. There are portraits of Charles Francis Adams, Rear-Admiral Wilkes, John Slidell, and J. M. Mason.

Mrs. van Rensselaer's cathedral article is this month on the Lichfield Cathedral. Pennell's illustrations as usual accompany the text.

The last installment but one of Dr. Eggleston's novel, "The Graysons," in which Abraham Lincoln is one of the principle characters, is given in this number.

Amongst the editorial, "Topics of the Times," "A Lay Sermon to the Clergy," And in the "Open Letters" "The Story of the First News Message ever sent by Telegraph," The *Century* Co., N.Y.

The Pansy.—For July is fresh and entertaining as ever. It is a most excellent magazine for young folks from eight to fourteen. Much more suitable for Sunday reading than many other like publications. \$1 a year. The publishers, D. Lothrop Company, Boston, will send a specimen on receipt of 5 cents in stamps.

THE foam on the sea disappears, but the ocean, fathomless and boundless, rolls on. Wit that cheers and illumines the social hour is soon forgotten; but the sober thought of sensible people, the deep stores of wisdom laid up by long reading and reflection, these are waters of health and life, and happy are they who draw from them.

Another Subscriber in Nova Scotia writes:—"The contents are generally very useful as well as interesting, and the CHURCH GUARDIAN as handmaid to the Church is very much to be prized."

The Church Guardian

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CALENDAR FOR JULY.

- JULY 1—5th Sunday after Trinity.
 " 8—6th Sunday after Trinity.
 " 15—7th Sunday after Trinity.
 " 22—8th Sunday after Trinity. (*Notice of St. James*).
 " 25—ST. JAMES AP. and MAR. (*Athanasian Creed*).
 " 29—9th Sunday after Trinity.

SHOULD THE INTERNATIONAL SYSTEM OF BIBLE LESSONS BE INTRODUCED INTO CHURCH SUNDAY-SCHOOLS?

BY ANNIE TREADWELL.

From a Paper read before the Sunday School Teachers' Guild of Calvary Church, Memphis, Tenn.

"Why should we not adopt this plan into our Sunday-schools? What good in holding off?"

What objections could you urge against it?"

Before answering any of these very natural inquiries, permit me once more to state the question:

"Should the International System be introduced into Church Sunday-schools?" Not, "Is the International System a good one?" for that it is good in more respects than one, we have already found.

Meritorious as we believe it, there are objections which, as a Churchman, I cannot fail to urge against the system. Grave faults, which must not be overlooked, faults not merely of manner and form, but of manner and substance.

In the first place, it starts out with a false principle, namely, that a man may be a Christian without being allied to any religious body, without belonging to any school of religious thought. As well expect a branch to blossom and bear fruit without being attached to any particular tree, but just lying around loose on

the ground. "The children of this world are in their generation wiser than the children of light." Would your son become a physician, does he read any medical works he may find at hap hazard, without any plan or direction? On the contrary, you send him to a college of some particular school of medical thought where he may learn the peculiar tenets of that school whether Allopathy or Homœopathy.

Irregular physicians are called "quacks;" and there are too many Christians of just that stamp, men who calmly accept and acknowledge the truth of Christianity, in a general way, but whose view of the subject is so broad (?) and Catholic (?) they have never cared to choose a Church. In fact who consider one Church about as good as another, and who think that for their part they can get along very well without any.

This international system would never have produced a Charles V., I grant you, but at the same time, the world would never have known through its agency, the blessing of a Luther, a Latimer or a Ridley.

Nor can I believe that any advance towards Church unity would follow our adoption of this system into our Sunday-schools; and for this reason; the tendency of the whole thing is to give children the idea that our Christian religion and the Church are founded on the Bible; consequently any man who reads his Bible has the right of building for himself a little religious structure of his own just exactly to suit himself. A sort of private ant hill, as it were.

Again, the tendency of this system is to foster in the minds of children, in an intense degree, a spirit of individuality; each one thinking of himself, as a Christian (if at all) for himself and apart from others, not simply as one member of the great family of God.

This selfishness and undue self-importance, this exaltation of the individual has much responsibility in the numerous schisms which have rent in a thousand fragments the seamless robe of Christ! Could we only destroy the prominence of this idea, and substitute in the minds of men the more Christian thought that "we are members incorporate in the mystical body of Christ, which is the blessed company of all faithful people," Church unity would not long be, as now, an unknown factor in the history of the world. We can scarcely hope to accomplish this till the world has been brought to the appreciation of the fact that the Church is older by many centuries than the Bible, that it is a divine and not a human institution, "the pillar and ground of the truth," the very proof and witness of the Word of God!

While the international system may cause the pupils to take the interest in reading the Bible, we do not believe mere reading of the Book and familiarity with its contents would make very good Christians. On the contrary, not a skeptic of any note ever lived who was not conversant with biblical characters, nay more, who could not quote the very words of the Son of Man.

A former Rector of this parish, in discussing the international system, once remarked that his objection to it was this, "whereas it taught the geography, history, biography, zoology, and all the otherologies of the Bible, it omitted the teaching of the religion of that Book!" A rather severe criticism you may think, but true, at least in part. How can we believe the religion of the Word of God is taught, except there be definite instruction in the great essential principles of Christianity. For example, is no doctrine of baptism or laying on of hands taught in the Bible? Yet nothing is said of these things, because, forsooth, some churches (!) don't believe in confirmation, and others don't accept infant baptism! No stress is laid on the two great sacraments "which are generally necessary to salvation" because no particular view of them could be taken

without offending some Christian body using the system "He that believeth and is baptized," said the Saviour, "shall be saved." "Believe what?" asks the child. "Oh believe in Christ and what the Bible says: I cannot tell you explicitly," answers the international system, "for that would be to teach you a creed, and to touch such a dangerous thing as a creed I cannot consent, for I might tread on somebody's toes who don't believe in a creed!" Now shall we, as Churchmen, consent to introduce into our schools a system of instruction which ignores the creed, the charter of the Church, the heritage of the Apostles, that grand embodiment of "all which a Christian ought to know and believe to his soul's comfort?" St. Paul was not of opinion that studying the Bible we should avoid doctrine, for he states that as one of the reasons for its very existence. He says it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Now if any men, or class of men, or Sunday-school teachers, think it best not to teach doctrine from the Bible, perhaps they know, but the Church judges not so.

All these faults found in the system spring from the fact that other religious bodies do not view the Sunday-school as we see it. They think of child-life and child thought as something apart from the life of a grown-up Christian; believe that men are not fit for the religious life, till, having come to years of discretion, they are converted to God and are able to understand the mysteries of divine grace.

The Church, on the contrary, would take the now-born babe, and dedicate him to God in holy baptism, leading him gently and patiently through life. The Sunday-schools are the nurseries of the Church, where her children naturally, unconsciously, without wrench or strain or compulsion, grow up into the manhood of the Christian life. Men, she thinks, are but children of larger growth, so she would have her youngest children not merely nominal Christians, but loyal Churchmen as well. What broader Christianity than the Holy Catholic, which requires no narrower creed than the belief of the universal Church—the Apostles' Creed?

Again, though the facts and incidents of the Saviour's life are taught, I cannot allow that it is done in the best possible manner. It wants reality, is too much like studying the life of George Washington or the sayings of Benjamin Franklin! The children know Him as a great and wonderful Teacher, a little wiser than Socrates, a little better than Plato—one who lived a long time ago and whose life is only a faint shadow-picture dimly impressed on the minds of men.

Shall we be satisfied with such teachings for our children?

Has not the Church "a more excellent way" in the Christian Year? What incongruity, to be occupied in teaching the Sunday-school about the birth of Christ, for example, while the Church is following His fainting footsteps to Calvary's Cross? What better way to make Jesus a real, living, actual, personal presence than by taking the child's hand and leading his infant feet into the time-worn and unending circle of the Christian Year.

Let outsiders, who "care for none of these things," quarrel with us, as they will; call the Church narrow and a bigot; we will not answer with a taunt, but placing the little hands of our children in the tender palm of the Bride of Christ, we would teach them early to go aside with the Saviour into Gethsemane, take up His Cross, and bear it with Him to Calvary's top, and watch before the sacred tomb till the glorious sun of Easter Morn announce the Risen Lord!

What Churchman would have it otherwise? Who among us would wish to teach the coming generation of Churchmen to leave their Master "to tread the wine-press of the wrath of God" alone?

Throughout the circling ages and the experience of mankind, no more excellent way has been found as yet to teach the children of God the saving truths of the Gospel.

The Church is sometimes accused of being too conservative, too set in her ways, but she has simply grown wise with her years; she must be convinced that a new method is really better than the old one before she will consent to change.

In this rapid, disintegrating, revolutionary age the Church has been a useful and wonderful factor in the preservation of all that is grand and pure and noble in Christian civilization. She that hath fed on bread will not be satisfied with a stone!

EDITORIAL NOTES.

The announcement made in the daily press that the Synod of Nova Scotia had adopted a resolution in favour of amalgamating King's College, Windsor, with Dalhousie, not only astonishes but also disappoints us extremely. We have not received any report of the debate or of the vote upon this matter; and are quite in the dark as to the reasons advanced in support of this policy. Respecting fully the wisdom and decision of the Synod we yet cannot refrain from expressing the opinion that a sad mistake has been made, and that if its decision be ultimately carried into effect, grievous injury must result to the Church; *Vestigia Nulla retrorsum* ought to be the motto of the Church in this land, but this action if approved will be going backward not by steps but by leaps and bounds. It appears to us a sorry comment upon the possession for a century of distinct and independent University powers that there must be, what is a virtual confession of inferiority and failure—amalgamation with an opposing institution distinctively Presbyterian in character and tone. Such a course will reflect little credit upon Churchmen in the oldest diocese in this new world, who thus fail to preserve and hand on to their successors *intact* the privileges they themselves received, and amongst them this, a University for the sound instruction in letters and arts,—and not in Divinity alone,—of the youth of the Church. In this Western part of the Dominion, the Presbyterian body has raised hundreds of thousands of dollars for the endowment of its College; strong efforts are being made also to largely increase the power and efficiency of Trinity College, Toronto, (impeded somewhat by the unwise division of interest and strength in the establishment and maintenance of as it were the *fifth* wheel of a coach), but notwithstanding the decision arrived at only a few years ago in Nova Scotia itself as to this very question, it would seem now as if in the Eastern section of the Dominion enterprise and energy in this respect at least, had died out amongst Churchmen. We trust that it is not yet too late to prove that this is a mistaken notion, and that a strong effort will be made to maintain the independent and full University powers and position of King's. Union such as proposed is not unlike "Union" in respect to chapels and meeting houses; and union chapels or Church in so far as we have known them never bring any good to the Church, and as a rule result in strengthening her opponents.

We would place our objections on general grounds to this proposal somewhat in this form:

[1]. It is a breach of duty towards those who succeed us, in not handing on to them intact the privileges and rights we received from those who preceded us. (2) It is a virtual confession of failure, and an abandonment of the field of secular education. (3) It leaves the youth of the country uninfluenced by distinctive Church principles at a period when such influence operates most effectively. (4) Though in name the teaching may be *non-denominational*, experience proves that the result is far otherwise.

The *St John Globe* referring to it says:

The Synod of the Church of England, at Halifax, has pronounced in favor of a union of King's College with Dalhousie. The vote of the Synod does not of itself affect anything, but it cannot fail to have a tremendous influence upon the Board of Governors and those who control the Windsor institution. About four years ago the question was vigorously discussed at a meeting of the Alumni at Windsor, and the result was favorable to the maintenance of King's College. But the strength of Dalhousie, which is largely aided by the Province and liberally endowed by private persons, is greater than that of Windsor, and union seems to be inevitable. The old graduates of the Windsor institution have done comparatively little to maintain her, and while some few have labored for her she has had a severe struggle. The end will be that there will be one Arts course, that of Dalhousie, and the University of King's College will become a theological attachment of the provincial institution, in which the Presbyterian element at present prevails. (The italics are ours).

The decision too seems peculiarly deplorable in view of the efforts being made through the Provincial Synod for a closer union of the Church of England Universities and Colleges in this Ecclesiastical Province. Alliances with either denominational or so called undenominational colleges do not lend strength to this movement. If King's, Bishops and Trinity cannot carry on successfully each its own work or if union be desirable why should it not be on the line of a Church of England University for the whole Ecclesiastical Province? Why should the young men of the Church be sent for their Arts' course to Institutions, if not inimical, at least not warmly in love with the Church's teaching and system? We do hope that the Board of Governors and Alumni of King's will as in the past, in loyalty to the Church, manfully "hold the fort,"—and that this retrograde movement may not succeed. We doubt not its advocates have advanced strong, (or what they consider strong), reasons in support of it, but we are at a loss to understand how they succeeded in persuading the Synod to accept them.

The decision to amalgamate contrasts strongly with the following from President Brock's address at the last *Encenia*:—

The Maritime Provinces of Canada, however, ought to support their own College. The Baptists who rally as a unit round Acadia; the Methodists who liberally support Mount Allison, put English Churchmen in these Provinces to shame. When will Churchmen, laying aside all party animosities, follow the example of their separated brethren in the interest shown, and in the support accorded to the only University in these Provinces which is pledged to uphold and teach the principles of our beloved Church.

And no less so with the concluding words of the Lord Bishop of the Diocese at the *Encenia*, as reported in the *Hant's Journal*:

It was absolutely necessary for all to be thinking, working, praying, and doing whatever we can for the greater success of *this institution*, and if we go home resolved to do this he was sure good results would follow. It should be the aim of all to obtain for *King's College* one of the *chiefest places among the educational institutions of the day*, and as the dark clouds of the morning had rolled away, brightening the afternoon and giving promise of a glorious sunset, so he hoped the clouds that were at present resting upon the University would soon be cleared away, giving promise of a glorious day.

And Mr. Hodgson's words reported in the same journal, are worthy of careful note in this same connection:

Many who had taken a deep interest in King's College had been called away, whose memory was cherished by the institution, but there still remained many others who loved the College and all connected with it, and whose aim it would be to assist in bringing up the College to a high state of efficiency and prosperity. To do this increased liberality was necessary, and he might say just here that he did not think the claims of this time-honored Institution were regarded in their true light by the people generally. Clergymen and many others who see the best side of human nature, do not seem to realize the terrible growth of unbelief in all classes of society. Lawyers too often see the dark side of human nature, coming in contact with men in all conditions of life; and he could say from personal experience that society was being permeated with agnosticism. How was this to be met? In no better way than for parents to see to it that their children received a sound Christian education, and to send them to a College where, as was beautifully expressed in the sermon of the morning, "the sacred science of theology still sits enthroned."

ANOTHER astonishing proposal is that disclosed in the address of the Lord Bishop of Montreal, through the correspondence between the Principals of McGill and the Montreal Theological College. In the light of history, and remembering the original foundation of McGill as a Church of England Institution, and its diversion to far different purposes the suggestion even of accepting from it *Divinity degrees* seems passing strange. But not more strange and ludicrous would the exercise by it be of a power long since abandoned, and which was rightly enough granted it when a *Church University*, viz: the power of granting degrees in Divinity. Secularized as it has been, and now nominally at least, wholly undenominational, having no religious color, A.B.D., or D.D., granted by McGill would possess little if any value; and, the Principal to the contrary notwithstanding, we fancy the Board of Governors of that Institution would think twice, and hesitate a long time before consenting to place themselves and the College in any such a ridiculous situation as that intimated as possible in the correspondence referred to. When the College ceased to be directly connected with any religious Body the discontinuance of this part of its original powers followed as a necessary consequence; and the reasons which led to this course at that time still apply. May there not be also some question as to whether after disuse, for a period we believe of over thirty years, these powers can be revived?

FAMILY DEPARTMENT.

A PUZZLE—WHO CAN SOLVE IT.

Adam God made out of the dust
But thought it best to make me first,
So I was made before the man
To answer God's most holy plan.

My body God did make complete,
But without arms, or legs, or feet;
My ways and acts he did control,
But to my body gave no soul.

A living being I became,
And Adam gave to me my name;
I from his presence then withdrew
And more of Adam never knew.

I did my maker's law obey,
Nor from it ever went astray,
Thousands of miles I go in fear
But seldom on the earth appear.

For purpose wise which God did see,
He put a living soul in me;
A soul from me my God did claim,
And took from me that soul again.

And when from me that soul had fled
I was the same as when first made
And without hands, or feet, or soul,
I travel on from pole to pole.

I labour hard by day and night,
To fall on man I give great light;
Thousands of people young and old
Will by my death great light behold.

No right or wrong can I conceive,
The Scriptures I cannot believe,
Although my name therein is found
They are to me an empty sound,

No fear of death doth trouble me,
Real happiness I ne'er shall see;
To Heaven I shall never go,
Nor to the grave or Hell below.

Now when these lines you truly read,
Go search your Bible with all speed,
For that my name's recorded there,
I honestly to you declare.

—Communicated.

EYES OPEN.

"There's a work for me and a work for you,
Something for each of us now to do."

"What do you mean by those lines you are singing, Rachie?" asked her aunt, as the little girl sang like a lark.

"I don't know, Aunt Amy. I guess I didn't mean anything. I wasn't thinking what I was singing."

"They are very good words to think about as well as to sing," said Aunt Amy.

"There's a work for me—" sang Rachie again. "But Auntie, those words are for bigger folk, ain't they? There isn't any work for little bits of girls like me, you know."

"Are you sure, dear?"

"I think so, Aunt Amy. Big folk have work to do. Papa works down at his office—I went in there once, and he was talking to some men—he told me that was part of his work, and that the men paid him money; but, me! I might talk all day and no one would call it work or ever think of paying me a cent for it."

"No, I suppose not," said Aunt Amy, smiling at Rachie's mournful tone.

"And mamma tells the cook what to have for dinner and mends my dresses and talks to me when I'm naughty and plenty of other things. And you paint beautiful pictures and go out 'tributing tracts and things. But there's no work for me."

"Perhaps you do not keep your eyes open to see," said Aunt Amy, passing her arm around the little figure. "There is nothing in the LORD's creation too small to have its work.

The tiny ants and the bees are all busy, and, even the bird and the butterflies have their full share in making things sweet and beautiful. Keep on the watch, little one, and see if you cannot do something before the day is over to make some one better and happier. Very small hands can bring an offering to CHRIST of loving kindness shown to His creatures for His dear sake."

Rachie took her Second Reader, and went off to school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself. "There's somebody now trying to keep hers open."

She stopped a moment to watch old Mrs Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes. "Why, if here isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor old eyes are most worn out you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman."

"Mamma would say the LORD will take care of you," said Rachie very softly, for she felt that she was too little to be saying such things, "And you can say it, too, dearie. Go on to school now. You've given me your bit of help and your comfort, too."

But Rachie had got hold of the needle book and was bending over it with busy fingers.

"See," she presently said, "I've threaded six needles for you to go on with. And when I come back I'll thread some more."

May the sunlight be bright to your eyes, little one," said the old woman as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground. "Which side will you be on?"

But there was a little girl with a very down-cast face sitting in the porch.

"What is the matter, Jennie?" said Rachie, going to her.

"I can't make these add up," said Jennie in a discouraged tone, pointing to a few smeaery figures on her slate.

"Let me see—I did that example at home last night. Oh, you forgot to carry ten—see?"

"So I did." The example was finished and Jenny was soon at play with the others.

Rachie kept her eyes open all day, and was surprised to find how many ways there were of doing little kindnesses; which went far towards making the day happier to others. Try it, little girls and boys, and you will see for yourselves.

"I believe the sunshine is brighter than ever it was before," she whispered, recalling Mrs. Bert's words as she walked home. The pleasant things about her seemed to take on a new sweetness as she looked upon them with her little heart full of the delight of feeling that she, young as she was, had her share in the dear LORD's work of doing good, and in the precious promise he has made to those whom He declares, "Ye did it unto Me."

"Will ye look here, Miss Rachie?"

Bridget was sitting in the back porch looking dolefully at a piece of paper which lay on the kitchen table she had carried out there.

"It's a letter I'm after writin' to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it meself. Can you rade it all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but was obliged to give it up.

"I'll write one for you some day, Bridget," she said. "I'm going over to Jennie's to play 'I dya' now."

The fresh air and the bird songs and soft wind made it very pleasant to be out of doors after being in school all day. And her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-begone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her; but she formed each letter with painstaking little fingers, and when she had finished felt well repaid by Bridget's warm thanks and the satisfied feeling of duty well done.

"Our Master has taken his journey
To a country that's far away."

Aunt Amy heard the cherry notes floating up the stairs, telling of the approach of the little worker:

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do." —Selected.

THE TERM CATHOLIC.

The term *Catholic* has been applied to the Church from the earliest ages, and is its common designation in the writings of the ancient fathers. It may be traced, indeed, to the times of the Apostles, since it appears in the writings of St. Ignatius, (Epistle to the Smyrneans iii. 4,) a man who, it is related, "was intimately conversant with the Apostles, educated and nursed up by them, everywhere at hand, and made partaker both of their familiar discourse and more secret and uncommon mysteries."—*St. Chrysostom, quoted by Cave*. The Church is called Catholic in the Apostles' and Nicene Creeds. Though "the word was not used by the Apostles," says Bp. Pearson, "we must acknowledge that it was most anciently used by the primitive fathers, and that as to several intents. For, first, they called the Epistles of St. James, St. Peter, St. John, St. Jude, *Catholic* Epistles, because whilst the Epistles written by St. Paul were directed to particular Churches congregated in particular cities, these were either sent to the Churches dispersed through a great part of the world, or directed to the whole Church of God upon the face of the whole earth."—*On the Creed*, p. 517. In our translation of the New Testament, the term "Catholic," in the titles of the above mentioned Epistles, is rendered "General."

One of the questions at Baptism is, "Wilt thou be baptized in this Faith?" viz, the Christian Faith, as contained in the Apostles' Creed. To this an affirmative answer is required; consequently, the article of the Catholic Church is to be believed, and it is into that Church that we are baptized. To mislike the term, is therefore a disparagement of the Church of which it is the distinctive appellation, and of which we have been made members incorporate.

If the present Church is not by lineal descent the continuation of that organized under the Apostles, it cannot be the *Apostolic* Church, and consequently it would be irrelevant to apply to ourselves such passages of Scripture as the following: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii. 19, 20. —*From Catechist's Manual*.

A Clerical subscriber in the Diocese of Toronto writes:—"Allow me once more to express my entire satisfaction with the tone of your valuable paper, and wish it continued success."

A Lady writing from St. John, N.B., says:—"The paper (CHURCH GUARDIAN) fully sustains itself, and is always gladly welcomed."

BOYS AND MOTHERS.

Sometimes boys think mothers are in the way; that they would have more liberty if it were not for their mothers. Mothers have such searching eyes, eyes that seem to look right into the heart, especially if there is anything hiding there that mothers should know about; and this is troublesome. If boys would only understand that it is love that makes the mother's eyes so keen, her voice so anxious, her questions so searching; love that knows all the temptations that may come to a boy, and the trouble if there is no wise confidante about it. It is not the anxiety of a Paul Pry, but the loving guardianship of a mother.

The wisest and best men have honored their mothers. Few men who have accomplished a special work in the world do not give credit to their mother for the help and inspiration that made their work possible. When the late President Garfield was inaugurated, the first person he saluted was his mother, showing plainly the place she held in his heart, his life.

The world honors and respects the man who honors and respects his mother. The neglect of a mother stamps a man or boy as heartless, ungrateful, if not cruel. The truly great men have never forgotten those to whom they were most deeply indebted. Many letters have been written about mothers, but few that show the sorrow that comes if the full measure of a mother's love has received no return until too late to make it. The poet Gray, in 1765, wrote the following letter to a friend:

"It is long since I heard you were going into Yorkshire on account of your mother's illness, and the same letter informed me she was recovered. Otherwise I had then written to you only to beg you would take care of her and inform you that I had discovered a thing very little known, which is, that in one's whole life one can never have any more than a single mother. You may think this obvious and what you call a trite observation.

I was at the same age (very near), as wise as you, and yet I never discovered this (with full evidence and conviction I mean) till it was too late. It is thirteen years ago, and it seems but as yesterday, and every day I live it sinks deeper into my heart."

Mothers cannot force boys to see their worth. Just stop and think what your life would be without your mother. Then remember to give in return love, courtesy, and obedience. If you treat your mother in such a way that you show your love and respect for her, you will acquire the habit of treating every woman courteously, and earn the title of gentlemen.

"A LITTLE CHILD SHALL LEAD THEM."

Little Jamie went to spend Sunday with his uncle in the country, and on his return home had much

to tell of all he had seen and done.

When Sunday evening came, as he stood by his papa's side after tea, he said:

"Oh, papa! Do you know they did the *niciest* thing at Uncle John's last Sunday! After supper he made them all come into the parlor and he took the big Bible down, and read to them, and they sang a hymn, and then he prayed with them. Wasn't it lovely? Let's do it here, papa; it was such a good idea, and I know you'd like it. Uncle John called it *Family prayers*."

There was nothing to be done but follow the little fellow's suggestion. So the "big Bible" was taken down in this home also, and Family Prayers established.

This is a true incident, and occurred not many weeks since.

RESTLESSNESS.

The human family are restless and uneasy. Men are restless, women are restless, children are restless. One of the hardest things in the world is to make a child keep still, and rest. It is the same when they grow up. You remember the time when you could not rest at home. You were not satisfied; you could not be contented with anything. Somehow or other, things did not suit you. You did not like the place, or the work, or the surrounding, you did not like the restraint and the counsel, and the prayers, and the admonitions. You wished to go away, and you went away. You went to the country, and you went to the city. You went from one place to another, back and forth, but you did not find a place to rest. There are men who have been in many cities and in many countries, but they have not found a place to rest. They have followed many callings, they have tried pursuits, and yet never have been contented.

The trouble is within. God is the home and resting place of His creatures, and no creature of His can rest when estranged from Him.

"The world can never give
The bliss for which we sigh."

And happy is the man who can say with the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—*The Christian*.

MARRIED.

SAMPSON-PETHICK—At St. Paul's Church, Charlottetown, on 19th ult., by the Right Rev. the Lord Bishop of Nova Scotia, assisted by the Rev. S. Weston-Jones, Rector of Charlottetown, Rev. W. H. Sampson, Rector of Milton, to Etta, daughter of the late William T. Pethick and step-daughter of Hon. Thos. W. Dodd.

DIED.

FLEWELLING—"Fell-on-sleep," at Douglastown, N.B., June 11th, Ernest Edw. only son of the Rev. E. P. and Sarah J. Flewelling, of Brandon, Man., aged 11 months.

HARRISON—At Bedford, on June 18th, Mr. James Harrison, aged 84 years.

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MISSION FIELD.

"CHINA'S MILLIONS."

(From the July Number of Mission Field N. Y.)

The Rev. Dr. Ashmore has published in China a missionary leaflet describing the almost countless masses of heathen in the various provinces of the empire. From this publication we take the following with regard to the provinces within Bishop Boone's jurisdiction:

Dr. Ashmore says: "Let us make the different provinces of China pass in review before us, one at a time, each with its vast army of living men, women and children. That will be better than giving a lump number. You will get a more detailed impression. Soldiers marching in 'close order' will take about two and a half feet to each man, but so much time will be required that we must put them closer than that and save every inch we can, and every minute of time. So we will expect them to march in 'lock step' and allow only a foot and a half to each person. In one mile there are 5,280 ft. At lockstep, there will be 3,520 persons to each mile. Each million of them will stretch along for a distance say, of 284 miles.

"Honan, 'south of the river,' contains 23,037,171 people. Their column will be 6,534 miles long, and will require 326 days to pass along. For forty-six Sundays, one after another, you can think of them, and hear missionary chapters in the Bible read about them, with the missionary application left out. The promises made to the whole earth, are localized to one's own church or association. There they go—without hope and without God in the world, and without any one to teach them—and yet, in the United States, we have 80,000 ministers of evangelical denominations, multitudes of whom are doing nothing but just listening to other people preach.

"Kiangsu—population 37,843,501—enough to stock an empire of itself. Japan is an empire, yet it has not so many people as that province. Great Britain is an empire; France has called itself an empire; Germany is an empire yet, but the population of none of them is much larger. The Kiangsu part of the procession will reach 10,750 miles, and will require in passing 537 days. Such numbers are appalling. While they are filing along by the million, seventy-seven Sabbaths will pass over your heads. You will need a chaplain of your own, to preach to you who review the procession. During all these days he can preach to you a whole body of theology upon all manner of subjects except your duty to save the perishing. Twice during that time will 'Merrie Christmas' come and go; twice will you sing Christmas carols, and hear about the birth of Him who was given to save all mankind. Twice will you eat your Christmas dinner, and send around among your friends your costly presents and superfluous albums, and yet forget to send a

little frankincense and myrrh to those breadless, starving hosts whom Christ in vision committed to your trust.

"Nganhwui—here is another one nearly as large. O her great countries are groups of states and districts; China is a group of empires. It is a great empire, made up of smaller empires. The population of this province is 34,168,054. This line will extend 9,706 miles, and will take up 455 days of your time.

"Hupoh comes next—another great nation in itself—27,370,098 strong, stretching far away, the head and foot of the line 7,775 miles apart, and consuming more than a solid year in the march. Yonder comes the yellow imperial banner of Hunan, 'south of the lake.' Following it is a file of 18,652,507 human beings who have never heard of Christ. They reach back 5,290 miles more. O Lord, deliver us from indolence and selfishness!"

FRAGMENTS from *Mission Field*, N. Y., for July:—

The Rev. Dr. Ashmore writes from China: "Things brighten in this eastern sky. I never knew a more hopeful time in Chinese Missions."

In the province of Travancore, India, Christianity has so far displaced heathenism that one man out of every five ranges himself among the followers of Christ.

Lord Dufferin recognizes the danger of purely secular instruction in India and has issued a circular on the subject. He states that he would be glad to see a large increase of state-aided schools under directly religious management.

At the recent annual meeting of the Church of England Zenana Missionary Society it was stated that there had been good success at almost every station. The receipts for the year were \$133,000. There are now at home nearly 900 associations, and upward of 500 working parties in support of the mission.

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(CONTINUED)

"I knew I could not go to the Lord's Table (as I had been used to do) while I had such feeling in my heart, so I stayed at home on Sundays, and no one wondered much, for they knew my state of health then. If it had not been for that, I know the Rector would have spoken to me about staying away, for he was always so grieved if any who had begun to go to the Holy Communion left off, or come seldom. He would say, 'How would it be with your body if for some months you took no food? The soul equally needs it. Do not starve your soul.' But as I said, being but delicate, no one thought much of my stopping at home then.

"One day, some weeks after my husband's death, Minnie came in from school with a picture in her hand.

"Look, mother, at this picture," she cried: 'Mrs Hardy (that was our rector's wife) gave it to me in school this afternoon, and she said I answered best of all in the class; is it not pretty?'

"Well, that was nice," I said; 'put it up on the chest of drawers, Minnie, and I'll look at it by and by when I've finished my work.'

"So Minnie climbed up on a chair, and placed the picture in front of the big family Bible that was on the top of the drawers, and then she went on chatting to me about all that had passed at school that afternoon.

"In the evening, after she was safely tucked in bed, my eye fell upon the card she had brought home. It was a picture of our Saviour hanging on the cross, and underneath were printed these two texts, 'Then said Jesus, Father, forgive them; for they know not what they do,' and 'Forgiving one another, even as God for Christ's sake hath forgiven you.' I looked long at the picture and my heart began to soften. I thought of the terrible anguish that He had suffered on the cross because of my sins; and yet He forgave. Should not I then have compassion on my fellow servant, even as He had pity on me? I took the picture up to the bedroom, and laying it before me on the bed where Minnie lay fast asleep, I knelt down and prayed more earnestly than I had done for a long time, 'God be merciful to me a sinner,' and I did not get up from my knees till I could say with all my heart, 'Forgive us our trespasses, as we forgive them that trespass against us.'

"The next day my boy was born. I was weakly for some time afterwards, and Mr. Hardy often called to see me. One day I told him what hard thoughts I had had in my mind, and how they were all changed now. 'Instead of longing for Richard's punishment, I said, 'I am now only hoping that he may get off. I am constantly praying that his soul may be saved, and I have prayed too that he may

be spared the terrible punishment which I fear awaits him. I hope, sir, that it is not wrong to do so? I cannot myself see a way of escape, the evidence seems too strong against him, but yet I cannot help hoping and praying—there is nothing else that I can do for him.'

"But that is the very best thing that any one of us can do for another," said Mr. Hardy. 'Prayer moves the Hand that moves the world, and God, if He sees good, can find a way; nothing is impossible with Him.'

"On the day of the trial at the autumn assizes. Mr. Hardy kindly went in to the county town to be present at it. It was not his wish to go, but he had yielded to my request, for I wished to have a speedy and strictly true account of all that passed. It was late that evening when I heard his tap at the door. Minnie quickly opened it, and I shall never forget the grave, and might say reverential, look on his face as he came in.

"Mrs. Weston," said he, 'GOD HAS FOUND A WAY. He has heard your prayers. Richard Fover died a natural death in the jail to day. He was too ill to be brought into court this morning, and after a time the judge announced to us that he had passed beyond the reach of any earthly tribunal.'

"I burst into tears, the relief to my overwrought feelings was so great. God had indeed found a way. Who but He (I speak with all reverence), who but He could have found a way out of the difficulty? I remember once reading a text in the Bible, I don't quite know what part it is in, but these are the words and they seemed just to suit then, 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,' and I shall always firmly believe that He who answered one part of my prayer did not leave the other unanswered; I heard that Richard was very attentive to all that the chaplain said, and seemed very anxious to learn more and pray often; he never actually confessed his guilt, but of course that could not be expected of him before the trial, no man is bound to condemn himself, and I do believe that he and my dear husband are both together now,—with Him who said to another great sinner, 'To day thou shalt be with Me in Paradise.'

"Well, sir, that is the story. You will not be surprised when I say that from that time I became a member of the Church of England Temperance Society, and have continued one ever since and my children have never known the taste of strong drink. I hope Willie will never touch what caused his father's death, for I hold, sir, that drink is no excuse for a man's doings, and that although when he is drunk he does not know what he is doing, yet he is responsible for putting himself into such a state. If you are so disposed, sir, our Rector will be only too glad to see you, too, at the meeting to-morrow."—*The Ch. of England Temperance Chronicle.*

MITCHELL.

C.E.T.S.—The usual monthly open meeting of this Society was held on Monday evening in the temperance hall. After singing and prayer, the President, Rev. W. J. Taylor, read and commented upon a portion of Scripture 2 Sam. xvi. 1-2, in which it is recorded that Mephibosheth sent a present to David, who was journeying. It consisted of two hundred loaves of bread, one hundred bunches of raisins, and one bottle of wine. Even this one bottle was to be used medicinally, for the second verse expressly says, "and the wine, that such as be faint in the wilderness, may drink." The President also stated that grapes were, and still are, grown chiefly in the East, for other purposes than to make an intoxicant. They are extensively used, dried. In this passage we read of "an hundred bunches" thus used. The eminent Dr. Gull, before the Committee of the House of Lords upon intemperance, stated that dried raisins were the chief stimulant of which he partook, that they were the best, and should be generally used. A short programme of music and reading followed. The attendance was good.

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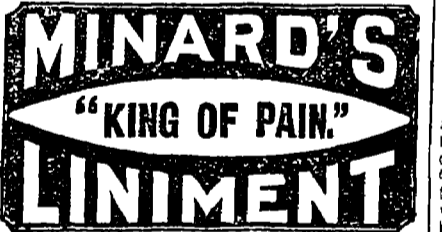
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