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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. XI.
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MONTREAL, WEDNESDAY, JULY 17, 1889.

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PER YEAR

BUSINESS ANNOUNCEMENT.

From and after the 1st JULY LAST, (1889) the rebate of FIFTY cents offered for payment *strictly in advance* will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid Two DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and the rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at *One Dollar*, provided arrears, if any, at *one dollar and a half* per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz.: payment strictly in advance; and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labour in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

Warning.

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the *Parish*—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

ECCLESIASTICAL NOTES.

In Connecticut 1444 persons were confirmed last year by Bishop Williams.

MICHIGAN has elected as its bishop the Rev. Dr. Davies of St Peter's Church, Philadelphia. Dr. Davies, is a well known clergyman, about fifty-six years of age.

At the Convention of Southern Ohio, lately held, the Bishop and clergy entered the church in procession, preceded by a surpliced choir—and this in Cincinnati, where Bishop Mellvaine once ruled.

In the thirty-five years of Bishop Clark's episcopate the number of communicants in Rhode

Island has increased 2614 to 4843. This is largely in excess of the growth of population in the State.

THE Laity of the Diocese of Central New York, at the meeting of the Convention, presented Bishop Huntington with a purse of \$2500, to mark the twentieth anniversary of his episcopate, and in testimony of their love and esteem

DR. PUSEY's friends are appealing for an additional £15,000, to make up the £50,000 the sum asked for at the time of Dr. Pusey's death, to found a House at Oxford which should bear his name, and serve as a fitting memorial of the great theological leader.

At the Trinity ordination in New York city, fifteen deacons and seven priests were ordained, and in Garden City, L. I., six deacons and four priests. The candidates were more numerous than usual, the class at the Seminary no larger, but these will not supply the losses by death among the clergy, leaving none for aggressive work.

In 1869, there were in the Church of Ireland 2174 clergymen; in 1889, the number has fallen to 1,590. But one Diocese evidences an increase—namely, that of Down, Connor, and Dromore, where the numbers have risen from 213 in 1869 to 225 in the present year, showing the advance the Church is making in this particular diocese, which embraces the city of Belfast.

A VERY notable appointment is that of the Rev. J. Garraway Holmes, M.A., vicar of St. Philip's, Sydenham, to the deanery of Grahamstown, South Africa, which was vacated eighteen months ago by the death of Dean Williams, the *alter ego* of Bishop Colenso. The new dean will not take undisputed possession of the cathedral, but it is certain that the old schism is crumbling away.

S. P. G. GRANTS.—According to the Society's Report, grants were voted for 1889 to the amount of £14,509, to the Church of England, in Canada and Newfoundland, viz:—Montreal, £520; Quebec, £1,500; Toronto, £32; Algoma, £800; Fredericton, £1,250; Nova Scotia, £1,068; Newfoundland, £2,900; Rupert's Land, £2,060; Qu'Appelle, £2,165; Saskatchewan, £1,414; Caledonia, £200; New Westminster, £600.

"A LARGE Number than ever before" is a very general remark this year of the Bishops of the Protestant Episcopal church in the U. S., in reporting their records of confirmations—North, South, East, and West it is the same. This is really the best measure we can get of the growth and prosperity of the Church, so long as there is no indication of a lowering of the standard of preparation for the Apostolic rite.

SANDWICH ISLANDS.—On May 8th last, the third Diocesan Synod of the Anglican Church in Hawaii assembled and continued its sittings for three days. The session was opened by a

celebration of Holy Communion in St. Andrew's Cathedral. Two members of the Synod were excused attendance. Two Chinese representatives of the Chinese congregations of the cathedral and St. Paul's Makapala, respectively, were present for the first time as members of the Synod.

A RECENT comment upon the Bampton lectures for this year is: "Canon Cheyne has added another illustrious name to the list of Bampton lecturers who have *grossly abused* their privilege. As any one knows, John Bampton would rather have thrown his money in the Isis, or given it to a Secularist propaganda, than allow it to become the instrument for disseminating historical fads, and theories about the Holy Scriptures. Inasmuch as he had to admit that the philological argument was against him, we think Professor Cheyne might well have postponed his thunderbolts."

A CONTEMPORARY gives some of the figures of the Pope's income and expenditure for the year 1888:—From Peter's Pence he received £300,000; and interest of capital invested abroad, £100,000; from alms and other sources, £20,000; making a total income of £500,000; to which must be added about £80,000 received during the Jubilee. The expenses of the Vatican during the year include—Alms, £12,000; sums for the propaganda, £20,000; sums for the diplomatic service, £20,000; sums for missions, £40,000; administrative expenses, £40,000; maintenance of apostolic palaces, £20,000; pay of Cardinals, £80,000; maintenance of seminaries, £90,000. The total expenditure is £339,200, which leaves a surplus of not much less than a quarter of a million sterling.

THE Church in Brooklyn, Long Island, U.S., is making steady progress. St. Luke's Memorial Chapel, costing \$60,000, and built by Thomas Martin for a daughter, has been completed, and a beginning will now be made on the new Church. Christ Church, Brooklyn, E. D., has been consecrated, Dr. Darlington, rector, the Rev. Dr. Satterlee delivering the sermon. The Home for the Aged, on the Church charity foundation, has been opened, the Rev. Dr. Bradley making an address. The building is of brick, with stone trimmings, and will provide for the chaplain and eighteen beneficiaries. St. Barnabas' Guild, for nurses, has held its third anniversary, and Dr. Pelham Williams delivered an address upon their duties and responsibilities. The Church of the Messiah, the Rev. Mr. Baker, rector, with a resident communicant list of 1,225, last year raised \$37,751.40, of which more than \$10,000 was for charities without the parish.

ATHEISM robs man of his responsibility, degrades him, and takes from him all fear of discipline. It leaves him free to commit every vice unrestrained by any fear but that of the police or the hangman.—Rev. Canon Taylor.

The cross on Calvary is the tree of life to Christians; and God has given us free access to it in Christ crucified.—Bishop Wordsworth.

THE SUNDAY SCHOOL.

A paper read before the Minnesota Church Sunday School Association, held in St. Paul's Church, Minneapolis, Wednesday and Thursday, February 27th and 28th 1889, by the Rev. James Dobbin, D. D., Rector of Shattuck School, Faribault.

My theme is in two parts: 1st. The object of the Sunday school. 2nd. Its necessity.

It seems to me that for a Christian to ask the object of the Sunday school, is much the same as to question the object of the Church of Christ. At least it suggests the fact that one very important principle in the reformation of human nature is lost sight of. To win souls to Christ, and to cultivate the spiritual life involve instruction and training no less than worship. Much of this instruction can be given to the young better in the familiar question and answer, and by personal teaching, than is possible by the lecture or the sermon. It makes the information more personal; it brings the teacher and the taught more closely together; whatever is taught can be more easily and minutely explained; it is committed to memory; and it prepares one for a better understanding of the instruction given afterwards in service and sermon. Hence the Sunday school should be considered not as a substitute but an adjunct of the Church.

For we must not think for one moment that the Church and the Sunday school are of the same authority, or that the latter should ever in any case usurp the place of the former. Objection is some time made to the Sunday school with some show of truth, from the fact that the school is made, or is allowed to assume importance and place, as if it were the "Children's Church." The school that takes its place in the people's minds as such, or that thinks to build up the Christian character in children by instruction apart from the worship and sacrament, is not the agency we are pleading for. The one is that organism divinely appointed which has been the keeper of the truth in all these ages, which administers the Word and the sacraments for the salvation of men, and which brings men visibly into the invisible communion with the Divine Head; the other is a human agency for educating and training children for this membership of Christ, and the soul of all its methods and the letter and spirit of its work must be this one purpose of bringing children out of the world, by the aid of personal influence and religious instruction into the Church.

Yet the Sunday school, while only a human means of a divine end, is none the less one of the most effective of bringing children into the fold. In one sense it is preparation which goes hand and hand with the spiritual training which a true ritual of worship always gives in and of itself. For we must always keep in mind that the true idea of the school is not only intelligence but devotion; that intelligence in religious matters is a necessity to children, but a necessity that is met only when it ripens into religious and a devotional life.

The work of the Sunday school teacher must not be thought of simply in connection with some lesson to be learned, whether that lesson is a study of the Bible, or of Church history, or of the Catechism. Any one of these can be taught so that it shall be little more than an intellectual exercise. It may be merely fixing facts, or principles of conduct or belief in the memory, without giving them the life or the light that quickens and enlightens the spirit, and finds its end in holier living. It may be mere committing to memory. How many lessons are that and nothing more.

So no true work can be done in any sacred lesson unless the mind of the teacher is con-

stantly looking out for some way in which to make personal application to the actual needs of the learner's life. It must not be a general, vague explanation of truth, but it must be shown it has a personal fitness to the life we are appointed to lead among men; it must be made to waken the spiritual consciousness, and to lead the learner to see that all revelations of divine truth are given us to show how we must live our earthly life, that we may be prepared for the heavenly. It must kindle faith in the verities of religion, and be made a power under God to form the character.

And while this is true, it is just as needful we should remember that we have to be patient, and learn to bide our time in the development of the spiritual idea in the minds of the young. We shall not often find, if we look for it, very much conscious growth of the moral sense in the earlier years. The lesson taught seems very often not to bear fruit; there is a heedlessness in most children that is appalling to a novice; a want of understanding of the relation of conduct to the character, that is apt to discourage the teacher who lacks experience, or who has not learned that moral and spiritual sense need time for development no less than the mental and the physical powers. But we may be sure that no right training altogether fails to make its impression. The seed well sown in youth may lie dormant, and many years after be seen to bring forth the peaceable fruits of righteousness. We can not be impressed too deeply with the fact that the spiritual perceptions of childhood, as a rule, are not keen, but they can be cultivated. The moral and religious life in children, is very largely a matter of habit, and you will build a bridge that will carry the soul over many an inclination to do wrong. You will make it a powerful aid to the performance of duty, a fact that should be made the most of until a deeper sentiment takes possession of the soul.

The object of the Sunday school may be summed up in one brief statement; it is to win children to Christ. As things are, it seems to be the only means, certainly by far the best means of generally instructing and winning and guiding their footsteps into the Church. It is therefore the most practical way by which we Christians can fulfil the law which we believe Christ laid upon all pastors: "Feed my lambs."—*Minnesota Missionary and Church Record*

NOTES FROM THE AMERICAN CHURCH S. S. MAGAZINE, (Phila) FOR JULY.

The Secularization of Education in the public schools should meet with resolute opposition. If it goes on to the exclusion of morals along with the exclusion of the Bible, the various churches and denominations will have no refuge but to establish parochial schools, and put in a claim for state help for the children. If parents have a right to withdraw their children because the Bible is read, certainly other parents might have an equal right to withdraw their children from schools where morals are neglected and religion ostracised. Either let the schools teach morals on a Christian basis, or else let the public school fund be divided among the denominations for the support of schools where virtue and religion are recognized as inseparable.

The Bible as the Rule of Faith has always been so recognized by the Church of God. The Church is not founded on the Book but on the Person of Christ, and the Church as a living witness existed before the New Testament was completed, but it is to be remembered that the Old Testament Scriptures were used substan-

tially by the Apostles as we use the New Testament. The habit of reference to Scripture and has always been the same so far as Scripture existed. Now if one says the Church was before the Bible, what follows? Only this, that the Bible is the latest, fullest, ripest utterance of the Church, i. e., the voice of the Church and rule of faith. The dictionary is the rule of a language, but language is not founded on the dictionary. The relation is mutual, and invites a process of comparison and verification alike reasonable and wholesome.

A barrier to unbelief has been found in the historic Christ. All attacks on the New Testament have failed just because they cannot get rid of the person of Christ; so also attacks on the Old Testament fail because they cannot blot out the strong central figure of the founder of Hebrew institutions. Moses is the stumbling stone of skeptics who attack the validity of the Pentateuch. One school, reading the monuments in Egypt, have tried to prove that the Hebrew institutions were an imitation of Egyptian models. Another school endeavor to prove that Hebrew institutions date properly from the time of the Babylonian exile. These efforts neutralize each other, and between them the claims of Moses remain solid. Unbelief will not win so long as the central personages, Moses and Christ, are recognized as God's agents. It is a large contract when men understand to overthrow such tenacious historic lines as the Hebrew race and the Church of Christ.

Popular Misconceptions of religion ought to be overhauled and gotten rid of. How shall this be brought about? If it is undertaken in the pulpit the clergy may seem to be hitting at orthodoxy when they really mean to expose only erroneous impressions of orthodoxy. In our day, when to sit in the seat with scoffers may get a man a reputation for brilliance and scientific acumen, there is no doubt a decided temptation to adopt a tone which, although not intended as a sneer, sounds very much like it. No man can sneer well, and the habit of contemptuous satire only costs the loss of a hearing. Some other way of getting rid of popular misconceptions must be found. A very simple and honest method is for the work to be done by every one but himself—yet not by himself. If one sits down by himself to pick to pieces his inherited Creed he will end by getting into confusion of thought, but he can examine his faith for himself without getting by himself and setting up a new departure. Let the inquiring mind associate itself with a Bible-class under a candid but experienced leader, a clergyman if possible; if not, then under one known to represent conservative but earnest views of the Bible and the Church. The two questions are, first, what are the doctrines of revealed religion found in the Bible and taught in the Church of all ages? Second, what are the real facts about the Visible Church of Christ? The private individual has generally taken his faith as it is handed down without examining it, satisfied with its temper and spirit of receiving it as indorsed. There is just as little nourishment in swallowing the creed whole as there is in bolting one's common food. It is not irreverent to digest the bread which God gives us. Try to get an accurate idea of the doctrines of religion as contained in the Apostles Creed. A definite faith has greater power than a mystical reverence, though reverence is by no means ever done away in dealing with infinite truth. Try to know as much as is revealed, and there will still be left enough mystery for reverence.

There are many ways of rebuking sin. One effective way, that of Christ, is to cast one's influence immediately on the right side. Inveective against evil is seldom as efficient as a silent but firm stand upon the platform.

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].

EDUCATIONAL INSTITUTIONS.

To the Editor of the Church Guardian:

SIR,—An advertisement of St. Catharines' Hall, Augusta, Me., in your last issue, has suggested to me the propriety of a few remarks commendatory of that most excellent school for young ladies. To that end I now ask the privilege of a short space in the CHURCH GUARDIAN. The importance of a thorough, indeed, the highest intellectual training for our daughters is no longer an open question; the circumstances of the present age have settled that point beyond a peradventure.

In Canada and the United States the old fossilized ideas that it was destructive of woman's usefulness, and her characteristic charm in the home circle, to know more than fitted her for the actual duties of domestic life, and derogatory, also, to the dignity of a lady to earn her own livelihood, are fortunately now among the things of the past. Everywhere throughout the length and breadth of the vigorous young countries, and now, also, even in conservative old England, women is making her power to be felt in the various walks of life, and that too, without in the least necessarily detracting from her position as dutiful daughter and tender loving wife and mother. Indeed, it is the admission of many a so called 'lord of creation' that his domestic happiness and success in life have been the direct result of the sound judgment, developed through high training at school, of the presiding spirit of his household.

But to effect this end, partial training is insufficient, and partial training is that system whose aim is only the secular education of the pupil. To produce the perfect type of womanhood the higher principles of the heart as well as the latent powers of the mind must be developed and directed. The religious element no less than the secular must be allowed its full share in the good work.

Amongst the many excellent schools both in Canada and the United States working on this principle of religious and secular training, speaking as a parent who has had experience in both countries, I know of no institution where these blended forces for developing the true woman is carried to greater perfection than at St. Catharines' Hall. As a father, I feel a debt of gratitude to that school, and it is out of the abundance of the heart that I have undertaken to recommend it to the serious consideration of parents seeking such training as will develop to their full perfection those budding graces of mind and heart, body and spirit, which they now so fondly contemplate in their daughters.

It was my privilege to be present at the recent annual examinations and closing exercises of St. Catharines' Hall, and it is owing to what I then saw and heard, together with a three years' experience of the working of the school, that I have felt myself constrained, as an act of simple justice to write as I have on the subject. The Bishop of the Diocese is, of course, the visitor, and no merely perfunctory office is his, but a constant loving oversight of the institution. The Rector, a graduate of, I believe, Trinity College, Dublin, and who is also Rector of Augusta; and the Rev. A. E. Beeman, a graduate of Harvard and Oxford, give frequent and regular instruction in several of the higher branches. The resident, teaching staff consist of a talented and experienced Lady Principal, assisted by five accomplished governesses, teachers, respectively of English, German, French, music and singing, drawing and painting. A lady matron, widely known amongst parents for her kindness to their daughters, presides over the material wants of the house-

hold. These are, certainly high encomiums of the personnel of a school, comparatively moderate in its fees for board and tuition; nevertheless they are facts.

The buildings have nothing of the conventional boarding school appearance, but both externally and internally impress the visitors as being a large private residence, with all the comforts and conveniences of such. The grounds comprise eight acres, well laid out, and with majestic shade trees, located on the eastern banks of the Kennebec river, with a near and beautiful view of the picturesque capital of the State, accessible by a well kept covered bridge. The nationality of a pupil is no bar to the most considerate treatment, and no attempt to win them from their loyalty to their native land is allowed, as pupils from the Maritime provinces and other parts of the Dominion could testify. Application for circulars, giving full particulars of board and tuition fees, will be readily responded to by Miss Allen, St. Catharines' Hall, or by the Rev. Walker Gwynne, Augusta, Me.

Yours truly,

J. DINZEL,

Late Principal, Compton Ladies' College.

SIR,—In your issue of 1st May appears a reprint from the London Tablet, what purports to be the sentence passed upon the Lord Jesus Christ by Pontius Pilate and assessors condemning Him to be crucified; the said sentence (or a copy of it) being engraved upon a copper plate enclosed in an antique vase of white marble, found in the Tiber in A. D. 1280, the sentence being in Hebrew, and the date 25th of March, in the 17th year of the reign of Tiberius.

In a work entitled "Man all Immortal," by the Rev. D. W. Clark, D. D., published in 1864, the author mentions the finding of this marble vase and contents, which he assures his readers is undeniable proof of our Lord's Crucifixion at the time mentioned above; but he gives the years of the finding of the vase 1850, and the date of the sentence 24th March.

In Smith's History of Rome the date of the predecessor of Tiberius, namely Augustus, is given at 19th August, A. D. 14, when the former became sole emperor, hence Tiberius was in the 17th year of his reign in the month of March, A. D. 31; the new moon in the same month having fallen at Jerusalem upon March 10th at or within less than one hour over or under 1 hr. 25 min. 48 sec. a. m.; hence the first day of the Hebrew month began at sunset of the 10th and ended at the sunset of the 11th, and therefore the 15th began on March 24th at sunset and ended on the 25th at sunset. The time of full moon I calculate to have been at 3 hours. 3 min. 58 sec. p. m. of 25th March, the 15th of the month in question, in this case corresponding to the date of the full moon.

In Valentine's Hebrew Almanack the earliest date for the 1st day of the first Ecclesiastical month, Abel or Nisan, is March 12th, which gives for Nisan 15th, March 26th, being the earliest day for the observance of the Passover, and, therefore, March 25th A. D.; 31st was the 15th day of the month Ve-adar, the year being intercalary.

The date 25th March A. D. 31st is N. S., and, therefore, Pilate, who knew nothing of New Style, it having been first invented in A. D. 1582, must have given the date in O. S., the year of the Julian period being then 4744, which gives the Cycle of the Sun 12, for which the Dominical letter is G, corresponding to March 25th, and the difference between the date of the O. S. being two days in the century in question greater than those of the N. S., it follows that if Pilate had had anything to do with the alleged document he must have dated it March 27th. Again, the S. L. for A. D. 31st N. S. is E, corresponding to March 23rd; hence March 25th N. S., March 27th, O. S. A. D. 31st—Tuesday

Our Lord having been crucified on Friday as is clear from the Evangelists, and March 25th N. S. having occurred on Tuesday in the 17th

year of the sole reign of Tiberius, and the month not having been Nisan, but the second Adar, the thoughtful and intelligent readers, whether of the CHURCH GUARDIAN or the Tablet will give the author of the said document credit for his astronomical knowledge, but none for either his chronological knowledge or his veracity.

J. ALLAN.

St. Vincent de Paul, July 1st, 1889.

A SUMMER RESORT FOR CLERGY.

SIR,—I trust the clergy seaside resort is not quashed. "A Country Clergyman" has ably advocated the scheme, and Dr. Roe has placidly fallen in to approval though in keeping with the Doctor's proclivity he would have the idea enlarged to take in church building. If we do that the project becomes too alarming and would result in the abandonment of the primary object. A Clergy Resort is the only want the Diocese requires meeting to make it a perfect Diocese, a model diocese. The project is endorsed by all the rural clergy, and, if I am rightly informed, by the city clergy. We want a beginning, a nucleus, and I am quite sure it will then grow in importance—in keeping with all our Church funds, "from small beginnings often greatness springs." So it would be here. We have sons of wealthy men who luxuriate in seaside residences; ay! men and women too, whose sympathetic hearts are readily touched where real wants are presented to them. This is a real want capable of extended development and worthy of effort. Think of men of education passing year after year, in some remote country Mission, cut off from all the social refinements of civilization, often without a single friend of mental culture, with the daily jog trot of a faithful nag, ministering here and there in the high ways and by ways to the wants of his people, with no break in the monotony of his work. Why, a month at the seaside with occasional access to cultivated minds and intercourse with refined society, and a chance to rub off those rude and harsh corners naturally acquired by doing at Rome as Romans do, and which the polish of civilized life alone is able to accomplish, would be one of the greatest blessings you could offer the poor fellow. Will not some noble minded son or daughter of the Church start the work? I mistake the measure of our able Churchmen if there is not one to do it, and I anticipate with much faith that our good Bishop will soon be placed in a position of encouragement by some liberal contributor.

Yours,

E. C. P.

Three Rivers, July 12, 1889.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SHIP HARBOUR.—An entertainment was held in the old Rectory grounds, Ship Harbour, on the 3rd July, consisting of tea, sale of work, &c. The day was extremely fine, and a large gathering of friends attended; all who so ably assisted in preparations. The Ladies of the Circle and others are to be congratulated upon their zeal in again so willingly helping the cause, while all credit is due to the male portion of friends for such timely aid in the erection of refreshment rooms, and tea and work tables. The Bower which has braved so many storms was again renovated and presented a very lively scene, especially in the locality of the refreshment rooms and grab-box. All who have participated in this little amusement will easily understand the great source of innocent fun therein contained. Everyone appeared to thoroughly enjoy themselves; indeed it would have been impossible not to appreciate the good things provided. The sum total was in excess of last year, and the amount cleared was upwards of \$100.

CORRECTION.—In notice of Garden party at

Bridgewater, in issue of 3rd instant, instead of "Joy Bank," read "Ivy Bank," end of second paragraph

AMHERST.—The next meeting of the Chapter will be held (D. V.) on Wednesday, Oct. 2nd, 1889, at River John. First service, Evensong, on Tuesday, Oct. 1st.

KING'S COLLEGE, ENCÆNIA

The Encænna held on the 27th ult., at Windsor, N. S., appeared to have been a great success.

Among those attending from Halifax besides the Lord Bishop and Dr. Partridge, were Senator Almon and ex Stipending Pryor, two enthusiastic friends of the College, who have attended nearly every encænna for the last half century; Hon. S. L. Shannon, who graduated from King's college fifty-three years ago; W. C. Silver, one of the most venerable and highly esteemed supporters of the college and of the church; Dr. Trenaman, president of the Alumni Association, and from other parts of the province: Rev. Dr. Ambrose and Mrs. Ambrose, Digby; Ven. Archdeacon Kaulbach; Rev. H. A. Harley and Mrs. Harley, Pictou; Rev. Canon Brigstocke, St. John; Bliss Carman, Fredericton; Douglas Sladen, the national poet of Australia; Rev. Dr. S. T. Rand, Hantsport; N. W. White, Q. C., Shelburne; Dr. Borden, M. P., and Mrs. Borden, Canning; Rev. W. J. Ancient, Rawdon, and Rev. G. B. Dodwell.

The proceedings commenced by the celebration of Holy Communion in the Hensley memorial chapel. At 10:30 service was held in the beautiful parish church—one of the most attractive on the inside to be found in the province, and finished in native oak. The sermon was preached by Ven. Archdeacon Kaulbach, of Truro, from Job, 28th chapter and 28th verse, "The favor of the Lord, that is wisdom, and to depart from evil is understanding."

The Convocation proper opened in the afternoon, in Convocation Hall, after that full justice had been done to an excellent lunch provided by the Governors, to which about 100 persons sat down. Rev. Dr. Willets, who was the previous appointed President of the college (of which he has been acting president for the past year) presided. He delivered a lengthy address, in the course of which he eulogised the graduates of the College who had passed away during the year—Dr. DeWolf Fraser, Rev. Dr. Crawley, Dr. Benjamin Curren, Canon Walker for 53 years rector of Sussex, and Chief Justice Gray, of British Columbia. He described the changes made in the staff. Dr. Jones, who had graduated at Heidelberg with the reputation of having passed one of the finest examinations of any English speaking student within the recollection of the rector, had been appointed professor of modern languages, trusting to the friends of the college to provide funds for his salary. Rev. Dr. Brock had been succeeded by Rev. F. W. Vroom as professor of divinity. Prof. Vroom's appointment ought to prove an additional bond of union between King's and New Brunswick. King's College could no longer be reproached with passing by its own graduates in seeking professors. Of the staff of six professors three were graduates of King's. Under the management of Mr. Miller the collegiate school had maintained its excellent reputation. The Governors had to devise means to meet the increased expenditures. Instead of the endowment fund, attention had been given to raising a Guarantee fund. Arrangements were being made to canvas New Brunswick and Nova Scotia for this fund. Dr. Willets emphasized the fact that the college was not the private property of a small clique, but the common heritage all Church people in the provinces. If the clergy would instruct the people in the past history of the college and what it hopes and ought to do, and as to their duty to it, complaints of apathy, indifference and ignorance would soon cease. And Church peo-

ple would be found just as willing to contribute to King's as Baptists did for Acadia, Methodists for Mount Allison and Presbyterians for Dalhousie. He called attention to the resolution passed by the Synod providing that an annual collection should be taken up in every parish for King's and he regretted to find that only 22 or 23 of the 70 parishes had contributed, and that their total contributions only aggregated \$231.85, or \$4.50 per week, or one half cent per head for 60,000 Church people of Nova Scotia—to the support of religious education. After pointing out the solemn duty that rested upon the clergy in reference to the college, Dr. Willets addressed himself to the graduates.

"During the thirteen years I have been in Windsor I have over and over again heard it asked: "Why do not the graduates of King's college take more interest in their own institution, and why do they not do more for it? They come to the College, they enjoy all its advantages and privileges: almost all of them have benefited by nominations which exempt them from all tuition fees during their three or four year's course, as well as from the fee for their B. A. degree—advantages I may say, which, to the best of my belief, are not offered by any other college in Canada—and then they go away and apparently forget the advantages they have enjoyed, and fail to realize that their college has any claim upon them." Though I fear this may be true generally speaking, there are several notable exceptions, one or two of which readily occur to me. The late Rev. George Hodgson, one of the best men King's college ever turned out, showed his gratitude and love towards his old college by bequeathing to it his library and all his property, amounting to between \$30,000 and \$40,000, one life only intervening.

Dr. Jacob Mountain, another graduate, has recently given about \$3,000 towards the endowment of a professorship. There are others, too, whom it might appear, invidious to mention, who are working hard for their College, and never lose an opportunity of furthering its interests. Now every graduate can do something, even though in many cases it may be but a little. Let me then earnestly entreat you every one to contribute liberally according to your means towards the support of your old college. Bear in mind that she is the Alma Mater who has been chiefly instrumental in furnishing you with that mental equipment which has enabled you all to hold your own and make your way in the world, which has indeed enabled many of you to attain to positions of high honor and responsibility, and some of you even to positions of eminence. It is true that by careful management she can with her present means continue to carry on her work and give a good education. But surely you have an ambition for her beyond that. Surely it is your wish and intention that your old college shall keep pace with the educational requirements of the day! Do not then forsake her. Do not for a single moment think of allowing her to be handed over to the tender mercy of strangers, however well-meaning they may be and however wide they may open their arms to receive her. But as she cared for you in your youth, so let it be now your duty and your pride to care for her in her old age. She has done her best for you. Do you in return do your best for her and with the bishops, clergy and laity make without delay a determined effort on her behalf which shall not fail of success; so that when next year comes round and we celebrate her hundredth anniversary, her means shall have received an increase so substantial as to ensure her many years of increased usefulness and prosperity.

(To be continued.)

DIOCESE OF FREDERICTON.

CARLETON, St. John.—The Bishop Coadjutor administered the rite of Confirmation to ten

candidates in St. Jude's Church here, on the evening of the 8th inst. His Lordship delivered a very interesting and instructive address on the occasion.

DIOCESAN SYNOD.

The Twentieth Session of the Diocesan Synod of Fredericton opened on the morning of the 3rd July, in the Church hall. The Most Reverend the Metropolitan presided; the Right Rev. Dr. Kingdon also having a seat on the platform. There was a large attendance of clergymen and laymen.

After the usual prayers the Bishop informed the Synod that owing to ill health Rev. Canon Medley wished to resign the office of Secretary; Rev. O. S. Newnham was acting as secretary at his request.

On motion, Rev. Mr. Newnham was appointed Secretary *pro tem*. After the constitution of the Synod had been duly settled by the examination of the certificates of delegates, the Rev. Mr. Newnham was duly appointed secretary of the Synod, and the following resolution, moved by Hon. D. L. Hanington, was carried by a standing vote:

That the Synod in being deprived of the valuable services of the Rev. Canon Medley as their Secretary, an office which he has efficiently held for many years, desire to place on record their high esteem for his character and work, and tender to him their warm and heartfelt sympathy under the circumstances which have required him for the present to give up his official duties.

After the Bishop had made a few remarks in which he explained that it was only ill health that prevented his doing more work this year than usual, certain Standing committees were appointed, and also the Board of Domestic and Foreign Missions, viz: Clergy—Revs. Dr. Brigstocke, J. H. Talbot, W. O. Raymond; Laity—C. N. Vroom, W. M. Jarvis, G. Herbert Lee.

Bishop Kingdon then read the report of the committee on the Union of The Church in British North America under one ecclesiastical jurisdiction, as follows: The report of the Synod of the Diocese of Toronto contains a preamble and three propositions which may be summarized as follows: (a) That the Church in each civil province should have the power of forming itself into an ecclesiastical province coterminous with the civil province in which it is locally situated. (b) That there should be a General Synod for the whole Dominion, which should meet once in five years. (c) That an act of Parliament would be requisite for the formation of such a Dominion Synod. Examining the preamble and these propositions the committee find that the preamble contains an inaccurate statement with respect to Australia, as may be seen from the appended extract from an article by the primate of Australia in the *National Review*. But as this does not affect the propositions that follow the committee would do no more than refer to it. (A) The first proposition is one which can only be suitable to the Province of Ontario, from which province the suggestion emanated. It may at some future time apply to British Columbia, but at present the dioceses are not willing to unite in one ecclesiastical province, as may be seen from the charge of the Bishop of Rupert's Land to his Synod, extract of which is appended. In the opinion of the committee this is enough to condemn this proposition. (B) In the resolutions of the Provincial Synod it seems taken for granted that such General Synod is advisable. On that point the committee is not at present prepared to offer an opinion. (C) Inasmuch as the Church of England in Canada is free to act in all matters of self government, and possesses inherent powers of framing rules and regulations for the government of its members, the committee are of opinion that no act of Parliament is at all necessary for the formation of a General Synod of the whole Dominion. This committee would therefore deprecate any

application to Parliament for an act which can do no good and may do harm by giving rise to a variety of interpretations. In reference to this the committee beg leave to amend the interim report presented to the Synod of Ontario on the proposed incorporation of the Provincial Synod.

This was received and ordered to be printed with the minutes.

DIOCESE OF QUEBEC.

No report

DIOCESE OF TORONTO.

TRINITY COLLEGE, PORT HOPE.—"Speech Day" at Trinity College school, Port Hope, is one of those delightful events that are always looked forward to by every one interested in what may be termed the social phases of school life. This happened on the 11th of July, this year, the proceedings of the day began with the celebration of the Holy Communion in the Chapel at 7 a. m., at which the head master of the school, Rev. C. J. Bethune, officiated. At half-past ten choral services were conducted in the same place, Rev. G. H. Broughall singing the prayers. The lessons were read by Prof. Jones and Rev. Mr. Nichol. Rev. Mr. MacKenzie, of Brantford, preached the sermon for the occasion from I. Thessalonians, 5th chapter and part of the 23rd verse. In his opening words he said that it was not his object to say anything new to his hearers, but to remind them of some familiar truths. He then spoke of the relations existing between the body, the mind, and the spirit. The body is not a prison but a temple, for God the Father, the Son, and the Holy Spirit have deigned to dwell in it. Calling the attention of his hearers to the necessity for observing the laws of the body, he addressed the boys and urged them to take part in field sports in order to keep their physical and mental health in harmony. Speaking of cricket in particular, he advised them to take part in it and to see that the grand British games were not degraded by gambling. He referred to the attention given to physical culture by the Ancient Greeks. He pointed out that the spiritual nature of man should not be neglected, but rather be attended to most strictly. The animal nature of man should be kept in subjection to the spiritual. A thorough system of education must recognize the spiritual part of man as well as the mental and physical. Mr. MacKenzie congratulated the boys on their past success on the cricket and football fields, and said that they had much to be thankful for in being able to attend a school where they had so many athletic, mental, social, and religious privileges as they had at Trinity College school.

The little chapel—so much admired by everyone who visits the school—was well filled, but not overcrowded, with the pupils and their friends. The choir, under the charge of Mr. E. Styles Houghton, sang in a manner that did great credit to both themselves and their instructor. They were robed in white surplices over black cassocks. The service closed with a processional hymn.

Shortly after the service, the doors of the speech-room were opened and the pupils took their seats at the back and sides of the hall. The central part was filled by the visitors. On the platform sat Hon. G. W. Allan, Chancellor of Trinity University; Prof. Clark, Mr. Edward Martin, Dr. Geikie, Prof. Jones, Mr. William Ince, and Dr. Bethune.

Rev. Mr. Bethune, after making a few appropriate prefatory remarks, read a list of the names of the old boys of the school who had won University and other distinctions during the past year, amongst whom were W. M. Loucks, B. A., E. C. Cayley, B. A., A. C. M. Bedford-Jones, B. A., H. H. Bedford-Jones, W.

H. White, G. H. P. Grout, W. H. Smith, W. C. Dumble, W. F. McLaren.

The boys of the school then sang "See Our Oars with Feathered Spray," with excellent effect, and the distribution of prizes followed, Rev. Dr. Bethune calling out the names of the pupils and stating why they were awarded prizes, and Hon. M. Allan handing the rewards to the successful ones. The prizes were mostly books, bound to order in London, England. They were chiefly literary works of the choicest character.

After the distribution of the prizes and the reading of the honour list, Rev. Mr. Bethune called on Prof. Clark, of Trinity College and Dr. Geikie, of Trinity Medical School, to address those present, which each did most happily. The Hon. G. W. Allan also addressed a few words, and then Dr. Bethune closed the days proceedings, thanking those who were visiting the school for their presence, and particularly to thanking his dear old boys. He admitted he had something to be envied for when he was able to see how well the Trinity boys were turning out. Perhaps some of these old boys thought there was no affection felt for them at the old school, but he assured them that if they did they were very much mistaken. As he had already spoken his parting words to the boys at present in the school he dismissed the assembly by pronouncing the benediction.

Dinner was served to the pupils and their visitors in the dining hall, and altogether about 250 persons sat at the tables. After dinner a cricket match between the Trinity boys and the boys of St. Paul's school, Concord, was played on the Campus: the Trinity boys being defeated by six wickets.

DIOCESE OF NIAGARA.

No report

DIOCESE OF HURON.

SYNOD NOTES.

THE SUNDAY SCHOOL Committee reported that there in the diocese 267 congregations; of these, as far as can be ascertained, about forty have no Sunday schools, leaving 227 schools to be accounted for only, but reports were received from only 164 schools. These report 346 officers and teachers; 377 male and 1,120 female teachers; 6,587 male and 8,308 female scholars. Total officers and teachers 1,843, and 14,895 scholars. To which may be added from the School Journal 41 schools, with 272 officers and teachers, and 2,200 scholars. Total, 2,110 officers and teachers, and 17,095 scholars. Forty-five schools are superintended by the clergy, and ladies (who compose over three-fourths of our teachers) are superintendents to the number of eight. Twenty-five schools are open for only a portion of the year, ranging from four to nine months. Thirty-three schools have weekly teachers' meetings for the study of the lesson; 38 schools hold from 1 to 12 business meetings annually, and 84 report no teachers' meetings.

Only three schools report no Prayer Book lesson, 13 not giving any returns, 122 schools memorize Scripture to the extent of one to six verses, one going as high as 15; 33 schools give no answer.

In hymn books and liturgies the greatest diversity prevails, the Hymnal Companion and the Diocesan Liturgy being the most general in use, while in many schools the Prayer Book is used in preference to any liturgy.

Seventy-five schools are supported entirely by the S. S. offertory; in 47 the offertory is supplemented by subscriptions or grants; 31 schools have apparently no offertory, and are supported by the congregation of which they form a part.

Several schools (probably six) give their entire collection to missions or outside work. The expenses of 122 schools amounted to \$6,411.55. Forty-four schools contributed for missions, etc., \$1,161.59.

Twenty-four schools have separate buildings; 10 meet in basement of the church.

One hundred and thirteen schools have libraries containing 22,573 volumes; 32 schools say they have no library; 18 make no return, and one school has discarded books for illustrated papers.

A sum not exceeding one thousand dollars was appropriated by the Synod for the purpose of establishing in the Synod office a permanent depository to supply the Sunday schools of the Diocese at the lowest possible prices with library and prize books, maps, prayer and hymn books.

An annual S. S. Convention is to be held in each Rural Deanery for the purpose of awaking deeper interest in Sunday school work, and the clergy were urged to devote one Sunday service in each year to the same object.

A resolution was adopted ordering that the Prayerbook and Hymnal of the Church be recommended for use in the opening and closing of the Sunday school; and another that teachers meetings for the study of the lesson be held when possible, and that an offertory be made at every Sunday school session, a certain portion of which be devoted to missionary purposes. Carried.

ANTI-JESUIT RESOLUTIONS.—That in the opinion of this Synod the Jesuit Order is by its principles and constitution, and historically has been proved to be, dangerous to civil liberty and a menace to the rights of all classes of her Majesty's subjects, and that it is therefore most desirable that the legality of the incorporation of the Jesuit Order and of the act of the Quebec Legislature in the matter of the Jesuit Estates be tested in the highest courts of the Dominion and the Empire, and that the members of Synod will support every effort to obtain such testing of the said Act and will use all constitutional means towards obtaining the repeal of the same.

DELEGATES TO PROVINCIAL SYNOD.—Clerical—Revs. Principal Fowell, Canon Davis, Canon Hill, Dean Innes, Canon Hicks, Archdeacon Marsh, Canon Richardson, Archdeacon Mulholland, Canon Smith, J. H. Moorhouse, J. C. Mackenzie, W. A. Young. Substitutes—Revs. A. Craig, C. R. Matthews, Alfred Brown and Wm. Davis.

Lay representatives—Messrs. V. Cronyn, Richard Bayly, William Gray, Matthew Wilson, R. S. Gurd, James Woods, W. H. Eakins, A. O. Clark, Charles Jenkins, Jasper Golden, Robert Fox, C. O. Ermatinger. Substitutes—Judge Woods, Messrs. A. H. Dymond, J. E. Brooke, E. B. Reed.

The following resolution as to the public schools of Ontario was carried by a large majority.

Resolved—That in the opinion of this Synod the educational affairs of this Province of Ontario have not been, and are not being, administered with that regard to the rights and interests of the majority of its people, which should prevail; that we have observed with concern that in a considerable number of the schools of this Province the English language is treated as virtually a foreign tongue, while the encroachments of the Papal hierarchy on our school laws is most marked in relation to the assessment of property and the rating of public and separate school supporters.

A Christian is a man who is restoring God's likeness to his character.—Robertson.

DIOCESE OF ONTARIO.

LOMBARDY.—The presentation of a handsome brass altar desk, and full set of silk veils and burses to Holy Trinity Church, took place last Sunday, July 14th.

After matins was ended the incumbent made the announcement in the following words:—"My dear friends; You have doubtless noticed upon the altar to-day a new piece of Church furniture. It is given to the service of Almighty God in this Church, for ever, as a thank offering for his acceptance of a vow made to him many years ago, which was fulfilled on the day when I was admitted to the Holy Orders of Priesthood last December

And since it is given for this purpose, and not as a gift to any man, the Bishop of the diocese has sanctioned the use of two special prayers to Almighty God, that He will be pleased to bless and accept the gift thus given to Him." The incumbent next called attention to the fact that hitherto only a white linen veil had been used to cover the holy vessels before and after the Communion service, but now handsome silk ones were provided by those whose only knowledge of Trinity congregation was that they were members of the one Holy Catholic Church, and commended the donor to the prayers of the congregation.

He next proceeded to the altar, where the following prayers were said "O Lord, most merciful Father, graciously hear our prayers, and be pleased to bless and hallow these gifts made ready to be sanctified for use at Thy holy altar. Through, etc Amen."

"Almighty and Everlasting God, by Whom all that is unclean is purged, and all that is made clean becometh glorious; We humbly call upon thine Almighty power to grant that by Thy benediction these gifts which Thy servants offer unto Thee may ever remain hallowed and sacred to the use and ministry of Thy holy altar; Through Jesus Christ Our Lord. Amen."

The desk bears the inscription "Dec. 16th 1889. R. W. Rayson, ordained priest. A thank offering from his mother." The veils and burses were sent from the Kilburn Orphanage of Mersey, London, Eng.

DIOCESE OF ALGOMA.

THESSALON.—The Right Rev. the Lord Bishop of Algoma preached an eloquent sermon to a large and appreciative congregation in "The Church of the Redeemer" here, on Sunday evening, June 30th, taking for his text, Galatians vi. 7th verse.

The Church was crowded to the doors, many having to go away, not being able to obtain admission.

Five candidates were presented to his Lordship for confirmation, by the incumbent, Rev. P. G. Robinson, who has lately been admitted to deacon's orders, and who had charge of the congregation since last October. He is a hard and faithful worker, and is ably seconded by his wife, in all his undertakings and work for the Church, Mrs. Robinson being an enthusiastic and energetic worker.

The new church built last summer is a neat and pretty little building, and is generally well filled. There is a Sunday school in connection with the church, which has 35 scholars, and a Bible class of 18 members, under Mrs. Kennedy, who is an able teacher. Mrs. Robinson is Superintendent of the Sunday-school.

The Church unfortunately labours under the disadvantage of having a debt upon it of \$485, which should be paid off as soon as possible, in order that it may be consecrated.

Will some kind friends lend us a helping hand in getting this debt paid off?

Please address all contributions and communications either to the Incumbent, Rev. P. G. Robinson, or to the Church Wardens, Messrs.

W. L. Nichols and S. A. Marks, who will gratefully acknowledge the same.

The Incumbent of the "Church of the Redeemer" Thessalon, gratefully acknowledges the receipt of some books for the Sunday-school library, given to Mrs. Robinson by Messrs. Roswell and Hutchinson "The Willard Tract Society," and Mr. Wm. Gooderham of Toronto.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Bishop of Rupert's Land acknowledges with thanks the kind gift of \$20 (June 14th), which he has posted to the General Endowment Fund of St. John's College.

DIOCESE OF CALGARY.

CALGARY.—The Cathedral Church of the Redeemer Sunday-school moved, July 7th, into their new school house adjoining the church. It is a finely built modern building. It is also to be used as a Parochial hall, and a Church school for girls, as soon as a teacher can be obtained. It was to be formally opened on Friday evening July 12th, by a *Conversazione* and sale of articles by the Ladies' Guild of the church.

Church work is progressing in a very encouraging manner quietly but surely, truly reminding us often of the promise in the text from which the Metropolitan of Rupert's Land preached at the opening of our first Synod last February, "In quietness and confidence shall be your strength."

The Daily services commenced after Easter are fairly well attended, sufficient to give hope of being continued. The service is held at five in the evening, one bell only being rung, ten minutes before. The Bishop is away to the far north on a three months' visit, a great part of which will be by boat and canoe. From Prince Albert he was accompanied by Archdeacon Mackay. We are again saddened by the sudden death of a good citizen and churchman, Fred G. Smith, of LeJune Smith & Co., bankers, who died on Thursday of inflammatory rheumatism. He was but a few days ailing. Lately telegrams brought the sorrowful tidings to many of us of the awfully sudden death of another good friend and worker of our Church, The Hon. John Norquay, ex-Prime Minister of Manitoba. He had many warm friends here.

Quite a drought has prevailed for some weeks, but during the past week rain in great abundance has fallen and is still pouring down and gladdening the hearts of our people.

BRITISH HONDURAS.

BELIZE.—*St. Mary's*.—Second quarter's returns: Subscriptions \$177.12; pew rents \$113.37; offertories for clergy \$202.08; Off General Sustentation Fund \$28.30; fees \$35.50; new church fund \$631.93; organ fund \$59.50; old magazines \$2.88; *Story of the Cross* \$6.47; St. Alban's Mission \$4.10; water \$4.76; rent rectory property \$15; Con. of the Jews \$21.42; Shingwauk Home \$34; Sunday school \$5.40; communicants' library \$6.43; unappropriated \$5.30; poor fund \$17.14; S.P.C.K., \$2.07; S.P.G. \$2.98; St. Stephen's Guild, \$4.31; total \$1,354.40.

The Church Guardian—Our circulation for the past two weeks, i. e., for the dates June 12th and 19th, has reached to about 80 per cent. per week. Now this is cheering, and the demand increases so that we have increased our weekly order to one hundred, but this must be increased to two hundred before we feel that we are doing our duty in circulating Church news, and showing to the world that we have a regard for the work in other parts of the Lord's vineyard besides our own, for that man, that parish, that diocese that has only a regard for self will assuredly become stagnant, inactive and ultimately die. However, it is important to notice,

that our price to meet the postage will have to be four cents a copy or two dollars a year.

The CHURCH GUARDIAN distributors are requested kindly to meet every Tuesday at the rectory to receive magazines, and to pay weekly accounts.

St. Mary's Guild.—The members of the respective bands will meet for the future as follows: Mrs. Tillott's, Monday 6 p.m.; Miss Thompson, Tuesday 6 p.m.; Miss Moody, Wednesday 6 p.m.; Mrs. Murray, Friday 6 p.m. A steady increase is going on in the membership of this Guild, and steps are being taken to carry on *dorcas* meetings, for young and old, in connection with the same.

Diocesan.—The Bishop of Jamaica has sent word that either he or the Assistant Bishop will visit us in a few months. God speed and hasten as well as bless them on their journey. The visit of the Bishop does every parish good, and stirs up the dormant flagging energies of church people as well as imparting new life and vigor, and as George Venables very aptly said a few weeks ago in *Church Bells*, in speaking of the appointment of a Bishop for the Church in Spain, on the argument that there were only a few Church of England members there; "This is very questionable, but let it be granted that this is so. If so, why so? Just because the Church of England can be hardly seen or felt to be what she is so long as no Bishop is at her head. It is in this way that she has lost multitudes, and it is in this way that she is losing them in Spain, and almost encouraging dissent thereby. Moreover, it is inconsistent with true Church or Catholic principles to be without a Bishop. If the often quoted utterance, attributed to St. Ignatius (Letter to the Church at Smyrna, Cap. viii) be truly observed there should be no waiting for a Bishop, but rather *he ought to originate, to lead, and to be foremost in all advance work.*" How truly do all these statements belong to us, and how much is the need felt by every Churchman that a Bishop is wanted to belong to us, to lead, guide and strengthen us the members, and to inaugurate, incept, cherish, foster and carry out on the spot all and every good work needful to carry out the work of the Master as the *Branch* of His Body, the Church to all English speaking people in this vast Diocese of Central America.

CONTEMPORARY CHURCH OPINION.

The *Church Year* of Florida, says:—

In noticing recently the domineering influences of the Roman authorities in the public affairs of the city of New York, and its efforts to bend to its own interests the public school system of Massachusetts, *The Church Year* spoke of the Papacy as not a purely religious organization, but politico-religious. Under our constitution, every religious body has like freedom for its work, and like independence of civil control, with every other, and no more. There is not only no established religion, but there is great sensitiveness as to the tendency of any, to acquire controlling influence over civil offices, or public institutions. It is well, therefore, from time to time, to note, for the public information, the evidences of any such tendency. In this behalf, we quote from a late article in the *Southern Churchman*:

The foremost and most widespread of Roman Catholic journals, and which may be considered as the official organ of the system, is *L'Univers*, published in Paris, the very centre of modern thought. For thirty years or more it has not ceased to cast in the face of our epoch such words as these:

"All by the Roman Church and for it, or, better still, by the Pope and for the Pope. All power has been given to him: in heaven, as on earth, not a right that does not belong to him or proceed from him. He is king of kings and lord of lords. It is presumptuous and absurd, as well as impious, to pretend that error has any

right whatever (which means that all which does not agree with the Romish cult is 'error'). There is but one true church, that of which the Pope, infallible and absolute, is head. All that resists his authority should be exterminated, rooted out! In massacring the Vaudois, the Albigenses, the Huguenots of France, in citing before the tribunals of its inquisition all persons of doubtful faith, and delivering to the secular arm all convicted of heresy, the Church has but exercised an inalienable right, fulfilled a sacred duty!"

Pope Pius IX, under whom and for whom the dogma of Papal infallibility was created, in his famous syllabus anathematized as so many monstrous heresies the liberty of the press, the liberty of thought, the liberty of examination, the liberty of conscience, the liberty of education, the separation of Church and State; in a word, all that we are taught to consider inalienable from the rights of the people—religious, social or political.

It would seem that at least the Chiefs of Romanism, citizens of this great country, educated and growing up under the tutelage of its free institutions, ought to be strangers to such sentiments and to repudiate things so openly antagonistic to freedom. But let us see. It was remarked, and not without surprise, that the least liberal of the Bishops, the most fanatical in support of papal pretensions and usurpations, were those who came from the "free American States." This is plainly seen in the few significant extracts we give:

"They (Roman Catholics of the United States) are as strongly devoted to the defence and maintenance of the Holy Father's temporal power as the Catholics of any other part of the world whatever, and if it should ever become necessary to prove this by acts they are ready to do so."

"Religious liberty only endures until the contrary can be brought about without peril to the Catholic Church." These are the words of a bishop still living in Pennsylvania.

Archbishop Kendrick, of St. Louis, the most liberal of the American prelates, and the only one who dared to oppose and protest against papal infallibility, says: When the Catholics shall be in possession of a considerable majority, which will not be tardy in coming, it will put an end to religious liberty in the United States. Our enemies say so, and we believe it."

The *Catholic Review* says: "Protestantism, of whatever form it may be, has not, and should not have, any rights where Catholicism triumphs."

The *Church of To-day* has a thoughtful article on the "Ministry of the Word," which ends as follows:

"An able, earnest, and faithful ministry of the word is the need of our day. To show this it is but necessary to refer to our 'average' Sunday congregations. Where are the men? Why are they not with their wives and daughters in church? There are many reasons; but one reason is this; that the minister does not place the Gospel before them as strongly and as attractively as he ought. He is so busy during the week in his 'pastoral work' and his many organizations, that his sermon is neither properly thought out, nor carefully expressed. Wherever there is virile preaching, there you will find a good proportion of men. But much sacerdotalism and 'frequent services,' and guild, accompanied by a weak, womanish Gospel, will not attract them."

We question, however, whether weakness of sermons is often due to excess of "pastoral work" or "many organizations," and whether these two items, and that of "frequent services," ought to be coupled necessarily with what is called "sacerdotalism."

We are inclined to think that if the men really do stay away from church in greater proportion than formerly, and if the quality of the preaching is the reason why they stay away,

the fault lies in the fact that the modern "sermonizer" has taken upon himself the task of *entertaining* rather than of *teaching* and feeding, and he can't do it, neither is the Church the place for entertainments.

THE TRINITY.

Nature cries out for a Creator, history cries out for a Redeemer, conscience cries out for a sanctifier. Thus we have already a presentiment of God before we open our Bibles. When the Bible reveals the triune God, nature, history and conscience cry in chorus, "All hail!" The Bible is full of a Trinity. Through its web there ever runs the warp of Unity, into which is woven, strand by strand, the blessed Trinity, making more clear the beautiful garment of God. The Bible begins with a Trinity: "Let us make man"—let us, not me—"let us make man in our image." Make man a trinity; make him intellectual, emotional, volitional, three in one. How strange that any one should attribute this doctrine to Athanasius. Suffering saints sang it in the Gloria in Excelsis a hundred years before Athanasius was born. It has been sung ever since by Christian men of every name. It is interwoven through the ritual splendors of Rome and St. Peterburg, into the liturgic beauties of Canterbury; into the Puritan simplicity of Princeton. It has survived ritual changes and the shifting modes of thought and work. As some great cathedral it stands unchanged in an ancient town where all has been swept away by waves of war. The Trinity means something more than merely three aspects of God—as, for example, the three phases of the moon. It is rather like the sun, which is one, and the light, the color and the heat of the sun, which are three. Thus the essential elements of Christ's manhood dwelt in God long before his incarnation by the Virgin; as the white ray dwelt in the sun before it was incarnated upon the cloud through the virgin raindrop's lense. Today there encircles the earth an aspiration of praise to the Triune God; "Thou, only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.—R. S. Barrett.

VALUE OF THE CHURCH CATECHISM.

It is a pity that people don't look at their catechism sometimes when they are grown up; for it is full as good for men and women as it is for children; nay, better; for though the answers contained in it are intended for children to repeat, yet the duties enjoined in it are intended for men and women to put in practice. It is, if I may so speak, the very grammar of Christianity, and of our church; and they who understand every part of the catechism thoroughly, will not be ignorant of anything which a plain Christian ought to know.—*Hannah More.*

Dion Bouicault, the famous playwright, asserts that "more than \$200,000,000 are paid every year by the American people for their theatrical entertainment." That means nearly \$18 to support the theatre for \$1 given to send the Gospel to heathen nations; and yet there are those who declaim against the cost of Foreign Missions.

The Missionary Bishop of British Columbia, during a recent visit to England, gave a graphic description of his first introduction to his episcopal "palace." The "palace" was simply a wooden shanty without windows or roof, and the first thing he and his wife had to do was to nail strips of calico across the roof to keep out the moonlight.

MAGAZINES

The Homiletical Magazine.—E. B. Treat, N. Y. This is one of the best monthlies that reaches our Table, and we feel sure that the clergy of the Church will find it very useful in their work. It follows the Church Year; each number containing a short sermon or outline for sermon on the Sundays and Holy Days which fall in the month of issue. Besides these there are Theological papers; a Homiletical Commentary; Sermon and sermon outlines. We would recommend a trial of this magazine.

The Homiletical Review.—Fank and Wagnalls, N. Y. The July number contains the third of a series of timely articles on "The Papacy and Popular Education," by Prof. Painter, of Roanoke College, Va. It also commences a series of papers on Egyptology, by Rev. C. M. Camden, Ph. D., of Detroit. Professor Schodde continues his articles on Modern Biblical Criticism. The number is an interesting and good one.

The Treasury—E. B. Treat, N. Y.—receives high commendation from leading men of the several denominations, and contains from time to time sermons by their leading divines together with sketches of their lives. The number for July contains a cut of Rev. D. McCallough, Pastor of Ross street Presbyterian Church, Brooklyn—a sermon by him from the text, Rev. iii, 21; as also sermons by Rev. Dr. Greene, and Professor Vincent.

The Century for July has a very readable article on "Inland Navigation of the United States," fully illustrated; Winchester Cathedral, is admirably described—a number of views of it and its surroundings, accompanying the description; "The Temperance question in India" is considered by John J. Hurst; and "Women in Early Ireland" engages the pen of Charles de Kay, the illustrations being by J. W. Alexander and others. The Century Co., Union sq., New York.

Littell's Living Age.—The numbers for weeks ending June 29th and July 6th contain: What the Revolution of 1789 did, and the French Revolution and War, *Fortnightly*; England's Climatic Phenomena, *National*; Recent Conversations in a Studio, by W. W. Story; Elizabeth of Valois and the Tragedy of Don Carlos, and On the Riviera, *Blackwood*; Greek Islands and Highlands, *Gentleman's*; Macaulay at Home, *Temple Bar*; John Bright and Quakerism, *Macmillan*; The Last of the Southseas, *Cornhill*; What the Thames Police have Done, *Leisure Hour*; Saint-Paul du Var, and Life in California, *Spectator*. Cost of Living in Paris and London, *Pall Mall*; The Future of Holland, *Economist*; A New Mountain of the Bell, and Nansen's Journey across Greenland, *Nature*; Visit to the Sultan, *Paris Figaro*; with instalments of "A Dog Story" and "In a Cleft stick," and poetry.

The great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerritt Smith.*

Let your religion, like the Apostle's be summed up in this comprehensive expression: "God, whose I am, and whom I serve." Make an entire surrender of a whole heart to a personal Saviour; thus will you realize the first part of this sentence, "whose I am;" the second part will follow as a consequence.

The Bible is not a substitute for thought; it is a stimulant for thinking. Its office is not merely to reveal necessary truth to the unlearned, but also to stir to the highest activity—the faculties of all men.

The Church Guardian

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

CALENDAR FOR JULY.

- JULY 7th—3rd Sunday after Trinity.
" 14th—4th Sunday after Trinity.
" 21st—5th Sunday after Trinity. (Notice
of St. James.
" 25th—ST. JAMES. A & M. (Athanasian
Creed).
" 28th—6th Sunday after Trinity.

THE THREEFOLD MINISTRY.

[From the Writings of the Bishop of Durham].

The following extracts from the writings of the Bishop of Durham which have been selected and arranged by himself will, no doubt, prove of interest to our readers:—

1. *Commentary on the Epistle to the Philip-
pians (Essay on the Christian Ministry)* 1868.

[i] p. 199, ed. 1; p. 201, later edd.—Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about.

[ii] p. 212, ed. 1; p. 214, later edd.—The evidences for the early and wide extension of Episcopacy throughout proconsular Asia, the scene of St. John's latest labours may be considered irrefragable.

[iii] p. 225, ed. 1; p. 227, later edd.—But these notices, besides establishing the general prevalence of Episcopacy, also throw considerable light on the origin . . . Above all they establish this result clearly, that its maturer forms are seen first in these regions where the latest surviving Apostles, more especially St. John, fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction.

[iv] p. 232, ed. 1; p. 234, later edd.—It has been seen that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John.

[v] p. 265, ed. 1; p. 267, later edd.—If the

preceeding investigation be substantially correct, the *threefold ministry can be traced to Apostolic direction*; and short of an express statement, we can possess no better assurance of a *Divine appointment*, or at least a Divine sanction. If the facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adhesion to a polity derived from this source.

2. *Commentary on the Epistle to the Philip-
pians (Preface to the Sixth Edition)* 1881

The president edition is an exact reprint of the preceding one. This statement applies as well to the Essay on the Threefold Ministry as the rest of the work. I should not have thought it necessary to be thus explicit had I not been informed of a rumour that I had found reason to abandon the main opinions expressed in the Essay. There is no foundation for any such report. The only point of importance on which I have modified my views since the Essay was first written in the authentic form of the letters of St. Ignatius. Whereas in the earlier editions of this work I had accepted the three Curetonian letters, I have since been convinced, as stated in later editions, that the seven letters of the Short Greek are genuine. This divergence, however, does not materially affect the main point at issue, since even the Curetonian letters afford abundant evidence of the spread of Episcopacy in the earliest years of the second century.

But on the other hand, while disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the essay was an investigation into the origin of the Christian Ministry. The result has been a *confirmation of the statement in the English Ordinal*, "It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." But I was scrupulously anxious not to overstate this evidence in any case; and it would seem that partial qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay.

3. *Sermon preached before the representative
Council of the Scottish Episcopal Church at Glas-
gow, October 10, 1882.*

When I spoke of unity as St. Paul's charge to the church of Corinth, the thoughts of all present must, I imagine, have fastened on one application of the Apostolic rule which closely concerns yourselves. Episcopal communities in Scotland outside the organization of the Scottish Episcopal Church—this is a spectacle which no one, I imagine, would view, with satisfaction in itself, and which only a very urgent necessity could justify. Can such a necessity be pleaded? "One body" as well as "one Spirit," this is the Apostolic rule. No natural interpretation can be put on these words which does not recognize the obligation of *external corporate union*. Circumstances may prevent the realization of the Apostle's conception, but the ideal must be ever present to our aspirations and our prayers. I have reason to believe that this matter lies very near to the hearts of all Scottish Episcopalians. May God grant you a speedy accomplishment of your desire. You have the same doctrinal formularies; you acknowledge the same episcopal polity; you respect the same liturgical forms. "Sirs, ye are brethren." Do not strain the conditions of reunion too tightly. I cannot say, for I do not know, what faults or what misunderstandings there may have been on either side in the past. If there have been any faults forget them. If there exist any misunderstandings clear them up. "Let the dead past bury its dead."

* * * * *
While you seek unity among yourselves you will pray likewise that unity may be restored to your Presbyterian brothers. Not insensible

to the special blessings which you yourselves enjoy, clinging tenaciously to the threefold ministry as the completeness of the Apostolic ordinance and the historical backbone of the Church, valuing highly all those sanctities of liturgical office and ecclesiastical season which, modified from age to age, you have inherited from an almost memorable past, thanking God, but not thanking Him in any pharisaic spirit, that these so many and great privileges are continued to you which others have lost, you will nevertheless shrink, as from the venom of a serpent's fang, from any mean desire that their divisions may be perpetuated in the hope of profiting by their troubles. "Divide et impera" may be a shrewd worldly motto, but coming in contact with spiritual things it defiles them like pitch. "Pacifica et impera" is the true watchword of the Christian and the Churchman.

4. *Epistles of St. Ignatius*, vol. 1, pp 376, 377, 1885.

The whole subject has been investigated by me in an Essay on "The Christian Ministry," and to this I venture to refer my readers for fuller information. It is there shown, if I mistake not, that though the New Testament itself contains as yet no direct and indisputable notices of a *localized Episcopate* in the Gentile Churches, as distinguished from the moveable Episcopate exercised by Timothy, in Ephesus and by Titus in Crete, yet there is satisfactory evidence of its development in the later years of the Apostolic age; that this development was not simultaneous and equal in all parts of Christendom; that it is more especially connected with the name of St. John; and that in the early years of the second century the Episcopate was widely spread and had taken firm root, more especially in Asia and Minor and in Syria. If the evidence on which its extension in the regions east of the Aegean at this epoch be resisted, I am at a loss to understand what single fact relating to the history of the Christian Church during the first half of the second century can be regarded as established; for the testimony in favor of this spread of the episcopate is more abundant and more varied than for any other institution or event during this period, so far as as I recollect.

5. *Sermon preached before the Church Congress
at Woverhampton, October 3, 1887.*

But if this charge fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from the Apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the Apostolic doctrine and practice through long ages, and for this act was repudiated by the Roman Church? But this very position—call it isolation if you will—which was her reproach in the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage ground, which fits her to be a mediator, wheresoever an occasion of mediation may arise.

But this charge of isolation, if it had any appearance of truth seventy years ago, has lost its force now.

6. *Durham Diocesan Conference. Inaugural
Address, October, 1887.*

When I speak of her religious position I refer alike to polity and to doctrine. In both respects the negative, as well as the positive, bearing of her position has to be considered. She has retained the form of Church government inherited from the Apostolic times, while she has shaken off a yoke, which even in medieval times our fathers found too heavy to bear, and which subsequent developments have ren-

dered tenfold more oppressive. She has remained steadfast to the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers. She is intermediate, and she may become mediatorial when the opportunity occurs. It was this twofold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could, under no circumstances, be abandoned. Beyond this, it seems to me that large concessions might be made. Unity is not uniformity. . . . On the other hand, it would be very short sighted policy—even if it were not traitorous to the truth—to tamper with essentials, and thus to imperil our mediatorial vantage ground, for the sake of snatching an immediate increase of numbers.

7 *Address on the Re opening of the Chapel, Auckland Castle, August, 1st, 1888.*

But, while we "lengthen our cords" we must "strengthen our stakes" likewise. Indeed, this strengthening of our stakes will alone enable us to lengthen our cords with safety, when the storms are howling around us. We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church. But neither can we on the other hand return to the fables of mediævalism, or submit to a yoke which our fathers found too grievous to be borne—a yoke now rendered a hundredfold more oppressive to the mind and conscience, weighted as it is by recent and unwarranted impositions of doctrine.—*Irish Ecclesiastical Gazette.*

ALLEGED FAULTS IN PRIESTLY LIFE AND WORK TO-DAY,

BY REV. DR. PELHAM WILLIAMS.

[Continued.]

Priests may minister to individual souls, in most sacred ways of absolution and direction: or they may minister through guilds and societies, or in various schemes of constant worship and instruction. Outside of all these, there is room, of course, for kindly conference and counsel; for all offices pertaining to sickness and sorrow and special adversities;—for guidance which may or may not be sought, and for such reality of care, as our ordinal expects and emphasizes. I am not quite sure, that all our younger priests, at any rate, are on the right track in this matter: but I am very certain that, in many localities, more is expected and exacted, in the idea of pastoral work—as distinguished, I mean, from priestly offices—than is very good for the people, or quite possible for the clergy.

"To Know the Sheep" is a part of our commission, and such diligence, as fairly meets that requirement, as an evident duty. One must watch his opportunities, and they will come, when the seasonable word may be spoken, and when it may be clearly intimated to a soul "I shall hope to care for you."

Probably most of us would admit that we could do more in the way of strengthening the bond of rightful, and large-hearted sympathy, which would bind together pastor and people; and that it has been our fault, here and there, that one strayed from our ministerial care, whom we might have kept, by a due consideration of their needs and claims.

V. It is a serious charge, indeed, that is laid upon the clergy, that they are too much separated, which should exist, and which should bind them together mightily. That Bishops should

be the targets for so many arrows; that even they should often seem to care so little about their clergy, and that the clergy should seem in turn, to care so little for their Fathers in God; that envy and jealousy should be almost avowed, in regard to some elections and promotions; that rectors of adjoining parishes should not rejoice in each other's success; that there is so little tenderness about the aged priests, no longer welcomed in the work of their office; and so scantily maintained, that there is no haste to warn or help some tempted brother, or to defend him when unjustly assailed; that partisanship, should separate, and diverse views should more than sunder those who share the same holy office; all these things are pitiful indeed. I am afraid that they are not quite unknown.

For about twenty years—perhaps from its birth—I have watched the Clergyman's Mutual Insurance League. We have been enabled in that space of time, to divide about four hundred thousand dollars among the widows and orphans of our members. Yet in that period the membership has decreased from about eleven hundred as a maximum, to about three hundred, which is our present number. Of the eight hundred which have withdrawn, it can be quite imagined that one half found that they could not pay the small sum of two dollars, as each death occurred. Of the other half, it must be feared that they had no such strong feeling of fraternity as would urge them, by strenuous effort, to provide for the widow of a fellow priest.

The spirit of the priesthood, as the community of Christ's heralds and pastors, is often very feeble; and where it is gone, there is a grievous departure from the true ideal, and a most real loss of heart power, in our work. We may come to recognize this, more and more sadly ere long. The clergy must stand more unitedly in their lot; upholding, of course, all which belongs to the great office which they share, and upholding all the rights and dignities of their brethren. Very dark days have come already to the clergy in middle life, who are likely, in many instances, to find themselves excluded from all priestly toil and income, and sent into retirement, to live upon nothing and to say prayers, I suppose, all the day long, for the increase of the ministry. I have just learned of a vacant parish, to which a good and wise Bishop earnestly commended a most worthy priest, whom the parish instantly rejected, simply because he was forty-five years old, adding that if he were just twenty years younger, he might have the rectorship.

Something may be done in time, if a brotherly spirit be cherished, to correct a few of the present evils, and to extend and deepen among us, reverence and love for those whom God has joined with us, in the ministry of His Gospel and Grace.

While I have been writing this paper, two priests have come to me, and I have asked of each the question, "What are the real faults of the clergy, which they most greatly deplore, and hope to amend?"

The first said, very promptly, "I think that I may fight, much like other men, against the flesh and the devil, but just here in New York, what I dread is the power of the *World*, and the temptation to worldiness, and I must believe that others know that sort of fight all the while.

VI. The phrase, "a worldly priest of God,"—define that adjective in any way you please—seems almost as contradictory as it would be to speak of a meek and gentle imp. Yet secularity is alleged with regard to the priesthood, as a very conspicuous fault in some places. Sharp eyes detect it, in its many guises, and, as the Irishman might say, they detect it often when it is not there.

Somebody once defined "Ritualism," as "everything which I don't like in Divine Service," a very convenient word, to be sure, but

involving the further knowledge of just what you fail to approve. So "worldiness" is possibly just that kind and amount of expenditure and enjoyment, just that spirit and style of life, to which he, who uses the word, is never tempted, or which he thinks should be condemned.

It is relative to the speaker, for the most part: gauged and decided by an arbitrary and uncertain test, none the less, it is a definite and dreadful reality, although it be hard to define and describe. If it be a fault among us, of the priesthood, it were the part of a true humility and candor to own it, and the part of a true purpose to rise above it, until those great words, "not conformed but transformed," might be truly said of those who are allowed to serve in the ministry of the Church of God.

VII. A second answer to my inquiry came from a thoughtful clergyman, who said "our great fault is this, that we lack a definite rule of life, and the constant self-discipline, which a rule secures and implies." I do remember, a while ago, that a clergyman said to me, "I hear very much about habits of men; I have never been able to acquire and retain more than two habits, in all my life, viz—The habit of smoking cigars, and the habit of lying in bed in the morning as long as this can be allowed." Perhaps in this case, there was room for a slight extension of his rule, in all its strictness. More seriously, the very freedom which is ours, so largely, may allow more waste of time and loss of energy and general relaxation, with very sad neglect of study, than is good for us, or for our work. We are always teaching, about the spiritual life, "Make a few strong, clear rules and then keep them rigidly,"—It hardly leads to happy issues, when our counsels are at variance with our own practice. It would be painfully easy to draw from the pages of a hundred recent novels, such pictures of priestly life, as are often most unjust, but, sometimes, alas, pictures drawn from life.

It were easier, by far, to extend this paper, than to close it, just here and now. But I spare you at last. It has been written to elicit, if it may, just that kind of discussion, which shall stimulate each of us, in his own appointed sphere, to probe more thoroughly the motives, and the methods, and the spirit of his priestly life. The writer will gladly learn of you to-day, as so often in the past, far more than he can ever hope to contribute. If he has ventured to speak of faults, in his brethren, he is not mindful that they all lie at his own door.—*Church Eclectic*

CHURCH JOURNALISM.

Whatever people may think the sermon will never be out of date, nothing can be substituted for it. The Sunday newspaper tries to make itself a substitute by printing its column of so-called religious intelligence. But this intelligence is often rather irreligious than otherwise, and reportorial theology is not always quite reliable. The sermons and homiletical extracts given make in this age of various winds of doctrine a very pretty mixture, and one after another the doctrines of the Church are ventilated, reconstructed or denied. The newspaper is an established institution. The Church cannot cry down journalism, so she has nothing to do but cry up her own kind of journalism. Every religious body but our own is thoroughly satisfied of this and possesses ably edited, thoroughly circulated and cheap weekly papers. Their clergy understand the great importance of these papers and see to it personally that every one takes them. Every religious paper is a missionary. It preaches the Gospel, it widens the reader's ideas of the Church, it makes truth and work more personal to him. If the subscriber is miles away from the nearest Church, and has but occasional

religious privileges, the weekly paper comes like a letter from the editor, telling him that at least one institution in the Church has not forgotten him, and will seek him out all the year round for a welcome and the cost of a night's lodging.

When the length and breadth of the Church is gradually unfolded the reader begins to feel that, however depressing the circumstance of his local Church, he nevertheless belongs to a glorious Church, holding "the faith once delivered to the saints." Support the journals of The Church and you do as much to help her work as in any possible way. Every pastor knows that his sermons cannot possibly tell the half of what is to be told, that his people seem illiberal, not from a mean spirit, but because the great needs of Christ's work are not clear to them. Why, then, such half heartedness in calling these valuable allies to your aid? Help the cheap paper, because every one can take it, help the plain popular paper for the sake of those who ask for easy reading. Send in your own name and the names of every one you can think of. Circulation helps the advertising, and advertising pays for the paper, and with the paper paid for the editor's good humor will be so enlarged that he will always say pleasant things of everybody, and thus keep and promote the peace.—*Church Times*

FAMILY DEPARTMENT.

THE TRINITY.

Could we pierce the veil that hides us
From the Triune Deity;
Could we join the white-robed angels
Chanting by the crystal sea;
Could we, with those dazzling myriads,
Bow before the sapphire throne,
Crying Holy, Holy, Holy,
Homage be to God alone;
Then, that great, mysterious Godhead,
We would fully comprehend,
And our voices, loud and joyous,
With the angelic choirs blend.
Not until that mighty vision
Is outspread before our eyes,
Can we ever, poor blind mortals,
This great Godhead realize.
They who believe, yet have not seen,
Are blessed. Give us grace, oh Lord!
In faith to live, in faith to die,
Trusting in Thy most holy word.
May our songs and prayers upraising,
Blend with angels voices there,
Wafted through the heavenly gates,
Mingling with the listening air.
May the Holy, Holy, Holy,
Wreath Thy sapphire throne on high,
Earthly prayers, and earthly praises,
Mingling with the heavenly cry.
Take them all, Thou Godhead mighty,
Bless us, give us grace that we
May with those, so long departed,
Praise the Triune, One in Three.

KATHLEEN KENNEDY.

Daddy's Boy.

(By L. T. MEAD.)

CHAPTER IX.—[Continued]

"Oh, I wasn't whispering the verses," said Ronald; I nearly know them. They're about 'A violet by a mossy stone.' They are rather pretty, only I don't think they are particularly true. That line, 'Fair as a star,' has a pretty sound, but do you think it's the case, Miss Green? Women aren't beautiful; at least I don't think so. There was only one beautiful

woman that I ever heard of, and that was my own mother, and Wordsworth didn't know her, so it was great nonsense for him to write like that."

"The nonsense happens to be in what you are saying, Sir Ronald; the most exquisite creature in all the world is a lovely young woman. I wish," continued Miss Green, with quite a little spark of enthusiasm in her faded brown eyes, "that you had seen my late pupil, Lady Philippa Musgrave, on the day of her presentation. Ah, Wordsworth could have written verses about her!"

"Tell me about her, do," said Ronald; "I should love to hear, and it would do my fid gets good. I didn't know until this minute that all women are beautiful when they are young. How awfully they change when they grow old! It's a great pity, for men don't. Father was three-and-thirty; rather old, you know; and he was just splendid. But do tell me about Lady Philippa Musgrave. Was she 'fair as a star' when only one is shining in the sky?"

"Ronald" said his governess, "I am tired of repeating what a queer little boy I consider you. But, as Violet is not here, and we are all alone, I will after you have repeated your lines about Lucy without a mistake, tell you some thing about my dear pupil Philippa. I must first of all, however, exact a promise from you."

"Oh, I'll promise anything!" answered Ronald; "I mean anything that is in reason, you know. Now what do you want me to do for you? Is it a secret? You need not whisper, for there is no one here to listen; but, if you'd rather, you may pop it into my left ear. I'll hold it up for you with my hands round it. There now, pop away. What do you want me to do for you, Miss Green?"

"First of all, stand upright, put your hands behind your back, and recite your poem, Sir Ronald."

Ronald did so, getting through the verses without faltering, and with considerable speed.

"Now the secret," he said, "I'd like greatly to do something for you. I would really, though you may not think it. I was wondering what you could want when I was going through my verses; that was why I gabbled them, because all the time I was thinking of you."

"You are a little boy with a great many words," said Miss Green; "a very queer little spoiled boy. I have no wish to be hard on you, for I make all due allowance for your peculiar bringing up, but there are some things which I cannot pass over, things which I feel it my duty for Violet's sake to impress upon you."

"I like those words about duty," said Ronald; "they remind me of what Nelson said on the eve of the great fight. Well, Miss Green, you won't find me flinching. Don't shirk it, Miss Green. If it's your duty to speak, it's my duty to listen. I can't make out what I've done; but you are quite right to speak of it, and I don't mind even if it does hurt."

"It is this, Ronald; once for all I forbid you fix your eyes on me in the rude manner you are always doing. Whenever I look up I find you gazing at me. Now, there are several reasons why I wish you to break yourself of this most unpleasant habit. In the first place, you cannot attend to your lessons when you are thinking about me; in the second place, you set Violet a very bad example; in the third place, you are guilty of most ungentlemanly conduct. It is very rude for a gentleman to stare at a lady in the way you gaze at me."

"But I'm studying you," said Ronald.

"You are what?"

"I am studying you; can't you understand? I am trying to find out what kind of a woman you are. I really don't know a bit yet, so I am afraid I shall have to stare a little longer.

You are not consumptive, and you are not headachy, and I suppose you must be old, because you have quite lost your—oh, perhaps it is rude to say that! I only mean that you are not like a star, you know, when there is only one in the sky.—The moment I know about you I'll promise to leave off staring. Perhaps you could help me by telling me about yourself now. It would be much better for a boy to understand his governess. I understand Uncle Ben at last, and I get on splendidly with him. I don't understand Aunt Eleanor, and I don't get on with her. I don't understand you, and I don't get on with you. Now wouldn't it be better if you confided your real self to me and I confide my real self to you? You see we are as unlike as possible. You never have fidgets, do you? And I never, never, never could sit like a frozen statue. Oh, you're not angry with me, are you? I'm ever so sorry—I—I—didn't mean to offend you. Don't you really think it would be better if we tried to understand each other?"

Many, many times in after years did the governess look back on this little scene, and see the boy's eager, pleading face, and wish that she had answered him differently. It was too true, however, now that she was very, very angry. She rose to her feet and took Ronald's hand in hers.

"You are a most impertinent little boy, and I must punish you severely. You shall not ride on Bob this afternoon, and you are to stay in your own room for the remainder of the morning. You are a very naughty little boy indeed."

CHAPTER X.

There were no traces whatever of tears on Ronald's face when he came out of his room after that punishment. He was not accustomed to being punished; he had never stood in the corner like other little boys; he had never been slapped; his father had brought a strong moral influence to bear on the little lad, and during his lifetime his influence had abundantly effected its purpose. A grave glance, from his father's eye had been his worst reproof—a smile around his father's lips had been his greatest reward. Now Miss Green was using other methods of correction, and their effects were not good. It would have been better for Ronald had he cried during those dismal hours when he sat with his little face pressed against the window-pane, and his eyes fixed now on the falling leaves as they fluttered to the ground, now on the rather sad little birds as they tried to twitter some late songs; it had been much better for Ronald to have cried like another child and half-broken his heart, for then it would have been grown hard. When he came out of his room and joined the nursery tea, he was to all appearance just the same Ronald as ever, but there was a change in him which the quick eye of a mother would have detected, which indeed any woman with a very large and sympathizing mother's heart might have noticed. Ronald had now quite made up his mind that Miss Green was his natural enemy, and he determined to treat her accordingly; he quite forgot, as far as Miss Green was concerned, his father's motto that no boy should hurt a woman. From this moment came a time of considerable unhappiness both for Ronald and his governess. He learned his lessons, but without spirit or interest. Miss Green was no longer troubled by his staring at her, for he scarcely troubled himself to look at her at all. Instead of exalting Miss Green into a heroine she was now degraded in Ronald's estimation into a most wicked woman. Whenever he read of a woman, either in his Bible or in his secular history books, doing a cowardly or a wicked thing, he said to himself, "How very like Miss Green!" The governess had certainly failed in all sympathy with him, but at this time he was as naughty as possible with regard to her. For the first time in her life Miss Green was

completely foiled by her pupil. Ronald accepted her punishments without a murmur or a shadow of complaint, but he repeated the offense for which he had been punished again the next day, and Miss Green was obliged at last to consult Mrs. Frere about her unsatisfactory pupil.

"He is the first child I ever failed to manage," she said; "I really cannot get on with Sir Ronald."

Mrs. Frere consulted the Major. "I told you that boy should go to school," replied her husband. "It is not to be expected that an old—well, my dear, I'm sure I beg your pardon. It is not to be expected that Miss Green could manage a boy like that."

The Major, however, promised to have a talk with Ronald on the subject when the first convenient opportunity arose.

This opportunity was not far to seek. Ronald and the Major had more than one secret confab together, for although Major Frere had never yet given the boy his promised lesson in shooting, yet they met at all kinds of times; the Major often grumbling at these interruptions to his naps, and this fearless intrusion on his privacy. But after their own fashion the poor, decrepit old Major and the bright boy were the best of friends. It was impossible for the Major not to take a certain amount of pleasure out of the unconscious flattery with which Ronald surrounded him.—They talked so much about battles, and drawbridges, and ambushes and manoeuvres, that the Major used half to believe that he did hear that valiant charge; that he was the hero who lay gasping for breath after the hard won fight. Ronald never knew that Major Frere got up these stories from old newspapers, from Kinglake's "Crimea," and from other histories of British valor, and so curious and complex is the human mind that Major Frere himself scarcely recollected the source from which his brilliant narratives came.

"Now, Ronald, you are going on in quite a bad way with that governess of yours, you know," said the Major, when Ronald flung himself at his feet and begged as usual for a story. "No, no, sir, it isn't right, and your aunt has been speaking to me about it. You had best put up with the governess, boy, there's no escaping her, you know."

"Uncle Ben," said Ronald, "don't you think now, really and truly, it would be much better for me to go to school after Christmas with Walter and Guy?"

"Eh? To Eton?" said the Major. "But you must get into a preparatory school first. I always said schools was the best sort of place for a bright little chap like you."

"Of course you did Uncle Ben; I'm not a bit the sort of boy to be managed by a woman—I mean, you know, by that kind of woman Miss Green, do you, Uncle Ben?"

"I?" said the Major; "no, thank goodness, she has nothing to say to me; she's one of your aunt's pets;

she's none of mine, I can assure you."

"Well, Uncle Ben, don't you think you and I are something alike, and that what doesn't suit you oughtn't to suit me? Don't you think now, seriously, Uncle Ben, that it's just as hard for me to get on with a woman like Miss Green as it would be for you?"

"Oh, come, lad," said the Major, "that's going rather far, upon my word! An old decrepit man can't be expected to endure what is good for a little fellow."

"But we are something alike, Uncle Ben?"

"Well, maybe, boy; I own I don't see the resemblance."

"Oh, I don't mean in our figures; you are riddled through and I have never yet been in a fight. I might compare you to the hulk of a grand old warship—I don't pretend that I've come to that, but what I mean, Uncle Ben, is this—we are something alike in our spirits. When we talk about grand, noble things, about battles and fights and brave actions, your heart and mine, they both glow, don't they now? Don't you feel something quivering all down you, Uncle Ben? and don't you feel as if you'd like to spring, even though you are a hulk, and wave your arms and cry hip, hip, hurrah? That's what I feel, and I'm sure you feel the same, don't you?"

"No, Ronald, I don't; it would take a great deal to get this old hulk, as you fitly term me, into such a state of excitement. There's nothing for rheumatic gout like taking things quietly; and upon my word, boy, you are rather unreasonable, disturbing me day after day from my after-dinner nap in this fashion. However, to return to Miss Green, whether you and I are as like as two peas, or as distinct as the poles, I have nothing to say to the governess, and you have got to put up with her. I should like you to go to school; but your aunt don't wish it, so there's an end of that. You had much better turn over a new leaf, and do what your governess wishes, Ronald. 'Tis very unpleasant for me to have these compliments coming to me, I can tell you. Your aunt kept me awake for a whole hour last night talking about you, and I'm anything but the better for it."

[To be continued.]

MARRIED.

HUGHES-LAURISANNE.—At Belize, in St. Mary's Church, by the Rector, June 19, Alfred G. Hughes to Emily P. Laurisanne.

DIED.

SAYLE.—Entered into the rest of Paradise, on June 27th, at Cow Bay, C. B., Christina, the beloved wife of Charles Sayle. "Grant her Lord Eternal rest."

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MISSION FIELD.

JAPAN.

(Continued.)

It is a land-mark of the advance of Japan in its marvellously rapid adoption of Western ideas. European inventions, costume, and social habits, European literature, science, and philosophy, and now European laws and constitutions are being absorbed into Japanese life; and the great question remaining is the simple one relating to that which underlies all true national greatness, as well as all individual elevation—the question of religion. The old religions are as certainly doomed as the old political systems. Is the Japanese religion of the future to be drawn from the same Western sources as have supplied material and political rejuvenescence to the land of the rising sun?

The Anglican Church is endeavouring to supply the only answer which can be of happy augury for the nation by three organizations—the S.P.G., the C.M.S., and the American Church. These three independent Missions are working in perfect harmony in their endeavours to found and to build up the Church of Christ in Japan.

What is being actually done in detail may in part be gathered from the letters we receive from Japan. The Society's operations have, as their two centres, Tokyo, the capital, and Kobe, an important and rapidly growing port in the South. Here the Rev. H. J. Foss is the missionary, and the Bishop thus briefly describes the city and the need for more workers:

"Kobe is a city of which the population has doubled during the last four years. It now contains nearly two hundred thousand people. The work of the Mission in the country round and in the island of Awajii is on the increase. Both for the sake of town and country, the Mission should be strong, able at the same time to superintend effectively the organization already established, and to undertake aggressive work among the heathen. Mr. and Mrs. Hughes' return will bring two trained workers to Mr. Foss' assistance. Also the first missionary of the Ladies' Association recently accompanied my party from England, and will shortly be able to render some assistance in such branches of the work among the women as do not require a knowledge of the language. But the Mission cannot be said to be effectively manned without a second missionary in Holy Orders. Ample work could be found for a far larger number. May I not hope that the Society will be able to send Mr. Foss, who has himself, it will be remembered, done some twelve years of faithful and fruitful labour in this country, a colleague to share with him the burden of toil and the joy of success in a great and hopeful centre of work?"

"In regard to Kobe I need only further notice one or two points. Mr. Fenton, one of the young laymen who have come to Japan in

connection with Mr. Lloyd's scheme for providing Christian masters in Japanese schools, has carried on the school to Mr. Foss's satisfaction since Mr. Hughes went to England last year. Mr. Foss' house has been completed, and the school and school-house, of which the ground lease had run out, are about to be re-erected on a more convenient site. This last change is being effected without any additional burden on the Society's finances, partly through the liberality of English residents in Kobe.

"I hope to ordain the worthy head catechist of the Mission to the diaconate during next year. The congregation is already prepared to defray the required portion of his salary."

With regard to Tokyo and its manifold missionary machinery, some parts more, and some less, closely dependent on the Society, the Bishop gives this interesting summary:—

"Since last spring successful classes for youths have been carried on, on five nights in the week, by the Rev. L. B. Cholmondeley in the new St. Andrew's School house. The Rev. A. F. King is now assisting him. During the past autumn this effort has been supplemented, through the energy of Mr. Lloyd, by a catechetical class for the training of Japanese mission agents, in which there are at present some 10 students. To this again is to be added with the new year, and under the charge of Archdeacon Shaw and Mr. Tarbet, morning classes for especially selected students, from which it is hoped we may draw in time to come a class of native Christian workers of a higher calibre than most of those who are serving the Church at present. The Rev. F. E. Freese, who left England in January, will assist in this work. In connection with these various educational efforts, and for their efficiency, a well instructed Japanese theological teacher is urgently required. He should have a good knowledge of English and of divinity, and be fond of teaching and translation. If the Rev. J. Imai, who was admitted to the diaconate in March, 1883, can be relieved of pastoral duties, he would in several respects fill very well this difficult post. The present catechist of St. Andrew's congregation would probably in this case be proposed as a candidate for Holy Orders. He has, perhaps, some qualifications for a parish priest which Mr. Imai lacks. There can be no doubt that it is to the training of the clergy of the future that our best efforts should be devoted. * * * The Rev. A. Chappell, whom I hope to have ordained to the priesthood before this letter reaches you, is working in Gifu. Twenty miles from that place is Nagoya—a place which in point of population ranks third in the Empire. These towns will shortly be in immediate connection with Tokyo by rail. At Nagoya a Mission has just been opened of a class on which the Society will look with special interest. The Rev. J. Cooper Robinson, Wycliffe College, Toronto, has been sent to Japan in connection with

the Missionary Society of the Canadian Church, and will, God willing, be joined by a colleague, a graduate of Toronto University, during next year. * * *

"These early Missions of the Colonial Church will be of particular interest to the Society. They cannot fail to be so, as the Society will have a right to recognise in the converts which God gives them what one well called 'spiritual grandchildren.'

"Mr. Lloyd's educational scheme, to which I have already referred, has been further developed during the year, and bids fair to exercise a wide influence on the future of Japan. He himself will be sending you details. * * * The (Native) Japanese Missionary Society, founded at the Synod of 1887, to which the Society, in common with the C.M.S. and American Society, makes a small grant, has been able during the year to open four stations, two in the neighbourhood of Tokyo, one near Osaka, and one in the southern island of Kiushiu. The experiment of working mission stations through the initiation of the Native Church will be watched with interest.

(To be Continued.)

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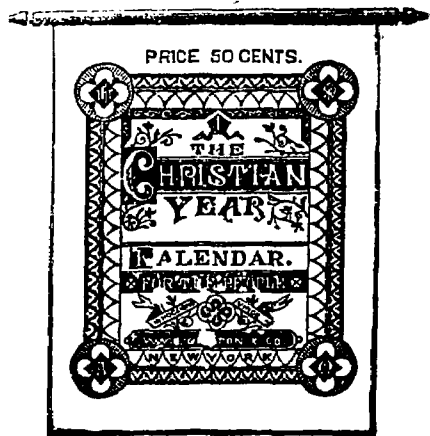
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