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# The Church Guardian

## OF MONTREAL.

"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.

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### CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Among the many meetings which have become an institution in London, England in the month of May, those of The Church of England Temperance Society occupied an important place. The thirtieth anniversary of the Parent Society was marked by public meetings as follows:—  
 Sunday May 1, Temperance Sunday; Monday May 2, Business meetings during the morning and afternoon and Festival Service at 7.30 p. m. in St. Paul's Cathedral London, at which the Rt. Rev. the Lord Bishop of Newcastle was the selected preacher. On Tuesday May 3 the Annual General meetings took place at Lambeth Palace, presided over by His Grace the Lord Archbishop of Canterbury, among the speakers being His Grace the Duke of Westminster. At 7.30 p. m. the annual meeting of the Total Abstinence section, of the Society was held in Holborn Hall under the Chairmanship of the Lord Bishop of London; the speakers being the Bishop of Newcastle, the Rev. the Marquis of Normandy, the Rev. W. Grier, and W. S. Caine, Esq. a non-conformist. On Wednesday May 4, The Women's Union held its business meetings and on Thursday in the afternoon its annual meeting at Grosvenor House, the Rt. Rev. Bishop Barry presiding, the speakers being the Lady Cavendish, the Lady Aberdare and the Rev. Canon Scott Holland. At 7.30 p. m. on Thursday, the annual meeting of the Benefit Society of the C. E. T. S. took place.

Judging from the *Temperance Chronicle* the organ of the C. E. T. S. these several meetings were well attended and much interest was manifested in the work carried on by the Society. The *Chronicle* contains very full reports of the sermons delivered and addresses made at the various meetings; and we only regret that it is not possible for us to give them in full. We cannot help thinking that much greater interest in the work of this distinctively Church of England Temperance Association might be aroused in Canada were people more fully aware of the grand work which the Parent Society is doing and of the admirable basis upon which it is founded. Much greater enthusiasm on the part of Church people and indeed much greater loyalty to the institutions of The Church and societies working in connection with it are required. As a rule Church people are ready enough to render assistance to any and every *un-denominational* object so called; but they are not as loyal as they might be in the support of institutions—such as the C. E. T. S.—specially connected with The Church itself.

The work of the Association in England, and indeed wherever it exists is of two-fold character, Rescue and Preventive; and the report of the Society's practical efforts in the field of *Rescue*

alone, during the past year, should arouse the enthusiasm of every member. From a summary made of its operations during 1891 in eleven dioceses, we find the following figures, which speak for themselves:—

Cases visited at their own Homes.....	18,881
Prisoners met on discharge from Prison.....	19,684
Visits from "Cases" to Missionaries.....	571
Persons placed in Homes or restored to Parents or Friends (chiefly Young Women and Girls).....	978
Employment provided, either temporary or permanent, including admission to Labour Yards.....	1,134
Number of Cases assisted with Money, Shelter, Food, Clothing, Tools, or Stock in Trade....	10,357
Blankets given to destitute Cases.....	1,000
Loss of Employment averted through intercession of Police-court Missionary.....	80
Handed over to care of Parochial Clergy.....	791

The Society has also in operation in this connection Labor Yards at Ealing, Liverpool, Croydon, Hastings, Northampton and Dover. These are intended for the purpose of enabling those who have drifted into the Police Courts to regain their self-control before being exposed to temptation, and in carrying on this work some £5000 per annum is expended. The Society is desirous of extending this branch of its work which has the approbation of all the magistrates; and aims at appointing additional missionaries there; being already 41 employed in this work.

Another branch of its work, referred to at the meetings, is the *Race Course and Van Mission*, operating mainly in the country. During 1891, three vans visited 285 parishes, and the missionaries addressed over 500 meetings, at which over 100,000 persons were present, a large majority of whom, on the evidence of the clergy, could not be got into a school for any religious meeting. Here is another practical work which has great powers for good.

The work of the WOMEN'S UNION BRANCH of the C. E. T. S. is also of immense importance. In connection with it there are Inebriate Homes and Shelter Homes for women at West Kensington and Liverpool, and in London alone 2226 inebriate women were sent in 1891 to the Women's Union Office by the Police Court missionaries.

The *Temperance Chronicle*, referring to the anniversary meetings says:—

Progress has characterised the year's work, and the marvellous development of the Rescue part of our operations, was the theme of the Archbishop's speech. When so many attempts are made to minimise the work of the Church in the eyes of the public, and to represent her as doing nothing for the bodily welfare of the masses, it is necessary that the quiet work which has been going on in connection with the C. E. T. S., which is *commissioned by the Church of England itself*, should be made manifest.

We are probing the very depths of human misery and vice. At our police-courts is collected the social wreckage of every large city, and here, where the tide of civilisation leaves its stranded wrecks, the C. E. T. S. stretches out a helping hand to rescue the perishing and care for the dying. We are proud—and justly so—of our 41 Police-court Missionaries, stationed at the police-courts of some of our large towns; and we look forward to the time when in every town

where a Police-court Missionary is needed one will be found.

We are justly proud, too, of our Police-court Mission *women*, who nobly strive to lift up their fallen sisters, the miserable victims of alcoholic indulgence.

Are we not justified, too, in being proud of our Prison-gate Mission, which meets a prisoner on his release from prison, and extends to him the hand of a brother to help him regain his lost character?

But, proud as we are of the record of the rescue work accomplished, we must take warning that all our energies are not expended in this direction. The Chairman feels this, and urges that attention must be given to the "removal of the causes which lead to intemperance." *Prevention* is better than cure, and though one work may apparently be more popular than the other, and bring more grist to the mill, the earnest Temperance worker will never relax his energies in seeking to "remove the causes which lead to intemperance."

We are thankful for the interest everywhere evinced in the Temperance question. It shows that popular opinion is being educated, and *we claim that this education is due, in a very large degree, to the wise policy of the C. E. T. S. in not repelling, but attracting that large body of Church people, who, in the exercise of their Christian liberty, do not at present see their way to join the ranks of the total abstainers.* The Church must be in the forefront of this battle against the sin of intemperance; she has a glorious mission, a grand opportunity, and a good cause; and if her members are only enthusiastic and united upon this question, of such vital interest to the individual, the home, the nation, victory is assured.

"Forward!" then, be our watchword! We have won victories in the past; let us go on to win even greater victories in the future! Whilst we rescue the perishing and care for the dying, let us put forth renewed efforts to stamp out the appalling evil, which is decimating and ruining our land!

#### ANNIVERSARY SERVICE.

The sermon of the Bishop of Newcastle at the anniversary service in St. Paul's Cathedral was an eloquent and impassioned exhortation "to be up and doing in this work," and we shall hope to give our readers the sermon in full at a later day. We take from it at present only the two following extracts:—

We gather here to-night that as a Society we may draw close to the feet of the Master, and tell Him all things, both what we have done and what we have taught. That which we do *daily as individuals*, we do thus *annually* in our *corporate* capacity. It cannot be but that there will be both mistakes and shortcoming wherever the furtherance of the Divine purpose is entrusted to human instrumentality. Yet we know that God is able to accomplish His most splendid triumphs in spite of, nay, to bring them out of, man's involuntary failures; and to-night, therefore, we may bring before the face of God our work and teaching, asking Him to bless them, and to enable us to do both better in future.

We meet as a *Society within the Church*, accentuating a portion of Her work till that work be done, just as the defenders of a fortress gather

at some weak spot in the walls where the beleaguers press. We are a body compact, and united in aim and object; while we recognize, nay, welcome, diversity in operation and variety in method. And as we gather here, certainly some words of great encouragement are sounding in our ears. We can thank God for lives redeemed, souls restored, wanderers reclaimed, difficulties removed, helps established, young lives sheltered and instructed. Yet as certainly great difficulties loom before us, and possibly we may discern upon the canvas of the near future the threatening shapes of not a few considerable dangers. This is what those must expect who assail a fortress of the kingdom of darkness. It is rather upon these difficulties than on our triumphs and successes that I would ask you to fix your attention this evening. The words of my text contain a warning, and prescribe two great spiritual helps, eminently useful at the present time.

And if there be much to cheer us, there is awful, pressing need for the most strenuous and unceasing labour. There is always danger lest effort that seems successful, should fail of its highest hopes from not being pressed home with unrelaxing energy to the last.

All round us rise the cries of sorrow, misery, despair. Hands are stretched out in mute but eloquent appeal; faces wet with tears, or hard, defiant, and as yet unyielding, are turned towards us. The sadnesses of children, the blight that has fallen upon homes, the utter degradation of all manhood, and, alas! still worse, of womanhood, in so many; the physical ruin, the mental wreck, the loss of purity, of happiness, of God; these things, the awful children of one unnatural parent, intemperance; these things cry to us from the pages of every newspaper, alike from the streets and lanes of every city, and the quiet villages of our land; from homes and circles known to every one of us; from those dismal places where the remains of every form of shipwrecked humanity exist, there comes to us a cry pain-laden and despairing, shrill with the tones of children, deep with the notes of men, pathetic with the wails of women, a cry that will not let us be, that nothing can shut out of our ears, a cry repeating the old words, "Go ye into the vineyard"; one that takes us hard by the Cross of Christ, and pleads with unkindling words. "Ye then that are *strong* ought to bear the infirmities of the *weak*." Is there one here not actively engaged in Temperance work? Oh, begin that work at once! It is useless alone to deplore the evils while as yet we stand outside the work.

Mary had to stoop and look inside the sepulchre before she could know the fact of the resurrection. We too must stoop and see the inner signs of the struggle between light and darkness, life and death, if we would really know the dread secret of the homes, the lives, the hearts of the intemperate. And knowing we must act, and together. Away with confusing assertions as to the "higher level" attained by use or disuse of alcohol, in this aggressive warfare; let each now use and at once, the weapon he thinks he best can wield, while not refusing that which God may call upon him to assume. The reward is one, "They received every man a penny"; and acting let there ever be the great ideal. Holiness is the goal of our efforts; holiness for workers, and those for whom we work. "Bring Him to Me," and bringing, come. Then, as we work in faith, will patience prove to be unsatisfied desire; as with ever beckoning finger, Jesus gives us answer, drawing us ever closer to Himself, to receive yet more and more from the unexhausted treasure of His full hand.

Beneath His feet the earth once "blossomed into miracle"; and yet the air is "haunted with the echoes of His voice." His risen life is the fountain of salvation for the world. No man can be slothful in his imitation of the former conquerors in the spiritual world who can drink of that fountain himself, while he labours to

bring others to the health-giving waters, as kneeling there he prays that Christ will "chafe cold hands with His hand of love, and quicken dying hearts by contact with that wounded heart, which is a heart of love." The present life of Jesus is the assurance of strength, the promise of victory; it makes real for us the words of Isaiah, "He that putteth his trust in Me shall possess the land."

#### ANNUAL MEETING AT LAMBETH PALACE.

According to the report of the Council of the C.E.T.S., presented at the annual meeting, the income of the Society amounted in 1891 to \$15,035; being a considerable increase on former years. The report refers to the following branches of the Society's work:

(a) THE PRAYER UNION which had an increase of 503 members with several new local branches.

(b) AGRICULTURAL WORK, which had been carried on in the show grounds at Essex, Nottingham, West of England, and Doncaster, where temperance drinks were distributed and from sixty to seventy thousand leaflets bearing on the subject of temperance were circulated.

(c) THE ARMY DIVISION of which the Chaplain General is President.

(d) THE JUNIOR DIVISION which during the past year had devoted attention to temperance education in the day-schools. In this connection it was said that the evil caused by the facilities which exist for giving drink to children are so great that our members are earnestly invited to combine in securing the passing of a law to prohibit serving of children under sixteen. A *Church Lad's Society* had been formed as a separate organization for the purpose of keeping hold of the elder members of the Junior Division.

(e) THE LICENSED LAWS ENFORCEMENT Committee which had pressed forward its work with much vigor.

(f) POLICE COURT AND PRISON GATE MISSION to whose work reference has already been made and which operates in London, Liverpool, Birmingham, Northampton and Leicester.

(g) THE RACE COURSE AND VAN MISSION already referred to.

(h) UNITED KINGDOM RAILWAY TEMPERANCE UNION with a membership of now nearly 18,000.

(i) WOMEN'S UNION, whose work was carried on steadily during the whole year.

#### ON TEMPERANCE SUNDAY.

208 churches in London alone, had special sermons; many of the preachers being the most prominent in England.

The meeting of

#### THE TOTAL ABSTINENCE SECTION.

attracted a large audience and admirable addresses were delivered by the speakers above named. The Bishop of London, who acted as chairman of the meeting, spoke of the altered circumstances in which total abstinents now stood to those of old days, when it required some courage to stand as a total abstainer as he had to face ridicule, (which to many is extremely hard to bear,) had to refuse to accept drink for what they believed to be an important service to their fellowmen but which was difficult to do as against the mass of society; were called fanatics and looked upon as faddists "and as one of those queer creatures who like to have their own way and have no common conscience." After referring to his own experience at Oxford, His Lordship added, "But in these days I do not think any man is uncomfortable because he is a total abstainer. We can do a great deal to ad-

#### SELF-SACRIFICE.

vance the cause of Temperance by self-sacrifice itself. If a man is a total abstainer, he must not think he is doing so much for the cause of Temperance, and can content himself without doing any more at all. I think there ought to be a good deal more than total abstinence required

of them to carry on the great work of Temper-

#### TOTAL ABSTINERS PREACHERS.

ance. I look upon it that a total abstainer is bound, not only to be a total abstainer, but to be a preacher of the cause wherever he goes. I do not think it is enough quietly to sit down and go on his way without the slightest encouragement to the cause of Temperance; but he ought to be able to say I have done my share to save my fellow-men from the snares which surround them in all directions. I think we must go on and hold ourselves charged with the great duty of not only abstaining in our own persons, but do our utmost to persuade all men to join our

#### WHY WE ARE TOTAL ABSTAINERS.

band. I bring one very good reason before you why many of us are total abstinents, not because we ourselves feel that the temptations which surround us are so strong that it is necessary in order that we may maintain our Christian sobriety to be so, for there are a good many of us who do not feel it, but after all every man is liable to succumb to certain temptations, and it is true to say no man in any circumstance of life can call himself absolutely safe to any temptation; the most careful man may be subject to some evil which does a great deal of mischief, a most kind man may do a very unkind thing; but for all that there is practically very great difference indeed between those who are sorely tempted by intoxicating liquors and those who are not. There are a very great number of total abstinents who do not feel its temptation at all; I cannot say I feel it. It is not for this reason I became a total abstainer, and I know there are many others. Why is it? Why, because we know a great many of our fellow-men are weak on that side; we are much weaker may be on other sides, but it is their weakness. We believe it is the duty of every Christian man to help each other. We believe we can help those weak men by being in our own person that which they ought to do for their own selves. We know we have far greater influence in bringing in weak men by showing that sympathy with their weakness which is shown by standing side by side with them. Besides, if you tell a man he is weak, call upon him to be temperate, and say you must be a total abstainer because of your weakness, you are giving him excellent advice, and you are very often weakening his moral strength to

#### TOTAL ABSTAINERS ALL ON AN EQUALITY.

fight the battle of temptation. We desire to stand side by side, and make it impossible to distinguish those who are total abstinents for their own sake, and those for the sake of others. Yes, you are a total abstainer for a very good reason, because if you were not you would be a drunkard. There are some people who do not understand the cause. There are some who would say about the Bishop of London I am very sorry that he was tempted to drink, but I don't care if they do so; I don't want at all to distinguish myself from the weaker brethren, I wish to assist all, and help to raise them to a higher footing. This is necessary for the sake of all, I call upon you everyone to be total abstinents for the sake of the thousands who at present have not seen the right way to look, and

#### DON'T THINK ONLY OF YOURSELF.

have not yet understood this. Don't think only of yourself; think of the men who are now suffering in this way, call on these men by your own personal action to join with you in fighting the battle of intemperance. This is why I call upon a man to be a total abstainer, to help to raise to a higher level, to look upon it as a missionary

#### AN EARNEST CALL TO WORK.

work for the sake of those for whom our Lord died. I wish you earnestly to lay this to your hearts, I ask you to do something and join in taking the message to others; you must do your part to help forward in your person, by constantly taking opportunities of speaking on the

matter, by your earnest prayers, so He may bless your efforts which you have made to rescue others. Will you consider this? The Lord died for us, He rescued us from the power of evil, He died on the cross, He came down from heaven and lived amongst us, took our nature, bore all the suffering, bore all the shame and blasphemy, bore such dreadful agony, both spiritual and bodily, which it pleased Him to bear, and bore it all for us, sinners. And amongst other things which He has done for us, He has allowed us to take a part in doing His work. Is it not a fact that the Lord died on the cross, and left it to the agency of man to make it known? He so died, and yet there are millions who have never heard of His death. Is it not a fact that it pleases Him to leave to the agency of man to bring to men's hearts the knowledge of salvation of the soul? and after He had died for us He gave us the wondrous privilege of sharing in the work, and we are allowed to go forth and take to the drunkard the message of peace. We are sharing in the work of the Lord Himself, and every man should feel that he is sharing in Christ's work, and to endeavour with all his strength to rescue his fellow-men from such sin. It is for these that in the name of the Church of Christ I call you to abstain, and work in this cause of Temperance.

Mr. Caine opened his address as follows:—"I believe I have been associated with the C.F.T.S. from the moment it was first formed. I am one of those persons who are not able to conform, as the saying is, to the Church of England, but I am able I am glad to say to conform with the C.E.T.S., and I thank God daily for the work in the kingdom of Christ which is being accomplished through the institution of this society. I belong to the Total Abstinence Section." In the course of his remarks, Mr. Caine said that out of the 45,000 ministers of religion in the United Kingdom, 32,000 were claimed as total abstainers and that there were 7,000,000 out of the 30,000,000 of the population of Great Britain were total abstainers. He stated that there were in that country 168,000 shops licensed to sell intoxicating liquors, and which he claimed were licensed for the benefit of the moderate drinkers in as much as one of the clauses of the license forbade the selling of liquor to any one in a state of intoxication. His principle was total abstinence for the individual and prohibition for the State.

The Marquis of Normandy charged total abstainers with being as a rule very selfish, sluggish, and not zealous, and as not having worked or done as much as they ought to have done; the idea being entertained by many that his part of the crusade was concluded when he had signed the pledge of total abstinence. He also charged total abstainers with being apt to disparage the other section of the Society and remarked that "the day is long past for frenzied utterances on this platform. Alcohol is a very useful drug but at the same time it may be a harmful beverage; what we wish is everyone's health.....Legislation is the only remedy for the present state of things and we must work hard to influence men who can procure it for us. The question is one which appeals to every man and every woman who claims to be a politician or who claims to be a patriot, and we must endeavor to obtain the freedom of our country from those chains which are at this moment tied around us. Our mother Church of England asks for help in this crusade."

MISSIONS TO SEAMEN BRANCH.

This is intended exclusively for sailors and is on the total abstaining basis. There has been an annual average of the 7,602 total abstaining pledges taken by seamen, fishermen, bargemen for the last thirteen years. The report shows that the Society has made great progress during 1891. The circulation of the Bible and Book of Common Prayer have been large, 5000 copies being sold. The reports from various stations showed an increase of communicant-seamen,

increased attendance at worship, larger enrollment of voluntary mission helpers on the High Seas and of pledged abstaining seamen, and larger issues of books to outward bound ships. The income showed £30,951 received for 1891, being an increase of £2,914; but the increased work by corresponding development had absorbed the whole income. The report adds; a great deal of work has necessarily to be done in the roadsteads. It is not only difficult, but sometimes very dangerous work but the chaplain and readers visit the crews, and hold services on board on week days as well as on Sunday, selling Bibles and books of Common Prayer in many languages, enrolling total abstainers, and placing bags and boxes of good literature on board. The work is also carried on at the docks, where men are met on their arrival, and if possible induced to go to the Seamen's Institute. We know full well what temptations sailors are exposed to, on arriving home from a long voyage, and these institutes are invaluable in saving them from the "crimps," and from licensed temptations. There is a vast amount of work still necessary to be done, and which could be done, and done well, if only the necessary means were placed at the disposal of the society. We commend the Missions to Seamen to our readers. It is not only a distinctly religious society, but also a great Temperance organization, and if there is one thing to which sailors are more exposed than anything else, it is drunkenness."

LIVERPOOL DIOCESAN BRANCH.

Turning to particular dioceses the *Chronicle* refers to the remarkable progress of the C.E.T.S. in the diocese of Liverpool, to record which required a small volume of eighty-eight pages and on opening which, the *Chronicle* says: "We are amazed at the vastness of the operations engaged in and the great blessing which has evidently attended the Diocesan Society's efforts. \*\*\* "Nine years ago Church Temperance work was being done in about ninety parishes. At the present time, in 155 out of the 203 parishes in the diocese, there are 128 adult, 149 juvenile, and 20 women's branches, making a grand total of 297. During the nine years the receipts have increased four-fold. The assets of the Diocesan branch over liabilities, in the form of mission premises, publication depot, &c., have increased from £50 to upwards of £2,000. During the past year six new adult and five new juvenile branches have been established. One remarkable fact is that on Temperance Sunday nearly all the churches in the diocese joined in the movement, so that last year no fewer than 253 sermons were preached in 170 churches, in aid of the Society. The number of churches in which Temperance Sunday is not observed is a constantly diminishing quantity, and the time is looked forward to when every church will not only have sermons, but also give offertories. We believe we are correct in stating that Liverpool is at the head of all dioceses in England in the number of churches which supports the C.E.T.S. in proportion to the total number of parishes in the diocese."

We could fill many more columns with information gained from the *Temperance Chronicle* and other exchanges, but we think enough has now been furnished our readers to show how extensive is the work which is being done by THE CHURCH OF ENGLAND TEMPERANCE SOCIETY and how fully the Society offers opportunity for the exercise of all the energies of Churchmen and Churchwomen in behalf of temperance. We would strongly urge upon Church of England people not only the desirability but the paramount duty of supporting by word and act a Society so noble in its character, so fruitful in good works and so distinctively Church. To be a member of such a Society is an honor; to be an active worker in its behalf and to aid in extending it throughout this Canada of ours should be regarded as a privilege; and the work is one, which might well engage the

sympathies and the earnest support of all our readers.

The "World-Wide Women's Temperance Association" has made a mistake, if our information is correct. We understand that at their meeting on Friday, May 6th, at which Lady Mary Somerset was present, Women's Suffrage was adopted as a plank in their platform. Women probably suffer more than men through the evil of intemperance, and perhaps are more keenly interested in the Temperance reformation than men; but we think their efforts are more likely to be thwarted than advanced by taking up such a question as Women's Suffrage, which will alienate many supporters and make it impossible for other Temperance organisations to co-operate with them in any way.—*Temperance Chronicle*.

ECCLIASTICAL NOTES.

THE Bishop of Bedford (Dr. How) and the Bishop of Ripon (Dr. Carpenter) have both been obliged to give up work for some time, under medical advice.

It is said there were living in the county of Cardigan, at the beginning of the month, a retired clergyman and his wife, who have passed their "iron wedding," having been married seventy years. She was 99 years of age, and her husband was 97.

It will be news to most people to learn that the ancient bell of the Church of Llanillyfin, in Wales, is now used to summon to service a congregation in Patagonia. Such, however, is the case; for far in the interior of Patagonia there is a little colony of Welshmen, the majority of whom are Churchmen, and have built a Church capable of holding about a hundred people. They are very proud of having secured a real Church-bell from the old country, and the associations connected with it make it a priceless treasure in the eyes of these settlers in Patagonia.

SOME interesting figures have been published showing the increased activity of the National Church in a Welsh parish bearing the curious but picturesque name of Mountain Ash. They may be regarded as more or less typical of the work which is being carried on in the populous districts of Wales. The figures refer to the increase between 1881 and 1891.

Increase of population.....	34 per cent.
Increase of clergy.....	100 " "
Increase of church accommodation	280 " "
Increase of communicants.....	240 " "
Increase of offertories.....	200 " "
Increase of baptisms.....	311 " "

THE Bishop of London in a pastoral letter on behalf of the Bishop of London's Fund, lately issued writes:—"I find that 24 churches are urgently needed, and 20 mission-rooms on this side of the metropolis, and I expect to find quite as large a demand from the eastern side. As many as 30 additional clergy are wanted, and here too, a similar requirement will no doubt come from the east. And, meanwhile, the population continues to increase by an addition of 40,000 every year. There are two parishes mentioned in my report where there is one clergyman to more than 10,000 people; six with one to more than 5,000; ten with one to more than 4,000. We may be sure that if religion departs from us moral principle will not long remain."

At St. John's Edimburgh, says a writer in a recent number of *Newbery House Magazine*, about fifty years ago the whole congregation were in the habit of kneeling down at the words in the *Venite*, "O Come let us worship and fall down," &c., as an outward and visible sign of the homage due to the Most High which the words express.

OUR Evangelical contemporary, *The Rock*, in an article on the Burial Laws, says:—"The Bishop of Manchester, as far as in him lies, is determined to protect the Churchmen of his diocese from Nonconformist persecution. Whatever may have been in a far away past, the tables are now turned, and it is the Nonconformists who are violent, who are bigoted, who are intolerant, and it is our brethren of the Church of England who are the victims of their persistent persecution; a persecution which omits no petty detail of annoyance, which spares not Churchmen even in death, and after death."—*Irish Ecclesiastical Gazette*.

THE notorious Mr. Stead writes (says the *Church Eclectic*) in one of the monthlies of Mr. Gladstone in a very innocently partisan spirit, telling things very much as they are, so that people can draw their own inferences as well as his. Referring to the increased influence of Non-Conformists over Mr. Gladstone, he adds, "The extent to which this influences him may be gathered from the reply which he made to Dr. Dollinger whilst that learned divine was discussing with him the question of Church and State. Dr. Dollinger was expressing his surprise that Mr. Gladstone could possibly coquette in any way with the party that demanded the severance of Church and State, in either Wales or Scotland. It was to him quite incomprehensible that a statesman who held so profoundly the idea of the importance of religion could make his own a cause whose avowed object was to cut as under the Church from the State. Mr. Gladstone listened attentively to Dr. Dollinger's remarks, and then, in an absent kind of way, said:—"But you forget how nobly Nonconformists supported me at the time of the Eastern Question." The blank look of amazement on Dr. Dollinger's face showed the wide difference between the standpoint of the politician and the ecclesiastic." Upon which the *Church Eclectic* says, That "absent kind of way" is familiar enough in men whose conscience is scared by politics, and the "blank look of amazement" in Dr. Dollinger is the precise attitude of the righteous man and the scholar toward modern legislation and political action generally. There is a lesson for the whole age in that contrast.

THE *Church Eclectic* says: One of the grandest sights we have seen of late, was a Welsh service in Grace Church, Utica, on the evening of May 23rd, by the Rev. Dr. Parker Morgan of New York. This large edifice of beautiful architecture and furnishings was densely packed with an eager and interested congregation of stalwart Welshmen and women, who enthusiastically joined in the hymns of their own language, illustrating the enormous power of unison singing by a vast congregation. The Choir seats were filled with Welsh singers, and a precentor of stentorian

voice stood in the centre of the chancel; but the volume of sound in the body of the Church more than balanced them.

We never saw more intent listening to a sermon, the Doctor speaking as we were told, the purest Welsh with perfect fluency, and rising to what seemed the most impassioned heights of oratory. The sermon was on the Harvest, and its correspondences to the end of the world.

Prayers, Lessons, Hymns and Sermon were all all in Welsh, not quite "all Greek" to us, for we fancy we might have understood Greek better. We can imagine what the late grand service in St. Paul's must have been. There is a very large sprinkling of Welsh in this country, especially in the northern part, and it is a misfortune we have no Welsh preachers among them, like the Bishops of Llandaff and Dean Edwards, who are gaining rapidly the population of Wales itself.

IN the Lower House of Convocation, Canterbury, at its May session, Bishop Mitchison brought up the following *gravamen*:—

1. That whereas it is admitted by all who have studied the subject, that from early times it was the custom among Christians to communicate, fasting; and that this custom has been followed by many Godly persons in the Church of England subsequently to the Reformation.

2. And whereas the said Church of England has nowhere, in her authorized formularies, articles, canons, or homilies inculcated or recommended the said practice.

3. And whereas Holy Scripture is altogether silent upon this subject, albeit it censures other profanations of that Holy Sacrament.

4. And whereas the Church of England expressly lays down in the VIth Article that whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be thought requisite or necessary to salvation, and again in the XXth Article affirms that the Church of England ought not beside the same (Scripture) to enforce anything to be believed for necessity of salvation.

5. And whereas the undersigned are credibly informed that certain priests of the Church of England do now teach that it is a sin to communicate otherwise than fasting.

6. And whereas this teaching is a burden and cause of distress to many Christian people.

*Reformandum*.—That their lordships of the Upper House be humbly prayed to take such steps as they may deem best on this grave matter with a view to allaying the present distress and perplexity.

Signed by the Archdeacon of Leicester and fifty-four other members of the House.

It was sent to the Upper House and referred to a Committee of the Bishops.

A DEACON wears the stole on his right shoulder running cross-wise and attached on his left side.—*Selected*.

THE rubric in the case of Communion of the sick directs "all things necessary" to be prepared, so that the "Curate may reverently minister" and this implies, amongst other things that the dress of the minister should be the same as in celebrations in the Church.

## News from the Home-Field.

### Diocese of Nova Scotia.

PERSONAL.—Rev. Dr. Ambrose, rector of Digby and editor and proprietor of *Church Work*, having noticed in our issue of the 25th ult. the clipping from the *Yarmouth Telegram* to the effect that the consequences of his late fall were likely to prove much more serious than at first suspected, asks us to say that his medical adviser expects him to recover without permanent lameness, and to be able to resume parochial duty early in August. Having resigned the parish of Digby, his address is Halifax, N. S., to which he requests all subscriptions and other communications connected with *Church Work* to be sent. (The many friends of Dr. Ambrose will rejoice with us on learning of the prospect of his complete recovery.—Ed.)

### Diocese of Fredericton.

#### ST. JOHN.

THE LATE R. C. SKINNER, JUDGE OF PROBATE.—Much sorrow was felt in the city and amongst his *confreres* of the Bar and among Church people generally, owing to the lamentable accident which resulted in the death of Judge Skinner, by drowning. On the 26th ult., he and another was fishing in a "dug out" canoe on the Mirimachi River, and the canoe being capsized by a log coming down the river, he and his companion were thrown into the water and unfortunately Judge Skinner was drowned, although a good swimmer, having been, it is supposed, seized with cramps. The deceased was a member of many different societies; was admitted to the Bar in 1869; for some years occupied a seat at the Common Council as representative of Prince Ward and was appointed Judge of Probate Court a few years ago. He was universally respected and in the many positions of trust, honor and responsibility which he held commanded the confidence of all with whom he came in contact, being highly esteemed, according to the resolution of St. John Law Society, as "a judge, a lawyer, a citizen and a friend," and having achieved an honorable and honored record. A large number of citizens attended the funeral, which took place on the 31st May, from his residence in Elliot Row to Trinity Church. Numerous beautiful floral tributes were sent in from the various societies and from private persons, evidencing the esteem felt for the deceased and the sympathy extended to his bereaved family. At Trinity Church the service was conducted by the Rev. Canon Brigstocke, assisted by the Rev. J. de Soyres, several hymns being sung and the *Nunc Dimittis* used as a Recessional. On Sunday morning the Rev. Canon Brigstocke made touching reference to the death of Mr. Skinner in his sermon, and commended his family to the prayers of the congregation.

#### WOODSTOCK DEANERY.

A very interesting session of Woodstock deanery was held on the Queen's 73rd birthday anniversary at New Denmark. Eight of the brethren were present. Two services were held in St. Ausgar's church, morning and evening. Rev. Leo A. Hoyt, A. B., preaching at the second service from the text, St. John xx. 23. The chapter met at the residence of the Rev. V. M. Hansen and transacted much important business. Mr. Hoyt was re-elected deanery representative to B. H. U., and Canon Neales was re-elected

rural dean. A vote of sympathy was passed, by all standing, for the senior member of our deanery our much-respected and beloved brother, the Rev. James Neales. It was decided to hold the next meeting at Edmundston on St. Bartholomew's day, August 24, and the Choral union is to meet at the same time and place and have a choral service, at which Rev. John R. Hopkins is to preach (D.V.)

All were pleased with their visit to New Denmark, with the kindness manifested and with the material progress of the settlement. On the return to Grand Falls a service was held in All Saints' Church.—*Sun.*

### Diocese of Montreal.

**EPISCOPAL VISITATION.**—The Lord Bishop of the Diocese continued his episcopal visitation in the Eastern Townships last week and amongst others visited the following places:—

**KNOWLTON** on 31st May where 10 persons were confirmed in the Church of the Good Shepherd at Bondville and Holy Communion was administered. As the new parish Church is not yet completed service was held in the Temperance Hall in the evening when His Lordship preached.

**MANSONVILLE** on Sunday 29th May, where two persons were confirmed, Holy Communion administered in the morning and his Lordship preached. In the afternoon a service was held at Jones' school house. *Vale Perkins*, where six children were baptized by Rural Dean Brown, the Bishop assisting.

**SOUTH BOLTON** on the 30th May, where 7 persons received the "Laying on of Hands" in Trinity Church. The Bishop was attended by Rev. Rural Dean Brown, and Rev. J. Carmichael. On the previous Friday the latter administered Baptism to 5 adults and 5 children, the parish not having at present a resident priest. At Mansonville and South Bolton the church was decorated with flowers as for a festival. The service at the former place was largely musical; the *Kurie, Ter Sanctus* and Gloria in excelsis in the Communion office being sung.

### MONTREAL.

**ST. GEORGE'S.**—A beautiful memorial window has been placed in this church by Mr. Geo. Sumner in remembrance of his son who was drowned some six years ago while boating near Dickinson's landing.

It was imported direct from Munich, Germany, and is a perfect work of art. It is placed in the niche to the left of the main entrance. It represents the Angel Gabriel blowing the last trumpet which will summon both the good and the bad to face their Maker in the valley of Jehosaphat. At the feet of the angel is a scroll on which is written in German text, "Thy son liveth," St. John iv. 50. Below this again is a tablet bearing the following inscription:

"In loving memory of George Sumner, jr., drowned 18th November 1886, aged 17 years."

The colors are beautifully blended, and the figure of the angel of the judgment is a perfect realization.

### Diocese of Toronto.

**THE SYNOD.**—The next annual meeting of the Synod of the Diocese takes place (D.V.) on June 14th inst. It will be preceded as usual by Holy Communion in St. James' at 10.30 a.m. and the Synod will meet for business in St. James' School House immediately thereafter. A synod service will be held in St. James' at 8 p.m.

on the first day; and the annual missionary meeting of the Diocese in St. James' school room on Wednesday evening.

**ST. BARNABAS.**—30 candidates were presented to the Bishop of the diocese for the "Laying on of Hands" at his visitation last month.

**ST. JAMES.**—The Rev. H. J. Winterbourne, M.A., the hard working, earnest and faithful curate of this parish, has gone with Mrs. Winterbourne for a short visit to England.

**THE FIRST ANNUAL FESTIVAL** of the Toronto Church Choir Association took place at St. James' Cathedral on Friday May 20th. Twenty-three choirs (fifteen surpliced) united and formed a chorus of over 600 voices and the Cathedral was densely packed by choir and congregation. Canon Dumoulin preached a short and effective sermon, Mr. Pearson sang the service in a manner quite worthy of the occasion, and Revs. Ch. Ingles and Sept. Jones read the lessons. Mr. I. W. F. Harrison conducted in a most satisfactory manner, combining "force" with quiet reverence, while Mr. Phillips of St. George's supported the choir with solid and satisfying accompaniments. The tone produced by the trebles was unusually good, and was very encouraging to all who feel that Canadian boys can, under training, do much better than is commonly supposed. On the whole, the service was a great success. The officers of the association are Hon. President, the Lord Bishop; Pres., Canon Dumoulin; Vice-Pres. Mr. S. Nordheimer and Rev. John Pearson; Treas., J. C. Kemp, Esq.; Sec'y. G. H. Loud, Esq.; Precentor, Rev. F. G. Plummer. A large measure of the success of the Festival is due to Mr. Roper of St. Thomas' Church.

It is hoped that the new church of St. Cyprian will be ready for use this June.

The questions of enlarging the hospital of the Sisters of St. John the Divine, and of putting their Church Home into permanent shape, are, we understand, at present under discussion. The success of the various works undertaken by the Sisters, is most gratifying to all friends of our Canadian Sisterhood.

It is proposed to form a new parish, consisting of Holland Landing, Sharon and Mount Albert. This will relieve the Incumbent of Newmarket, of a considerable amount of work. We might state that Easter in Newmarket, was in every way a gratifying success, this year.

### Diocese of Niagara.

#### GUELPH

**ST. GEORGE'S S. S.**—Entertainment, on the 20th, was rarely if ever, on any former occasion surpassed. The recitals, songs, tableaux, etc., displayed the careful training the pupils had received from the teachers, who had devoted some weeks to the pleasing task. The results were most creditable to both. Dr. Lett took the chair at 8 o'clock and introduced each part of the entertainment in his usual happy manner. The audience was very large, both of children, their parents and others, amounting to very close on 700. "St. George" was on hand in full panoply of knightly array, and also "the maiden, with the golden hair," "The Dragon"

was close at hand and was heard, but not seen. His presence would have been too much for timid folk. The sunflower song was very prettily rendered and presented a very pleasing picture. The flowers had each a living face amid its petals. For over two hours the attention of the great audience was held by the ever changing features of this pleasing entertainment. A collection was taken up and a considerable addition to the fund for purchasing a large addition to the Sunday School library was secured. "God Save the Queen" was sung vigorously, all joining in it. Archdeacon Dixon closed the proceedings.

The sacred oratorio held in St. George's Church last month was most successfully rendered. It is a musical attraction little known in this country, though in England it has had a great run. It is by Farmer, and named "Christ and His Soldiers," and the hymns, anthems, choruses and solos are so arranged as to bring home to the mind and heart two distinct but closely connected pictures, namely, the life of Christ, and the life of His soldiers and servants, who "perfect through suffering" and "more than conquerors," join at the close of their warfare "the great multitude which no one can number." At 8 p. m. the spacious church was filled to the doors, and many who came later were unable to find accommodation. Ere it commenced the Archdeacon requested that there should be no demonstration of applause or other interruption, as the oratorio was a religious service of a high character and great solemnity, and it would be as unseemly to interrupt it as it would in the case of a Sunday service.

Mr. Dawson acted as conductor, evincing marked tact and ability in its management, while Mrs. Harvey presided at the organ in her usual brilliant style. There were about 50 vocalists and instrumentalists and the perfect harmony that prevailed through the whole performance reflected great credit on the skill of the managers and ability of the performers. The strictest order was preserved throughout, for, indeed, all seemed to be carried away, absorbed in the sweet melodies and thrilling choruses.

The music and rendering proved so attractive that it was decided to repeat it the next evening, when again there was a large audience present.

#### LOWVILLE.

**ST. GEORGE'S CHURCH.**—The Bishop held a confirmation service here on the 22nd ult. Twelve received the rite. His Lordship's discourse consisted, as usual, of the irresistible logic of historic facts, of uninterrupted Apostolic practice, of Divine command, delivered in that earnestness which soonest, surest reaches the heart. It was listened to with profound attention.

The communion, which followed, was the most successful, as to the number who partook, of any within the writer's recollection.

Taken together with the zeal displayed in the fullness of the responses, the heartiness of the singing, the hunger and thirst evinced for the Bread and Water of life, the occasion seemed to be of the nature of a revival movement.

This Mission, like all other things partly or wholly mundane, has its vicissitudes; some of them unfriendly to progress. It has suffered somewhat from too frequent change of Ministers, the causes not always known to us. Once for a half year we were wholly destitute of a resident clergyman. It tended to scatter the flock; nothing but redoubled effort in the Sunday

School held it together unbroken; it was the sole rallying point for the well-known staunchness of the members proper.

Notwithstanding these frequent changes and the necessarily brief sojourn of some of the clergymen, each and all remained long enough to do some good; most of them left with grateful loving spiritual and sound social recollections behind them. None left without many feeling the painful wrench of farewell.

The Rev. John Seaman, our present clergyman, arrived among us in January 1890, a man possessed of much that is truly apostolic, full of zeal, faith and works "instant in season and out of season," an apostle out of the pulpit as well as in the pulpit.

To him and to his remarkable wife, his partner in the Church work, to a high degree the healthy state of this part of the Mission is, under Providence, largely due.

THE SYNOD of the diocese will meet on the 22nd of June inst. in Christ Church Cathedral.

## Diocese of Ontario.

### KINGSTON.

ST. GEORGE'S.—The re-opening of St. George's Cathedral was Thursday postponed from June 15th to Tuesday, June 21st. The Synod of Ontario will be opened at that time, and nearly all the clergy of the Diocese will consequently be in attendance.

His Lordship the Bishop of Ontario is in Ottawa. An ordination service will be held at Christ Church on Trinity Sunday, and in the meantime his Lordship will hold a number of confirmation services in that city and district, including Prescott on Whit Sunday.

ST. PAUL'S.—The Rector, the Rev. Rural Dean Carey has received the offer of an appointment to the rectorship of the Pro-cathedral, Halifax.

## Diocese of Huron.

### MEAFORD.

A confirmation service was held in Christ Church Meaford by the Bishop of the Diocese on Wednesday May 18th when a class of 36 was presented by the Rector. The chancel was prettily decorated with flowers and the Church, with a seating capacity of over 400, was more than crowded, many having to go away, being unable to find even standing room. The Bishop delivered a pointed and earnest address to the candidates and also addressed the whole congregation explaining the rite of confirmation. Most of those who were confirmed were adults, the average age being over 21 years, and the whole class will become regular communicants. Afterwards the Bishop preached an excellent sermon from II Samuel XIV. 28-33, which was listened to with rapt attention by the large audience.

### OWEN SOUND.

The Lord Bishop of the diocese visited this parish on Sunday the 15th ult, and his presence and well known eloquence drew immense congregations to St. Georges church both morning and evening. The Ven archdeacon Sutherland read the prayers at morning service and the Bishop preached from psalm xxxi: 19. In the

evening some 75 persons were presented for confirmation by his Lordship. The church was totally inadequate to accommodate those that sought admission and many had to go away disappointed; as it was fully 700 persons were present. The musical portions of the services under the direction of the talented organist Miss Spooner were well rendered, Miss Bell and Mr. Eaton taking solos at the evening service.

The Synod is summoned to meet on Tuesday, June 21st, in the Chapter House. The very Rev. James Carmichael, Dean of Montreal, has promised to preach on the Wednesday evening, if Synod in the Cathedral.

The anniversary services in connection with All Saints' Mission Chapel, Hamilton Road, were held on Sunday afternoon week. Rev. Wm. Shortt conducted the services, and a very interesting and practical address was given to the children and teachers by Rev. D. Williams, of Huron College. The closing prayer and benediction were given by Rev. Canon Richardson, rector. The Sunday School of this chapel has been organized four years, and is at present in a prosperous condition, with a good and efficient staff of teachers. The services on Sunday were bright and hearty, and the singing by the children excellent. The chapel was tastefully decorated with flowers for the occasion. Mr. W. Garside has been appointed assistant superintendent of the Sunday School.

The Bishop of Huron on Sunday inducted Rev. T. Wright, late of Gorrie, as rector of St. Jude's Episcopal Church in Brantford.

Rev. Mr. Brown Serman, of Hensall, has gone to Marquette, Mich., where he will act as assistant rector.

Bishop Baldwin preached in Trinity Church, St. Thomas, Wednesday night week to a large congregation. At the close of the sermon forty-two were confirmed, thirty-two ladies and ten young men. The Bishop's address to the candidates was very appropriate and impressive.

Mrs. Tilley, addressed a special meeting of the King's Daughters in the lecture room of the St. James' Episcopal Church last week.

Ven. Archdeacon Phair, of Winnipeg, Superintendent of Indian Missions in the North-West, visited London last Month in connection with that work and addressed a meeting of the Women's Auxiliary Missionary Association at Bishopstowe, and a public meeting in the Cronyn Hall.

### MIDDLESEX.

SUNDAY SCHOOL ASSOCIATION.—The Sunday School Association for the Deanery of Middlesex met on the last week of May in the Cronyn Hall, when there was a large attendance. The President Rev. Canon Smith reported the following statistics:—Number of Sunday School teachers and officers in the deanery of Middlesex male, 166; female, 268, a total of 434. Scholars—boys, 1,871; girls, 2,228, a total of 4,099. The total of teachers and scholars is 4,433.

On motion of Dean Innes, seconded by Rev. Canon Richardson, the officers of last year were re-elected, namely:—President, Rev. Canon Smith; Vice-President, W. J. Imlach; Secretary Rev. G. B. Sage; Treasurer, Miss McDonald.

Rev. Principal Miller gave a very clear and interesting exposition of the sixteenth chapter of Matthew, from the 13th to 20th verses the

oft-disputed one of Peter's confession and Christ's blessing him, but the speaker did not go into the disputed points at any length. A discussion followed in which the Rev. Canon Smith and others took part after which, very Rev. Dean Innes spoke on "The method of teaching the Lesson." He said that the most effective aid to securing the attention of the children was simple, common sense—one of the rarest attributes in the world. The reading of the questions from the leaflet, as one would read a list of washing, was to be condemned in the strongest terms. The teacher should endeavor to take for the time the place of a parent, and try to make the lesson interesting. Get out of it the most salient points but above all have one main endeavor to impress upon the minds of the children. The next point was to show the children how the Lord Jesus-Christ was revealed in every lesson. Without that the whole end and object of the lesson was lost. Another point was to so interweave the teachings of the Church with the teachings of the Bible that the children may see how the Prayer Book is founded upon and in harmony with the Bible. The Dean also spoke of Christ's wonderful wisdom and tenderness in fitting His teachings to the capacity and requirements of His hearers, and the Sunday school teacher should likewise with wisdom and tenderness try and make the lessons applicable to the minds of the children.

A vote of thanks was passed to the Principal and the Dean for their valuable address, on motion of Rev. Canon Richardson and Rev. Mr. Shortt.

### MILFERTON.

The corner stone of the new Grace Church here was formally laid on the Queen's Birthday, the attendant services being of a very interesting character and witnessed by a large gathering. On a platform erected for the occasion were His Lordship the Bishop of Huron, Canons Davis and Richardson, Rev. H. R. Deihl, incumbent, Prof. Williams, and Revs. English, Short and L. Deihl. His Lordship was presented with a beautiful silver trowel and with it the stone was laid with due ceremony.

Bishop Baldwin then gave an instructive and forcible address in which he reminded those present that the services in which they were engaged brought before them the foundation on which The Church of God is built. It is Jesus Christ our Lord. Empires rise and fall, nations come and go, but the Church of God has withstood all the trials and persecutions of past ages and still lives. Referring to the Church of England the Bishop said, "The foundation stone of The Church of England is surely and strongly laid, and she will live because she maintains inviolate the word of God, the great doctrine of justification by faith, a doctrine which has brought light wherever preached, and because she maintains that Jesus Christ is light and life. This is her message to the people."

Practical addresses were also delivered by Canon Richardson, Mr. Honewell and Canon Davis.

The new church marks the progress which the Church of England is making in this section.

## Diocese of Algoma.

ACKNOWLEDGMENT.—The Bishop of Algoma acknowledges very gratefully the receipt, per letter of May 21st, of the sum of thirty dollars (\$30.00) from "A. F." New Brunswick. Ten dollars will be applied as suggested and the balance placed to the credit of the "Superannuation Fund," which the Bishop is very anxious to see established for Missionaries incapacitated for active service by age or infirmity.

**Diocese of Qu'Appelle.**

**FORT QU'APPELLE.**

On April 27th, the following marriage took place in St. John the Evangelist's Church on strictly Church lines. The banns were duly published, the ceremony was in the forenoon, followed by a celebration of Holy Communion. The Rev. T. G. Beal, of Grenfell, to Marcia Maziere Uniacke, daughter of Rev. J. P. Sargent.

**QU'APPELLE STATION.**

The Synod meets in St. Peter's Pro-Cathedral on June 15. The choral celebration and the full choral evensong so helpful and enjoyable to the assembled clergy, who after their lonely ministrations in their distant missions will be materially assisted by the large new organ, which is a credit to the energy and alms of those who have placed it in the church.

**DIOCESE OF COLUMBIA.**

**VICTORIA.**

**CHRIST CHURCH CATHEDRAL.**—The communions made on Easter Day numbered 165, celebrations being had at 7 a.m., 36; 8 a.m., 75; noon, 52. A special service for children was held on the afternoon of the first Sunday after Easter; and it was intended to hold another on Ascension Sunday; and on Whit-Sunday a Flower service was announced. In the afternoon on Trinity Sunday a confirmation was to be held by the Bishop of the diocese. Much disappointment is felt at the determination of Canon Beanlands to remain in England, he having accepted the position of Organizing Secretary for the S.P.C.K. in the North of England. Both Canon and Mrs. Beanlands will be much missed, having endeared themselves to a host of friends during the eight years spent in this diocese.

Eight Sunday-schools took part in the United service for children in the Cathedral on the afternoon of the first Sunday after Easter, viz:—That of Christ Church, St. John's, St. James', St. Barnabas', St. Saviour's, St. Paul's, St. Mark's and the Indian Mission. There were fully 500 children present besides many of their parents and friends. The service, which was specially selected for the occasion, was neatly printed and nearly every one in the congregation was furnished with a copy so that each one could join in the prayers and praises to Almighty God. After a voluntary, beautifully rendered by Mr. Pauline, the choir and Clergy entered to the grand processional hymn, "Jesus Christ is Risen To-day." The procession made a circuit of the Church, and after reaching the Chancel, prayers were read by the Rev. J. B. Hewetson, Archdeacon Scriven reading the Lesson, then followed Hymn 334, after which the Lord Bishop of Columbia addressed the children. His Lordship made a most eloquent address, alluding to the season, and the special purpose for which the service was held, remarking upon the benefits of such services, and hoping that they would be of frequent occurrence. After the address, Hymn 341 was sung, during which an offertory amounting to \$18 was taken up for the benefit of the Indian Mission School; then followed the Recessional Hymn 140, "Jesus Lives." The behaviour of the children, and the manifest interest

in the service was remarkable and the way in which they sang was a treat to hear.

Altogether the service was most successful, and it is to be hoped that it will not be by any means the last of the kind.

**ST. JAMES'.**—Ten of the officers of the Bank of B. C., residents of the parish, presented a very handsome carved oak Lectern to the Church. This makes the list of Church furniture about complete. Of the ten donors, eight are members of the congregation and of these, four are in the choir, one being organist. A new west window has also been presented to the Church by Mr. F. Crow Baker in memory of his only child. Every window in St. James' Church is now the gift of some generous donor.

On Easter Day there were 74 communions made; 44 being at the early celebration. The offertories amounted to over \$60. At the last Confirmation held in April, 10 candidates were presented and received "The Laying on of Hands."

**ST. BARNABAS'.**—The number of communions here on Easter Day showed that the Church is rapidly gaining strength. 86 persons in all received communion; 29 at 8 a.m. and 58 at midday. The musical part of the service was well rendered by the choir. On May 11th an entertainment and sale of work was held in the Cathedral schoolhouse.

**CLOVERDALE.**

**ST. MARK'S.**—The opening of St. Mark's by the Bishop, on April 25th, adds another church to those which already exist in Victoria. His Lordship was assisted by the Archdeacon, Revds. W. D. Barber, E. F. Liscombe, J. B. Hewetson and W. H. B. Arden; the Church was filled to its utmost capacity.

**NANAIMO.**

The Easter Day services here, were particularly gladsome and more than 50 persons communicated at the celebrations. The offertory for the day amounted to \$92; 42.80 of which were received at the service of song held in the afternoon. The Boys' Choir of this church is giving great satisfaction. Miss E. Good, the organist, was made the recipient of an Easter Day offering in recognition of her services accompanied by a unanimous vote of thanks from the vestry.

**SALT SPRING ISLAND.**

The work of the energetic missionary, the Rev. J. B. Haslam, has begun to tell on Salt Spring. On Easter day the congregation was the largest ever assembled in the Church, nearly 80 being present. There were 12 communicants, and five children were baptised during the day, and there had also been a wedding early in the day, at Burgoyne Bay.

The Bishop had arranged to visit the Island on the 14th May when it was hoped that both Church and cemetery would be consecrated and Confirmation administered.

**WELLINGTON.**

**ST. MATTHEW'S.**—Eleven persons were confirmed by the Bishop of Columbia in April last, being presented by the Rector, the Rev. J. W. Flinton.

**DIOCESE OF NEW WESTMINSTER.**

**PERSONAL.**—The Lord Bishop of the Diocese having been advised to take further rest expected to leave home at the end of May to be absent until the latter part of June, and in consequence the meeting of the Synod has been postponed until fall.

The Ven. Archdeacon of Columbia and the Misses Woods left for England the 4th May. It is expected the Archdeacon will return about the beginning of November.

**LYTTON.**

On Easter morning the communicants numbered 52. Seven, who otherwise would have made their communion, were disqualified; and having made public confession and received absolution before joining in the Paschal services, were admitted to communion on Easter Monday. Mrs. Bompas acted as organist on Easter morning thereby greatly assisting the services.

**YALE.**

35 persons made their Easter communion, including 6 Indians. There would have been 6 or 7 more Indians had it not been for the drowning of a relative of the Chief on the Saturday preceding Easter, which kept at least that number away.

**Correspondence.**

(We have been requested to publish the following letter.—Ed.)

TORONTO, May 24th 1892.

DEAR MRS. BOOMER,—Your letter of the 10th reached me to-day. I regret very much that owing to the uncertainty of my movements I have not been able to reply as quickly as I should have liked to many friends. Allow me at once and on behalf of a well worn missionary most heartily to thank the Educational Committee and other friends for the practical sympathy in response to my appeal for help to educate let me hope at least one of Rev. Mr. Cook's daughters. This is the way to help to lighten the burden of a weary worker. I understand what is meant by being separated thousands of miles from one's children, but I fear few realize what it is to have children grow up with no hope of giving them the advantages felt in these days to be essential for any position in life. I cannot help feeling there are some of the Lord's people in this land to whom the Master has given the good things of this life who would be willing to educate one of these girls and so relieve this anxious Missionary of at least a part of his burden. I observe the grant of fifty dollars is made conditionally on other sums being given. I do hope the conditions will be complied with and something done for the poor children at once. This is simply a matter for a little self-denial and it will be for us to say whether these poor children almost in a wilderness shall be allowed to grow up without the advantages considered so necessary for our own.

I shall be pleased to give any further information that may be desired on this subject or to receive any help sent for the education of one or more of these children.

Yours truly,

R. PHAIR,  
Supt. Indian Missions, Winnipeg.

We are obliged to hold over a letter from Mr. Orr, and other matter until next number, owing to the space occupied by our C. E. T. S. report.

# THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., Winnipeg, Man

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ANNOUNCEMENTS SEE PAGE 15.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he 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.

## TRINITY SUNDAY.

### THE UNSEARCHABLE GOD.

A SERMON PREACHED BY THE REV. FREDERICK REEDON, AT ST. LUKE'S, CHELSEA.

'Canst thou by searching find out God?'—*Job, xi. 7.*

This is an old question. The answer made to it in the old-world time in which it was first asked would probably have been a simple No! But in our own day the answer would not be quite such a simple, but rather a manifold and complex, one. The point of the question lies in the words 'by searching,' and the answer depends upon the manner and method of the search made.

Some, for example, have sought for God in the world of nature. They have searched the heavens with their telescopes; they have ransacked every corner and cranny of the world (so far as they are able to do so with the powers of research they have at hand); they have dug into the bowels of the earth; they have explored the depths of the sea; they have examined the anatomy of birds, and fishes, and beasts, and they come back with the tidings that, having thus searched, they cannot find God. But what other answer could be expected from the use of such a method of search? God is not something physical, to be discovered as we discover a new star or a comet, a new flower, or a new species of animal. 'God is Spirit,' and they who seek for Him must seek for Him in spirit and in truth. To see this, take a somewhat analogous case. Men have searched for the mind in ourselves. They have laid bare the secrets of the human body with the anatomist's scalpel; they have examined its tissues under the microscope; they have analysed and dis-

sected the brain, and they return from these studies (which are exceedingly valuable as far as they go) with the message that they cannot find any mind in man. They can discover change in brain tissue; they can discover variation in the number, and complexity of the brain convolutions; but the thing which we call *mind*, the invisible something we know as thought, intelligence, will—this has escaped their vigilant scrutiny. But again, could we expect any other result from the employment of such a method of inquiry? Should we not, on the contrary, be very much startled and perplexed if by such means they had discovered thought and intelligence? To discover mind needs the use of a suitable instrument—the mind itself, which alone can know itself—and when we ask the mind to give an account of itself it yields results quite other than those gained by mere physical methods. So with our quest for God. He is not to be reached by the bodily senses, but only by that which has the power of comprehending and understanding Spirit, viz., the spirit of man. 'The spirit of man is the candle of the Lord.'

Or again, men in studying Nature have found that what she teaches them does not seem to point in the direction of a Divine loving Power behind Nature. They see her cruel, wanton, sportive, caring nothing for human life as such: sending cyclones and hurricanes, storms and lightning, pestilence and famine, regardless altogether of the comfort or the life of man. She is careless of rank or station; she strikes down in her wanton fury the mighty and the weak, the rich and the poor, the educated and the ignorant, the useful and the indolent, quite irrespective of worth, or merit, or character. So too, others in reading history have not always found evidence of God's existence there. They do not find indications of continuous progress; they do not see that right is always conquering more and more of the evil in the world. They see nations declining, perishing; they see wrongdoing, rampant in the high places of the earth; they see evidence of apparent disorder in the march of civilisation; and so they come to the conclusion that there is no moral Governor of this world, no supreme King of nations and men, Who holds the destinies of men and races in the hollow of His hand.

Now, all these various classes of men are, in their way, searching after God; and when we ask them, 'Canst thou by searching find Him?' they answer almost unanimously, 'No!'

Whence, then, comes the *universal belief in God*? For that the belief is *universal* is a fact. The supposed exception or exceptions are so slight, and the difficulty of excluding any race from this category, because of the faintness of the traces of their belief, so great, that for practical purposes we may state the fact as being universal. There is no tribe, however savage, no race, however degraded—not even the dwarfs and pigmies encountered by Stanley in the forest in 'Darkest Africa'—without some conception, often very rudimentary, often very grotesque, but still some kind of a real and genuine conception of God. Whence this universal instinctive belief, if man cannot by searching find out God for himself?

There is a principle governing our everyday common life which may help us to understand the answer to this last question. It is this, that in education, teaching, or the relation of man to man, the *higher* nature must always *disclose*

*itself* to the lower. The lower nature cannot of itself grasp at and discover the higher. Thus, a child cannot guess at its father's mind, and will, and character. It only learns these as the father, consciously or unconsciously, reveals them to it. It is often puzzled to account for certain things the father does or says. It cannot from its childish experience account for them. But when the father, as it were, stoops down to the level of the child's mind and experience, and shows him something of the true explanation of his action and words, then the child is able to understand what otherwise would be inscrutable. So, too, the scholar cannot rise of his own accord to the level of his master. He cannot of himself comprehend all the intricacies of the educational processes through which he has to pass. Many things are dark and veiled to him. But the master can unveil the mystery, he can unlock the puzzling problem, and then the scholar can see and understand. Would we know what is in the poet's mind? We cannot guess, but must wait till he, by word and sign cunningly and deftly woven into sweet song, himself reveals the mystery of his thought.

Which things are an allegory. As we express our Lord's work by one single word, Redemption; that of the Holy Spirit by the one word, Inspiration; so we may describe the work of God—Father, Son and Holy Spirit—by the one word, *Revelation*. We should never have discovered God if He had not revealed Himself to us. We might have guessed at a Force, a Power, even perhaps at an Order in the Universe; but that the Name by which best to describe these various aspects of Deity would be a threefold Name—Father, Son, and Holy Spirit—is beyond our power to invent or discover. When it is revealed we can, to a certain extent, grasp its meaning. But if it had not been revealed it must have remained an unknown an inscrutable secret. So that the modern answer to the old question is very much the same as the answer of men of old time would have been. No! we cannot find out God by *searching*. But with this addition, that God allows us to see the path along which discovery lies, and there meets our groping inquiries with revealed truth.

The Revelation thus made may be given in various ways. It may be immediate—to the heart, and soul, and conscience of the individual man, God speaking face to face with the man and revealing Himself in the silence of prayer and communion. Or it may be mediate, through one man for the benefit of others; or it may take possession of a whole community at once, as in some great outburst of national enthusiasm for truth or righteousness; or it may be through the discoveries of natural science, or the teachings of history and philosophy, or through literature and poetry, or through the Bible. It may be in 'sundry times and in divers manners,' but in whatever way it comes it is the self-unfolding of the Divine to man. It is a stooping down of the Infinite to the finite; a revelation of the Creator to His creation; an unveiling of the face of the Father to His children. It is for us to accept and receive it, as throwing light upon dark problems and hidden paths: to test it, if we will, and so far as we are able; but to recognise all through that it is Revelation, and *not* Discovery. It is not our 'searching' that has found Him out. It is His glory that has found us out and illuminated our reason, conscience, and will.

This, then, is the significance to us of the Revelation of the Trinity. We keep, in some sense, on Trinity Sunday the Festival of Natural Theology, but also of Christian Theology, for it deals with the Christian Revelation of God. It bids us dwell on the Unity, but shows us also how that Unity is a Unity in Trinity—a threefold revelation, to meet the ever-growing capacities and needs of man. First comes the revelation of the Father. Then that of the Son, showing to us for a brief space what the revelation of the Father really is, for, said our Lord, 'He that

hath seen Me hath seen the Father.' And when that second revelation faded from the vision of man, and seemed lost for ever, there came the third and greatest revelation of all—that of the Spirit—to show us, and to show *in us*, the meaning of the Revelation of the Father and the Revelation of the Son, and that is the practical side of the theological statement of our Creed, 'Who proceedeth from the Father and the Son.'

Is this doctrine interesting merely as an abstract of theological statement? The men of the early Christian Church did not think so. They wrote those creeds which we sing, not merely as dry and formal enunciations of theological truth, but as great *triumph* hymns after battles fought and victories won. The victory of the faith is a spiritual and therefore a real victory. The doctrine of God is one which aids us in our work and struggle in the world. It meets all the needs and capacities of our manifold nature and intricate civilisation—physical, intellectual, moral, social, and spiritual; and so as we say our Creed—'I believe in God the Father, in God the Son, and in God the Holy Spirit'—let us take courage of heart, for 'this God is our God for ever and ever. He will be our Guide unto death.'

### FINANCIAL DIFFICULTIES OF THE SALVATION ARMY.

General Booth, in an appeal to his "dear friends and comrades," says:—"I am sure that do not need to make any apology in telling you that our funds for both the spiritual and social branches of our work are more than exhausted. Only those who are ignorant of the gigantic nature of our undertaking will be surprised, and only those who are altogether opposed to its objects will be otherwise than deeply concerned to learn this. It will be remembered that I only anticipated being able to succeed with the 'Darkest England' scheme on the understanding that £100,000 were given for its commencement, and that £30,000 was afterwards contributed annually for its development and maintenance. Our experience has shown the absolute correctness of that calculation; but of the £30,000 required for this year only some £4,000 has been furnished so far, which, together with the deficiency of last year, has all but brought me to a standstill—any way leaves me no alternative but to appeal to those who encouraged me to commence the undertaking, and to others who are in sympathy with it, for that practical assistance which alone can enable me to go forward. This disappointment, I must confess, has been very painful to me, but the fact that our spiritual fund is also exhausted and rapidly running behind, is a difficulty more grievous still. The social work I distinctly undertook on the condition that the money required for its inauguration and maintenance would be supplied. To carry on the spiritual side of the war until Self-Denial Week in October, we shall require, with the income expected from other sources, £8,000. This is not a great deal of money, considering the extent of our constituency." Finally, the General says: "I leave for a visit to Switzerland, Germany, Denmark, Sweden and Norway on the 24th of this month, and it will certainly be a matter of grave anxiety to go away leaving the funds in their present condition."

Upon which the *Family Churchman* of London England, says.

General Booth asks for more! When we contrast the modest figures of the Bishop of London's Fund, or the calm, practical, unimpassioned statements in his lordship's recent Pastoral, with the prodigious acquisitions and the inflammatory appeal of the Salvationist leader, it appears to us as though—not to put it offensively in any way—"salvation" (meaning thereby the reclamation of the masses) must be a more expensive process outside than inside the

pale of the Church of England. A church militant, in the literal sense of the term, it may be urged, is always an expensive institution. True But we have a Church Army at work in our midst; and almost every week our columns chronicle some new channel of usefulness devised by its leader, some fresh instance of success attending its operations. But it does not run into nine figures and then cry out for more. With far less than this colossal sum at command, it does not disappoint us by declaring that the exchequer is empty and the spiritual agency at a stand-still. No one can accuse us of ignoring the good work done by the Salvation Army. Nay, we have feared lest our readers might open their eyes and ask whether the *Family Churchman* had struck hands with the *War Cry*. Last week we gave space to a letter on the scheme of Home Colonisation. This week we publish a graphic description of an All-night Service. Of course we do not necessarily identify ourselves with the opinions of those who wrote the article or the letter. We have been more than "courteous" to the General, even excising the inverted commas with which other journals garnish his military title. Without safeguarding ourselves with such a quotation as *fas est ab hoste doceri*, we have acknowledged that practical good might ensue, at all events, from the social work projected. But now that the bill has come in, now that the cheque has been returned with the significant words "No effects" upon it, and the acknowledgment is made that the spiritual work (whatever that may mean) is at a standstill—we confess that we are staggered, and are more convinced than ever, if we ever needed conviction, that the existing agencies in the Bishop of London's Fund and our own Church Army require no extraneous aid. We have nothing more definite to say about General Booth. We only quote his own words. He may get his further *solatium*, or he may not; that is not our business. Our business is to point out to Churchmen that, if they have a superfluity of this world's goods, they need not travel beyond the limits of the Church to employ that excess to advantage. The Bishop of London's Fund, though not absolutely necessary to prevent a spiritual deadlock, is necessary to keep pace with our growing population; and our own Church Army, though more orderly in its mode of warfare, is—to put it mildly—just as competent to deal with the residuum which ordinary ministrations fail to reach, as that foreign auxiliary which makes so much more parade, and, by the outspoken confession of its mouthpiece costs so much more money."

On the same subject "The News" (London England) Evangelical, says.

Mr. Booth is discovering that "sensationalism" in religion is a great mistake. The crowd may be easily gained, and as easily lost. The boastful tone of the "Army" has always been its sign of weakness. No greater contrast to the Divine Teacher could be found. The funds are now failing, as we long ago expected they would—for more reasons than one. Of the £30,000 required yearly to carry on Mr. Booth's absurd scheme, only some £4,000 has so far been furnished for the first year; and this, with the past deficiency, has "all but brought Mr. Booth to a standstill." "The spiritual fund" is also "exhausted, and rapidly running behind." We cannot regret this; the sooner the mistake is discovered the better for all concerned. We only hope far greater troubles are not in store.

The *Record* says—"This seems a convenient season at which to ask what security those persons hold who, at the suggestion of General Booth, have lent their savings to the Army?" Mr. Booth, we doubt not, has meant well, but "meant well" is not "security."

It is irregular for a Deacon to take the first part of the Communion office, and it is still a greater breach of the rubric for a Deacon to say the Church Militant prayer when there is a Celebration.

### THE INWARD BATTLE.

Speaking on this subject, Chas. Kingsley says:

"Happy for every man that the battle between the spirit and the flesh should begin in him again and again, as long as his flesh is not subdued to his spirit. If he be wrong, the greatest blessing which could happen to him is that he should find himself in the wrong. If he have been deceiving himself, the greatest blessing is that God should anoint his eyes that he may see—see himself as he is; see his own inbred corruption; see the sin that doth so easily beset him, whatever it may be. Whatever anguish of mind it may cost him, it is a light price to pay for the inestimable treasure which true repentance and amendment brings; the fine gold of solid self-knowledge, tried in the fire of bitter experience; the white raiment of pure and simple heart; the eye-salve of honest self-condemnation and noble shame. If he have but these—and these God will give him in answer to prayer, the prayer of a broken and contrite heart—then he will be able to carry on the battle against the corrupt flesh and its affections and lusts, in hope, in the assured hope of final victory: 'For greater is he that is with us than he that is against us.' He that is against us is ourself, our selfish self, our animal nature; and he that is with us is God—God and none other; and who can pluck us out of his hand?"

### THE "VACANT THRONE."

SIR.—May I be permitted to make a few remarks on a letter published in the *Canadian Churchman* of the 12th instant entitled "Translation and importation of Bishops" and signed by "A Delegate"?

It is greatly to be regretted that "A Delegate" should have applied the term "importation" to the act of bringing a man from England to undertake the dignified and responsible position of a Bishop of Quebec. The use of such expressions only tends to encourage levity in sacred things.

With regard to translation of Bishops from See to See, the Church, all the world over, has resorted to it when desirable, and the Church of England has always permitted it and has found it beneficial, profitable and desirable—Councils of Nicea and Sardica notwithstanding. It so happens however that the Council of Nicea prohibits the translation of Priests as well.

Translation is a pure matter of discipline. Any branch of the Church of Christ, in any part of the world, has the sovereign right to so order its discipline, as may most tend to the glory of God, the good of the Church, and the edification of the people, "according to the various exigencies of times and occasions."

A Bishop is no more consecrated for a particular Diocese than a Priest ordained for a particular Parish. He is consecrated "for the office and Work of a Bishop in the Church of God." But according to the discipline of the Church he cannot exercise this office without jurisdiction. Jurisdiction is given him within his own Diocese. But the Church of England has deemed it wise to permit this jurisdiction to cease on election or appointment to another See, when similar jurisdiction is given him, to exercise his high office within this See. This has been the practice of the Church of England from the beginning, and it has, in many cases, been most advantageous. In our own day we have an example of this in the Bishop of London.

With regard to having recourse to England for

a man to fill the office of Bishop of Quebec, I beg to say that the remarks of "A Delegate" are unfortunate.

It is quite true that we do not send to England for "judges, bank managers, and officers of our volunteer regiments"; but "A Delegate" seems to forget that we do send to England for clergymen and money. And I would like to know how many flocks would be without a shepherd were it not for these clergymen and money "from abroad."

There are, I believe, at the present moment no less than 23 clergymen from England in active service in the Diocese of Quebec. Add to this those who have been educated in England and the number would be much higher. The four Bishops, now at rest, who have ruled this Diocese so wisely and lovingly, were from England. They were men eminent for wisdom, charity, piety and learning, and it is mostly due to their courage and ability that this See is in the position it is.

No, we do not send to England for judges, physicians, and officers of the militia, but we must make the sad confession that we do send for clergymen. When the laity in this Dominion give the best of their sons to the Ministry of the Church, it will be time enough to cease to apply to England for Bishops.

That Englishmen are "national" cannot be denied. Whether born and educated in England, Canada, Australia, South Africa or India, they are national in their energy, manliness and love of fair play. That they cannot adapt themselves to their surroundings, the extent and glory of our Empire, and the experience of the Diocese of Quebec, prove to be incorrect.

Of course there are Englishmen born and educated in England who are foolish, and there are Englishmen born and educated in Canada who are foolish. I trust there are not many delegates of this class.

But the most unfortunate part of "A Delegate's" letter is that where he applies the term "Higher Criticism Sceptic" to a Canadian Bishop and to the "gentlemen from abroad" named for Bishop of Quebec. Words fail me to express how much this is to be deplored.

As the Rev. Canon Bullock, of Leeds, was the only "gentleman named" in connection with the See at that time, I presume that he is the "Higher Criticism Sceptic" "from abroad."

Now I have had the honor of working with Canon Bullock for a short time, and I am convinced that those who know him, and those who have had the privilege of his ministrations, will bear me out when I say that it is unjust to apply to him this term.

No one could help being charmed with Canon Bullock's firm and reverent grasp of Gospel Truths, his straightforward manliness, the breadth of his views, the depth of his insight, from his great experience among men, into the needs of men, the eloquence and beauty of his language, his earnest piety and his reverence for the glorious heritage of the Church of England. But enough.

What we want is a Bishop in every way qualified for his high and dignified office. It matters not where he comes from. A man of deep piety and humility, and at the same time fearless, courageous, and manly. A man intellectually and socially above us: deeply learned, of great experience, true and faithful to the infallible word of God, and loyal to all that is truest and noblest in the venerable past of the Church. A man to whom the clergy may always resort for advice in difficulties, sympathy in trials, consolation in sorrow, encouragement in disappointments and enlightenment in doubts, — in short, a man who will be indeed a Father in God. May God grant us such an one!

Yours truly,

R. H. COLE.

Quebec, 31st May, 1892.

## Family Department.

### 'Esther's Temptation.'

"Faithful in that which is least."—Luke xvi: 10.

"Well, dear, if the drawing-room is done thoroughly, it cannot be got through in less than five minutes, I am quite sure. I want you now; you must do it better to-morrow."

So said a mother to her fair-haired daughter, Esther, who duster in hand, was just leaving a cheery room, furnished with pretty trifles, little polished tables and quaintly carved chairs.

Esther Searle, in obedience to her considerate mother's wishes, generally helped to lighten the work of the two servants kept in her father's large house by doing a few light duties.

The next morning Esther commenced to give the room a "thorough dusting." Although it had been well turned out in the early part of the week, the dust raised and scattered by the traffic of the high road was thick on all around.

Most industriously the small figure worked for a short time, then, "Oh, those tiresome chairs," she sighed; "I'm sure nobody will come to day; I needn't be so very particular," and so one chair was left undone. It stood in the dark corner of the room, and would never be noticed, she thought.

Next came the polished table with its four carved legs branching from the centre. The top of it was carefully done, because "mamma would like it." The books and ornaments were removed while Esther dusted, and afterwards neatly replaced.

Then she must stoop to get at the table's legs. Now stooping was a thing Esther particularly disliked, especially in hot weather.

"Oh, what a nuisance," she said, giving one of her rather frequent sighs. "I won't do those to day; it's so hot. Mamma will never notice them."

Just as she was about to dust the more pleasing flat surface of the piano, there flashed into her mind the words, "Faithful in that which is least." Then again, "Whatsoever thy hand findeth to do, do it with thy might." In an instant a never-to-be-forgotten scene of a few years ago came to her memory.

Esther saw herself seated on the yellow sands at Bournemouth. Behind her was the glorious, quiet sea, sparkling under the bright sunshine. With a number of children, like herself in light summer attire and large sun-hats, which only partly concealed the earnest, interested, little faces from the grown-up people standing round, she was listening to an address on "faithfulness," given by a Cambridge gentleman, who, in straw hat and white cricketing flannels, was standing on a little sandmound, under the shelter of a red banner, with white letters on it, reading, "Children's Special Service Mission."

The young are attracted by earnestness, and the speaker carried the children's hearts as well as their attention along with him as he showed how the Lord Jesus for us had been faithful unto the bitter end, "even unto death."

"Dear children," Esther fancied she heard him saying, "will you not be faithful to him? You can be so in three ways:

- "1. Faithful in obeying and serving him.
- "2. Faithful to him in temptation.
- "3. Faithful in confessing him.

"God says, 'Whatsoever thy hand findeth to do, do it with thy might.' Fulfill all duties faithfully, then.

"Now, be faithful in temptation. That is, keep 'looking unto Jesus,' asking him to come and fight for you; thus he will give you the victory, however small or however great the temptation may be.

"Then confess him faithfully. Though others may try to shake your faith in Jesus and make you deny him, tell them: 'I know whom I have believed' (2 Tim. i: 12). When God gives you the opportunity to witness for him, use it faithfully. Jesus says, 'Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven.' Thus you shall glorify the Lord Jesus, and he will say unto you, when he gathers in his redeemed ones: 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

And Esther also recollected how they all sang:

"I belong to Jesus—  
So, I'll try to spend  
All my life in pleasing  
My Almighty Friend.  
Since he is so holy  
I must watch and pray.  
That I may grow like him  
More and more each day."

And how she, with bowed head during the moments of silent prayer which followed, had told Jesus that, with his help and blessing, she would be faithful.

Have you ever sent up such a prayer?

All this did not take long to pass through Esther's mind; for a moment she hesitated, and then in the half-dusted drawing room went up the cry, "Lord, pardon me for my past unfaithfulness. Lord Jesus, help me now. Keep me from being idle and deceitful."

And Jesus did help her. He showed her that even the smallest duties might be done to the best of her ability, just for Him, and not merely "to please mamma" or because visitors must not see a dusty room.

This sweet thought of doing them for Jesus made Esther's harder duties become less irksome, and even the dusting of "those tiresome chairs" was honestly gone through, as she felt it a pleasure to bring glory to Jesus by doing something faithfully for him.

"Why! Essie, love," said Mrs. Searle a short time after, "this is a change! You are doing the work well, but don't be too long over it."

A glow of color suffused the bright face.

"I am trying to be faithful over a few things, mamma dear," she said.

It was sweet to Esther to win her dear mother's fond look of approval; but it was doubly sweet to feel that Jesus was smiling too.

She never felt so near to Jesus as when she had been true to His word, and had trusted him to keep her faithful.

Esther is now a useful servant of God, longing to persuade others to share her joys in knowing for themselves, as she does for herself, that the Lord Jesus, who is "The Faithful One," will one day re-echo in glory the words she has heard him speak to her heart, and remembers Mr.—quoting on the beach, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Not long ago an honored worker in the Lord's vineyard said to Esther, who for the time was tired out: "Whatever you undertake, you seem to do so thoroughly."

Oh, how Christ's weary worker rejoiced that he should allow her work to thus witness for him. With a heart full of thankfulness, she sent up the cry: "Father, I thank thee that thou hast given me the victory over my self-indulgence through our Lord Jesus Christ."

Can the same be said of you, young reader? Have you been quite faithful in all that was given you to do, in your studies, your home duties? Did you do, are you doing, your utmost in all you undertake?

Be loyal to your Captain,  
Be true to your Lord;  
Bring joy to your Master  
By keeping his word.  
Just faithfully doing  
All "next things" for him!  
His smile is worth winning,  
His "Well done" of a King.

—The Christian.

HOME FIELD NEWS

Diocese of Ontario continued.

ST. MARK'S

DESERONTO.—The Bishop of the Diocese has kindly acceded to Mr. Patton's request for four months leave of absence.

The Rector and Church Wardens have secured the services during the long vacation of the Rev. J. Senior, at present taking an honor course in theology at Trinity College, Toronto.

The ladies at a recent meeting, proposed to undertake the expense of painting and decorating the interior of the church preparatory to the approaching visit of the Bishop for confirmation and church consecration services.

NAPANEE.

ST. MARY MAGDALENE'S CHURCH.

—During the past week the space allotted to the choir has been enlarged and improved to accommodate the increase in numbers. Prof. J. D. Martin, organist and choirmaster of St. George's cathedral, Kingston, has been training the choir for the past five weeks, and a marked improvement is noticeable.

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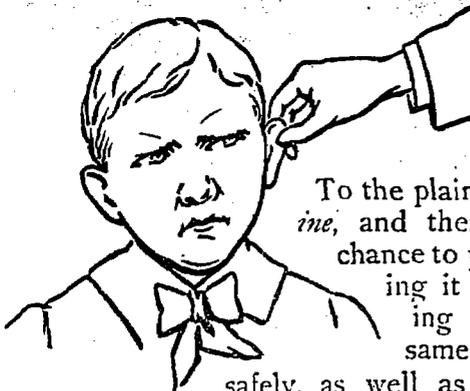
JAPAN AS A MISSION FIELD.

The Lord Bishop of Exeter lately visited his son, the Bishop of Japan, and speaking at the annual meeting of the C. M. S. in London last month, his Lordship said that as he had just returned from Japan, he would limit his words to that field of mission labor. Though small compared with its gigantic neighbours, India and China, the Japanese Empire was large in itself, its area exceeding that of Great Britain and Ireland, while its population was more than 40,000,000. If they had been asked to sketch the ideal land most suitable for Christian missions, and which, when Christianised, would be most suited for Evangelistic work among the nations of the far East, perhaps the first characteristic that Englishmen or Irishmen would wish would be islands inseparably and for ever united—(loud applause)—which could hold their seagirt independence, and yet be near enough to the mainland to exert influence there. Such is Japan. It would also be said, "Give us a hardy race, trained in war by land and sea," for a nation of soldiers, when won for Christ, fights best under the banner of the cross. Such are the descendants of the old Danes. "Give us, too, an industrious race, not idle loungers, enervated by a luxurious climate, laborious husbandmen, persevering craftsmen, shrewd men of business." Such are the Japanese. "Give us men of culture, with noble traditions, yet not so wedded to the past that they will not grasp the present and salute the future." Such are the quick-witted, myriad-minded Japanese, who, with a marvellous power of imitation, contrive to engraft their own national character upon those of Western lands. "Give us a race whose women are home-spun, refined, courteous, and winsome, not tottering on tortured feet, not immured in zenanas and harems, but who freely mingle in social life and adorn all they touch." Such, without controversy, are the women of Japan. Above all it would be said, "Give us a religious people who are yet conscious that the religion of their fathers is unsatisfying and unreal, and who are therefore ready to welcome the Christ of God." Such are the men and women of Japan. The Gospel has dawned there. He himself was welcomed by 250 Christians in St. Andrew's House, in Tokio. In that vast city of 1,200,000 people, there are Christian stations worked by the brotherhood. Don't, said his Lordship, be afraid of the word "Brotherhood" or "Sisterhood." There are no monastic vows of any kind there. One of the Brothers has come to England, and returned again married. (Applause.) One Sunday he was permitted to preach in the American cathedral, and the same afternoon in the C. M. S. church. There is only one laborer there, and his son sorely craves three more. At one school there are 1,600 students from all parts of Japan. Many a village clubs together to send one young man up to that school to be trained. There one of the Brothers has a house. He is not permitted to teach Christianity in

college hours, but he has Bible classes, &c., outside, to which they throng, and God is giving him a message to those young men. At another college a Sisterhood has thirty girls from good families. There is a hospital connected with it, and five have been baptized who were patients there last year, and one is being trained as a mission woman. Eight days before the earthquake, at another town there was a confirmation at eight o'clock in the morning, and one old man of sixty and two young women were confirmed. Our brethren in Japan call upon us to come over and help them. It is a nobler crusade than Richard Cœur de Lion ever led. Oh, that men of all ranks may come forward! Oh, that kings may be nursing fathers and queens nursing mothers! There is an order of the Church Missionary Society that the office of Patron should be reserved for members of the Royal family. The position has been long vacant. May not a humble petition be presented from the Society to the Queen to become the Patron, and to many of her beloved children to become Vice-Presidents? (Applause.) What will conquer? Not Agnosticism, with its heartless no-creed; not Deism, with its icy distance between God and man; not Roman superstition, with its Mariolatry and priest-craft; not Plymouthism, with its molluscous kind of Christianity; not that nightmare of annihilation, or the baseless dream of Universalism, but the good old faith of the everlasting Gospel on Bible foundations, on apostolic lines. The order-loving Japanese love the reverence of our ritual. A man high in authority in Tokio said to him, "You will see Japan will become Christian on the lines of the Church of England." (Applause.) For a while the army of Evangelists must be officered by American and English leaders, but when the time is fully come, they are most ready to yield their posts to Japanese deacons, priests, and bishops, and that, as his son said to him, will be the happiest euthanasia of Western missions, when Japan is Christian from shore to shore. We can, and by God's grace we will accomplish it, only we must not offer to God that which costs us little or nothing. The master does not degrade us by asking cheap service at our hands. Fifty more men are sorely needed in the next two and a-half years. We trust no arm of flesh, for we know that nothing will or can prevail but masculine faith in God, nothing but the old heroism of primitive Christianity, nothing but the story of the Cross through the omnipotent grace of the Spirit of God. *Hoc signo vincant, et in eternum Laus Deo.* (Loud applause.)

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## Temperance Column.

### The Bishop of London on Temperance.

The Bishop of London is extremely popular on the Temperance question. The *Rock* describes his address at the annual meeting of the Temperance League:—

"When Dr. Temple could make himself heard, he started one of those familiar stirring temperance appeals, in which the very heart of the speaker seems to inrob. The Bishop's vigour finds fullest scope when he is dilating on what is, perhaps, his favourite topic. A little bit of autobiography was introduced merely to point the moral of the contrast between the present position of the temperance question and that it occupied in his University day. The Bishop himself was a total abstainer at Oxford merely because he found the hospitalities, in which the cup that certainly inebriates, whether it cheers or not, took a prominent part, were too expensive for his limited pocket. He did not experience much inconvenience from his decision; but he found that those who became total abstainers for example's sake had a hard time of it, and only a high sense of duty could have enabled them to endure the ridicule and the annoyance to which they were subjected. What was the state of things to-day?

"There isn't the slightest difficulty now," declared the Bishop, "in being a total abstainer if you wish to be so." Nowadays, if a smile be indulged in the bounds of courtesy are not exceeded. In the old days, what a man endured in becoming a total abstainer was considered sufficient sacrifice in the cause of temperance. Could they say that now? No, declared the Bishop; for there ought to be a good deal more than total abstinence required of them in carrying on the work of temperance. A total abstainer was bound to be a preacher of the cause wherever he went. The Bishop denied that all total abstainers were so because drink offered temptation too great for them to resist—"I can't say," he remarked, "that I feel it in the slightest degree"—and showed how it was out of pity for others' weakness that many pledged themselves against strong drink. The Bishop contended that by such evidence of sympathy far more influence was exercised than was possible without it, while the reunion with strength afforded a very real shield to weakness. "If," said the Bishop, "you say to any man, 'You must become a total abstainer, because of your weakness,' it suggests a perpetual bar upon him; it makes the battle harder. No, let us stand side by side with him. We have succeeded already in making total abstinence not a mark of weakness."

Those that will not be counselled can not be helped.

Amend the faults of yesterday by the wisdom of to-day.

## A TRENTON MIRACLE.

### A REMARKABLE CURE IN A CASE PRONOUNCED HOPELESS.

An Estimable Young Lady Raised From a Death-bed After Being Given Up by Several Doctors—A Simple Statement of Facts.

Trenton Courier.

At intervals during the past year the proprietor of the *Courier* has been publishing newspaper reports of miraculous cures occurring in various parts of Canada and the United States. Perhaps among the most notable of these were the cases of Mr. John Marshall, of Hamilton, Ont., Mr. C. B. Northrop, of Detroit, Mich., and Mr. Chas. A. Quant, of Galway, N. Y. Mr. Marshall's case was more prominently fixed in the public mind by reason of the fact that after being pronounced incurable by a number of eminent physicians he was paid the \$1,000 disability claim allowed by the Royal Templars of Temperance, and some months afterward was announced his almost miraculous restoration to health and active life. The case of Mr. Northrop was looked upon as a helpless invalid, and could only give the most desultory attention to his business on days when he could be wheeled to the store in an invalid's chair. In his case the same simple (yet wonderful) remedy that had cured Mr. Marshall restored Mr. Northrop to a life of active usefulness. The case of Mr. Chas. Quant is perhaps the most marvellous of all, inasmuch as he was not only perfectly helpless, but had had treatment in one of New York's best hospitals under such eminent medical scientists as Prof. Ware, and Dr. Starr, and in Albany by Prof. H. H. Hun, only to be sent out as incurable and looked upon as one who had but a few months before death would put an end to his sufferings. Again the same remedy which restored Mr. Marshall and Mr. Northrop was resorted to, with the same remarkable results, and to-day Mr. Quant, restored to health, anticipates a long life of usefulness. The remedy which has succeeded, where the best physicians had failed, is Dr. Williams' Pink Pills for Pale People—and a name that is now a familiar household word throughout the continent—and a remedy that apparently stands without a rival in the annals of medical science. Having published, among others, the cases above alluded to, the curiosity of the publisher of the *Courier* was aroused and he determined to ascertain if anyone around Trenton had been benefited by the use of Pink Pills. In conversation with Mr. A. W. Hawley, druggist, he was told that the sale of Pink Pills was remarkable, and steadily increasing. And Mr. Hawley gave the names of a number within his own observation who had been benefited by the use of this remedy. Among others Miss Emma Fleming, grand-daughter of Mr. Robt. Young. It was stated that Miss Fleming had been raised from what was supposed to be her death-bed, after all other remedies and physicians had failed, by the use of Dr. Williams' Pink Pills. This statement was so startling that the *Courier* determined to investigate it further, and if true set the facts before the public for the benefit of other sufferers. Mr. Robt. Young, grandfather of the young lady,

was first seen, and in a reply to an enquiry said it was a miracle the manner in which these pills had restored his grand-daughter. As a last resort, and with a prayer in his heart, he had purchased a box of Pink Pills at Mr. Spaulsbury's drug store, and so much good resulted that the remedy was continued until his grand-daughter was as well as ever she had been. Miss Fleming's aunt was next seen, and she corroborated what had already been told the *Courier*, giving as well some additional particulars. Miss Fleming was next seen, and we must confess to being surprised, and at first somewhat incredulous that this young lady in the bloom of womanhood and health was the person whom we wanted to interview. Miss Fleming, however, soon convinced us that it was she who was so miraculously saved from death, and cheerfully consented to give a statement of her case. Her father, she said, was for years miller under Mr. Spence, and afterwards at Gordon's mills, near Trenton, and is now miller at Union. Three years ago Miss Fleming's mother died of consumption. Up to four years ago Miss Fleming stated that she had enjoyed good health, but taking a severe cold then she had not had a well day since, until she began the use of Dr. Williams' Pink Pills last December. She was reduced in weight to 90 pounds, but now weighs 111 pounds; a gain of 21 pounds. She consulted a number of doctors and took their remedies, but never obtained more than temporary relief. A physician at Newmarket whom she consulted said she was going into a decline and that he could do nothing for her. Her Trenton physician said that a sudden cold would go to her lungs and he had no hope of her ever getting better. She felt very miserable, strength continually failing, suffered so much distress from food that she had no desire for it and lost all appetite. She kept continually growing worse until last fall she was not able to stand without support, and gave up all efforts to help herself. In December she was taken with inflammation of the bowels and Dr. Moran was called in. He gave her medicine that relieved her and cured the inflammation, but her strength was gone and she had to be lifted in and out of bed and could not sit in a chair at all. She had taken her bed expecting never to rise again, and this was the opinion of all her friends. It was at this juncture that her grandfather, having read in the *Courier* of the wonderful cures effected by Dr. Williams' Pink Pills, and as a last resort purchased a box, and urged his grand-daughter to take them. Miss Fleming had been before this recommended by a friend in Toronto to try Pink Pills, but declared she had no faith in them. Now, however, to please her friends, she consented to take the Pink Pills; on the seventh day after beginning the use of the Pink Pills, she was able to walk down stairs, and has not gone back to a sick bed since. The effect upon her system was truly marvellous. Her appetite was gone, strength gone, prostrate upon her supposed death bed, in seven days she was able to walk down stairs, feeling renewed strength and a better appetite than ever before. Miss Fleming contin-

ued the use of Pink Pills, daily gaining health and strength, until she was able to take part in the household duties without the least injurious effect. Miss Fleming still continues to take one pill after each meal, and now feels as well as she ever did in her life. She feels truly grateful for what this great remedy has done for her, and only a sense of gratitude enables her to overcome her modest scruples in giving this testimony to the wonderful virtues of Dr. Williams' Pink Pills for Pale People.

Miss Fleming has recommended Pink Pills to a number of lady friends who say they are doing them much good.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but are a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

These pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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