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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

RECENT EXPLORATION AND SCIENTIFIC INVESTIGATION.—The Director of the Geological Survey of Ireland, Professor Hull, F.R.S., delivered the annual address of the Victoria (Philosophical) Institute in London, on the 28th of May, on which occasion the Institute's new President, Professor Stokes, President of the Royal Society, took the chair.

The author of the address then gave an account of the work, discoveries, and general results of the recent Geological and Geographical Expedition to Egypt, Arabia and Western Palestine, of which he had charge. Sketching the course taken by him (which to a considerable extent followed the route ascribed to the Israelites), he gave an account of the physical features of the country, pointed out evidences of old sea margins 200 feet above the present sea margins, and showed that at one time an arm of the Mediterranean had occupied the valley of the Nile as far as the First Cataract, at which time Africa was an island (an opinion also arrived at by another of the Institute's members, Sir W. Dawson, and that, at the time of the Exodus, the Red Sea ran up into the Bitter Lakes, and must therefore have formed a barrier to the traveller's progress. He then alluded to the great changes of elevation in the land eastward of these lakes, mentioning that the waters of the Jordan Valley once stood 1,292 feet above their present height, and that those of the Dead Sea, which he found 1,050 feet deep, were once on a level with the present Mediterranean Sea margin, or 1,292 feet above the present height. The great physical changes which have taken place in geological time were evidenced by the fact that whilst the rocks in Western Palestine were generally limestone, those of the mountains of Sinai were amongst the most ancient in the world. The various geological and geographical features of the country were so described as to make the address a condensed report of all that is now known of them in Egypt, Palestine and Arabia Petraea.

CHRISTIAN EVIDENCE SOCIETY.—The Earl of Carnarvon presided at the annual meeting of the Christian Evidence Society at Exeter Hall. The report again announced diminished income. The Committee most earnestly pressed upon the ministers of religion, teachers and parents the vital importance in the present day of communicating to the young the reasons for believing Christianity. The Chairman congratulated the meeting upon the general satisfactory report, which recorded a steady and increasing work, of victories gained in many fields of religious disbelief, of individuals convinced—even *Atheistic Clubs closed*; all of which was matter for sincere congratulation, and the more so because it had been won by steady, persevering, continuous work and good solid reasoning. After an earnest appeal for funds, the Chairman said that there was good evidence to show that the Society's work was telling upon the mass of infidelity and ignorance which it desired to repress. He himself had reason to think that the most aggressive form of infidelity had shown a certain amount

of subsidence during the last year or two. Whether it was that men were alarmed at the extent to which their wild theories were pushing them; whether they were frightened at the evidence of the practical evils—not merely in a religious, but in a civil point of view—to which those infidelities led, he could not say; but he did believe that there was a turning point in the tide. And for that reason he hoped that every one who felt strongly upon the matter would not allow that favorable moment to pass, but that they would in every way, whether by money, or time, or labor, or interest and influence over others, lend their best help to the work of the Society.

THE SEE OF ST. PATRICK.—On the occasion of his enthronement, the new Archbishop of Armagh and Primate of All Ireland said:

It is true the high position to which, however unworthily, I have been elected, has been stripped of many of its earthly surroundings, but I inherit still the proud traditions which cluster around the seat of St. Patrick, with the *unbroken continuity of Apostolic orders*. Here, on this spot, was the cradle of Christianity, and from it sprang the ancient Church of Ireland, independent of any foreign potentate whatsoever, which, faithful to her Divine commission—"Go ye into all the world, and preach the Gospel to every creature"—spread the light of God's Holy Word by its mitred missionaries over the greater part of the Saxon England and Scotland, extending the cords of her tent even over the Continent of Europe. Her seminaries, history records, were the seats of learning, "the quiet habitation of sanctity and literature," and, though kings are no longer her nursing fathers or queens her nursing mothers, her energy, devotion, and faithfulness reflect unimpaired the historic lustre of her missionary triumphs; for the promise was and still remaineth, "Lo! I am with you always, even unto the end of the world." I rejoice with you that the whole Church population of Ireland, numbering over six hundred thousand, have ever been loyal to the Throne and a law abiding people. If perilous times are in store for our distracted country and our Church, let us sink our minor differences, "forbearing one another in love," and hold united together for our Queen, our common country, and our common faith, "for our Jerusalem is built as a city that is at unity in itself." In quiet confidence and in prayer we can commit our cause to God, and leave the issue in the hands of Him who can judge between us and our enemies, for the "battle is not to the strong."

THE ANGLO-NESTORIAN MISSION.—Most interesting was the ceremony witnessed in the private chapel at Lambeth Place, on Wednesday morning, when the Archbishop of Canterbury sent forth with his blessing the Revs. A. J. Maclean and W. H. Browne to their work among the Nestorian Christians in Persia. This body, which has existed since very early days, is theoretically heretical; but practically the clergy are too ignorant to be active heretics. The work of the mission will be to give instruction in dogmatic theology, and to present the English Church in its real character as an *Ecclesia docens*, and teaching the truth as

enshrined in those Ecumenical Councils which are recognized by both East and West, and free from the ignorant superstitions of the Oriental Orthodox Church on the one side, and the modern accretions of the Latin Church on the other. The work, which is one bearing the peculiar impress of our national enterprise, is worthy of all the support in prayers and alms which Catholics can give.

THE NEW BISHOP OF CLOGHER.—On Friday, the 4th instant, the Synod of the Diocese of Clogher met in Clones, under the presidency of the Lord Primate, to elect a Bishop for the re-endowed and now independent See of Clogher. The choice of the electors fell on the Ven. Charles Maurice Stack, D.D., Archdeacon of Clogher, Rector of Monaghan and Diocesan Nominator. The new Bishop graduated in Trinity College in 1848, proceeded to be M.A. in 1858, B.D. and D.D. 1875. He took a second-class at his final Divinity examination in 1848, and received Holy Orders in the same year.

ANNIVERSARY OF THE E. C. U.—The English Church Union held its twenty-seventh anniversary on the last Wednesday and Thursday in May. The opening address was delivered by the President, Lord Halifax. The meeting, which was very enthusiastic, was also larger than usual. The following officers were elected to serve for the ensuing year:—President, the Viscount Halifax. Vice-Presidents: Clerical—The Dean of Durham, the Ven. the Archdeacon of Taunton, Rev. Canon Carter; Lay—The Earl of Devon, the Earl of Glasgow, the Earl of Limerick, J. A. Shaw Stewart, Esq. Council: Clerical—The Very Rev. the Dean of Manchester, Rev. Canon George Body, Rev. R. W. Randall, Rev. J. E. Vaux; Lay—Professor Bentley, Lord Edward S. Churchill, John Walter Lea, Esq., Admiral D. Robertson-Maddonald.

A MUNIFICENT BEQUEST.—The *Denver Times* thus announces the following bequests of over \$200,000 (£40,000) for Church and charity in Ireland,—“The recent death of Robert N. Moore in Southern New Mexico will cause his memory to be cherished in his native land. Last October Mr. Moore came to this city, and while here had his last will and testament drawn up by John C. Keegan, Esq., the attorney. In his will he made many bequests, among which may be enumerated the following:—£25,000 to establish and maintain in Ireland a "home" for poor and indigent members of the Protestant Church; £3,000 to assist indigent members of the Protestant Church; also £3,000 to aid widows of ministers of that faith; £3,000 to aid and educate ministers orphans; £5,000 to be used in purchasing Testaments, Bibles, and religious tracts for free distribution among his Irish fellow-countrymen; £3,000 to repair and renovate the Protestant Church at Kildare, Ireland; £1,000 to erect a belfry and purchase a bell for Christ Church, Dublin; £2,000 to be given to the trustees of Steevens' Hospital, Dublin; and £1,000 each to the Protestant Bishops of the Dioceses of Tuam and Meath. The above sums are to be distributed by them among their poor and worthy curates. He also made smaller bequests to

Trinity College, Dublin, and other educational and sectarian institutions. Mr. Moore was a sharp, shrewd, unassuming man, who never in any way affiliated with his fellow-countrymen in the West, and, in fact, was not known to them as an Irishman. He made his money by operating in mines in New Mexico and Arizona; also in lands in New Mexico. He frequently stated to his intimate friends that he had cousins and nephews in influential positions in Dublin, but on account of a family misunderstanding he did not correspond with them.

THE POOR MAN'S CHURCH.—The idea that beautiful churches and costly worship should be reserved for the rich, whilst nothing can be too "cheap or nasty" for missions and poor people, as if there were two Gods, one for the rich and another for the poor, or, as if the worship were directed to the congregation, and therefore regulated by their condition, has been thus ably combatted by the Bishop of Peterborough in the House of Lords, on 16th March last. He said: "He hated the words 'churches suitable to the poor.' It was in the very poorest neighborhood that one should desire to have the most beautiful church that could be built. When they looked at the dull monotony of their daily life, with so little that was beautiful in it, surely it was desirable that the one place to which they might have free resort and access, the house of their common Father, should be a place that would bring some of the beauty and grace, and something of the sense of human brotherhood, into the isolated and saddened lives of the poor. He held that it was not well, even in the interests of the rich, to have cheap churches for the poor. It was not a wise nor a safe thing that wealth and rank and respectability should have one place of worship on Sunday, and that the poor should have another.

MR. GLADSTONE AND ST. AUGUSTINE.—The *Central Press* makes known a hitherto unpublished letter, written by the Premier in 1884 to the Rev. Charles Beard, on the occasion of the publication of the rev. gentleman's Hibbert Lectures on the Reformation of the Sixteenth Century. Mr. Gladstone writes:—"I wish to put in a plea for St. Augustine. I cannot think that he ought to be put in a leash with Luther and Calvin, except as to what was best in them. His doctrine of human nature is substantially that of Bishop Butler, and he converted me about forty-five years ago to Bishop Butler's doctrine. I will not trouble you further, though I am tempted—sorely tempted—to ask whether you really think there is a true antithesis between authority and reason. I know it is a favorite phrase. All systems have their slang; but what I find in every page of your book is that you have none."

THE WHITE CROSS MOVEMENT.—In a recent letter to Bishop H. C. Potter, of New York, the Bishop of Durham says:—

I feel more and more sure that the line adopted in the White Cross movement for the promotion of purity is the most hopeful. We must be before all things positive, not negative. We must hold up the high ideal of the Gospel; must press the ideal upon men's attentions in season and out of season; must bid them realise the unspeakable sanctity of the human body as the temple of the Holy Ghost. The negative method, which occupies itself in exposing and expounding vice for the sake of denouncing it, I have always deprecated. The scandal which comes from this injudicious handling is only to patient. But God has already given us so much encouragement that we should be faithless indeed if we failed under this trial of constancy, and slackened our efforts.

God strikes not as an enemy to destroy, but as a father to correct.

UNIVERSITY OF KING'S COLLEGE.

The Encœnia was held on Thursday, June 24th. The weather was delightful, and many who have been in the habit of attending this annual festival for the last twelve years, said that they never remembered so pleasant and so successful an Encœnia. The day began with a celebration of the Holy Communion in the Hensley Memorial Chapel at King's College, at half-past seven. The celebrant was the Most Reverend the Metropolitan of Canada, assisted by the Right Rev. Bishop Perry, of Iowa, Dr. Bowman, Dr. Willets and the President of the College. There were about fifty communicants. The anniversary service was held in the beautiful parish church at Windsor, at half-past ten. A surpliced choir of about thirty, consisting of old graduates, students and boys of the Collegiate School, entered singing "Through the Night of Doubt and Sorrow." The service was sung by the Revs. K. C. Hind, C. E. Willets and H. A. Havley. The lesson, Prov. iv., was read by the Rev. F. W. Vroom, Rector of Shediac, N.B. The Most Reverend the Metropolitan of Canada preached a sermon most appropriate to the occasion, from Prov. iv., 7-9. We print it elsewhere. The congregation was very large, and the singing remarkably hearty. The offertories at the College Chapel and at the Parish Church, amounting together to \$63, were given to the "King's Restoration Fund."

At half-past two the procession from the College entered the spacious Convocation Hall of the University, which was crowded to its utmost capacity. The proceedings were opened by the inaugural address of the Rev. Isaac Brock, M.A., Oxon, President of King's College and Canon of St. Luke's Cathedral. We give below the introductory portion of this address:—

Right reverend fathers in God, Doctors, Masters of Arts, other members of this Convocation, ladies and gentlemen,—In occupying for the first time this presidential chair, I naturally think of the far more learned and worthy occupants thereof who in bygone years presided over the Convocations of this ancient University (ancient for our young Dominion), and who adorned by varied gifts of learning and administrative talent the responsible post of President of King's College. I can only trust and pray that the Great Head of the Church, who in His Divine providence has called me to this office in His Church, may give me wisdom and grace and power equal to the responsibilities and duties of my position. It needs not that I recount in detail the steps taken by the Board of Governors in August to reorganize this University; you are familiar with them. Two of the former staff were happily retained; two younger professors were added to the faculty; I accepted the chair of divinity; and by the unanimous invitation of the Board of Governors I also took the responsible position of Acting President. After all I had read in the papers, after the serious trouble that had taken place in the not distant past, I came to take charge with some misgivings. Through the good hand of our God over us, all has gone well; our College has been safely brought through a critical time, and this happy result I attribute to the unity of the professional staff and to the good conduct of our students. My brother professors have worked with me in the utmost harmony; we have our differences of opinions upon the various questions that from time to time have come up for consideration before our Board of Discipline, but never has our harmony been broken. The general conduct of the students has been all that I could desire. I wish to institute no comparisons, but residents in Windsor will sustain me in saying that the present moral tone of the College is excellent; while in the prosecution of their studies, as evidenced by their preparation for

and attendance at lectures, and by the results of the examinations, a fair amount, and in most cases a great amount, of diligence has been shown. Our numbers exhibit a slight increase over those of the preceding year, which closed with 17 students. In Michaelmas term we had 25 students, of whom six were graduates. We close this term with 23, of whom four are graduates. Out of our present body of students thirteen belong to N. S., two to P. E. I., four to N. B. (we hope soon to welcome more from N. B.), one to Newfoundland, one to England, two to the U. S. This term five are leaving (three of whom were ordained last Sunday), and two are leaving for a time. Several, however, have just matriculated; several more will matriculate in October, so that we have fair prospects in regard to numbers for another year. On an occasion like the present we naturally look around and notice that some familiar faces are wanting. Since our last Convocation one has entered into the rest of Paradise, whose early death was a cause of grief to all who knew him and the worth of his services to our branch of Christ's Holy Catholic Church. Among the most scholarly, devout and eloquent priests of our Church in this Dominion stood the Rev. George Wright-Hodgson, Master of Arts at this University. Many here knew him, and many could testify to the potent influence for good that ever radiated from his rooms during his residence in King's College. In his last will our departed brother remembered his Alma Mater; the gift of his own carefully selected library to our College, and other benefactions that are to follow, will enroll his name among the most honored benefactors of our University. I regret extremely that want of funds, assigned to our library, has prevented so far the erection of suitable cases to receive this valuable addition to our library. Besides those usually present on occasions of this kind, our Convocation is graced to-day by the presence of some to whom we desire to accord a hearty welcome. The warmest thanks of this Convocation are due, and are hereby tendered to the venerable Prelate, the Most Reverend the Metropolitan of Canada, for his great kindness in coming, at no little inconvenience to himself, to preach our anniversary sermon at this our annual festival. We welcome, too, amongst us to-day one who has rendered distinguished services to the cause of literature, George Stewart, Fellow of the Royal Geographical Society, Fellow of the Royal Society of Canada, and one of the very few contributors in this Dominion to the ninth edition of the *Encyclopædia Britannica*; and we desire also to accord our heartiest welcome to our Right Reverend brother, Bishop Perry, of Iowa, the learned historian of the American Church. I may venture to assure him that we in Canada cherish the warmest feelings of affection to our sister Church, and as Professor of Divinity I do not hesitate to say that our Church in this land owes a lasting debt of gratitude to the Bishops and Presbyters of the American Church for the many able, manly and timely defences of the principles of our branch of the Catholic Church which have come from their pens, one of which, Bishop Kip's "Double Witness of the Church," is one of our text books. But while I desire in your name and in my own to extend a special welcome to these our distinguished visitors, I wish, as President of this Convocation, most heartily to welcome you all on this festive occasion. I trust that what you have seen and what you have heard and are about to hear, will enable you to return to your several homes with warmer feelings than ever towards our ancient University; its future rests to a great extent with you. I trust, then, that you will one and all rally round her, so that the approaching centenary of King's may witness its increasing prosperity, and its more perfect equipment for its great educational work in these Maritime Provinces, which will, I hope, ever remain in-

tegral parts of the great Dominion of Canada, and, above all, of the Empire of our beloved Queen, the jubilee year of whose reign commenced on Sunday last.

The President then read the reports of the Faculty for the past collegiate year, which served to give a clear and concise idea of the whole ground covered by the studies pursued in the College during the year. He began with his own report as Professor of Divinity, and made particular reference to valuable courses of lectures on Christian Apologetics, given in the Michaelmas and Lent terms, by the Rev. Dr. Partridge. Next came the report of the Professor of Mathematics and Engineering; next, that of the Professor of Chemistry, Geology and Mining; next, that of the Professor of English and French Literature; and, finally, that of the Professor of Classics and German.

The President then thanked those gentlemen who, at the request of the Board of Governors, had undertaken this year the office of Examiners for the B. A. degree, viz., Dr. Partridge, Professor Hind, M.A., Bliss Carman, Esq., M. A., and the Rev. H. A. Harley, B.A., and read extracts from their reports. The next report read was a brief but satisfactory one from the Rev. Dr. Willets, the Head Master of the Collegiate School, which showed that the average number of boys per term had been 50, of whom 41 were boarders. The last report read by the President was from Dr. Moody, the Chairman of the King's College Restoration Committee, which showed that up to date, June 22nd, there had been collected \$1,292.00 for this fund, while there had been expended so far \$1,611.00, and much remained to be done, especially the heavy item of introducing the water from the town service into the College, so that at least \$1,000 more will be needed to meet the necessary expenditure under this head before the opening of another collegiate year in October.

SERMON

Preached by the Venerable and Most Reverend, Dr. Medley, Lord Bishop of Fredericton and Metropolitan—at the Encenia Kings College, Nova Scotia, June 1st 1886.

Text: Proverbs i.e., 7, 8, 9.—Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honour; where thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory she shall deliver to thee.

Among the books of Holy Scripture, divinely inspired, yet I fear too little studied, and of infinite value to every student, may be classed the book of Proverbs. If single proverbs may be called the "wisdom of many, and the wit of one," we may see in this book the large experience of human life, obtained by earnest efforts, and deepened by unhappy failures, and the practical application of important truths which God has graciously given us for our uses and benefit. In their misuse of the Bible too many seem to regard it as a mine of difficulties to be discussed, and of perplexities to be solved, rather than as a treasure, which it is our duty to buy at any cost. In his discourse of wisdom Solomon before he enters into details, lays down these great principles; that there is a perfect harmony between sound learning and true religion; that both are gifts from the Father of lights, though the methods by which we attain to the knowledge of them may differ; that extensive and accurate search into any and all of the works of God is to be encouraged by every means in our power: that practical wisdom can never be attained by those who lead an immoral or irreligious life; that a right understanding of what our intellect can grasp, and our position in life renders possible or desirable, is the work of everyone who wishes to apply his knowledge to advantage, and to become what every wise man would desire to be, an earnest seeker of the truth, a

practical worker in the sphere of duty within which God has called him to act, in short, a laborious, faithful, honest, humble student, and a devoutly religious man. These principles (as it seems to me) lie at the root of every rightly-conducted educational institution. The severances of religious from secular instruction is an attempt to build a superstructure without a solid foundation; and when only a smattering of knowledge is the result, our self conceit is largely increased, and our devotion proportionately diminished. These truths were thoroughly understood by the great founders of collegiate life. Their religious duties and their scientific acquirements went hand in hand, no hindrance was put in the way of unlimited research, and the unity and good feeling of their students was promoted by public daily prayer and constant communion. In the belief of general application of these principles, I flatter myself that we shall all agree, and it is our firm resolution as it undoubtedly was the founders of this College, that by such principles we must stand or fall. We are met together to-day to consider how we may strengthen and build up an institution which has its root in the doctrine and discipline of the Church of which we are members, whose prosperity it is our duty to promote to the utmost of our power. The very word College implies collective strength, communion of interests, daily progress in learning of various kinds, mutual sympathy, willing and cheerful obedience to wise and determinate rules, and a common desire on the part of teachers and students to work harmoniously together in building up a moral structure intended for the common good. Where every professor and every student acts as if the whole responsibility of the success of the college rested on himself, diligence will become the general rule, unity will be sought for by the sacrifices of self will, a healthy emulation in the pursuit of learning will take the place of mutual jealousies, and a good understanding among all persons concerned will render the work of the institution not only practicable, but easy. In such a happy condition it does not seem necessary or desirable that any fundamental change should be made in the branches of instruction prescribed by the founders of the college. These are not days when we can afford to narrow our course of instruction; we are rather called on to widen it. The exact sciences open larger fields for mental discipline and accuracy of proof; the acquirement of critical knowledge of ancient languages is pursued everywhere with more vigor and seems to be more necessary for clear and finished composition and even for the right understanding of our mother tongue, and the felicitous expression of our thoughts. Familiarity with the great example of history, and with the master-pieces of literature, has a refining and penetrating influence upon language and demeanor, which is recognized even by those who are incompetent to trace it to its source. The dignity and courtesy of an older generation of statesmen may be referred in a great degree to their training. They live in the memories of famous examples, and their learning was noble and chivalrous. Our intercourse with men who speak in other languages than our own renders knowledge of these tongues essential to the discharge of duty in many responsible posts; the knowledge of ancient and of modern history continually interests us by more extensive research: natural science offers a far wider field for continual progress; and the study of the English language whether in poetry or prose, is absolutely essential to our expressing ourselves with freedom, perspicuity and taste. The debased English of the whole crowd of the uneducated and the pompous nothingness of those who try to make up for the poverty of their conceptions by the long eloquence of their diction renders it more than ever necessary, if we would hand down to our successors such as the masters of our language delivered to us, that we should

be familiar with the great standards of English pure and underfiled, and the *are celare artem* will task our mightest powers and will reward our happiest efforts. A great task indeed lies before us, of which we can hope to accomplish only a portion during our residence at college, but which ought to be, in one department or another, the patient laborer of an earnest life.

(To be continued.)

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

PETITE RIVIERE.—A new parish church is in course of erection. The plans have been drawn and presented by Rev. W. Groser, of New Ross. The contractor is Mr. Van Horn, of Bridgewater, N.S. We expect to have it completed by the end of September. Any contributions will be thankfully acknowledged by the incumbent, Rev. J. Spencer.

HALIFAX.—*Girton House*.—This excellent institution, which has deservedly attained the first place among the private educational establishments in the Maritime Provinces, was closed for the vacation on the 22nd June. On that day the splendid rooms, unequalled in Halifax for beauty, airiness and comfort, were crowded beyond their capacity by a fashionable and distinguished assemblage that overflowed into the spacious halls. The Lieut.-Governor presided, and after a well arranged programme of music, vocal and instrumental, and recitations, in English and in French, had been gone through with remarkable smoothness and success, Principal Sumichrast gave a short, pointed address, in which he touched on the chief reasons for the existence of private schools, indicating the superior education given, the greater attention paid to individual pupils, the forming of good manners, and mainly the religious training, which, indispensable though it be, is not to be obtained in public schools.

Lieut.-Governor Richey highly eulogized Principal Sumichrast and the work done by him. He was followed by the Lord Bishop of Nova Scotia, who drew especial attention to the thoroughness of the education given at Girton, to the admirable system on which it is worked, and to the value of such an institution, not to the Church alone but to all denominations. Hon. Judge Shannon also spoke to the same effect, and a very pleasant afternoon was brought to a close by the singing of the National Anthem.

Principal Sumichrast has given the Church in Nova Scotia just the institution required for the proper training of girls, and this without receiving any but moral support from the Church herself. We hope, however, that the work done by him will receive from the Diocese and Church the recognition it so thoroughly merits, and steps be taken to extend the advantages of Girton to all the clergy, so that the daughters of even the least paid of these may benefit by the excellent instruction, sound Church teaching and refined manners imparted at Girton. We are pleased to learn that Principal Sumichrast's labors in the Church are not confined to his important work as a teacher; as Diocesan Lay-reader he serves in his turn a mission chapel in the suburbs. He delivered during the past fall and winter a series of Sunday afternoon lectures on the Inspiration and Authenticity of the Bible, and on the History of the Church. As one of the Vice-Presidents of the Church of England Institute, he takes an active part in the working of this important agency for good, while his services as a popular lecturer have been freely given for the benefit of the Church in Halifax and other parts of the Province.

DIOCESE OF FREDERICTON.

FREDERICTON.—An ordination service was held by the Most Rev. the Metropolitan, in the Cathedral, Fredericton, on Trinity Sunday, when the Revs. C. Kenrick and E. J. P. B. Williams were ordained to the priesthood, and Mr. E. B. Hooper to the Diaconate. The candidates were presented by His Lordship the Bishop Co-adjutor. The Rev. Canon Medley, of Sussex, preached the sermon on the occasion.

DIOCESE OF QUEBEC.

LEVIS AND SOUTH QUEBEC.—The Rev. Fred. E. J. Lloyd, rector of the above parish, was admitted to the priesthood on Trinity Sunday last by the Lord Bishop of Quebec, in the Parish Church of Danville. We may add that Mr. Lloyd, who has been working in the above parish since September last, has been appointed to the mission of Shigawake and Port Daniel, in the Baie-des-Chaleur. Mr. Lloyd was offered in addition to his former stipend (\$600) the sum of \$200 to induce him to remain in the parish. Mr. Lloyd goes to his new sphere of work about the end of September.

SHERBROOKE.—On Sunday, 27th June, this parish was visited by the Bishop, who administered the rite of confirmation to twenty-eight candidates. The presentation was made by Rev. George Thorneloe, M.A., rector, who was assisted in conducting the services by Rev. Dr. Reid. The musical portion of Divine Service was, as usual, most ably presided over by Mr. Wm. Reed, organist of St. Peter's, aided by his very efficient choir. The selections were appropriate to the occasion, and, as is always the case under Mr. Reed's conductorship, all went smoothly and without fault. The music in St. Peter's can safely be said to be equal to that of any church in Canada. The Bishop gave a very earnest, practical address to those about to be confirmed, showing clearly and forcibly the necessity of the seven-fold gifts to those about to assume the responsibility previously resting upon their god-parents. The address was listened to with the deepest attention by the large congregation, about 350 people being present.

A new church in East Sherbrooke will be *un fait accompli* in the near future. Preparations are now going on in connection therewith.

DIOCESE OF MONTREAL.

MEETING OF SYNOD—LAST DAY.

The Synod reassembled on Friday morning at 10 a.m., when there were only from 10 to 20 laymen present and about 30 clergy.

The minutes of the previous day having been read, Mr. F. Wolferstan Thomas rose, and asking permission of the House to make a personal statement, expressed his regret and mortification at the lamentable party-spirit which had been shown in the election of the Executive Committee and of the Delegates to the Provincial Synod. He strongly animadverted on the exclusion of such men as the Rev. Canon Norman and Dr. L. H. Davidson. He (Mr. Thomas) had never been a partizan, but so strongly did he feel on this question, that he was constrained to resign his position as a member of the Executive Committee, and of all other Committees to which he had been appointed by the Chair.

Mr. Thomas' speech was frequently interrupted:—one of the younger clergy even trying to get in a point of order:—it created a sensation, which was intensified, when the Rev. J. S. Norton, Rector of Christ Church Cathedral, enquired of the Chair, by whose authority the Clergy were compelled to take up an annual collection in behalf of the Montreal Theological College,—an institution entirely unconnected with the Synod, and uncontrolled by the Church.

The Bishop replied to the effect, that no Cler-

gyman was compelled to take up such collections.

Rev. Mr. Norton asked if the Synod was aware that the terms of the Turner bequest to the Theological College were similar to those of the Gault Trust Deed. The Bishop stated that he thought they were aware of it, but that was a matter with which the Synod had nothing to do.

Mr. Norton was understood to enquire also whether any further like trusts would be accepted; but owing to the confusion the reply was not heard.

At this point an animated discussion arose between two of the clerical delegates, but as the matter in question was a purely personal one it was ruled out of order.

Dr. Davidson then rose, and addressing the Chair, asked whether His Lordship had received a letter from the Rev. Canon Norman on the afternoon preceding, with reference to the elections to the Provincial Synod, and intimating that as he was the Clerical Secretary of that Body (the Provincial Synod), and the Lay Secretary was out of the country, some difficulty might arise through his non-election, and asking that this letter should be submitted to the Synod for such action as might be necessary.

The Bishop replied that he had received such a letter, and that Dr. Norman did request its being read to Synod, but that in the exercise of his judgment he had not thought fit to communicate it to the Synod.

Dr. Davidson then asked whether there was "a quorum" present?

After a few moments hesitation, and an enquiry by the Chair as to the appointment of a Committee before ascertaining whether a quorum was or was not present, and by a member as to suspension of the rules—the call for a "quorum" being adhered to, His Lordship ordered the Lay members to their own side of the House, and after counting announced only 22 present; when the attention of the Chair was formally called to the fact that a quorum was not present and adjournment was made for half an hour. At the expiration of this time, there being fewer lay members present than before, the Bishop declared there was no quorum and pronounced the Benediction. Considerable excitement followed; and Mr. Norton endeavoring to make a formal motion the Bishop declared that there was no Synod—the Synod was closed.

Thus abruptly and ingloriously ended the 27th Synod of the Diocese of Montreal.

CONTEMPTIBLE, IF TRUE.—It is asserted most positively that an arrangement entered into with the Rev. T. Hood, prior to the meeting of Synod, for Summer duty at Trinity Church, Montreal (Rev. Canon Mills, Rector), and in virtue of which Mr. Hood's name appeared on the list of clergy of the Diocese as entitled to vote, was cancelled on the last day of or since the meeting of Synod; and that it was intimated to him that no appointment to another charge in this Diocese would be made. Mr. Hood voted with the minority against the Dean's motion, to the astonishment of many, and it is supposed that this is the reason of the action above noted.

RUMORS have been flying about for some months past of an intention in certain quarters to endeavor to foist a Co-adjutor upon the Diocese. The scheme seems to have been pretty definitely formulated, and the nominee of the coterie secured. Perhaps the late proceedings of Synod may have been intended to serve as a test of the strength of the party on more points than one.

BEDFORD.—The Guild of St. James the Apostle held a fancy fair in the Dominion Skating Rink, on the 24th, 25th and 26th of last month. The Rink was beautifully decorated, and all the arrangements reflected great

credit on the taste and industry of the ladies who projected and carried out the enterprise. The net proceeds amounted to about \$140.

STANBRIDGE EAST.—The annual Sunday-school picnic of this parish was held on the Church grounds on St. Peter's Day. A pleasant afternoon's amusement was succeeded by a sumptuous tea, and the proceedings were appropriately concluded by a short service in the parish church, in which the incumbent was assisted by the Rural Dean (Rev. H. W. Nye) and Canon Davidson, Rector of Freleighsburg; the last-named gentlemen delivering a brief but able and instructive address.

ST. JOHN THE EVANGELIST.—The anniversary of the dedication of the Church was marked by elaborate and most successful services on Sunday, the 27th ult. The Rev. Mr. Hall, of Boston, was the specially chosen preacher.

ST. JUDE'S.—The Dominion Day excursion to Sorel under the auspices of the congregation of this Church was a grand success, and must have yielded a handsome profit.

ST. GEORGE'S.—It is said that the Rev. L. N. Tucker, formerly of the Sabrevois Mission, has accepted, at least temporarily, the position of Assistant Minister at this Church. He has only lately returned from England, whither he went to collect for the Sabrevois Mission.

ST. MARTIN'S.—The Rector of this Church, Dr. Stone has left for a short visit to England, and his place will be supplied by the Rev. A. Willoughby King, M.A. The rector took his D. D. degree in course at the last meeting of Convocation at Bishop's College. He is well known as a hard student, a good parish priest, and an acceptable preacher. He leaves an excellent *locum tenens* in Mr. King.

BISHOP'S COLLEGE, LENNOXVILLE.

Chancellor Heneker, in his address at the last Convocation, referred to the following changes, made with a view of affording greater facilities to those outside our College who are studying with the view of reaching a higher standard than the ordinary schools of the country—even the Normal School for training teachers—can grant. In conjunction with McGill University the privilege is now offered to successful candidates from the Normal School of entering either University at the second year without examination. This privilege is practically greater at Bishop's College than at McGill, because the course is one of three years with us against a four years' course at McGill. But lest this difference should be misunderstood, I must explain that three years at Bishop's College covers twenty-seven months as against twenty-four months spread over the four years at McGill. The intention was to make the privilege as nearly as possible identical in the two institutions. We have furthermore offered to such candidates (not more than three in number) who shall have taken 75 per cent of the total marks in the diploma examinations, and two-thirds of the total in Latin and Greek, free tuition during the second year of their Arts course. We hope in this way to connect the Normal School with the Universities and to make these latter the crown of the educational system of the Province. The fact that our University is denominational will not militate against this, for you of course know that, although by law our professors must be members of the Church of England, our students are subject to no test, and if not members of the Church of England, they are not obliged to attend the services in the College chapel. This brings me to another topic, on which the public is but little informed, I fear. Few are aware that we have no less than thirteen Divinity scholarships and prizes in our gift and fourteen Art scholarships and prizes.

Some of these have a considerable money value, and some are tokens of high scholarship and mark the man who succeeds in securing them as in the first rank of intellectual culture.

From the report of the Rector of the school it appeared that 68 boys had been in attendance during the last term of the scholastic year.

DIocese OF ONTARIO.

OTTAWA.—The Diocesan Branch Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada have given notice of a general meeting to be held during the meeting of Synod, in the School-room of St. John's Church here, on the 7th and 8th of July inst. The order of proceedings includes report of Diocesan and Local Committees, and of Parochial reports, submission of Constitution, election of officers, and a Paper by Mrs. Moore, of Prescott. Opportunity will also be given for questions regarding Missionary work.

KINGSTON.—Special meetings of the Women's Auxiliary have been held for the purpose of electing delegates to go to Ottawa during the meeting of the Synod. The following ladies were chosen and will attend:

St. George's Cathedral.—Miss Macaulay and Miss Gildersleeve.

St. James'.—Mrs. McMorine and Mrs. Rogers.

St. Paul's.—Mrs. Beard.

The St. George's Branch of the Girl's Friendly Society have closed for the summer. Mrs. Villiers, the President, will entertain the members at a lawn party on the 15th.

The Fourteenth Prince of Wales own Rifles attended St. Paul's Church on the 27th ult., and were addressed by their Chaplain, Rev. Rural Dean Carey.

DIocese OF TORONTO.

The 34th Session of the Synod of the Diocese commenced June 22nd, by a celebration of Holy Communion at St. James' Church. The Lord Bishop acting as celebrant.

The Synod was opened for the transaction of business shortly after eleven o'clock; there being a large attendance of clergy and lay delegates.

BISHOP'S ADDRESS.

The Bishop delivered his annual address, which began by giving brief and touching obituary notices of the Revs. W. S. Darling, Johnstone Vicars and Geo. W. Love, who had been removed by death during the year.

Five clergymen had removed during the period that had elapsed since the last Synod, three of whom had accepted charges in the United States, and in addition to these two had gone on leave to the Diocese of Western New York.

The total clerical strength, of the Diocese is now 147, of whom fourteen are engaged in teaching, and eighteen retired on leave, thus making the actual parochial clerical staff 135.

EPISCOPAL ACTS.

On this subject the Bishop said: During the past year I have ordained thirteen to the diaconate and three to the priesthood; have administered confirmation in 86 different places, besides three private administrations, admitting in all 1,968 candidates—(applause)—777 male and 1,191 female; have consecrated Christ Church, Perrytown, and the new chancel of Christ Church, Campbellford; and have opened three new churches, one at Cheddar; St. Paul's, Lindsay; St. Thomas, Millbrook. In my Episcopal visits I have delivered 127 sermons and addresses, and celebrated Holy Communion 38 times. I have also baptized seven infants, and presided at a large number of meetings.

DIocesan STATISTICS.

Referring to the numerous objections made to his last address to the Synod, the Bishop said:

It is manifestly useless as well as undignified and impolitic to enter into controversy in the columns of the newspapers, with anonymous and irresponsible correspondents, who may be enemies in disguise or incurable monomaniacs or anything else. But it is due to the satisfaction of mind of any members of the Church who may have been misled and disturbed by such alarming representations, that I should point out how entirely groundless and gratuitous they were. If you refer to my statement of "Diocesan statistics" in last year's address, you will see that I reported, in a comparison with the year 1881, the following increases: 19 churches, 14,785 sittings, 8 schoolhouses, 10 parsonages, and 555 communicants in country parishes, and in the city the difference between 2,427 returned by 16 congregations in 1881 and 4,591 for the whole city in 1885. (Applause.) The Church membership at the two periods I did not compare, because I had no date. You will notice that there is no falling off discovered in this comparison, but marked increase in every item. It was in the comparison of 1885 with the previous year that I announced a falling off in one or two items—in baptisms of 111, about three per cent.; marriages 37, about 4½ per cent.; and country burials 87, 11 per cent. (that is not deplorable).

After mentioning the deficiencies alluded to last year for Diocesan and miscellaneous Church objects, and the statement so often repeated that the Church of England was dying out in the Diocese at an alarming rate, His Lordship said: "Wherever the clergyman is faithful and assiduous, reasonably endowed with fitness for his calling, loves his work and cares for the souls of his flock, there we find the Church of England a success, her roots deeply struck, firmly lodged in the affections of the people, her life earnest, expansive, fruitful. And this, I am thankful to testify, is increasingly the character of the large majority of our clergy and of their work. (Applause.) The weak point of our work in the country, the sense in which we are failing to make headway, indeed are losing ground relatively to other Christian bodies, is, undoubtedly, our failure to attempt anything in the way of Church extension. Our mission stations remain from year to year the same; there is no advancing of our outposts; districts may become settled and peopled (no doubt with a proportion of our own Church people), but we do not follow the march of progress with our armies of preachers or plant our standards to occupy the ground in the name of our Lord and of His Church. And why? I shall have to point out to you presently that our Church does not supply the means to support even our existing missionary operations, much less to extend them. Turning from the country to the city, I conceive that no one who has given the subject the slightest consideration can fail to perceive that here in Toronto the Church is very much alive with the signs which evidence life, activity and growth. There are many city churches which are habitually crowded, some over-crowded. The opinion has been expressed by some of the clergy that if six new churches could be opened to-morrow they would all be filled. (Applause.) Steps are being taken for the early erection of at least two new churches."

MISSION FUND.

Alluding to the condition of the Mission Fund, the Bishop said he was able to reverse the gloomy picture presented last year. The report showed a substantial increase, and the amount received for Diocesan Missions was over \$13,000. This, however, was only 19½ cents from each of the 67,000 church people actually enjoying the means of grace! The Mission Fund debt is now \$5,871.97.

The Diocese has given for Domestic Missions \$2,351.07; for Foreign Missions, \$1,799.35, and for the Jews, \$231.67, making a total of \$4,388.83.

SUSTENTATION FUND.

The report which will be presented to you by

the Committee on this Fund reveals the magnitude of the task which the Synod has imposed upon them. It is to raise \$16,000 a year for the augmentation of clergy stipends. When we find that \$13,000 a year is the utmost we can raise for our Mission Fund with all the machinery employed to raise it, and reflect that after all, in its present shape, this new scheme is practically only an additional piece of machinery for further increasing the Mission Fund, the prospect of success seems gloomy indeed. The circulars sent out by the Committee state the case admirably and put the arguments in a shape that ought to carry irresistible conviction; but I feel that if the making up of the deficiency in the stipends of our clergy, by annual collections and subscriptions, is to be attempted, it is a well-nigh hopeless undertaking. The remedy needs to be applied at the very root of the evil, and I would start with the assured conviction that, except in a very few cases, the people in our country parishes and missions are amply able to support their clergymen. The effort to induce them to do it has never been fairly made in this diocese.

The Bishop also alluded to the Church Women's Mission, the Jews' Society, the Widows' and Orphans' Fund, the C. E. T. S. and to the Cathedral of St. Alban the Martyr.

Referring to

TRINITY COLLEGE,

the Bishop said: During the past four years the corporation of Trinity College have been prosecuting an effort to raise a supplemental Endowment Fund of \$200,000, to establish chairs in divinity and science, and additional lectureships in various subjects, to erect a college chapel, improve and increase the accommodation for students, and otherwise raise the efficiency of the University, *pari passu* with the advancing requirements of modern high-class education. A considerable portion of this sum, viz., \$38,648.67, was secured in this Diocese by the efforts of the organizing agent, Rev. R. H. Starr, who visited the parishes appealing for aid on behalf of Trinity. After mentioning the advantages possessed by this Church University, the Bishop said:—

I hope that with the present able and energetic administration the time is not far distant when our churchmen will take a pride in sending their sons for their University education to our Church University, and will feel a confidence that in their training and equipment in all advanced culture and science, the integrity and purity of their faith will be safely guarded by the inculcation of the highest truth in the teaching and daily worship of the Church.

CONCLUDING WORDS.

The Bishop's closing remarks were as follows:—

I must detain you no longer from the duties that await you. You are to be congratulated upon the prospect that the business of this session will be neither burdensome in its amount nor provocative of acrimonious discussion in its character. May the good spirit of God presiding over our counsels fill us with single-eyed zeal for His glory, and brotherly love one towards another, and overrule all our acts to the promotion of true religion and the advancement of His kingdom of grace in the Church of which he has made us pastors and fellow-help-ers. (Loud applause.)

ELECTION OF OFFICERS.

Rev. John Pearson was re-elected Hon. Clerical, and Dr. T. G. Hodgins Hon. Lay Secretary. Mr. D. Kemp was also re-elected to the position of Secretary-Treasurer.

ADOPTING REPORTS.

After adjournment the reports of the Executive Committee and Clergy Commutation Trust were considered and adopted. They call for no extended remark.

On the consideration of the Rectory Lands report, the Chairman, Rev. W. Logan, stated that a large sum of money held by them was

earning no more than 3 per cent., as they could not obtain suitable investments in municipal debentures. He, therefore, proposed that the Committee should be given power to loan monies on mortgage. A resolution to this effect was carried.

The Mission Report caused a very long discussion, as it suggested and approved of a scheme to establish mission clergy houses. The debate on this subject was not closed when the Synod adjourned.

The usual service was held in the evening at St. James' Church, there being a very good attendance.

A surpliced choir of seventy voices supplied the music, and the service, which was fully choral, was well rendered. Rev. J. D. Cayley intoned the prayers; the lessons were read by Rev. Canon O'Meara and Rural Dean Allen, and the sermon was preached by the Rev. Dr. Sniveley, of Brooklyn Heights, from 1 Cor., iii., 9. The service was closed with the benediction, pronounced by the Bishop.

DIOCESE OF NIAGARA.

STAMFORD AND DRUMMONDVILLE.—The Rev. George A. Bull, M.A., has gone into residence and fairly started to work in this very important parish. It must have been a severe trial to him to leave his former charge of Barton and Glanford, where for thirty years he had labored in season and out of season. But few men have realized the true ideal of the parish priest more perfectly than Mr. Bull has done. He lived for his people, going in and out among them as a father, and the love which he bestowed upon them was not in vain. It found a response in the hearts of both old and young. And when it became known that he was to remove, there was sorrow in every household in the extensive parish, and that, too, not merely with church people, but with all denominations of Christians. As Rural Dean he was a great help to the younger clergy. Keeping up himself with the spirit of the times, he could sympathize with them, and how much some of them have been helped, encouraged and strengthened by him the Great Day can alone reveal.

Stamford and Drummondville is fortunate in obtaining the pastoral care of one so experienced in Church work and so willing to do anything and everything in his power to advance the cause of God and to restore fallen humanity.

The demand at present is not for aged and experienced men, rather the contrary; so that it is refreshing to see how kindly the people have taken to this appointment; how quickly all have responded, and how earnestly priest and people have set to work. There is a great future before the parish, for time will draw them all more closely together, and a united force of this kind must be a mighty power for good in any community.

DIOCESE OF HURON.

LONDON.—The closing exercises of Hellmuth Ladies' College took place on June 23rd. It was certainly a most interesting and happy occasion. The series of exercises were successful to the degree of surprising even the most ardent and enthusiastic admirers and friends of this deservedly esteemed Church institution of learning: Several days were occupied, but the last, when the presentation of prizes and honors took place, and an address by His Lordship Bishop Baldwin, was the crowning one of all. The immense audience was unable to gain accommodation in the spacious drawing rooms. Prizes were awarded for proficiency in literature, music, art, and for order, conduct, calisthenics, the languages, riding, &c. To obtain a prize, 90 per cent. must be gained; to obtain first-class honors, 90 per cent. must be gained; to obtain second-class honors, 85 per cent. must be gained.

Governor-General's Medal for general profici-

ency—E. Seaborne, London, was the happy winner. The *London Free Press* says: In conclusion we would again congratulate the College upon concluding, in a most meritorious manner, an undoubtedly successful year, successful in every way, in point of numbers, excellence of the general ladylike tone pervading the school, the thoroughness and high class of the work done, and the wonderful results manifested by the pupils, all of which has gained the unqualified approval and unbounded praise of the patrons and friends of this great institution. May the succeeding year be equally prosperous.

KINDNESS TO A CLERGYMAN.—Early in the spring the Rev. H. A. Thomas, of Ailsa Craig, was taken seriously ill, and by the advice of his physician retired from his parish for rest and change of air. On his return he found that during his absence of some seven weeks his parishioners had not only planted his garden with all kinds of vegetables for the table, but also that they had kept it so weeded and cultivated that he now has one of the best gardens in the parish. Such kindly acts speak volumes concerning the relationship existing between this pastor and his people.

SARNIA.—His Lordship Bishop Baldwin held a confirmation and preached twice in St. George's Church on Sunday, the 27th of June, the occasion being the anniversary of the opening of the new Church. The congregations were large and deeply interested in the solemn services; the number confirmed was 27. The offering was \$84 over the ordinary collection. On the evening following an entertainment was given by the ladies, at which between \$50 and \$60 was realized.

THORNDALE.—A garden party was held in the parsonage grounds on Friday, June 25th. The Rev. J. Holmes and his estimable wife did everything in their power to make the large assemblage feel happy and at home. The St. Mary's Band furnished the music, and the Revs. Canon Richardson, Evans Davis, S. R. Asbury, and C. W. Ball, delivered addresses. It was a great success in every way.

LONDON.—The Bishop and Mrs. Baldwin leave for a short visit to England on July the 6th. It is earnestly hoped that the much needed rest will do his Lordship much good, and that both may return improved in health.

LONDON WEST.—Bishop Baldwin held an Ordination service in St. George's Church, on June 27th, when the following gentlemen were presented by Canon Newman:

For the Order of Deacon:—Messrs. George W. Cox, A. W. Dewdney, B.A., J. Gander, J. Cooper Robinson.

For the Order of Priest:—Revs. Orlando Hy. Bridgman, Octavius Edgelow, Richard Dingwell Freeman, Arthur Kent Griffin, John Walter Hodgins, Frank G. Newton, Samuel Fralick Robinson.

The Rev. Evans Davis, M.A., preached the sermon from 2nd Cor. iv. : 5. It was a most practical and earnest discourse, in which the duty of the minister of Christ was forcibly pointed out, and all urged to live a life of practical experimental religion, preaching Christ Jesus not only in the pulpit but from house to house, day by day—to live Christ, thus enforcing the lessons of the pulpit by a life consecrated to God. Principal Fowel, of Huron College, took part in the service and assisted in the administering of the Holy Communion.

LONDON EAST.—St. Mathew's Church Sunday-school picnic was held the other day in the Ingermole grove on the Hamilton road, about two miles east of the city. It is a beautiful place alongside of the river. The people pronounce

the picnic one of the best they ever saw. Such a successful Sunday-school picnic is seldom seen. Rev. W. M. Seaborne and family were there all day. Many thanks are due to Mr. and Mrs. Ingermole for their kindness and charity.

LONDON.—Christ Church.—A Strawberry festival, under the auspices of the Christ Church Choir, was held in the schoolroom last night. The proceeds are to be applied for removing the organ from its present location in the gallery to a position in the front of the Church. The schoolroom was well filled by members of the Church. The refreshment, flower and other tables were presided over by the lady members, whose unceasing attention to the wants of the audience augmented the receipts in an acceptable amount. A programme of unusual excellence was rendered in a pleasing manner. A short address was also given by Rev. Evans Davis, who congratulated the choir and congregation on the improvements they were making, and showing the advantages which would result from the change. The organ will be in position on Sunday next, when special services will be held.

DIOCESE OF NOVA SCOTIA.

LUNENBURG RURAL DEANERY.—The XLVth Chapter met June 16th and 17th under unusually pleasant and memorable circumstances, in La Have Parish, Rev. Geo. D. Harris, Rector, and was a decided success. Not only may we note that all the clergy assembled together for the first time in many years, but also that it was the first time this young, vigorous parish flung wide open the doors of her kind hospitality to the Chapter. Shortly after our late lamented Dean—Dr. Owen, Mrs. Harris' father, who was Rector of Lunenburg,—was called away to the "Saints' Rest," this district, like a young slip, was severed from Lunenburg, and is already a healthy, blooming plant. The Rector had wisely arranged for Wednesday and Thursday evening services in both St. Matthew's Parish Church at Upper La Have, and in St. Bartholomew's La Have Ferry, one-half of the clergy going to each respectively either night. But all were present at the Chapter Service Thursday morning, the venerable Dean Snyder, still enjoying a hale and vigorous constitution, being the celebrant. Rev. E. Roy (Blandford) preached from Acts viii., 30, a sermon full of practical suggestion to any one in quest of the truth. Besides the clergy, eleven in number, there were 39 communicants. The music was very cheerful and inspiring, and the services all rendered in true devotional spirit by large congregations. At La Have, as elsewhere, that man of God, whose loss our Synod will soon keenly appreciate, had left many ineffaceable prints of earnest, well-directed work while Curate of Lunenburg. Addresses were delivered as follows:—Wednesday evening, *St. Matthew's Church:* Rev. Dean Snyder, "The Church Catholic;" W. H. Groser, "The Church of England;" P. H. Brown, "Her Ministry." *St. Bartholomew's:* Rev. W. E. Gelling, "Home Mission Work of the Church;" R. C. Caswall, "Obligation of the Holy Communion;" E. A. Harris, "Holy Communion as Means of Grace;" G. H. Butler, "Necessity of Regular and Constant Attendance on Church Services;" J. Spenser, "Duty of Supporting the Church Financially." On Thursday evening, at St. Matthew's, the latter five addresses were repeated. (The Rural Dean left for home at 5 p.m.) *St. Bartholomew's:* Rev. W. H. Groser, "The Catholic Church and the Church of England;" P. H. Brown, "Her Ministry." All the offertories, except that of Thursday morning, were taken for the Rectory Fund, amounting to \$8.64. The Rector and Mrs. Harris, besides many kind parishioners, made the visiting clergy very comfortable and at home. Chapter adjourned to meet, D.V., next October, in New Ross.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSENEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

SIoux MISSION.—The Brandon Deanery met last week at Griswold. The Rev. W. A. Burman, Missionary to the Sioux Indians, expected to leave shortly for a visit to England. The Bishop visited the Mission on Trinity Sunday.

WANT OF MEN.—The state of the Diocese is deplorable for want of men. We want ten good, active men, who will realize what an opportunity there is for the Church, and will work heartily. It is hard to see golden opportunities passing by, and the Church of Eng and lagging in the rear. The case is different in the North-west from that of any other part of Canada. There is a large influx of English people. The great majority are church people. Constant accessions are made of earnest churchmen and churchwomen; consequently the Church of England has a grand opportunity to increase in strength. The North-west is the battle-ground of the Church, and the Church should rise to the occasion. Why should our Missions languish for want of men? The men can be got somewhere, but there must be more energetic and organized effort to procure them, if we are to hold our own in Manitoba.

ELKHORN.—A meeting of the Church of England congregation of Elkhorn was held last week for the purpose of organization. Mr. Rowswell was appointed members' warden, and Dr. Thomas, people's warden.

Members of the Church of England in Township 13, Range 18, West, intend building a church during the present season. While visiting England last winter, Mr. Thos. Paves got the promise of financial aid there.

BIRTLE.—The Bishop of Rupert's Land will hold a confirmation at Birtle on the 27th.

MEDICINE HAT.—Rev. A. H. Tudor is to have the assistance of Mr. Fatt, lay-reader. Hereafter services will be maintained at Medicine Hat, Cypress Mills, Maple Creek and Dunmore.

PERSONAL.—Bishop Anson was in Winnipeg last week.—The Synod was held in Qu'Appelle a few days ago, a report of which will shortly appear.

FORT MACLEOD.—We give further particulars of the burning of the church, taken from the *Macleod Gazette*:—

In about an hour and a-half all that remained of the best church in the Diocese were the red hot embers, and in this short space of time the work of many years was destroyed.

The total value of the church and contents is estimated at between \$4,000 and \$5,000, the whole being a total loss. The most valuable of any single article in the church was the organ, which had only been lately purchased. It was the most powerful make of the Bell cabinet organs, and cost about \$200. It was destroyed with the rest, and with it a large quantity of church music, including hymn-books, etc.

Christ Church was generally admitted to be the finest one in the Diocese of Saskatchewan, not even excepting the Cathedral at Prince Albert. Its construction was begun some two years ago, during the time of Canon McKay's incumbency. It was very little used—indeed, was not completed—until after Mr. Hilton's arrival here as missionary in charge. When he came the congregation was organized, church wardens and a vestry appointed and services regularly held. It is only a month or

so since the plastering was finished, and still more recently the handsome lot of chancel papers, presented by Mr. McCaul, were put up. But little debt remained on the church, and it was expected that it would be consecrated this summer.

The origin of the fire is thus far a mystery. There is not the least doubt that it was the work of an incendiary, and whether the man who did it set fire to the place intentionally or not, the act is an equally diabolical one. The fire started on the inside, and apparently was set at both ends, as from all that was gathered, the porch and the chancel were on fire, while there was no fire in the middle of the church. What possible motive there can have been for the fiendish act is beyond human ken.

A NEW CHURCH.

At a meeting of the vestry of Christ Church, which was well attended, resolutions were passed to the effect that it was desirable that immediate steps be taken toward raising a building fund for a new church, and that every individual member of the congregation be requested to do his utmost toward that object; also that the vestry be a committee, with power to add to their number, to raise funds for building a new church.

Energetic efforts will be made at once to repair this great loss, and under the circumstances it is hoped and believed that church people and others here and elsewhere will assist liberally in the matter.

CONTEMPORARY CHURCH OPINION.

"JOHN BULL," the organ of old High Church Toryism in England, says of the recent election of Dr. Liddon to the Bishopric of Edinburgh:—

Now that our greatest divine has been chosen to fill so important a position in the Scottish Church as the Bishopric of Edinburgh, it is only natural that English Churchmen should once more ask, as many have asked in past years, why Dr. Liddon has never been promoted to a bishopric in England. The real cause is too well known to render any reticence on the subject necessary. It is simply that, for some reason or another Dr. Liddon does not possess the Royal favor. We sincerely regret the fact, but a fact it is; and to this cause alone that the exclusion of this most distinguished of our priests from elevation to the English Episcopate is due. Dr. Liddon has been, we believe, more than once nominated for the Royal approval to an English bishopric, but has failed to obtain it. He is on terms of the most intimate friendship with both Mr. Gladstone and Lord Salisbury; and it is no secret that both leaders would be only too glad that Dr. Liddon's name should be recommended to an English Cathedral Chapter for election to the Episcopate. It has been surmised in some quarters that Dr. Liddon's theological convictions are considered too "extreme" to warrant his advancement. It is true that he is one of those Churchmen who realize to the full extent their privileges as Catholics; but that is a theological belief which forms no bar to ecclesiastical promotion, as the appointment of Dr. King to the See of Lincoln sufficiently proves.

The unhappy proceedings at the late Synod of the Diocese of Montreal have drawn forth many unfavorable comments from both the religious and the secular press. The *Church* (published in Philadelphia) says:

Last week we spoke of the admirable temper displayed in the closely contested election of an Assistant Bishop in the Diocese of Minnesota. This week we record an event of a very different character as taking place in the Synod of Montreal. A discussion that began in an effort to obtain for a new Theological Institution the power to confer degrees, was carried into the

Synod. The disputation did not stop with this matter, but found expression also in the election of an important Committee. The Right Rev. William Bennett Bond, LL.D., Bishop of Montreal, just before the adjournment of the Synod expressed himself in such a way as not to pour oil on the troubled waters, but rather to heighten the agitation. Montreal is a warning. Minnesota is an inspiration. There are differences among brethren. It is possible, and more than possible, to express those differences without either the wounding of charity or the denial of Christian convictions.

The *Church Messenger* says:

If the Church is to be a real power in the world, and a blessing to the world, it must be a sacred brotherhood in which the members are joined together "in unity of spirit and in the bond of peace." And this union must be cemented by the spirit of brotherly love.

But this is not what we generally see among Christians at this time. There seems to be a sad tendency to eliminate the element of love from the Christian brotherhood, and allow social and financial distinctions to separate different members of the same congregations almost as widely and hopelessly as the castes of heathendom.

If there must be a distinction in society, the relations of all Christian people should nevertheless be sanctified by a spirit of brotherly love. The Christian profession requires this of every one. It is the very essence of true religion, and is a necessary condition of a saving knowledge of God, and places us, as it were, upon a common platform with Him in His love for man, and enables us to catch and retain somewhat of the warmth and light that proceeds from His sacred presence bringing us more and more into conformity with Himself until we shall see Him as he is, and so be like Him.

The *Church Standard*, N.Y., says:

The free exercise of legislative powers, and anything like the peaceful serenity that characterize bodies having no opportunity for discussion and deliberation, and even warm debate, must not be expected. Along with the right to discuss and to vote upon certain measures, some exciting times must be looked for. The world will not come to an end one minute sooner even if Low Churchmen are allowed to give their friends the right to write D.D. after their names. When the double letters come to have as small significance as they have with us, the idea of a quarrel as to who shall, and who shall not grant them, will not be thought of.

The *Living Church* asks:—

What parent would carefully train and protect the boy as to his manners and morals at home, and then deliberately send him away where the associations, influences and teachings were of a counteracting character? Yet what better is it to have him taught the faith, order and worship of the Church, in the Confirmation class, possibly in the Sunday-school, and, it may be, even in the home, and then send him away to a school in which Christian nurture is either accidental, coldly formal, or distinctly sectarian? House the lamb in the fold; turn the young sheep into the wilderness; first the shepherd, then the hireling or the wolf—is this not about the measure of it?

A Subscriber in the Northwest writes:—"Enclosed find \$3, the amount of subscription for your valuable Church paper, for Messrs. _____ and myself. I am highly pleased with the paper and could wish that every Church family would take it. The paper meets fully a long felt want—of some journal to set forth the Church's needs as well as its Catholic teaching, and shall do what I can to get fresh subscribers for the CHURCH GUARDIAN."

The Church Guardian

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SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY?

CALENDAR FOR JULY.

JULY 4th—2nd Sunday after Trinity.
 " 11th—3rd Sunday after Trinity.
 " 18th—4th Sunday after Trinity.
 " 25th—5th Sunday after Trinity,
 " 25th—St. JAMES, A. & M.

PRESERVATION OF HEALTH.

The preservation of health is a favorite theme of discussion, especially at this season of the year. Newspapers publish editorials, doctors issue warnings, and in sanitary associations speeches are made. There is one aspect of the case, however, which we seldom see presented. There is one sanitary measure to which duty, no less than comfort, demands our observance. It has the sanction not only of worldly prudence, but also of the Divine promise.

The great means of preserving health—one which receives less attention than any other—is obedience to the Divine injunction, "Remember that thou keep holy the Sabbath Day." The point which we would emphasize is the sanctifying or keeping holy and separate for the purpose of a Sabbath or rest one day in seven. The hygienic principle which is here propounded under the Divine sanction is, that rest during one-seventh of our waking hours is necessary to the health of body, mind and soul. And this is in addition to the third of every twenty-four hours, the average time which we give to sleep. The rest in sleep is in the healthy person an unconscious rest. The rest of our waking hours adds conscious enjoyment to the sanitary process. The great repose of Sunday is in the escape from the monotony of our working-day lives, and in that true repose which is found in spiritual confidence and reliance upon Him who bids us come to Him for rest. Our religious duties, special to the Lord's Day, are the reward in this life given to those whose religion, in daily life, imposes upon them the performance, as the servants of God, of their duties to themselves, their families, and their fellow-men. The services of the Church and the devotional exercises of the family, the reading and thinking of sacred themes, the exchange of loving words among kinsfolk and friends, give refreshment to body and spirit. The body is relieved from labor and the mind from harassing thoughts, and the spirit calmly

waits upon the kind Father who relieves man on one day of the week, from the condition of human existence: "By the sweat of Thy brow shalt thou eat bread."

Such is the Christian ideal of the "Sabbath." It is true that many honest Christian men and women, with the very best intentions, divert the day from its great purpose. Many make it a day of toil—religious toil certainly, but still labor so excessive, in speaking, or hearing, or teaching, that on the morrow they are rather wearied than rested. Sunday is not rest to them, but excitement. This difficulty might be avoided by including religious work in the comprehensive phrase which assigns to the six days "all that thou hast to do." There are duties proper to Sunday which give rest, but Sunday should not be a day of toil. Yet there are not a few good people who seem to think that religious work is as improper for a week day as secular work is for Sunday. This wrong impression must be given up; and whether to "hear sermons" be a thing of duty or one of choice, so much public worship should not be crowded into Sunday as to leave the mind at night burdened with undigested food.

It is, however, the secularizing of Sunday which is especially detrimental to health of body and of mind. It is the disregard of the great hygienic principle that one-seventh of our waking hours must be taken out of the world's hurly-burly if we would maintain a healthy existence. Secular amusements do not furnish this necessary repose, for even when they are not positively vicious they still keep up the strain and excitement upon mind and body. Unfortunately, the temptations to a disregard of the Lord's Day lead too often to indulgences and pleasures which are injurious upon any day. There are many persons by whom the obligations of religion and of health are disregarded, in order that they may pursue without intermission their worldly employment. Their ledgers and day-books seem never absent from their thoughts, and cases are not infrequent where busy men attend to their correspondence and even "post their books" on Sunday. Many more who do not thus openly disregard the proprieties as well as the duties of life, fall readily into whatever innovation promises to make the observance of the one day in seven but a tradition of the past.

Men cannot safely pursue this restless and unremitting activity. It is contrary to their interests as well as to their duty; detrimental to body as to mind. The more solemn and important consequences which follow this studied neglect of our higher spiritual duties and blessings need not be enlarged upon. We would now speak simply of the Sunday rest in relation to this world, and suggest the "Communion of Saints" as the best possible "Health Association."

MODES OF CELEBRATING THE SERVICE OF THE CHURCH.

Jebb, in his interesting and valuable work on "The Choral Service of the United Church of England and Ireland," calls attention to "three modes of celebrating the services of the Church of England, each sanctioned by authority and prescription." The first of these is that known as the parochial, with its few and simple acces-

sories of divine service, its single clergyman, and its adoption of the alternative permitted by the rubrics of the English service-book, "of reciting all parts of the liturgy in the speaking tone of the voice, unaccompanied by music. The small portions of the singing customarily introduced have indeed the tacit license of the Church, and the express sanction of individual ordinaries, but are justified by no rubrical direction. According to this mode, no chant, or canticle, or anthem, properly so called, is employed; but metrical 'versions' of the Psalms, as they are termed, are sung at certain intervals between, or during, the various offices."

"This mode," continues Jebb, "though now by far the most usual in parish churches, is not ancient. The use of metrical Psalms in churches dates no higher than the reign of Elizabeth, and was a custom of foreign growth, then introduced by those Protestants who had been exiled in the Low Countries and Geneva during Queen Mary's time. The compilation of the metrical Psalms, by Sternhold and Hopkins, was not originally intended for use during church service, as their very title shows.* In ancient times, before the Reformation, as far as can be collected from the very vague documents of local history, that mode of service called choral was adopted very generally in parish churches.†

A second mode of the performance of divine service was a partial adoption of the cathedral mode, though in few cases where this eclectic method obtained were the essential features of the cathedral service—the chanting of prayers, responses, litanies, and creeds—preserved.

"The highest, most perfect, and most ancient mode," says Jebb, "is that which is properly called choral or cathedral service. . . . It is called cathedral because it is the genuine characteristic of the mother Church in each diocese to which the principal clergy are attached, and where the Bishop has his cathedral or throne (and hence the designation), and which ought, therefore, to be preeminent in affording to God every circumstantial heightening of external homage. And as these churches excel, for the most part, in a more sublime architecture, in richness of outward decoration, and in a numerous attendance of ministers, so are they also designed to excel in a greater frequency of religious offices performed with the fullest accompaniment where with the most devout and expressive music can clothe the lauds, and litanies, and eucharistic services of the Church militant."

It is in view of these requirements for song and service that in each cathedral the voice of praise and prayer is heard, like the gifts bestowed by God, which call forth our adoring gratitude and love, fresh at each return of morn and new at every eventide. These noble structures of the mother-land, in which the human voice, unless in musical intonation, could not be heard, and where the performance of the fashionable quartette would lose its effect as if it were rendered out-of-doors, the choral song, the chanted Psalms, the intoned prayers, bear on high the praises of multitudes.

Certainly in some such manner as this the worship of Heaven must be rendered. Here on earth the ambitious efforts of the quartette and the selections from the opera may be preferred, but such melodies enter not within the gates of bliss. There the singing is with one consenting voice. There the "Holy, holy, holy," comes from the whole body of the redeemed.—*Ext.*

* They were "set forth and allowed to be sung in all churches both before and after Morning and Evening Prayer," just as choirs often practice anthems as a religious pastime after the service is over, "and also before and after sermon," the sermon being often preached at a separate hour from the liturgy. *Vide Jebb, in loco.*
 † Bishop Burnet, in his "History of the Reformation," informs us that "till 1549, parish churches had used the plain chant, as well as cathedrals."

EDITORIAL NOTES.

VERY differing opinions prevail as to whether the Clergy should take any part in politics, especially in the election contests which from time to time take place. As a general rule the course heretofore pursued of abstaining from anything like extended reference in the pulpit to political matters, and from active interference in elections, is one that will probably recommend itself to most Churchmen. We think, however, that the contest presently going on in the Motherland, involving as it does the integrity of the Empire, and sooner or later the connection between Church and State, might well be regarded as an exception to the general rule, and that the Clergy might interest themselves actively and openly as their conscience dictates. We notice that according to cable reports the Bishop of Ripon, in delivering an address at Leeds, warmly defended the action of Clergymen in taking part in the political contest, and also contended that the clergy had a duty to perform in inculcating a higher conception of public duty than mere partyism. The difficulty, however, consists in doing enough and not too much, and in doing it in the right way.

"OUR MISSION NEWS."—In accordance with the resolution adopted at Quebec, the Board of Domestic and Foreign Missions for the Ecclesiastical Province of Canada, has put forth the first number of a purely Missionary Monthly Magazine, under the above title and under the editorship of its Secretary, Rev. Dr. Mockridge. We understand that this is a *trial* copy, and that the continuance of the venture depends upon the reception given to this number. This is well got up, and contains several cuts, besides a fair amount of Missionary news. Though we doubted, and still doubt the wisdom of the undertaking, we yet feel that if this magazine can be made a means of arousing greater interest in this all important work its publication is most desirable, and we heartily wish it "God-speed."

WE have to return our thanks to several kind friends in Montreal, who have evidenced their interest not alone in the GUARDIAN, but in the dissemination of sound Church information, by handing us sums of money sufficient to cover twenty annual subscriptions, with the request that the paper should be sent free to clergy or others, as we judged best. We have also received encouragement by the acceptance of our club rate of \$16 for twenty-five subscriptions to one address, and we would express the hope that these examples may be followed by many others, in order that the 10,000 subscribers wished for may soon be obtained. We need this number in order to make the GUARDIAN what we wish it to be. Who will help?

The opening of the through route to the Pacific, on Canadian soil, marks another epoch in the history of the Dominion. The dispatch of the first through passenger train, on the evening of the 28th ult., was fittingly marked in Montreal by the attendance of the Volunteers, and the firing of a salute by the Montreal Garrison Artillery, under command of the veteran Colonel A. A. Stevensen.

CORRESPONDENCE.

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

LETTER.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—In the account of the meeting of the Paroissial Chapter of Chatham, which appeared in the issue of June 23rd, it is stated that at the service on June 7th, addresses were delivered as follows: on "The Sufficiency of Holy Scriptures," by Rev. A. F. Hiltz; and on "Holy Communion," by Rev. D. Forsyth. This is incorrect. It should have been: addresses were delivered as follows—on "The Sufficiency of Holy Scriptures," by Rev. J. H. S. Sweet; on "Confirmation," by Rev. A. F. Hiltz; and on "Holy Communion," by Rev. D. Forsyth. x

DEAR SIR,—As a lay member of the Synod, I cannot refrain from expressing my personal regret and feeling of deep shame at the result of the session just closed. The proceedings clearly show that the spirit of party and intolerance is not yet extinct in some portions at least of this ecclesiastical Province.

From the very outset a determination was evidenced to push through by force of majority and with little or no regard for the rights or opinions of the minority—a certain predetermined conclusion—(showing also a clear desire to take every possible advantage of the heat of feeling created by the impassioned appeal of the Bishop in his charge). The unfortunate and mistaken ruling rejecting an amendment well founded and in order, as well by the rules of Synod itself as by those of the English House of Commons, to which appeal was made, precluded even a change in the construction of the original resolution, and secured approval of a course admittedly incorrect, and so in effect declared by the action of the Private Bills Committee at Quebec. And the rejection of the amendment of the Rector of Montreal, embodying the agreement arrived at in Quebec as to the Trust Deed of the College and the so-called concessions there made, and the registered votes of some of the parties present at the making of these concessions *against* the amendment, give rise to painful doubts as to the sincerity of the offers.

The last point I have to mention is the rejection of every member who openly opposed the application from the Elective Committees of Synod, of which they had long been among the most active members. This caps the climax of partisan zeal and vengeance. I need only mention the name of Dr. Norman, a man known and revered from one end of the Diocese to the other for his Christian virtues, his educational status, his faithful, painstaking and most efficient work as a parish clergyman—his moderation in all things where party differences are concerned, to say nothing of his length of service in the Diocese and his labors as Clerical Secretary of Provincial Synod—nothing more is needed to show the blind fervor with which those who believe in freedom of opinion where that opinion is, as was, I believe, claimed at Quebec, "a unit," have treated the minority who urged their right to that freedom, even though their ideas differed, so long as they acted, thought and spoke in accordance with the rules of Synod and the demands of Christian forbearance and respect for the opinions of others. The result, however, will be, and is, a divided Diocese and much bitter feeling, which, unless a change of tactics is made, will, I fear, but increase from year to year.

With many apologies, Mr. Editor, for trespassing to such an extent on your valuable space,

I am,

A COUNTRY DELEGATE.

SIR,—The *Toronto Mail*, one of the Roman Catholic organs of the Dominion, has informed the public that the Protestant Bishop of Montreal had waited on his *Eminence* the Cardinal, &c., &c. I have read also that some lay member of the Synod of Montreal, has given notice of a motion that the Synod shall do the same.

Will you kindly enlighten me concerning this official recognition of the Pope, and the Pope's legate as the head of the Church.

Before I left England I had an idea that I was a member of the Holy Catholic and Apostolic Church that had been planted in England long before Gregory sent Augustine, and that through Augustine, of Canterbury, we had our Apostolic orders from St. John the Apostle; Polycarp, of Ephesus, through the Archbishop of Arles and the Bishop of Lyons in Gaul, and not through the Bishops of Rome.

The Church of Lower Canada is a daughter of the Church of France, as we are the daughter of the Church of England, we are sister churches.—our Mother Church freed herself from the yoke of the Papacy,—the old Catholic Reformation in the National Church of France is proceeding in Communion with her. Yet in Canada I find the Church of England officially recognizing the claims of Rome. I always thought that our Bishops were the overseers of the orthodox Catholic Church of all English speaking people throughout the world, the bulwark of the Reformation, and of the Catholic faith—and that the Italian Church represented by Cardinals and Archbishops, had intruded into the jurisdiction of the Church of the Empire, as they did in 1850 into the jurisdiction of the Mother Church, when Pius IX. sent the Mission that utterly failed to "convert" England.

As probably many Englishmen are getting as mixed up as myself I shall be glad if you will tell me where we stand.

In England I heard and read much about the Society for the Reunion of Christendom, which I always thought was an union of English, Roman and Greek clergy for prayer. Is it the Canadian Church idea of reunion to acknowledge the supremacy of the Pope and his Cardinals? If it is, I object, because when our Church refused to receive our English translation of the Scriptures, our Liturgy, and our Holy Orders from Pius IV., as head of the Church, he excommunicated our Queen, put the nation under interdict and to enforce his decree sent the Spanish Armada—because the decrees of the Council of Trent are still in force in the Italian Church. And they damn us up in heaps, I have just counted twenty separate things for which "let him be accursed." I also object because the Church of Rome is worse now than at the Reformation. The Vatican Council added two new articles to the faith, and set her seal on the past. It is thirty years since I entered the Royal Navy, and an oath was never required of me. But when I took Holy Orders I subscribed to this, and I did it with all my heart.

"I do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical that damnable doctrine and position, that Princes excommunicated by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or any other whatsoever. And I do declare that no foreign Prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God."

As I was ordained in Canada I presume it applies to the Church of the Empire, and not confined to England. I am, &c.,

C. A. B. POCOCK,
Toronto, Trinity Monday, 1886. Deacon.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

FAMILY DEPARTMENT.

CHILD'S PRAYER.

"They that seek Me early shall find Me."—Prov. viii, 17.

Holy Father! Hear my cry;
Holy Saviour! Bend Thine ear;
Holy Spirit! Come Thou nigh—
Father, Saviour, Spirit, hear.

Father, save me from my sin;
Saviour, I Thy mercy crave;
Gracious Spirit, make me clean;
Father, Son and Spirit, save.

Father, let me taste Thy love;
Saviour, fill my soul with peace;
Spirit, come, my heart to move;
Father, Son and Spirit, bless.

Father, Son and Spirit,—Thou,
One Jehovah, shed abroad
All Thy grace within me now—
Be my Father and my God.

H. BONAR, D.D.

COLLECT FOR DOMINION DAY.

(The Century for July, 1884.)

Father of nations! Help of the feeble hand!
Strength of the strong! to whom the nations kneel!
Stay and destroyer, at whose just command
Earth's kingdoms tremble and her empires reel!
Who dost the low uplift, the small make great,
And dost abase the ignorantly proud,
Of our scant people mold a mighty state,
To the strong, stern,—to thee in meekness bowed!
Father of unity, make this people one!
Weld, interfuse them in the patriot's flame,—
Whose forging on Thine anvil was begun
In blood late shed to purge the common shame;
That so our hearts, the fever of faction done,
Banish old feud in our young nation's name.

CHARLES G. D. ROBERTS.

BY HEART.

From the Young Churchman.

Charlie Stanley walked proudly out of the vestry room of St. Peter's Church. He did not even stop to open the beautiful Hymnal and Prayer Book he had earned. One week before, the Rector, Mr. Carter offered those as a reward to any Sunday School scholar who would learn the Church Catechism within a month: the sooner they learned it, and the better it was recited, the better the prize. Charley was the first to recite, and he had not made one failure; he did not miss one word, so the first prize, his handsome case contained a most beautiful Prayer Book and Hymnal, was his. Mr. Carter had commended him, and his name would appear first on the roll of honor. He ran down the broad village street, to his home.

"I've won the best prize mamma," he cried running into the parlor, where she sat reading.

"I am very glad," she returned, with smiling sympathy, laying aside her book.

"It's a beauty too, isn't it?" He took them from their case. "Aren't they pretty though? I haven't looked at them before. Mr. Carter is going to have my name put on in gilt letters outside. Would you have the whole name or just 'Charley'?"

"The whole name, I think; for you will, likely, keep those till you are a man, and only 'Charley' will not look very dignified then.

"That's so. How the boys will envy me. I had to work for it though. It wasn't an easy thing to learn that Catechism by heart, in a week."

"Did you learn it 'by heart'?" Mrs. Stanley asked.

"Why, certainly. Did you think I read it off to him? Any body could do that."

"No; but I was afraid you repeated it by rote, while the heart stood afar off."

"By rote?"

"Yes; that is, that your brain learned it, while your heart had nothing to do with it."

"Of course the brain does the learning; but you know we always say 'by heart.'"

"But need it be only 'say'?" Why not learn it with the heart as well as with the brain?"

"Why, the brain-always does the learning, mamma."

"It does the learning by rote, but it is the heart which receives the lesson and profits by it. I had rather you knew 'by heart,' a very little of the Catechism, and lived by it, than

know it all only by rote. It is so much easier to learn one's duty by rote than by heart."

Charley never thought about this before, and to-day, he did not want to do so.

"All the boys learn it that way," he said.

"That is no reason you should do no better. You prided yourself on an early and perfect recitation. You did not delay because they did, and yet you want to make them your guide in spiritual matters. Do not do that, dear son. There is but one Guide—He who came to earth to live, that you might have a pattern, and who died for you."

Charlie twirled over the leaves of the new Prayer Book, stopping to look at the Catechism, and did not reply.

"Just think, mamma," he burst out, after a while, "I never missed one word; not a word."

"That was very nice," she returned, with a prayer that the Lord would bless the learning to his soul's good.

The fame of Charlie's early and most perfect recitation was soon spread abroad.

"How did you ever do it in so short a time?" some of the boys asked, and others said they would recite it as well, if they had not been so prompt. Many children came to the house to see the prize.

Charlie was a very proud boy, as he rode his velocipede through the park, the next afternoon, hearing from all the children how very smart he was. Even the girls were stirred to try their powers. Effie Stevens, who never knew her lessons, at day—or Sunday School, announced to him, as he rode up to her, that she was going to try, too. Dora Moore and she were wheeling their dolls down the broad walk.

"I was reading it over, last night," she said, "and I am afraid 'my duty towards my neighbor' will be awful hard."

"Oh, that's easy enough," Charlie cried, and rattled half of it off.

"Oh, my," Effie and Dora both cried, admiringly.

"To submit myself to all my governors, teachers, spiritual pastors, and masters," Effie repeated. "Don't you think it is awful hard to do that? Miss Grimes is so cross, sometimes, that I just feel as if I couldn't do as she tells me. I was thinking, last night, when I read it over, that if I could learn it, I couldn't act it. This morning she was crosser than ever."

"Effie," Dora interrupted, gently, isn't there something about 'hurting nobody by word or deed'?"

"To hurt nobody by word or deed," repeated Charley. "To be true and just in all my dealings; to bear no malice nor hatred in my heart."

"Oh, well," Effie tried to excuse herself, "you see how hard it is."

"It's easy enough to learn," Charlie said as he turned into another path.

"But so hard to obey," Effie called after him.

He rode away very fast. He did not want to hear of his failures; for he had made enough of his own. He had disobeyed his teacher secretly, in school, and then spoke disrespectfully to her; and he did not forgive Andy Hunter for purposely losing his ball; he bore a good deal of malice in his heart towards him. He rode up to a group of boys who were loudly discussing something under a tree. His own enemy, Andy, was the something. Andy he found then; had been serving the boys all alike; he had broken a top, lost a ball or marbles, for almost all of them, and they were planning a revenge. They knew that he had gone up a country road to see an aunt, that afternoon, and was not coming home till near dark. They planned to meet him in a body, near a creek he would have to pass, and give him a beating and then a ducking in that creek, that he would not forget in a hurry. Every one of those boys had malice in their hearts. They

were Sunday School boys, and were studying the Catechism. They knew their duty toward their neighbor, but they were not going to act upon what they knew.

Charley listened, in silence. It was so much easier to learn the "duty" by rote than by heart; so much easier to say off glibly, "to bear no malice" than not to bear it. He thought Andy ought to be paid off: "he ought to be hurt," "by deed." Yet he did not join in their talk. He determined not to be one of them, so he slowly rode away. He would do Andy no harm. Then he remembered, "to love him as myself, to do unto all men as I would they should do unto me." As himself! Love Andy as himself! And if he knew that other boys were plotting to duck "himself" wouldn't he avoid that road, and if some one else knew of it, would he not like to be told of it? "As they should do unto me." So Charlie must do something, but what? He was too honorable to betray his friends, and there was but one thing else he could do, and that was, to meet Andy and entice him to take the other road back.

He went home and told his mother all. He had an early tea, so he could get up the road, and meet Andy beyond the creek. A little after six o'clock he rode out of the village on his velocipede. The creek was a mile beyond, and Charlie soon passed it, waiting where the roads met. The second road was, a long distance through a lonely wood, and as Andy was somewhat of a coward, Charlie was afraid he would have some difficulty in enticing him to take it. There was but one plan, and that was daring him. All boys know how effectual that is. They don't want to be thought cowards. Andy did not either, so the plan worked well.

Andy was on foot as he owned no velocipede and he immediately demanded a ride when they met.

"I'll let you ride turn about all the way home if you're not afraid to go through the woods," said Charley.

"Who's afraid?" cried Andy.

"You are," retorted Charley.

See if I am. Just try me. Let me get on the velocipede." "When we get to the woods," Charlie returned, not trusting him.

"I'm not a coward," Andy cried, and ran ahead of Charlie till they reached the woods.

Charley heard, the next day, that the boys waited till after nine o'clock for Andy, that one of them fell into the water, and that they all got wet helping him out.

It was weeks before it came to Andy's ears how Charlie had saved him, and then he could not understand why Charlie rewarded all the evil he did him, by good. He did not know that Charley was learning the Catechism by heart as well as by rote.

IRENE WIDDEMER HARTT.

BEFORE COMMUNION.—These Communion seasons are, each, new starting points for us in the divine life. We are then led to realize how little advance we have made, how small the work already done, compared with what we had desired and intended. Yet in spite of this consciousness, they are reasons for new girding of our lions and fresh "looking unto Jesus." With Simon Peter, we are constrained to say, "Master, we have toiled all night, and taken nothing; nevertheless, at Thy word, we will let down the net."

And so our very failures teach us our only strength. We need this constant teaching, this education of failure. Jesus, our teacher, makes use largely of it in His dealing with us. Never do we learn the right source of strength, until we have tried the wrong; never seek the Fountain of Living Waters till forced to realize the emptiness of our broken cisterns.

NEW BOOKS.

"THE SCRIPTURE CREED.—Can it be Reasonably Held?—Is it Worth Holding? By Nevison Lorraine.—J. Potts & Co., N.Y. 60c.

Both in matter and style this work is admirable. The author treats the subject—so so pressing—important at the present time—in a concise and convincing manner. We confidently recommend the work to clergy and laity as one not only pleasant to read, but most useful and effective in the controversy with infidelity. The book is one which cannot, in the interests of truth and religion, be too widely circulated; and our wealthy laity would do a good work if they were to secure a copy for each clergyman in their several dioceses. It can be ordered through the GUARDIAN Office.

HENRY BAZELEY; the Oxford Evangelist. By Rev. E. L. Hicks; M.A. Macmillan & Co., London, Eng.; Dawson Brothers, Montreal. \$2.00.

This biography well illustrates the intensity of religious life in England. The subject of it was an Oxford graduate, who was in his collegiate career closely allied with the Evangelical Churchmen of Oxford, and in 1866 a member of the Union for Private Prayer. It was hoped that he would take orders in the Church of England, but becoming a decided Calvinist, he entertained doubts as to Episcopacy; and going to Scotland to study and see Presbyterianism at work, he seems to have become still more detached from Evangelicalism, and ultimately, although after taking deacon's orders in the Church, he joined the Church of Scotland, apparently having come to the conclusion (to which his Calvinistic views evidently drew him) that that form of Church government was the most Scriptural. His evangelistic work was most earnestly, resolutely and boldly carried on. He was in the habit of preaching upon the streets, of going among the crowds at the races, and of engaging in the work of reclaiming lost women, and the impression made by his consecrated life was that he was thoroughly in earnest, and that there was no sacrifice which he was not willing to make in order that men might be brought in subjection to Christ. The book is most interesting, and we part with it only with regret that one whose father was himself a minister of the old and true Church, departed from the old paths and the Apostolic order rather than work faithfully within her pale.

HIDDEN DEPTHS.—A Story of Civil Wrong.—By F. M. F. Skene; with an Introduction by W. Shepherd Allen, Esq., M.P.—S. R. Briggs, Toronto, sole publishers in Canada.

This is a tale, founded, it is alleged, upon positive facts and exposing the horrors of a life betrayed and ruined through man's vile lust and selfishness. The picture is one which we fear might be only

too often witnessed in society circles in this new land, if the curtains were only lifted, as it is here for a short period. The author—a lady, the sister of the wicked betrayer—raises an impassioned protest against some forms of social evil in the present day, and especially against the injustice which awards relentless shame to fallen women, while the often greater sinner is received (and held practically blameless) into society. The author writes with rare delicacy and tenderness, and the fact of her moderation will enhance the value of her earnest Christian appeal on behalf of the erring.

MAGAZINES.

The Century.—The Century Co., Union Square, N.Y., \$4 per annum. The July number contains amongst much else a paper on the Labor question by a Western manufacturer; another on "Co-operation" by a New York master-printer; and in its open letters several on Christian Union by Congregational Divines, who seem to have missed the distinction between union and unity.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston, N.Y., \$4 per annum. July number also contains a valuable paper by Geo. F. Parsons, on the Labor Question, in which "strikes" are fully discussed. The number is a good one throughout.

The Church Eclectic.—E. & J. B. Young & Co., and J. Pott & Co., N.Y.; W. T. Gibson, proprietor, Utica, N.Y.; \$3 per annum.—For July opens with a review of Newman's Essay on the Anglican Church by Rev. W. J. Hyde. The number is specially good; but we can only mention further the article on "Sisterhoods," giving the Bishop of Peterborough's remarks at a meeting on behalf of the Wantage Sisters held recently at Leicester.

The English Illustrated Magazine.—Macmillan & Co., New York; \$1.75 per annum. For July contains a descriptive paper on Rev. Chas. Kingsley, with illustrations; another on "Handwriting" and facsimiles of the penmanship and signatures of Canning, Wellington, Disraeli, Macaulay, Carlyle and others. This is one of the most attractive magazines for the Family circle that we have seen.

The New York Fashion Bazar, Geo. Munro, Publisher, N.Y.; \$3.00 per annum, 25c. each. The July number of this admirable and attractive magazine for the ladies comes to hand early; filled with plates displaying the latest and most approved fashions for ladies and children, and also the newest embroidery patterns, with descriptive plates.

Received, awaiting notice:—Light for the Last Days, by H. Grattan Guinness; S. R. Briggs, Toronto; \$4.25.

"Elsie's Auntie," from the same. Canada, Its History, Productions and Natural Resources; Hon. Jno. Carling, Minister of Agriculture. Art Decoration; 7 Warren street, New York. Treasure Trove and Pupil's Com-

panion; E. L. Kellogg & Co., 25 Clinton Place, N.Y.; \$1.00 per annum.

Our Little Ones and the Nursery; the Russell Publishing Co., Boston.

The Child's Pictorial, a monthly colored magazine; S. P. C. K., Northumberland Av., London.

The Pulpit Treasury; E. B. Treat, 771 Broadway, N.Y.; \$2.50; clergy, \$2.00.

The Homiletic Review; Funk & Wagnals, N.Y.; Wm. Briggs, Toronto; \$3.00 per annum.

The Spirit of Missions; 22 Bible House, N.Y.; \$1.00 per annum.

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"Reasons for Being a Churchman."

Already it has been found necessary to issue a THIRD Edition of *Reasons for Being a Churchman*. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says:

"I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion."

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THE GOSPEL AND PHILOSOPHY.

—The Rev. Dr. Dix's new book.—Being a course of lectures delivered in Trinity Chapel, New York, has been received. Price \$1.50.

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—Lessons for the Children from the Life of our Lord. By W. Chatterton Dix. Illustrated. Price, \$1.50.

At the end of each chapter are questions, and all is written in a simple and interesting style suitable for children, and a most valuable aid to any mother who cares to train her children in religious truth.

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THE WOMAN'S AUXILIARY.

A General Meeting of Churchwomen, will (D.V.) be held in Montreal, on Thursday and Friday, September 9th and 10th, for the purpose of organizing "The Women's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada."

The "Provisional Committee" named by the Domestic and Foreign Mission Board, in issuing this call for a meeting, while the "Provincial Synod" is in session, acts with the full sanction of the Board.

All Churchwomen who contemplate attending, are requested at their earliest convenience to notify the Secretary that their names may be sent to the Reception Committee in Montreal who will receive them as guests during their stay.

It is earnestly desired that there shall be at this meeting a representative from every Diocese in this "Ecclesiastical Province of Canada."

On behalf of the W. A. Provisional Committee.

ROBERTA E. TILTON, Secretary. 251 Cooper st., Ottawa, June 23rd.

N.B.—Arrangements will be made with the different railways, to issue return tickets at reduced rates to those attending the meeting.

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MISSION FIELD.

CHINA.

It is said that the English and American converts put together amount now to something like 50,000 as against half a dozen forty-five years ago; and in one mission alone—a mission of the Church of England—in the Province of Fuh-Kien, there are some 2,000 baptized members. That mission was begun in 1850, and for the first ten years there was no result that could be seen, so that in 1861 the C. M. S. was on the verge of transferring the one missionary who remained there, after the death of three others, to another mission. He entreated a year's delay, and during that year began the results which have since attained such remarkable proportions. There are Christian stations in at least a hundred different places, worked almost entirely, of course as a rule, by native Chinese. The work done in Fuh-Chow and Fuh-Kien is one of the most wonderful things since the Apostles' time.

JAPAN.

After his consecration, Bishop Bickersteth announced his intention to establish an Associate Mission at the city where he will reside, after the type of the University Mission in India, with which he had been connected, with the special object of reaching the educated classes. He says, 'Great advantages have been found in such missions in India, from the fellowship in devotion and study, and the division of labor. It is hoped that in time, educated Japanese Christians will be attached to the staff.' A theological library will be in it, as in the Cambridge Mission in Delhi and the Oxford Mission in Calcutta.

INDIA.

The returns of the S. P. G. Madras missions show the work in 916 villages of fifty-seven clergymen, of whom forty are natives and 713 native lay agents. During the year 492 adults were baptized, as well as 1,560 children. The number of (baptized) Christians is 41,856, in addition to 13,344 catechumens. The number of communicants is 13,040, as against 12,449 in the previous year.

MISSIONS ADVANCE.

The Rev. Dr. McVickar, in an address at Wilmington, Del., gave some very striking facts. In less than fifty years the cannibal Sandwich Islands have been christianized, and now send missionaries to other lands. In fifteen years cannibals of Fiji have 22,000 Church members, and 57,000 children in schools, and half the population are Church goers. In Madagascar, in 1861, there were 2,000 Christian martyrs, and from the fifty convents left, there have since sprang 5,000. Forty years ago there were no Protestants in China; nine provinces are now supplied with mis-

sion stations, and therefore thousands of converts. In 187 he Missions of the world reported the year 60,000 converts.

CENTRAL AFRICA.

This Mission was set on foot in 1859, at the request of Dr. Livingston, who, though himself a Presbyterian, was anxious that the United Church of England and Ireland should undertake it; and whilst chiefly looking to the University for its supply of clergy, it from the first appealed to the Church at large to set up the kingdom of Christ among the slave-trodden tribes of Eastern Intertropical Africa. At the present time the Mission has three great centres of operation—(1) Zanzibar, (2) the Usambara country north of Zanzibar, (3) the Revuma District, 400 miles south of Zanzibar, and leading up to the district originally occupied by Bishop Mackenzie. One great feature of this Mission is the part it has played in the suppression of the slave-trade. It has turned the old slave-market in Zanzibar into a centre of Christian teaching, and a noble church, mission-house, schools, and a native Christian colony, now occupy the spot where, twenty years ago, some 30,000 slaves were annually exposed for sale. Here the Church completes the work of freedom that the nation begins, by receiving the slaves that are intercepted by British cruisers, tending them whilst they are sick, educating them, and Christianizing them, and in many instances then restoring them to their own country. For this purpose the Mission has a farm of 130 acres at Mbwani, outside the town of Zanzibar, for the reception of adults, on which the girls' school also stands, and a boys' school at Kiungani, also outside of the town, where there are various workshops, and especially the printing press, at which the released slaves have printed the whole of the New Testament, as it has been translated in Swahili, a language understood throughout the interior, by Bishop Steere. There are now twenty natives, formerly slaves, employed in Zanzibar, and on the mainland, in the direct work of Evangelization; one of whom is in Deacon's Orders; and no expedition to the Interior, whether explorative, mercantile, or Missionary, is considered complete without one or more of the lads trained by the Mission as guides. Another special feature of this Mission from its beginning has been not to pay stipends to its members, but to supply them with all necessaries. By this system rich and poor are able to work well together as brethren. The Bishop, the Archdeacons, the richest man or woman on the staff, eat at the same table and lodge in rooms furnished on the same scale with the poorest, and the community of feeling thus engendered has proved of the highest value to the Missionaries themselves and the success of their work amongst others. There are, at the present time, thirty-six Europeans on the

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staff, viz, fifteen clergy, eleven laymen, and ten ladies. The income of the Mission for 1885, from every source, exceeded \$13,000 whilst the cost of collection was less than a penny in the shilling. After the payment of home expenses, all monies are sent out direct to the Bishop, and administered by himself and his clergy in priests order. Thus needs can be met as they arise, and funds apportioned better than any committee at home could possibly do.—Exchange.

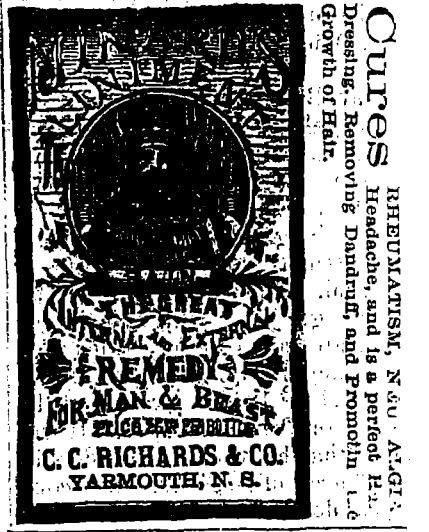
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Temperance Column.

TWENTY-FOURTH ANNIVERSARY OF THE C.E.T.S.

Sermon at St. Paul's Cathedral by Rev. Canon Lilloyd, Vicar of Newcastle.—Continued.

And, indeed, the other ways are so manifold, that there are possibilities open for everyone who is earnest-minded on every hand. The helping on the work by liberal contribution, the putting down the drinking customs still popular amongst many sections of our society. The providing counter-attractions to the many temptations which on every side invite to sin; and numberless other ways will suggest themselves to those who may not feel called to give up the use of that which apparently has done them no harm. This evil, brethren, differs from many others in that it is an open one, easily detected, and therefore more easily to grapple with; one, the cause of which can be directly traced, and therefore can be directly prevented. But, brethren, we may now shut our eyes whilst the prevention of one form of evil seems within our grasp, and engrosses our energies, that others more deadly, because more subtle lie almost untouched, and yet are sapping the very life blood of our people and ruining the bodies, souls, and spirits of thousands quite as surely, if not so palpably, as strong drink. Society was startled not long ago, and public meetings were held, and attention was drawn to details, which either disgusted or demoralised those who heard them. And resolutions were passed by enthusiastic audiences to take measures of reformation in the so-called "criminal classes." Has it led to anything else? Will the thoughts of such facts set so-called "fashionable society" thinking of how it can amend its own ways and doings? Ah, brethren, when we get to look at sin as sin in God's sight, and not simply as it affects ourselves or even our neighbours, then, and not till then, will the standard of social purity be effectually raised. Where do we find in God's Word the distinction which society draws between crime and vice? If a man oversteps the bounds of the law, he becomes a criminal, and the moment he becomes a criminal fashionable society will exclude him from its select circles! For every criminal thus excluded there are scores of men and women leading vicious lives, who are welcomed into the drawing-rooms and ball-rooms of society: introduced to its daughters, admitted into its intimacy. It looks on the criminal as a sinner and outcast, whilst it finds room and excuse for the vicious. If, as a result of the late proceedings, England would be penitent before she is indignant, there might be some better hope of raising our standard of social purity nearer to God's standard! I have mentioned this sin of impurity in conjunction with the indulgence in strong drink, be-

cause the two are so closely connected. It is hard to say which is the parent of the other. Certainly in dealing with either we should not lose sight of its near relation. Schemes have been started for the prevention of crime; and laws passed for the restraint of crime. We may multiply our agencies a hundredfold. We may start fresh schemes. We may pass new laws; but by none of these can we touch the root of the matter. Until we reach the heart we cannot reach the root. Teach our children to believe in the sanctity of their bodies, as being the handiwork of the great Creator. Teach them that in their baptism they were chosen from the great outer circle, and brought into a closer fellowship with God the Father, Son, and Holy Ghost. That in their baptism they were made members of Christ, children of God, inheritors of the kingdom of heaven; and that that by virtue of this their bodies became the temples of the Holy Ghost, who lives in them, and will, if they will make them holy. And this is what we mean, brethren, is it not, by a Church of England Temperance Society? A society existing for the purpose of following the footsteps of our Great Redeemer in going out as He did to seek the lost sheep, if by any means we may bring them back to the fold. And, again, for the purpose of carrying out the commission left to His Church to feed the lambs of His flock, and care for them so well that they may never want to stray. This is our work. Not an easy one; full of discouragements; full of seeming failure. Tempted we are often to give up. To get impatient at stupid opposition. To fret against unreasoning prejudice. To be disheartened at so little seeming progress. But one thing we may be certain—that the work we have in hand is a work which is pleasing to God—a work on God's side against sin. If we faint not the victory must be ours. "This is the victory that overcometh the world, even our faith." What was it, brethren, that enabled the great Apostle of the Gentiles to persevere with his life's work amidst opposition and discouragements, by the side of which ours are as nothing? What was it that enabled timid women and little children in the days of old to calmly meet death in its most terrible forms? They knew that He sitteth above the water-floods! Faith in our Lord's resurrection will take us by the hand and introduce to that other world behind the veil whither He has gone, and where now He lives, ordering the course of the world He made; watching over and caring for the nations who own His Name and obey His laws; loving and ruling the Church which He purchased with His precious blood; and preparing all in ways unknown to and unsuspected by us for the day of His Great appearing. Remember, brethren, that the work in our hands. The issue is in His. Blessed is that servant whom His Lord when He cometh shall find watching at his own post working in his Lord's field,

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