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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.

THE Bishop elect of Western Missouri, Rev. E. A. Atwill, D. D., will be consecrated in September.

THE *Church Times* hears that one of the priest chaplains of the Marquis of Bute is leaving the Roman communion for the Scottish Episcopal Church.

A CIRCULAR letter from Bishop Goe has been read in all the churches of the Anglican Communion in Victoria, Australia, protesting against the Divorce Extension Act.

THE centennial Convention of the diocese of Vermont was held in St. James' Church, Arlington, on Wednesday and Thursday, June 18 and 19. The first Convention of Vermont was held here in September, 1790.

A SPLENDID new church, dedicated to All Saints, at Llanllwchaiarn, Wales, and built through the generosity of Sir Pryce Pryce-Jones of Dolerw, as a thanksgiving offering and memorial of the happy reign of the Queen, was lately consecrated by the Bishop of St. Asaph, and opened to the public for Divine worship.

FROM the bottom of the North Sea, about forty miles north-east of Lowestoft, there was trawled up last month in a net, by a Missions to Seamen helper commanding a fishing smack, a sailor's ditty-box. Amongst the private treasures in the box thus fished up there were a well-used New Testament, a prayer-book, and a hymn-book, telling a story of personal devotion to God. These have been forwarded to the office of the Missions to Seamen in London, as a memento of the work which has been going on under its flag in the North Sea for the last thirty-three years.

GERMAN PRAYER BOOK.—The Young Churchman Co., Milwaukee, U. S., have in press a new and (as nearly as possible) literal translation of the Prayer Book into the German language, by the Rev. K. E. G. Oppen. Mr. Oppen has submitted the manuscript to a number of other German scholars, all of whom indorse the translation and literary work very highly. The book includes the Lctionary, Morning and Evening Prayer, Litany, Psalter, Holy Communion, Baptismal office, etc. It will be ready for delivery about July 15th, and will sell for \$1.00, net.

ST. BARTHOLOMEW'S, N. Y., is to have a new parish house, large enough, and fine enough to rival anything of the kind in the city. Three lots have been bought by Mr. Cornelius Vanderbilt upon which the building is to be erected at the expense of Mrs. Wm. K. Vanderbilt. The ground cost \$75,000, and is situated on East Forty second street.

One of the chief uses for which the building is intended is to give more room for the Rescue Mission for men, established on the same street about a year since. The house will contain a large chapel, spacious Sunday school rooms, a reading room and library, quarters

for the societies of the King's Daughters and similar guilds, sewing schools and all the practical benevolences of a great city parish. A large gymnasium will occupy the fourth and fifth stories. It is intended to hold daily religious meetings there as is now done at the Rescue Mission.

UNITY is not to be won by hasty compromises; we must labor on in patience and in faith, ever abounding in the fullest brotherly love and forbearance towards those who at present hold different views. All we desire is a true interpretation of God's Word free from all party bias and recrimination, and though we may have to wait long before the mists of past controversies are entirely rolled away, there are already abundant signs in all quarters of a return to the old paths, and to the acceptance of the older teachings, so soon as the errors which had once surrounded them give way to the purer faith under which they were first accepted by the Church.—*Home Reunion Society Report.*

THE Rev. Abraham Yohannan, of Persia, a late graduate of the General Theological Seminary, continues his ministrations during the summer to the Syrians in New York, under the auspices of St. Bartholomew's parish. The class of people placed in his charge from various neighboring provinces, and speaking different dialects, are owing to their business occupations, obliged to change their lodgings often from one locality to another. At this time preparations are being made for mission services to be held in the lower part of the city. They are a law-abiding, quiet and exemplary people, appreciative, and showing a real love for the Christian privileges they enjoy under the care of their sympathizing and able missionary.

THE twenty-fourth annual meeting of the Association of Lay Helpers for the Diocese of London, Eng., was held on Thursday evening, 27th June at Sion College. The Bishop of London, the President of the Association, occupied the chair, and there was a good attendance of members. The hon. secretary read the report, which stated that in spite of considerable losses the roll of the Association had grown during the year from 5742 to 6136, and that this growth had been steadily maintained. The Bishop gave a most interesting address as to the duties of the Christian layman. The first essential for the work was that it should be done in a religious spirit, the second was careful preparation for it, and lastly there was the frame of mind in which it should be approached, which might be summed up in two words—devotion and simplicity.

I AM convinced on historical grounds that Episcopacy is the original form of Church government. I cannot find in the records of primitive Christianity a trace of non-episcopal Churchmanship. At the first Oecumenical Council, representing the Church scattered throughout the world, we find the Church under the government of Bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper

of complaint that a revolution had silently taken place—namely, the substitution of Episcopacy for Presbyterianism or any form of ecclesiastical polity. Surely that is conclusive proof that Episcopacy was down to that time the universally recognised form of the Christian Ministry. The Council of Nicœa had evidently never heard either of Presbyterianism, Congregationalism, or Papalism.—*Canon McCall.*

THE Bishops of Melbourne and Ballarat (Australia) have acted rightly in prohibiting their clergy from re-marrying persons who have been divorced under the new Victorian Divorce Act. The Act is not a just one, as it unequally affects the two sexes. Cruelty, drunkenness, and desertion for three years are now adequate to sever the marriage tie in Victoria. In these circumstances the Bishops have taken the firm stand which we have indicated, and there will be no Churchmen, at any rate, who will doubt the propriety of the course they have adopted, and which has, we are glad to say, been also resolved upon by the Presbyterian body in Victoria. The violation of the sanctity of the marriage state, and the disruption of home life which such a law would cause, would tend to demoralise and degrade domestic life. The Act is contrary to God's laws, it despises Christ's plain commands on the subject. It enables a scoundrel or a drunkard to impose his villainy, or drunkenness, upon some innocent woman. The percentage of divorce in some of the American States reveals how dangerous it is for the laws of a country to permit any loosening of the marriage tie. There, warned by the evils of the system, they are striving to level up; in Victoria they are working in a contrary direction. The result will be, if the Act should not be rescinded, that the marriage bond in that colony will resolve itself into a temporary contract which can be severed at will; all of which, it is unnecessary to add, is contrary to the teaching and spirit of Christianity, as well as certainly destructive to the moral fibre and social condition of a people.—*Church Bells.*

THE S. P. C. K., LONDON.—The Society for Promoting Christian Knowledge is, as all the Church knows, a wealthy corporation, but if it is, it employs its wealth well. Its great business is the production and circulation of sound religious literature. At the general meeting held last week the annual report of the Foreign Translation Committee was read. There is not a region in the mission field of the Church of England where the beneficial influence of the society's vernacular work is not felt. Workers among the Indians in the remote dioceses of North-West America look to the society for a continual supply of Christian literature in the Cree, Blackfoot, Eskimo, and other languages; while the opening up of the "Dark Continent" leads to a constant demand for grammars, dictionaries, reading books, Catechisms, Prayer Books, &c., in the numerous languages of the Africa Mission-field. Egypt and Syria, India, Barmah, and China, Japan, and the Islands of the Pacific, and even the distant and inhospitable Tierra del Fuego, depend largely upon the society for Christian publications in the

various languages spoken throughout their area. The following abstract will give some idea of the extent of the society's work in this direction. These books are being prepared abroad at its expense—Burton's 'Church History' in Marathi; the Prayer Book in Hindi; the Prayer Book in Sgan Karen; the Prayer Book in Karen; 'Some Chief Truths of Religion' in Karen; A Commentary on Epistles and Revelation in Tamil; Maclear's 'New Testament History' in Telugu; Maclear and Procter's 'Introduction to the Prayer Book' in Telugu; Whately's 'Evidences' in Telugu; Lessons from the Apocrypha in Chinese Mandarin; Bridges 'On the Proverbs' in Malayalam; 'Tajimi Muhammad' in Urdu; the First Book of Maccabees in Urdu; a Church History in Japanese; Norris's 'Rudiments of Theology' in Japanese; a Catechist's Manual in Japanese; Commentary on SS. Matthew, Luke, and John in Marathi; Robertson's 'Sketches of Church History' in Bengali; a Short History of the Prayer Book in Bengali; 'The Pathway of Safety' in Bengali; the Holy Bible in Old Armenian. The following are being prepared for publication at Home—The Prayer Book in Hausa; a Tamil Psalter, Portions of the Prayer Book in Zimshian; a Western Equimauz Primer; 'Questions on the Prayer Book' in Urdu; Portions of the Prayer Book in Tenni; 'Prayers and Promises' in Arabic and English; Sermons in the Kafir Language; a Commentary on St. Mark and Galatians in Maori.—*Irish Ecclesiastical Gazette.*

CREEDS OR NOTIONS.

In the minds of a large number of people nowadays, creeds and notions are synonymous terms. They speak of the different creeds believed among Christian people, when they mean the different notions that Christian people have about things; for they are notions or opinions that divide Christian people really.

For Christian people there is only ONE creed; it has been formulated in three forms known as the Apostles, the Nicene and the Athanasian, but each is built on the model of the original creed which is very short—I believe that Jesus Christ is the Son of God. Every word of each of the three formulas called the Apostles, the Nicene and the Athanasian, is hinged on the declaration of one's belief in the fact that Jesus Christ is the Son of God.

But there are always to be found some who are not satisfied to take things as they are. These miserable folks are forever nosing into things, trying to find out whys and wherefores. Where it is done for the purpose of improving another it is well, but when done merely for curiosity or for self advancement or notoriety, it is an unmitigated evil. From its first days, the Church has been afflicted with such pests. The Apostles were troubled with them. A Council had to meet to put down Jewish Puritans who tried to burden the Christian brethren with the requirements of the Mosaic law. Alexander the copper-smith, Demetrius and others vexed the brethren of their day with their nonsense. Arius of Alexandria, in the fourth century, is one of the most noted of such pests; so on down to our own times, an unbroken unapostolic succession of notion-mongers has continued, forcing their whims and notions on people with more or less zeal and ability, "drawing away disciples after them," dividing and confusing the body of Christ, His Church.

And the most of these notions are not worth discussing. Take for instance the notion of predestination. It is true, by stitching together a few passages snipped here and there from St. Paul's epistles, one can piece together a sort of a predestination crazy quilt.

But suppose predestination is true, what good

is it? To count one's self predestined to be saved shows not only conceit and assurance, but also places one's self on the judgment-seat and makes himself his own judge. It makes all deliberations about a judgment to come, our own known responsibility and free will, makes all this a farce and nonsense. The fact is the decrees of foreknowledge of God are utterly incomprehensible to us, and thank God, also, have nothing at all to do with our duty or salvation as far as we are concerned. So we can drop predestination as not worth our discussing.

So too what is the sense of discussing how many quarts of water shall be used for baptism. The command is, water in the Holy Name; how much, not specified. From the custom among the Jews of ceremonial cleansing by sprinkling with water, and from the Apostle's saying that the Israelites in crossing the Red Sea were baptized, when they were not immersed, as well as from other sources, the enormous majority of Christian people are satisfied with a pint or two of water for baptism. But if some water loving brother wants two or three hundred gallons, or a whole pond, there is not a bit of harm in it. His whim should be gratified if it is stuck so fast in his skull that it cannot be got out without splitting the skull open. But if he withdraws himself from those who do not care about having so much water, and arrogates for himself and his party a higher, or the only place in the Kingdom, he is a pest and a nuisance; and the horrid joke of it all is, that, in spite of his insisting on having so much water for baptism he will stultify himself by saying "that baptism is not necessary for salvation."

So with all the notions, mis-called creeds, which divide Christians, they are not worth discussing; many of them are false, or exaggerated, and none necessary to salvation. Whether they are the notions peculiar to the Roman Church, such as the papal supremacy and infallibility, transubstantiation, purgatory, etc., or the various notions on which modern sects have been founded, all are either vain imaginations or distorted, one sided ideas, mere buildings of "wood, hay, stubble," that will not stand the test of the judgment day fire.

But the Creed, the belief that Jesus Christ is the Son of God, is the root of the Church, the Kingdom of God on earth, and its expansion in the form called Nicene, is acknowledged by all Christians, and is the only base of union as a belief, the common heritage of the mangled Body, the schism cursed Church of Christ. Along with the Creed, and inseparably connected therewith, are the two Sacraments, and the Old and New Testaments. Baptism and the Lord's Supper, and the Holy Scriptures must go with the Creed to give it life. The Sacraments as beginning and nourishing the spiritual life, and the Scriptures the written testimony, handed down by the Church to all ages and people. The Scriptures, it is to be noted are not given to uphold by the letter, or make, patch work fashion, pet notions, nor to found the Church on. The Church was founded first; years before a line of the New Testament was written. Modern Christianity needs, some of it, to be reminded forcibly, that "the letter killeth." Discussions about texts and opinions that may be drawn from them to uphold certain notions, to the disregard of other passages that may be held to give a different notion, is a vicious and unlawful use of the Scriptures, and kills spiritual life or greatly weakens it.

The fact of the Scriptures being written after the Church was established, shows another point not to be lost sight of, and that is the living organization of the Church as distinct from a mere human organization. No matter what the motive may have been, nor the glamour of worldly success, it is self evident that a body organized by some man or men cannot long claim to be a real branch of the Church of the living God. The members of these different men, ordained bodies inherit their spiritual life,

the branch from whence they sprung, and keep it alive by their belief that Jesus Christ is the Son of God. Human organizations are simply useless confusing machines that do a good deal more harm than good, in spite of the apparent success that sometimes attends their efforts. All this is what our Bishops had in mind in General Convention in 1886 when they insisted that "the Historic Episcopate" should go along with the Creed, the Sacraments and the Holy Scriptures. An unbroken organization is necessary, or there is confusion and anarchy, and these have no place in Heaven. It is one of the sad evidences how division dulls the spiritual sense, that the present wretched distracted state of Christianity is upheld, and suggestions for unity rejected, and that in the face of the solemn prayer, "that they all may be one as we are."

The Creed, the Sacraments, the Scriptures and an unbroken organization are the marks of the Church which like the glorious City of God seen by St. John in his vision, "lieth foursquare.—H. H. Ten Broeck in Church News.

SOME PRAYER-BOOK HISTORY.

It is often supposed by persons who are not acquainted with the facts of the case, that much of the Prayer Book was taken from Romish service-books. Our own people sometimes have such an impression, and perhaps think the supposed fact a matter of regret. Some of the prayers and other portions of the Prayer Book are the same as corresponding parts of the Romish services, or are more or less similar in language or substance. But where such is the case, it is because both are in accord with Holy Scripture, and with the teaching of the early Church, in the point involved. Or it is because both date back to a time, when, though not free from what we should now call Romish errors, the Church was yet far removed from acceptance of the modern Romish system. Nor had it at all submitted, as it did later in western countries, to the claims of supremacy which the Bishops of Rome gradually came to make. Both go back, in many particulars, to those early days of the Church in which grew up the first liturgies, the originals of all that came into use later, with their many variations of detail.

The term liturgy, it should be remembered, was applied in the first place to the service for the celebration of the Holy Communion. In the early Church this sacrament was celebrated every Lord's day, at the least, and was an essential part of its weekly worship. This service was called the liturgy, as meaning the ministrations, the worship.

There were four parent liturgies, and to these all bear a close general resemblance, amid their differences. The liturgy of St. James, as it was called, originated at Jerusalem, where James "the just," "the Lord's brother," was Bishop for many years. From Alexandria, where St. Mark ministered, comes the liturgy which bears his name. A third is the Ephesine, or that of St. John, who ruled the Church in the populous region of which Ephesus was the metropolis, for a number of his later years. The fourth liturgy is the Roman, to which the name of St. Peter is attached, he having labored in the world's capital for a time, later in his life. That these liturgies were used or written out, as we have them, by the Apostles, is not supposed. They can be traced, however, as far back as the middle, or possibly the early part of the second century. This would bring them near the close of the life of St. John, the latest survivor of the twelve, whose death occurred before the end of the first century. The fact that they are alike in certain main particulars, and that they early came into use throughout the Church, no place excepted, is strong evidence that the Apostles furnished at least the outline common to all of them.

Justin the Martyr, who wrote about A.D. 140, left us a description of the Lord's day worship of the Christians. It consisted of Scripture reading, a discourse by "him who presides," prayer, the offering of bread and wine (with water), followed by prayers and thanksgivings, to which the people said 'amen.' Then came the administration of the Sacramental elements, a portion of which was taken by the deacons to the absent. Justin also speaks of "solemn rites and hymns." Add to these the money offerings which were a feature of all the liturgies, and we find the outline of our own Communion office. This is derived from two of the primitive liturgies, the Ephesine and the Roman. The former of these was the "Use" of the British Church which had existed long before the Roman missionaries came to the Anglo Saxons, in the year 596. The British liturgy followed the Gallican, or French, as that had followed the Ephesine; for Gaul had been Christianized, apparently, by missionaries from Asia Minor. When the Roman missionary, Augustine, sought to provide a liturgy for the infant church in Kent, he acted on the broad-minded advice of Pope Gregory the Great, who had sent him, to select whatever seemed best for his purpose, from the various rituals of the Catholic Church. Had Gregory's successors generally shown a like spirit, surely the history of the Church would have been different from what it now is. Augustine having become acquainted with the Gallican liturgy on his way through France to England, he prepared a ritual which combined in itself the Roman and the Gallican. This it was that became the national English "Use," though with variations.

Much later the British Church, by that time become the Welsh, was incorporated with the English. The latter, however, was largely the fruit of the old British Christianity, through the labors of the Irish missionaries. The permanent success of the Roman missionaries was chiefly in Kent. Augustine was the first Archbishop of Canterbury. In three ways, then, the Gallican element became prominent in the English liturgies, which form the basis of the book of common prayer. It is believed that the daily offices were adopted by St. Augustine, from those used in France, while the communion-office followed the Roman liturgy.

One important departure from this Roman-English "Use," at the Reformation, consists in the simple repetition of the inspired account of the institution of the Sacrament without the addition of human words. This simple recital seems to us most befitting the sacred dignity of the narrative, and the purpose of its use in the prayer of consecration. The language of the Roman liturgy, however, is that or nearly that, of the liturgies of Jerusalem and Alexandria, also. Whence the change, then? The question takes us back once more to the Ephesine office, for it comes from one of the noblest branches of that stock—the Mozarabic liturgy. This was used in Spain much before the conquest of that country by the Moorish Arabs, A.D. 711. Revised by Bishop Isidore of Seville, about the year 600, it was called "ancient" then.

Liturgical scholars of recent times, English and American, have known very little about this treasure house of devotion until of late years. It appears, however, that the reformers were familiar with it, and made use of it in preparing the service book of the reformed Church of England. A recent writer has shown that the short petitions of our baptismal office, "O merciful God, grant that the old Adam," etc., are taken bodily from this liturgy. The prayer for the "sanctification of the water" to its sacramental purpose, is also derived from it.

Thus, through the two great sacramental offices did the reformers strengthen the tie that binds the English and American Churches to the Church of Ephesus, founded by St. Paul and cared for by St. John. None the less we

rejoice in all good inherited from the Roman church of St. Paul and St. Peter, through her great Gregory, and otherwise. Our contention with that Church and her Bishops of later times, is only that they have brought in new and erroneous doctrines, contrary to Scripture and to the teaching of the Catholic Church of primitive days, and that they would have us and all Christians accept the errors on pain of the loss of our souls.—S. J. C. in *The North East*.

CONFIRMATION.

THE INWARD GRACE, OR GIFT OF GOD.

Q. You say that the second reason why you ought to be Confirmed is because "through the Laying on of Hands the Holy Ghost is given." Why do you believe this?

A. I believe it because—

1. In the times of the Apostles we are distinctly told that it was so. Acts viii. 18. xix. 6.

2. This Gift was promised by our Lord, to abide with His people forever. St. John xiv. 16.

3. Prophecy had foretold that in the last days the Spirit should be poured out in a special manner upon all flesh.

4. We read of no other way in which *The Spirit* was given to individuals after the Day of Pentecost except through the Laying on of Hands.

Q. Was not, then, the Holy Spirit with men before Christ came into the world, guiding, teaching, helping?

A. Yes. He was, in a measure; but our Lord distinctly tells us that He was to come after His Ascension, in a manner that He had never been in the world before. Indeed, our Lord's departure was to be the condition of the coming of the Comforter (see St. John xiv. 16, 17, 26, xv. 26, xvi. 7). The difference of the mode of His Presence is distinctly stated in the first of these passages. "He dwelleth with you, and shall be in you." The expression *with you* signifies the external aid which comes from neighborhood, but the expression *in you* signifies the internal habitation and strengthening (Theophylact). Dean Alford says, on St. John xvi. 7, "This is a convincing proof, if one were needed, that the gift of the Spirit at and since the Day of Pentecost was and is something *totally distinct* from anything before that time."

Q. Is there any expression used by St. Paul that speaks of this indwelling Presence of the Holy Spirit in a manner never spoken of before?

A. Yes. "Know ye not," he twice asks of the Corinthians, as though it was a well-known fact "that your body is the temple of the Holy Ghost which is in you, which ye have of God?" and "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. vi. 19 iii. 16.)

Q. When, then, was this Promise of Christ first fulfilled?

A. On the Day of Pentecost.

Q. How was it afterwards fulfilled to individuals?

A. We are told of no other way but through the Laying on of Hands.

Q. Is there any other reason for our belief that this special Gift is bestowed through this Ordinance?

A. When St. Paul visited Ephesus we are told that, "finding certain disciples," he asked them, "Have ye received the Holy Ghost since ye believed?" (Acts xix. 1, 2); or, as is more correctly stated, "Did ye receive the Holy Ghost when ye made a public declaration of your faith?" This is a very remarkable question. It proves—

1. That miraculous signs did not always follow the reception of the Holy Spirit; otherwise there would have been no need for St. Paul to ask this question.

2. That this gift was not bestowed in Baptism. For the word translated here when "ye believed," refers to a "definite past act," and is used here, as in many other places in the New Testament, for that "public profession of faith which was required on reception into the Church by Baptism." St. Paul immediately adds: *Into what, then, were ye baptized?* He evidently took their Baptism for granted.

In the early Church persons were not called *believers* till they were baptized. Previous to Baptism, they were called *Catechumens*.

Q. Are there any other passages in the Bible that refer to the special Gift of this Holy Ordinance?

A. There can be no doubt that the Grace received through Laying on of Hands is alluded to in the following passages—

2 Cor. i. 21, 22. "Now He which established us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest (or pledge) of His Spirit in our hearts."

It is very remarkable that we here find, side by side, what may be called the key words of Confirmation. The word translated *establisheth* might equally be translated *confirmeth*; the meaning is the same. Our name for the Rite comes from this.

The other three—the 'anointing,' the 'seal,' the 'pledge or earnest of the Spirit,' were the titles by which, next to that of *Laying on of Hands* it was most commonly spoken of in the early Church. They are found perpetually recurring, singly, or in groups, both in the various Confirmation services of the East and West, and in treatises upon, or passing allusions to, Confirmation.

2 Cor. v. 5. "Who hath also given us the earnest of the Spirit."

Eph. i. 13, 14. "In Whom, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance."

Eph. iv. 30. "Grieve not the Holy Spirit of God whereby ye are sealed to the day of redemption."

When we remember what has been said about the general use of the terms *Seal* (which is still the title for the Rite in the Eastern Church), and *Unction*, among early Christians, as applied to this Rite, if it is impossible to escape from the conclusion that they at least, who ought to have known, considered that Confirmation was alluded in such passages.

And the Gift that they believed was given therein to faithful hearts was—

The Holy Spirit of promise, which is the earnest of our inheritance.—Our Messenger, Qu'Appelle.

GOD'S WORD.

BY SOPHIE L. ECHENK.

It is through the knowledge of the Son of God that the Church comes to full perfection. In order to obtain this knowledge, we must receive God's words through reading, and meditation upon them. We must treasure them up in our hearts and never let them be stolen from us.

We must go to God's Word as something we value and will have. We must study it. We must treat the Bible as a rich and inexhaustible mine. Miners always go into mines with lamps: God has provided a lamp for this mine. The Holy Spirit is this guiding lamp.

No miner is satisfied with the upper strata of ore. Down, down, he goes, and is rewarded by the turning up of new and richer stores of the precious metals, and the purest gold of God's Word is that which found by the most persevering searcher in that unfathomable mine.—*Parish Visitor, N. Y.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

C. OF E. GIRLS' SCHOOL.—It is by this time a fact well-known to the majority of our readers, that, following the example of the Baptist, Methodists, Presbyterians and Roman Catholics, our friends of the Church of England are to establish a school here in Windsor, for the higher education of young ladies, under the guidance and control of their own church. An effort was made four years ago, at the meeting of Synod in Halifax, to establish such a school, but at that time divided counsels prevailed, and nothing came of it. The present school is established under the authority of the two church synods of the Maritime Provinces, and will have a much wider scope than the school proposed in 1886. It has been computed that there are, at the very least, sixty-five Church girls now attending other denominational schools owing to the want of one belonging to their own Church. The Church of England claims 125,000 adherents in the Maritime Provinces. Surely, with such a showing, a first class school for girls ought to be efficiently maintained. The wonder is, that years ago successful attempts were not made. Leaving out the past, however, the friends of the school are now looking hopefully forward to the future.

The Synods of the two provinces have determined that this school shall be located at Windsor. It would naturally be expected therefore, that Windsorians would do some thing towards the accomplishment of this design. We learn from the prospectus before us that within four days between nine and ten thousand dollars have been subscribed by the citizens of Windsor. But we are glad to notice a further step. The provisional committee have agreed upon a site, which is, without question, one of the most lovely and advantageous in the province. We refer to the property known as "Edgehill," the former residence of Mr. George Wilson, the commanding site and lovely surroundings of which are without a peer, even in beautiful Windsor. A very large sum of money has been expended in laying out this site, so that the school for girls starts out with the advantage of unsurpassed location, surroundings, and ornamental grounds than which nothing better could be found in Nova Scotia. The prospectus further tells us that all financial matters connected with the corporation which is to supply funds, are to be controlled by the shareholders. The promoters seek for \$50,000. Within little more than a fortnight of the time when the Synods gave authority for the opening of stockholder's lists, a fourth of this amount has been secured. This augurs well for the future.

We notice also by the prospectus, that the discipline, and selection of teachers are under the control of a board of trustees, severally elected by the two Synods, King's College, and the shareholders. One feature strikes us as being pre-eminently satisfactory. The trustees purpose to place the educational management under a lady principal who is empowered to select her own assistants, and is made responsible to the trustees. This excludes all favoritism. The lady principal will probably come from the old country or one of the older provinces, and will be paid a high salary. First class instruction in all branches of education for girls is aimed at, and the religious training of the girls of different denominations will be under the supervision of ministers of their own sect.

The synods have already elected their representatives on the board of trustees, and from the liberality and eagerness with which shares are taken up it is probable that the corporation will be provisionally organized at an early date, and active work be begun. It is needless to say that this enterprise will be of special advantage to Windsor. It adds another imposing

and influential educational establishment to those which we already possess, and its successful working promises the expenditure of large sums within the limits of our town. For both these reasons we extend to it our cordial sympathy and hearty co-operation, and shall watch its development with continued interest. —*Hants Journal*.

DIOCESE OF QUEBEC.

ORDINATION.—At Cacouna, in the Church of St. James the Apostle, the Lord Bishop of Quebec advanced to the Priesthood, Rev. D. F. Mackenzie, M. A. The candidate was presented by Canon Mulock, acting as Chaplain to the Bishop. The sermon was preached by the Rev. L. W. Williams, Rector of St. Matthew's Church, Quebec.

PERSONAL.—The Rev. Dr. Adams, Principal of Bishop's College, set out on Thursday last for New York, where he takes the S. S. Aurania for England on a short visit after five years work. He proposes to return to Lennoxville not later than September 6th. Mr. H. Tylee, B. C. S., Lennoxville, will answer all enquiries about the school during the absence of the Rector.

DIOCESE OF MONTREAL.

BISHOP'S APPOINTMENTS.—The following are the Episcopal appointments during the months of August and September:

August 10th, Sunday, Hull.
August 10th, Sunday, Aylmer.
August 11th, Monday, Aylmer.
August 12th, Tuesday, Bardley.
August 13th, Wednesday, Quio.
August 14th, Thursday, Shawville.
August 14th, Thursday, Clarke's.
August 15th, Friday, Fort Coulogne.
August 17th, Sunday, Portage du Fort.
August 17th, Sunday, Bryson.
August 19th, Tuesday, North Clarendon.
August 20th, Wednesday, St. Stephen's Thorne.
August 21st, Thursday, St. James', Leslie.
August 22nd, Friday, Thorne Centre.
August 23rd, Saturday, North Onslow.
August 24th, Sunday, Bristol.
August 26th, Tuesday, St. Luke's, Eardley.
August 28th, Thursday, Trinity, N. Wakefield.
August 29th, Friday, St. Peter's, Cawood.
August 31st, Sunday, Holy Trinity, Alleyne.
August 31st, Sunday, Aylwin.
September 2nd, Tuesday, Northfield.
September 3rd, Wednesday, River Desert.
September 5th, Friday, Wright.
September 7th, Sunday, Perche.
September 7th, Sunday, Chelsea.

Letters needing immediate attention may be addressed to Shawville, Que., care of Rev. W. H. Naylor, until August 23rd, and to North Wakefield, Que., care of Rev. C. Boyd, until September 6th.

MONTREAL.—*St. Thomas'.*—The pupils, teachers and friends of St. Thomas' Church Sunday-school enjoyed a fine outing on Wednesday 23d July, at the Athletic Club House. Games, amusements, and good refreshments all made up a regular treat, and when they were dismissed by the Rector, Rev. Robert Lindsay, all declared they had spent a happy day.

C. OF E. SUNDAY-SCHOOL PICNIC.—The S. S. Picnic at Knowlton on the 23rd instant was a grand success. It is estimated that from 1,500 to 2,000 persons participated in the pleasures of the day. The following schools were represented: All Saints', Abercorn; St. George's, Adamsville; St. Paul's, Abbotsford; St. James the Apostle, Bedford; St. Patrick's, Bolton; Christ Church, Bondville; Brome Corner; Trinity, Cowansville; St. Augustine's, East Farnham; St. Stephen's, Fulford; Holy Trinity, Iron Hill; St. Paul's, Knowlton; St. George's, Mystic; Grace, Sutton; Christ Church, Sweets-

burg; Warden; St. Luke's, Waterloo; All Saints', West Brome; St. John's, West Shefford. On the arrival of the special trains from Farnham and Warden, the Schools were formed in procession, headed by the Cowansville Band, and marched to Foster Park to the inspiring strains of the noble hymns: 'Onward Christian Soldiers,' and 'The Church's One Foundation.' Most of the schools carried their banners, many of which were very beautiful. On reaching the park a short service was held, consisting of the Creed, Collects, the Lord's Prayer, and Benediction. The remainder of the day was spent by old and young in amusing themselves at their own sweet will; some in boating, others in games, and many in the delights of social intercourse. Before leaving the park, the assemblage was called to order by the Rev. Mr. Chambers, and on the motion of Rural Dean Nye, seconded by the Rev. R. D. Mills, a hearty vote of thanks was passed to Judge Foster for the use of his beautiful grounds; to the Cowansville Brass band for their gratuitous and valuable services, and to the Rector and people of Knowlton for many kind offices. The thanks of the visitors were also given by acclamation to Mr. James Mackinnon, of Cowansville, to whom the success of the undertaking is largely due.

DIOCESE OF ONTARIO.

GANANOQUE.—The *Journal* says: We understand that Rev. C. J. Young, B.A., incumbent of St. John's Church, Lansdowne, owing to the measures taken by members of his congregation in the Mission to induce him to remain, has decided to do so, the Bishop's Commissary having approved of the withdrawal of his resignation, and the people undertaking to augment his salary. A parsonage is now in course of construction in proximity to the Church and will be completed in October. The sum of \$472 was cleared in the parish during the month of June and first week in July for various Church purposes. In order to continue at Lansdowne and see a portion of the work which he has initiated completed, we are informed that Mr. Young has given up a very advantageous parish in the Diocese of Central New York to which he was recently nominated and had made all arrangements to move with his family at an early date.

DIOCESE OF TORONTO.

BEETON.—A very pleasant evening was spent at the residence of Mr. Thomas Gaviller, on Monday, 30th June, when a number of friends having gathered there to bid Rev. J. K. Godden good bye, and to wish him God-speed. During the evening Mr. Godden was presented with a purse, accompanied with the following address: To Rev. J. Keith Godden, M.A., Beeton, Ont., our respected friend and clergyman:

We the St. Paul's workers and ladies of the Church present you with this purse as a slight token of our loving regard, trusting that you will always feel that the good wishes and prayers of the ladies of St. Paul's Church, Beeton, will ever attend you. Signed on behalf of the ladies,
KATE GAVILLER, Sec.

Rev. J. K. Godden, who has acted as clergyman in St. Paul's Church here for some time, has been removed, and after his ordination, which takes place this week, will go to Barrie, where a position as curate awaits him. Mr. Godden has won many friends while here, who part with him with regret. It has not yet been definitely settled who his successor shall be.

A RETREAT, or "Quiet Days," for the clergy of West York and Peel was held at Woodbridge, on the 15th, 16th and 17th of July; and was conducted by the Rev. J. C. Roper, M.A. There were present, Rural Deans Swallow and Shortt, Revs. Messrs. Bates, Sibbald, Jupp, J. Farnham, Boydell and Morley; and Messrs. Heath-

cote and Hicks, Lay readers. The following was the programme of services:—Tuesday, 15th July, 6 p.m. Evensong; at 8 addresses, and 9:30 compline.

Wednesday and Thursday—7:30 a.m. Holy Communion; 10 o'clock Matins and address; 12:15 p.m. Instruction; 4 o'clock Litany and address; 6 o'clock Evensong; 8 address: 9:30 compline.

Friday—9 a. m. Holy Communion.

The addresses were on the 'Seven last words,' with special application to the spiritual needs of clergymen. The Instructions were on the duties of the Priesthood: the *threefold office*, (Prophet, Priest, King), was explained, and the *three qualifications* defined, (authority, knowledge and personal gifts). The services throughout were of a deeply devotional character. Before the gathering dispersed all who were present joined in heartily thanking the conductor of the Retreat for giving them such a profitable season of retirement and spiritual refreshment. The hospitality of Rural Dean Shortt was also duly acknowledged.

DIOCESE OF NIAGARA.

THE W. A. M. A.—We learn from the July number of the *Monthly Letter Leaflet* of the Women's Auxiliary, that the annual meeting of the W. A. for this Diocese was held on the 10th June, in the Cathedral Schoolhouse, being preceded by service at 10 a. m. and administration of the Holy Communion by the Bishop of the Diocese, the sermon being preached by the Rev. J. Sweeney, D.D., of Toronto. A number of the clergy, who were in attendance at the Synod were present. Twelve new branches had been formed during the year; the contributions had increased \$500. On Tuesday evening a Missionary meeting was held, when Rev. Dr. Mockridge and the Rev. Mr. Fessenden gave addresses, which were followed by a short concert of instrumental and vocal music. Mrs. Hamilton, the President, was presented during the evening with a magnificent bouquet of roses and ferns, which she kindly gave to form the cross on the altar of the Cathedral at the Synod services. The officers for the year are as follows: Mrs. Hamilton, President; Mrs. Stuart, Recording Secretary; Mrs. H. McLaren, Corresponding Secretary, Mrs. G. Martin, Treas.; Mrs. McGovern, Organizing Secretary; Mrs. Gregory, Assistant Organizing Secretary; Mrs. Crawford, Dorcas Secretary; Mrs. Ramsay, Editor of *Leaflet*; Mrs. C. Stiff, Sec. Treasurer, Literature Department.

The Diocese has only twenty-five Branches including all the Children's Branches, and some only number about twenty members; some have only just been formed, and the work done during the past year really only comes from fifteen branches, so the prospects for the current year are bright and very encouraging, as a great increase of work may very reasonably be expected from ten extra branches; and no doubt other branches will be formed in the autumn, and will be at work.

DIOCESE OF ALGOMA.

Dear Sir,—If you will kindly allow me a little space I would like to tell the result of my recent trip with two little Indian boys through the Maritime Provinces and to England, also our prospects for the future as regards our Indian Homes. I will make it as short as possible.

My Canadian trip was, I think, most satisfactory. I felt, everywhere I went, in Ottawa, in Montreal, in Quebec, in New Brunswick and in Nova Scotia, that there was a kindly and growing interest in my work among the Indian children. The pecuniary results were in round numbers: Montreal \$115; Quebec \$147; New Brunswick \$327; Nova Scotia \$264; Total, \$909.63. Of this amount the two boys' expenses and their tickets to England cost \$250.

31. My own expenses I paid myself) leaving a net balance of \$659.32.

Our English Trip.—We spent three weeks and three days in England. During that time I preached six times and addressed twenty-two meetings. We also did some sightseeing in London; saw the Queen at Windsor, and went down a coal mine at Newcastle. I also had very favorable interviews with the Secretaries or Committees of the great Missionary Societies. The money result of my English trip, including receipts on the Ocean, was \$1,078.79, from which expenses have to be deducted \$151.48; leaving a net balance of \$927.31. These balances amount together to \$1,586.63. I am appropriating it as follows: Elkhorn Maintenance, \$350; Shingwauk building, \$86 63; Medicine Hat, \$1,150.

Our Present Homes, consisting of the Shingwauk and Wawanosh, at Sault Ste. Marie, and the Washakada and Kasota, at Elkhorn, are going on most satisfactorily, the two former being more than full, and the Elkhorn Homes, although not yet quite a year in operation, having an attendance already of 48 pupils. But we are very much behind with funds. Our books show on the 1st of July, taking into account all that was due from all sources at that date, showed a deficit of \$600 on the Maintenance Fund. Taking the accounts of the various homes separately, we find that it is the Elkhorn ones that are so far behind. The Elkhorn deficit is \$800; so that if this were paid up, the Sault Ste. Marie Homes instead of being behind would have \$200 to the good, as mentioned above. I am applying \$340 of my receipts while travelling to Elkhorn Maintenance.

Medicine Hat.—We have land already purchased for our proposed new Homes at Medicine Hat, and I hope to erect three buildings similar to those at Elkhorn. I have already plans and specifications prepared for 'the Central building,' which is the one we propose to begin with; the walls will be concrete, and it will cost probably nearly \$4,000. Towards which we have only about \$2,100 available for building purposes, so shall be able only to make a start. My application for a Government grant this spring having failed has put us back for the present, but we hope a grant will be made next year. My brother, Mr. Wilberforce Wilson, a civil engineer, who has acted as local Superintendent of my Sault Ste. Marie Homes since 1st January, and was left in charge during my absence in England, goes up this week to Medicine Hat and will superintend the erection of the new buildings.

Our position I think is perhaps scarcely yet understood. My Homes are connected with three Dioceses, those of Algoma, Rupert's Land, and Qu'Appelle. The Bishop of Algoma is President of my S.S.M. Homes; the Bishop of Rupert's Land is visitor of my Elkhorn Homes, and the Bishop of Qu'Appelle is President of my prospective Medicine Hat Homes. The Bishops of these Dioceses while very warmly endorsing my efforts and helping me in every way they can by their personal influence, undertake no pecuniary responsibilities, but leave me to raise my own funds and to carry on the work in my own way. The Bishop of Algoma has kindly continued a grant which was originally made to us by the Synod of Toronto before the Algoma Diocese was formed, and within the last few years has very kindly increased that grant so as to somewhat augment my own salary; at the present time I am receiving \$200 per annum from the Diocese of Algoma towards support of my Sault Ste. Marie Homes, and \$360 towards my own salary. This is the sum total that I receive from any Diocesan source. The Board of Domestic and Foreign Missions gives me nothing. Over and above the Indian Department grants and an annual grant of £150 from the C.C.C.S.; £110 of which is personal salary, and £40 to Elkhorn, I am myself responsible for raising all the funds needed for carrying on my now extensive and

fast extending work. I hope that both the Domestic and Foreign Missionary Society of this country and the great societies in England will see the importance and necessity of assisting this distinctive work which it has pleased God for me to be the means of raising up from nothing to its present proportions, and so relieve me in some measure of the great anxiety which must necessarily attend the carrying on of so large a work with so insufficient and fluctuating an income with which to maintain it. I should mention perhaps that my own position in regard to these various Homes is that of Chief Manager and Secretary Treasurer. All the funds for their support come through my own hands. I have a local Superintendent at each centre to whom I pay the cheques for the maintenance, &c., each quarter.

Thanking you for your kindness in allowing me so much of your valuable space. Yours,
E. F. WILSON.

Shingwauk Home, July 15th, 1890.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

ST. ANDREW'S.—We regret to learn that the Rev. W. D. Barber, B.A., who has been lately appointed to this Mission, intends going to Victoria in the fall.

THE PROVINCIAL SYNOD.

Much interest is taken in the approaching Conference on the Union of the Church of England in Canada to be held during the session of our Provincial Synod. Hospitality will be extended to all members of the Conference from Eastern Canada, who will communicate with Rev. E. S. W. Pentreath, Secretary of the Hospitality Committee. It is desirable that the names of those who actually intend to come should be made known to him at once. The Provincial Synod meets on Wednesday, August 13th. On Thursday evening there will be a *Conversazione*. On Friday the representatives of the Provincial Synod will meet the delegates to the Conference from the East. On Friday evening there will be a Missionary meeting under the auspices of the Woman's Auxiliary. On the Wednesday evening special services will be held in all our churches, with distinguished members of the Conference as preachers. A special choral celebration has been provided at Christ Church on the Thursday morning at 7:30 a.m. The most important business on the agenda paper of the Synod is the formation of the new Diocese of Selkirk. The Bishops of Mackenzie River and Athabasca have given the following notice:

Whereas, the present size of the Diocese of McKenzie River, and especially the barrier which the Rocky Mountains interpose between the eastern portion in the McKenzie River basin and the western portion on the Youcon and its tributaries, render any effective supervision of the whole diocese not only difficult but almost impracticable, and whereas the work in the western portion is growing both in area and importance, and whereas the Bishop of McKenzie River has been for some time past anxious for a division of his present diocese, in accordance with this resolution, and whereas the Church Missionary Society is willing to make a similar arrangement for the support of the Bishops of the two dioceses as for the Bishop of the present Diocese of McKenzie River, a diocese to be called the Diocese of 'Selkirk' be formed out of the present Diocese of McKenzie River, to consist of that portion of British Territory to the west of the Rocky Mountains, bounded on the north by the Arctic Ocean, on the east by the Rocky Mountains, on the south by the 60th parallel of latitude,

and on the west by 141st meridian of west longitude, containing an estimated area of 200,000 square miles.

The presence of Bishop Bompas is still doubtful. Bishop Howden is understood to be in a remote part of his diocese and will not come. These two dioceses and that of Athabasca will have only one or two local representatives of the clergy; generally one or two from Winnipeg assist in representing each diocese. Those who are in favor of one huge province will see that a representation from the Northern Dioceses cannot be obtained in this Province even, so great are the difficulties and the distances. A delegation from the Provincial Synod to a general Synod would be composed of men from the accessible dioceses who would be likely to go. If we had one Synod for the Dominion diocese after diocese in our Province would be totally unrepresented. The Consolidation into one Province as far as we are concerned would be unfair and impracticable to say nothing of other important reasons. With the formation of the Diocese of Selkirk we shall have eight Dioceses in the Province. From their position Winnipeg is their natural metropolis. But the time consumed in the journeys, the expense, and the impossibility of having their flocks cared for, make a free representation by clergy impossible for the northern dioceses. The laity are almost to a man Indians. There has never been a Lay delegate present in the Synod, who resided in these dioceses.

DIOCESE OF QU'APPELLE.

The Bishop's engagements as at present arranged for Sundays from Aug. 1st, are as follows:

Aug. 3rd, Qu'Appelle Station; Aug. 10th, Winnipeg (probably); Aug. 13th, Provincial Synod; Aug. 17th, Churchbridge & Saltcoats; Aug. 24th, Fort Pelly; Aug. 31st, Kinbrae, Sumner and Redpath; Sept. 7th, Qu'Appelle Station; Sept. 14th, Cannington; Sept. 21st and 28th, Souris District; Oct. 5th, Moosomin; Oct. 12th, Whitewood; Oct. 19th, Broadview; Oct. 26th, Medicine Hat; Nov. 16th, Moosejaw.

MEDICINE HAT.—Rev. Mr. Douglas has arrived to take charge of the parish. On the day of his arrival there was a S. S. picnic, and Evensong at 7:30 p.m. He was much pleased with the church, which looked very pretty in festival attire. The new banner (a gold Latin cross, with sacred monogram at crossing of the arms, golden rays, &c., on a red ground, with St. Barnabas in gold letters above it) was used for the first time, and looked very effective. There was a good congregation, and the service, which was fully choral, very bright and impressive. It was the brightest and most helpful service we have had since Easter.

Mr. Douglas brought us out some very lovely things for the Church—a red silk burse and veil, given by Miss Rooper; a green silk burse and veil, worked and given by Miss E. Seacombe; a very handsome pair of brass vases and bouquet holders for the altar; a silver pocket font and a set of holy vessels for the communion of the sick. He also brought out a large box of bazaar things kindly collected for us by the Rev. W. E. Hobbes.

QU'APPELLE.—The Children's Guild are working for a stone font. On the second Sunday after Trinity, the Rev. H. S. Akehurst was formally instituted to the incumbency of St. Peter's Church. The service taking place immediately after Evensong. The Bishop officiating.

DEEP LAKE.—Open benches have been placed in the Church, and \$50 has been promised to the stipend fund.

A beginning has been made for a Diocesan Clergy Endowment Fund; \$200 has been given in England, which will be invested in Canada, and an appeal is being made for £300; when

this is obtained, the S.P.C.K. will be asked for a grant in aid.

CONTEMPORARY CHURCH OPINION.

Church Bells says:

We have always raised our voice against the secularisation of the Sabbath. There are some very estimable folk who say that it would be better to have the people in museums, galleries, and similar places, than in public-houses; but this is, after all, merely begging the question, and assumes that the people go to public-houses because the former institutions are closed. Now, we do not at all see the necessity for such an assumption, as a judge once remarked to a prisoner before him who had pleaded, in extenuation of his offence, that he must live. When it is said that closing the gates of public institutions 'against the masses' is 'immoral,' and is a 'swelling of the stream that flows through the doors of our public-houses,' the speakers talk sheer nonsense, and we would almost venture to say that they know they do. If we grant that the opening of museums and similar places on Sunday would do good, it does not in the smallest degree prove that the 'stream that flows' would be diminished in the smallest degree. It might even be urged that it would be increased. The masses—we use the word although we dislike it, because it has come to have a meaning of its own—on public holidays find their outing, whether it be to the Zoo, or whether it be to the British Museum, or the National Gallery, not unproductive of thirst, and the 'stream that flows' both into the public houses and down their parched throats, is considerably greater than on an ordinary day, when they are engaged at their respective avocations. Of course there are some respectable reasons for the opening of museums and galleries on Sundays, but they are not those of the character of the 'stream that flows.' There are, on the other hand, such obvious dangers—dangers which we venture to think far outweigh the advantages to be gained—in any movement which tends to lessen Sunday observance, that the wisest course seems to be promoting its increase rather than its decrease, as the Sunday Society wish to do.

The *Irish Ecclesiastical Gazette* says in an article referring to the annual meeting of the E. C. U.:

Those who enter the lists against the Ritualists must deal with some very stern facts. They have to recognize this fact among others, that the present wonderful advance of the Church of England, its growing strength and importance in the land, its multiplication of bishops, its building and restoring of churches, its sisterhoods and brotherhoods, its advanced missionary operations, its philanthropic work among the poor in the large cities—that all these things are mixed up with and contemporaneous with a ritualistic movement that, we are told, is sapping the very foundations of the Church! Again, there is to be taken into account the manifest decrease of dissent in England, and the increasing number of dissenting ministers who are yearly taking orders in the Church of England. These are the facts not to be gainsaid.

CHURCH PRINCIPLES.

My reverend brethren, let me ask your renewed attention to the duty of grounding the people in the fundamental principles of Church order and of Church work. The present generation is not so well instructed in the Prayer Book and distinctive teaching of the Church as were those of a period when we were indeed a "feeble folk," and when "first principles," constantly assailed by others, were, on that account, more zealously inculcated by our clergy. The canon (Title 1, Can. 21), which requires

the curate of souls to "be diligent in instructing the children in the catechism," forbids him to be content with this. "He shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrine, constitution and liturgy of the Church." Let me solemnly inquire whether a neglect of this obligation, in too many instances, has not bred the evils of which so many pastors have reason to complain? Are there not parishes and missions in which there are no stated catechetical lectures and instruction? None whatever during the week? None in the long and otherwise tedious evenings of winter? It is said, 'our people are scattered and will not come to church.' Then invite a few young men or young girls to the parsonage and instruct them there. Or go forth and find a family that is willing to be instructed and begin with them. I know that such zeal begets zeal and such works grow and make increase. One of my respected brethren of this diocese invited me to examine a company of young women whom he had instructed in the history of the Christian Church, the Anglican Reformation and the history of our own Church. Their 'understanding and answers' surprised me, and I must own that theological students, when examined for orders, have often failed to give replies with the precision and detail that characterized this parochial class. Few are the parishes in which a number of lads could not be gathered for such teaching, and where choir-boys meet for instruction in music, I must insist that a little time should, in all cases, be given to their education according to the Canon I have cited.

Many will come to such instructions who would not attend a professed "Bible class." But the faithful pastor can make this a Bible class without the name. He can interweave the most solemn appeals to conscience, he can explain conversion and its process, he can "win souls," which is wisdom indeed. And while thus working he will win what he does not, primarily, think of, the affection of young and old in his parish. If all our missionary clergy would take care to read the service in an edifying manner, and would work among the people in this way, we should be astonished by the results. And city pastors must work down to the masses in like manner. Let us copy the noble examples already known and read of all men, in the Church, and we shall see how mightily her power can be increased.

I must return to the subject incidentally mentioned in connection with the case of discipline aforesaid. How vastly important in our time, that the clergy should faithfully and very strictly attend to all the Church's provisions, and those of the state as well, which protect the sanctity of the family. Never omit the closest investigation of strangers seeking to be married by your ministrations. The state qualifies you as magistrates for the administration of an oath in such case. Be sure as to parental consent, where the parties are young, and never omit inquiries as to the former marriages, if the parties are principally divorce persons, one or both. "Keep thyself pure." Take down their answers with pen and paper, and make them feel the sacramental nature of the rite you are asked to administer. So you will have no part or lot in the abominations that defile the land. It is always safe to decline marrying any divorced party, in all circumstances. You cannot gain the evidence to decide that this one is innocent and that guilty. There may have been collusion, the times are rife with such wickedness. If you refuse to marry one divorced person, and yet marry another, you proclaim your judgment, and you do so without evidence that judges would allow on which to proceed. Oh! let the Church, my brethren, be felt by all men in this land, to be the guardian of the family, the faithful protector of the Christian home.—*Bishop Cox's Annual Address.*

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].

No. II.

To the Editor of the Church Guardian:

HALIFAX, N.S.

SIR,—Having cleared the way in the former paper by some preliminary considerations and the laying down of two principles, viz.: the retention of provinces, and the equality of Provinces, we proceed to examine the matter further in the light of History.

Presuming that it may be objected that these principles are antiquated, and that the Church in the Dominion should cast aside the teachings of the past and strike out a new pathway more suited to the needs of the present, let us glance for a moment at some of the modern substitutes which have been made for the Church's ancient organizations. The desirability of unification is admitted. There should be, no one will deny, some ultimate authority for the decision of such question as may gravitate through the inferior Synods to a central governing body. Such questions will in the nature of the case be few, and must be rigidly limited; but they do exist. There are spheres in which we may seek for guidance; the one is that of other Colonial Churches; the other is that of the Anglican Church in the United States.

1. First then, we consider the case of the Colonial Churches, and of these we will take as a typical example the Church in Australia and Tasmania.

In 1836 the See of Australia was formed, which included the whole of Australia, New Zealand, and Tasmania (formerly a dependency of the Diocese of Calcutta). New Zealand was detached in 1841, and Tasmania in 1842. In 1847, the Diocese of Australia was again divided, the Sees of Sydney, Newcastle, Adelaide and Melbourne, being formed; and the Bishop of Australia being created by letters patent, Bishop of Sydney and Metropolitan of Australia. The Province of New South Wales now consists of the Dioceses of Sydney, Bathurst, Goulburn, Grafton and Armidale, Newcastle and Riverina. There are besides, not forming part of the Province of New South Wales, but included in the General Synod presided over by the Bishop of Sydney as Primate, the Dioceses of Adelaide, Ballarat, Brisbane, Melbourne, North Queensland and Tasmania. Here then we have a number of Dioceses, regularly constituted a Provincial Synod, under a Metropolitan, the Bishop of Sydney, and a number of other dioceses not so organized, but the whole meeting in a General Synod under the presidency of a Primate. The General Synod, which we are seeking an example is there, but the whole arrangement is much more irregular than our own. We have Provinces regularly constituted, and independent dioceses, such as *e.g.* Newfoundland. But we can hardly be expected to take as our example a General Synod which is in itself an anomaly. It would surely be much easier for us to form a General Synod from our Provinces, after attaching to ourselves the independent dioceses, than that we should take for our example one Province united in General Synod with a number of independent dioceses. The difficulties in the way would be much less by acknowledging and preserving intact the rights and privileges of our present Metropolitans and their Provinces, and the due adjustment of the relations between the Dioceses, Provinces and General Synod would be much less hard of accomplishment. There is not, therefore, much help in this direction. It would be better to have the whole of the Diocese united in one large Provincial Synod, as is the case with the Church in New Zealand. But this solution of the question is

beset with difficulties of its own, which a consideration of our other exemplar will reveal.

2 The Church of the United States in its present form had its genesis as to organization from substantially the same fathers who formed the political constitution of that country after the Revolution. Their civil establishment was in many respects unlike any that the world had seen; and the republican President during his brief tenure of office is more of an absolute Ruler and has more personal power than any monarch of the effete civilizations of the Old World. Having so far wrought out their destiny. The Church was organized in a similarly original manner; and the result is practically a huge Provincial Synod, with no Metropolitan, but only a Presiding Bishop, who has no functions except that of presiding over his brethren in their triennial assembly, and no pretensions to personal rule. The four clerical and four lay representatives from each diocese to the House of Deputies, renders the assembly ponderous and unwieldy; and the attempt in contravention of the ancient practice of the Church Catholic to invent a new and improved legislature and deliberative organization has been found to be a comparative failure. The distances too between the different portions of the vast area enter into the question; and the time is not far distant when the Church in the United States will be resolved into at least three Provinces, each with its Metropolitan, which will be represented again in a reconstituted National Synod, the form and procedure of which will certainly be taken from primitive precedent. It is perhaps not too much to say that the agitation tending towards this step would have been by this time begun, but that the trial of the Bishop of Lincoln, and the preposterous and unhistorical claims made for the Archbishop of Canterbury as Metropolitan have excited alarm and caused cautious men to wait the turn of events.

But it is time to come to the positive side of the question, and to ask what light History casts upon such an assembly as the one contemplated by the resolutions of the Provincial Synod of Canada. If modern substitutes for the regularity and efficiency of the old methods of Church legislation be found to be wanting, let us turn to the old paths and searching see which is the good way.

At present the ultimate legislative authority of the Church rests in her Provincial Synods. There are not merely in *posse*, but in *esse*. Any attempt to destroy them now they are here in existence and in lively existence, will certainly fail. It will fail, first because the Synods will not efface themselves, there being in them too much attachment to ancient order and the constitution of the Church from the beginning, to consent to such a revolutionary step. It will fail secondly, because the Metropolitans themselves neither can, nor will unless the writer of this totally mistakes them, give up and feebly allow to collapse, what cannot but be regarded as a sacred trust, committed solemnly to their hands, and which they are bound to maintain. It is improper to express here more than the proper views of an individual; but it will be a sore grief and shock to very many of the Church's noblest and best both of the clergy and laity, should such a proposition be seriously entertained.

The power of legislation residing then in the Provincial Synods, the expression of it in any more concentrated form can only come from the common consent of those bodies, and is legitimately arrived at only by their combined action; not by their fusion. Fusion is a canonical impossibility.

The best, and practically the only available source of investigation and comparison for one branch of the Church, lies in the history of the two Convocations of Canterbury and York. Here we have two Provincial Synods whose jurisdiction is coterminous with the nation. They are entirely independent of each other.

The legislation of the one need not be accepted by the other. Nevertheless they have on various occasions joined together for deliberation and for time of the most important legislation which could engage the attention of the Church. It is from the study of the models here provided that we shall derive our best and wisest guidance in the delicate and difficult task which lies before the Conference meeting next month at Winnipeg. These will be treated somewhat in detail in a third and concluding paper.

F. PARTRIDGE.

THE PROPOSED UNIFICATION OF THE CHURCH.

To the Editor of the Church Guardian:

In following up my previous letter I desire to lay before your readers what appear to me to be serious objections to forming a number of Ecclesiastical Provinces under a General Synod:—

1st. I deprecate the unnecessary multiplying of machinery with its unavoidable friction with our Diocesan Synods attending to their own local affairs, and a General Synod, to which shall be transferred the present powers and prerogatives of the two Prov. Synods, and—if thought advisable—additional powers added; it appears to me we could have the desired, and necessary unification and everything working smoothly. But if we insert Provincial Synods between those, there will—I think be a great deal of friction without, or at best, very few, compensating advantages. What *e.g.* are to be the powers conferred upon those bodies? If they retain their present ones, what will the General Synod have to do? These are questions which will have to be solved before settling up this multiform legislation. And it will, I think, be very difficult to prevent the Provincial Synods encroaching upon the Dioceses, on the one hand; or the General body on the other. And then there will be the question of *ultra vires* constantly cropping up.

2nd. I deprecate the unnecessary expenditure of money. At the present time we find it very difficult to find men who can afford to attend the Provincial Synod of Canada; and so far we, in Nova Scotia, have not seen our way clear to assessing the Parishes for the purpose of defraying the expenses of delegates. Now if we add another Synod to those already existing we increase this difficulty, and one of three things must result from it. Either tax the people; leave the more distant Dioceses unrepresented; or leave Church legislation in the hands of a few wealthy individuals. And this leads us 3rdly to another objection, viz: the indirect representation of the people. At present the parishes elect their lay representatives to the Diocesan Synods, which Synods elect delegates to the Provincial ones. And, I suppose, in the event of a General Synod being constituted over these, they—the Provincial Synods—would elect delegates to it. And as it is now difficult to get the people generally to take any intelligent interest in the Provincial Synods, the difficulty of getting them practically interested in the General one would be far greater. There may be those who would not regard this as an un-mixed evil. But I think, if we profess to govern the Church by representation, the representation should be real. Against what I have said, it may be urged that the work to be performed by the one body would be too much, and the experience of the Church in the U. S. may be quoted. I reply that this would be a good check to that evil of which we are in great danger—over legislation.

Thanking you for space,
I am, etc,

W. J. ANGLANT.

Rawdon, N. S., July 15th, 1890.

The Church Guardian

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CALENDAR FOR JULY.

- JULY 6th—5th Sunday after Trinity.
 " 13th—6th Sunday after Trinity.
 " 20th—7th Sunday after Trinity. *Notice of St. James.*
 " 25th—ST. JAMES. A. & M. (*Athan. Creed.*)
 " 27th—6th Sunday after Trinity.

A NOTABLE EPISCOPAL CHARGE.

Prior to his elevation to the Episcopate the Rev. Hugh Miller Thompson, presently Bishop of Mississippi, was well known as an author, for his trenchant and powerful style, and for his earnest advocacy in plain and unmistakable terms of all that which he considered for the benefit of the Church as a whole or of its individual members, priests or laity. Many will remember with pleasure his writings on 'Unity,' 'First Principles,' &c., issued in tract form; and also a volume under the name 'Copy.' Since his consecration the arduous duties of his Episcopal office have doubtless prevented his carrying on his former literary work; but we find in the charge delivered by him to the Convention which met lately in his Diocese, much of the old style of plain, forcible, outspoken teaching. We quote this week such portions of the charge as relate especially to the clergy. In a former part of his address the Bishop had in unmistakable terms affirmed the true position of the Church as a *divine* institution and its character as evidencing certain definite ideas, viz.: 'Unity,' 'Worship,' 'The Eternal Laws of God,' 'An Unchanging Faith,' 'A Protest against the vagaries of any hour or any place,' &c., and asserting the duty of the clergy to be to educate, enlighten and train men, 'as The Church believed' in training in education in a religion of the cradle, the fireside and Church catechising; but did not believe in much of the so called 'popular Christianity.' He proceeds to enlarge upon such duty as follows:

You are to educate and enlighten and train. The means are placed in your hands. It is not a question of emotion. The business is one of culture and life. Christianity is concerned with Character.

The ignorance of the plainest and simplest contents of the New Testament among so-called

intelligent people, will amaze you. How many men you meet can repeat the Lord's Prayer? Did you ever investigate? How many know the Ten Commandments? Is there one in a hundred who can repeat the simple Apostle's Creed? Graduates of our Common Schools, sometimes of so called High Schools and Colleges, many are as ignorant as a Chinese of the first principles of the religion they possess.

Is it to be wondered at that, out of the State we live in, scores are led by Mormon Elders to Utah? I saw myself, only last fall, a train load of such deluded victims—the tribute of our Sectarianism to this most brutal and stupid of all Yankee sects.

The priest's lips must keep knowledge. The primal duty of a Church clergyman is

TO TEACH.

He may leave rant to those who make of a business of rant. There are always plenty of them: And 'they have their reward.' He must INSTRUCT.

Are the Clergy *teaching*? That is, after all, the primal duty. Our Lord was a Teacher. Are you, brethren of the clergy, aware of the need. 'The hungry sheep look up and are not fed' I fear too often.

It is not your eloquence, or your 'impassioned declamation,' or your 'moving appeals'—there are scores who cannot speak their mother tongue correctly, who can excel you in all that—have you instruction, wisdom, enlightening on matters of the Faith for people fast wearying of wind and emptiness!

Do you, my brethren of the clergy, catechize the children committed to you? Do you leave them to the well intentioned but poor make shift of the Sunday school, and its voluntary and irresponsible instructions? Where are the children of your charge to be instructed? Do you know? Not in our schools, for the Supreme Courts are banishing even the two Testaments as unconstitutional. Not at home, for fireside instruction in the Catechism has ceased. Only you, Pastor and sworn Shepherd remain. Are you turning this over to the charge of undisciplined boys and girls, who, themselves, ought to be under regular catechetical discipline by you who must answer for their souls?

Let me ask my brethren of the Clergy if there is not

TOO MUCH PREACHING.

and too little teaching, too little pastoring, too little catechising, too little house to house work?

And let me suggest that the community in which we live is not perishing for preaching. Almost anything that can talk 'preachos.' Almost anything gets itself preached. Religion is choked to death by preaching. It is all preach and no practice. All talk and no *do*.

So I am not much concerned so much about your preaching so called. I am deeply concerned about your instructing and your teaching the first Principles of the Oracles of God, of which, I am very sure, you will find even most intelligent congregations, as they imagine themselves, profoundly ignorant.

Let me suggest that you inquire how many average people imagine that the Spirit of God inspired, for instance, the Old and New Testaments in chapters and verses, and even in the English language! Suppose you ask, even your own best instructed communicants, by what authority the Authorised English Version stands, or how the Version of the Psalms in the Prayer Book comes to differ from that in the Bible. How many could tell you?

The people are perishing for

LACK OF KNOWLEDGE,

the profound ignorance of the Word of God and all that concerns it, owing to the incessant preaching of preachers black and white, male and female, who preach themselves is appalling. The Religion of Christ is washed out of the lives of thousands by a wide, wishy washy flood of preaching.

There is no book of which the average Sectarian Christian is more profoundly ignorant than of his English Bible. His ignorance leaves him a ready prey to any fanatical preacher, or any infidel lecturer who undertakes to instruct him, either in the mistakes of Moses or in those of Almighty God!

The religion of the Church is a religion of *culture, education and training*. It appeals to and engages reason and intelligence. It is strong upon its own lines and on its own ideas.

The Clergyman who abandons those lines and ideas for ways foreign to the whole law, sentiment and conviction of the body under the hope of some temporary success will find sooner or later a bitter repentance. David could not fight in Saul's armor. The simple weapons to which he had been trained were alone effective.

The Church forsakes her vantage ground, belies her principles, stultifies her whole reason for existence where she abandons her own ways for the methods of the hour, and the inventions of the day.

I must charge my brethren of the Clergy to be more than ever diligent in their

OFFICES IN THE CHURCH,

and their pastoral labor from house to house.

The *reading* of the Liturgy demands of the Clergyman study and care. Often its whole effect is marred and a divine treasure made contemptible by evil reading. Evil reading, I say for which there is no excuse, which is a sacrilege and no less. Mannerisms, slovoliness, irreverence, indistinct enunciation are, in my judgment, sacrilege, on the part of the perpetrator. If they cannot be cured the man should decline to slaughter the public service or render it contemptible any longer. If they can be cured, and they nearly always can be, he is without excuse. He should put himself under training as soon as possible.

And so, of preaching. Whosoever has a message to deliver, and is charged with its importance, and feels it unless there be some physical weakness, can deliver his message from the heart, and send it to the hearts of other men. The man who can preach a sermon or read the Prayers, as if were repeating an auctioneer's catalogue is strangely out of place in the chancel.

To discharge the public offices of our ministry with such reverence, dignity and fitness of utterance as they deserve and demand is a plain duty from which nothing can excuse us, and it is incumbent upon us to use all diligence and seek all helps to discharge the duty rightly.

And let me say here, that I think it the duty of a wise and prudent layman instead of criticising or finding fault in private, to frankly explain and advise in such cases. The Clergyman, if a sensible man, will be obliged to him if he point out mistakes, mannerisms, or faults, of which he may be ignorant, and which mar his usefulness.

An *ordained* man, especially, should remember that he has ceased in a profound sense to be

HIS OWN MAN,

His notions, his personalities, his self opinions, his whimsies, (and we all have more or less of them) are bound to be put in abeyance. He represents a Body. He stands for the honor of that Body. By him the Body in many cases, will be judged. He is called to measure his bearing and his life not merely by the effect upon himself, but by the effect upon the Body.

He cannot act for himself alone or decide, in many cases for himself alone. He has received a trust and he bears a dignity which are not his private property or given for his own worth or deservings. He can dishonor and shame the Body or he can make it revered and venerated as he will.

Brethren do we think of this always as seriously as we might? Do we hesitate in a certain course satisfactory enough to ourselves, lest we should compromise *the Body*? Do we consider that our hands are tied in many cases because

we have no right to involve the Body in our private responsibilities?

And another matter. There is nothing which other things being the same adds so much to the power of the Ministry in its true idea as

PERMANENCY IN PLACE.

Every year he remains at his post is an added capital of influence to a Clergyman. Every Bishop sees it, has experience of it, and estimates, and cannot help it the value of a Clergyman by this measure.

It is pitiful to see the way in which some men waste themselves and fritter away their usefulness by restlessness and change, and the eagerness for a new parish. Since the examples are so many and so sad it is a wonder they are repeated so often.

And after a ministerial life of this restlessness and change, a man finds himself left out of the movement, as it were, and writes lugubrious articles to the Church Press about the eagerness of Parishes for young men and the sad condition of things that a man of sixty gets no more calls; that 'boys' are preferred to men of experience. It is not at all true.

He has had too much experience, that is the trouble. His experience is of the kind parishes instinctively decline. A man at his age even a man younger, ought not to need 'calls' or want 'calls.' Long since he should have made his place and settled his work, and be surrounded by a people devoted and faithful, with no desire or dream of change.

What would be the estimate of a lawyer or physician who after twenty-five or thirty years of service was still hunting for some place, perhaps at the outer side of the continent, in which to begin the practice of his profession?

There needs to be some plain talk on this subject, for there has been a great deal of weak and sentimental nonsense spoken and written.

One man complains that we are having Societies for the Increase of the Ministry when we have hundreds of Clergy unemployed. I do not hesitate to say that if Clergy are unemployed, except for the cause of physical disability or by their own choice, they are so because *it is of no use employing them.* They are not fit to be employed. They are our mistakes, a puzzle and a heart break to all concerned, the bewilderment of Bishops and the confusion of parishes. Many of them are good men, sincere men, even devoted men, but whose career is a long line of failure, and who stand ready, after years of such experience, to make a newer and more striking failure to-morrow, if only they get a chance!

These good men are the stumbling blocks in the path of unsophisticated Bishops, and the terror of Bishops who have acquired experience.

And the sinfulness of it all is that the cause of their failure is so visible to every one, and is, sometimes, so small a matter that it might be easily mended and yet the man concerned alone does not see it or will not remedy it.

For it is not always, though it is very often, from inherent weakness of character, and unfitness for his calling that a Clergyman's record becomes one of failure. It is occasionally from obstinate persistence in some slovenly or ungracious manner, from neglect of ordinary social amenities. Even from some stumbling trick of reading, or some mumbling manner of preaching, or some uncouthness in his administrations. It is a pitiful pity to see a man's whole usefulness destroyed by some trick out of which his mother ought to have chastised him or his first school teacher persuaded him with a switch forty years ago!

I am not speaking this way, brethren from any special feeling or experience. We have had in Mississippi, a Clergyman rather remarkable for the reverse of all I have been saying. We have, I am glad to think, and thankful to feel, for our numbers, Clergymen who would honor any Diocese in the Church.

And we want it so. The Bishop surely wants

it so. He would be happy if all the clergy were learned, able, zealous, faithful and acceptable beyond what he could pretend to be. A golden clergy are the glory of the Episcopate.

And I want, and the Diocese wants men stalwart, steadfast and able—men who can 'stand by' and *will* 'stand by,' as some have done, and become 'part' and 'great part' of what we trust to do and suffer in this Diocese.

I am very stupid and very slow in learning things, as all my friends have known all along, and I only of late have discovered.

But among the gains of the seven years is this wisdom, that I will try to discourage adventurers, wanderers, experimenters, gentlemen who want to 'see how they like the South,' or 'how the climate agrees with them,' or 'think they ought to have a change.'

I am clear it is better our Parishes and Missions should remain vacant even for a considerable time than that they should be open to the experimental girations of gentlemen who are here to-day and in the hills of Colorado next week, and the plains of New Mexico a month after trying 'how they like it,' everywhere, and never finding their ideal Parish and happy Ecclesiastical hunting ground this side the Day of Judgment!—*The Church News, Miss.*

CONFIRMATION.

Among the alterations and additions in the Book of Common Prayer finally adopted by the late General Convention, of the P. E. Church in the U.S., is a rubric in the Confirmation Office: "The Minister shall not omit earnestly to move the persons confirmed to come, without delay, to the Lord's Supper." It is a strange contradiction to the Confirmation vow when the confirmed are not glad to come to the Heavenly feast, and a stranger when their guide to the rite makes no special exertion to bring them to the Sacrament. The difference between the person only confirmed and one admitted to the Holy Communion, is the difference between a vow paid and a vow violated. "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou hast," The place which this Church has given to the Holy Communion in all her standards is sadly ignored when the line vanishes between the confirmed person and the communicant.

The spirit of the rubric requires what cannot be too impressively urged, due instruction of the confirmants in the doctrine and practice of the Holy Communion. Dean Burgon in his Treatise on the Pastoral Office says: "I am at a loss to understand how any can slacken their efforts after the day of Confirmation; and thenceforward, *practically*, leave the young to their own devices. Why, it is precisely then that the struggle begins! Can the enemy behold such a work as we have been describing with unconcern? Are not these young persons even *prizes*, who have now, for the second time, something to lose? No. We should redouble our efforts; and labor hard to bring our work to perfection. When Confirmation is over, the day for giving instruction concerning Holy Communion cannot come too soon; nor can a Pastor strive too earnestly to make the work of preparation for it a reality to all."—*The Church Helper.*

PRAYER TO GOD THE HOLY GHOST.

On my knees, before the great cloud of witnesses, I offer myself, soul and body, to Thee, Eternal Spirit of God. I adore the brightness of Thy purity; the unerring keenness of Thy justice, and the might of Thy love. Thou art the strength and the light of my soul. In Thee I live and move and am. I desire never to grieve Thee by unfaithfulness to grace; and I

pray with all my heart to be kept from the smallest sin against Thee. Make me faithful in every thought; and grant that I may always listen to Thy voice, and watch for Thy light, and follow Thy gracious inspirations. I cling to Thee, and give myself to Thee, and ask Thee by Thy compassion to watch over me in my weakness. Holding the pierced feet of Jesus, and looking at His Five Wounds, and trusting to His Precious Blood and adoring His opened Side and stricken Heart, I implore Thee, Adorable Spirit, Helper of my infirmity, so to keep me in Thy grace, that I may never sin against Thee with the sin which Thou canst not forgive. Give me grace, O Holy Ghost, Spirit of the Father and the Son, to say to Thee, always and everywhere, Speak, Lord, for Thy servant heareth.—*North East.*

IMPORTANCE OF POPULAR READING.

A man or woman who never reads, and is abandoned to unthinking torpor, or who allows the entire mental life to be bounded by the narrow lines of a daily recurring routine of effort for mere existence, cannot escape a condition of barrenness of mind which not only causes the delay of individual contentment and happiness, but which fails to yield to the state its justly expected return of usefulness in valuable service and wholesome political action.

Another branch of this question should not be overlooked. It is not only of great importance that our youth and our men and women should have the ability, the desire, and the opportunity to read, but the kind of books they read is no less important. Without guidance and without the invitation and encouragement to read publications which will improve as well as interest, there is danger that our people will have in their hands books whose influence and tendency are of a negative sort if not positively bad and mischievous. Like other good things, the ability and opportunity to read may be so used as to defeat their beneficent purposes.

The boy who greedily devours the vicious tales of imaginary daring and blood-curdling adventure, which in these days are far too accessible to the young, will have his brain filled with notions of life and standards of manliness which, if they do not make him a menace to peace and good order, will certainly not tend to make him a useful member of society.

The man who devotes himself to the flash literature now much too common will, instead of increasing his value as a citizen, almost surely degenerate in his ideas of public duty and grow dull in his appreciation of the obligations he owes his country.

In both these cases there will be a loss to the state. There is danger also that a positive and aggressive injury to the community will result, and such readers will certainly suffer deprivation of the happiness and contentment which are the fruits of improving study and well-regulated thought.

So, too, the young woman who seeks recreation and entertainment in reading silly and frivolous books, often of doubtful moral tendency, is herself in the way of becoming frivolous and silly, if not of weak morality. If she escapes this latter condition, she is almost certain to become utterly unfitted to bear patiently the burden of self support or to assume the sacred duties of wife and mother.—*President Cleveland.*

WHAT is religion? 'Not a dogma, nor an emotion, but a service,' answers Dr. Hitchcock. But it is a service which comes from the love of Christ constraining the heart. For true it is, as the author of 'Ben Hur' says, that 'the happiness of love is in action; its test is what one is willing to do for others.'

FAMILY DEPARTMENT.

MY CHURCH OF ENGLAND.

What I leave my Church of England,
My fathers' and my own,
What I eat the viper, sting the breast
Whereon my strength has grown?

Oh I bid me leave all else on earth,
The near and dear I've known,
But not my Church of England,
My fathers' and my own.

What I leave my Church of England,
My glory and my pride,
Abjure the faith that Jesus taught—
She holds no faith beside;

Upon the Rock secure she stands,
The gates of Hell assail,
For Truth eternal spake the word,
"They never shall prevail."

My dear old Church of England—
I love her ancient name,
And God forbid this heart should feel
One throb to do her shame.

A mother she has been to me,
A mother's love has shewn,
And shall I spurn a parent's arm,
A stranger's call my own?

My dear old Church of England,
The blood has not run cold
That coursed like streams of liquid fire
In martyrs' veins of old.

The cruel blaze their bodies fed
Hath lit another flame,
That warms the blood in every heart
Of those who love her name.

I love my Church of England,
For she doth love my Lord,
She speaks not, breathes not, teaches not
But from His written Word.

Her voice is like my Saviour's voice,
Compassionate and kind,
She echoes all His precepts pure,
She tells me all His mind.

I love my Church of England,
For she doth lead me on
To Zion's city fair and bright,
Where Christ my Lord is gone.

She follows in the steps of Him,
The Life, the Truth, the Way,
The Morning Star to light my path,
From darkness unto day.

Then, here my Church of England,
Thy child proclaims a vow,
God grant His grace to keep the plodge
Which God doth witness now.

Let others leave thine arms of love,
To build their pride a throne,
My Church shall yet be dear to me,
My fathers' and my own.

—Selected.

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it
Blooms," etc.

CHAPTER VII.

LITTLE "KING CHARLIE."

TEDDIE TYRREL lay awake nearly all that night, and in the morning had such a splitting headache that he was not fit to go to school, of which circumstances he was positively glad.

Alice was red-eyed and "sniffy" when she brought him up his breakfast, and her manner was anything but gracious, thus adding to the depression which already seemed weighing him to the earth. They had forgotten to put any sugar in his cocoa, but he felt too humble and

miserable to ask for it. There certainly had never been a boy so hardly done by as he! He had wanted so much to help his family, and instead had been the means of bringing them all into terrible trouble and disgrace. The sky hung black and lowering over all his spirit-world, and he even found it hard to pray.

Sybil and Dora, however, seemed to find in their new playfellow ample compensation for the untoward events with which its advent into the house had been accompanied. Little "King Charlie," as they decided to name the stray dog, filled all the children's thoughts, and brought a balm for every woe.

It was an affectionate creature, and appeared to take so great a fancy to Sybil that its first friend soon occupied a position of inferior importance in the canine mind. With joy the little girl made discovery after discovery concerning the virtues and accomplishments of her latest pet. King Charlie could stand on his hind legs and beg, sham dead, play at "trust" and "paid for," and perform various other clever feats, while such beautiful, speaking brown eyes, and long, silky, dark ears and tail neither Sybil nor Dora had ever beheld before.

"You may depend it has been somebody's pet," said Mrs. Tyrrel. "Perhaps the property of a little girl like you, Sybbie, which may be the reason it has so readily taken to you."

"Oh, dear," said Sybbie, pressing the dog's smooth, warm head against her face, "I do hope she won't advertise to get him back. You wouldn't go away from me, would you, King Charlie, darling?"

The spaniel's pink tongue immediately encircled Sybbie's small nose, causing her to draw back with a half-frightened scream.

"You had better be prepared to give doggie up, I think, Sybil dear," observed her mother. "The owners are almost certain to make their loss known as soon as possible."

"Oh, Alice," cried Sybil, as the elder girl came into the room, ready dressed to go out, "don't look in any of the shop windows to-day, there's a dear."

"Why not?" asked Alice.

"'Cause I'm so drestfully afraid you'd see something about my beautiful, dear King Charlie. And if we don't see it we needn't take him back, need we, mamma?"

"Suppose he had been your own dog ever since he was born until now, and you had just lost him?" suggested Mrs. Tyrrel.

"I should cry," owned Sybil. But the words had scarcely left her lips when she saw the drift of her mother's question, and with another deep drawn "Oh, dear!" hid a rather ashamed little countenance in the soft hair on the spaniel's breast.

"Perhaps you better look out for 'Dog Lost,' Alice," she presently said, following her sister to the door. "That other little girl might be awfully miser'ble if she couldn't find him any more."

So Alice kept her eyes open for any printed announcements of the "Lost or Missing" kind that might be about, with the result that, on her return, she brought the information that a brown and black spaniel, answering to the name of "Floss," had strayed, two or three days before, from the possession of Mr. Thornton, of Woodside Lodge.

"Oh, dear, King Charlie! Your name isn't Floss, is it?" asked Sybbie, anxiously. "Say it ain't!"

The spaniel wagged its tail, and said nothing. "Floss! Floss!" called Teddie, in quick, imperative tones, and in an instant the little creature had bounded joyfully to his side, and was leaping up at him in ready recognition of the familiar word.

And Sybbie burst into tears.

But it was no use to repine, Floss must be restored to her rightful owners without delay; and the thought of how glad it would make them to receive their lost pet back again went

far, in the end, to reconcile the little girl to her own disappointment.

"I don't half like taking her back," said Teddie, though his headache was by this time nearly gone, "for I do believe Woodside Lodge is one of those houses close by where I found the purse. Suppose anybody was to see me! Can't Alice take her instead?"

But Alice had been for a very long walk already, and was quite tired. Besides, a reward was promised to any one who should return the dog, which the Tyrrels, in their present circumstances, could not afford to despise, and Mrs. Tyrrel thought that the actual finder was the only proper person to take Floss back.

In much fear and trembling, therefore, Ted once more approached the scene of his late panic! discovering to his dismay, as he proceeded, that the house he sought was, as he had feared, almost opposite that well remembered spot! He recognised it, moreover, as the residence of that pretty, passionate child who had driven him so imperiously from the door. Perhaps she was the spaniel's mistress.

For just a moment, recollecting her rudeness, Ted thought it would serve her right not to give Floss up to her at all, and felt inclined to walk home again with the dog under his arm. But honesty and generosity soon got the better of so unworthy an impulse; and with the swift, silent prayer of conscious helplessness that his enemy, the servant over the way, might not espy and pounce upon him, Teddie marched boldly up the steps and knocked at the door.

The instant it was opened, Floss, heedless of her 'bad' paw, leaped from his arms and bounded, joyously barking into the hall. There was no need for Ted to explain his errand after that!

Almost as soon a glad, excited young voice was heard on an upper floor, and Elsie Thornton came flying eagerly down the stairs.

"Oh, Floss, Floss! Oh, my dear, darling doggie, where have you been?" she cried, smothering with caresses the little creature, who seemed no less delighted at the reunion than herself. Then she looked up at Teddie, stood quite still and silent for a minute, while a flush like a poppy deepened over brow and cheeks, and, in sudden shame and shyness, ran inside the parlour.

Mrs. Thornton came out, and in a very pleasant manner asked Ted to go in, which he did; and, hat in hand, he recited briefly an account of his discovery of poor Flossie in the vermin trap, and his sister's successful doctoring of the injured leg. Mrs. Thornton thanked and praised him cordially, and, after a slight pause, added, "This is not the first time you have met my little daughter, I think?"

"I—I—no'm!" mumbled Teddie, in his turn blushing furiously.

Then Elsie, with downcast eyes, came forward and said, in a very wee voice, "I'm sorry for having been so rude to you on Saturday. Please forgive me!"

"Elsie was almost beside herself at the time with anxiety about her dog," supplemented Mrs. Thornton, "or I trust she would not so have forgotten herself. She has been grieved about her conduct ever since. It is most remarkable that she should thus be afforded an opportunity of expressing her regret; but I am very glad."

"On, that don't matter!" returned Ted, rather awkwardly, and meanwhile earnestly scrutinizing the inside of his cap. The situation was embarrassing, and he did not know what to say.

"Now tell me," continued Mrs. Thornton, "what it was you wished to dispose of. Forgive me for making the remark, but you know you don't look quite like any ordinary vendor of articles in the street!"

"They were some lace collars my sister made," replied Ted. "We wanted to earn some money to send Sybbie to the seaside:—Sybbie is little, she's only seven, and she has been very bad with bronchitis and inflammation. The

doctor says it would do her no end of good to go away.'

Elsie sprang forward suddenly, with brightening eyes, and hands clasped entreatingly. But at a look from her mother she as quickly subsided, without uttering a word.

'And were you successful?' asked Mrs. Thornton.

'No, ma'am!' murmured Teddie. His new friend's manner showed such real interest and sympathy that the whole story of his enterprise, with its disastrous catastrophe, was on the tip of his tongue, but just at that moment a visitor was announced.

This brought the interview to a somewhat abrupt termination, but before allowing Teddie to depart, Mrs. Thornton wrote his address down in a book, and pressed into his hand a coin which on subsequent examination turned out to be a beautiful golden sovereign—a far handsomer reward than his utmost hopes had dared to anticipate!

'Sybbie can go to the sea, now; and she shall, she shall!' thought Ted, triumphantly, as he flew home in the gathering dusk. 'Oh, won't she be pleased! And how glad mother will be! A whole twenty shillings. Mrs. Thornton's a one-er, and no mistake, and that little Elsie isn't half a bad sort either;—but, oh dear!'—and the sudden chill of the remembrance seemed to paralyse Ted's energy and almost brought him to a stand-still—'how awful it will be if they hear about that affair from someone else, and believe it!'

[To be continued.]

A CONVERSATION, AND WHAT CAME OF IT.

'Hattie,' said Margie one Sunday afternoon at the close of their Bible reading, 'I've something to tell you. You know, in a few weeks the Bishop is coming here, and there is to be a confirmation in our church. Well, I am going to be confirmed.'

'Are you?' asked Hattie, with deep interest.

'Yes. And, oh, Hattie, I wish you would be too!'

'I'm not fit,' said Hattie. 'I'm not good enough.'

'That's just what I said to mamma,' returned Margie. 'And she said, "When will you be, Margie?" And then, when I didn't answer, she told me to think over her question, and tell her that night.'

'Well, what did you tell her?'

'I thought about it all that day,' replied Margie, 'and the longer I thought, the harder it seemed to decide when I should be good enough. At last I made up my mind that it wouldn't be till I had more love to God, and that wouldn't come till I was older.'

'That's just what I think, Margie. But what did your mamma say then?'

'She said, "Margie, when you came into this world did you love me first, or did I love you first?" "You did, of course, mamma." "Yes," she said; "you didn't have any love in your little heart for me at all when you first came. But I didn't mind that, I took you just

as you were, and began to love you and take care of you; and I said to myself, By and by she will love me, just as soon as she finds out how much I love her. And very soon the love came. That is just the way God is doing with you, Margie.' And then mamma told me to think that over.'

'Oh, but I never heard of God doing that way!' said Hattie.

'Yes mamma said so, Hattie. And she told me to read the next morning the fourth chapter of the First Epistle of St. John, from the seventh verse, and see if I couldn't find at least two messages from Him about it. So I did, and found these two verses,' and Margie turned to the Bible and read: "Herein is love, not that we loved God, but that He loved us * * * We love Him because He first loved us."

'Margie, you don't suppose that means that He will love us—love me, for instance, first, before I love Him?'

'Yes.'

'It looks like it,' said Hattie, thoughtfully. 'I don't see how the words can mean anything else.'

'No, nor I either,' said Margie. 'You see, Hattie, as soon as I began to find out, when I was a little baby, that mamma loved me I began to love her, and mamma says I must learn to love God in the same way.'

'But, Margie, I don't feel that God loves me. How can I love Him when I don't feel that He loves me?'

'Mamma told me,' said Margie, 'that I couldn't feel His love till I first believed. She said, "Believe Him first, Margie, when He tells you He loves you, and by and by the feeling will come." And it does, Hattie! the feeling does come!'

'It's a very hard thing to believe that He loves me, Margie. I'm so bad.'

'Oh, so am I, Hattie, but still He says He does. And mamma says we must just let Him begin to love us first, and by and by our love will come, just like the little baby's, you know.'

Hattie walked home that afternoon with her mind full of what Margie had told her. It all seemed so new and strange to her. And yet, too, it seemed so plain. Margie's words, 'We must just let Him begin to love us first,' came to her again and again. How easy that sounded! Why shouldn't she 'just let Him' love her, and be glad that He did? 'I will!' she said to herself, 'I will! I'm not fit for Him to love, but I don't know how to make myself any better!' And, just as she was, little Hattie put herself into her Saviour's outstretched, loving arms.

Many were the sweet and happy hours the two little girls enjoyed after this in each other's company. Together they attended the confirmation lectures. Together they went to their kind pastor's study, who carefully instructed them, privately as well as publicly, in all things that a Christian ought to know and believe to his soul's health.—Parish Visitor, N. Y.

MARRIED.

MOORE-BRINE—At St. Mary's Church, Summerside, P. E. I., July 14th, by Rev. C. E. Lowe, Rector, assisted by the Father of the bride, the Rev. D. C. Moore, of Upton Bishop Ross, Herefordshire, to Fannie Wix, eldest daughter of the Rev. R. F. Brine, B. A., of Anjou-shire.

MURRAY-ASHE—At St. Luke's Church, Sand Hill, July 10th, by Rev. J. Bames, B. A., Incumbent of Barriston, Rev. G. H. A. Murray, B. A., Incumbent of Barford, to Jennie, only daughter of Wm. Ashe, Esq., Lennoxville. No cards.

DEATHS.

FISHER—Entered into rest, at Boston, on Thursday Evening, June 25th, Amelia, relict of the late Hon. Charles Fisher, D. C. L., Judge of the Supreme Court of New Brunswick.



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THE CHINESE AND CHRISTIANITY IN HAWAII.

BY THE REV. H. H. GOWEN,

[Continued]

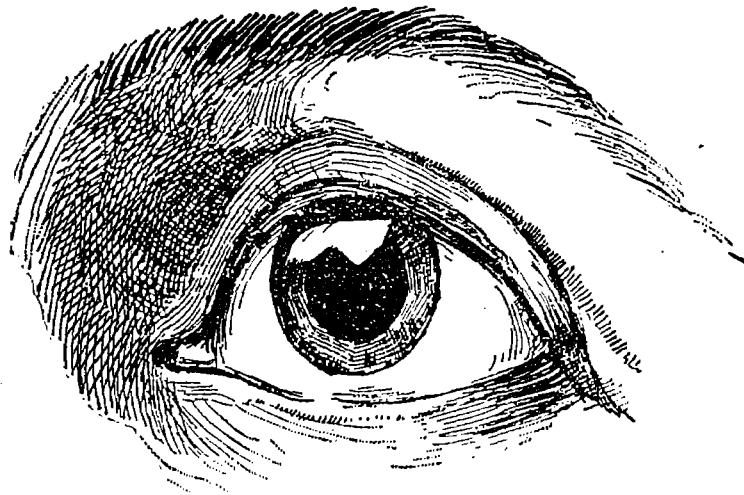
Three years ago this Easter, with a nucleus of two or three Chinese lads trained in the Bishop's school and several Christian brethren from Hong-Kong and Demerara, we started a little service in a portion of the old pro-Cathedral partitioned off from the Sunday-school. Since then, little by little, we have enlarged our borders and strengthened our stakes, and, though pulled back by the return of many brethren to China, we now number over thirty-five communicants, while seven men are to be confirmed on Sunday next. Slowly and with difficulty, amid other duties, I have gained some proficiency in the language, and am now in full charge of the work in this city, and able to dispense with the assistance of a lay reader. As our numbers increased we have had to increase the number of services and the ordinary parochial requirements, such as Sunday and day schools. Our great effort during the past two years has been directed towards the erection of a church building, and we are happy to say that anxiety is now all but removed. We required \$3,000. At a meeting of the congregation \$1,300 was at once promised. Though nearly all our men are of the very poorest class, there was not one who did not promise his 10 or 15 dollars, and week by week these men—yard sweepers, cooks, labourers, duck raisers—have paid in their contributions to redeem their promise. The first question asked when an appeal to others is made is, 'Have you tried to help yourselves?' I think we can honestly answer, 'We have.'

It should be remembered that, with a debt of \$5,000 on our Cathedral, the white residents could hardly be asked to do much. I hope in a week from now that the foundations of our church will be laid, and that by the summer we may be enjoying the privilege of worship within it.

This year our work to be carried on requires a much larger expenditure than we have hitherto been able to afford, as we have now a day-school which requires paid Chinese and English teachers, and on all sides money is demanded to ensure the growth which is the alternative to stagnation and death.

My Chinese quote to me a saying of Confucius, that when the head is lathered you must shave, meaning that work once begun must be carried on. It is for the means to do this, that, with the Bishop's sanction, I most earnestly appeal for help. Wo, here, can honestly say, 'We have done what we could,' and, though we believe that God's blessing comes independently of money, and sometimes that our very poverty makes us cling more closely to spiritual means, yet money is necessary, and opportunities which will otherwise pass by unused will by its means be seized upon and won for eternity.

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however little, to stave off from the Hawaiian race a reversion to heathenism; it ought, if faithfully carried on, to increase the sense of responsibility and the faith of the many white men who can scarcely believe in the adaptability of the Chinaman for the Gospel, and it ought, as missionary work always has done, to react on the faith and life of every Christian learning to join his song of praise with that of the angels over redeemed sinners, and so know a higher and more heavenly joy. For this is the law of Christian living, that the same draught which quenches the thirst of the heathen overflows with refreshment for the soul of the giver, and helps to satisfy the longing which Christ expressed upon the cross.

Sir Launfal learned that almsgiving might be in this way a triple gift, as the transfigured Christ taught him—

"Who gives himself with his alms feeds three,
Himself, his hungering neighbour,
and Me."

Prayer is nothing unless it be the outgoing of the soul to the thing prayed for, because we know it to be Christ's will. The soul should rise on the pinions of a strong desire heavenward—and, as it rises, should gaze with a clear eye upon the certainty of the things for which it asks. The two characteristics—earnest longing and confident assurance—are necessary to anything that is worth the name of prayer.

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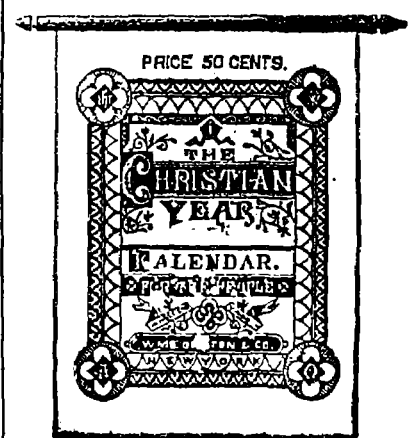
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