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The Church Guardian

W H Naylor 1894
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XIV. }
No. 45. }

MONTREAL, WEDNESDAY, JULY 19, 1893.

In Advance } Per Year.
\$1.50.

ECCLESIASTICAL NOTES.

IRELAND gave last year £10,031 to the C. M. S.

THE Rev. Dr. Hodges, elected Assistant Bishop of Oregon, has declined.

THE Archbishop of Canterbury's youngest brother, Mr. Charles Benson, died on the 14th June last.

THE Church of England has at least 2,500,000 Sunday School scholars in England and Wales, and 220,000 teachers.

THE funeral of Mrs. Sarah Paine Cleveland, a sister of Bishop Doane, and well known for her great philanthropy, took place on 30th June last.

THE Bishop of Liverpool, speaking at the consecration of St. Andrew's church, Liverpool, condemned the modern idea that one religion was as good as another.

"UNSECTARIANISM fast becoming a sect" is a *bon mot* of Archbishop Benson, dropped in the debate in the House of Lords on the Bishop of Salisbury's Education Bill.

THE progress of Sunday Schools in the Church of England may be said to have been co-extensive with the progress of the "Church of England Sunday School Institute."

As a result of the Presbyterian troubles, the famous old Lane Seminary, Cincinnati, may be abandoned entirely. The institution is now threatened with early dissolution.

THE Rev. Professor Samuel Hart, D.D., of Trinity College, who was elected Bishop of Vermont, has declined the election, thinking it his duty to remain with the college.

THE two hundredth anniversary of the charter of William and Mary College, Virginia, was celebrated June 21st, and a number of distinguished visitors were in attendance.

THE *Sunday School* blesses the family, enriches and strengthens the Church, and provides for the Community a guarantee for the protection of law and the maintenance of order.

THE late Miss Green, of Bushbury, Staffordshire, has bequeathed the sum of £15,000 for the augmentation of several benefices, mostly in the mining districts of the Diocese of Lichfield.

THE movement of the Swedes in the United States towards the P. E. Church has assumed such proportions as to alarm the Augustana Synod, who have been severe in their animadversions.

THE total number of signatures to petitions against the Welsh Suspensory Bill reached (6th June) *nine hundred thousand*, of which 360,000 came from Wales, representing only persons over 16 years of age.

A CLERGYMAN of wide experience, speaking at the York Church Congress, said that seventy per cent. of the operatives who were communicants were brought to the Church entirely through the instrumentality of the Sunday Schools.

THE Wesleyan Conference in England, from a return made in 1888, found that the increase of ordinary members during ten years preceding had been 20 per cent., whilst that of members received from the Sunday Schools was 50 per cent.

NORTH CAROLINA has elected the Rev. Dr. Cheshire, jr., as Bishop Coadjutor of Bishop Lyman, who has nearly completed the twentieth year of episcopal service. Dr. Cheshire is 43 years of age, studied law and practised with success for several years before taking Orders.

THE credit of starting *Training or Model Lessons*—now common amongst Church people and dissenters—belongs entirely to the Church of England S. S. Institute; the Rev. Dr. Meynell Whittemore gave the first training lesson in St. Dunstan's school-room, Fleet street, London, Eng.

THE Rev. John Ellerton, the well-known hymn writer, died last month aged 60. He was the author of (amongst others) the hymns beginning "Now the labourer's task is o'er," "This is the day of light," "Saviour again to Thy dear Name we raise," "Throned upon the awful tree."

THE Archbishop of Canterbury lately made reference to the fact that it was computed that a million of money was spent yearly on one pastime alone—football,—mostly collected in very small sums by the secretaries and treasurers of the clubs, and his Grace remarked that it was this club work which was wanted for the Church.

DURING the past year the New York Bible and Common Prayer Book Society has given away 4,216 Bibles and Testaments, 49,824 Prayer Books and Hymnals, in all 54,040 volumes. The number of grants were over 800, showing that the society has not been negligent in its work, which covers all sections of the country.

THE *Buffalo Christian Advocate* (Methodist) says:

"From various sources we learn that the Protestant Episcopal Church is doing a noble work among the poor and the outcast in our large cities. The Rev. Dr. J. M. King, of New York, says that the great power for practical

religious work is the Episcopal Church. While other denominations and societies are paying evangelists and brass bands to evangelize the people, the Episcopalians are doing the effective work and constantly gaining in numbers and strength."

THE Lord Primate of Ireland, the revered and Most Rev. Dr. Knox, was presented last month by the Diocese of Armagh with a most loving address accompanied by an excellent portrait of himself to be hung up in the Palace, so that the next generation might see the features of him, "the great Primate," whom they honoured and loved.

THE old English Prayer-book was revised by Rev. John Wesley for the Methodists; in England it has been used by them, in the U. S. not at all used. But recently the Methodist Bishop Newman says there is a tendency on the part of the Methodists to use the liturgy prepared by John Wesley, taken mainly from the Episcopal Book of Common Prayer, and adds, among other things, "I shall greatly rejoice if I live to see it."

JOHN WESLEY, rector of Savannah (1736), established a Sunday school after the good old English model, trained by a layman, but carefully catechised by a parish priest on Sunday afternoons before evening service. "He heard the children recite their catechism, questioned them as to what they had heard from the pulpit, instructed them still farther in the Bible, endeavouring to fix the truth on their understandings as well as their memories." This was nearly fifty years before Robert Ruikes!

NONCONFORMISTS made a great mistake when they altogether rejected Liturgical aid in public prayer. A recent writer has said, "Sermon-worship instead of service-worship appears to control our congregations." The *Christian* remarks: "So far as this is true, one great secret of powerlessness in Christian instrumentality is revealed. To wait upon man, even the best of men, is a poor substitute for waiting upon God. Saintly George Herbert hit the mark when he said:

Resort to sermons, but to prayers most:
Praying's the end of preaching."

—The News.

THE Bishop of Bangor, says *The Church Times*, has pricked one or two Liberationist bubbles. In answer to the calumny that no Welsh services are held in the Welsh cathedrals, his Lordship stated that in his own cathedral there is one every morning, and another every Sunday evening throughout the year. As to the Church being an alien Church, she had preserved the *Fisteddfodan*, the most national of all the Welsh institutions. Calvinistic Methodism largely prevails; yet Calvin was a Frenchman, and Methodism is English. The churches in every parish are called *Llan*, and are dedi-

cated usually to Welsh saints, who, in days gone by, exercised immense influence on the Principality, while the chapels are known by Hebrew names. In short, Dissent is the exotic, not the Church; and an exotic which, having been raised under excessive pressure of heat, is destined to pass away.

The sermon at the Consecration of five Bishops on St. Peter's Day in St. Paul's, London, was preached by the Bishop of St. Andrew's.

ARCHDEACON FARRAR claims that his position as to the Athanasian Creed has been misrepresented. He declares that he admires the Saint (Athanasius), holds the doctrine of the Athanasian Creed, and recognizes the necessity which existed for its formulation. But he thinks its use in the public service undesirable.

A BRASS has lately been erected in Salisbury Cathedral to the memory of Canon Liddon, and the Dean in unveiling it referred to the life and labours of Dr. Liddon in touching terms. He told several incidents that came under his personal knowledge, showing the influence of the great preacher on the men who heard him. Speaking one day to an eminent statesman, the Dean asked what effect a sermon preached by Dr. Liddon in the Chapel Royal produced. The answer was, "It made me do what, alas, I had not done for years—pray." Not long ago the Dean saw a commercial traveller reading his Bible in a railway carriage, and, getting into conversation with him, found that the man had once heard the Canon preach, and the result was a resolution never to pass a day without reading a portion of the Word of God. Such are the fruits to be found on all sides of Dr. Liddon's work as a preacher, while his Bampton Lectures on the Divinity of our Lord are embalmed forever in the theology of the Church. He was a man of great saintliness, extraordinary intellectual gifts, whose vacant place cannot be filled in this generation.

THE FUTURE OF THE SCOTTISH ESTABLISHMENT.

(From *Religious Review of Reviews*, June 15, 1893.)

But the cataclysm may come too soon. I have no hesitation in saying that disestablishment would be disastrous from every point of view. It is a well-known fact that in the opinion of the best judges disestablishment of the Kirk would lead to a large accession of Presbyterians to the Episcopal Church in Scotland. But the movement would be by no means general, or even large enough to be considered a great gain by anyone. I would earnestly, therefore, appeal to High Churchmen in England not to give only a half-hearted support to the Established Church in Scotland because it happens to be Presbyterian. The ideal to be aimed at is the development of the present National Church of Scotland, not its extinction as a national institution. And it is, moreover, very certain that if the Church of England and our brethren of the Scottish Episcopal Church were to throw the whole weight of their influence on the side of the establishment in Scotland, and give it their active support, the good deed would not be forgotten by Scotsmen, and many old prejudices would disappear.

This brings me to a very thorny and difficult question, which I approach with some diffidence. What are the chances and conditions of ultimate union between the two establishments? Disestablishment, if it comes at all, will come

much too soon for any scheme of union. Many years of education are still needed for the National Church of Scotland, if she is to join the great body of English and Scottish Churchmen. If this ever comes to pass—and certain recent facts seem to make it quite possible—it cannot be reasonably expected that it will take the form of unconditional surrender to our Episcopal brethren in Scotland. No one who is at all familiar with the Scottish Episcopal Church can contend that it reflects in any degree the national feeling of Scotland, and human nature forbids the surrender of the greater to the less. Thus the line which we take with dissenters in England cannot be taken with Presbyterians in Scotland.

Substantially, the Episcopal Church in Scotland is the same in thought and policy with the Church of England. Now it is perfectly certain, whether we look to history or the fixed principles of Scotsmen, that they will never be content simply to adopt our Prayer Book *en bloc*. What is really wanted is a new national liturgy for Scotland, in which the essentials of the Church must be preserved, but which would allow the fullest development of a new National Church.

How far the Scottish Liturgy of 1764 should be made the basis of a new national Liturgy it is beyond my province to determine. I feel sure that the Communion Office, so generally admired, will commend itself to all Scottish Churchmen, and, in particular, to the members of the S. C. S. No inconvenience is at present felt in the Scottish Episcopal Church from the possession of two offices which are said at different times. And so may it be in regard to the future National Liturgy, which will differ from the English book by the introduction of certain materials from the various Presbyterian Liturgies, and in certain necessary changes in rubrics.

There must, of course, be no trifling with episcopal ordination. If we recognise Presbyterian orders at all, it is only as valid for a Presbyterian Church. Episcopal ordination is a *sine qua non* to union. The Scottish ministers at the present moment are not at all indisposed towards the idea of the Episcopate. Presbyterian parity has so many disadvantages that the revival of Knox's "superintendents" is often talked of, and the practical advantage of having bishops in the Church is more and more admitted. Now, although we decline to regard our own Episcopate as existing for mere expediency, we must be prepared to take the Presbyterian on his own ground. We must be prepared to show him that the restoration of the Episcopate to the National Church of Scotland would be of inestimable benefit, not to us as Churchmen, but to the whole Scottish nation. We must not ask the large body of Scotch Presbyterians to submit to an English Church; we must rather aim at giving them the blessings of the Episcopate, preserving at the same time as much as possible of the present National Church of Scotland. It is my firm belief that what was impracticable in Archbishop Leighton's day may be possible in our generation, viz., the synthesis of Episcopacy and Presbytery in a renewed National Church. So long as the Episcopal succession is maintained, and Episcopal authority recognised, I do not see why much of the present machinery should not be retained. In particular the *General Assembly*, which is the very life and focus of the present Kirk, ought certainly to be retained. I have not space to enter into the probable adjustment of the various parts of the new Catholic Church as I conceive it, but that they can be adjusted by men who are thoroughly in earnest I have not the slightest doubt. The question of the future of the present Episcopal Church in Scotland is one on which I do not feel qualified to speak with confidence. It is quite possible, and it may be very desirable, to maintain her exactly as she is. So long as one single Episcopal

authority is recognised both Churches would be substantially one, though perhaps with different "uses."

The General Assemblies of the Established and of the Free Churches have just concluded their sittings for the year 1893. I have hitherto said nothing about the relations of these two. There has been at various times much talk of Presbyterian re-union; and a body of well-intentioned laymen of both Churches, calling itself the "Laymen's League," was founded two or three years ago, with the object of staving off disestablishment by union with the Free and the United Presbyterian Churches. This league has, however, met with very little support among the dissenting Presbyterians, has been practically powerless to prevent the fierce talk against the Establishment—talk which grows more and more bitter from year to year, and has thus helped only to show that union among Presbyterians is an absolute impossibility. The breach is widening—the old division is not being done away. That which might have been possible in 1874, when patronage was abolished in the Establishment (an ancient cause of strife being thus removed), and when the Free Church declared itself still to be the "Church of Scotland—free from State interference"—is no longer possible now. To-day the contrast is not between those who have the endowments and the prestige of Establishment, and those who have not; it is between a strong, well-directed Catholic movement in a powerful, healthy organism, and the restless agitation of a political machine. The Free Church has completely lost the dignity of former days. It is harrassed by heresy and dishonoured by the aspersions with which it continues to irritate its "brethren of the Establishment." Its fair name is sullied by the contamination of politics. It has ceased to have a *raison d'être*.

I am well aware that in the foregoing paper I have touched on subjects which lay me open to severe criticism on all sides. But they are the thoughts of one who has been led, by the force of circumstances, to give considerable attention to the matter, and who hopes that he has misrepresented no one. "P. A."

WISE COUNSELS FROM THE LORD PRIMATE OF IRELAND.

The Most Rev. Dr. Knox, at his triennial Visitation in the first week of June, delivered the following charge which might well be addressed to the whole Church. Speaking to the Clergy, he said:—

Though they must all admit the natural tendency in men's minds to overrate the importance of the times they lived in as being the most eventful, yet he thought they could not be accused of too much credulity if they read in the sceptical spirit of the age the growing tendency of the irreverent to rob revelation of its divine inspiration, and not only to discredit the authorship of the books of the Bible, but also to deny that the Scriptures were God's revealed word to man. He did not want them to think that he would discourage them from examining into the whole question of higher criticism thoroughly. Of course it was the bounden duty of the clergy to be well acquainted with the controversy in all its bearings, which would necessitate on their part careful study and extensive reading. The subject had attracted the attention of the most acute critics and Biblical scholars, and could not be lightly dismissed. He had, however, only alluded to it in his charge in order to warn the clergy against making it the subject of their sermons to uneducated congregations; that would have the effect of unsettling the minds of their hearers, and might

lead them to reject the supernatural and challenge the inspiration of the Scriptures, and end in making shipwreck of their faith. To say that *one part* of the Scriptures was inspired and that *another part* was not, was to strip the Scriptures of their Divine origin; a complete and unreserved belief in their inspiration was alone capable of commanding their faith and securing full allegiance to the Bible as God's Word. The object of Revelation was to make them wise in matters pertaining to their salvation, and to lead them to look to Christ as their Redeemer.

Did they not sometimes find among their parishioners or others some with a mere smattering or superficial information professing to be a sort of disbeliever in the whole Bible before they began to read its pages? Such persons thought that it showed an independent mind to cavil and to doubt, forgetting that it was their ignorance and self-conceit, and not their independence, that was the source of their hypercritical disbelief. But to the really intelligent class of disbelievers he would quote the words of a popular writer, who pointed out that if the powers of intellect were strengthened by the acquisition of scattered knowledge, without ever being exercised on spiritual subjects, the susceptibility to the objections which might be urged against revelation would be increased without a corresponding increase in the ability to remove them. They must, as ministers of God, remember that the present was not an age when a mere *show* of knowledge or superficial varnish would be able to stem the tide of scepticism. Solomon told them that a wise man would increase his learning, and that a man of understanding would attain to wise counsels. The rapid spread of information among all classes increased the responsibility of the clergy. To be acquainted with the various subjects of controversy was not enough; they must add what was still more difficult—the skill of imparting that knowledge so as to interest and persuade others. To convey to others their knowledge with clearness, force, and power, was to some extent a natural gift, but the weekly intercourse of the clergyman with his parishioners in his pastoral visitations, which no faithful minister ought to neglect, furnished him with many opportunities of enforcing in a convenient manner his public ministration and teaching, and thus he learned the art of imparting his instruction properly. They could not all be eloquent, but all could have, and should have, the gift of which he had been speaking.

As regarded matters of controversy within the Church itself, he would venture to advise his younger brethren not to take up their ministry, committed to any mere party. Sir John Lubbock said those who suspended their judgment were not on that account sceptics, and it was often those who thought they know most who were troubled with doubts and anxieties. In religion as in other matters, it was darkness and ignorance which created fear; light and love cast out fear. Let them be cautious, then, when entering the ministry not to bind themselves to any school of thought, and not to surrender their judgment to any man. They had not to become the slaves of a sect or the servants of a party. God had given them judgment; why should they not exercise it? As the years passed over their heads they would find the wisdom of not binding themselves. Unscrupulous persons in the Church could easily wrest the Scriptures to suit their own purpose and to weaken their allegiance to the Church, but proselytes thus won by error never became children of faith. There never was a deadly heresy which was not professedly grounded on the Scriptures; it was their privilege to separate truth from error. The rapid strides of science every year opened up more wonderful discoveries, throwing fresh light on the Revelation of God to man, for true science was a handmaid of revelation, and thus both preacher and scientist stood alike upon the

"world's great altar stairs that lead through darkness up to God." The study of the physical sciences would increase and enlarge their minds, while metaphysical study would increase their perception, and render their reasoning powers more accurate. As Churchmen they should beware of setting too little value on *The Church's dogmatic teaching*. In the present age there were many doubtful, if not false, views abroad, which were far more dangerous than open and avowed enmity to religion. But they feared not for the Church, though rationalism and infidelity stalked the land, for the words of the Redeemer were just as clear, just as encouraging to them to-day, as they were to the disciples of old when He said, "Lo, I am with you always, even to the end of the world."

At every meeting of clergy, whether in congress or in conference, an almost universal subject for discussion was, "How to render the services of the Church more attractive." He confessed he did not like the word *attractive* in that connection; but what they meant by the phrase was, "How to render the services of our Church more thought of and more attended by the masses." Such a subject as that opened up so many collateral subjects that he could not enter upon it in his charge; but there was one piece of advice which he would venture to give. Let them not try to effect that object, however desirable, by interfering with *The Church's standard* in order to win over any number who might at present keep aloof from it. That would be a very shortsighted policy to adopt, and would defeat its own object. Surely the hearing of God's Word read in a reverential manner and the reading of their beautiful Liturgy in a way which showed that the reader understood it, ought to be sufficient to draw into the sanctuary of God all their parishioners who desired to worship in spirit and in truth, without unduly shortening the services. But in their public ministrations they must remember that the range of knowledge was enlarged among all classes, so that there was no place left for mere *common-places* in their sermons. All could not be eloquent, for in every profession there were degrees of intellectual power, but it was not necessary to be dull in order to be simple.

Love of the work, zeal and diligence in proclaiming the Gospel, sympathy with the spiritual and temporal interests of their flock, were qualifications within the reach of all who were animated with a pastoral spirit, and would increase their congregations, and their influence over the members of their congregations. But nothing would render the services of the Church so popular as enlisting the assistance of the laity. It was to the laity they looked for the material help which it was their duty and their privilege to afford, and for active co-operation in their work. The New Testament gave them many examples of laymen assisting in the churches, so that to admit the laity was to walk in apostolic footsteps.

Next year, about that time, the Confirmations would be held in that diocese. He could not presume to look forward to administer, as Time had laid his hand upon him, not roughly, but gently, as the harper laid his hand upon his harp, to deaden its vibrations. It was of great importance to devote care and attention to the young candidates for Confirmation, and he felt quite sure they would receive most careful preparation at the hands of the clergy. At such times their young parishioners were brought under their influence in a way which would never occur again. In those early years of life the mind was impressible and the heart receptive, and the period of Confirmation might prove a great crisis in their spiritual life.

In conclusion, the Primate said soon the reins must fall from his hands, firmer hands, he trusted, would hold them, and deeper wisdom guide them, so that their beloved Church might continue steadfast in the Apostles' doctrine and Fellowship, and in Breaking of Bread and

Prayer. Their Church was the old historic Church for which so many holy saints laboured. Clouds would overshadow her, evil days might fall upon her, but the light of the eternal Gospel of truth would still shed across her its Divine rays if they were found faithful stewards. There was a Divine Commission, God was in the midst of them; the words addressed to St. Peter was still their commission—"Feed my sheep."

GROWTH OF THE EPISCOPAL CHURCH BY STATES, FROM 1882 TO 1892.

BY A LAYMAN IN THE "LIVING CHURCH."

I send a tabulated statement of *communicants* of our Church in the various States and Territories in 1882 and 1892, arranged by States and not by Dioceses, as follows:

	1882.	1892.
Alabama	3,955	6,196
Arkansas	1,010	2,200
California	4,323	11,239
Colorado	1,758	4,366
Connecticut	20,953	27,374
Dakotas (The Two).....	1,746	3,680
Delaware	2,026	2,943
Florida.....	1,789	4,409
Georgia.....	4,536	5,975
Illinois.....	11,320	20,040
Indiana	3,830	6,126
Iowa	4,203	6,526
Kansas	2,187	3,072
Kentucky.....	4,295	7,079
Louisiana.....	3,782	5,256
Maine.....	2,170	3,080
Maryland and Dist. of Columbia	23,573	30,956
Massachusetts	18,076	20,487
Michigan.....	10,749	18,482
Minnesota.....	5,243	10,973
Mississippi.....	2,386	3,281
Missouri.....	5,413	9,356
Montana.....	575	1,514
Nebraska.....	1,926	4,274
Nevada.....	315	576
New Hampshire.....	2,066	2,894
New Jersey.....	16,632	29,821
New Mexico and Arizona.....	175	696
New York.....	87,364	131,437
North Carolina.....	5,836	8,410
Ohio.....	11,693	18,057
Oregon.....	737	2,265
Pennsylvania.....	39,251	58,875
Rhode Island.....	6,821	10,388
South Carolina.....	4,686	5,737
Tennessee.....	3,500	6,044
Texas.....	4,388	7,379
Utah.....	385	767
Vermont.....	3,488	4,244
Virginia.....	13,951	19,942
Washington.....	339	2,585
West Virginia.....	1,945	3,109
Wisconsin.....	7,133	10,609
Wyoming and Idaho.....	371	1,733

It will be seen from the above table that in the new State of Washington we have in 1892 more than seven times the number of communicants that we had in 1882. In Wyoming and Idaho we have nearly five times the number we had in 1882. In Oregon and New Mexico and Arizona we have more than trebled the numbers we had ten years ago. In each of the States of Arkansas, California, Colorado, the two Dakotas, Florida, Minnesota, Montana, and Nebraska, we have considerably more than doubled in the same length of time. In fact, two of them, California and Montana, we have come nearer trebling our strength. And in Nevada we have very nearly, and in Utah almost exactly, doubled. In both Illinois and New Jersey we have made the very large increase of more than 75 per cent., and in Michigan, Missouri, Tennessee and Texas, our percentage of increase has been very nearly that. In each of the States of

Kentucky and Massachusetts we have gained more than 60 per cent. And in Alabama, Indiana, Iowa, New York, Ohio, Rhode Island, and West Virginia, we have made the large increase of more than 50 per cent. In Delaware and Wisconsin nearly 50, and in Pennsylvania almost exactly that rate. In each of the states of Kansas, Maine, New Hampshire, North Carolina and Virginia, we have increased more than 40 per cent., and in Louisiana and Mississippi nearly 40. In Connecticut, Georgia, Maryland, and District of Columbia we have gained more than 30 per cent.; in South Carolina nearly 25, and in Vermont more than 20, a very fine increase considering that the population of that State is almost stationary. In a word we have made a handsome percentage of increase in every State and Territory in the Union, and in most of them the percentage of increase has really been enormous. This fact will appear plain when it is stated that according to the last census the percentage of increase in the population of the United States for ten years was less than 25, whilst in forty-two States and Territories our increase has been from 40 to more than 600 per cent.—*Living Church.*

News from the Home Field.

Diocese of Fredericton.

STUDHOLM.

The annual meeting of the S. S. T. U. for the Deanery of Kingston, was held in the Church of the Ascension Studholm, on July 12. The rector, the Rev. Henry W. Little, presiding. Holy Communion was celebrated at 10 a.m. by the Rev. A. H. Weeks, assisted by the rector. The clergy present were Rural Dean Warnesford, Rev. G. E. Lloyd, W. Burns, S. I. Handford, A. Smithers, Mr. Geo. Raymond and several ladies and others. The Bishop Kingdon prize was awarded to Miss Louisa Wetmore, of Upham. The Rev. S. J. Handford and W. G. Raymond were elected president and secretary for the year, 1893-94. Satisfactory reports of the Sunday-schools of the Deanery were made by the clergy. The sessions were very interesting and good work was done. Luncheon was served by the ladies of the parish in the Medley Memorial Hall, a handsome building just nearing completion, which has been erected in memory of the late rector. The Rev. Canon C. S. Medley, by the people of Studholm.

SYNOD MEETING.

We referred last week to the opening of this Synod and to Bishop Kingdon's charge and now quote his tribute to Bishop Medley.

There must be clear and bright in all our recollections the patient face of him who presided over his Synod this time last year in St. John at much discomfort if not distress to himself. We all remember the calm determination with which he insisted in undertaking the railway journey to St. John that he might do his duty and preside over the Synod, which he had called into being twenty-four years before.

For forty-seven long years he gave his whole care and strength of mind and body to the Church in this diocese—forty-seven long years. The travel when he came here was not so easy a matter as it is now. The heat at one time, the cold at another, made the journeyings in stage and wagon laborious, and at times severe. But nothing could daunt the man of God who had undertaken the work. Forty-seven long years of faithful labor, which won the respect and love, not only of his own people, but of those who were strangers to our commonwealth. It was a wonderful token of this love and esteem

that is well known probably to most of us if not all. When there was rumor of a loss which was for a time thought to be much more than it proved to be, the venerable and respected minister of the kirk in this town came with his admirable wife to the Bishop and placed at his disposal unreservedly the whole of their savings stored up for themselves against a time of need. This spoke volumes for both parties, and will stand as a sample of what was felt by others, though not expressed so forcibly and lovingly. All could not help feeling love, sympathy and admiration for so simple and Christian a character.

He was a grand pioneer Bishop, full of sanguine enthusiasm in his work; full of optimistic views of the work, a temperament most cheering to clergy working in what must often prove the discouraging surroundings of a new country.

His judgment, keenly conceived, forcibly acted on, resolutely concluded, with a jewel in his crown of worth. So also was his learning in the Holy Scriptures, wherein like another Timothy he was instructed by his mother from his infancy. How rare a gem was his eloquence, a gift of God, not allowed by him to be idle and unemployed; whereby noble and poetic thoughts were clothed in rare, beautiful language, and delivered to a charmed and attentive audience in soft yet penetrating modulations of voice which attracted and held the hearers. In him was exhibited that of which the poet spoke, "the old man eloquent."

And then his generosity and forbearance: his generosity in purse and heart, his forbearance in mind and voice; his generosity in word and action, his forbearance in word and deed. The tender heart to sympathize, and display that sympathy with voice and hand; the thoughtful care to encourage the faint-hearted and help the ailing.

And then his courage on behalf of right, speaking of God's testimonies even before those who thought themselves kings above rebuke and stopping the cruel habit of duelling with the strong voice of the Bishop of God's Church condemning the wickedness.

And then his determination and perseverance in the carrying out what he thought and felt to be right, though it were to his own hinderance. Well might he say, as he did when near his end, "I call my Heavenly Father to witness that I acted for the best."

Called at an early age to the holy ministry, he obeyed and followed and acquitted himself holily therein. In private life, in public life, there was as it were engraven, "Holiness to the Lord." He had put his hand to the plough and he determined never to turn back. He worked for his Master while life lasted, and he was content to lie down and die when his Master called him to rest from his labors.

In following such an one, I must ask your consideration and forbearance.

It has been determined to erect a memorial to him in the Cathedral which he built. We must see that it is worthy of him—whether in the material structure of a canopied tomb or in the spiritual memorial of an endowed canonry.

In the first case, that of a tomb or cenotaph, the design and workmanship must be of a character which would adorn and beautify that which is already beautiful. In the second case nothing can satisfy the requirements of the position that does not ordinarily demand nine months' work in the diocese, with the occasional refreshment and recuperation, amounting in all to three months at the mother church in the diocese.

DAVENPORT SCHOOL CLOSING.—The closing of Trinity term of this favorite Institution was marked by the assemblage of a large number of ladies and gentlemen, amongst whom were Sir Leonard Tilley, Sheriff Sturdee, the Rev. C. N.

Skinner, Revs. Canon Brigstocke, Titcombe, Mathers, Williams, and others. The 62nd band was present, and gave a number of appropriate selections. The Rev. Dr. Williams presided, and in opening the proceedings said that the school, though attended with difficulties in its beginning, had to a certain extent overcome them, and that the work would now go on, it was believed, satisfactorily and prosperously, and he asked earnest support and sympathy for it. Sir Leonard Tilley also addressed the meeting, and in the course of his remarks said, that though people were well satisfied with the present school system of the Province, yet they were in favor of giving their children moral and religious instruction, and such an Institution as the Davenport School was, therefore, desirable and well worthy of support; and he congratulated the masters of the School upon the success of their efforts in the past, and expressed the hope that the school would continue to grow and be successful in every particular. Archdeacon Brigstocke also delivered an address, expressing similar sentiments in regard to the future of the school and speaking particularly to the boys. The head master, the Rev. Mr. Jones, speaking of the work since September last only, said that there had been a steady increase in the numbers, and that the result of the examinations had been very satisfactory. He referred to the impression that some had, that they taught nothing but religion, saying that this was not so. "We are a Church School, but we have received pupils whose parents do not wish their children to be taught Divinity subjects, and we are anxious to make them wise unto secular things and also wise unto salvation." He pointed out the many advantages which the School possessed, and especially its healthful location. The prizes were delivered by Sir L. Tilley, after which the Hon. C. N. Skinner made an excellent address approving of the Institution.

Diocese of Montreal.

MONTREAL.

THE LATE JOHN LOVELL.—In the death of John Lovell, Esq., of Montreal, Canada loses one whose name, at least, has been largely a household word, and whose whole life was one of intense loyalty and devotion to the interests of his beloved country. Coming hither some 70 years preceding his death—which took place on Dominion Day at the advanced age of 83—he entered into the printing business, first as an apprentice, and later on, and for many years, as one of the largest employers of labour in this connection. Early in his life he displayed the reality of his loyalty by active service in the militia against the enemies of his country, sacrificing time and money, and risking life in the troublous times of '36. He has done much—very much—for the permanent interests of Canada through the School and Text Books which have been issued from his establishment, and which have been extensively used. He published, a number of years ago, a valuable Directory of the Dominion—the first of its kind,—and which proved of great advantage to the business community. It was the ardent longing of his great and generous heart, during many years past, to give to the country what would have been a most invaluable legacy indeed, The Gazetteer of Canada, containing historical, geographical and local intelligence of every kind, and for preparing for which he expended much time, thought and money. He failed, however, to receive that general support which so noble, and yet so costly, a project required, and he was obliged, reluctantly, to abandon the attempt. In con-

nection with his sons, he has carried on a very large printing and publishing house in Montreal, and for a time in the States, from which literature for the public of a good and wholesome kind was largely sent forth. In short, few, if any, have done so much, and so unobtrusively, so unselfishly for others. None ever better deserved honour from his Sovereign, though he got it not. Thousands will honour and revere his memory as that of a good citizen, a faithful, generous friend, an enterprising and benevolent Christian man, and many will miss his kindly greeting and his experienced counsel.

The Church, too, loses a faithful son. From the earliest days of the Church in England in Canada he was a loyal adherent, and during his prosperous days an ever-generous contributor towards her work. He was at different periods of his life connected with and aided in the erection of many of the older churches of the city, for example, old and new Trinity, St. George's, St. Luke's, old Christ Church, and was a large contributor to the present Christ Church Cathedral, and for many years a regular attendant at its service. Of the first Bishop of Montreal, the Most Rev. Dr. Fulford, he was an intimate friend and admirer, and many are the good deeds unobtrusively done by this true son of the Church in her behalf and that of her clergy whilst he had means. For some years past, owing to divers causes, he has been less prominent in Church matters, but continued to his death a devoted, though retiring Churchman. He leaves surviving him his wife and a large family, all of whom have a truly blessed legacy in his noble, useful, self-denying life, and enjoy the truest sympathy of a very wide and extended circle of friends.

QUYON.

The Rev. J. D. Managan, incumbent of Thorne, lately held a series of Mission services, lasting ten days, in the Church of St. John the Evangelist. Holy Communion was celebrated every morning, and on this occasion, during weekdays, helpful meditations on the letters to the seven churches of Asia were given by the missionary. At the Sunday and weekday evening services addresses were delivered on the subjects of Identification with the Saviour and Relationship to Him. Such themes as Repentance, Confession of Sin, Dying with Christ, Rising with Him, Abiding in Him, Christ the Good Shepherd, the Manifestation of the Father's Love, the Judge, Perseverance and Eternal Rest were presented in an impressive and convincing way.

At the *after meetings* earnest requests for prayer in behalf of the parish and individuals bore witness to the seed sown under the guiding influence of the Holy Spirit. Let us hope that an abundant harvest will be the result of this effort in his name.

BROTHERHOOD OF ST. ANDREW.—On Monday evening, June 27th, a most enjoyable service was held in the Church of St. John the Evangelist. Professor James Fletcher, Dominion Entomologist, had come up from Ottawa to speak on the Brotherhood of St. Andrew, now filling so large a space in the minds of young men throughout Canada. There were also present: Revs. Thos. Everett, of Cole St. Antoine; W. C. Dilworth, of Bristol; W. E. Kaneon, of Aylwin, and the incumbent, Rev. W. A. Fyles.

After shortened Evening Prayer, Mr. Fletcher gave an eloquent and stirring address, dealing fully with the Brotherhood idea, and showing how a country Chapter may labor with success.

Mr. Everett followed with practical advice to young men given in his usual telling manner, while Mr. Kaneon laid emphasis upon our position in the Church Catholic and the need of following the Holy Spirit. The music and singing

throughout was excellent. At the end of the services nine men, young and middle aged, made known their desire to form a chapter in the parish.

At a subsequent meeting, the Rural Dean was present and spoke feelingly upon the duty of young men as soldiers in the army of Jesus Christ. Then the impressive admission service of the Brotherhood was conducted by the incumbent, and the Chapter began its existence with ten charter members.

The officers elected were: Director, W. H. Meredith; vice-director, H. M. McLean; secretary-treasurer, Geo. Meredith.

NORTH ONSLOW.

The church people here, assisted by a few friends in Quyon, have just put up a neat little stable for the convenience of the clergyman's horse. This kind act is much appreciated.

Diocese of Toronto.

BISHOP STRACHAN SCHOOL.—The closing concerts and distribution of prizes took place on Tuesday morning, June 27th, and Wednesday evening, June 28th. At the morning concert the prizes were presented in the lower classes by the Rev. Dr. Mockridge, curate of Holy Trinity Church; and in the evening the intermediate and senior classes received their medals and prizes at the hands of His Lordship the Bishop of Toronto, His honor the Lieutenant-Governor of Ontario; the Rev. the Provost of Trinity College, the Rev. Dr. Langtry and others.

The musical part of the programme was of uncommon excellence, as were also the recitations in German, French and English,—enunciation, accent and expression showing intelligent and careful training on the part of the teacher, and evidencing unusual talent in more than one of the pupils.

In connection with the presentation of the prizes for "general proficiency" the Provost of Trinity University said that he wished to call attention to the fact that this school pursues the same course of study as the high schools and collegiate institutes of the provinces, and that in last year's examinations for University matriculation, which would long be remembered for their great difficulty and for the very large number of rejected candidates, the girls sent up by the Bishop Strachan school all passed most creditably, many of them obtaining exceptionally good marks.

Diocese of Algoma.

ALGOMA.

THE BISHOP'S VISIT TO THE CATACOMBS OF ROME.

His Lordship's account of his visit to the Catacombs, will we are sure be acceptable to our readers. He wrote in a private letter from which we are permitted to take extracts as follows:

On Friday we drove to the Appian Way, the road so celebrated in olden times and the one on which St. Paul entered Rome. There, the first place we visited was the Baths of Caracalla, an enormous place, even bigger than the Colosseum. Of course it is in ruins, but enough remains to give one an idea what importance those old Romans attached to the use of water, and to show the site of the different kinds of baths, hot, cold, and tepid; then the dressing rooms close by the gymnasium where they exercised, the standium where they had their foot-races, and the great cavities below where the furnaces did their work. The water was supplied by a

huge aqueduct, fourteen miles long, which ran through the walls and filled the pipes. They could accommodate no less than 1600 bathers at once. Here and there you can see fragments of the marble that lined them, and also of the mosaics that decorated the walls and roofs. But my chiefest interest lay in the catacombs, which began about a mile farther out. They are in charge of a few old monks, whose sole duty consists in showing visitors over them. First of all, we entered our names in a book, and were given tapers, which we lighted at the entrance door as a monk unlocked it; then the descent began. Four flights of stairs down, and then in and out through the endless number of passages and chambers, where I could easily imagine one being lost, were he to go alone and his taper went out. Well, there it was just as I had read of it, all with the passages excavated out of the "tufa," and not more than an average of three feet wide; the walls all pierced with long openings, each of which once held its silent occupant. In several we could plainly see the mouldering skeleton, the different parts lying undisturbed in their place. Ugh! it was dreadful! In some places were family vaults; in others, chambers set apart for the popes. I had expected to see a great many inscriptions, but these have been removed either to the Vatican or the Capitoline. Here and there we could see traces of the original frescoes, symbolical of the faith of the early Christians. One curious one of Jonah, first being held up by the sailors in front of the yawning mouth of a great sea monster, waiting to swallow him; then, further on, been thrown out to the monster; then slumbering under the ground that sprang up in the night. I saw the "dove," too, frequently, and "anchor," etc., etc. [I may say here that I got a good view of the missing inscriptions in the Capitoline Museum, where I should like to have spent a whole day, if I could have spared it, copying. They are arranged systematically by De Rossi in line galleries on the walls, all numbered. Scarcely one of them but had the "in pace" (in peace), the palm branch of victory, the fish, the letters of which, in Greek, describe the name of Christ the X. R., the Alpha and Omega, etc.] Returning to the city, we stopped to see Scala Santa, or Holy Staircase, so celebrated in Luther's history; for it was while laboriously climbing it on his knees, in search of the 7,000 years' indulgence given to those who pay it this honour, that he suddenly heard a voice saying to him, "The just shall live by faith," and it proved the beginning of the turning-point in his history. While we stood at the foot of it, looking on, there were seven persons hobbling up with great difficulty—two nuns, one very old man, and four women. Such superstition, we say; but, poor things! they are terribly in earnest!

Diocese of Huron.

PAISLEY.

The Church of the Ascension Sunday-school and friends took their annual picnic on Tuesday, 11th inst., at Buckley's grove, where they met the St. Paul's church, Pinkerton, Sunday-school and friends. Before leaving for the grounds a short service was held in the church by the rector. Over one hundred went from Paisley and were met by an almost equal number from Pinkerton. The usual races, football and baseball matches, etc., were indulged in, after which, all being ready for their respective homes, the National anthem was sung and all separated.

On arriving in Paisley the Sunday-school again assembled in the church, where all united in the General Thanksgiving and singing of the Doxology, after which all departed well pleased.

GIVE some people the power to move mountains, and how soon they would ruin the farms of their neighbors.—*Ram's Horn.*

Diocese of Qu'Appelle.**ORDINATION.**

The Lord Bishop of the diocese (Rt. Rev. Dr. Burn) held his first ordination in the diocese on Sunday, June 4th, when Rev. Frederick Wells Johnson was advanced to the Priesthood.

The Services of the day commenced with a celebration of the Holy Eucharist at 7.30. Matins was said by the rector at 10.15, assisted by the Rev. B. Barton of Medicine Hat, at the close of which the clergy retired to the vestry to meet the Bishop. A procession was then formed, and hymn 353, A. & M., was sung as the Bishop and clergy entered the church. The Rev. B. Barton acted as chaplain and carried the Pastoral staff. The sermon was preached by the rector, who took his text from S. Matt. xxi, and part of verse 23, "By what authority doest thou these things? and who gave thee this authority?" His address was upon the different orders of ministers in the Church, and the Divine authority and instruction given for perpetually maintaining a properly ordained ministry. Closing with a special charge to the candidate for ordination, setting forth the duties and responsibilities of men chosen by God as shepherds of his flock. The Bishop then proceeded with the Ordination Service, the rector and the Rev. B. Barton assisting in the "laying on of hands." A celebration of the Holy Eucharist followed, the Bishop being the celebrant, and the rector acting as deacon. There were 40 communicants, and nearly the whole of the congregation remained until the close of the Service.

Just before the commencement of the Service in the evening, Mr. H. LeJeune read an address of welcome from the congregation of St. Paul's Church to the Lord Bishop, who made a fitting reply. His Lordship also preached an earnest and instructive sermon from Heb. x, 21, at the service which followed.

DIOCESE OF COLUMBIA.**CHURCH OF ENGLAND CHINESE MISSION.**

This mission at Victoria, B.C., which is now nearly two years old, after months of much anxiety, and by the untiring zeal and activity of the workers, has now attained a position which justifies its claim to the right of being placed in the first rank of missions in British Columbia. The new Bishop of the Diocese has already viewed the schools in Victoria, and expressed his satisfaction and entire approval of the method and excellent organization of the mission work.

Previous to his Lordship's advent two scholars were baptized, after careful preparations, in Christ Church Cathedral. On the 13th of June the Catechist, a tried and faithful fellow-worker in the mission, was admitted into the Church by Confirmation, being the first Chinese so admitted in Victoria, and the Bishop's first Confirmation since his arrival.

The schoolroom used during the winter being very unsuitable in many respects for the mission, a more airy and better situated room has lately been secured, where, besides school five nights a week, the Sunday night service is also held. The attendance is good and increasing. An harmonium has just been lent to the mission by a kind friend. The mission in itself is in thorough working order, and is lacking in nothing except a church, without which it can-

not be a complete mission. The want of a place set apart for Divine worship is increasingly felt by the workers, as the congregations get larger, and it is obvious how important it is to those who realize the spiritual needs of the Chinese for every agency possible to be brought to bear on the heathen who flock to them for knowledge. We do not ask for a grand and expensive structure; but we do ask Christians who have their churches, and value the privilege of the sanctuary, to aid in assisting us to erect a small church for the service of God. The heathen Chinese have more than one temple in Victoria, where now and then they withdraw from the outside world for prayer; but we can offer no such house of prayer for our converts to worship in! People say "the Chinese should help," but such a sentiment is only uttered by persons entirely ignorant of mission work amongst our heathen Chinese. Alas, until the true Light shines into their souls, they are in no way desirous of becoming Christians, and certainly cannot be expected to help in building a church to a God they do not know! even if they had the means, which they have not. Our work has to be done in the spirit of "going out into the highways and hedges, and compelling them to come in" by force of Christian love; and, with many prayers and much watching of individual cases. Our Catechist, who is a simple Christian, believing the Word of God, and trying to live up to its standard, cannot understand the coldness and lack of sympathy for the work amongst his heathen fellow countrymen; he has given up all for Christ and denies himself, thinking that is the right way to serve God, and wonders at professing Church people not doing the same.

The House of Rest has a dormitory fitted with four beds for the use of servants in and out of work, for which a small sum is charged. A registry is also kept, through which good and respectable servants are supplied.

The lady teachers are the same faithful band who have worked from the commencement of the mission, with the exception of three who have just joined. The following is a list of teachers:

Mrs. P. T. Johnstone, Mrs. Toller, Mrs. Berkeley, Mrs. Lipscombe, Miss Woods, Miss E. Woods, Miss Toller, Miss Goward, Miss L. Goward, Miss M. Goward, Miss Hughes, Miss Arden, Miss Bicknell, Miss Lipscombe, Miss L. Lipscombe.

ENGLISH CHURCH HISTORY.

The following valuable communication from the Ven. Archdeacon Grant, appeared in the *Southern Cross* of Port Elizabeth, South Africa:

The leading article in the February number of the *Southern Cross*, on the necessity of stimulating the study of Church History, is very opportune. On the one hand, we have the statement,—which you contravert,—to the effect that the English Church is a new Church made by Henry VIII, still freely made in quarters where listeners are not likely to be in possession of the facts. On the other hand we have the claim of the Wesleyan Methodist Connexion to the name of "Church" and the adoption of the nomenclature of the Church in a manner likely to be misleading to the uninstructed. These matters need careful watching.

With regard to the proposed appeal to history on the part of Romanists, one is likely to be reduced to a state of wonderment. Cardinal Manning wrote as follows: "The appeal from the living voice of the Church to any tribunal whatsoever, *human history included*, is an act of private judgment and a treason, because the living voice is supreme, and an appeal from that supreme voice is also a heresy, because

that voice, by Divine assistance, is infallible." It is little wonder that the statement that "the Vatican Council triumphed over history" was attributed to him. There is, however, a probable solution of the movement to which you refer. It is not impossible that Romanists begin to feel somewhat acutely that which others are noticing, namely, that with the departure of Cardinals Newman and Manning, the success of the "Italian Mission" to English people is declining from a previous culminating point of prosperity. There is a "felt want" of fresh adherents, and probably the old system of misrepresenting history will be reverted to. How far all this may be a *heresy* or a *treason* one must leave them to settle for themselves, but for us it is a warning to look to our armoury of historical facts. Permit me to call attention to one or two of these weapons.

Let it be borne in mind that the date of Henry VIII, is 1509 to 1547. If we turn back two hundred years we find the English Parliament addressing the Pope in these terms:—"Moreover, although hitherto the Roman Church has been wont to have only one clerk in England to conduct its business, it is now said that the English Church is charged with four, who tarry longer than the use was, to the great burden of the same Church and its still greater oppression. And because this and the other things tend to the impoverishment of the English Church, the damage of the King," etc. Now here is one historical fact to the effect that the distinction between the two bodies is clearly drawn, and that the ecclesiastical independence of the English Church is asserted. This Parliament threatens that the result of any encroachments will be to saddle the Pope with the opprobrium of any disagreements that may arise. This was in the year 1307.

The confusion of the terms *ecclesiastical* and *spiritual* has been a fruitful source of mischievous ignorance. Nothing is clearer in the history of the English Church than the fact that whatever *spiritual* connection there may have been between it and the Roman Church, all Papal claims to an *ecclesiastical* supremacy were rejected. In an *ecclesiastical* sense the Pope was always the subordinate of the King of England in England. William the Conqueror affirmed that he would gladly receive the Pope's messengers, but that he would hang any monk who questioned his own authority as King. In this he succeeded to the same kind of supremacy as his Saxon predecessors exercised.

In 1350 the first general Statute of Provisors was passed, and the wording of the Act is borrowed from the remonstrance of the Parliament of 1307 referred to above. It says: "That whereas the holy Church of England had been founded, etc., yet the Pope of Rome" did give benefices, etc., "as if he had been patron of them, as he was not by the law of England." It would be idle to adduce further evidence of this kind in opposition to the statement that the English Church began with Henry VIII, and was the Roman Church before his reign.

Another fact is that no Papal Bull could have any validity in England without the King's sanction. Long before some of the lesser Continental States had been merged into the larger Kingdoms, the English Church with its own name, had its own organization and legislation. So long ago as 1115, Pope Paschal II, stated that no communication between England and Rome was allowed by the King and the English Bishops, and that all the concerns of the National Church were settled in England without his knowledge and without his being consulted. For a time the betrayal of King John and his alliance with the Papacy prejudiced the independence of the Church, and it became the spoil of foreigners. It was a very *Italian Mission* indeed. On one occasion during this captivity of the English Church, orders were sent from Rome to three bishops to provide benefices for three hundred Italians. The accession of Edward I, however, saw the beginning

of the long struggle to regain the ancient freedom. The later issues of that resistance were the Statutes of Provisors and Premunire, Acts which restored once more the ecclesiastical supremacy of the Sovereign. But all this was as far back as the fourteenth century, and Henry VIII. was not until the sixteenth century. Henry indeed knew very well the nature of the supremacy which he had inherited, and which had been the possession of the Crown from Anglo-Saxon days. In 1521 the Pope gave him the title of "Defender of the Faith" for his book against Luther, but up to that date Henry would not permit any infringements of his prerogative or any interference with the liberty of the English Church. Archbishop Bramhall wrote, "that Henry VIII. did cast no branch of Papal power out of England but that which was diametrically repugnant to the ancient law of the land." Indeed the termination of the spiritual, as distinguished from the ecclesiastical, connection of the Roman See with England was the act of Pope Paul III and not of Henry VIII. The Pope interdicted Henry and his adherents, with the whole kingdom, and delivered over its inhabitants as slaves to those who should capture them. It is not surprising that under these circumstances well-nigh the last remnants of any spiritual connection disappeared. When ultimately the Pope's supreme power was made a dogma to believe in, which was necessary to salvation, and patriotism was condemned as a crime, it is not difficult to understand the feeling of antipathy to the Roman Church which still so strongly survives. Even Romanists loyal to the Crown were distinguished from Papists. An appeal to history will show that the independence of the English Church as distinguished from the Roman Church was a fact centuries before the birth of Henry VIII. and that the ecclesiastical (not spiritual) supremacy of the English Crown, was a part of English law from very early days. The Sovereign from Anglo-Saxon days could exercise "external jurisdiction," enforce the performance of their duties by the bishops and clergy, defend the organizations of the English Church from harm, and preserve the parity of the Faith.

I have already occupied too much of your space. I trust that I shall be pardoned for going over the old ground. If I must leave much unsaid I think that I have said enough to show that we need fear no appeal to history, but that rather the revival of the study of history will tend to finally abolish that trumpety falsification of history, to the effect that the English Church began with Henry VIII.—A. G.

THE SUNDAY SCHOOL INSTITUTE AND SUNDAY SCHOOLS

An Abstract of the Fiftieth Report of the Church of England Sunday School Institute, read at the Annual Meeting, on Tuesday, May 9th, 1893.

(Continued from July 5th. number.)

III.—HOW THE INSTITUTE HAS IMPROVED THE QUALITY OF THE TEACHING.

If the first object of the Institute is important, the second is of still greater importance, as Sunday-school extension and improved apparatus are after all only means to an end, and that end is *Efficient Teaching*. During the last fifty years the chief aim of the Sunday School Institute has been to raise the position, and also to increase the efficiency of the Sunday-school Teacher. This object has, to a large extent, been achieved by the following means:—

1. *By Raising the Character of the Teacher's Office.*

With a view of securing the official recognition of Teachers before entering upon their

work, a Form of Service, to be used at the admission of Sunday-school Teachers, was published some years ago, with the approval of the Archbishops of Canterbury and York, and is in operation in several Dioceses.

2. *By the Publication of Sunday-school Literature.*

The Magazines and Lesson Books published by the Institute also form a most important feature of its work. At the time the Society was founded, the Sunday-school—as far as the Church of England is concerned—was but a feeble growth, without any special literature. The Institute has created a Sunday-school literature, and the strength and popularity of the Sunday-school in the present day are due in a large measure to the influence of the Magazines, Lesson Notes, and Manuals of the Society.

3. *By Instructing Teachers in the Art of Teaching.*

Whilst the Magazines, Notes of Lessons, and Manuals furnish Teachers with ample material to guide them in the preparation of Lessons, and to show them *what to teach*, a competent staff of Instructors connected with the Institute have, during the last half-century, rendered most valuable service by showing *how to teach*, and how to use the information acquired to the best advantage.

4. This object has also been achieved by means of the *Sunday School Teachers' Examination*.

The Sunday-school Teachers' Examination Scheme was originated by the Institute in 1872. It was at first restricted to London, but in 1874 the scheme was extended to the whole country, with the result that the number of Candidates increased from 58 in 1873 to 344 in 1874.

From 500 to 1,000 Candidates have entered for the Examination each year, and since the Examination Scheme came into operation upwards of 10,000 Teachers have availed themselves of the advantages offered.

5. *By Means of the Biblical Museum.*

In the training of Sunday-school Teachers, the Biblical Museum, which was begun in 1885, under the direction of the Honorary Curator, the Rev. J. G. Kitchin, Local Museums have been founded in most of the principal towns in England, and the movement has also been eagerly taken up in the Colonies, where Local Museums have been formed in the Dioceses of Ballarat, Sierra Leone, Brisbane, Lahore, Toronto, Sydney, Nelson (New Zealand.)

Time will not admit of detailed reference to the other operations of the Society, including the Bible Reading Union, the Church Sunday-School Choir, and the Teachers' Reference and Lending Library.

IV. WHAT THE INSTITUTE HAS YET TO DO.

The following are amongst the special subjects which must engage the attention, and enlist the support of the Institute if the provision for the Religious Education of the young is to be commensurate with that which has been made for the spread of secular instruction.

1. *The Sunday-school System must be Revised, and Adapted to Present-Day Needs.*

2. *The Sunday-school must Occupy a more prominent Place in the Parochial Organisation.*

3. *There must be a decided Improvement in regard to School Buildings.*

4. *There must be drawn into the Sunday-school a large number of Scholars attending the Day-schools who do not at present attend any Sunday-school.*

5. *The whole question of Teaching must be dealt with in a comprehensive manner. What shall be taught in the Sunday-school, how the teaching staff is to be increased, and how the quality of the teaching is to be improved, are questions which require immediate attention if the Sunday-school is to become equal to its re-*

sponsibilities. To obtain this result it will be necessary—

(1) To adopt a more *Definite Scheme of Instruction*, such as the Five Years' Course of Bible and Prayer Book Teaching which has been prepared by the Sunday School Institute.

(2) *Additional Teachers*—and especially male teachers belonging to the more cultivated classes—must be obtained.

(3) Plans must be devised for increasing the *teaching power generally* in Church Sunday-schools.

V.—THE INSTITUTE JUBILEE FUND.

In support, then, of the existing operations of the Institute, and also of the new work to which reference has been made, the Committee of the Institute have started a Jubilee Fund, which it is hoped will be liberally supported by all who are impressed with the need there is for making adequate provision for the spread of religious education.

Thirteen years ago, at the celebration of the Centenary of Sunday-schools, the Institute was enabled, through the generosity of its supporters, to acquire the freehold of the building in which the business of the Institute has been since carried on. A mortgage, however, of Four Thousand Pounds still rests upon it, which it is hoped will be paid off as one result of the Jubilee celebration. This would enable the Committee to apply the money now paid for interest to other purposes; and additional funds are also needed to enable them to take up vigorously the new work to which allusion has already been made.

Such is a brief outline of the history of the Institute and its work during the past fifty years. Like many another institution which has been called into existence to further the work of the Church of England, it has from small beginnings, and amidst many discouragements, grown in strength and influence until it has become an indispensable handmaid of the Church. It has developed a distinct branch of Church work which would, to use the words of the Bishop of London, "had it not been for a few earnest men, who know the necessity for the work, have been left undone."

CHOICE OF CHURCH-WORKERS.

In the Church of England the *Ember Seasons* are special seasons of prayer for the candidates for Ordination, and at such times the whole Church should be, so to speak, on her knees before God. The appointment, however, of *ordinary* Church-workers is scarcely regarded with the solemnity which it deserves, and anything which can give it greater emphasis and dignity is to be welcomed. Nor is there any gift for which a clergyman may more fitly pray than the discerning of spirits, *i. e.*, the faculty of seeing not only what needs to be done, but also of finding the right man to do it. It is said of a great leader of religious thought in our own time that, when consulted on some point of practical difficulty, he would remark, "The first thing to be considered is what God thinks about the matter," and then they would kneel together and pray for guidance and direction. Prayer is the breath of the soul, and in few cases is prayer more needed than in the choice of helpers. What Canon Liddon used to call the "Inspiration of Selection" with regard to the Church's editing of the Books of the Bible, is an inspiration which we may still reasonably seek to help us in the selection of Church-workers; though, of course, no one will seek it to the neglect of common sense and the teachings of previous experience; nor, at least in the present day, does it guarantee immunity from mistake.—*Rev. S. C. Lorrain.*

The Church Guardian

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(2) Discontinuance cannot be made at any moment—the subscription is *annual.*

CALENDAR FOR JULY.

JULY 2—5th Sunday after Trinity.
“ 9—6th Sunday after Trinity.
“ 16—7th Sunday after Trinity.
“ 23—8th Sunday after Trinity. [*Notice of St. James.*]
“ 25—ST. JAMES, Apostle.
“ 30—9th Sunday after Trinity.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of “Arrows for the King's Archers,” etc.)

EIGHTH SUNDAY AFTER TRINITY.

“Sons of God.”—Rom. viii. 14.

1.—By “the flesh” the Apostle means the corrupt nature which we inherit from Adam. “To live after the flesh” is to follow the desires of our own hearts without any recognition of our obligations as “sons of God.” We are not “debtors” to the flesh to serve it, or submit to its tyranny. We owe it no allegiance, for we have in Baptism passed under another authority—The Holy Spirit. The Spirit dwells in us to empower us to resist without fear of failure the weaknesses and motives of the flesh. To plead the power of the lower nature as an excuse for sin is to mis-represent the nature of the new covenant. Strength as well as pardon is conveyed to us in the initial sacrament of the Church. To live, therefore, after the flesh is to die: to mortify the deeds of the body, through the spirit, is to live. Resistance to every deed of the body, or evil habit, is the work of the Christian. Till the whole man (body, soul and spirit) is subdued to the influence of the spirit, the work of moral regeneration cannot be perfected, the image of God in the soul of man,

marred and broken by the fall, cannot be restored.

II.—Throughout this chapter the work of the Holy Spirit is placed in the foreground as the power by which the flesh is to be overcome. What man, unassisted, has ever failed to accomplish, viz.: power over himself and the evil tendencies of his own nature, by the aid of the Holy Spirit he can accomplish. No man has attained to sinless perfection in this life. But the command remains, “Be ye perfect even as your Father which is in heaven is perfect,”—(S. Matt. v. 48). There is no limit to the capacity of the Christian soul for conformity to the Divine Life, even here. The achievements of the saints, and martyrs, and confessors in every age encourage the thought that much is possible, beyond what we attempt in our daily lives in the direction of self-mortification, cheerful surrender, and voluntary denial of the will. We must take care, however, while judging ourselves with all severity, not to misjudge others on account of their seeming imperfections, or to mis-read the signs which would seem to indicate a low tone of life among Christian people in our day. Many are better than they seem. There is much true piety that is never seen. Sainly lives of the highest order are being lived out in most unlikely places—the workshop, the attic, the crowded city home, the quiet country village, by most unlikely people. The eye of God sees, we are told, deeper than we see. He reads motives, while we can only observe what we may misread as defects or inconsistencies of outward conduct.

III.—To be led by the spirit of God is the proof of true sonship. The Jew was a son, all men are sons in a sense, of God. But in the highest sense of His marvellous word, the leading of the spirit, and the consequent denial of the flesh, is the better thing.”—(Heb. xi. 40.) By the influence of the spirit, the soul is freed from all fear and servility of mind. The life of mortification loses all bitterness or weariness. The cross is no longer a dry tree, but bursts forth in blossom, and bud, and fruits and flowers. To suffer for God is joy. To die for Him to the world is life. Filial trust banishes all sense of slavery or bondage. “He doeth all things well” is the expression of the Christian who through the spirit relies implicitly and with no reserves, upon the Father's care and goodness. To submit to His will, to accept His precepts, to acquiesce joyfully in the decrees of His providence—these are the privileges as well as the marks of true sonship.

IV.—For all this is Christ's, is ours. What he now enjoys we share. What he can claim we can also ask to have, with the blessed assurance that it shall be ours. For if we are children, i.e., sons by adoption, then are we “heirs: heirs of God: and joint-heirs with Christ: if so be that we suffer with him.” that we may be joint inheritors of the glory shall be revealed in due time. We are thus allowed to use the familiar and endeared expression, “Abba, Father,” which was forbidden to be used by slaves—a mark of the filial confidence and liberty belonging to the children of the New Covenant. This term first used by our blessed Lord in the prayer of agony.—(St. Mark xiv. 36. How near then are we become in our relationship to The Eternal Father, when we are permitted to use this most familiar of all titles in our approach to the Infinite! How great is our indebtedness to Christ that He has brought us, who were so far off, into this awful nearness! Most fitly, therefore, is the *Abba Father* of the Apostle set forth as the distinctive symbol or index of a true Christian relation. The root sense of the expression is “love and confidence without fear.” For there is no fear in true love, no mistrust, no misgivings, as to the

purpose and motive of the parent or trusted one. The very presence in the soul of a perfect love excludes even the possibility of fear.

EDITORIAL NOTES.

THE urgent appeals which have to be made from time to time by various portions of the Church Catholic for increased contributions to MISSIONS, do not reflect much credit upon Christian people. It has often been said that the interest taken in *Missionary work* is a test to some degree of the earnestness and reality of the spiritual life. If this be so there must be many and many a soul in which that life is dangerously low. It does seem as if the root evil *selfishness* held universal sway. Who can fail to note the signs of its fell power on every hand? But in the lack of anything like adequate contributions to the mission work of the Church is it most vividly displayed. Men calling themselves *Christians* will, for example, unconcernedly spend daily in selfish indulgence in cigars and tobacco what they would hesitate to give *once* a week for the work of Christian effort. If only the money which is represented in the curling—and oftentimes to others most disgusting—smoke of the million cigars and pipes of the young and old men on our streets as with this insignia of *manliness* they wend their way to and from business, could be saved and appropriated to the mission work of the Church, the coffers of our various societies would be overflowing. And what would be the outpouring of blessing if to this amount was added the almost invariable accompaniment in the estimation of what is *manly*, the cost of the day's “treatings” at the fashionable and unfashionable parlours of Satan, the restaurants and saloons? Would that those who so indulge might realize that souls are despoiled of the “good news” of salvation through their self-indulgence.

WE are led to these reflections through noticing in the July number of *The Spirit of Missions*, the organ of the Board of Missions in the Protestant Episcopal Church in the United States, that there will be a deficiency of more than \$50,000 in the treasury on August 31st next, unless the contributions next month prove to be larger than in previous summers. For the year ending 31st August, 1892, the expenditures exceeded the ordinary income \$82,000. Now, what would \$50,000 be towards the *smoking* expenditure of one single day say in such cities as New York and Philadelphia? And how many days of self-denial on the part of smokers would be necessary to raise the whole sum of \$445,422, appropriated to the Domestic and Foreign Mission work of the Church in the U. S. All we have said applies measurably to this Canada of ours too, though we think that smoking has not yet attained to like proportions here, either amongst the clergy or laity.

DIVISIONS.

“Father, I pray that they all may be one,—that the world may believe that Thou hast sent Me.”

In the United States there are sixteen kinds of Lutherans; twelve kinds of Mennonites;

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seventeen kinds of Methodists; twelve kinds of Presbyterians, and thirteen kinds of Baptists.

In other parts of the world Sectarianism is similarly sub-divided. Where schism is the root principle sub-division is always the rule of its life. Division is the sin and division will be its punishment.

The modern denominations of Christians, to their credit be it spoken, shew great zeal and self-denial in the spread of the gospel at home, each as they understand it. Each body of workmen in the building of the wall deems the sword as necessary as the trowel. Emulation supplies the fund and labour. Mutual friendly greetings do not prevent mutual jealousy nor censoriousness. Each band points out to the attention of the world, the flesh and the devil what it considers to be the defects in the belief and work of the others, thus supplying to the Agnostic an excuse for his wilful ignorance, and saving the Infidel the labour of searching the Scriptures for himself in order to discover what he calls the contradictory absurdities of the Bible. It is no marvel that when even among nominal Christians the fashion of the day popularises doubts as to the eternal God-head of the Son, and the inspiration of the Holy Scriptures, the world will not believe that the Father hath sent the Son to incarnate the believer in the manhood of Jesus, thus restoring the Way, the Truth and the Life to the fallen souls of Adam.

It is the great doctrine of the Incarnation which alone can explain the deep mysteries of the Book of Life. By the Incarnation "the Lion of the tribe of Juda, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof." By the Incarnation alone is it possible that believers can be "the sons of God" by being made one with Christ Who is God's only Son. It is only by the Incarnation that when the end cometh, Christ the Head, in His human nature, that is in His Body, the Church, shall deliver up the Kingdom to God, even the Father, that in His Divine Nature God may be all in all. It is by His eternal unity with the Father that "Christ is over all, blessed forever: Amen."

Whatsoever introduces or facilitates doubts of the Incarnation is of Anti-christ. Our Lord Himself has taught us to pray and work that all His people may be one as otherwise the world will not believe in Him Who is the Mighty God, the everlasting Father, the Prince of peace.

The world will never be conquered for Christ by a divided Christianity. In christian countries the mode of admission into Christ or of putting on Christ, i. e. by Holy Baptism, as St. Paul in Galatians describes it, is by many so-called Christians denied or neglected, as is also the other great Sacrament by which our union with Christ is ever renewed and refreshed, if rightly received.

One of the marks of a true branch of the Catholic Church is a duly appointed Ministry and the due administration of the two great Sacraments ordained by Christ Himself. Sectarianism cuts itself off from the first, and consequently neglects or mis-interprets or denies the other. No Christian organization can be extended or continued without them, at home or abroad, nor can the Faith be preserved without the Creeds which from primitive times have accompanied it.

The world is sick of divisions. Who will shew us any good? Not every self-opinionated heretic that happens along. Faith is not gained or increased by creed-parsing. The way to heaven is not on the "Down Grade."—*Church Work.—Digby, N.S.*

"Our nobility," said a martyr of Christ, "lies in this, that we are the servants of Christ."

HANNINGTON, THE MARTYR-BISHOP.

(In connection with the intelligence received in March last of the recovery of the remains of the heroic Bishop Hannington, condensed by *The News*, London Eng., from *The Lives of Three Bishops*: James Fraser, Robert Bickersteth, and James Hannington. By the Rev. Charles Bullock, B. D. the following narrative of the final days of his noble life will be read with renewed interest.)

On New Year's Day 1886, the postal telegram from Zanzibar announced the seizure and probable murder of Bishop Hannington.

The truth is, the state of things at Uganda was such that the Bishop might as safely have walked into a den of lions. Mwanga, the feeble-minded and cruel successor of Mtesa, had inaugurated a series of terrible martyrdoms. Three Christian native lads had been tortured, their arms cut off, and then slowly burned to death, amidst jeering mockery—yet singing and praising Jesus in the fire. The mission party at Uganda, who had heard of the Bishop's journey, in vain sought to explain its object to the king. His anger was aroused by what he regarded as a forbidden entrance to his country by the



HANNINGTON THE MARTYR BISHOP.

"back door," through Busoga; and it was decided to kill the white man and his whole party, letting none escape, and to seize their goods.

The Bishop's own little pocket diary, happily recovered by a Christian lad at Rubaga, must briefly tell the rest. He was violently seized and maltreated by about twenty ruffians on October 21st. "I said, 'Lord, I put myself in Thy hands; I look to Thee alone.'" Feeling I was being dragged away to be murdered at a distance, I sang, 'Safe in the arms of Jesus.'"

He was placed in a hut, and learnt that he was to be kept prisoner till Mwanga sent word what was to be done with him. The hut had no ventilation and no chimney, and was in a dreadfully filthy condition. The Bishop writes: "I am fearfully shaken; have scarce power to hold up my small Bible. Shall I live through it? My God, I am Thine. . . . I ought to be praising His holy Name, and I do."

Several days passed in great suffering, and the Bishop began to doubt whether messengers had really been sent to Mwanga.

But the end was now at hand; and we have the last most touching entries in the diary.

"October 28th, Wednesday.—(Seventh day's prison.) A terrible night, first with noisy, drunken guard, and secondly with vermin,

which have found out my tent, and swarm. I don't think I got one hour's sound sleep, and woke with fever fast developing. O Lord, do have mercy upon me and release me. I am quite broken down and brought low. Comforted by reading Psalm xxvii.

"In an hour or two fever developed very rapidly. My tent was so stuffy that I was obliged to go inside the filthy hut, and soon was delirious.

"Evening; fever passed away. Word came that Mwanga had sent three soldiers, but what news they bring they will not yet let me know. Much comforted by Psalm xxviii.

"October 29th, Thursday.—(Eighth day's prison. I can hear no news, but was held up by Psalm xxx, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

"It is needless," writes the Rev. E. C. Dawson, "to add anything to those words which have come to us from the ante-chamber of death. During that testing time the man reveals himself to us in all the grand simplicity of his sublime faith. Almost torn to pieces, deprived of every comfort and all the decencies of life, latterly racked by fever, and with the shadow of an unknown doom darkening his heart, he never seems for a single instant to have wavered in his confidence in his God. When 'quite broken down' by bodily outrage and the sickness of hope deferred, when 'brought very low' by superadded fever, he could be comforted by such Psalms as xxvii.—xxx., and apply to himself the words: 'I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord, be of good courage. Wait, I say, on the Lord.'"

It appears that the Bishop was conducted to an open space without the village, and found himself surrounded once more by his own men. Then, with a wild shout, the warriors fell upon his helpless caravan men, and their flashing spears soon covered the ground with the dead and dying. "In that supreme moment the Bishop faced his destiny like a Christian and a man. As the soldiers told off to murder him closed round, he made one last use of that commanding mien which never failed to secure for him the respect of the most savage. Drawing himself up, he looked around, and as they momentarily hesitated with poised weapons, he spoke a few words which graven themselves upon their memories, and which they afterwards repeated just as they were heard. He bade them tell the king that he was about to die for the Baganda, and that he had purchased the road to Baganda with his life. Then, as they still hesitated, he pointed to his own gun, which one of them discharged, and the great and noble spirit leapt forth from its broken house of clay, and entered with exceeding joy into the presence of the King."

"Every morning during that hard-fought journey he had greeted the sunrise with his 'travelling psalm,' 'I will lift up mine eyes unto the hills, from whence cometh my help.' Now his feet were planted upon the battlements of the everlasting hills, and the weary traveller saw what is not granted to eyes of flesh to see."

The News adds: "One or two additional particulars as to the manner of his death are given us by one of the boys who saw him murdered; but, in the main, the most touching and interesting thought about the murdered Bishop is the fact that his death has not been in vain. He has been justified as to the route he took. Dangerous and difficult it is, yet less dangerous because so much more healthy than the old route from Zanzibar through Uziri, etc. Bishop Tucker expresses in strong terms his sense of the wonderful self-denial and undaunted courage which enabled Hannington to get so far as Busoga unaided alone."

Family Department.

"GOD SAVE THE QUEEN."

BY THE REV. CHARLES BULLOCK, B.D.

God save our gracious Queen!
Long live our noble Queen!
God save the Queen!
Light on her path descend:
Joy and Hope sweetly blend:
Choicest gifts to her send:
God save the Queen!

God bless our native land;
Her strength and glory stand
Ever in Thee!
Her faith and laws be pure;
Her throne and hearth secure;
And let her name endure—
Home of the free.

God smile upon our land,
And countless as the sand
Her blessings be!
Arise, O Lord Most High!
And call her children nigh,
Till voice and heart reply—
Glory to Thee!

God save our native land!
Thy sovereign word command
Her light to stave:
Thou earth is lighted all,
And nations prostrate fall,
On Jesus, Name to call,
And praise be Thine!

STUPID CHRIS.

CHAPTER VI.

"It's very kind of the old fellow, I'm sure," said Louis discontentedly. "But what on earth is one to do with a £5 note when one can't spend it on books?"

And he looked at the registered letter he held as if it had been rather an insult than otherwise.

Louis had been at home for a week now, and he was beginning to get extremely tired of his own company. For the first two or three days he had really enjoyed the luxury of giving in and doing nothing, and had slept away many an hour in Chris' well-chosen camp. But now he had recovered the fatigue of his journey, and felt altogether more like himself, the spell of hot weather was over, and cold winds drove him indoors. He had nothing to do but to wander aimlessly about the house, and wish that some one member of his family had time to play with him occasionally.

Alice was always busy, and Maud's constant practising worried him dreadfully, though he scorned to complain. Dorothy was generally secluded in her own room, and Chris was a child, and didn't count. Poor Louis felt it was his own fault for having brought this enforced idleness on himself in term time, but that made it no less hard to bear; and he was getting exceedingly weary of life.

He scorned to take much interest in College affairs, and ignored their cricket matches, which might have helped to pass the long afternoons. As a matter of fact, watching the white figures against the green grass made his head ache, but that reason he did not choose to give. He preferred to let it be supposed that a Harrow man had too much "side on" to patronise a modern public school, however large.

This morning a very kind letter had arrived from his godfather enclosing a £5 note, which he was to spend in any way that would help to brighten his long holiday. Six weeks ago he would have taken the next train to town, and come back with a library of books. That being impossible, he regarded the well meant offering with disgust, as being simply a means of tantalizing.

"I suppose you couldn't buy a bicycle?" said Maud.

"A bicycle for £5! My dear Maud!" crushingly.

"I should recommend a new arm chair with plenty of cushions!" said Dorothy, laughing, and dodging the bread-pellet Louis instantly aimed at her.

"Children! I am shocked at your manners!" said Alice with austerity.

"Make a suggestion then!" said Louis.

"And be pelted with bread? No, thanks!"

"I know what I should buy," said an eager voice.

"Tell us then. Hush! Silence for the kid!" said Louis.

"I should buy a camera, and take photographs!" cried Chris. "Like—"

A roar of laughter drowned the rest of her speech.

"That's better than a bicycle!" said Louis, waving the bread-knife triumphantly.

"Eh? What did you say? What's the joke?" asked Mr. Raymond, waking up from his letters, and going on with his breakfast again.

"Chris wants me to buy a camera for £5 for the express purpose of taking her," explained Louis.

"You needn't all laugh so," said Chris, who never took offence. "I don't mean a big camera, but a little one like Mr. Palmer's."

"Oh, a detective! Beastly thing," said Louis.

"No, it is a real one. It takes photographs quite size, and they are splendid. Mr. Palmer has taken us all, and some of the groups are lovely," persisted Chris.

"Of course, if the kid is in them," said Louis.

"Well, you can see. He is going to give me some copies, and he is very proud of them," said Chris. "The camera only cost two guineas, I know. I should like to have one."

"I'll get one, and take Chris tearing her hair over her sums," said Louis.

But after a little more discussion the subject dropped and Louis pocketed his handsome tip in a very fractious state of mind, saying he couldn't be bothered with photography it was such an awful fag.

A dull grey morning turned to rain, and when lunch time came, and the party reassembled, Louis was not among them.

"He went out before the rain began, so I daresay he has stopped to lunch somewhere," said Alice.

"I hope he has found something to amuse him, poor boy," said Mrs. Raymond.

Chris said nothing. She had a shrewd suspicion what had become of him, and if she were right she was sure he would not hurry home.

About five o'clock he came back, and was heard flying upstairs to change his wet things. In ten minutes he was down again, calling for Alice in the old impetuous way that he seemed to have forgotten of late.

"Where have you been all this wet afternoon, my boy?" asked his mother, as the two came in arm-in-arm, reading something together, Louis eagerly pointing and explaining—

"I've been at the Palmer's, mother. What jolly people they are. I don't think I ever saw much of them before," said Louis, looking up. "I went to see his camera. It's a first rate affair; he has got some splendid prints from it. He has been showing me how to develop, and everything. We took Mrs. Palmer reading in the conservatory. It was a tremendous long exposure, but she sat like a rock. Look here, Ally, these are the proper plates to get, do you see? Here's the whole catalogue."

They subsided together on to an ottoman, and the two heads were close together, while Louis propounded his plans, and Alice intelligently assented or questioned.

"Let's jot it down, and tot it up, and see what it comes to," said Louis pulling out a

pencil. "Camera, £2 15s. 6d.; is that with or without discount?"

"Louis, my dear boy, I must go; I was in the middle of writing out my notes," said Alice, making a sudden effort to tear herself from temptation.

"Bother you notes," said Louis, with an arm round her waist to hold her down. "How many dozen plates shall I get at first, I wonder? I may as well get six."

"Louis, I really must go."

"Bosh! You sit still. Does that include the black velvet thing? If not, you'll have to make me one."

"I, my dear boy? I can't sew."

"Then it's time you learnt how. I say, old lady, to-morrow you've got to go to town with me, and purchase the whole kit."

"I promised to go to tea with the Sharpes after the match; they want to discuss admitting new members into our Essay Club," said Alice doubtfully.

"Bother the Flats, and the Club too. You have got to come along o' me," said Louis in his Louis in his lazy autocratic way. "I'm sure your brain needs a rest as much as anybody's. We'll go of on the spree, spend our money royally, and feast on ices. Won't it be much better for her, mother?"

"Yes, I should think it would be much better fun. Besides, Louis wants you Alice," said Mrs. Raymond.

"All right. Then let me go now, there's a dear fellow," said Alice, unwinding his arm. "I must do all sorts of work to-night if I am going to play truant to-morrow."

"Oh bother! Stop and do this sum, there's a brick."

"I really can't. It's just my busiest time," and Alice slipped away from him, and fled.

Louis did his own sums when she was gone, lost his place in the catalogue, and got generally fussed and worried till he was thankful to accept his mother's help at last.

"Alice might just as well have stopped," he grumbled, as he laid himself out along the rug, in front of the seasonable-looking fire.

"She is working so hard just now, and she can't bear to have her hours interfered with, she is so steady and methodical," said Mrs. Raymond in excuse. "Will you have some tea now, Louis?"

"Thanks, I had some at the Palmer's before I came away," he said. "What jolly kids those are! We had an awful romp after lunch all over the place. They sent no end of messages to Chris. Is she a great friend of theirs?"

"Oh yes! She goes there to tea constantly."

"Sensible infant! They're much better fun than those prime Flat girls with their dowdy hats and spectacles. Mother isn't Alice old enough to dress respectably?"

"My dear boy, I hope she is respectable!" said his mother laughing.

"Oh, you know what I mean! She just rams her things on anyhow, and never looks finished off. She ought to wear bows, or brooches, or something," said Louis, whose own dress was the pink of perfection.

"You can't expect a girl like Alice to give much thought to her dress," said Mrs. Raymond. "She is very good always. She wears what I give her, and makes no fuss."

"Well, a fellow likes to see his sisters look smart, and Alice doesn't, said Louis discontentedly. "She is a good-looking girl enough, but she doesn't look like some of her age. She always looks as if she had dressed in the dark, and forgotten to do her hair. It isn't her clothes, it's the way she puts them on."

"You must lecture her about that then," said his mother mightily amused. "Dorothy!" as her eldest daughter just then entered the room. "Louis wishes to induce Alice to take a pride in her personal appearance. Can you suggest how it is to be done?"

"Impossible! Brains and frivolity don't go

together at her age; you must wait awhile," said Dorothy, shaking her head. "I came down to know if I should sing to you, Louis?"
 "Oh do!" said Louis. "Nice soothing things, you know."
(To be continued.)

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CONTEMPORARY CHURCH OPINION.

The Churchman, (N.Y.):
 The Church of England has been in Europe, and we may add in the whole world, the oldest surviving witness to this principle of religious endowment. In this country the endowment of religious activities is becoming more and more acknowledged as a desirable thing. Voluntaryism is good in its place, but in many places endowments are better, whether as the sole support of the Church's work, or as supplementary to the voluntaryism implied in the Sunday offertory, and the open purse of benefactors and almsgivers. We confess that we view with serious anxiety the movement which in England would interfere with interests of the Church which are centuries old, and which cannot be destroyed or alienated without violating the law both of God and man. We feel deeper interest in these matters, because in this country only a very limited number of such endowments have thus far accumulated, and earnest efforts are being made to enrich the various ecclesiastical corporations with more and ampler provisions of a similar kind. It is not likely to encourage the beneficence of faithful Churchmen here to see the vested funds of the Mother Church in England threatened by a Bill before Parliament which is certainly an "entering wedge" for Disestablishment and Disendowment.

The News, (London, Eng.):
 The Standard argues that it has become clear to those who have followed the Home Rule debates, that from the very beginning Ministers have been out-argued at every point, and that the whole weight of logic, common-sense and statesmanship has lain with their adversaries. When, if at all, the Bill shall be withdrawn is, of course, a question entirely for the consideration of the Government. No doubt it may be worth Mr. Gladstone's while to make strenuous efforts to get it into the House of Lords—no matter in how mutilated a condition. It is a primary necessity with him to be able to say that the House of Lords threw it out. To

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have it rejected by the House of Commons would prove to the country that a motley majority of 40 is not, as he said it was, good enough, and that he entirely over-rated his own powers when he thought it possible, with only that number of supporters, to carry a Home Rule Bill. To be convicted of a miscalculation of that kind would be almost as damaging to him as the glaring defects and anomalies of the Bill itself. Nothing can rehabilitate Home Rule. That is a dead horse; and one of which many members of the Government are no doubt heartily sick. How to get rid of it with decency is a question, however, that is more easily asked than answered, and one which is probably occupying the attention of more than one well-known statesman.

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GREAT SPEECH BY THE ARCHBISHOP OF YORK.

The annual meeting of the Fund, which was established in 1875 with the object of helping incumbents in the evangelization of their Jewish parishioners, by providing them with curates specially trained for the purpose, was held in St. Martin's Town Hall last week. The Archbishop of York presided, but there was a very poor attendance.

The report, an abstract of which was read by Canon Sir James E. Phillips, states that there is a growing readiness among Jews to hear and receive the "good tidings of great joy," and that there is a feeling of confidence manifesting itself towards the missionary clergy. Hatred and prejudices are gradually disappearing, and a healthy spirit of inquiry is making itself felt.

The Archbishop of York, in opening the proceedings, said that he hoped that those present would not be discouraged because the meeting was not as largely attended as they would have desired it to be. For he was aware that to-day there was quite an exceptional accumulation of engagements, both public and private, which had detained many from that meeting; especially there was a great gathering very near to that hall, where the members of the Royal Family would be present, and with the loyalty characteristic of the nation, people would be thronging to it who could obtain admission. Nevertheless, that meeting was for a very important and deeply interesting object. When one looked back on the past history of the Church, one was often surprised that this primary duty of the conversion of the Jews had been for so long overlooked or scantily cared for. It had been enjoined on us by our blessed Lord, and St. Paul had set us a great example in first ministering to the chosen people before he turned to the Gentiles. It was only in comparatively recent years that any deep and widespread interest in this work had been awakened in England, and perhaps the methods that were then pursued were not always the wisest that could have been devised. He did not wish to characterize them in any unfriendly spirit, but he should like to point out the methods which this society followed, and which distinguished its operations from those of other societies which had the same object in view, and which, no doubt, had done a very great deal of good in their day. The system of this society was not to require men to devote the whole of their time and energies to ministering to the Jews in a missionary spirit. He doubted whether it was good for any man to have his work confined within a single limited and definite area; and the more variety there was in his work, the better it would be for the work itself and for

the man who was doing it. The society thought it better to provide mission curates, who should work in parishes where Jews largely dwelt, and who, while performing ordinary parochial duties, should give the chief part of their time to the Jews. He was quite sure that that arrangement was a singularly wise step taken by the founders of this society, for the strain of the special work would be very much lightened by the mission curate engaging in the ordinary work which fell to the lot of a parochial curate to do. The plan had also this advantage, that the Jew did not regard the mission clergyman as one who was especially sent to convert him, but that he was only one of the flock to whom the clergyman ministered. That was also an important matter, for it disarmed the suspicion and antagonism which were very likely to arise when people saw that there was a definite effort being made to convert them above all others. And there was another advantage in the system pursued by this society, in that it was more economical, because the clergymen who were engaged in parochial work as well as in mission work of this kind derived their incomes partly from their parishes and in part from this society. Doubtless the share given by this society was a very large proportion of the whole, because this mission-curate should be one who had singular qualifications for the post. He required to have a special knowledge of the position of the Jews in the past, but especially at the present time.

(To be continued.)

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A religion without its mysteries is a temple without a God.—Rbt. Hall.

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THE CHRIST-LIFE.

There are some truths which can be interpreted only by experience. The teacher cannot learn them in his study, nor expound them by philosophy; he must learn them in his own heart, and then utter as well as he can the secret of his own heart, in the confidence that other hearts which have felt the same secret will respond to his utterance. "For me to live is Christ" is one of these truths. One cannot enter it by the door of philosophy, of argument, or even imagination. If we have not known what this Christ-life is, no one can tell it to us.

This does not mean that every one must become a missionary or a minister. Amos Lawrence carried this spirit into the counting-room; William of Orange carried this spirit into statecraft; Havelock carried this spirit into the camp; Arnold carried this spirit into the school-room; and there are thousands and tens of thousands of mothers who have carried this spirit into the nursery. It is the spirit of one who, whether he is in business, or in the teacher's chair, or in the camp, or in the household, or wherever he may be, is trying to do the work of Christ in the spirit of Christ.

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I HAVE not any large-hearted charity when the truths of Jesus Christ and Him crucified are assailed; they are beyond argument and discussion.—*Spurgeon.*

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The membership of the Salisbury Diocesan branch of the C. E. T. S. for 1892 showed an increase of 324 over the previous year, and was as follows: Total abstinence section, 5,977; general section, 2,112; Juveniles, 12,821.

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In the Derby Arch-Diocese Branch (Southwell) every section showed an increase: the General of 65 over last year, the Total Abstinence of 853, and the Juvenile of 3,425 increase, making a total membership of 10,638, or an increase of 4,343 in all.

According to *The Sketch*, since 1878 the consumption in New Zealand of alcohol has fallen off 48 per cent., of imported ale 60 per cent., and of local beer 22 per cent.

DR. SPALDING AND INFANT BAPTISM.

The late Dr. H. W. Spalding was in conversation a strong defender of Church principles. Whilst he was Rector at Madison, he strolled out one day for a hunt, and calling at a farm house late in the afternoon he asked for a lunch. Whilst he was eating the bread and milk which the good lady of the house had provided for him, he remarked to her, as she sat holding a little child in her lap—"Has this child been baptized?" Suffice it to say that the Dr. had struck the wrong chord, and discovered at once that he had asked the question of a very strong Baptist, and, withal one gifted with an unusual amount of intelligence. After going over the usual arguments pro and con upon the subject of infant baptism with the usual unsatisfactory results, and in which the good lady left the little ones to shiver on the outside of the Christian fold, Dr. Spalding turned upon her in one of those sudden sallies for which he was always eminent, when roused:

"See here, my dear madam, there is no use of our going on in this way. Please answer me, what is every child that is born into the world—a child of grace, or a child of wrath?"

"Why a child of wrath, of course. We Baptists believe that."

"Then," continued the Doctor, "what would become of this infant, that you are holding in your lap, if it should die to-morrow?"

"Why, it would go to heaven."

"What! a child of wrath go to heaven?"

"Yes, it goes to heaven by the merits of Christ's atonement."

"Now madam, see your strange inconsistency—Christ's atonement can take your babe into heaven, but can not get into the Baptist church!"

—*The Church Times.*

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She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

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Amongst the most rare treasures in the sale of the Bateman Library was the Bible faithfully and truly translated by Myles Coverdale, with woodcuts, titles, map, etc., the first English Bible printed, and so rare that the Osterly Park copy was considered the only perfect one known, and that was dated a year later (1536) than the date to which this one is ascribed. Mr. Quaritch was the successful bidder at £85.

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