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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—1. Pet. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

Vol. IX. }
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MONTREAL, WEDNESDAY, JULY 25 1888

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE BISHOPS OF ELY AND CARLISLE have each contributed a second donation of £200, and the Bishop of Oxford a second donation of £100 to the Clergy Distress Fund, which now amounts to £41,824.

HEBREW faith, Greek thought, Roman power, all meet together in the word *Christian*—which is Jewish in idea, Greek in language, and Roman in form—as they all meet in the inscription on the Cross of Christ.

A MAGNIFICENT OFFERTORY.—The Rev. Prebendary Forrest, D.D., forwarded to the Lord Mayor of London the sum of £1,159 13s 9d., being the amount collected at St. Jude's, South Kensington, of which he is Vicar, on Holiday Sunday. This is the largest sum ever remitted in one offertory to the fund since it was started 14 years ago.

THE BISHOP OF MANCHESTER has held the first Visitation of the Chapter since the foundation of the Bishopric, and propounded a scheme for the modification of the laws and statutes which govern the Cathedral, in order that the intention of the foundation—that the Dean and Canons should give religious instruction to the people of Manchester and of the neighboring places—should as far as possible be carried out.

MR. BYRNE, jeweller, Liverpool, has completed a chalice made from 27 articles of gold and gem-set jewellery, recently used for a lady's personal adornment. The chalice is of Gothic design, hand-made, and chased. The jewels were valued at £300, and the emeralds, diamonds, rubies, and other precious stones are all suitably set on the chalice, which was designed and manufactured to the order of a gentleman, who is presenting it to a local Church.

THE VEN. FRANCIS HENRY THICKNESSE, D.D., Archdeacon of Northampton, has been appointed Bishop of Leicester—Suffragan to the Bishop of Peterborough. Dr. Thicknesse was Mordaunt Scholar and Humerian Exhibitioner of Brasenose, and graduated in 1851. He was ordained in 1853, and was Vicar of Deane, Lancashire, 1855-8, Rural Dean of Bolton-le-Moors 1857-8; Hon. Canon of Manchester 1863-75; Chaplain to the Bishop of Peterborough 1868-70; and Vicar of Brackley 1878-79. He was appointed Archdeacon of Northampton and Canon-residentiary of Peterborough in 1875.

THE Bishops of Newcastle and Salisbury have been spending a week in Holland, in company with the Rev. R. S. Oldham, and the Rev. P. H. Ditchfield, in order to make acquaintance with the Bishop and clergy of the Old Catholic Church in Holland. They have visited Rotterdam, Schiedam, Utrecht, Amersfoort, Haarlem, and Eukhuizen, and have everywhere met with a very friendly reception. At Utrecht they spent some hours in conference with the Archbishop (Heykamp) and some of his clergy. The Bishops brought with them a letter of introduction from the Archbishop of Canterbury, which will no doubt be

preserved in the archives of the See of Utrecht; and they will probably have an opportunity of giving an account of their journey to His Grace and the other Bishops at Lambeth. Notwithstanding the books of Neale and Nippold, and others which have been written on the subject, it is certain that there is very little accurate knowledge in England of the doctrine and practice of this ancient Church, so unjustly called Jansenist. It may be remarkable that the Church of Holland has made one most important reform—viz., the abolition of compulsory private confession, considering that the Canon of the 4th Council of the Lateran (which requires it) is a matter merely of discipline, with which they have a perfect right to deal; and it is also to be noticed that the study of Holy Scripture is not only permitted to the laity, but is emphatically enjoined upon them.

NEW YORK.—In his sermon on the first Sunday in July, Dr. Rainsford, St. George's, N.Y., startled his congregation by saying that inasmuch as his wealthy parishioners were to be absent for the summer, he should be glad if they would permit his poor and needy parishioners to occupy their houses. It is understood that the basements of some of the houses have been opened to such poor families as can be properly vouched for. By this arrangement they will be able to spend the summer in comfortable houses instead of stifling tenements.

THE Jubilee of the Coronation was celebrated by a special festival service in the nave of Westminster Abbey. In addition to the Abbey choir there were also present the Bach Choir, members of the Cambridge University Musical Society, and the choir of the Royal College of Music. The service commenced with the March from Handel's Occasional Oratorio, and the National Anthem was then sung, with full orchestral and organ accompaniment. After the Lesson the choir sang the anthem, "Hosanna to the Son of David," by Orlando Gibbons; and after the Collects the *Te Deum* was sung to the music of Berlioz. A collection was made in aid of the funds of Westminster Hospital, and the service concluded with Handel's "Coronation Anthem."

In acknowledging a copy of the Report of the Rochester Diocesan Church Defence Committee, the Bishop of Bangor writes:—We have not in this diocese the large and rapidly increasing populations which have sprung up within the last half century in the Diocese of Llandaff. The Church, however, is making steady progress; and although I grieve to say that there are exceptional parishes, the progress is becoming more and more marked and general. In my recent Confirmations there have been an exceptional number of persons of mature years; in many cases these have been persons who had been brought up under Nonconformist influence, while in the others it bears witness to the increasing appreciation of Church ordinances. The counting of the congregations in churches and chapels within the diocese, concluded, as it was, under Nonconformist auspices, has done much to open the

eyes of our brethren in England to the present state of the Church in Wales.

NINE Colonial Bishops have been appointed to preach at Westminster Abbey on Sundays in July.

MR. JAMES GLAISHER, has written to the *Times* that the Pool of Bethesda has been discovered at Jerusalem.

It is believed that the Archbishop of York intends to have the assistance of a Suffragan who will take the title of Bishop of Beverley.

It is reported that the Bishopric of Eastern Equatorial Africa, has been offered to the Rev. Harry G. Grey, C.M.S. Missionary at Quetta, North India.

THE *Church Review*, (London), says that the Cambridge University sermon was preached by Dr. Doane, Bishop of Albany, "one of the most Catholic of American prelates."

THE Bishop of East Carolina, in his annual address, said: "I fear that at this time an exaggerated and, therefore, so far a false, because unregulated, yearning for unity, is doing much mischief in this direction, by removing, or at least obscuring, old landmarks of faith and action."

THE Archbishop of Canterbury has, through his Secretary, forwarded the following letter to the solicitors acting for the Church Association: "The Sanctuary, Westminster, June 26, 1888. Dear Sirs,—I am directed by His Grace the Archbishop of Canterbury, to inform you that he has given his best attention to the petition which you presented to him on June 2, viz., that he would entreat the Lord Bishop of Lincoln to answer before him on certain specified charges. You informed His Grace that the law under which you desired him to act is "the old law," of the operation of which you quoted as an instance the case "*Lacy v. Bishop Watson*." He has therefore given the best attention in his power to this case. It appears to be the one and only precedent of this procedure—the case of the Bishop of Clogher not having been contested, and another named by Burnet being obscure. Considering the fact that in the course of above 300 years since the Reformation there is no other precedent, and considering the political and other exceptional circumstances under which this particular case was decided, His Grace has failed to satisfy himself that the coercive jurisdiction which you desire him to exercise admits of substantial application to the case presented in your petition. The Archbishop therefore finds himself unable to exercise such jurisdiction in this matter without some instruction being produced from a competent Court to the effect that the jurisdiction referred to is thus applicable."

At the Annual Meeting of the Dean and Canons Residentiary of the Cathedral, the Archdeacons and Rural Deans of the diocese, held at Lincoln on Tuesday, June 26th, the following protest against the proposed prosecution of the Bishop of Lincoln was read to

those assembled by the Bishop of Nottingham, and was thereupon proposed by the Dean of Lincoln, seconded by Canon Perry, and signed by all present:—"We, the undersigned, being the Dean, Bishop Suffragan of Nottingham and Archdeacon Stow, the Canons Residentiary and Rural Deans of the Diocese of Lincoln, being now assembled at our Annual Conference, having heard of the proposed prosecution of the Bishop for certain ritual observances, desire hereby to express our earnest protest against any such prosecutions at the present time, and also to assure the Bishop of our entire confidence in his administration of the diocese, of our deep affection for himself, and of our gratitude for his self-sacrificing efforts to carry on the work of the Church amongst us."

THE PREPARATORY MEETING OF THE LAMBETH CONFERENCE.

(From The N. Y. Churchman.)

Four ceremonies preceded the business of the third Lambeth Conference. They were all singularly appropriate and very suggestive. The first two were at Canterbury; the last two were in London. Those in Canterbury took place on the same day, on two historic spots strongly allied, and within bow-shot of each other. Those in London on successive days, on spots equally historic, equally, but differently allied, and in sight of one another across the Thames.

If there had been design in their order nothing could have been better as a fitting preliminary to the momentous work for which nearly one hundred and fifty bishops of the Anglican Communion had come from all parts of the world to take counsel over.

The first of the four assemblages—on Saturday noon, June 30—was amid the ruins of the vast Monastery of Augustine, at Canterbury, in what is known to-day as the Missionary College of St. Augustine. It is a new building of monastic character, indeed of ancient Benedictine look, with an imposing gateway, quadrangle, cloister, hall, chapel, library, and even a crypt under the latter, all reared about forty years ago, with a fine instinct for the genius of the place, to be the headquarters of a theological school which should send out well equipped and devoted men to raise the cross and banner of Augustine in every land where the Anglo-Saxon has gained a foothold. It has risen out of the materials of its ancient predecessor, and in some parts, as in the grand gateway, it is a reproduction of the original design. In other respects it has adapted itself to the colossal remains of the building which it could not hope and did not need to rival. All around it are the crumbling wall, towers, and gateways of the famous monastery; and if the spirit of Augustine lingers anywhere on earth it is here, on the foundation he laid of the missionary work, which turned the Anglo-Saxon race to the religion it now represents, and desires to propagate in every quarter of the globe. As the living, active centre, then, whence the light which was lit here thirteen hundred years ago is borne into heathen lands, what place could have been more appropriate for the widely-scattered and home-returning Prelates of the Anglican Church to meet each other in the outset, and lock hands and hearts over the undertaking which is the uniting bond and common interest of them all?

The scene was informal, and, as it ought to have been, social. The Archbishop of Canterbury was there as the centre of the great group,—genial, courtly, with a face which in itself was a benediction. The Episcopal dress, so marked in England, was as yet the only distinctive feature which revealed the high office of those who gathered about him and received his welcome on the green lawn of the quadrangle. Only one prelate, and he an Oriental, was conspicuous for his long flowing robes. It

was Mar Gregorius, Bishop of Homo (Edessa), the representative of the Patriarch of Antioch.

The number, exclusive of the students, who sat down to lunch in the undercroft, was 130, but this included many dignitaries besides the bishops. The warden presided and several good speeches were made, one of them being by our Bishop Whipple. But these pleasant personal interchanges were only prefatory to the great occasion of the afternoon.

This was the service of welcome in the Cathedral. The Cathedral of Lanfranc and of Anselm, embracing every style of English ecclesiastical architecture since the days of Ethelbert, lends itself nobly to such a scene as was now presented. A robed procession that enters its western doors is borne higher and higher as it mounts the successive steps which lead from the nave to the choir, from the choir to the sacarium, and from the sacarium to the altar. Canterbury Cathedral is the Westminster Abbey of the Church of England. It is the place where its Archbishops have always been enthroned. It is the mausoleum where all of them, down to Cardinal Pole, were buried. It contains the rude and simple marble throne, the chair of Augustine, which, like the equally rude and simple oaken coronation chair of Westminister Abbey, has its especial assignment and auspicious use. Like the coronation chair this consecration chair is brought forward and placed conspicuously in the chancel on great and appropriate occasions. Recently the Queen sat in her own regal seat at her service of jubilee in the Abbey of Westminister. And, now, likewise, this ancient seat of the Archbishops of Canterbury had been taken from its usual place far behind in the apse, and put in front of the altar at the head of the great flight of seventeen steps leading down into the choir. It was the symbol of the spiritual office which, before the days of the Roman encroachment, was recognized on the neighboring continent as supreme in the realm of the isles—"the other world beyond the sea." And now, in the strange reversal of time, this throne of nearly 100 pontiffs, Roman and English was to be the seat of a welcome to the Church in worlds beyond many seas. The island, this time was to greet the continents of the whole earth. The Church of the English speaking race was gathered round one of the fountains of its origin, to drink a new strength, to witness to a unity that had never been broken.

The pageant was a striking one, and not easily imaginable on a very slight description. Not only had the marble chair been set in its lofty place, but the altar railings had been removed, and seats for the clergy placed upon the broad flight of steps on either hand.

Shortly before 3 o'clock, says the *Times*, the Archbishop's procession entered the choir by the north transept, and passed through the choir and down the nave to the west door in the following order: Two vergers, followed by the Crucifer, the Archbishop with his train-bearer, the Chaplains of the Archbishop, the Dean and Vice-dean, the Canon, the honorary Canons, the six preachers, the Choir and minor Canons the Mayor and Corporation in their robes of office, the King's School masters, the King's scholars, the warden and fellows of St. Augustine's, the Rural Deans, the city Clergy. In the meanwhile the Bishops, having robed in Chapter-house, had passed through the cloisters in procession to the west door. Upon entering the nave they passed in single file to right and left of the Archbishop and those behind him, the two lines reuniting upon reaching the steps leading up to the choir.

The scene at this point from the level of the choir was an exceedingly striking one. Down the whole magnificent length of the nave, from the choir steps to the point where the Archbishop stood facing the west door, stretched a double line of Clergy and Choristers, the white of the surplice picked out with the brilliant

colors of the hoods, while the scarlet and mazarine gowns of the Corporation added further variety of color. On each side of the line of Clergy passed the Bishops in single file, the spectators lining the nave up to the inner level of the pillars. During the procession the 68th psalm, verses 1 to 19, and the hymn "Onward Christian Soldiers" were sung. Entering the choir two by two, the Bishops took their seats upon the altar steps. As soon as the Bishops had passed the city clergy, who, having been last in the archbishop's procession, consequently stood nearer to the choir, the clergy turned and re-entered the choir in reverse to that in which they had entered the nave, and took their seats on the altar steps, where those of the clergy present who had not taken part in the procession—who did not wear surplices—had already taken up their position, while the Mayor and the Corporation occupied stalls in the choir stalls.

The Archbishop having seated himself the *Te Deum* was sung, after which he delivered his address of welcome from the chair:

THE ARCHBISHOP'S ALLOCUTION.

To the Bishops Assembled at the Chair of Augustine, 30 June, 1888:

Brethren most dear and to me most reverend. Few privileges of my office can surpass that which, all unworthy, I exercise to-day.

It is to bid you welcome in the name of the Lord. Happy should my soul be if it were given me to take in all that such welcome means.

Welcome from all continents and seas and shores where the English tongue is spoken.

Welcome, bearers of the Great Commission to be His witnesses unto the ends of the earth.

Welcome, disciples of the Great Determination to "refuse fables" and seek the inspiration of the Church at the Fountain-head of Inspired Reason.

Welcome to the chair which when filled least worthily most takes up to its own parable and speaks of its unknown lines of government and law and faith, and forgets not the yet earlier Christianity of the land whose own lines soon flowed into and blended with the Roman and the Gallic and the Saxon strains.

Round this chair have clustered the glorious memorials you see through ages—none more dear than his who spoke from it last, with a pathos and a courage quite his own. His simple words to you "our brethren of the Great Republic," "the particular welcome from himself," which his great sorrow and your love privileged him to give you, still shed a tender human light upon the solemn matters we are treat of, and the heavenly enterprise to which we and our successors are pledged.

He knew how dear to you is this sanctuary of our fathers and yours—yes, of "your Father and our Father."

And even because of the potency of its deep appeal to us to be holy in worship, pure in doctrine, strong in life—even for this appeal's sake, we bid you here remember the pregnant words of Gregory to Augustine himself, "Non pro locis res, sed pro bonis rebus loca amanda sunt." "Love not the things for the sake of the genius of the place but for the good things wrought there."

This he said in answer to Augustine's question "the Faith being One, are there different customs for different churches?" The answer was worthy of him who has been called the greatest of the Popes, and called the first of the Methodists. He says, you remember, "What thou hast found in any Church more pleasing to the Almighty God, that do thou solicitously choose out, and in the English Church, young in the faith, pour in with excellent instruction what thou gatherest from many churches."

For the moment, while his Church was young, Augustine stood in a strange, unique position, commissioned to represent in one person the

very Church itself which sent him, and bound to represent the future Church for which he was responsible.

Were not the words prophetic and characteristic?

The task assigned him has surely fulfilled itself in the manifoldness of his Church, the embracingness, the comprehensiveness, and the integrity of her spirit—the versatility with which she enters into the life of new nations, the readiness with which she receives them to herself, the simplicity of the unvarying rule of her faith, yet the steadfastness of the claim she makes for other Churches, as well as for herself, that they have liberty in things doubtful or indifferent. We honor her when we say she has all the right which the most venerable Churches have to order her service of God as they did, "according to the diversities of countries, times and men's manners," "so that nothing be ordained against God's Word." We vindicate her dignity when we say the right is hers not ours. It is for her to choose not us, and not we for ourselves—for her in her lasting power, not for us severally in our passing weakness. We honor her when we say that her right is the right of all Churches, and of no individuals.

If this voice of Gregory to Augustine be worked into the fabric of our Church, it may well be the "sermon in stones" which we shall hear to-day, as the last echoes of the service tremble along the arches, and seem to fancy's ear to quiver with anxiety to leave one true tone with us, for comfort and for strength. It is this. Liberty for all the holy Churches of God. Loyal allegiance of Churchmen to each his own. Lastly, may He inspire and bless the work of all believers, be they Churchmen or no, who love the Lord Jesus Christ in sincerity and truth. And now for the last words of ten years since. Let us to prayer."

On the conclusion of the Allocution the Archbishop left the chair and went down the steps, preceded by his crucifer, a clergyman bearing a gilded cross, and followed by his train-bearer, a boy clad in purple cassock, to his canopied throne on the south side of the choir. At the close of the service he delivered the benediction from this other throne to the multitude of Bishops, Clergy and others in the choir, and afterwards from the head of the lantern steps to the vast congregation which thronged the nave.

The third meeting which took place on Monday evening, July 2nd, was in Westminster Abbey. This was a welcome of the Dean and Chapter to the Archbishops and Bishops, and was significant of the peace and unity now subsisting in the Council. The day had been when, for the want of these, the Abbey doors had been closed by Dean Stanley against the Conference. The Abbey stands on its own ground, independent of all Episcopal jurisdiction, and it speaks the voice of the nineteenth century in the Church. The assembling then of the Bishops, with the Primate of all England at the head of them, had therefore an interest of its own, drawn from the associations of the place, as well as from a building of which the whole civilized world has heard. If that service had not been held in Westminster Abbey the meeting of the Conference would have lacked a circumstance that in its way was as ritual to its dignity as the service in the Metropolitan Cathedral, at Canterbury. It was a service held, as it were, at the other pole of the Church—at the opposite end from its concentration in the Episcopate—at the end in which it concentrates in the people.

One hundred Bishops, about as many as had assembled in Canterbury, thronged its sacristy and choir, America, Canada, India, Japan, Southern Africa, Central Africa, Australia, and North China, as well as the British Isles, were all represented. There was less pomp and ceremony than at Canterbury. The sermon was preached by the Archbishop, but,

like all sermons delivered from that pulpit, it could be heard by only a limited number. The speaker is obliged to keep his face steadily fixed toward the Dean's stall at the other end of the choir, and to throw his voice in that direction if he would be heard at all. To vary the position or direction would be to shatter both voice and sermon, like a plaster ball, against the innumerable points and projections round about. Nevertheless the Abbey pulpit is as powerful in its way as the Canterbury throne, there is almost as much symbolic meaning in the one as in the other; and the Archbishop's sermon from that rostrum of stone will be read as widely as his Allocution from his marble chair.

The last of the meetings was the service which directly opened the Conference. It was held in the little chapel of Lambeth Palace, a spot hallowed to the American Church one hundred years ago by the consecration which then conferred the Episcopate upon it. Lambeth is in a manner a secession from Canterbury. Its palace has been the residence of the Archbishops since the end of the 12th century, because of their retreat from the intrusive conduct of the monks of Canterbury. The Archbishops would have raised a fane on this London ground, which might have rivalled the Cathedral they had left, or the confessors' Abbey across the river; but the papal foot crushed the undertaking. The Palace alone stands, and the historic chapel within its bosom which has beheld so much of the fortunes of the Church of England. It has witnessed the consecration of four hundred prelates. Its walls heard the prayers of the Bishops at the two preceding Synods, and on this day, the day following the service in the Abbey, they heard an invocation of the Divine blessing on the third. Nearly all of the 142 Bishops who were expected were present, and the voice which addressed them was an American voice—the voice of our most heroic and intrepid missionary of old, Bishop Whipple. There was the usual pageantry of robe and hood, but no room for a multitude to look on. There was no temptation now to think of the display they were making. Every thought was drawn inward. Every mind rested on the work that was in hand.

As to what that work will be, the future only knows. The conference sits in the library with closed doors. I have attempted only to give in a rapid sketch the outward and visible signs of what we all hope will turn out to be something commensurate with them in practical importance. May there be a substantial and not a sentimental result of so strong an appeal to the eyes and imagination of the Church. The pageants are over and gone, but God grant that they have pointed to consequences of real import, to an increase of power to deal efficiently with the evils of our own time and of the times that are yet to come.

TREADWELL WALDEN.

London, July 7, 1888.

DIOCESE OF RUPERT'S LAND.

WINNIPEG, July 12th, 1888.

SIR,—I have been requested by the Bishop of Rupert's Land to ask that you will insert the following notice: "The Bishop of Rupert's Land acknowledges with thanks twenty dollars from an anonymous donor—appropriated to St. John's College." Faithfully, yours,

J. D. O'MEARA,
Commissary to the Bishop.

CONUNDRUM.

Why were the late Archbishop of Canterbury's ordinations all irregular?

All ordinations to be regular must be in the presence of a congregation, and his were all "Tait a tete."

—N. S. Correspondent.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SYNOD NOTES.—Continued.

Erratum.—The date of the opening of Synod in Nova Scotia referred to in our last should have been the 29th instead of the 20th inst.

The Delegates to the Provincial Synod are as follows:

Clerical.—Revs. J. A. Kaulbach, Dr. Partridge, Dr. Ambrose, R. D. Moore, W. J. Ancient, Dr. Nicholls, J. Simpson, (P. E. I.) R. D. Smith, V. E. Harris, S. W. Jones (P. E. I.), Dr. Bowman, J. H. Parkinson.

Laity.—Hon. L. E. Baker, C. S. Harrington, Q. C., Charles Palmer, J. Y. Pazant, W. C. Silver, Hon. Judge Ritchie, H. S. Poole, Hon. W. B. Vail, J. R. Jolly, Dr. J. J. Hunt, Dr. D. Muir, F. C. Kimber.

At the evening session on Saturday, the first matter taken up was the Report of a Committee with reference to the choice and appointment to vacant Rectories. The Committee recommended that the choice should be made from names submitted, for the consideration of the parishioners by the Bishop and by the parochial corporation.

The suggestion aroused considerable discussion, in which the Revs. Dr. Ambrose, Ancient, Rural Dean Moore, P. J. Filleul, J. J. Ritchie, Dr. Hole, and Smith, took part; some opposition was manifested. Some of the speakers claimed that the resolution would to some extent disfranchise the congregation and that the present mode of choosing from names submitted to the parishioners by a special Committee of themselves and confirmation by the Bishop was the better course. Ultimately the Hon. L. E. Baker moved, seconded by Judge Townsend, that the consideration of the question be postponed to this day twelve months, and the amendment was carried.

The Report of the Widows' and Orphans' Fund was submitted, showing that there are at present on the fund thirteen widows who have each received \$185 for the year 1887. The fund is only pledged to pay \$100 a year; the proportion of the second \$100 is paid so far as the funds will allow. The available funds for 1887 was derived from the following sources:—

	1887.	1886.
Premiums of clergy.....	\$ 467.72	\$436.23
Collections and donations..	888.42	324.08
Investments	1,860.88	893.73

Showing an increase on premiums of \$31.49; of collections and donations of \$564.34, and in interest on investments of \$967.25. The increase in collections, &c., to be partly accounted for by the fact of there being from some parishes two collections during the year, one for 1886 and one for 1887. But there had been a greater effort made to raise the subscriptions, and arrears of investments have been paid off. So that, whereas the balance at the end of 1885 was a debit of \$1,094.94, this year it is a credit of \$321.45.

Dr. D. H. Muir, Truro, was unanimously elected a Governor of King's College.

The following recommendations of the special Committee on precedence of provisional representatives, &c., were ratified:

1. When the precedence of provisional representatives is not regulated by the certificate of appointment it shall be regulated as follows:

(1.) If more than one person is named in any certificate, then in the order in which they are named.

(2.) If there is more than one certificate, then according to the alphabetical order of the initials of the surname.

2. When a provisional representative shall have been called and taken his seat, he shall retain it during the session to the exclusion of the regular representative; but if the Synod

adjourns for over a week the representatives shall be entitled to take their seats after the adjournment as at the commencement of a new session.

3 That "representative" be substituted for "delegate" in Article II of the constitution.

In order to facilitate the work of the Committee of the Provincial Synod in regard to its incorporation, and as to the position of the various dioceses in the ecclesiastical province relatively to that body, the Executive Committee recommended that the Synod do now appoint a Committee of 15 to fully consider the relations now existing between the various dioceses and the Provincial Synod; and also the possibility of uniting the whole Church of British North America under one ecclesiastical jurisdiction, and further consider how far the interests of the Church in this diocese may be affected by the objects embraced in the resolution of the Provincial Synod.

The said Committee shall be also authorized to confer with any similar Committees that may be appointed by the other dioceses. The Committee to report at the next meeting of the Synod.

The recommendation was accepted and the following appointed as the Committee:

Revs. R. D. Moore, Dr. Nicholls, Mr. Ancient, Dr. Bowman, J. A. Kaulback, R. D. Filleul, Dr. Ambrose; and Messrs. Hon. Judge Townsend, Hon. W. B. Vail, Hon. A. G. Jones, Mr. C. B. Bullock, Judge Desbrisay, Hon. Judge Ritchie, Mr. W. R. Foster, Dr. J. Johnston Hunt.

A motion presented by Rev. Mr. Jones (P. E. I.), asking that the Bishop prepare or cause to be prepared a special form of prayer for Ember days, especially with reference to the promotion of Domestic and Foreign missions, led to a protracted and somewhat animated discussion; and was ultimately negatived.

A Resolution that an annual collection should be taken up on the first Sunday before Michaelmas on behalf of King's College, Windsor, was adopted, and the Synod adjourned to the 24th July.

On Monday morning it was determined to appoint a special Committee to act in conjunction with His Lordship the Bishop and the Executive Committee for the purpose of endeavoring to secure a suitable See house for this diocese.

The election of substitute representatives to the Provincial Synod was then proceeded with, the result being as follows:

Clerical.—Revs. Canon Brock T. R. Ray, G. A. Harris, W. B. King, T. Maynard, R. D. Babbrick.

Laity.—Hon. Judge Townsend, A. Vizard, T. H. Hayward, E. P. Archbold, Judge Desbrisay, J. T. Wyda.

A number of vacancies in Committees were filled up and several Reports made; amongst the latter was one from the Foreign Mission committee, showing that the contributions from the diocese for the past year were \$1,193.27, a small increase on last year. The Committee say it is gratifying to know that there is an improvement, though it comes but slowly; yet a sure and steady progress is better than a spasmodic one, and is more likely to be permanent.

On the opening of the afternoon session resolutions in regard to Rev. Dr. Uniacke, and Messrs. W. M. Brown, and Selwyn H. Shreve, deceased members of Synod, were adopted as follows:—

"That this Synod do express its sorrow at the early death of Selwyn H. Shreve (for several years a member of this diocesan Synod), and desire that their sympathy be conveyed to his bereaved family.

Mr. Shreve rendered valuable services as a lay reader throughout this diocese, spending, indeed, all his leisure in work for the church, and this Synod prays that his noble example may, in other young churchmen to go and do likewise."

"The Rev. John Uniacke, D.D., late Rector of Sydney and some time Rural Dean of the Deanery of Sydney—sprung from a family ancient and of high repute, and having received an Oxford training—did credit to the one and the other throughout his long and spotless life. He was well known as a most courteous Christian gentleman, while all who ever came under his pastoral care bear witness how gentle and faithful he was as a shepherd of Christ's flock. That such a man should be deeply regretted is but natural, and be it resolved, that this Synod do place on record and communicate to Mrs. Uniacke and her children' (with kindest sympathy) their profound sense of the loss sustained by Dr. Uniacke's removal to the church at rest."

"That the Synod place on record its sense at the loss the church in this diocese has sustained in the removal, by Him who doeth all things well, from this life, of the late W. M. Brown who for more than half a century was an active member of the body of Christ, living not for himself so much as for others; and who full of years, faith and good works has gone to that rest and peace prepared for the saints of God."

It was resolved to appoint a committee to prepare a plan for securing more systematic giving to the work of the Church by its members in the diocese at large; and one speaker in supporting the motion is reported to have said, that the financial returns of the Diocese show that while the average contributions to Church purposes generally amounted to thirty cents per head, only two cents of this was contributed towards missionary purposes. There are only three parishes outside of the city of Halifax, in the Nova Scotia Diocese, that are self-supporting. When he looked at the fine churches and fruitful lands by which they were surrounded, he thought that if those in England who contributed funds towards their support could see things as they are, they would not feel so much like sending their money this way. His remarks are it is to be feared too true, but may not be confined in their application to the Diocese of Nova Scotia.

A member of Synod also pointed out the shamefully small contributions made during the past year to the Widow's and Orphan's Fund, and urging the duty of the Church to look after the families of deceased clergy, moved for the appointment of a Committee for the purpose of taking more active means to secure contributions: and the motion was adopted.

The following resolution, introduced by the Hon. Mr. Vail, excited a warm discussion:—"That the executive committee of the Church Synod be requested to apply to the Legislature at its next session for an amendment of the Church acts authorizing the Bishop of the Diocese to remove any Rector hereafter elected to a parish from the position on a petition signed by two-thirds of the parishioners of such parish, accompanied by a certificate of the churchwardens that the signers of said petition are entitled to vote at church meetings, as provided by the 8th section of the Church Act."

An amendment to the effect that a committee of five be appointed, with the Bishop as Chairman to enquire into the methods followed in the United States and elsewhere with reference to the removal of rectors from parishes and report at the next meeting of the Synod, was ultimately accepted by the mover and adopted.

King's College next engaged the attention of Synod upon the following motion:

"His Lordship the Bishop in his opening address having pointed out the peculiar position held by King's College, in consequence of its possessing a Royal Charter, the Synod desires to express its approval of action being taken with a view of extending to other colleges in the Dominion the advantage of such position, and would recommend the Board of Governors to endeavor its accomplishment."

A long discussion ensued, which was not completed when the Synod adjourned for the day.

In the course of it, a motion was made to add to the resolution the following:

"And that the Board of Governor's of King's College, Windsor, be requested and are hereby authorized to confer with the Board of Governors of Dalhousie College, with the object of carrying out a scheme of consolidation of the respective colleges," and this and the main resolution stood over to the 3rd July.

(To be Continued.)

OWL'S HEAD.—At Owl's Head, Ship Harbor, on the 16th inst., Mrs. Parker, sen., breathed her last. Mrs. Parker's kindness and charitable spirit will be long remembered in the district where for fifty years past she lived. She was a regular attendant at the Parish Church of Ship Harbour, until sickness and old age compelled her to keep the house. Mrs. Parker was a regular communicant and received the last rite of The Church from the hand of her rector a few days previous to her death. The remains were interred at the parish church, and the service impressively read by the rector, Rev. R. A. Heath. A large congregation attended in order to pay the last tribute of respect to the departed. The deceased was 76 years of age.

AMHERST.—An excursion to Parrsboro on Monday, July 2nd, in aid of the Church fund was well patronized, and cleared over all expenses about \$100.

The ceiling of Christ Church has been tinted, and the walls painted, which harmonize well and casts a pretty pink glow throughout. The ladies of the Sewing Guild are working with a will to raise the fund to purchase new carpets, &c., in order to have the church "a fair place" to worship "God in the beauty of His Holiness."

PERSONAL.—Christ Church, Amherst, on 18th July, was well filled, to witness the marriage of Percy H. Warneford, E-q., M.D., of Canterbury, N.B., to Harriet Peniston, daughter of the late Charles R. Allison, E-q., of Windsor. The ceremony, which was very beautiful and impressive, was performed by Rev. E. A. Warneford, Rector of Norton, father of the groom, assisted by Rev. V. E. Harris, Vicar. The bride was dressed in a brown travelling costume. Miss Parker, cousin to the bride, was bride's-maid, and the groom was supported by Mr. Prescott Allison, of Windsor. The church was prettily decorated with flowers. Immediately after luncheon, which was partaken of at the residence of Mrs. Parker. Dr. and Mrs. Warneford left for a short trip to the western part of the province. We extend to them our best wishes for happiness and prosperity.

DIocese OF FREDERICTON

D. C. S. ANNIVERSARY MEETING.—The anniversary meeting of the Diocesan Church Society was held in Trinity Church school-room. Sir Leonard Tilley presided and there was a large attendance of members.

The annual report of the Society was submitted and accepted.

Rev. Mr. Talbot gave notice that he would move at the next meeting that the assets of the Society at present invested in debentures or other securities, and representing bequests and special donations heretofore made or given, be treated as capital and kept invested, the interest or other yearly income only being applied to the purposes for which such amounts have been bequeathed or given; and further, that all bequests hereafter made to or received by the Society shall, unless the testator shall otherwise expressly direct, be funded as heretofore, the interest or yearly income only being applied to such purposes as aforesaid.

Rev. A. Lowndes read the following report of the Committee on Object III. of the Diocesan Church Society.

"The third object of the Diocesan Church Society, which your committee were appointed to further, read as follows: 'Aid to Sunday-schools and other schools in which Church principles are taught and the training and encouraging of school masters and catechists.'"

The small funds at the disposal of your committee renders it a matter of earnest consideration how best to carry out this object of the Society. After mature deliberation your committee felt that they were bound to limit themselves at first to aiding Sunday schools. They felt that there must of necessity be in a diocese like that of Fredericton many localities where Sunday-schools might be established, if a helping hand were held out, or where schools already in existence might be quickened to further exertions by receiving tokens that they were not forgotten by the Diocese in a work so often arduous and discouraging. Accordingly a paper of questions to be answered by a clergyman or teacher in charge of a Sunday-school desirous of obtaining aid for the establishment of a new Sunday-school, or for the maintenance of an existing one, was issued to enable the committee to come to a decision as to which schools were in the most pressing need of help or encouragement.

The amount of money received is \$54 40, and small as that sum is the committee are glad to be able to report that they have been enabled to make small grants to nine Sunday-schools, which have been received with warm expression of thanks.

Your committee would earnestly impress upon all the members of the Society the claims of Object III. upon their liberality. In many places throughout the province there are enough Church people to warrant the building of a church, and many localities are too isolated, or distant from a resident clergyman, for any services to be held. In both these cases a Sunday-school acts as a rallying point for the scattered sheep of the Church of Christ, and forms a nucleus around which may grow a congregation. In such districts the Sunday-school should be considered the forerunner of the Church. A grant to a small knot of church people to enable them to start a Sunday school, or to a school struggling for its existence, means much more than the few dollars given. It means sympathy. It means encouragement. It means that the few fighting for the faith are neither unobserved nor forgotten by the Diocese. Ultimately, no doubt, the expenditure involved is repaid a thousand fold, when the Sunday-school gives place to the settled congregation worshipping in a consecrated church served by an authorized minister.

Your committee must express its deep regret that solely from lack of means it was unable to accede to the numerous requests for help that it received, or extend any help to the many localities brought to its consideration where a Sunday-school ought to be established. While therefore the schools aided were in the opinion of the committee those which stood in the most urgent need of help, they would impress upon all the members of the Society that they were not the only ones needing aid, and that the work of your committee stands crippled for want of funds.

With regard to Sunday-schools your committee would recommend that the action of the executive committee in placing funds paid in to the credit of Object III. at the entire disposal of your committee be confirmed, and further that each clergyman be requested to devote one offering from each Sunday school under his care to this part of the work of your committee.

In regard to schools other than Sunday-schools your committee, as already stated felt that they were forced to consider the claims of Sunday-schools only for the simple reason that they had the scanty sum of \$54 50 at their disposal; but they cannot omit stating that the matter of education is one of the most impor-

tant questions affecting the welfare of the Diocese, and of the province.

The question of education has often been brought before the Church in this Diocese, but unfortunately no practical result has ensued. In the year 1874 a memorial was presented to the Synod by the Parish of St. Paul's, Portland, pointing out the great evils arising from what they term "the system of a non-religious public education adopted in this province," and recommended the establishment and endowment of Church schools. A committee on education was thereupon appointed by the Synod, who reported the following year (1875)—see appendix p. 17 of Journal of that year. In accordance with the recommendation of this committee a standing committee was appointed. Nothing, however, seems to have resulted. In 1876 in consequence of representations that certain persons were ready to contribute towards an educational institution in connection with the Church of England, a committee was appointed to confer with the proposed contributors. No contributions appear to have been paid, and in 1877 the committee on educational institutions was re-appointed. But nothing practical appears to have resulted.

Your committee, while not prepared to recommend any definite scheme would nevertheless draw the attention of Church people in the province once more to the urgent need of a school for the education of the young in church principles.

The report was received and ordered to be printed in the minutes, but it was ordered that no money be paid for Object III. except on order of the executive committee.

The committee on Object III. was appointed as follows: The Bishop Coadjutor, Rev. Mr. Newnham, Rev. A. H. Hanington, E. Mullin, Mrs. Carr, Miss Gregory and Rev. Mr. Lowndes, with power to fill the vacancies.

C. N. Vroom gave notice that he would move at the next meeting that certain amendments be made in the constitution.

The Society adjourned after the Benediction had been pronounced by Rev. Canon Ketchum

DIOCESE OF QUEBEC.

GROSSE ISLE.—The Rev. Arthur French, of the Church of St. John the Evangelist, Montreal, is at present acting as Chaplain at the Quarantine Station at Grosse Isle.

PERSONAL.—Several of the City clergy are now away spending their holidays at the seaside. The Very Rev. Dean Norman is at Old Orchard Beach, Me.; Rev. E. H. Cole, of St. Matthews', is at Cacouna, as is also, Rev. A. Balfour.

Canon Thos. Richardson will have charge of the Church at Cacouna, during August.

Mr. Cuff, the new Organist of St. Matthews' Church, arrived from Bournemouth, England, by S. S. "Lake Huron" last week. He is very highly recommended by leading musical authorities in England, and judging by his playing so far he is master of his profession.

DIOCESE OF TORONTO.

TORONTO.—The far reaching, and powerful influences of the Cowley Fathers is beginning to make itself felt in this Diocese.

Not alone in Ottawa, where Father Osborne conducted his striking and remarkable Mission a year ago; but in Toronto also many souls have been influenced by the presence and words of Father Hall, who conducted a mission last autumn at the Church of St. Matthias, Bellwoods avenue, and more lately has been holding Retreats for women at the Bishop Strachan School, Toronto, and for Clergy at Trinity College School, Port Hope. On this latter occasion he preached again at St. Matthias, St. George's and St. Mary Magdelene, to large and crowded congregations.

The power and success of this great order of Mission preachers in all parts of the world is only another evidence of the need within the Church of England of religious orders of men and women, over and above the regular and secular clergy.

SISTERS OF ST. JOHN THE DIVINE, Toronto, with whose founding and guidance the late Rev. P. Ford had so much to do, is showing evidence of its wise, careful and solid planting. It grows well and strongly. The Order and their work have quite outgrown their present quarters and the large hospital and house in course of erection in Mayor street will be finished none too soon. It will cost about \$25 000. and will probably be ready for occupation in October next.

So sure and so great has been the increase of the community, that there is little doubt that in the course of a year or two we shall see its branches stretching beyond the parent stem, into other Dioceses. A house in Hamilton is already settled upon, and the time will soon come, we venture to predict, when the Canadian Church will look with pride upon this product of her own life and energy.

TRINITY COLLEGE SCHOOL, PORT HOPE.

July 11 was "Speech Day" at Trinity College School, and it was celebrated with the usual enthusiasm and success. The interest which is taken in the school was manifested by the presence of visitors from long distances, and an evidence of the good work which it is accomplishing will be found in the fact that it attracts pupils from Honolulu, Bermuda, all parts of the United States, and from all the provinces of the Dominion. This work has been carried on silently, without ostentatious display, since 1868, when the school was removed from Weston to this town. Year after year it sends its due complement of students to the Universities and professions, and as a rule they have been able to share largely in the Academic honours of the higher seats of learning. The school premises are beautifully and healthily situated on the brow of a hill about half a mile from the centre of the town. A space of land, over twenty acres in extent, is attached to the school, which forms ample cricket and football grounds, games in which the boys are liberally indulged. A commodious drill shed and well-appointed gymnasium are also connected with the school. The staff of teachers is large and efficient, and the work of the school receives both tone and impetus from its close connection with Trinity College University.

"Speech Day" is the occasion on which the closing exercises before the summer vacation and the annual distribution of prizes take place. The day commenced with administration of Holy Communion at 7 30 a. m. At 10 30 choral Matins were sung, and the annual sermon was preached by Rev. Canon DuMoulin, who delivered an eloquent discourse from the text, Matt. xxviii 19 20, "Go ye therefore and teach all nations," &c. A portion of the work enjoined in the text was the giving a Christian education to the young, and when the field of the Church's work was surveyed in its vastness and comprehensiveness, no doubt would remain that religious teaching was a proper part of the Public school system of education. He would take occasion to point out that the wants of the country in this respect were supplied by Trinity College School, where the teaching so given was in accord with the doctrines of the Prayer-Book. The boys had a great advantage in being under the direction and teaching of those who faithfully attended not only to their intellectual training but to their spiritual needs also.

The musical part of the service was under

the direction of Mr. A. S. Houghton, the school organist.

Among those present at divine service were: Revs. J. S. Howard, D. F. Bogert, Prof. Jones, A. J. Broughall, and the teachers of the school; Col. Sweeney, Col. Boulton, Cobourg; Messrs. E. Morris, Guelph; Wm. Marling, Montreal; E. Martin, Q.C., Hamilton; J. L. Scarth, J. A. Worrell, E. D. Armour, C. W. Wagner, and Capt. K. Gamble, Toronto.

The distribution of prizes took place in the afternoon. Chancellor Allan presided, and on the dais were Rev. Canon Damoulin, Rev. Dr. Bethune, Rev. Prof. Jones, Mr. E. Martin, Q.C., and Mr. J. A. Worrell. There was a large attendance.

The Head Master read the opening prayer, and in addressing a few words of welcome to those present referred to the fact that thirteen boys who had left the school last year had obtained high distinctions at Toronto University, at Trinity College University, and at the Military College, Kingston. He then presented the prize winners to the President, who with the other gentlemen on the dais handed them the prizes.

The prizes having been distributed, Chancellor Allen delivered a short address. He referred to the fact that this was Dr. Bethune's eighteenth annual "speech day," and congratulated him very heartily on the success which had attended his efforts in Trinity College School. He rejoiced to see the interest which the school excited in the country, and reminded the boys about to leave for their holidays that they had to maintain the character of their school while outside its precincts. He also referred to the privilege of religious instruction received in this school; the privileges were great carrying with them responsibility. Doubtless the eyes of those who disagreed with them on this question of religious instruction would be upon the boys during the vacation and during their after-school career. They would enquire whether the religious training in Trinity school had helped them to become honourable, upright citizens. The students must not forget that fact. Let their motive power in after life be to do right, because they loved God, and loved the right because it was the right. (Applause).

Rev. Canon DuMoulin and Mr. Edward Martin, Q.C., also made short addresses, the latter affirming that Trinity College School had won for itself a place in Canada which was second to none. He believed the school had a deservedly great future before it.

The Head Master then announced that the holidays would extend to September 13, and the meeting closed.

DIocese OF NIAGARA.

ARTHUR AND ALMA.—Monday, July 16th, was a red letter day when the corner stone of Holy Trinity was laid. The dimensions of the Church, which will be of white brick, are 55 x 24, with a stone basement. The corner stone bearing the following inscription on the face of it: "The Church of the Holy Trinity erected A.D. 1888. *Laus Deo*," was laid by the Rev. Reginald S. Radcliffe, Rector of Mount Forest. The office for laying corner stone was said by the Mission priest. The Elmira Band furnished the music, and the choirs of Holy Trinity, Alma and Grace Church, Arthur, supplemented by the clergy rendered the musical portion of the service grandly. When the corner stone was laid and whilst the Churchwardens were gathering the offerings, the Rev. C. E. S. Radcliffe, Mission Priest, laid \$61 on the stone for friends unavoidably absent, viz.: Mrs. Spencer, Thorold, \$25; Mr. Elliott, Guelph, \$10; Mr. Walker, Alma, \$10; Rev. J. L. Spencer, \$5; Mr. J. C. Chadwick, \$5; Mr. Solby, Stayner, \$5; Mr. Stinson, \$1. After the Benediction the clergy headed by the Band reformed and marched back to a private residence to unrobe singing Hymn 300 A. & M.

The Rev. R. S. Radcliffe delivered a splendid address after laying the corner stone, and all were greatly impressed with the solemn and beautiful service they had witnessed. After dinner, speeches and music were indulged in.

On the platform and present were, Revs. R. S. Radcliffe and T. Bates, Mount Forest; Rev. Thos. Smith and R. S. Lock, Elora; Rev. A. Bonny, Moorefield; Rev. R. T. W. Webb, Grand Valley; Rev. E. Belt, Hamilton; and Messrs. W. E. A. Lewis, W. F. Webb and H. B. Moore, licensed catechists. There was a nice turn out of church people from Arthur, viz.: Major White and wife, Mrs. Dr. Henderson, Mrs. Dr. Orton and Mrs. Lewis, Vice-president of the Women's Guild of Grace Church; Mr. Henry Clarke and Dr. Pudget, of Elora. Letters were read from Revs. P. L. Spencer and R. C. Caswall regretting their absence. Proceeds \$188.

The scene was one which must live long in the people's memory. *Laus Deo*.

PERSONAL.—The Very Rev. Dean Geddes, acting as Commissary for the Bishop of Niagara, has appointed the Rev. H. G. Moore, priest in charge of Shelburne and Horning Mills, Diocese of Huron, to the Mission of Saltfleet, Binbrook and East Barton, Diocese of Niagara.

The Post-office address will be Tapleytown, Ont.

LOS ANGELES, CALIFORNIA.

Church of the Epiphany.—On Sunday, July 1st, the chapel of Church of the Epiphany, on the rear of the lot on the corner of Sichel and Patrick streets, was opened with appropriate ceremonies.

During morning prayer at half-past nine three children were baptized. At 11 a.m., after sermon by the Rector, Rev. H. S. Jefferys, thirty-five persons received the Holy Communion. At 3 p.m., after Evening prayer, read by Rev. D. F. Mackenzie, of Ascension Mission, Boyle Heights, a sermon was delivered by the Rev. E. Birdsall, Rector of Saint Paul's Church, Los Angeles. Addresses by Rev. Thos. W. Haskins, Rector of Christ Church, Los Angeles. Rev. J. D. H. Browne, rector of All Saints' Church, Pasadena, and the Rev. A. G. L. Trew, Dean of the Convocation of Southern California. The building has been erected by Mr. Hartup, of the East Side. The architect is Mr. Ernest A. Coxhead, who designed Ascension Chapel, Boyle Heights, Saint Augustine's, Santa Monica, besides many other buildings both secular and religious. The chapel is an ornament to the East Side. It is the purpose of the corporation to erect a stone church on the corner of Sichel and Patrick streets, at as early a date as possible.

At the new Epiphany Chapel, on the 8th of July, morning and evening, sermons were preached by the Rev. Henry Scott Jefferys.

CONTEMPORARY CHURCH OPINION.

The Church Year (Jacksonville, Florida), on unity says;

The evidences are lying thickly about us that, for the present at least, the days of religious controversy are passed, and the thoughts and actions of earnest Christian people are centering strongly on the duty of unity among all the followers, in sincerity and truth, of the ONE LORD. But in every great movement for social, political or religious advancement, reform or consolidation, the force of the central question always impels some minds towards an enthusiasm which too greatly lessens distinctions, dwarfs and even breaks down the barriers to its accomplishment. Every such movement, therefore needs, absolutely, the balancing power of a strongly exercised conservative influence. The Great Master was in the flesh for thirty years before His active ministry for the truth began. Yet through these years, the world was in pressing need of His work, and humanity, in all its debasements, needs and ex-

pectations was lying about and facing Him. Surely, through all this time the thought and longing and prayer deepest in His heart was for the saving of the lost, and "that they all may be one." And yet He waited. No truly Christian heart can live or pray or breathe separate from that deep longing, and active labour for its accomplishment. He did not abate, or dilute God's truth, requirements, or methods of divine origination, in order to accomplish His burning desire. We need that divine patience, and unflinching loyalty to the truth, while we work and pray. To be true to Him, we must, of necessity work along the same lines with Him.

The Christian world is divided. To strive for the healing of these divisions, is a noble Christlike duty. But there are some who seem to think that this duty is the only great one. To discharge it, everything which stands in the way must be removed, at every hazard. If certain religious bodies, admitted to be sincere in their belief and earnest workers for the cause of Christ, hesitate, stumble at, or object to certain doctrines and discipline, these must be taken out of the way, without just regard to their authority, essential character, or place in Christian domination. Enthusiasm dims the reality that "the faith" must be the only bond of unity, and does not stop in its rapid progress to settle the question, what is the "faith" once, for all, delivered to the Saints." The ministry, sacraments, the divine origin and organization of the Church, these dwindle rapidly down into more or less of insignificance. Against this we must ever be vigilantly on our guard.

Some regard the Church simply as a society of Christian people, drawn together for purposes of mutual comfort, strength and worship. So the sect idea is, that those who agree on certain points, teachings, or facts of Christian religion, may come together and organize themselves into a Church, and a body so originating and so organized is entitled to full recognition and authority. If you agree with us, join us, if not, the world is wide, the course is free, choose for yourself, and so, provided only, that you believe that Jesus Christ is the Saviour of the world, you are right in your choice. But loving obedience to the precepts, and institutions of Christ, are as necessary as, indeed are a part of, belief in Him. A true faith asks, and is obedient to the question, "Lord, what wilt thou have me to do?"

The Church theory is, on the contrary, that Christ came into the world for the salvation of men—all men, and everywhere, without distinction of class, condition or nationality. To this end He organized a "Kingdom," that is, a corporate, visible body—divinely officered, with a fundamental basis of purpose and teaching, and a Commission to perpetuate and extend it, to the end of time. It was to be, and is, the training school on earth for bringing men to God, and teaching their relations and duty to Him, and thus to seek and obtain salvation. Being intended not for a class, or a nationality, but for all, the Church of God, recognizes the differences of mental, social and emotional character among men. It is to gather all into the one fold, therefore it must have a place, food and training for all. Its unity is not a unity of uniformity, but a unity of diversity. There are certain divinely fixed, essential, unalterable principles, which, as the basis of the faith, must give way to no enthusiasms, or change or condition. These being preserved, you can build upon them, safely, your "wood hay, stubble." Human thought, and its diverse characteristics have their ample liberty—a liberty not of license but under law. It enforces the essentials of the faith, but sets forth no minute system of merely speculative theology. It recognizes each man's individual responsibility under the law of God, while providing him with divinely instituted guides and instructors, and means of grace. Within that fold there is room for all. It is the one body, having many

members. It is the one family, united by the one spirit, under the one parental authority which demands obedience, while it recognizes the differing need and characteristics and individuality of its several members. In all our longings and efforts for Christian unity, we must stand fast by the essential requirements of an authorized ministry, the divinely instituted Sacraments, and the Apostolic Creed. And upon this foundation we struggle on for unity, and wait the Master's time.

The *Churchman*, N.Y., under the title "Recital of the Lord's Prayer," says:—

An incident at the reunion of Gettysburg illustrated beautifully what the sacred narrative might mean, when it speaks of the disciples who "lifted up their voice to God with one accord." At one of the services a denominational minister, at the conclusion of an extemporized prayer, began the Lord's Prayer. That was something familiar to the veterans of the two armies, and they took up the words, "Our Father," in unison, and a secular paper says, "as it rolled across the vast lawn the sound was like the roar of distant canon or the beating of the turf on a rocky coast." There is no prayer like Common Prayer to show how with one mind, one heart and one voice we are the children of the great common Father of us all. There is in it the lesson of the brotherhood of men. The world—yet the Church is slow to learn the lesson, but some day there shall be a common prayer of the whole earth.

Referring to THE CATECHISM OF THE CHURCH the *Churchman* adds:—

The form of sound words which the Church has furnished in the Catechism for the instruction of her children ought to be more faithfully followed by pastors and teachers than it often is. Something less than half of the Catechism is given to the Creed and the doctrine of the Sacraments; something more than half is given to the practical duties of life, duty to God, duty to our neighbor, the duty and significance of prayer. If we note this proportion and if we further observe how much of the doctrinal part of the Catechism is plainly and explicitly ethical, we may learn the mind of the Church concerning the right teaching of her little ones. Her object is to form good Christian men and women. The doctrine of Christ helps to make good men and women; therefore the Church teaches them sound doctrine fully, though simply. But doctrine alone without right conduct is worthless; and therefore, together with sound doctrine, the Church teaches her children not less fully those eternal principles of duty which will lead them in the paths of virtue in whatever state of life their lot may afterwards be cast. This practical side of the Church Catechism is too often forgotten. It ought never to be forgotten by any faithful parent, pastor or teacher.

CORRESPONDENCE.

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

THE CHINESE IN BRITISH COLUMBIA.

To the Editor of the *Church Guardian* :

SIR,—At the last meeting of the Board of Domestic and Foreign Missions I understand some very important statements were made respecting the advisability of commencing the work of Christianizing the Chinese in British Columbia. For a long time past many members of the Board and others interested in Foreign missions have urged that the cry of the heathen should be heard by the Church in Canada, and that a response should be given to the

Macedonian call. At the present moment we understand Wycliffe College, is preparing to send a man to Japan, and he will go under the auspices of the Canadian Board of Missions. This so far is satisfactory, and it will we hope tend to a far greater and widespread interest among our people with regard to Foreign Missionary work.

But it may well be brought forcibly to the members of our Board of Missions, (as it has been on other occasions), that if we desire to do effective Missionary work the present opening among the large Chinese population in the Western portion of the Dominion, offers a splendid opportunity. What better plan could be taken to convert the millions of Chinese in their own land than by bringing those Chinamen who are resident here under the influences of the Gospel and then send them as Missionaries of the Cross to their native land? This would be infinitely more effective and practical, as well as far cheaper than to attempt to teach Christianity in a heathen land.

Other Christian denominations fully recognize this fact. While we, Anglicans, are discussing questions of etiquette and wondering whether the Bishop of Columbia would permit missionaries from the East to do work in his jurisdiction, Methodists and Presbyterians have actually commenced operations. Our stupid red-tape system (or want of system) is a constant source of worry to a practical mind, and has hindered the progress of the Church terribly in the past. How long must we submit to such thralldom? It was thought the plan of making every member of the Church a member of a Missionary organization would effect unity of purpose and action. But these seem as far away as ever. Look at these facts.

The General Assembly of the Presbyterian Church has decided to inaugurate mission work among the Chinese on the Western shores of the Dominion, and for this purpose has placed \$1,500 among the estimates for this new enterprise. The congregations in British Columbia have given assurances of their hearty co-operation and have promised that the committee will only be called upon to pay the salary of the Missionary, as they will meet all other expenses.

At the last meeting of the Committee of the Methodist Church, Dr. Sutherland stated that he had secured the services of a Missionary from Canton to work among the Chinese in British Columbia, and that he was in correspondence with the Government for the remission of taxes on the Missionary and his family who would soon arrive.

Thus, while we are discussing and debating what all earnest men must admit would be a wise and proper course of action, others have actually began the work. In a few years probably we shall find as we have in many former instances, that we have been forestalled and that we are late in the field, as usual.

All honour to those earnest Christians who are determined not to let a day pass in the face of such urgent need, but surely we Churchmen ought not to suffer ourselves to be constantly outstripped in the face of superior advantage of every kind. Will the Board take a hint, and at its next meeting inaugurate a Mission to the Chinese, calling for special donations if necessary?

Yours, sincerely,

July 19th, 1888.

WORKER.

KING'S COLLEGE, NOVA SCOTIA.

SIR,—I am not a King's-man, but from the love I bear my own distant Alma Mater I can sympathize with King's men in their dislike and grief, at the prospect of their College being no longer on the time honored site, and I do so very truly. But I think the case is made worse by the use of the word amalgamation. "Selwyn is not amalgamated with the now 'non-denominational' colleges of Cambridge; nor

'Keble' with Avon of Oxford; nor 'King's' with ('Stinkomalee,' as it was called of yore), in the University of London; nor 'Bishop Hadfield's Hall' at Durham." Each of these respectively has the privileges of a College in a University; each is a member of the whole, joined for secular instruction not amalgamated so as to destroy the churchly teaching—nor the Church's care of her young men. So I believe it will be when 'King's' is allied with 'Dalhousie' in the University of Halifax.

Moreover the 'Visitor' (our Bishop) will no longer be at a distance, and so only an occasional visitor; but if need be a daily visitor, and his genial nature will make our students his sons, and they will grow up under his Fatherly eye and have a warm place in their Father's heart.

QUEEN'S MAN.

LETTERS FROM CALIFORNIA.

No 7.—Continued.

The Chinese problem is of itself a tough subject, they are everywhere in this coast; are industrious and saving, and it is noticed one never sees an idle Chinaman; but they are a repulsive looking slovenly and ill-clad set with few exceptions, and those few are those of a higher grade such as the merchants and traders. In San Francisco alone are 25 to 30,000 Chinese; they form a city by themselves, have their heathen temples or Joss houses with their hideous twenty-foot high images, seen through the open doors from the street; how strange it seems in a Christian city to see a Chinese go to one of these heathen images with a dish of rice or fruits, leave it there, prostrate himself for a few minutes and then go on his way; they have no public services, all their devotions are performed in this style; they leave their gifts and pass on. In contrast to the Chinese are the Japanese, short, alert little men: all adopt American style in dress, are apparently determined on getting a good education "a la Americanu." It is really hard to imagine in walking through the Chinese quarter that you are in an American city; with hardly an exception any one you meet is a Chinese either man, woman or child; the children are the parents in miniature and grow a pig tail as soon as they are big enough or nature will allow them; the higher class chinaman's pig tail comes to his ankles, the major point of it is of fine silk braid resembling the natural hair very closely; they are also distinguished by a round skull cap of satin with a red tuft or ball in the centre, black or grey silk coat, wide trousers tied and ruffled in at the ankles. The transference of the C.P.R. Steamship line from Vancouver to San Francisco is thought by many to be a great gain to British Columbia in one respect as it will go far to prevent our West coast being overrun with the celestials as California is now; but in the trading aspect of the case it looks as if we were surrendering some of our commercial rights or advantages to Uncle Sam.

In conclusion, we hope these letters may have been of some interest to your many readers and with many good wishes for the prosperity of the *Church Guardian*, are

Yours truly,

S, _____

WITH all the seeming conflict of duties in matters of every day life, there is ever but one thing that must be done by any one person just now. There may be a momentary puzzle in deciding what that one thing is; but that point decided—as it surely can be—the seeming conflict of duties is at an end. Duty, then, consists in attending to that one thing, and letting all others wait.

The Church Guardian

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CALENDAR FOR JULY.

- JULY 1—5th Sunday after Trinity.
 " 8—6th Sunday after Trinity.
 " 15—7th Sunday after Trinity.
 " 22—8th Sunday after Trinity. (*Notice of St. James*).
 " 25—ST. JAMES A. and M. (*Athanasian Creed*).
 " 29—9th Sunday after Trinity.

PREACHING.

MUCH has been written again, lately, upon this very solemnly important subject. Solemnly important subject is the correct term, because the future prosperity of this realm depends greatly upon what the preachers and what the preaching shall be during the next few years when so much false teaching abounds. Much that has been written of late about sermons may be dismissed as not worthy of an observation, it being too evident that the writers had for their object to throw scorn and ridicule upon Christianity; and their attempts at witty sarcasm often proved that, however pointless much preaching may be, those critics were, at all events, trying to use a weapon which they knew not how to wield when they attempted to launch the shafts of wit or satire against preaching. Spite and rancour abound, but the wit and mental force are not prominent.

Dismissing, however, this class of writers as always willing, but rarely able to say much, the ranks of counsellors and advisers cannot even then be regarded as few in number, unless, indeed, one and the same physician, writing as if he were a Legion, has been recommending a variety of nostrums to remedy the epidemic of bad preaching, under which it is implied that so many are suffering. It is certain that the adoption of a large portion of the advice profusely given would empty any church in which such advice was followed, including the advisers themselves, if indeed they attend church at all, upon which sundry doubts really exists.

Dismissing these advisers, then, there are

still many who are regular in attendance at church, and who, not wholly without reason, complain of the preaching which they have to endure. It will be well, however, that they inquire how many of the about one thousand nobility, gentry, and others, who constitute the two Houses of Parliament, are men whose eloquence or powers of speech can command attention for half-an-hour? They might also consider how many men of the numbers who are educated for the Bar rise to reputation and are regarded as successful pleaders? It is true that they are not obliged to listened weekly to these men, whereas the parson must be listened to whether eloquent or otherwise. But while this is admitted, and while it is admitted that some few preachers are of a very inferior order, it is suggested as of importance—(1), Few are so very bad; (2), The habit of finding fault with *any one* (preacher, lawyer, doctor, servant, it may be added, friend) is a habit which rapidly grows upon any one who once begins to allow this terrible temptation to find place within him, until all hope of benefit is wholly taken away; (3), Preaching is by no means the only thing for which men ought to go to church; (4), The men and women who will 'pray for' their ministers instead of finding fault, will VERY LIKELY find thereby a very powerful remedy, and in a way little expected, to that which is now complained of; (5), 'When any one heareth the Word then cometh Satan and taketh away that which was sown.' Thus spoke He who ordained preaching to *all* His ministering servants, and *not* to a selected order of preachers amongst those ministering servants.

The preachers should give no true occasion for finding fault; but if Satan can stir up a habit of criticism amongst the parishioners, who, as they quit the church porch, shall begin to talk all they can against the sermon and the preacher, Satan has fulfilled our Lord's parable too well in such an instance.

But now one thought for preachers. Much fault lies at the door of preachers—much that they can remedy. Nothing shall be said, as it could be, touching the variety of ways of preaching which could be adopted month by month, and on two or three occasions every Sunday of that month, by the same preacher to the same congregation. This is important; but a higher, deeper, greater, and more certain truth must alone be here brought forward. How often have sermons proclaimed the doctrine of Apostolic Succession, of the preciousness of Holy Orders, of the necessity of receiving by due Episcopal Ordination, the 'grace of Holy Orders! And all these things are true. And yet, sometimes (as Sydney Smith put it) the rightly ordered priest has been 'preached bare to the very sexton within six weeks by some unordained, unauthorized, but earnest, even if ignorant, man, fired with zeal and love, and (though somewhat mistaken) really desirous to do good! Cases are too frequent in which men who, properly enough, hold the importance of due ordination, appear to be utterly devoid of faith when their own teaching about it ought to apply to themselves, and who regard preaching, and, above all, preparation for preaching, as a 'bore,' and a 'bother,' and a 'trouble.' Yes! but where is the Apostolic Succession? where the grace of Holy Orders? Christ and the Apostles chose (Phil. i. 1) three orders of ordained men, but not to the severance from any of those men so ordained of the grace or power of preaching or teaching.

Let the ordered men recollect that the Holy Ghost has called them to the work of the ministry, and that preaching the word is a part of their commission. They have no more the right to sever preaching from their commission than they have the right to sever the administration of the Sacraments from it. Where has Christ authorised any such distinction? Can they doubt that the Spirit will not make

men, whom He has called to the ministry, who are not sufficient of themselves to think anything as of themselves, to know that their sufficiency is of God, and that He will make them able ministers of the New Testament? The great thing needed for the Clergy is an humbling sense of their own utter sufficiency with such faith and trust to Godward as shall make them gird on their weapons, which are not carnal, but mighty through God to the pulling down of every stronghold of sin.

Let the Apostolic Succession and the grace of Orders be proven not so much by preaching about it as by demonstrating its power through an humble, unswerving trust in God to fulfil all His promises, and then the preaching, though far from being always popular, will be 'the Word' and 'the power of God,' and 'unto Salvation.' The clergy may all benefit by the recent tirade about preaching if they will, with humility and faith, plead their ordination with God in Christ.

The laity may benefit also if they will consider whether their criticisms are those of prayerful, loving Christians, or of the *genus* by whom St. Paul and St. John suffered bitterly sometimes. And it is certain that prayers for the Deacons, Priests, and Bishops, by all the laity, would bring many much-needed blessings upon the laity learning thus to sustain their ministers. If St. Paul earnestly entreated this, the Clergy of this day need it still more. Let the laity criticize less and pray for their parsons more. Let the parsons preach little about their orders (albeit not ignoring this truth), but practically plead them with Him from whom they come, and then let them preach in the certain conviction that their labour cannot be in vain *in the Lord*.—G. V. in *Church Bells*.

GROWTH OF THE CHURCH IN NEW YORK.

Our able contemporary, the *Churchman* of New York, in its 14th July number thus refers to this matter:—

The recent article in the *Evening Post* on the "Churches in New York," of which, lately, a rapid survey appeared in these columns, provides an opportunity which we, certainly should have created with much hesitation. But these blocks of carefully prepared statistics, together with certain significant results immediately forced upon the attention of the writer, virtually summarize, in briefest terms, the correlative growth of the Episcopal Church, of the leading "Orthodox" denominations and of the city itself. The fact uncovered is possessed of vital interest. There are many great and growing cities in many parts of our country. What is true of the religious development of New York is likely to become measurably true of the other great centres of population. Plainly enough, the denominations are not equal to the struggle with unbelief and wickedness in great cities. They are practically slipping behind in the conflict, and are quite unable to protect their own societies from a gradual disintegration. Methodism, once the Church of the masses, has notably lost its grip, and its old-time enthusiasms and conquests are no more; and so of the others, who once led the van in religious activity and achievement. Meanwhile the Church, with accelerated pace and rapidly-enlarging conquests, compels the critical inquiry of even secular journalists.

THERE IS NEITHER MIRACLE NOR MYSTERY IN THIS POSITION.

To those who have seeing eyes, the question is clear and simple enough. The *Post* well observes that the Church has, from the beginning of its establishment on Manhattan Island, exercised an irresistible attraction among the masses—that large accessions from the old Dutch churches signaled her early years

and that a steady inflowing tide of educated, intelligent, earnest people has ever since been drawn within her fellowship—partly because of the comfort and refreshment of liturgic services, and partly because of that guaranty of historical legitimacy found in her creeds and sacred offices. Multitudes who "belonged" nowhere have found rest, peace and spiritual help within her fold. But let us say at once that the growth of the Church was not, like the Roman Church, an access from immigrations. A very small percentage of Church families and communicants are importations.

The growth of the Church, therefore, has been chiefly from conversions, and its membership, ministry, and even episcopate, have been largely reinforced from the various denominations. That period of growth covered a hazardous season of "old wine and new bottles," with its uncertainties and disappointments. But the day of maturity has dawned upon her, and the Church has consciously entered into the spiritual heritage of the Anglican fathers, and the goodly heritage of the ancient Catholic Apostolic Church. It may be true that some thing of the superficial, aesthetic influx of strangers from without, may have sub-sided. Our denominational neighbors, one and all, have not only dropped the traditional warfare against "formalism" and "ritual," but have resorted to both in a timid, half-awkward way. Nor can the growth of the Church be traced to the adhesion of the merely wealthy and fashionable classes. Doubtless many of them occupy pews occasionally in some of the churches. But these churches are not prosperous, within the terms of this inquiry, and in the table give few signs of vitality and enlargement. Nor is it, again, an epidemic of indifference or latitudinarianism that swells the statistics of increase. The Church is troubled but little with either.

AN EXPLANATION OF THE SITUATION.

Let us venture a solution, at least in part, of the *Post's* candid questioning. The Church has little or nothing to do with merely secular matters. Its priests are not politicians, do not preach politics, nor philosophies, nor socialistic conundrums. They only attempt reaching public questions through the independent exercise of enlightened but untrammelled consciences. Nor do its adherents accept the Church as a human compact, or association of merely human origin. For them the Church is received with supreme conviction that it is verily the Body of our Lord Christ sent into this sinful world to do His will and work through the indwelling power of the Holy Ghost, until He come. There are the ministry, the word, the sacraments, the creeds and liturgy, and these are the implements of her husbandry. The rallying cry among her members is not "How do you feel?" "What are your views?" but "What are you doing, and what are you going to do?" Hence, there is organization, close, exhaustive, almost everywhere; and every man, woman and child is put at some kind of work in the vineyard. Follow along the lines in the table of our parochial statistics and the lines of growth may, in every instance, be held identical with the lines of labor and organizations. These are not for talk, but for toil. The Church is too much busied with clothing the naked, feeding the hungry, preaching the gospel to the poor, restoring the fallen, and training the young, even to recognize the shifting philosophies and hazy speculations or excessive celebrations that becloud so many of the denominations. The Catechism, and a "certain faith," protect her, mainly, from all such visitations. Moreover, she takes care of and retains her young, and does not hand them over to the tender mercies of outside activities and then bewail her children "because they are not." For them she has the Guild, the Fraternity, the Church club, the vested choir, the "St. Andrew's Society," the "White Cross," and other Church-

ly bonds in the shape of duties and work, for sons and daughters alike. This parental conservatism keeps her rich in young, zealous, in trepid life.

IT IS A WORSHIPPING CHURCH.

Out of seventy-five churches and chapels in this city forty-four are absolutely and unconditionally free; all the churches in Trinity parish are rapidly approaching that position, and there is, generally, an almost irresistible tendency toward the free church system. Meanwhile Methodism has virtually repudiated its primitive policy of free sittings, with the Romanists who have locked their pew doors, and the other denominations who almost invariably rent their pews precisely as capitalists rent flats and houses.

Then, again, the Church has unlocked her doors, swung them wide open, and invited the world to step within and pray, and meditate, and rest body and soul. She has multiplied services, not only on Sundays and feasts and fasts, so that all sorts and conditions of life may find refreshment, but on week days, too; and the Lord's table is very often spread for such as hunger and thirst after righteousness. Again, she has found a short way to the hearts of the laboring, wretched, and abandoned classes; and the churches least eligibly situated, are literally swarming with converts from what has long proved the inaccessible multitude of the godless and desperate. Look, for instance, at the statistics of Trinity Church, St. John's chapel, St. Chrysostom's, St. Augustine, the Holy Cross! These accessions are rescued lives, and the work is going forward with increasing pace. Look at St. George's, with its splendid strides, among them who have cured for neither Church nor Christ! And there again you encounter the same lines of ceaseless, heroic, loving work; and so of the thousands who worship in Holy Trinity, and seek spiritual refreshment from that glowing evangelist Mr. Walpole Warren.

Look again at the vigorous renaissance of the Church of the Ascension, of Canvey and of Grace church. One and all, under the new measures of parochial administration, notwithstanding changed relations and new popular surroundings, have dropped their fashionable traditions far behind, and are getting in recruits from the outside unbelieving world.

Some of our churches are exhausted by a most unnatural pressure of propinquity, and have not room left for respiration; but, given room, opportunity, and this irresistible system of organized labor, growth and increase are as certain at seed time and harvest for the life of the Divine Lord abides in His Church, and His promises fail not.

EDITORIAL NOTES.

THE PAN ANGLICAN.—The first stage in the work of the Great Council of the English speaking Catholic Churches has been passed, and Committees have now in hand the consideration of the many important questions which were announced beforehand as to engage the attention of its members, and will report thereon on the 23rd instant, when the Conference will resume its Sessions. The formal meetings only commenced on the 3rd July; but they were preceded by a service of welcome in Canterbury Cathedral on Saturday afternoon, the 30th ult., marked as the dignity of the assembly required by much pomp and form, and during which the Archbishop occupied the marble throne called St. Augustine's chair, the ancient seat of the Archbishop of Canterbury; and whence he delivered his Benediction to the numerous Bishops and Clergy gathered together in the choir of this Mother Church. At this service the Archbishop delivered his "Allocu-

tion to the Bishops assembled at the Chair of St. Augustine," and which our readers will find in another place. This "Welcome service" was followed by another service held at Westminster Abbey on the evening of 2nd July; the Archbishop being the preacher, and this was followed by what might be called the special opening service of the Council held in Lambeth Palace Chapel, on the morning of the 3rd July, and consisting of Holy Communion and a sermon preached by Dr. Whipple, Bishop of Minnesota; after which the 142 Bishops from all parts of the world, assembled together under the presidency of him who nobly upholds the dignity and ably fills the See of Canterbury, proceeded to the consideration of the matters for which they have been called together; and for their decisions, it is not too much to say, the whole Christian world waits with more or less anxiety and interest; the whole Anglican Church Catholic following with earnest prayers their deliberations. The result we shall not know for many days, as the meetings of the Conference are not open to the public; and we are thankful that they are not. It is well, that here at least, the ubiquitous reporter finds no entrance; and that from this Great Council of the Church there shall come but one united harmonious message to the churches. Well is it that here Fathers of the Church may and do meet in earnest brotherly discussion of the needs of the Church and Churches over which they have the oversight, and may take counsel together without the rude interference of the press and its oftentimes unsympathizing or inimical representations. The duty of the people and the clergy generally is to pray that the spirit of a right judgment in all things may be given; that the Holy Ghost the Teacher and the Guide may be present with each one and with all, and to wait in patience the mature decisions of this Council, which though lacking legislative force, will have a power greater still in reference to questions which have engaged, and are engaging, the attention of the world, and which affect the moral and religious life of nations.

The concluding service of the Conference will be held at 11 a.m. on Saturday, 28 inst., when the sermon will be preached by the Archbishop of York.

THE opening remarks of the Bishop of Minnesota in his sermon on July 3rd are pregnant, and may be taken as evidencing the recognition on the part of the members of this Council of the enormous responsibility attaching to their action. He said: No assembly is fraught with such awful responsibility to God as a Council of the Bishops of His Church. Since the Holy Spirit presided in the first Council at Jerusalem—faithful souls have looked with deep interest to the deliberations of those whom Christ has made the Shepherds of His flock and to whom he gave His promise, "Lo, I am with you alway to the end of the world." The responsibility is greater when division has marred the beauty of the Lamb's Bride. Our words and acts will surely hasten or (which God forbid) retard the reunion of Christendom."

A Nova Scotia Subscriber writes:—"I am well pleased with the paper (CHURCH GUARDIAN) and take much pleasure in renewing my subscription."

FAMILY DEPARTMENT.

LIGHT IN THE DARKNESS.

"Darkness and light are both alike to Thee:"
Oft when I waken in the midnight deep,
This truth—so grand, so joyful,—comes to me
With thoughts more soothing than the
dreams of sleep.

Those myriad stars, brighter than burnished
gold,

That trace their beauty o'er the purple dome
In clustered forms, are harmonized, controlled,
By Him who has amid the Heavens His home.

He calls the stars by name, and yet descends
To visit man, and succor human need;
Nay more—He dwells with contrite hearts, and
bends

A patient ear when for His love they plead.

Sorrow is darkness, but His love can make
That darkness light about us, if He will;
And if He wills not, surely for His sake,
We can bear storms of sorrow, and be still.

And there is heavier, deeper gloom than grief;
But oh, what light may fall upon its shade,
When He, who came to save the very chief
Of guilty sinners, is our Refuge made.

Dangers lie darkly hidden round our path;
And yet no chilling dread of sudden fright,
From robbers rude, or elemental wrath,
Can hurt the soul laid open to God's sight.

For raging blast, and zephyr's breath of balm,
Are sent, and timed by Him, from hour to
hour;

The furious winter storm, the summer calm,
Are both obedient servants to His power.

Death and the grave are dark and cold, but lo!
A new and wondrous light illumines them;
It fills death's valley with a sunrise glow,
The day-dawn of the New Jerusalem.

—Caroline May.

HOW DORA MANAGED.

BY BENA ROMNEY.—A STORY FOR GIRLS.

(Continued)

It also gave Dora a thrill of girlish triumph,
difficult to repress, when she heard one of her
girl friends seated behind her whisper wonder-
ingly, "My! Dorrie Wyman has got one of
those braided dresses, like Susie Wright's you
know. Did you ever?"

If our young heroine had expected any re-
ward for her little sacrifice, however, she would
not have been surprised, when an expressman
left a box at the door, New Year's morning,
directed to herself, and a note in Cousin's
Maude's dainty handwriting. On opening the
box, there lay the lovely velvet suit she so well
remembered admiring, the long plumed hat,
long-wristed gloves, lace handkerchief, and all;
and breaking the seal to the note, she read:

DEAR LITTLE DORRIE: You will not be sur-
prised when you hear I have tired of the ac-
companying suit, which I fancy never did suit
me, while it will set off your dark complexion
to a charm, and I am sure will fit you nicely,
as we are so nearly of a size. Now you will
will wear it, won't you dear? It will be doing
a real favor, to take it off my hands. Love to
auntie, uncle, and the babies, with a Happy
New Year.

Yours lovingly,

COUSIN MAUDE.

But I must disappoint you by adding that
Dora did not wear the dress. Wealthy Cousin
Maude did not realize what an absurd thing
she was doing, when she sent the elegant dress to
simple, innocent little cousin who could have
no possible use for so costly an article.

So the lovely wonder, scarcely worn, was
sent to Furor & Furbisher's grand opening,
and sold for a small fortune, or what seemed
one to Dora, who now has a bank-book, and a
snug little nest egg in the City Savings Bank,
and what is more, wore her braided dress to
the end of the chapter.

NOT KEEPING THE GOLDEN RULE.

Willy's lips stuck out as if a bumblebee had
stung them. Think of it! When his own dear-
est mamma was softly putting him to bed and
talking to him so sweetly about the naughty
things he had been doing all day.

"When you spoke so to Robbie, did you
think it was keeping the Golden Rule?" said
mamma, sadly.

"He says just that way to me always," cried
Willy, excitedly; "and he's a-bound to break
all my things, and he deserves to have his
broke back again."

"But the Golden Rule, Willy!" said mam-
ma. "My boy musn't break that, if Robbie
does break playthings."

Willy didn't say, "Don't care," but old Don't
Care sat on his lips as big as life.

Mamma went away at last and left him.
She sat down by the window and tried to think
of some plan to make Willy a better boy.

Next morning Willy came down to break-
fast when he got ready. Nobody called him.
They had hot buckwheats and honey for break-
fast, and usually mamma called him so as to
have them nice; but this time she said "he
wouldn't trouble himself to call us. Never
mind him."

When he did get down everything was cold.
"Why didn't somebody put 'em in the warm-
ing oven, Katy?" he asked, in angry surprise.
"You wouldn't like it, I guess, to have old fried
griddles stone cold."

"Deed, and I shouldn't think so," said Katy.
"But a body can't be always doing to other
folks as ye'd like them to do to yerself."

This was Willy's own idea, but it wasn't
pleasant to take with cold griddles.

"Where's papa and mamma?" he asked
after a while.

"Gone for a sleigh ride," said Katy.

"Without me?" cried Willy choking.

"Sure, yis," said Katy, cheerfully. "They
said they guessed it wouldn't pay to wait for
you. You never wait for anybody."

He couldn't eat any more breakfast—no, not
if the cakes had been red hot. Mamma gone,
mamma to do so, mamma to speak like that!
He went and hid his face in her old wrapper in
the closet and cried an hour or less.

The sound of sleigh bells made him come out.
In came mother, rosy, sweet, holding in her
hand a lovely bunch of greenhouse roses, in her
arms a brimming bag of chocolate caramels.

"Aren't they beautiful?" she said, pinning
one in her collar and putting the rest in a sil-
ver vase.

"I want one in my buttonhole," said Willy,
wistfully, eyeing the creamy, fragrant buds.

"Yes," said mamma, sweetly: "It would be
pretty!" and fell to eating the candy with
great enjoyment.

Dinner was just as bad. They noticed him
now and then, carelessly. It didn't seem that
any one was displeased with him. Only no-
body cared for him. Oh! the misery of that
little sentence! Nobody seemed to be thinking
to-day: "I wonder what my little Willy would
like!"

After dinner mamma sat down and read.
"What will he do with it?" Willy knew
what he would do with it. He would take that
book and pitch it "clear way down to the bot-
tomest place in the well." Read and eat cara-
mels!

Why, most always mamma read to him.

And who ever heard of mamma keeping nice
things to eat alone?

All at once mamma heard a great sob. She
laid down her book and looked at Willy
sorrowfully.

"Does he want to come to sit in mamma's
ap a minute?" she said gently.

Bounce! It was only Willy, but people who
aren't used to boys might have thought it was
a cannon ball struck them, or something.

"O mamma!" cried Willy, squeezing her
tight. "I wish I was your mother and you
were my little boy."

"Dear me!" laughed mamma, though she
was almost crying. "What for?"

Oh! because I'd stop showing you how hor-
rid it is not keeping the Golden Rule!"

Mamma took the hint and gave him some
candy with two of her best kisses.

"O, mamma," sobbed Willy on her neck,
"wouldn't it be horrid to live in a house
where nobody kept the Golden Rule?"—*Well
Spring.*

NEW BOOKS.

THE BEST MODE OF WORKING A PARISH.—By
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This volume embraces a course of Lectures
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have met with for many a day; that it well de-
serves wide circulation and will repay careful
perusal, that the hope expressed by the author
in dedicating it to his diocese, that large por-
tions of it may be profitably used in Lay read-
ing, and that the principles it inculcates may
be duly enforced in preaching, to the intent
that all the members of the Church may be-
come intelligent and earnest workers for Christ
and that through their efforts the GOSPEL OF
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treats his subjects under the following heads:
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Pastoral care and visitations. Part II. Princi-
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Grace; God's gifts to givers; the Aggressive-
ness of Christianity; Young men and their
work in the Church; the Church's work for
women; the Working of the Parish; the
strength of the Church in Unity and co-oper-
ation.

A MANUAL OF CHURCH HISTORY.—By A. C.
Jennings, M.A., author of Ecclesia Angli-
cana—(Thos. Whittaker, Bible House,
N.Y.; cloth 75c. net) 2 vols.

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introduction to more severe historical study, and
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FAINT YET PURSUING.—Rev. E. J. Hardy, M.A. Chaplain to H. M. Forces. Thos. Whittaker; 2 and 3. Bible House, N. Y., cloth \$1.25.

The author of "How to be Happy though married; Manners making the Man," gives to the world 32 sermons on different topics, part of which were preached to soldiers. One merit claimed for them is that they are "short," and so they are; but they are besides plain and simple in expression, and not wanting in directness and personal application. There is perhaps in some a too free use of anecdote, by way of illustration: but on the other hand the sermons are free from dullness, and are calculated to keep the attention of the listeners. They will be found useful for Lay Reading.

A TEACHER OF THE VIOLIN.—By J. J. H. Shorthouse; Dawson Bros., Montreal; Macmillan & Co., N.Y.; cloth \$1.

Those who have read John Ingelvant, and Sir John Percival, will know what to expect and how to appreciate the five short stories included under the above title, that of the first. The others are The Marquis Jeane Hyacinthe de St. Palaye; The Baroness Helena Von Saarfield; *Ellie*, a story of a Boy and Girl, and an *Apologue*. The stories are marked by that natural and sympathetic character which distinguishes his previous writings, and are touchingly tender and true. In that entitled "*Ellie*," these characteristics are specially present.

STUBBLE OR WHEAT?—A story of more lives than one. By S. Bayard Dod. A. D. F. Randolph & Co., 38 West Twenty-third St., N. Y.; Grafton & Sons Montreal. 16 u. o. Cloth, \$1.25.

The purpose of this book is to face the tide of pessimism that is sweeping through our literature, and asks men to listen to both sides of the question.

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MAGAZINES FOR JULY.

The Atlantic Monthly.—Amongst its usual full table of contents, contains an article entitled *Studies in Factory Life; the Village system* by Lillie B. Chace Wyman, in which in a most interesting manner the author refers to the changed condition in village life in New England through the rise and progress of manufacturers, specially the cotton factories, which employing great numbers of children and women, more clearly affects family life. Houghton, Mifflin & Co., Boston; \$4 per an.; 35c each.

The American Magazine surpasses even its usual excellency in this its Midsummer number. The second illustrated descriptive paper upon Educator and its cities by William E. Curtis is given, and is most interesting. Early New England choirs and singing classes are happily treated of by Frederic Mather, the illustrations being very amusing. Dr. Allan McLane Hamilton exposes something of the delusions and misfortunes of Spiritualism. The articles throughout are excellent, American Magazine Co., N. Y.; \$3 per annum.

The Pansy, and Our Little Men and Women, published by D. Lothrop Co., Boston, take first rank among the many beautiful and instructive monthlies now issued for the little folks, and the July number of each of these favorites is admirable: we are tempted to say—is more beautiful than any preceding. \$1 per annum each.

Our Little Ones and the Nursery.—The Russell Publishing Co., 36 Bromfield street, Boston, \$1.50 per annum, for July is simply exquisite. It is not difficult to understand why it is ever so great a favourite with the youngsters. It has everything to please, good pictures, pretty stories and excellent typography.

The Homiletic Magazine—E. B. Treat, 771 Broadway, N.Y., for July contains in Mr. Deane's series of articles on *The Miracles of Our Lord*, that of "*The Healing of the Impotent Man at Bethesda*." Dr. Given examines the 8th chapter of the Book of Amos; and Mr. Cuffin the 2nd chapter of Galatians. In the Homiletical section are short outlines of sermons on *The Sacrifice of the Wicked*; *The Prize of the High Calling*; *The Parable of the Talents*; *The Victory that overcometh the World*; *The Heavenly Merchant*; *Israel before Pharaoh*; *The Ascension of Christ*.

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Now, what is the tender lesson Wrapped up in the story so? And what can we learn from the children Who perished so long ago?

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For a temple that is eternal Where the living stones are piled Each stone of the costly building The soul of a heathen child—

Are there ten thousand children Over this land so broad, Willing to work—their shoulder Wearing the badge of God?

Are there ten thousand children Filled with a zeal intense, Ready for Christ to offer Their labors, their prayers, their pence?

For the gifts and prayers of the children, Gathered in one strong band, Could conquer the world for Jesus, And make it a Holy Land! —Mrs. M. E. Preston.

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DIED.

JODREY—Entered into the Rest of Paradise, July 11th, Charles Lamy, aged 10 months, child of Jacob and Isabel Jodrey, of Amherst, N.S.

PARKER—At Owl's Head Harbor, N.S., on 18th July, Eva Parker, aged 76 years. Deeply lamented. 13 2

SHREVE—Entered into the rest of Paradise, June 22nd, 1888, Selwyn H. Shreve, aged 31 years, of Halifax, N.S., and a son of the late Rev. C. J. Shreve, of Chester.

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The Chaplaincies, where there are not permanent Chaplains, are entirely supported by the Continental Chaplaincies' Fund of the Society for the Propagation of the Gospel. This fund, in turn, is mainly dependent upon the offerings received at these chaplaincies.

Besides the stipends of the Chaplains a variety of expenses are defrayed out of this fund. Prayer-books, hymn-books, printing, special grants to permanent and other chaplaincies, insurance against fire, and in some cases legal expenses in connection with the conveyance of churches to the Society, are among the items in this account, which has a total annual expenditure of about £1,500. At all the Society's chaplaincies the Holy Communion should be celebrated every Sunday, either early in the morning or after Morning prayer. The Episcopal supervision of the permanent chaplaincies in Northern and Central Europe is vested in the Right Rev. Bishop Wilkinson, as Coadjutor to the Bishop of London.

THE S.P.G. SOCIETY'S ANNIVERSARY SERVICE.

On Wednesday, June 13th, the Society's Anniversary Service took place in St. Paul's Cathedral, when the Archbishop of Canterbury celebrated the Holy Communion, and the Bishop of Albany, U.S., was the preacher. The eloquent sermon is to be printed. The Epistle was read by the Bishop of Iowa, and the Gospel by the Bishop of Carlisle. Five-and-twenty Bishops were present, including the Bishops of North Dakota, Newfoundland, Ontario, Algoma, Caledonia, Fredericton (Coadjutor), Bombay, Rangoon, Singapore, Capetown, Grahams-town, Maritzburg, Pretoria, Zululand, Guiana, Antigua, North Queensland, Brisbane, Nelson, Waipapa, Dunedin, and Honolulu. The assemblage of so many of the chief pastors of the Church of God from all the parts of the world made this year's Anniversary service a most striking event in the history of the Society ; and it will not be easy to forget Bishop Doane's sermon on this great occasion.

He who covets greatness rather than goodness is under the inspiration of a depraved ambition.

NOTES OF THE MONTH.

The Society's Annual Public Meeting was fixed for Tuesday, July 10th, and was intended to be an occasion of offering welcome to the Right Reverend Prelates, who have come to England for the purpose of attending the Lambeth Conference. The place of meeting was St. James' Hall, Piccadilly, and His Grace the Archbishop of Canterbury promised to preside, and every part of the world would be represented by Bishops, who will relate their own experiences. Two sessions were to be held, one at 10 30 a.m. and terminating about 1 p.m. The second at 2 30 and ending at 5 p.m. The programme included the following sixteen papers, none to exceed 15 minutes in delivery.

At the Morning Session :

1. Provincial and Diocesan Organization in India, by the Bishop of Calcutta.
2. Medical Missions and Upper Burma as a route to China, by the Bishop of Rangoon.
3. Woman's Work in Missions, by the Rev. R. R. Winter, of Delhi.
4. Missions in China and the Corea, by Bishop Scott, of North China.
5. Missions in Japan, by the Bishop of Japan.
6. The Church in South Africa, by the Bishop of Capetown.
7. The Native Races of South Africa, by the Bishop of Zululand.
8. Missions in Equatorial Africa, by Bishop Smythies.

At the Afternoon Session :

1. Retrospect of the History of the Ecclesiastical Province of Canada, by the Bishop of Fredericton.
2. The Church in Northwest Canada, by the Bishop of Ruperts Land.
3. The Domestic Missions of the Church of the United States, by the Bishop of Missouri.
4. The Foreign Missions of the Church of the United States, by the Bishop of North Dakota.
5. Australasia and New Guinea, by the Bishop of Sydney.
6. The Church in Haiti, by the Bishop of Haiti.
7. Missions in Guiana, by the Bishop of Guiana.
8. English Congregations on the Continent, by the Bishop of Gibraltar.

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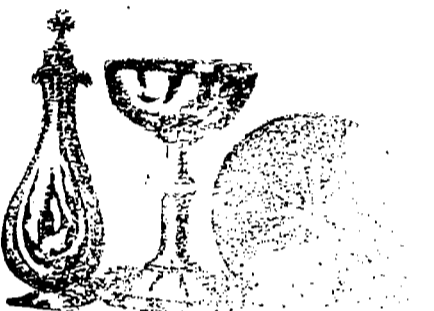
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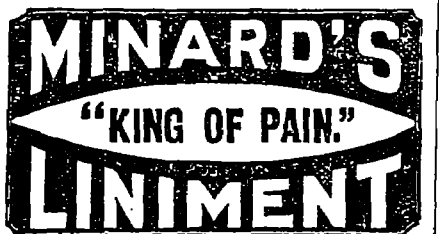
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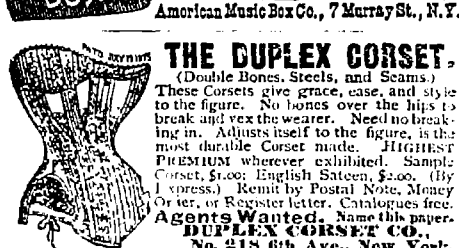
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