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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 24, 1891.

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ECCLIASTICAL NOTES.

THE Bishop of Winchester, Eng., has been very ill from congestion of the lungs supervening on influenza.

THE junior clergy of the Diocese of Truro, Eng., have formed a society to assist each other in reading and the study of theology.

IT is purposed to pull down Hanover Church, Regent street, London, Eng., and rebuild it on what is said to be a more convenient site.

DEAN MACARTNEY, of Melbourne, Australia, celebrated his ninety-third birthday on April 11th. Dr. Macartney has held this office since 1852.

THE Dean of Rochester Eng. (Dr. Hole) has been seriously ill with an attack of influenza. All his preaching engagements had to be cancelled.

THE foundation-stone of the Church-House, London, Eng., will be laid on June 24, at 4 p.m., by His Royal Highness, the Duke of Connaught. The ceremony will be preceded by a short service at Westminster Abbey.

THE Bishop of Winchester, Eng., returning from illness. The ordination last Sunday, fixed for the Cathedral, was held in the Bishop's domestic chapel. The Bishop has been obliged to cancel all his approaching engagements.

THE Rev. C. M. Beckwith has declined his election to be Assistant Bishop of Texas. Further reflection has confirmed the decision which he announced in the council at the time of the election.—*Living Church*.

THE former Bishop of Worcester, Eng., Dr. Philpott, who had given the munificent sum of £1,251 towards the fund for the restoration of the parish church of All Saints, Worcester, has just contributed the further gift of £190 to defray the balance due on the cost of the work. The church, which has been beautifully restored, is now altogether free from debt.

AMONG the most recent clerical sufferers from the influenza are the Archbishop of Canterbury and the Dean of Rochester. The Primate, who was in bed for about a week is now slowly though satisfactorily recovering; and the same may be said of the Dean, though he has necessarily been compelled to cancel many engagements including one to preach at Lincoln Cathedral.

WHY is it that the secular press does not echo it round the country that the students of the General Theological Seminary who made a moonlight sitting to the Paulist Fathers, have returned, tired and repentant. We heard of their going, on all sides; in flaming heads and disjointed adjectives it was placarded until the names of the foolish fellows were as familiar as household words. It was all right, it was in the way of business; the public had a right to know. But why this profound silence over

their speedy return to the fold which they left in such hot haste? Who 'controls the types,' to use a Julian figure, and who furnishes items to the Associated Press? It is to be surmised that to publish the lame and impotent conclusion of the escapades may alienate the alien vote.—*Living Church*.

WE regret to learn from the *Scottish Guardian* that the venerable Bishop of St. Andrews, Scotland, has been again laid up by another attack of illness, which has confined him to bed during the last few weeks, and reduced him to a very weak state. By the help of members of his family he has contrived to get through his correspondence; and meanwhile the Bishop of Glasgow has kindly relieved him of his Confirmation engagements.

VIRGINIA.—Since the war in the U. S. the Protestant Episcopal Church has made rapid progress. The five or six thousand communicants of 1865 (including those of West Virginia, which was then part of the diocese) have grown to some 20,000 in Virginia and 3,000 in West Virginia. The few parishes in West Virginia have increased since 1877 to over fifty churches and missions. The number of churches consecrated in Virginia since 1865 is nearly or quite 150.

AN avowed Atheist in a book intended to show how untenable, in his view, were the arguments in favor of Christian belief, incidentally makes the following confession in that work:—"I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness. Moreover, when at times I think of the appalling contrast between the hallowed glory of that Creed which once was mine, and the lonely mystery of existence as I now find it, I find it impossible to avoid the sharpest pang of which my nature is susceptible." The negation of the existence of God is a question which has been dealt with both from a philosophic and a scientific point of view by the Victoria Institute, which has now published and stereotyped a work written for the masses, and called "Is there a God, considered?" To facilitate its circulation in large quantities the nominal price of a penny per copy is its cost.—*Irish Ecclesiastical Gazette*.

THE TRINITY ORDINATIONS.—Ordinations were held by the Archbishop of Canterbury, the Bishop of Beverley (under commission of the Dean and Chapter as guardian of the Spiritualities) for the diocese of York, and by twenty-seven diocesan Bishops. The number of candidates admitted to the diaconate was 217, and 321 deacons were advanced to the priesthood. Of these 144 were graduates of Oxford, 122 of Cambridge, 54 of Durham, 12 of London, 11 of Dublin, 11 of Lampeter, 2 of Aberdeen, 2 of Victoria, 2 of the Royal University of Ireland, and 1 of New Zealand. It is noteworthy that the literates (amongst whom, at Canterbury, must be included the name of the Rev. George Sale Reaney, who took priest's orders) did not amount to 10. Of the others, 17 received their education at St. Aidan's, Birkenhead, 12 at St. Bees, 8 at Lincoln, 5 at the Lon-

don College of Divinity, 4 at Chichester, 4 at Lichfield, 3 at Gloucester, 3 at Truro, 2 at Salisbury, and 1 at Southwark. The Bishop of Ely ordained an M. D. of Aberdeen; Bishop Marsden, the Bishop of Gloucester and Bristol, a graduate of the New Zealand University; and the Bishop of Llandaff, the Rev. T. C. Phillips, formerly a well-known Calvinistic minister.

HIGH CHURCH AND LOW CHURCH.

The following anecdote is given by the correspondent of a contemporary:—

Sometime ago a certain retired (Colonial) Bishop who is a very pronounced Low Churchman put to me after dinner the following question: "What, in your opinion, is the real difference between High Church and Low Church? Some think the Apostolical Succession." I knew my interlocutor, and that it was useless to start a "theological controversy," and my answer was, "Well, you know Robert South's definition?" "What was that?" "South said, 'The High Churchman thinks very much of the Church and very little of himself. The Low Churchman thinks very much of himself, and very little of the Church.'" Whereupon the grave enquiry passed off with a laugh.

Now, if I had thought his Lordship capable of understanding a theological argument, my answer would have gone a great deal further. I should have told him that in the Catholic theory which possessed all Christendom for 1,500 years, the Church is spiritual as well as visible, after the pattern of her Head, it being a contradiction that a Head should differ from the Body; the Protestant theory being that Christ's Body is spiritual only.

A STEP IN ADVANCE.

The action of the Convention in passing a Canon restricting the right to vote at the Easter elections to the baptized is simply an affirmation of the American principle that the affairs of an organization can only safely be managed by members of the organization. The ecclesiastical principle that 'members of the Kingdom' alone have a right to vote for officers of the Kingdom was affirmed by the Bishop of Iowa in his first address to the Convention in 1877. The uncanonical and illegal action of some of our parishes in forcing upon the congregations unbaptized vestrymen receives by this action a pointed rebuke and will, it is hoped, never be repeated. We do not permit unnaturalized individuals to vote in the state for the officers of the state. Why should the unbaptized be permitted to vote for the officers of the Church, the admission to the rights and privileges of which is divinely restricted to the baptized? If members of the Body of Christ are not able to provide for the interests of that Body,—the Church, we may be sorry; but the principle holds good that Baptism must be had ere any man is either a Christian or entitled to manage the affairs of Christian organizations.—*Iowa Churchman*.

CONFIRMATION.

THE CHRISTIAN FAITH.

We have considered the subject of Faith in general.

We have now to consider what we are specially required to believe as Christians.

We must remember that a *right faith* is as necessary for the soul's health as *right conduct*. We are as *responsible* to God for what we believe as for what we do.

If God has been pleased to *reveal* certain *Truths* for our guidance, we must be as account able to Him if, through *wilfulness* or *careless neglect*, we remain ignorant of them, as if we remain wilfully or negligently ignorant of His *Laws*.

There is no greater delusion or fallacy than the very common saying, 'It does not matter what a man believes so long as his heart and his life are right.'

It is a plausible excuse for the divisions and many diverse forms of teaching in Christendom at the present time, but it is plainly contrary to the Word of God. In the Scriptures we read:

1. That 'he that believeth not shall be damned,' or condemned.—St. Mark xvi, 16.

2. That the Faith is One. 'There is one faith.'—Eph. iv, 5.

3. That the Holy Spirit would 'guide' the Apostles 'into all truth,' or 'in all the truth.'—St. John xvi, 13.

4. That the Faith 'was once delivered unto the saints.'—Jude 3.

5. That we 'should earnestly contend for' that faith.—1b.

6. That the 'Church of the living God' is 'the pillar and ground (or base) of the truth.'—1 Tim. iii, 15.

There may be differences in the belief of men on some questions, the absolute truths concerning which has not been definitely revealed, and which are, therefore, left rather as matters of *opinion* than of *faith*. But all that is *necessary for a Christian to believe to salvation* was undoubtedly perfectly revealed to the Apostles, so that, as one of the Thirty-nine Articles of our Church says, 'Whatever is not read' in Holy Scripture, 'nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation (Art. VI.)'

When we hear of questions upon which Christians have been, or are, divided, we should ask whether such questions are mere matters of opinion or are Articles of Faith. If they are only matters of opinion it must be sinful for any persons to separate themselves from the common bond of worship of the Christian Church because of them. If they are truly matters of Faith, there must be *truth* on one side and *error* on the other, and it must be the bounden duty of every one diligently and conscientiously to endeavour to ascertain, and to convince the mind, *which is the truth*.

To be indifferent to it, or to say 'It does not matter,' is to dishonor God, Who has given us the revelation.

And when the mind is *convinced of the truth* a true Christian must, for the sake of others, 'contend earnestly for it,' and show by his conduct that he believes that there is a difference in God's sight between *truth* and *error*, as much as between *right* and *wrong*.

'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you,' said St. Paul, 'let him be accursed.' (Gal. i, 8).

But while it is our duty as faithful Christians 'earnestly to contend for the faith,' to be jealous for the truth, as those who have had a trust committed to them, and not to be as 'children tossed about with every wind of doctrine,' we must remember that we are bound to 'speak

the truth in love,' seeking to win, not only by zeal and earnestness, but by a Christian temper, those who oppose themselves.

The *Christian's Faith*, then, all, i. e., that he is required to believe as necessary to his salvation is embodied for us in the Articles of

THE CREED.

When the convert to Christianity comes to be admitted into the Church this is the faith into which he is *Baptized*.

When the child, who has been baptized as an infant, comes to receive the Blessing of Confirmation, or the Laying on of Hands, this is the Faith which, ratifying the promises made on his behalf at Baptism, he acknowledges himself 'bound to believe.'

This is the Faith which in every act of public worship the Christian again and again rehearses and makes his own, as he says, 'I believe.' And when the last hour of this mortal life is drawing near, and the priest visits the man to help him to prepare his soul for death, in order to ascertain 'whether he believes as a Christian man should, or no,' he rehearses this same *Confession of Faith*, and asks 'Dost thou believe?' and the dying Christian answers,

'All this I steadfastly believe.'

This, and *this only*, is thus what is required of every man to be believed as necessary to salvation since every article 'may be proved by most certain warrant of Holy Scripture,' as being the revelation of the Truth of God, in accordance with our Lord's own most solemn words—

'He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned (condemned). St. Mark xvi, 16.

To add thereto fresh Articles of Faith, as the Church of Rome has done in the Creed of Pius IV, is as inexcusable as to take therefrom as many *schismatics* have done in their virtual denial of the article concerning the Holy Catholic Church.

The Church founded by Christ and His Apostles and Prophets, and made the pillar and ground (or base) of the truth, accepted these articles of the Creed while yet in her undivided state (i. e., before 1054), and while, therefore, she still possessed in all its fullness the pledge that she would be guided into all truth.

No one branch of the Church, however numerous, can be assured that it will be guarded against error.

Our Church [i. e., the Anglican branch of the Church Catholic] has always appealed to the decision of the *whole Church* as to all matters in which she differs from the other branches of the Church Catholic, such as the Church of Rome and the Eastern Church.

But, in the meantime, she holds without wavering to the Confession of the Christian Faith embodied in the Creeds, which were the Church's Voice of Faith while she was still *One*, as a full and sufficient expression of the *Christian Faith* in all things necessary.—*The Church Messenger Qu'Appelle*.

THE APOSTOLICAL SUCCESSION.

We have in other connections alluded to the testimony borne by the greatest exegetical scholar of the age, the late Bishop of Durham, Dr. Lightfoot, to the doctrine of the Apostolic Succession as the "back-bone of the Church."

We add from the late charge of the Lord Bishop of Oxford, Dr. William Stubbs, the greatest historical scholar of our times, the testimony of this great authority on the same subject: "The historic Episcopate, not merely as a method of Church government—in which sense it could scarcely be called historic—but as a distinct, substantive, and historical transmission of the Commission of the Apostles, in and by which our Lord formed His disciples through all generations into a distinctly organized body or Church,—the historic Episcopate is of the very

essence of the Church of England, and could not be suffered to be called in question by any body or individual desirous to be incorporated into our Communion. And the assertion of such a principle involves either the admission to Holy Orders by the Bishops of all Presbyterian or otherwise ordained ministers who are desirous of being united to us before we could recognize their position or join their service with ours."

These are the words of a scholar and a historian whose reputation is world-wide.—*Iowa Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SAKVILLE.—Tuesday, the 16th inst., was a red letter day with the Church people of Hammond's Plains in this parish. For many years past they have laboured, waited and prayed for the completion of their new Church and on the above named day their happiness was consummated by the setting apart of the new building to the service of God for ever.

In the absence of our own beloved Bishop, the service of Consecration was performed by Dr. Neely, Bishop of Maine, of whose fatherly kindness to us all we cannot speak too warmly and who has our very best thanks for the trouble he has taken in our behalf. Our venerable and much loved friend, Dean Gilpin, gladdened our hearts by his presence and we were rejoiced to see him in such health and spirits, notwithstanding the numerous and weighty cares which devolves upon him. The Rev. Canon Partridge of Halifax, a man whose praise is in all the Churches, was also with us and gave a spirit stirring address during the service. The other clergy present were the Rev. T. Ballis, who acted as Chaplain to the Bishop, the Rev. Norman Lee Garrison, Chaplain, Halifax, N. S., and the Rev. I. O. Raggles of that city. Miss Tremaine, Mr. King Pooley and other Halifax friends favored us with their presence, and by their valuable and efficient assistance added very materially to our happiness and success. The above named young lady presided at the organ, and Mr. Pooley, who brought with him eight juvenile choristers, conducted the musical part of the service with his usual well known skill and ability.

After service the company partook of a bountiful luncheon prepared by the ladies of the congregation, and having spent an hour or two in social intercourse returned to their homes.

Universal regret was expressed at the absence of our esteemed friend, E. P. Archbold, Esq., on account of indisposition, since to him and the members of his family circle we owe much of the success that has attended our efforts.

THE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

Sir,—I gratefully acknowledge the receipt of the following subscriptions:

Rev. Cecil Wiggins, offertory from Sackville Parish, N. B., \$15 00; John Summer, Carleton Place, Ont., \$10; Ascension Day offertory from St. Mark's Church, Parksdale, Ont., per A. J. La Ventura, \$13.07; Rev. A. Eliot \$2; Rev. J. Fielding Sweeney \$1. Total \$41.07. Full total from Canada, \$746.44. Estimated cost of constructing and furnishing the hospital \$4,000.

I remain yours truly,

W. CHAS. WILSON.

The Rectory, Springhill Mines, N.S., June 16th.

SHIP HARBOR.—The congregation of Ship Harbor were cheered and strengthened on Saturday and Sunday, 13th and 14th inst., by the presence of their former beloved Rector, the Rev. James Lowrey, now of Barbados. The words of good counsel and encouragement

spoken on the occasion will long be remembered, and the touching words of comfort to those suffering from bereavement must have indeed been a source of consolation to the troubled and sore hearts now around us.

Mr. Lowrey returned on Monday, 15th inst., to St. Margaret's Bay, with his wife and child.

Mrs. Heath, wife of the present Rector, sailed for England on the 25th May last, per steamer 'Carthaginian.' Mrs. Heath intends staying a year in England for the benefit of her health.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peters.*—The long felt need of a residence owned by the congregation for the use of the priest incumbent, or of a fund to yield interest sufficient to pay his house rent annually, has at last been recognized by the congregation, the ladies of which have undertaken the work of providing the sum required. As a first step a bazaar has been arranged for, to take place some time in the fall. All the various societies have elected representatives to act together as an Executive committee, while Messrs. Frederick Peters (Bernier), and W. A. O. Morson have been chosen joint custodians of the Rectory fund.

Improvements have been made in the Hodgson Memorial Chapel. The graceful chancel arch, built of the bright red sandstone of the province, has been richly carved. In a few weeks the handsome woodwork of the arches of the nave will be added, completing the beautiful chapel, excepting the decorations of the walls and the addition of two more stained windows.

Further work has been done in the graveyard. It is proving an undertaking full of disappointments and discouragements to reduce the rough condition of this resting place of the dead to order and tidiness, but there seems a determination to persevere till the object is accomplished.

DIOCESE OF FREDERICTON.

DEANERY OF WOODSTOCK.—The quarterly meeting of the Woodstock Deanery was held at Centreville, Mission of Wicklow, on St. Barnabas' Day. On preceding eve a hearty service was held in St. James' Church, the processional hymn being "Onward Christian Soldiers," the choir beginning to sing as the clergymen entered the main entrance. Rev. Alan Richard Percival Williams, the new curate for Woodstock, ordained on June 7th, 1891, at Fredericton, read 1st Lesson; Rev. A. W. Teed, rector of Richmond, 2nd Lesson. The prayers were read by Rev. Leo. A. Hoyt, rector of Andover, and Rev. W. B. Armstrong, rector of Grand Falls and Edmundston. As preacher appointed at previous meeting was not present, the substitute, Rev. A. B. Morris, assistant Missionary at Andover preached. Text—Acts 11, 22-24. The blessing was pronounced by Rev. Canon Neales, Rural Dean. The other clergy present were Rev. Scovil Neales, rector of Queensbury and Southampton, and Rev. J. E. Flewelling, rector of Wicklow.

On Thursday morning, June 11th, service was held in the above Church at 9 o'clock, and the Holy Communion was administered, the celebrant being Mr. Flewelling. Epistoler, Mr. S. Neales; Gospeller, Canon Neales, who also gave a short address. The Chapter met for business at the rectory when a resolution of condolence was passed to the family and friends of the late Rev. Henry Huntley Neales, formerly a member of Woodstock Deanery. Also a resolution of condolence to friends of the late Rev. Arthur Hoadley, a former member of this Deanery. The parable of the two debtors was read and discussed.

Rev. L. A. Hoyt was re-elected Deanery representative to B. and M. of D.C.S. Rev. H. B. Morris read a thoughtful paper on the words "This do in remembrance of Me." The

brethren, after considerable discussion of the paper, tendered a hearty vote of thanks for his valuable paper.

The following arrangements were made for next meeting: Aberdeen, Sept. 9th, 1891; preacher, Rev. W. B. Armstrong; substitute, Rev. A. W. Teed; reader of Paper, Rev. J. E. Flewelling; portion of Scripture to read, Parable of Good Samaritan.

Thursday evening, June 11, a conversazione was held at Mr. R. Wilmot Balloch's, where a very pleasant and profitable time was spent.

DIOCESE OF QUEBEC.

COATCOOK.—At St. Stephen's Church, on Sunday, June 14th, there were seventeen young persons confirmed, presented by Rev. Canon Foster, M.A., the Rector of the Parish.

GEORGEVILLE.—The Lord Bishop of Quebec administered the rite of Confirmation to six people in St. George's Church on Tuesday, June 16. His Lordship was a guest of Dr. Keyes during his stay here.

FITCH BAY.—The Lord Bishop of the Diocese visited the village on Wednesday, 17th June, when a service was held at which His Lordship administered the Apostolic rite of Confirmation to five persons.

LENNOXVILLE.—The Annual Convocation of the University of Bishop's College will be held on June 25th. There will be Divine service in St. George's Church at 10.45 a.m., when the University sermon will be preached by the Rev. R. D. Mills, M.A. The corner stone of the new school building will be laid by the Lord Bishop of Quebec at 2.30 p.m. After this ceremony the degrees will be conferred in the College dining-hall. At the conclusion the prizes will be distributed to the students of the College and the boys of the school. The usual conversazione will take place in the evening at eight o'clock.

DIOCESE OF MONTREAL.

SYNOD MEETING.

Under the rule adopted at last Session, the Synod commenced with the administration of Holy Communion in the Cathedral at 10.30 a.m. on the 16th inst., followed by the address of the Bishop, instead of a sermon. It was hoped that this arrangement would secure a better attendance of the members of Synod at the service, and on the first day, and that the special Synod service transferred to the evening of the first day would be attended more generally than when held in the morning as in the past. The result this year, however, by no means justifies the hope—the attendance was lamentably small both morning and evening.

His Lordship in his address, referring to the change which had been made as above stated, said that he concurred in the opinion of Synod evidenced by such change, that the opening service in the Cathedral was as important as any part in the order of proceedings, 'we are a religious body working for religious motives for the promotion of true religion in our own country and diocese.

True religion consists in communion with Almighty God—the Holy Father of the whole human family—which communion God himself has commanded and rendered possible by the great gift of His Holy Spirit to men, through Jesus Christ our Lord. 'It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto God,' and I can conceive no place, or circumstances, more suitable than this for the rendering of Divine Worship as the reverential preliminary to the conference, on all matters touching the government of our Church, upon which Conference we are now about to enter. At the same

time it must be borne in mind that the address or Charge, which (following the custom of my predecessors) it has been my wont to deliver early in the first meeting of each session, has in view a definite purpose which should not be overlooked. After clause VIII, in 'Order of Proceedings,' it is generally provided that 'an address from the Bishop shall be in order at any time.' The practice has been for the Bishop, as President or Chairman of the Synod, to lay before the delegates a summary of matters requiring their interference, or appealing to their judgment or sympathy. The Synod is a Church parliament, and it is proper for the Chairman formally to announce the business to be brought up, as well as to give an outline of such advancement as the Church has made since the last meeting. The Bishop's address is not a sermon, but rather an instruction, properly expected from all presidents at the beginning of business meetings, lay or clerical. There is no reason, however, that such an address should not be delivered in this Cathedral, but quite the contrary. The question is, will the delegates present themselves here? They ought to do so. I hope they will. But if for any reason they should fail, it will be my duty to return to the custom hitherto observed and give my address, after the calling of the roll, in the Synod hall, lest by an unfortunate precedent I should deprive the President of the Synod of an opportunity for the full performance of his duty.

His Lordship next referred to the munificent gift of the late Mr. E. E. Shelton to the Mission Fund of the Diocese, as follows: "Mr. Shelton, originally from New England, settled in Montreal about forty years ago, engaging in business, and entering warmly into all the benevolent and religious enterprises for the advancement, moral and religious, of the city of his adoption. His quiet, unselfish, unostentatious life has so lately closed that I do not need to recall him personally to your memory. All who took any active part in Church affairs are familiar with the industry of his habits and his sense of responsibility, which made him give to works of charity the same keen interest and unremitting attention which good business men bestow upon their private affairs. He showed a very strong affection for the Clergy from the beginning of his career in Montreal. His home was open to them, his purse also, and many a stranger coming to the diocese has found in him a sympathetic and intelligent friend and adviser. But perhaps we were none of us prepared for the munificent provision which he had made by will for the Mission Fund. It comes to us as a revelation of the strength of his affection for the Church of England and his confidence in the ability of that Church to promote religious and moral good and to declare that Gospel which is able to save souls. The whole benefit of the legacy will not be felt at once, as the property is charged with certain annuities and legacies, but from the first I hope a sufficient addition to our present resources will be made to relieve the Executive Committee of some of that wearing anxiety inseparable from the precarious nature of our Church income, as it has existed up to the present moment. By the 'Mission Fund' is understood that fund which goes to the assistance of poor or thinly peopled districts, and, supplementing whatever stipend the people themselves can afford, makes it possible to the Bishop to appoint a clergyman to a cure of souls; for the appointment of the clergyman rests with the Bishop in the Missions and not with the vestry, as in the case of Rectories. The income of the Mission Fund, still in its infancy, has up to the present time been weak and uncertain, dependent mainly upon the subscriptions and donations collected annually throughout the diocese, its most reliable income being derived from the surplus revenue of the Clergy Trust Fund and the interest of the capital of the Sustentation Fund, altogether amounting in 1890 to \$3,984.25. To these sources of

revenue will now be added, by the will of the founder, a fund to be called 'The Shelton Fund,' the income of which will be used for the purposes of the Mission Fund. The report of the Mission Fund for 1890 includes, besides the moneys expended on the country missions, small grants for mission work in the city and suburbs. It is probable, as I have hinted, that some time will elapse before any great portion of this very generous bequest will be available for the extension of our work. There are legacies and annuities to be first provided. It is necessary, therefore, that both in the city and country we should continue to maintain the work already in operation, nor relax the efforts now made from year to year to keep the diocese free from debt, if nothing more. In the meantime, let the fact of this generous provision for the future give us courage to work strenuously in the present, in order to place our missions and stations on a sound basis of usefulness and permanence."

The Bishop also called the attention of the Committee on Canons to what he considered defects as well in the definition of a Mission and Parish respectively as in the principle upon which the scale of grants to the clergy rested, and hoped that some change would be made therein: thinking that although it was right that deacons should be content with \$500 per annum, it did not follow that an additional sum of \$100 per annum would be a just equivalent for ten years of added service, or \$200 for eleven years or more.

His Lordship also noted complaints which had been made in regard to carelessness in keeping the Registers of Acts of Civil Status, and requested the intervention of the Synod in the matter.

Referring to Confirmation and Holy Communion the Bishop expressed his gratification and comfort because of the earnestness and care with which candidates are prepared for both, and remarked upon the necessity not only of this duty but also of that of parish visiting; both in the interest of the clergyman himself and of the parish served by him.

Referring to the Montreal Diocesan College he reminded those present that the subscriptions promised for five years lapsed this year, and that it was of great moment that they should be renewed. He said that the Church required that her clergy should be men of good general education in addition to the learning peculiar to their sacred office, and that Montreal possessed peculiar advantages as the site of such a training college, being the centre of Church population and the See of the Bishop who was consequently able at all times to visit the students and become personally acquainted with them. The College has already existed for seventeen years; 116 students have been admitted to a part in its studies and lectures. Of these 35 have completed their education and been ordained; 23 of them are still ministering in the Diocese, besides 12 students employed in vacant missions and other posts; 19 have taken a B.A. degree; one that of B.D., and one that of D.D.; eleven are prizemen of the University.

His Lordship also referred in his charge to the work done by the Sabrevois Mission and the Church Home on Guy street, and having noted the loss by death of the Rev. Robert Lindsay, M.A., Rector of St. Thomas, and Rural Dean of Hochelaga, who was ever active in the Councils of the Church and whose experienced advice and fertility of suggestion would be much missed, and to whose energy that branch of Committee work, included under the head of "Works of Mercy," and covering the Women's Protective Home, the Girls' Friendly Society, the Church Home, the Woman's Auxiliary, the City Mission, etc., was due, mentioned the report of the Committee on Consolidation of the Church in British North America, and the scheme proposed; expressing himself in sympathy with the amendment thereto moved by the Bishop of

Qu'Appelle, and supported by the delegates from Montreal. He added: I believe it is possible to have too much legislation. I should be sorry to see the funds of the Church diverted in such direction. I should be still more sorry to see our clergy excited by constant travel from Synod to Synod, which might very easily disgust them with the monotony of village and the drudgery of city life, and unfit them for the discharge of simple pastoral duties. We have now an annual Diocesan Synod and triennial Provincial Synod, and, at intervals, a Pan-Anglican Synod. We are in no danger of being cut off from intercourse with the members of our Communion, unless it may be with the more remote dioceses of the sister province of Rupert's Land. For their sakes, therefore, and because I quite allow the advantages to us all of the widest possible inter-communion, I should be glad to welcome an "amalgamated" Synod of British North America. There are few or no important functions now exercised by our Provincial Synod which might not as well be exercised by an "amalgamated" Synod; and I fear, for example, amongst other objections that a court of appeal in the "General" Synod, in addition to those courts which exist already, might induce a habit of appeal from one authority to another—a habit destructive of all those virtues it is the mission of the Gospel of Christ to inculcate. I see no reason why the more remote dioceses of British North America should not be received into our Provincial Synod precisely in such manner as the Dioceses of Nova Scotia and New Brunswick were received on an occasion within the memory of most of those now present.

Episcopal Acts.—His Lordship announced that during the year 627 persons had been confirmed, two had been admitted to the Diaconate, and five Deacons had been advanced to the Priesthood. He had consecrated one Church (St. Mary Magdalene of Chelsea) and had laid the foundation stone and opened another, namely, St. Andrew's Norwood. He spoke approvingly of the great improvement made in the churches in the country parts of the Diocese, some of which without aid from the City in attractiveness and fitness for success would compare favorably with most of our churches (city) in beauty and churchly order. He noticed too that the Church on the Gatineau is constantly increasing and extending, the tendency of the population always being westward, but in the older and eastern parts of the Diocese some parishes were suffering from this emigration, though he believed, not to the extent sometimes asserted.

The Synod opened for business at two p.m. in the Synod Hall, when after roll call, which showed a fair attendance clerical and lay, the Rev. Canon Empson was re-appointed Clerical Secretary, Richard White, Esq., Lay Secretary; Mr. Charles Garth, Treasurer; and Messrs. G. W. Simpson, and Walter Drake, Auditors. The Committees having been struck, the reports of Special Committees came on almost immediately owing to the Bishop's address having been given in the morning. Amongst others submitted were the following: "The better observance of the Lord's Day," "The Church of England Temperance Society," "French work."

From the report of the Emigration Chaplain (the Rev. R. Aton), it appeared that during the past year the number of immigrants who located in Montreal was 4,298, their nationalities being 2,709 English, 623 Irish, 233 Scotch, 360 French, 130 Belgian, 90 German, 153 others; their religion being 2,994 Protestants, 1,006 Roman Catholics, 299 others.

The report of the Sunday School Committee showed an increase in the number of schools, of teachers, and of scholars: the total for 1889 having been 8,031, whilst last year it was 8604. It advocated the setting apart of a special Sunday to be known as 'Sunday School Sunday,' when a special sermon should be preached in

every church in the Diocese urging the importance of this work.

An important report was also presented by the Chancellor on the relations of the Diocese to Bishop's College. It referred to the several Acts passed and the action of Synod respecting the College and the connection of the Diocese therewith, and showed that the Bishop and Synod of this Diocese possessed equal powers over that Institution with those exercised by the Bishop and Diocese of Quebec; and also that by express resolution of Synod, amendments in the constitution of the Governing Body of the College had been sanctioned and approved, and that the Synod had for years exercised the powers granted to it for securing representation in and control over Bishop's College.

At the special Synod service on the evening of the first day the Rev. Chas. Bancroft, M.A., Rector of Sutton Flat, was the preacher, and delivered an excellent sermon from the text: 'Lo, I am with you alway.' The musical part of the service was well rendered by the Cathedral choir.

On Wednesday evening a Missionary Conference held in the Synod Hall, was well attended but lacking in arrangement and brightness, and we fear not calculated to make those present long to come again; only one hymn was sung, viz.: 'From Greenland's Icy Mountains,' in opening; after which several addresses were given, and the meeting closed with the Benediction.

SAULT AUX RECOLLET.—We have received the following additional particulars of the opening of the church here. The Lord Bishop assisted by the Ven. Archdeacon Evans and the incumbent, the Rev. E. McManus, conducted the formal opening service of St. Andrew's Church at Sault aux Recollet, on Sunday, the 14th inst. A few members of the choir of the Church of St. James the Apostle rendered the musical part of the service with very good effect. The ladies of the congregation had very tastefully decorated the church for the occasion with beautiful bouquets of flowers. The stained glass window in the chancel was presented by the firms of Messrs. Spence and Castle. The chancel and vestry were furnished by gifts from several friends of the church in the city. The church is indebted to Miss Baylis for fitting the cloth covering of the Communion table and for the sacred monogram, I. H. S., which adorns its front. The fine linen cloth on which is worked in raised letters the text, 'This do in remembrance of Me,' is the gift of Mrs. Fred. Bishop. The church is indebted to Mr. Buchanan's Bible Class of the Cathedral Sunday School for a handsome electro plated Communion set, and also to the family and friends of Mr. S. C. Fatt for a fine cabinet organ, and while we thankfully acknowledge our indebtedness to many other kind friends for their generous help and sympathy, Mrs. Scott and Mrs. Tiffin deserve special mention. Too much praise cannot be bestowed upon their zeal and indefatigable exertions in promoting this good work. The church is free, and the seats unappropriated.

DIocese OF TORONTO.

SYNOD MEETING.—At the last Synod it was resolved that the claim of the Diocese of Niagara to a portion of the Episcopal Endowment Fund should be assumed by the Toronto Diocese to the extent of \$5,000, payable in ten annual instalments, and that if the offer were accepted the payment should be made from the general funds of the Synod.

Lord's Day Observance.

The report of the Committee on this subject declaring gratification that the clergy of the city were firm in their belief that the due observance of the Lord's Day was essential to the morality and well being of the city and for the maintenance of true religion amongst us as a community. 2. That during the recent

agitation to run the street cars on Sunday the employees of the Street Railway were as a body strongly in favor of the observance of the Lord's Day, and appealed in strong terms to the citizens of Toronto to preserve to them the inalienable right of abstaining from work on that day, and, 3. that steps were being taken in Parliament towards the observance of the Lord's Day, was adopted.

Quite a discussion took place upon a proposal that all appointments to rectories, parishes, or missions should be made for a term not exceeding five years, the proposal was not approved by Synod.

A long discussion also ensued upon a motion introduced by the Rev. J. Langtry, praying that:

Therefore resolved, that this Synod do petition the Government of Ontario to adopt such legislation as will secure to every Christian denomination in the country the privileges which these ministers evidently thought they already possessed, and will also secure to them equal rights with their Roman Catholic fellow citizens in regard to the religious education of their children. Resolved (2). That this Synod invites the Synods and Assemblies of the different denominations now meeting or about to meet to appoint delegates for the purpose of agreeing upon as wide a basis of Christian teaching as may be, with a view of urging the Government of Ontario to make the same a necessary part of the curriculum of every Public school in the land.

DIOCESE OF NIAGARA.

SYNOD NOTES.—The following resolution was adopted in regard to Sir John A. Macdonald:—"That the Diocese of Niagara in Synod assembled embrace this opportunity of giving expression to the deep sorrow and regret with which in unison with our Most Gracious Sovereign, Queen Victoria, and the entire population of the Dominion of Canada, they have received the announcement of the lamented death of that great man Sir John Macdonald, the distinguished statesman who, for nearly half a century, has so ably guided the councils and administered the Government of the old Province of Canada and of this vast Dominion. They desire also to convey to the bereaved widow, who has so nobly sustained her husband in his arduous duties, their sincere condolence upon the irreparable loss she has sustained in this painful dispensation of Divine providence."

The discussion in regard to the revision of the Constitution engaged the attention of the Synod for a length of time. The principal point upon which difference of opinion existed was the requirement as to membership. This the Committee recommended in the following form:—

"I, _____, solemnly declare that I am a member of the Church of England; that I am an habitual worshipper with this congregation, [naming it], and have not voted as a member of any other congregation within the year."

An effort was made to require also that the party should be a communicant but it was lost by a vote of 63 to 24. Ultimately the resolution was adopted as reported by the Committee.

The list of Clerical and Lay Delegates to the Provincial Synod was reported as follows:—

Clerical Delegates—Rev. W. R. Clarke, Canon Houston, Archdeacon Dixon, Canon Bull, E. P. Crawford, Dean Geddes, Canon Sutherland, E. M. Bland, Canon Curran, Rural Dean Forneret, Rural Dean Belt, Canon Belt. Substitutes—Rev. W. J. Armitage, Canon Worrell, R. Kerr, Canon Read, C. E. Whitcombe, P. L. Spencer. Lay Delegates—J. J. Mason, Geo. Elliott, W. F. Burton, H. Roberts, Lieut.-Colonel Murray, Wm. Bell, J. M. Bassell, Alex. Gaviller, Archdale Wilson, Hugh James, R. Stanley, C. A. F. Ball. Substitutes—Adam Brown, K.

Martin, E. A. Gaviller, W. Y. Pettit, Dr. Ridley, A. H. Petit.

On the afternoon of the third day a special Memorial service was held in the Cathedral, attended by members of Synod.

An important condition to the Constitution of the Diocese is the appointment of a Standing Committee composed of eighteen clergymen and eighteen laymen, twelve of each order elected annually by the Synod, and six of each appointed by the Bishop. This Committee is intended to perform the duties formally transacted by the Executive and Special Trust Committees on the Mission Board. Its chairman will be elected by the Committee and have a deliberative vote only.

The proposition to remove the appointment of clergy out of the hands of the Bishop and place it virtually in the hands of the people created a most lively discussion. The clause as suggested by the Committee was as follows:—

"When any vacancy shall occur in any rectory or parish, except a parish receiving aid from the mission fund, a meeting of the vestry shall be called for the purpose of nominating to the Bishop a clergyman to fill the vacancy. A copy of the resolution containing the name of the person nominated shall immediately be forwarded to the Bishop, and if the clergyman so nominated be licensed by the Bishop, he shall be inductee into the rectory or parish; but if the Bishop do not grant the license to the nominee, then the vestry shall have the right to make further nominations, but the nomination of any clergyman to the Bishop shall not confer any right or interest whatsoever on the nominee. The Bishop shall, within two months after receiving notice of nomination, as aforesaid, decide whether he will license the nominee, and if he shall not license the nominee, he shall notify the vestry to that effect by letter addressed to the chairman and secretary of the meeting who certified to the previous nomination, and the vestry shall thereupon proceed to call another vestry meeting and make a fresh nomination. If no nomination be made to the Bishop for four months after the happening of the vacancy, then the Bishop shall have the right to fill the vacancy." Ultimately the vote being taken by orders the proposal was negatived and the appointment remains as it has been.

A Canon dealing with free pew churches, and in amendment of the Church Temporalities Act was introduced and approved after some discussion, and it was determined to make application to the local legislature to amend the Temporalities' Act accordingly. Before being qualified to vote at vestry meetings this declaration must be made:

"I, _____, am a member of the Church of England and of no other religious body, and have habitually attended public worship in _____ church for the space of six months previous to this meeting, and have contributed not less than \$2 during the year towards said church's support."

The Sunday School Committee in its report made reference to the Convention held on the 22nd and 23rd of October last. It also appeared from it that Sunday School Examinations were held in Hamilton, Orangeville and Guelph, at which nine candidates and certificates were granted. The Committee strongly recommended that the Sunday School Committee should take charge of the Depositories instead of leaving the procuring and disposing of Church literature in the hands of local booksellers. It also recommended Deanery libraries throughout the Diocese and an increased use throughout the Sunday Schools of charts, maps, blackboards, pictures and object lessons. The Inter-Diocesan Leaflet is largely used in the Diocese.

Children's services are held in twenty parishes, and twelve Sunday School periodicals are circulated.

Church Consolidation.—The Synod arrived at no decision in regard to the Winnipeg Conference proposals, further than to adopt the following resolution, 'that the clerical and lay delegates to the Provincial Synod be appointed a committee to consider the report of the Conference on the consolidation of the Church of England in Canada, to report to the next session of Synod.

The Sunday School Committee appointed by the Bishop is as follows: Revs. Canon Bolt, E. A. Irving, E. A. Bland, W. R. Clark, G. A. Forneret, Messrs. George Elliott, W. F. Nellis, K. S. Brooks, E. U. Martin and Robert Stanley.

The following were appointed a Committee on Prison Reform: the Rev. G. Heoggan, W. J. Armitage, G. Francis, G. Johnston, Rural Dean Mackenzie, Messrs. Brown, Gaviller and Taylor.

A portion of the business mentioned on the agenda paper had to be postponed, owing to the persistent opposition of one Mr. Gaviller, who insisted on counting the House out or threatening so to do whenever any matter was brought up on the afternoon of the last day, with which the party with which he is concerned failed to approve. Notwithstanding considerable discussion and some difference of opinion the Synod meeting appears to have passed off with astonishing harmony, considering the efforts which have been made for some time past to excite party feeling in the Diocese.

DIOCESE OF HURON.

HURON COLLEGE.—The annual commencement of Huron College was held on Tuesday afternoon, the 16th instant, in the College grounds. On the invitation of the Bishop and the faculty the members of Synod with their wives visited the College from five to six o'clock. The Bishop presided, and with him on the platform were principal Miller, Professor Williams and the members of the Council. In his address the Bishop alluded to the fact that more room was required for the increasing number of students and more men were required for the work of the Church in the Diocese, and he trusted that liberal subscriptions would be forthcoming for the institution. The College was instituted in 1864 and had been doing a good work. An address was also delivered by Mr. Charles Jenkins, Petrolia, and a valedictory was read by a Mr. Brownlee. An address of welcome was presented to Principal Miller by the Alumni Association, and the Rev. W. Craig, late President of that Association, followed it with a short address in regard to the work of the College.

The Alumni dinner took place in the College dining-room on the evening of Monday last at which about fifty members were present. The election of officers for the current year resulted as follows: President, Rev. Canon Smith, Christ Church, London; First Vice President, Rev. H. J. Thomas, Warwick; second Vice-President, Rev. R. McCosh, Petrolia; Secretary, Rev. A. H. Rhodes, St. Paul's Cathedral; Treasurer, Rev. Canon Davis, St. James, London; Committee, Revs. Martin, Craig, and Kingsley, with Messrs. Elliot and Sherwood representing the students.

It was resolved that hereafter the Principal and Professors of the College be honorary members of the Association. An interesting paper was read by the Rev. H. A. Thomas, entitled 'Influence of Some Natural Laws in the Vocal world,' and the Rev. N. H. Martin delivered an address on inspiration.

SYNOD NOTES.

The annual meeting of Synod for this Diocese opened in the afternoon of the 16th

the Lord Bishop presiding. The Rev. Canon Richardson was re-elected Clerical Secretary and Mr. Wm Swaisland lay Secretary. From the report of the Committee on certificates and assessments it appeared that 218 congregations had returned 263 lay delegates; 21 congregations had failed to elect delegates at Easter as required; 90 congregations had failed to pay the assessments required. The question of dealing with the parishes or missions in arrears was referred to a special Committee.

The Bishop in charge referred to the losses sustained by the Diocese by death since the previous Synod, namely, the Revds. William Davis, Rector of Woodhouse; John Gemley, Rector of Simcoe, and Henry Banwell of Port Stanley. His Lordship also stated that there had been an increase in receipts of over \$1,000 during the year, although it had been necessary to overdraw the Maintenance and Mission Fund. He feared that in endeavoring to carry out the rule of Synod that \$10 should be paid from the Mission Fund for every clergyman on the list, and also providing for an increase in the stipend of the clergy at the rate of \$100 for every five years of service up to \$1,000 would bring about a grave financial crisis unless there was an increase in revenues. The rule was one which should receive support in every possible way, and the clergy should see that the collections required by Synod in this behalf were made.

From the statistics given by his Lordship in his address it appeared that the Diocese had within its limits more Indians than Algoma, the numbers being in Huron, Protestants, 5,870; Romanists, 303; Pagan or unknown, 1,268; whilst in Algoma there were Protestant, 1,054; Romanists, 6,043; Pagan, 158.

His Lordship also referred to the scheme for the Consolidation of the Church of England in British North America, remarking that it would necessarily subtract power from the old governing body, the Provincial Synod, the abolition of which he was far from advocating. The unification of the Church was undoubtedly a grand aim, but he desired to present the facts before them before they committed themselves to it, thinking personally that a simpler plan might attain the result aimed at.

Huron College was commended by his Lordship and it appeared from his address that there were now upwards of twenty students, too many for the present building and staff to do full justice to. He commended the Institution to the care and support of the Diocese.

The Bishop also referred to the question of patronage and appointment to parishes. He did not approve of all the power being vested in the Bishop, but thought that the Canon providing for the interchange of views before the appointment was made was perhaps the best solution of the difficulty.

Two ordinations had been held during the year, and 841 persons confirmed.

The Woman's Auxiliary and the Lay Workers' Association were both highly commended for the assistance given by them to the work of the Church. His Lordship closed his address with reference at some length to the deceased Premier, suggesting a resolution of condolence and sympathy with Lady Macdonald.

The following resolution regarding the Premier's decease was adopted by a standing vote:

That we, the members of the Synod of the Diocese of Huron, desire to give expression to our sense of the great loss which our country has sustained by the death of the Right Hon. Sir John A. Macdonald, late Premier of the Dominion of Canada, and our grateful appreciation of the distinguished services rendered by him to the Dominion during his long and useful career, and also to extend to his sorrowing children, and above all to Lady Macdonald his true and noble helpmate and companion in life, our sincere and heartfelt sympathy.

The report of the Executive Committee showed that there was a debt balance against the Maintenance and Mission Fund of \$4,015.44; whilst in 1890 there was a surplus of \$974.52. This arose from the increased payments referred to in the Bishop's charge; from the more complete filling up of the vacancies in the Diocese, and from the transfer to the W. & O. Fund of \$1,390, which latter would in former years had gone to the credit of the Mission Fund. A noticeable and gratifying fact was this that in nearly every parish the collection for the Mission work of the Church outside the Diocese—controlled by the Domestic and Foreign Mission Board—were much larger than those for Diocesan purposes.

DIOCESE OF ALGOMA.

(TO THE INDIANS.—Sir,—Few people know with how much eagerness I scan each issue of our Church papers and magazines to find anything favorable in regard to our work among the Indians. The Indians always seem to me here in Canada to be left out in the cold, so few seem to take any real interest in them. Over and over again have I longed that we had a Bishop Whipple or a Bishop Hare to champion the Indian cause as they have over in the States. It was with feelings, therefore, both of surprise and pleasure that I read Bishop Anson's letter in your issue of June 11th. The Bishop just strikes the key note that I with my unmusical ear have been trying to strike for years past. Let our Canadian Missionary Society become a true missionary society with a distinct twofold object, (1) the conversion and Christian training of heathen Indians; (2) the caring for and helping of our poor backwoods settlers. There would be, I believe, an immense reversion of feeling in favor of our so-called Domestic & Foreign Missionary Society if only it would adopt a clear unmistakable missionary name and undertake a clear unmistakable missionary work, such as the Bishop has defined. The C. M. S. has commenced with drawing one-twentieth of its annual grant to our Indian Missions in the Northwest year by year. I am glad it is doing so. It is not the work of England but the work of Canada to support our Indian missions. I have been urging and urging that the Canadian Sunday Schools throughout the Dominion should make our Indian missions, and especially the training of the Indian children, their own specific work. Each Diocese, as the Bishop says, has its own mission fund for the support of its own Diocesan work, and when people are asked to contribute money over and above what they give to the mission fund, it should be, I think, plainly and distinctly stated for what their money is required, otherwise they will not give. Surely there would be infinitely more interest aroused and the funds of the Society would be infinitely increased, if instead of so much confusion being left on the mind about Domestic this and Foreign that and about paying back complimentary sums to the English societies, it were put fairly and squarely before our Church people that the Missionary Society of Canada has but two great objects before it: (1) the conversion and training of the heathen Indians; (2) the support of missions among the backwood's settlers.

In regard to my own work among the Indian children, my Shingwauk and Wawanosh Home here in Algoma, my Homes at Elkhorn, and my prospective Homes at Medicine Hat, I may say that I am just waiting the opportunity to remove the reproach and stigma which at present seems to rest upon them on account of their independent character by handing them over to such a Society the moment it is prepared to undertake them. It seems to me that events are at present shaping themselves under Almighty God's providence for the taking of some such course. The burden of my Homes for the Indian children has become too heavy

for me, the responsibility too great. Our funds instead of increasing with my increased work are at present decreasing. My scheme for carrying on Homes for Indian children in three different dioceses with a local advisory committee at each point I fear will scarcely work so long as all the responsibility of providing suitable employees, gathering in the pupils, and meeting the expenses rests with myself. It is too much to expect that the Church at large will have such confidence in an individual as to place in his hands funds sufficient for carrying on so extensive a work; and, for myself, I do not wish it; I am prepared, ready, anxious, to give over the whole of my work for Indian children to the Missionary Society of Canada if it will accept it and make provisions for carrying it on. I would take this opportunity of urging that the Board of Domestic and Foreign Missions will prepare itself to take action in this matter when it meets again in October. Let it undertake the entire responsibility of these Homes for Indian children, both mine and any others in the Northwest that would wish to place themselves at the same time under its fostering care.

I have made this *bona fide* offer now here openly in the Church papers. I see no probability of being able to carry on my work on its present lines through another winter unless our funds are very largely augmented. So far as I can see it must be one of three things. Either (1) the Canadian Missionary Society must take over these Indian Homes; or (2) more funds must be placed in my hands to enable me to carry on the work; or (3) the Homes must be closed. I hope it will not be the last; I am not at all anxious for the second; nothing I believe could be better both for the Indian cause and for the Church at large than for our Missionary Society to take upon its own shoulders the responsibility and maintenance of this and all other Indian work.

Will not others who with me really care for our poor Indians make it a special subject of prayer to Almighty God that at the next meeting of the Society in October there may be a great change made not only in the name but in the spirit and work of our Missionary Society, and that the Indian work which has been so long neglected may be brought to that place in the fore-front which surely it has the right to occupy. Yours, etc.,

EDWARD F. WILSON.
Shingwauk Home, June 14th, 1891.

DIOCESE OF BRITISH HONDURAS.

From the British Honduras *Churchman*, issued monthly in the above Diocese, we find that the newly consecrated Bishop, Dr. Holmes, entered upon his work with vigor, and that probably a great impetus will be given to the work of the Church through his appointment. Early in May he visited the Churches in the Northern district of the Diocese and called together his Synod for the fifth of the present month.

A general meeting of the Domestic and Foreign Missionary Society was held on the 6th of May.

The *Churchman* also gives the following information as to the Diocese of British Honduras.

The Diocese contains about 7,562 square miles with a coast line of 180 miles and a great many small islands called cays: hence there is much travelling to be done, and the Bishop ought not to be restricted by local duties.

Outside the Diocese, the Bishop has Missionary jurisdiction over the Protestant communities in the adjacent countries of Central America, entailing more travelling and long absences. At Graytown, Nicaragua, the headquarters of the Canal Company, where a clergyman is to be sent as soon as one can be obtained, there is a large and increasing population with no Protestant Minister.

The Episcopal Endowment Fund is only

about £3,000, of which £2 500 was contributed by the Diocese and £600 was the munificent gift of Canon Baily. The total available income from this source being only about £120, the Bishop also acts as rector of St. John's Church until such time as a sufficient income can be provided for him. An effort is now being made to increase the Episcopal Fund and appeals have been made to the S.P.G., S.P.C.K., and the Colonial Bishops' Fund, but the *Churchman* also makes an earnest appeal to the people of British Honduras. The population of British Honduras alone is about 30,000. Of these 400 are Europeans the rest are natives of Honduras, West Indians, Spaniards, Caribs, Coolies and Central American Indians.

ST. MARY'S.—The work of this Parish, of which the Rev. F. R. Murray (formerly of Halifax) is Rector, progresses most satisfactorily. The last report of the Treasurer shows a very satisfactory increase in income of the Church for the first four months of this year as compared with 1890. The services are always bright and hearty and the efforts of the people are not confined to the parish, but they do what they can for outside work.

DIOCESE OF QUEBEC.

RICHMOND.—Sunday, the 21st June, was a 'Red letter day' in the annals of St. Ann's Church, as our good Bishop administered both the rites of Ordination and Confirmation.

The services of the day opened with a choral celebration of the Holy Communion at 7 a. m., followed by Matins at 9.

At 10 30 the Ordination service began with Whitney's lovely processional hymn 'The Son of God goes forth to War,' which was followed by an able discourse from the Ven. Archdeacon Roe. The Anthem 'Oh! that I had wings like a Dove,' was then sung, Miss Robbins singing the solo. His Lordship then ordained to the Diaconate Messrs. Wilkinson, Wright and Dickson, and to the order of Priesthood, Rev. Messrs. Adcock, Sutherland and Rothera. The Kyrie was Woodward's Creed, Whitney; and the Offertory was Whitney's Festival. A choral celebration followed, during which the hymns 'Bread of Heaven,' and 'The Heavenly Word,' were sung.

Besides His Lordship the Bishop and the Ven. Archdeacon Roe, the Revs. J. Hepburn, Rector; Prof. Watkins, Lennoxville; A. J. Balfour, Quebec; Thos. Blaylock, Danville; and Vincent Lacey, Richmond, assisted in the service.

At 7 30 in the evening the Confirmation service was held, with the following order of music: Processional, 'Through the Night of doubt and sorrow,' followed by Bennet's service in D; the Anthem 'Seek ye the Lord,' in which Miss Smith sang the solo; Whitney's Offertory and Creed and Hymns 349 and 271, with Whitney's 'All hail the Power of Jesus name,' as a recessional.

Twenty-two received the rite of Confirmation, and the Bishop spoke to them in one of his practical, helpful addresses.

The Church was beautifully decorated with flowers, and at both morning and evening services many could not gain admittance, although there was fully 700 present. The music was faultlessly rendered and reflected great credit on the choir-master, Dr. Brown, and Mr. G. H. Aylmer Brooke, organist, as well as the whole choir.

See the spider casting out her film to the gale—she feels persuaded that somewhere or other it will adhere and form the commencement of her web. She commits the slender filament to the air, believing that there is a place provided for it to fix itself. In this fashion should we cast forth our endeavors in this life, confident that God will find a place for us.—*Spurgeon.*

NOTICE.

—TO—

Subscribers & Advertisers

—:00:—

'THE GUARDIAN' will not be issued on the 8th and 15th JULY. It is urgently requested, however, that Subscribers in arrears may send in amounts due. The total sum owing is very large: and this seriously interferes with our progress.

COUNTRY LIFE.

The quiet, plodding life of a farmer, with its monotonous round of duties, is by no means an easy one; nor is there to many persons any attraction in an occupation which obliges one the greater part of the year to rise at dawn, to go steadily through the performance of the lowest and meanest tasks, and to retire to rest—to use a country phrase—'before the chickens go to roost.'

But to men who look below the surface, and see the beauty which is so often to be found in the humblest employments, there is for the toil and drudgery which fall to the lot of the farmer ample compensation.

Like the great Creator himself, the farmer sows and reaps, with patient, loving hand separating the tares from the wheat, and taking away the weeds and useless stalks, that the green and living ones may not be choked up, but may bring forth their fruit in due season.

Living thus in communion with God, knowing that, no matter who may plant or water, it is He alone who can give the increase, and surrounded by all the beauties of nature, hard and cold must be the heart of the man who can shut his eyes to the glorious scenes about him and cannot, for a time at least, rise above the commonplace of life and feel that in his lowly occupation there is more real beauty than is to be found in the highest offices of life.

Near my home lives an old Canadian farmer who has given his whole time and devoted all his energies to beautifying and improving his land. He finds no pleasure in taking his ease while there remains anything which man can do to add to the loveliness of God's earth. To use his own quaint phrase, he delights in 'assisting nature to develop her charms.'

His little farm is a model of beauty and order; a hedge of evergreen extends around the whole of it; rows of fruit trees stretch out on either hand; a grove of forest trees forms a pleasing background; while in front of the house spreads the wide lawn, where in the summer flowers of every variety vie with each other in the beauty and fragrance of their bloom. I once took a party of young people to view the old man's treasures (as he calls them).

He was at that time engaged in clearing up another tract of land preparatory to building upon it. When asked why he was not content to live quietly where he was and enjoy his hard earned home he replied solemnly, 'So long as there is any work for me to do I must do it. I want the world to be better for my poor service here, so that when I die, though my name may be forgotten, my works may live on through the generations to come.'

O, surely beneath that battered straw hat and those queerly shaped garments, which at any other time we might have ridiculed, there beat a true and noble heart, there breathed a lofty soul, whose influence will be felt long after the old farmer has vanished from the busy whirl of life.

It is a well-known fact that many of the world's greatest men have been the products not of the ever restless, moving cities, but of quiet country homes.

Surrounded by rugged mountains, whose

wild beauty has in all ages been an inspiration both to the warrior and the poet, is it any wonder that Athenians, Spartans, Thebans, braved peril and death to preserve their country's honor? Is it not among the Highlands of Scotland that we find a Bruce, a Douglas or a Graham—men whose very names fill our hearts with enthusiasm? Or where but in the Lowlands a tender hearted Burns singing as he followed the plow?

Perhaps one of these ragged urchins whom we meet on the road-side, may have in him the making of a Ben Johnson, and some day may go up to a great city with his knapsack on his back to make his way up the ladder of fame (for though the country oftentimes produces great men 'tis in the city that they are matured).

Wordsworth, that great nature poet, found his chief delight in the trees and flowers, the woods and streams of the country, and by the side of the quiet lakes his love for them breathed forth in his poetry.

In our own America we have not the historical associations which give such interest to the mountains, plains and rivers of the Old World, but we do have nature fresh from the hands of God, and though the giant forests of the red man's day have vanished before the inroads of modern civilization, there is in many parts of the United States scenery as wild, as beautiful and as varied as in any other country in the world.

Travelling once over the Blue Ridge mountains of Virginia a sudden turn of the road brought before us one of the loveliest views of which the mind can conceive.

As the old stage coach (which the modern railway has not entirely eclipsed) joggled along we had abundant opportunity for enjoying the prospect before us. The road lay for some distance along the mountain side, and below the great valley stretched out for miles and miles.

Broad fields of grass and clover, tall haystacks winding rivers and great trees, with here and there cottages nestled beneath their shadows, were to be seen. Above all the great blue canopy of heaven spread, and the sun lit up the whole scene with its flood of golden light. No noise broke the stillness; perfect peace reigned everywhere, and for a moment it seemed as if the world were all bright and beautiful, and that man, for whom this fair earth was created, must always be pure and good. But we cannot stay on the mountain top, for soon the sun will set, and perhaps on the morrow clouds may dim its radiance; and when the heavens are dark earth must reflect their gloom.

In front of a stone house not far from the mountains stands a grand old walnut tree. How many years has it stood there silently? How many human beings has it sheltered under those spreading branches? None can tell the number. Even as we gaze wondering upon its time worn trunk the merry laughter of children rings out upon the silent air and the leaves rustle softly, as if inviting the little ones to stay under their protecting shadows, away from the storms of life. And the 'everlasting hills' look silently down on the restless, changing world of time.

No tongue may fitly sing the loveliness of God's earth; but hearts of all may listen to its wondrous melodies.

—V. C. C. In *Southern Churchman.*

NEW YORK.—It is said that the poor of this great city are to be found in 37,316 tenements and lodging houses therein.

THE Rev. J. A. Billingsby, a Presbyterian Divine of Brooklyn, says, "The Church should have a large number of paid ordained workers." In some of our Canadian dioceses, and indeed throughout the Church of England, there is grave danger of this fact—for it is a fact—being overlooked in the newly awakened cry of "Lay Help," "Lay Readers," &c.

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

JUNE 7th—2nd Sunday after Trinity.

[Notice of St. Barnabas.]

" 11th—St. Barnabas. A. & M.

" 14th—3rd Sunday after Trinity.

" 21st—4th Sunday after Trinity.

[Notice of St. John Baptist]

" 24th—Nativity of St. John Baptist.

[Athanasian Creed]

" 28th—5th Sunday after Trinity.

[Notice of St. Peter.]

" 29th—St. Peter. A. & M.

HOLINESS AS A NOTE OF THE CHURCH.—III.

We touched in the previous articles on two or three ways by which a practical belief in our spiritual position, as defined by St. Paul in the Epistle to the Ephesians, helps forward the life of holiness in the Church. And from pressing lowliness and subordination, we see him passing, as though unconsciously, to his other theme, the great fact and resulting duty of Christian unity: lowliness in the individual ministers to unity in the body, just as pride is the universal parent of divisions. 'Endeavor,' writes St. Paul, 'to keep the unity of the spirit; for there is one body and one spirit.' Much might be said in connection with these words of the uniting power of the Church on social elements, but the day seems as yet too far off for the realization of this. Observe, however, the plea of the 25th verse, to speak the truth, because we are members one of another, a plea which supplies an interesting proof which might be applied to most details of spiritual life, that St. Paul intends his high doctrine of the Church to be used in daily life.

Observe one more development by the Apostle of his principles. After his noble words about unity, he goes on, as he does in an exactly similar connection in Romans xii, and in 1 Corinthians xii, to insist on the variety of functions of each part of the body. There is no dead level in the Church. 'To each one is given grace according to the measure of the gift of Christ.' This difference of grace, which applies widely to all sorts of personal distinctions, he here confines to different Orders of the ministry, but in the parallel passage he makes

a wider use of the figure. The difference of function implies great variety of working, but all within the body. We cannot go with the Bishop of Durham in what he seems to say in his 'Gospel of the Resurrection,' that multiplication of religious bodies finds a sort of justification in the fact of men being of many different minds. Not variety of Churches, but variety of work and office in the Church, is the teaching of St. Paul, and we have no right to alter his inspired teaching to suit the schisms of modern times. The truly wide, comprehensive Church life will find room for quite different works and sympathies. But the variety is to be limited by the interests of the body, which cannot be in collision with the interests of the head. There can be no real work for Christ antagonistic to work for his Body's sake. 'To each is given grace, . . . for the building up of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Till we so come there will be good and evil in the body, but that our Lord has led us to expect, so it should not cause us to hold weakly to St. Paul's teaching.

Put this in modern phrase, and it reads thus: We should all work, not from each one's own impulse to save a soul, to exercise a gift, to do a duty, to win a crown, but that Christ's soul should be satisfied by seeing realized His glorious purpose in the fulness of time, to gather together in one all things in Himself. All for Jesus, all in Jesus. And he does this best who leads men to use with all their heart the means of grace, and to continue steadfastly in hearty union with the Church's pastors. In the end, spasmodic and unorganized efforts will be labor lost. St. Peter proclaimed first repentance from sin, and then connection with Christ's Church as the way of salvation. If we all loved our Church because we love Christ, if we laboured to see her holy; and united, and full of life, we should be serving Christ indeed. If we made up our minds that we cannot fully live for Christ, if we are indifferent to the growth and prosperity of His Body here on earth, we should no longer consider love for the Church as a fancy which we may take up or not as we please. We should see the meaning of St. Paul in the 3rd chapter, where he says, 'To God be glory in the Church, and in Christ Jesus, unto all generations.'

It is not ritualism or formalism, but true Bible teaching to insist that Church life is spiritual life. We shall be strong as we are united. And this is a union divinely framed, a union with Christ and in Christ, who is Himself the union of Humanity and Godhead. The union affected with humanity by the Incarnation is applied individually to every person who, believing and being baptized, obtains membership in the Body of Christ, and is maintained in great measure through the other Sacrament devoutly received. Thus the Sacraments have been called extensions of the Incarnation, though the phrase has some obscurity in it. And that union thus applied to each, and maintained in Holy Communion, is a union among all, 'so that we being many are one body, for we are all partakers of the one Bread.' Here then is the central meeting place of the Body of Christ, where all are united, and where all are fed. What a grace from Him, that by a rite so simple, we should receive blessings so great!

This bond of union may well suffice us. It is the only religious bond which can demonstrate a divine origin. Spiritual, devout, lowly Communion are the pledge and means of the circulation of life between the head and the members and between the various members themselves. In a less sublime and supernatural way union is maintained and advanced by visible union in all Church work, beginning at the centre—the family, where at a mother's knee are dispensed the earliest Means of grace, and pro-

ceeding outward, in Catechising, Sun-schools, Parochial organisation, Diocesan Synods, and the great Cathedral services and Communion which introduce yearly our General Synod's work. All spiritual work should, as far as possible, fall into place under the parish and the diocese and the national Church. The illustration of a perfect piece of machinery has become trite, but it explains what we should aim at. The machine is not the power, neither does any part of it contain or control the power. The power is applied from without, through the machine, to do the work. Without the power the machine stands still; without the machine the power is dissipated and lost.

This is all we shall urge on the question of unity of work, save to utter one earnest longing for leaders, for rulers, for control, such as may make it felt through every parish in the land; that the Church is not of twenty minds, but one on all great questions, and that those who rule her under Christ are men who know how to make their influence felt in the humblest cottage in the country. In our leaders we ask union and decision. Each of us may contribute to this Church of ours, and to the glory of the Church's Head, that best offering we can give, a life of restful, resolute, complete dedication to God. The holy life, renewed and fed through the means of grace, may well be peaceful, restful, and strong. It will be vitalized by close union with our Lord in faith, and prayer, and sacraments. It will crave to extend the blessing it has received to others both near and far. The holy life will glow bright at each Christian man's own fireside, or it is not real. He will win by love and gentleness and consistency first his own brothers, as St. Andrew did, and then he will take a wider range. He will become increasingly interested in missionary work; he will feel bound to strengthen the missions of the Church, as efforts under God to extend the full blessings of Christianity to other lands.—*Irish Ecclesiastical Gazette.*

THE BIBLE.

There are few things more damaging to the Christian religion, and indeed to the acceptance of the Bible itself, than the erroneous views that are entertained as to its character, inspiration, and position in the Christian Church.

The origin of all these misunderstandings was the action of Calvin and other Continental reformers, who, having failed to preserve the continuity of the Church, put the Bible in its place. To strengthen the position of the Bible the theory of its verbal inspiration was started, then the private interpretation of the Word of God by individual members of the Church took the place of the Creeds and the teaching of the Church Catholic from the earliest times, and the Bible without note or comment is now advocated as the class-book for the religious education of our people. The Bible and nothing but the Bible was preached, as if, like the Koran, or the book of Mormon, its advocates claimed that it came direct from Heaven with every word, even of our translation, and of our perchance imperfect versions of the original, treated as if they were directly the very Word of God. From this teaching we may trace:—

1. A great deal of the continuance and increase of our many divisions.
2. The rejection of the teaching power of the Church.
3. The irreverence towards holy things, and even towards the Bible itself, because every man's own reading of the Word was accepted by him as God's Word, putting himself up as his own God.
4. Much of our present unbelief, because this exaggerated view of the inspiration of the Bible laid it open to the attacks of scientific criticism in such a manner as to shake the faith of many.

In the face of these evils it may be well to put clearly before our readers what the Bible really is and its true position. Some people would foolishly place the Bible before the Church, but the Church of the Old Testament and of the New has ever been the keeper and guardian of Holy Writ. Without her aid there would be no security for the safe keeping and handing down of the Word of God, and without her guidance we should never have known what books of the Old Testament or of the New were truly canonical, and to be accepted as of authority in matters of faith.

Although the Old Testament and the New are in one sense entirely distinct, there is a wonderful harmony and blending together to be discovered in a careful perusal of them, and they go far to elucidate one another, and in this sense they are essentially one book. But, nevertheless, there are two distinctive parts: (1), *the Old Testament*, collected and preserved to us by the Jewish Church; (2), *the New Testament*, collected and preserved to us by the Christian Church, which was a continuance and development of the Jewish Church. There is also this great similarity between them, they are both made up of several books, written or compiled by several authors, with the individual character of each author very clearly to be discerned. We are not to expect from these authors, and much less from our modern translators of them, a knowledge of natural history, or the other discoveries of science, of which they themselves were ignorant. They spoke as they were moved by the Holy Ghost, but the prophecies in symbolic language, and in all personal description of what they saw or did they spoke according to their knowledge. The Old Testament, as a whole, our Blessed Lord Himself assures us, is to be read and studied and received, from the first book of Genesis to the last in the Canon, as when He speaks of 'the blood of Abel to the blood of Zacharias, the son of Barachias, whom ye slew between the Temple and the altar.' He testifies to it further by frequently quoting from nearly every book in the Canon as the Word of God, and He continually refers his hearers to the Law, the Prophets, and the Psalms to find the things concerning Himself:—'Search the Scriptures, for in them ye think ye have eternal life, and these are they that testify of Me.'

The first five books and the historical books contain the Jewish record of the creation, and the history of their people from their first origin, not a history of ideal saints, but so real and genuine in its description of scenery, and events, and individual character as to bear the stamp of truth, and to witness to man's weakness and to God's wonderful condescension and forbearance. The Psalms are the very prayer-book of humanity, suitable for every yearning of the heart of man in all ages, and of every tribe and people. The prophets are the very Gospel of the Old Testament, full of evangelical truths. The New Testament, with the foretold record of our blessed Lord's life and death, the account of His ruling of His Church after His Ascension, the epistles to Christians in different phases of spiritual growth, and the wonderful book of Revelation, carrying forward and enlarging on all the symbolical teaching of the prophets even unto the end, form a complete whole, and become at once a solace and strength for all Christians.

God forbid that I should deny that any and every part of the Word of God may pierce a man's heart, and be the means of his complete turning from his evil ways and accepting the message of salvation. But while we honor and bless the Holy Scriptures, and appreciate the blessing of the Bible being daily read in our churches in our native tongue, we must not forget that we cannot get at the true meaning of Scripture by fastening on one particular interpretation of isolated texts, but only by the careful comparison of Scripture with Scripture, and by accepting as a guide and signpost against

error those deductions from the teaching of Holy Scripture as embodied in the creeds of the whole Church. By so doing we shall avoid error and the continued increase of schism and division, and, by taking this view of the real position and intention of the Bible, we can welcome all scientific criticism, however searching and severe, knowing that it will only in the end place in a very unassailable position the true Word of God.—*Earl Nelson, in Church Bells.*

BISHOP TUTTLE TO THE CLERGY.

(Convention Address.)

Brethren of the clergy, the days of the years in which our lot is cast are those of congested activity and disturbing unrest. We are not fitted for the age we live in if we be not active also; active in guidance of vestries, guilds and committees; of Sunday school work and confirmation classes; active in watchfulness over the congregation and its growth; in pastoral calls and cares and pleadings, and in priestly duties. But an insidious danger lurks in activity. We may be swept off our feet into its noisy current, and cease to be students and readers and thinkers and writers. Let us not deceive ourselves. Sermons *thought out* and not extemporaneously vociferated are things yet of value. *Thinking* is a power. *Reading* is a duty. *Writing* is a training in robustness. Study is such needed replenishment of capital as, neglected, will stunt and dwarf the growth of the business we have in hand. Alas! I know how the daily little duties press like clans of stinging insects settling upon us hapless victims. And I grant the little duties must be done, faithfully and God fearingly done. Nor do I forget that the Master saith: 'He that is faithful in that which is least is faithful also in much.' And I know that God regardeth adverbs more than verbs. So, do the things of active duty, day by day, little and great; and may God give you time and strength for the doing. But fix your will, systematize your time, beg your friends, beseech your parishioners, so that you may set apart some hours for the study. Shut yourself in there, and read and pray and think and write. Your library den and its books may be a mine of golden riches to you, if you will work in it, and work at it, and work out of it; the current coin which you need as the world's clearing-house calls for your daily balances of ministerial responsibility. O brethren, in the interchanges of activity with which the nineteenth century is all alive, let us not suffer other forces of daily interest so to ride over our heads as to crush down and crowd out of us those that should be our own,—the mental, the studious, the reflecting, the prayerful.

In personal humility, but in the painstaking thoroughness of intellectual labor, be it ours to claim that in the priest's lips there is still a wholesome keeping of knowledge, whatever be the abundant supplies flung out from the newspaper's pen, and the platform's talk, and the reformer's visions.

As for the sad

UNREST OF THE AGE,

what better thing can you and I do than stand fast in the liberty wherewith Christ hath made us free, and in the steady unchanging fixedness wherein Church faith and Church history, Church principle and Church habits and Church worship, have anchored us.

In some quarters a desire manifests itself of playing fast and loose with the dogmatic faith of the undivided Catholic Church of the first four General Councils. Argument with that sort of looseness is not in order. Primitive testimony, clear and unequivocal, certifies us what Christ bequeathed and the Holy Ghost taught and the Apostles held to as the faith.

The dogmatic certainties, such as the Incarnation and the Resurrection, were and are fixed. If any one nowadays come to us to open up questioning on any such fundamental matters of the Catholic creed, let him not think strange if we give him a slight heed, as would the mathematician before whom questioning should be made whether the sum of the three angles of a triangle be exactly two right angles. We tell him 'you waste your breath. To open closed questions up to questioning is quite absurd. And as for argument, in deepest ways, and clearest ways, and completest ways, intellectual and spiritual, the truth was threshed out 1,500 years ago, and it is the veriest chaff on which you are bringing your flail down now.'

If there be abroad a spirit of unrest and disintegration, and playing fast and loose with Catholic truth, my own watchword for protection and battle cry of defence would be the Prayer Book. Loyalty to the Prayer Book sums up loyalty to Church faith and to Church history, to Church principle and Church habits and Church worship. The Prayer Book to us in America I am accustomed to regard as the bulwark. Its powers for conservation of truth and neutralization of error seem to be immense. And when I know of a clergyman allowing himself in habits of inexactness to play fast and loose with the Prayer Book, even in little things, in its rubrics and directions, in its additions, permissions and abbreviations, I confess to experiencing a shock of sensitive dread. Does not my brother know that *Anomia* is the disease of the age, and the demon that America needs most to cast out, as by fasting and prayer? Will he not, therefore, for truth's sake, and for patriotism's sake, set his face as a flint against willful disobediences and careless inexactness in his use of the Prayer Book in the line of its laws and prescriptions?

Dear brethren all, it's the old banner of

PRIMITIVE TRUTH

that we march under. It's the four square line of battle upon the Bible, the Creed, the Sacraments, and the Episcopate, that we are drawn upon before the eyes of Him, our Commander in Chief. Let us stand steady. Trustful in Him, hopeful of our cause, true to duty. Bareft of outward strength you and I may seem in this diocese by our late division. A feeble folk and an unimportant Church, we may be counted alongside of the thousand of other religious names here in Missouri. Yet we bate not one jot of hope, nor lose one heart-beat of courage; for our weakness may be doing best service before God in upholding the divine standard, and perpetuating fixed dogma, and preserving the true proportion of the faith; while, in all personal lowliness of mind, but with a swelling sense of honorable fidelity that may not be suppressed, we proclaim ourselves the loyal disciples of the Church of the ages, the stout anvil on which many and many a contending hammer has worn itself out by pounding.

The spirit is the only infallible commentator on the word of God—the revealer of mysteries—the expositor of precepts—the remembrancer of promises—the inspirer of prayer.—*H. White.*

As to the question whether there is one God or not, the Bible tells us that "the devils believe and tremble." (Jas. ii: 19.) They are not atheists or agnostics, and are never so described in the Bible. Atheism, so far as it exists at all, belongs to earth and humanity. It does not exist in Heaven or in Hell.

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FAMILY DEPARTMENT.

"I WILL GIVE YOU REST."

When in death and sin I wandered
Far away from Jesu's care,
All His gifts and mercies squandered,
More than my desert or share;
Then no peace nor consolation
Gathered round my aching heart,
Till I found His great salvation
Was for me, the better part.

Then I came, sin-stained, and bleeding,
To His cross, His cross of shame;
Saw Him, wounded, interceding,
Pleading for my soiled name,
Saw my Life, my Lord, my Saviour,
Pleading at the throne for me;
Needing grace for good behaviour,
Daily grace to keep me free.

Yes, I came without delaying,
Told my wretchedness to Him—
All confessed, with trembling, praying
Further grace for further sin;
For I read in the Evangels
How the foe surrounds us still
With his hosts of legion angels,
Leading captive soul and will.

Weak I am and prone to languish,
Even in His courts I fall,
Tossed with doubts and fears and anguish,
Even while His name I call.
Jesus! hear my piteous wailing;
From the dust I cry to Thee;
Send Thy grace, that, never failing,
Bids the sin bound soul be free.

—By R. S. B.

BEN, THE GORDON BOY.

CHAP. XIII.—CONTINUED.

There he stood before them in the strength of his youth, in his well fitting uniform, his young face lit up with earnestness. He was choosing the right path, the path they might have chosen. Was it too late now? was it possible even for them to turn right about face and begin afresh?

Then Ben turned to little Nell, baby Nell as he still called her.

'I must go now, little Nell,' he said huskily. Then he turned to his father again.

'Father, won't you go with me part of the way? I haven't seen much of you?'

Collins took up his cap without a word, and at once followed his boy. A hard frost had set in, and the roads were hard and dry, above the stars were shining in their brilliancy. For some distance the two walked on in silence. It was not till they were quite clear of the village, and the passers by came only at long intervals, that Collins spoke.

'Ben, you're right; I wish I and your mother could begin afresh. I almost think I would if she would begin with me. God only knows what a struggle it would be.'

'I am sure it would father, but God will help you if you only ask him. I'm sure you cannot be happy living as you do. That man at the Hunters' Arms gets all your money, while the little ones haven't food to eat. I think baby Nell looks very sadly, she's so pale and thin.'

'She's not so much of a baby now,' said Collins, 'I think she's gone four.'

'I suppose she is; but haven't you noticed her poor arms, and her toes peeping out of her boots?'

Collins shivered slightly. He had seen the toes peeping out that very night, but he scarcely liked being reminded of it.

'Work's so very scarce,' said Collins, apolo-
gizingly.

'It's not so scarce as all that,' said Ben, firmly. 'Won't you look this straight in the face

to-night, father, and see that it is the drink that does it. We might have as happy a home as any one if it were not for that. It's all possible if you will only ask God to help you. I think Miss Carew is right, we can't get along alone, we need His help day after day. But I must walk on sharp, or I shall be too late for my train. I must be in barrack by ten o'clock. Good-bye, father.'

Collins stood and watched the lad till he was out of sight, then turned and slowly walked homewards.

CHAP. XIV.—PENSION DAY.

It was a wonderful thing for Collins to pass the Hunters' Arms as he did that night, and his wife could scarcely believe her ears when she heard him opening the cottage door. They were very quiet that night, these two, and the children looked at one another and wondered. They crept off to bed, and whispered to each other 'what could have overfether?'

'I hope the boy got his train,' said the mother when the last child had disappeared.

'Yes, I think so; he is not the lad to be late,' said his father.

Then the two relapsed into silence, and by ten o'clock the lights were out in the cottage. But it was a long time before sleep was to come to either of them. Their boy's words stirred them to their very depths, and they were both looking their life straight in the face. Then the neighboring bells burst upon the night air ringing the Old Year out and New Year in. One more year was passed and gone, never to be recalled; what would the New Year bring?

At last Mrs. Collins fell into a troubled sleep, and in her sleep she dreamed. She dreamed that she was drowning, every second she was sinking deeper and deeper in the waters. And while she sank, her whole life seemed to pass before her. Scenes of sin followed in quick succession, and though she had no power against it, she was compelled to look, and saw herself as she had never seen before. In her despair she cried for help, and then she saw a hand stretched out to help her, a strong and loving hand, that laid hold of her and bore her above the boiling waters till she was safe.

When she awoke she was still trembling with her agony of fear, but she laid quite still, and thought quietly over the wonders of the night. She knew now how black she was, but she knew too that there was One and only One who could save her. It was Christ's loving hand that had been stretched out to hold her up, and if she were to begin a new life, as Ben had asked her, it must be Christ alone who could render it possible. He alone could wash away the blackness of her life, and restore her to the likeness of God. In the morning she told her husband all her story, and with one mind they determined with God's help to begin life afresh.

It was again pension day. A hard day to begin the battle, and they even scarcely knew how hard the fight would be. Surely the Captain of the Lord's Host was by their side that day.

As they walked up to the postoffice together to claim their money, several of their old friends were standing about. Collins only gave them a passing nod, but when he came out they were not satisfied with such a greeting.

'Come along, mate,' said one; 'you'll stand treat to-day, and pay us back some old scores.'

'No,' said Collins, firmly; 'my wife and I have said good-bye to the old life; we've had enough of it.'

At first came jeers, then persuasions, and at last, as their way led past the Hunters' Arms, they laid hands on him and tried to drag him in. The struggle was a hard one, but at last Collins shook himself free, and amid jeers and taunts he and his wife passed on.

'We'll go and pay our rent first, wife, said he, 'the sooner some of the money is out of my pocket the better.'

There were arrears of rent to pay, which made a big hole in their little store, but it was with lightened hearts that they left the landlord's door.

'I think we'll get some boots for the children next,' he said, 'but we won't buy them here, we're better out of Rengate to-day, I'm thinking.'

'You're right, Collins: I'll run in with a bit of dinner for the children, and then we'll set off together.'

And so they did, but Mrs. Collins was to be waylaid this time. The news had soon spread that Collins had drawn his pension and was not using it in the usual way. This would never do and a woman who had done more than any other to lead Mrs. Collins astray was sent to bring her back in triumph among her old associates.

But even her persuasions were useless, and at last she left them, and Collins and his wife set out together. It was dusk before they reached home, and the children, expecting them to return as usual on pension days, trembled as they heard them come up the path. But their astonishment knew no bounds when they saw them walk in with parcels in their arms, and cheery words upon their lips.

'Come here, little Nell,' said the mother; 'father's bought you some new boots; are they not beauties?'

The children looked on admiringly as Mrs. Collins lifted the little one to her father's knee, and proceeded to take off the poor old boots, out of which the toes were peeping only too visibly.

'There now, what do you think of that? she said, holding up the little foot, while Nell laughed again with delight. 'And listen, children, here are a pair of boots for Bob, and some cakes for tea—don't they look good?'

'We'll hope next pension day, please God, to buy you all some boots,' said the father, gravely; 'but we've paid the rent, and got a home over our heads.'

Then Bob tried the boots on, and declared them to be a perfect fit, while the parents looked on with a mixture of sorrow and gladness, thinking of the past days, when so often the children could not go to school because they had no shoes to their feet.

Then the kettle was put on to boil, and surely there was no happier tea table than New Year's night than could be seen in Ben's old home. But Ben was far away busy with his camp life again. What would not the boy have given for one peep into his cottage home.

More than a week passed before Mrs. Collins summoned up courage to go and see Miss Carew. Each day brought many temptations, many struggles, but each day's victory made the next day easier. The frost had broken up, and Collins, who was a good workman when he gave his mind to it, happily was taken on to a good piece of work not far from home.

CHAPTER XV.—BEN'S HERO.

While Ben steadily pursued his life as a young soldier in the breezy camp at Aldershot, his parents did daily battle with their old enemies, for drink is not a single handed foe. With it often are many other sins. But any one who knew them felt that the change was very real, it was indeed a complete right about face. The more they desired to do right, the more they saw much in their children to deplore, and found to their cost that years of bad training and bad example were not easily set right. Baby Nell, too, had never overcome the exposure to the night air after the heated atmosphere of the bar of the 'Hunters' Arms,' and her now anxious mother took many a weary journey with her to the London hospital.

But when the second pension day came round, Collins and his wife were still of the same mind, and though again the old companions rallied round them, their persuasions were of no avail. A few days later Mrs. Collins went to see

Miss Carew, for she always had some cheering words to give her. The clean, respectable looking woman that entered was a great contrast to the Mrs. Collins of a few months earlier.

'I thought, ma'am, as you'd like to know how we were getting on. I know as you'd remember pension day.'

'Yes, indeed I did,' said Miss Carew. 'I can see by your bright face that you have been able to stand firm.'

'Yes, ma'am, you're right; not but that there were plenty who tried to do their best to make us go all wrong again. Ben said as God would help us if we could only ask Him, and I'm sure the boy's right.'

'Well, tell me all about it.'

'For the first thing, ma'am, there was some mistake about the post-office, and we couldn't get the money as usual at Rengate. We had to walk near two miles, but it was just as well, you see we got free from the old set nicely.'

'Yes; they would not follow you so far, I expect.'

'Then, when we'd got the money, we went on to a cheap shop as Collins knows of, and bought some boots for the other children. You see, ma'am, it was only Bob and little Nell had them last pension day. But this time we'd no back rent to pay, and we'd got it all to spend and a little over too, for Collins had been so careful, that he could get some clothes for himself as well. You see we shall be having the boy home before long, and I'd like his father to look smart like, so as Ben shouldn't be ashamed of him. He wanted me to have a new dress, but I said as I'd wait; we couldn't expect to have new things all at once.'

It was a pleasant story to listen to, and it was pleasant to watch the happy face that told it, and know that a boy's love to his mother could be the means of doing so much.

'And when are you expecting Ben home?'

'He says he hopes to come at Whitsuntide.'

'It will be a very home coming to anything he has known before.'

'Yes, ma'am, indeed it will. He says he only wishes they'd take Bob into the Home. He's so grateful for what it's done for him.'

'Well, we must think what can be done. Ben is sure to come and see me when he gets his leave.'

But Whitsuntide passed, and no tidings came of Ben's coming. The spring mellowed into summer, and before long hay-making would be begun. Ben's mother had moved farther away from the village, farther away from her old friends, and close to the real country. This change had been a great pleasure to the children, and they loved to wander in the open fields. Two or three of them, including little Nell, who could scarcely be called the baby now, had been happily picking flowers one morning, in a field farther away from home than usual, when suddenly Bob gave a cry. He had caught sight of a policeman, and with a vague fear that they were trespassing, ran to the farther end of the field with all his

might, followed by Nell and the other little girl.

Poor little Nell ran as fast as her short legs would carry her, dropping her flowers, which she had gathered with such glee, as she went, and never daring to look behind her to see if she were followed. The field was an extensive one, and when the little one at last reached the far corner, where Bob was laughingly surveying the policeman on the other side of the field, she dropped from sheer exhaustion and fright.

The policeman turned on his heel and continued his beat, quite unconscious that he had frightened a little child so terribly.

Bob was an easy-going boy, and at first took little notice of Nell's tumble, but when he found that she did not move or cry, he was fairly frightened in his turn. The child had fainted, and after some minutes, much to Bob's relief, opened her eyes.

'What's up with you Nell?' he asked kindly.

'I's so tired; carry me home, Bob.'

And so Bob did, wondering greatly what could have come over his little sister.

But Nell was not to get well that night. The child had taken cold sitting among the damp grass, and her fright had been so real that she was quite unnerved, and started up continually in agonies of fright.

The next day brought a letter from Ben, to say that he was coming home on the following Friday, and hoped to find them all well.

'We won't write and tell him as little Nell is ill,' the mother said. 'Ben loves her so, I don't know what he'd say.'

And so when Ben, lighter hearted than ever, walked briskly towards home on the following Friday, he knew nothing of the shadow that had overspread his home, and perhaps he counted on his wee sister's welcome more than all the rest. But Nell had grown worse instead of better, and the doctor shook his head gravely, fearing to give any hope of the child's life.

She had lain unconscious all the day, taking no food, and they could only tell that the feeble life was there from the gentle breathing which could scarcely be observed. And so Ben found her as, in the glory of the summer evening, he passed through the cottage door.

'You never told me little Nell was ill,' he said reproachfully, looking from one to the other of the grave faces.

'We hoped she would be better,' said his mother tearfully. 'Speak to her, Ben, perhaps she might know your voice; she's taken no notice of any of us to-day, and she'd so counted on your coming.'

'Nell, baby Nell,' said Ben, going close up to the bedside; 'don't you know me? I'm your soldier brother,' he cried almost passionately, as if he would call her back from the very gates of death. For the first time that day the child opened her eyes, and gazed at him steadily.

Ben, it's Ben,' she said feebly. 'Take me in your arms, Ben.'

Ben gently took the wee sister in his arms, and comforted her as he had learnt to do long ago, and little Nell seemed as content as she had always been in those strong brotherly arms. Little by little the flow of life gradually began to return; but all through that holiday Ben devoted much of his time to the sick child. No one could tempt her to take food so well as he, and no arms seemed to rest her so well as his. As she gradually grew stronger she liked to listen to stories of his life, but best of all she liked to hear him speak of his hero Gordon.

'Tell me about that good man, Ben,' he would say.

And then Ben would tell of Gordon's Christ-like life, and how he loved poor uncared-for boys the best of all, and call them 'kings.'

'You are one of his 'kings,' Ben, are you not?' she would say.

'I don't know, Nell,' he would answer. 'I'd like to be a bit like him when I am a man.'

'And so you will, dear Ben,' answered Nell, putting her arms all round his neck.

The days of the young soldier's leave passed quickly on, too quickly, for home was now a sweet place to the lad. The day before he left he was sitting by his mother's side, with the newspaper in his hand.

'Oh, mother, listen!' he said in a pained voice, as his eye glanced down the column.

'Ned Willett, seventeen, was charged on remand with embezzling £5 10s., the property of his master, Mr. Preston, of Wild street. The prisoner stated that he had spent all the money with the exception of a few shillings, and that he had bought a watch and some clothes. Alderman D—— sentenced the prisoner to fourteen days' imprisonment with hard labor.'

'Oh, mother, to think of poor Ned! I was afraid he was taking up with that sort of life. Perhaps I should have been in prison too if I had not been sent to the Gordon Home. I am sure they do their best to help a lad on to a better life.'

'Yes, Ben, we may all be thankful that you ever went to that good place, for they have not only helped you to grow up to a life of usefulness, but, with God's blessing, they have helped us all.'

The next day Ben's leave was over. The young soldier went back to his work and duty, and there is every hope that when he grows into manhood, he will try and follow in the Christ-like steps of his hero Gordon.

(THE END)

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[From the S. P. G. Mission Field for May]

OPENING OF THE TIENTSIN MISSION.

BY THE REV. W. BRANTON.

At the request of the Bishop I removed with my family in October from Peking to Tientsin, to take charge of the new work of our Church in this place. The Bishop came down later, arriving on the 31st, with the Rev. F. H. Sprent. On Sunday, November 2nd, the Church room was dedicated, and I was instituted as minister by the Bishop. The services of the day were these: Matins began at 10:30 o'clock; after it came a form of Dedication, and then Holy Communion. The congregation numbered 38, and the communicants 8. At six o'clock came Evensong, when I was instituted. The Bishop used an adaptation of the Office of Institution Ministers from the American Prayer Book. Twenty-one persons were present in the evening, besides the clergy. Such is the bare record of the formal beginning of the work of the Church of England in Tientsin. It is something to be thankful for, and there is good hope in its issues if we, who are responsible, do our duty in the fear of God. Yet there are drawbacks. I have been told our beginning was a 'success,' and I know several were sincerely glad at the prospect of a regular ministration of our Church's services. But I could not get rid of the idea that we were beginning thirty years too late, and that some of the greatest drawbacks are the natural outcome of this procrastination.

The compound which contains the Church room is situated in the middle of the British settlement. The Bishop pays a high rent for the premises, which are taken till the end of 1891. Their chief recommendation is the accessibility to the public of our house of prayer. Whither we or our successors are to move altar and hearth when these premises must be vacated is a perplexing question. The Church room has been formed by throwing into one, four rooms and a passage from the superabundance of the servants' quarters. The congregations contain a steady nucleus, a fact which gives much encouragement to the parson. Yet they are smaller than they might be. Influenza, typhoid fever, and sorer afflictions have helped to thin our numbers.

About a month or more after my institution I received a letter from a gentleman, then unknown to me asking, on the part of himself and other English Churchmen resident at Tangshan, if I could visit them occasionally and administer Holy Communion. This letter corresponded exactly with my own wishes, for I was just then preparing to visit Tangshan on speculation. You will find some particulars about the place in a letter of mine printed in the 'Mission Field' late in 1889. I went there by train on December 3rd and celebrated Holy Communion the next day, Thursday, at 8 a.m., in the

reading room, four communicants being present. Evensong, without preaching, is said every Sunday in the same room by the surgeon of the railway and mining companies. This practice has been continued without interruption, though with opposition and rivalry, since November, 1889. A similar service was begun by a former engineer in charge of the coal mine. When he left, the resident English Methodist Missionary obtained the management of the service, and after a while it was discontinued. These efforts on the part of lay members of our Church to preserve something of old habits of public worship were wholly spontaneous and unprompted by suggestions of clergy in North China so far as I know. The foreign community consists of English only. It numbers twenty five, including three children. Tangshan and its neighbourhood ought to be kept well in view in regard to Church work among Englishmen. The mining and railway operations are quietly growing and spreading in a way which necessarily will involve steady increases to the English staff, for the Chinese have no trained mining or railway men of a superior grade, nor are they attempting to have any trained.

Much the same might be said of Tanghu, where the railway connects with the seagoing traffic. Mr. Kinder, whose opinion is of importance said to me, 'Buy land for a church at Tanghu, a church will be needed there in twenty years. Land is very cheap now, it will be very dear then.' Of course this does not seem to be an opinion to be acted upon in the present strained condition of Diocesan funds, at the same time it contains sound advice not to be forgotten. The Jesuits acted upon this principle when this port was opened to foreigners thirty years ago, and now they are receiving from 50 to 70 per cent, on their original cut-



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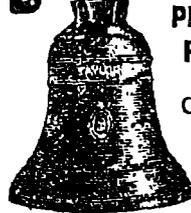
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CONTEMPORARY CHURCH OPINION.

Church Bells:

Trinity Sunday has come and gone, and the Church has once more entered on that second half of her year, in which, during the many Sundays before Advent, she fixes our attention not so much on the mysteries and doctrines of the Christian faith as upon the practical requirements and daily duties as exemplified in the earthly life and teaching of our Blessed Lord. There are minds, no doubt, to which the great festivals, with the mysteries and cardinal doctrines involved in the contemplation of them, do very specially appeal, and who naturally feel in consequence, when Trinity Sunday has gone, as if they had descended in some sense to a lower plane as if they had come down from the mount of glory to walk once more amid the common earth. Minds of this sort have unquestionably great capabilities, they have their appropriate and important work in the economy of grace; but they are peculiarly liable to certain grave dangers. If the contemplation and enjoyment of Divine mysteries and truths are part of our duty and privilege in this world, they are not more so than the daily unceasing calls upon us to acknowledge the obligations which, as it were, lie at our feet to live as servants of Christ through the common hours, and make these better and happier for the men and women with whom we are ordained to keep company. The Church's year is so admirably arranged that the balance is, to say, held equally between the contemplation of supernatural truths and the call to every day practical duties. If that mind is in us which was also in our Lord, we shall readily hail the opportunities presented us of embracing both the contemplative and the practical side of our religion, knowing well that a pure and undefiled religion, such as He has shown us, lies exclusively neither in the one direction nor in the other.

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