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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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### ECCLESIASTICAL NOTES.

CONFERENCE.—The Anglican Church Conference, which took place at Brussels lately was largely attended. Twenty-five chaplains from Belgium, France, Germany, Switzerland and Holland took part in it, under the presidency of Bishop Wilkinson. Some valuable papers were read and thoroughly discussed. Geneva was selected as the place of meeting for next year's Conference.

THE OLD CHURCH.—The immense antiquity of the Church of England has, says the *Church Times*, been curiously illustrated by a proposal to build a church at Chilcomb, a suburb of Winchester, where the Dean stated that there was land that had been held by the Cathedral since the year 644!

THE STRENGTH OF SEVEN OF THE LARGEST DIOCESES OF THE P. E. CHURCH OF THE UNITED STATES, as indicated by the number of communicants reported in 1885, is stated as follows:—New York, 12,582; Pennsylvania, 29,362; Maryland, 23,132; Connecticut, 22,033; Massachusetts, 21,271; Long Island, 17,789; Virginia, 15,323.

DRUIDIC PRAYER.—The following ancient Druidic prayer is taken from the Iolo MSS. and might very profitably be used by Christian:—

"Grant, O God, Thy help:  
And in Thy help, strength:  
And in Thy strength, understanding:  
And in understanding, knowledge:  
And in knowledge, a sense of right:  
And in the sense of right, the love of right:  
And in the love of right, the love of every creature:  
And in the love of every creature, the love of God.—Amen."

THE DIOCESE OF CALIFORNIA has at last succeeded in paying its long standing debt of nearly twelve thousand dollars to its venerable and long-suffering Bishop, or at least has subscribed the money for that purpose, he himself contributing more than one-third of the full amount.

THE most disheartening Church news of the month is the wretched blindness of South Carolina Churchmen to the lessons of all history, in an ecclesiastical secession with the sole object of forcing the exclusion of colored Clergymen and laymen from equal rights in the Church of God. Failing to accomplish this, nearly half the lay-deputies to the late Diocesan Council withdrew from its session, and

two clergymen (out of 48) were found to countenance this wicked and foolish movement. Nothing can come of it but evil for the Church of both races.

W. C. T. U.—In view of the fact, says the *Church Kalendar* of Buffalo, that the Women's Christian Temperance Union is now engaged in circulating petitions requesting "ministers of all denominations not to administer the Holy Communion with 'fermented wine,'" it is well that Churchmen should understand the distinct action of the House of Bishops of the P. E. Church, on this subject at the late General Convention:—

"Resolved, That it is the judgment of the House of Bishops that the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is not warranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.

"Resolved, That the mixture of water with the Eucharistic wine is lawful and in conformity with the usage of the Catholic Church, and that there is no objection to the use of the mixed cup: Provided it be not ritually introduced until it be authorised by the rubric."

CHURCH WORK.—If every communicant in the parish were an earnest Church worker, how great would be the result! The Rector would have an assistant in every communicant, a helper, a sympathiser, fellow-worker! *What is your work in the parish!* In what way are you a help to the Rector?

CHURCH OFFICES.—Read over the contents of the Prayer Book and see how many are the services prepared for you in every emergency of life, and for all sorts and conditions of men. Use the services, understand them, and whatever be your condition and position, remember that from the "cradle to the grave" your Church cares for you, instructs you, blesses you and at last buries you.

THE PRAYER BOOK.—I love the Book of Common Prayer for its clear, ringing, outspoken declaration of the great central truth of the Incarnation, and because it is everywhere full of the blessed doctrine of Justification alone by the merits of our Lord Jesus Christ. I love it because it everywhere breathes a spirit of tenderness and pity for the erring, while its warnings are plain and heart-seaching, and it everywhere sets forth Christ crucified as the only hope of lost and sinful men, it holds and it teaches the unmistakable language of the great truths, but it does not bear the impress of any party.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The 186th anniversary public meeting of the Society for the Propagation of the Gospel in Foreign Parts was held recently, in St. James' Hall. The Archbishop of Canterbury presided, and was supported by the Bishop of London, Sir J. Gorst, Q.C., M.P., Sir R. Temple, M.P., the Bishop of Sydney, the Bishop of Rupertsland, the Bishop of Antigua, the Bishop of Colchester, Bishop Perry, the Earl of Belmore, the Dean of Windsor, the Master

of the Charter House, Mr. Justice Pinney, the Rev. Canon Wade, the Archdeacon of Lahore, the Rev. Canon Curteis, the Rev. Canon Mason, and the Rev. Canon Bennett. The Secretary, the Rev. H. W. Tucker, read the report, which stated that the Society's income for the year 1886 amounted to £105,711 14s 11d, being a large falling off from the receipts of the previous year. The item of collections, subscriptions and donations—£13,408 2s 1d—showed a diminution of £2,242, and the legacies fell far below the amount received in 1885. The Archbishop of Canterbury addressed the meeting, and said that there were very few documents which carried their minds through such great and majestic subjects as did a missionary report of the present day. There were two subjects on which all people interested in mission work must feel anxious. The first was the immense variety in the form and matter of the instruction which their missionaries had now to give in the various parts of the world, from the simple tale of the Gospel message down to the deepest and most difficult reasoning with people who wanted to understand the philosophy of the faith presented to them. If they were to command the subtle intellects of the Hindoo people, for instance, it would be necessary for their missionaries to receive a still higher and higher education. It was becoming absolutely necessary that they should have very wise and learned men, versed in evidences, in criticism, in the very philosophy of our religion. And yet, on the other hand, they were confronted with the fact of the extraordinary skill that was wanted to communicate Christianity in its simplicity. They wanted men full of love, faith, fervor, and simple powers of expression. They had been astonished and overwhelmed by being told by true-hearted and well-meaning people that there were parts of the world where Mahometanism was doing more good than Christianity. It was a frightful thing to contemplate that all the magnificent resources that had been opened to them in the tremendous valley of the Congo, stretching from one side of Africa to the other, were, immediately upon their discovery, being maddened and poisoned with the drink which we used that water-way to convey to them. As fast as their missionaries advanced with the simple Gospel of Christ they were followed by that which, instead of being eternal salvation, was almost immediate destruction to the races it came amongst. The work was not diminishing in their hands, but rather increasing every day. They had now ten times as many dioceses as they had a few years ago; their missionaries and native Christians were increasing year by year, but there were now 200,000 more Mahometans and Buddhists in a very small portion of the globe than there were five years ago. His Grace then dwelt on the importance of keeping alive all national Christian Churches; and said that it behoved England to insist upon the principle upon which she lived—that in the whole one united body of the Catholic Church there must be the national Churches, and that each might hold the Gospel with such forms as might interpret it in the best light to itself. Sir John Gorst referred to the great progress made by the Society in New Zealand and Australia, and asked that its operations might

be extended to our recently acquired possession of Upper Burmah. Our rule in that country was tolerant of the existing faith; but it devolved upon the Church of England and the organised Societies of the Church to make some provision for bringing Upper Burmah, not only under the Sovereignty of the Queen, but also within the fold of the Christian Church. Sir Richard Temple spoke of the operations of the Society in India. The meeting was further addressed by the Bishop of Rupertsland, the Archdeacon of Lahore, the Rev. G. E. Mason, and others.

**THE QUEEN'S JUBILEE.**—The following prayers for part of the service, submitted by the Archbishop of Canterbury to Convocation, for use on the 21st of June, or on any day to 28th June inclusive:—

Almighty God, we humbly offer unto Thy Divine Majesty our prayers and hearty thanksgivings for our gracious Sovereign Lady Queen Victoria, unto whom Thou hast accomplished full fifty years of sovereignty. We praise Thee that through Thy grace she hath kept the charge Thou gavest her in the day when Thou didst set the crown upon her head, bidding her "to do justice, stay the growth of iniquity, and protect the Holy Church of God; to help and defend widows and orphans; to restore the things gone to decay, maintain the things that are restored; punish and reform what is amiss, and confirm what is in good order; to keep the royal law and lively oracles of God." We bless Thee that Thou hast heard, through sorrow and through joy, our prayer that she should always possess the hearts of her people. And we humbly pray Thee that for the years to come she may rejoice in Thy strength, and at the Resurrection of the just enter into Thine immortal kingdom; through Jesus Christ our Lord. *Amen.*

Almighty God, who didst call Thy servant Victoria, our Queen, as at this time to the throne of her ancestors in the governance of this realm; we yield Thee humble thanks for the abundance of dominion wherewith Thou hast exalted and enlarged her empire, and for the love of her in which Thou hast knit together in one the hearts of many nations; we praise Thee for the swift increase of knowledge with power, for the spreading of truth and faith in her times, and gifts above all that we could ask or think. And humbly we beseech Thee that overmastering both sinful passion and selfish interest, and being protected from temptations and delivered from all evil, the unnumbered peoples of her heritage may serve Thee, bearing one another's burdens and advancing continually in Thy perfect law of liberty; through Jesus Christ our Lord. *Amen.*

O Lord our God, who upholdest and governest all things in Heaven and earth (from the Accession service.)

¶ *Then shall be sung,*

Psalm xx. *Exaudi te Dominus.*

¶ *And then shall be read this Lesson,*

1 Peter ii, 6-18 (Behold I lay ..... Honor the King.)

¶ *Here followeth a Hymn or Anthem.*

¶ *Which ended the Prayers following shall be said by the Minister,*

Blessed Lord, the Prince of the Kings of the earth, who callest Christian Princes to defend Thy faith, and maintain Thy spiritual kingdom; Grant that no errors may disturb the peace of Thy Church nor causeless divisions weaken it. Give unto our Queen all heavenly graces, for the service of Thy true religion and the hallowing of Thy Name among all nations. And that these blessings may be continued to after ages let there never be one wanting in her house to receive the sceptre of our United Kingdom, and that our posterity may see her children's children, and peace upon the Israel of God. *Amen.*

O God, the Father of Lord Jesus Christ, our

only Saviour, the Prince of Peace (Accession service.)

*The Collect for the fifth Sunday after Trinity.*

*The Blessing.*

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**HALIFAX.—St. George's.**—The Vestry of St. George's Parish on behalf of the congregation, having heard with deep regret of the death of our late Bishop, Right Rev. Hibbert Binney, D.D., desire to place on record the following resolution:—

Whereas it has pleased Almighty God in His wisdom to take to his rest the soul of the late beloved and revered Bishop of this diocese, and whereas this Parish has lost not only a diocesan, whose mental powers, scholarly attainments, administrative capacity and spiritual gifts rendered him the peer, if not the superior, of any of his brethren on the Episcopal bench of this Ecclesiastical Province, and a Bishop of whom his own diocese and the Church at large were justly proud. But also a friend and father whose wise counsels were always at the disposal of his people, and whose sympathising generosity never failed when circumstances called it forth.

Therefore resolved, That this Vestry rejoices to think in this hour of sorrow that while in past years this Parish may have caused its Bishop anxiety, the course of time has but drawn them closer together, and that almost the last official acts of the Bishop's life were performed in St. George's Church.

And further resolved, That this Vestry believes that after so many years of labor and care his rest must be sweet, and that the hope of a joyful Resurrection should take away the sting from death and all gloom from the grave.

And further resolved, That in respectfully offering to the wife and family of our beloved Bishop their sympathy in the trying circumstances of his sudden death, this Vestry would seek to share with them the chastened Christian joy which sees the weary servant enjoying the Master's presence and the sweet refreshment of Paradise; and further, that the Vestry Clerk be requested to forward a copy of the foregoing minute to the Bishop's family.

Signed, on behalf of the Vestry,

FRANCIS PARTRIDGE, Rector.

G. A. WOODILL, } Wardens.

C. W. RENNELS, }

**WINDSOR.—King's College.**—The Governors, Faculty and Alumni of the University of King's College propose to place a handsome Memorial Window in the "Hensley Memorial Chapel," sacred to the memory of the Right Rev. Hibbert Binney, D.D., fourth Bishop of Nova Scotia. The memorial window will occupy the place of the three light lancet over the Holy Table. The centre light will have the inscription showing the memorial character of the window; the north light will have an inscription stating (what is nowhere else stated) that this Chapel is a "Memorial Chapel" sacred to the memory of the Rev. Canon Hensley, D.D., Professor of Divinity in King's College for 20 years; the south light will have an inscription stating (what also is nowhere else stated) that this memorial chapel was built by the munificence of the late Edward Binney, Esq.

The following committee representing the Governors, Faculty, and Alumni has been appointed:—Rev. Dr. Willets, C. Wilson, Esq., Rev. Canon Brock, Professor Butler, Dr. Trenaman, W. C. Silver, Esq., by any of whom subscriptions will be gladly received towards the memorial window in King's College Chapel. The probable cost has been estimated at about \$700. As it is desirable to place the window in the chapel during the vacation commencing

July 1, Graduates, Alumni and other friends of the late Bishop are urged to send their subscription with as little delay as possible.

The following subscriptions have been already promised:—The Most Rev. the Metropolitan, the Ven. the Archdeacon of Nova Scotia, and Rev. Dr. Willets, \$25 each; the Rev. the President of King's College, E. W. Dimmock, Esq., and G. P. Payzant, Esq., \$15 each; His Honor the Lieut.-Governor of Nova Scotia, Sir Adams Archibald, Prof. Butler, Prof. Kennedy, Prof. Roberts, Prof. Hammond, Rev. Dr. Maynard, Rev. D. C. Moore, and P. Howard, Esq., M.D., Montreal, \$10 each.

King's College, May 30, 1887.

[We give this list, as exceptional: as a rule our space will not permit of publication of individual names of donations.—Ed.]

**THE SUMICHRAST-HIND CASE.**—The Church will rejoice that a speedy settlement was made of this painful case which has caused a profound impression in the diocese in consequence of the worry which it exercised on the mind of the late Bishop. Mr. Sumichrast claimed \$20,000 damages. At the opening of the Court Mr. Hannington, Q.C., stated that the counsel for the defence had just made a proposition for a settlement of the case, and requested the Court to grant a few minutes for the plaintiff's counsel to consider the matter.

The lawyers on both sides retired and after a brief absence returned, when Mr. Henry, addressing the Court, said that the defendant (Hind) offered as a settlement of the case to pay plaintiff the sum of \$1,500 and the costs of the suit, a verdict to that effect to be returned by the jury, which proposition had been accepted by the plaintiff.

The Chief Justice addressing the jury, instructed them to return a verdict in accordance with the proposition set forth by the defendant's counsel. He felt sure that they would be pleased to be relieved from what would probably have proved a very tedious, harrassing, and perhaps painful duty. The parties, he had no doubt, had acted wisely in determining the case themselves.

A written verdict was signed by the foreman of the jury.

The verdict should have a salutary effect, but no amount of money can compensate the injured parties for the terrible blow inflicted upon them.

**DARTMOUTH.**—A meeting of the Tangier Rural Deanery was held in Dartmouth on Wednesday, May 25th. Divine service was conducted at the parish church at 11 o'clock, when Rev. J. Partridge, of Ship Harbor, took mattins, Rev. T. C. Mellor, of Eastern Passage, read the first lesson, Rural Dean Ellis, of Sackville, the second lesson Rev. E. H. Ball, of Tangier, preached the *ad clerum* sermon from Gen. i, 27, "God created man in His own image," and the Rural Dean celebrated, assisted by Rev. N. R. Raven, Rector of the parish.

At the capitular meeting held in the afternoon all the clergy of the deanery, with one exception, were present, there being beside those already mentioned, the Rev. J. A. Richey, of Seaforth, and Rev. G. F. Maynard, of Falkland. The Rev. Canon Maynard, Rural Dean of Avon, was also present by invitation of the Dean, and gave the Chapter the benefit of his scholarship as well as of his ripe wisdom in pastoral matters.

The Rural Dean reported 180 subscribers to the deanery magazine; and the librarian, Rev. J. Partridge, reported respecting the arrival of the library from the Dr. Bray's Associates.

A tribute of love and veneration to the memory of our dear departed Bishop was paid and expressions of condolence with Mrs. Binney and the bereaved family voted and forwarded.

At the evening service the Rural Dean

preached one of his clear and forcible sermons on the conversion of St. Paul, emphasizing the main point of the text that true conversion is tested not by *feeling*, but by *active work* for God, "Lord, what wilt Thou have me to do."

Kind hospitality was shown to the visiting clergy by J. G. Foster, Esq., Dr. Milsom and the Rector.

**THE PROPOSED CATHEDRAL.**—The Committee have definitely decided to have the foundation stone laid on August 12th, and consequently it hoped that friends at a distance will make arrangements to come down and cheer and encourage this grand work on the birthday of the Colonial Episcopate. The response to the appeal in the diocese has been very fairly met, and the work will be continued by an active organising secretary who will soon travel in the interest of the work. Our readers will know that the committee have chosen the best man for this purpose in the person of the Rector of the Cathedral, Rev. F. R. Murray. The plans for the Cathedral have been made by Arthur Street, Esq., of England, and are said to be well adapted for a Colonial Cathedral. Provision has been made for a small chapel for daily prayers. Halifax will be a centre of interest on August 12, and it is hoped that deputations from each parish will be present.

DIOCESE OF FREDERICTON.

**MEETING OF THE CLERGY OF ST. JOHN.**—The clergymen of the Church of England in St. John and Portland, met yesterday at St. George's Church, Carleton. When the Holy Communion was celebrated by the Rural Dean, the epistle was read by Rev. A. Gollmer, and the gospel by Rev. O. G. Dobbs, rector. The sermon was preached by the Rev. W. H. Sampson from Gen. i. 27. The Chapter met afterwards in the school-house for meditation and business.

There was also a very profitable discussion upon the subject of "The need of more system in our tithes and offerings."

The Deanery having heard of the inability of the Rev. G. M. Armstrong, and of Rev. D. B. Parther to be present through illness, it was resolved: "This deanery hears with deep regret of the failing health and consequent inability of their brother the Rev. George M. Armstrong to discharge his ministerial duties. They much feel his absence from their meetings in which he always took much interest and helped to make profitable, and would assure him of their readiness to help him as far as possible as well as of their sincere sympathy and prayers that he may ever rejoice in the comfort and presence of the Holy Ghost."

Another resolution was passed with reference to the resignation of Rev. D. B. Parther. "That we the clergy of the Deanery of St. John desire to express our sincere sympathy with our brother the Rev. D. B. Parther in his failing health, and our deep regret at the necessity of his withdrawal from the active duties of the ministry. We beg to assure him of our earnest prayer that God's blessing may rest on his declining years and the hope that he may be able to attend the meetings of the Deanery and assist us as heretofore with his counsel and in the elucidation of Holy Scripture.

The Committee appointed by the Deanery to consider the matter of Jubilee services, reported the following:—

1st. That in consideration of the Bishop having issued a form of service, to be used on the Jubilee of Her Majesty's reign on Sunday, June 19th, and following days, they would recommend that the clergy of the Deanery hold Jubilee services on the Sunday indicated by His Lordship.

2nd. That the form of service be printed together with the following 8 hymns:—

1. God of Supreme Dominion;
2. Awake church of England;
3. God of the White Ether-

nal Throne; 4. Thousand Stars in Heaven are Burning; 5. O King of Kings Thy Blessing Shed; 6. God of gods and Lord of lords; 7. O God, Our Father's God and Ours; 8. God Save Our Gracious Queen.

**FREDERICTON.**—The Synod and Diocesan Church Society, will meet at Fredericton during the first week in July, when business of considerable importance will come up for consideration.

It is believed that the Committee appointed by the Synod on the amalgamation of the D.C.S. and Synod, will present a report giving substantial reasons in favor of such amalgamation.

**Trinity Church.**—The Anniversary service of Trinity Church Sunday-school, was held on the evening of Whitsun-Day. The altar, font, lectern and pulpit, were tastefully adorned with flowers.

The Rector addressed the children, and in the course of his remarks alluded to the fact that they were now celebrating the 61st Anniversary of the School. He gave a cheering account of the progress of the School during the past year and of its prospects in the future.

**St. Luke's, Portland.**—Mrs. Richd C. Hamer, of Liverpool, daughter of the late Canon Harrison, has donated \$300, and Mr. Thos. Milledge, barrister, of St. John, \$100—towards a chancel memorial window for this Church. At a recent meeting, the Young Men's Association of St. Luke decided to contribute \$200 towards the same object. The Young Men's Society in this Parish has been largely instrumental in securing for the Church the fine organ recently placed therein, and their generous contribution in aid of the memorial window will ensure its being speedily procured.

**St. John's.**—The Rector, Rev. G. M. Armstrong, continues slowly to improve in health, but it is feared will not be able to take any part in the services of the Church for some time to come. The annual service for the Sunday-schools of the Parish of St. Mark was held on the evening of Trinity Sunday, when a sermon suitable to the occasion was preached by the Rev. W. H. Sampson, curate of St. John's Church. The offertory at both morning and evening service was devoted to the Schools. The attendance was large and the services hearty and reverent.

DIOCESE OF QUEBEC.

**SURPLICED CHOIR.**—On Whitsun-Day a surplined choir was for the first time started at the English Church, at Point St. Peter, District of Gaspé, Rev. Mr. Walters, Rector. This change is said to be most agreeable to the congregation there.

**QUEBEC.**—A "Quiet Day" at St. Matthew's. —On Friday last the Lord Bishop of the Diocese held a series of services in St. Matthew's, here, for the benefit of the candidates who are to be ordained on Trinity Sunday. Each service was accompanied by an address on some subject connected with the work of the ministry. The majority of the clergy of the city and district were in attendance, and at two of the services, 7.30 a.m. and 5 p.m., quite a number of church people were present. His Lordship celebrated the Sacrament of the Holy Eucharist at the 7.30 a.m. service, and Rev. Dr. Allnatt acted as Deacon, and Rev. H. J. Petry as sub-Deacon. His Lordship also delivered an address at this service as well as at the 5 p.m. service, the latter service being attended by a large congregation, which must have, by their presence and prayers, given encouragement to the candidates at this important period of their lives.

**PERSONAL.**—Rev. Geo. V. Housman, M.A. Rector of Quebec, has returned from his tour through Ontario.

The Rev. R. W. Colston, M.A., missionary at

Portneuf, for several years past, has been appointed to the mission of East Angus, in the Deanery of St. Francis, and has commenced his labors there.

DIOCESE OF MONTREAL.

**MONTREAL.**—*Trinity Ordination.*—The Lord Bishop of the Diocese held an Ordination in Trinity Church, here, on Sunday, the 5th June, when four persons were admitted to the Diaconate and six Deacons were advanced to the Priesthood. There were present besides the Rector of the Church (Rev. Canon Mills) the following Priests, Rev. F. Renaud, Rector of St. John, Que., Rural Dean; Rev. Canon Empson, Secretary of Synod, and Rev. T. Everett, of Cote St. Antoine. The Bishop himself was the preacher, and taking for his text 1 Corinthians 3-10, delivered an earnest sermon, in which the duties and offices of those who sought to be admitted to the Diaconate or Priesthood were clearly set forth, as was also the necessity of such orders in the Christian Church, and the obligations of the people towards their minister, to whom their salvation was entrusted, was commented upon.

The newly ordained Deacons are R. B. O'Sullivan, B.A., W. Harris, H. A. Meek and G. Smith, B.A., all of the Montreal Theological College, though Mr. Smith, we believe, graduated at Bishop's College.

Those advanced to the Priesthood were Rev. N. A. F. Bourne, Incumbent of Groor Mount; Rev. George Forsey, Rector of Cowansville (formerly pastor of the Sherbrooke Street Methodist Church, Montreal); Rev. Jean Roy, Sabrevois; Rev. Wm. Sanders, Incumbent of Lachute; Rev. James Senior, Incumbent of Lakefield, and Rev. N. P. Yates, Incumbent of Franklin. May all be found faithful to the Church of which they have now become Priests through the imposition of duly authorised hands.

**Christ Church Cathedral.**—The 10th Annual business meeting of the BAND OF HOPE of this Church, was held on the evening of the 31st ult., in the Chapter House, the rector Rev. J. G. Norton, M.A., presiding. The annual report showed that the membership now numbers 1,874, an increase of 181 during the past year. The various meetings held during the year had been largely attended.

The Treasurer's report showed a balance of \$72.85, to the credit of the Society.

It was decided to form a primary department in the Temperance school, consisting of children too young to take an intelligent part in the ordinary exercises, and who would, therefore, need temperance training to be given in a very simple, clear and telling manner.

Mrs. W. W. Stuart, kindly consented to undertake the by no means easy position of manager of this primary department, and under her direction it cannot fail to be a success.

The Annual picnic of the Temperance school of the Cathedral Band of Hope, took place on Saturday 4th inst. The children and friends met at the Synod hall at 11.30 a.m., and were conveyed in busses to the grounds of The Athletic Club at Cote des Neiges, where a most happy day was spent.

The use of surplices was introduced in the choir of Christ Church Cathedral on Whitsun-day:

**St. George's.**—The Rev. F. Renaud, Rector of St. Johns, P.Q., preached in this Church on Sunday evening last.

**Trinity Church.**—The Rev. G. Forsey, one of the newly ordained Priests, filled the pulpit of this Church on Trinity Sunday evening.

**COTE ST. PAUL.**—*Church of the Redeemer.*—The people of this mission had the privilege of having the Rev. A. French, B.A., with them on Whitsun-day, when Holy Communion was administered, and an earnest practical address given. The Church was beautifully decorated with flowers.

## BISHOP'S COLLEGE LENNOXVILLE.

The meeting of the Missionary Union for Trinity Term, which is also the annual meeting, was held on Whit-Tuesday, May 31st. A celebration of the Holy Communion was held at 11:15 a.m. Rev. Prof. Read, Epistoler, Rev. A. J. Balfour, Rector of Richmond, Qua., the Gospeller. The last named gentleman who was the invited preacher for the day took for his text the last two verses of the Gospel according to St. Matthew. The chief thought that was urged was the fact of the present life of Christ, both at God's right hand, and also in the Church. It was the forgetting this present life and thinking of Christ's life as a past series of events that caused so much lifelessness amongst Christians who were professed members of the Church. It was felt by all that an impulse had been given to their spirituality by the tone of the discourse. After an Evensong at 7 p.m., at which the hymn, "From Greenland's Icy Mountains" was sung and special Missionary collects used a meeting was held in the hall. The accounts of the year were brought forward. The income was \$48; expenses \$7; net income to be applied to Madagascar \$41. The history of the connection of the Union with Madagascar is interesting: it was brought about through the friendship of Dr. Nicolls, with Bishop Kestell Cornish, and has been continued for more than ten years. Mr. Balfour spoke of the cause of comparative failure in Church work as arising from following human methods rather than Divine methods in giving and in spiritual work. He commended the example of the Jewish Church—tithes as a duty or debt—then a free will offering beyond the tithes, as being the least which ought to satisfy the Christian conscience. He said we ought to give directly to God, and to make our offerings as much as possible in Church, so that they might be dedicated as an act of holy worship. The address was very practical and was calculated to be of great benefit to those about to go out into mission work.

A paper was read on the English chaplaincies on the continent of Europe by Mr. G. J. Sutherland. Some interesting information was given as to some of these chaplaincies, which dated from several centuries back: they were not all established since 1815. Mr. Balfour was able to speak from personal experience of the spiritual life at present shewn in some of these English colonies especially at Dresden and Brussels.

The following elections were made:—Vice-Presidents, G. H. Murray and P. Stone; Secretary, W. G. J. Sutherland; Treasurer, J. M. King; Committee: C. J. Carson, H. E. Wright, T. Ball.

Ascension Day was commenced in the College by a celebration of the Holy Communion, at 7:30 a.m. The hymn "Hail the day that sees Him rise," was sung at the beginning of the service, which was of a joyous character throughout; 36 communicants, amongst whom were representatives of all parts of the institution, remained to partake of the Eucharistic Feast.

Our annual meeting of Corporation took place on April 21st, one of the best meetings we have had. The reports of the Chairman of Trustees, &c., have already appeared in our columns. A substantial foundation has been laid for the endowment of the new Professorship of Pastoral Theology, to which we welcome Dr. Allnatt in September.

We have also to chronicle a successful Temperance Social on April 26th, at which a large number of Sherbrooke friends were present with us. Also a very interesting and instructive lecture on Imperial Federation on April 21st, by R. R. Dobell, Esq., of Quebec. We would remind our readers and all our friends that Convocation is held this year on Friday, June 17th. Business meeting on June 16th. We hope to see many of our friends. Alma Mater Society meeting on June 16th.

## DIOCESE OF TORONTO.

TORONTO.—*Synod.*—The Synod of this Diocese is summoned to meet on June 14. There will be a celebration of the Holy Communion at 10 a.m. in St. James' Church and the Synod will meet for business in St. James' School House at 11.30 a.m. There will be evening service with a sermon in the Cathedral at 8 p.m.

TORONTO.—The first annual meeting of the Diocesan Board of the Church Woman's Auxiliary to Missions was held on the 26th ult., in St. James' Cathedral, after Service with Holy Communion at 10 a.m., the ladies adjourned to the schoolhouse for business, when the President, Mrs. Renaud, gave an address to the members in which she reviewed the necessity for such an organisation, its present work and prospects for the future, urging upon them the duty of greater consecration to God and more zealous work in his service. In conclusion she reminded them of two truths which come home very significantly to this society; Without me ye can do nothing, and, I can do all things through Christ which strengtheneth me.

The roll was then called, and in addition to the officers when about 121 delegates answered to their names. The reports of the various branches were very encouraging.

At the afternoon session the following officers were appointed: Honorary President, Mrs. Sweatman; President, Mrs. Renaud; 1st Vice-President, Mrs. Baker; 2nd Vice-President, Mrs. Boddy; Treasurer, Mrs. Skac; Recording Secretary, Mrs. Cummings; Corresponding Secretary, Mrs. Thorne.

It was resolved that each local society shall carry on its work in its own way either by a Parochial Missionary Association, Women's Missionary Association, or Churchwomen's Mission Aid, or by all three, but shall consider itself a branch of the Diocesan Woman's Auxiliary; all money or the vouchers being sent to the Diocesan Treasurer, and not more than three delegates appointed to the annual meeting. Also that the "Church Woman's Mission Aid" be represented on the Diocesan Board by three delegates chosen from the General Committee.

From the report read by the Recording Secretary, it appears that the organisation known as the Church Woman's Auxiliary to Missions, extends through all the nine dioceses into which this part of Canada is divided—Huron, Algoma, Niagara, Toronto, Ontario, Montreal, Quebec, New Brunswick, and Nova Scotia. There is a Central Board to whom each Diocesan Board reports annually and through whose treasurer money is sent to the Mission Board, and it is hoped soon to have a parochial branch in every parish. The Toronto Diocesan Board has only been established one year, but already there are twelve branches in the country, and thirteen in the city. The object of the Society is to spread missionary intelligence and zeal among the women of the Church as well as to assist missions. The young ladies of the Church are coming to the front and twenty-three mission bands, doing good work, are reported. Toronto is the only diocese in which a missionary Society was already in existence, and it will take some time to adjust the new order of things to the ideas and requirements of the old Societies, but all difficulties are fast being amicably settled.

The Treasurer reported for Zenana mission work:—From All Saints', \$6; St. Mark's, Parkdale, \$50; St. James', \$683.64. For lady teacher among the Blackfeet:—From St. Paul's, \$31; All Saints', \$28; St. Stephen's, \$10; Brampton, \$15; Christ Church, Bolton, \$3; St. James' Cathedral, \$30. For Jubilee Widows' and Orphan's Fund:—From All Saints', \$11; St. Philip's, \$63.35; St. James', \$102.25; Church of the Ascension, \$250; St. Bartholomew, \$35. For other missions:—From St. James', \$1,233.17; All Saints', \$20.15; St. Matthias', \$41;

St. Mark's, Parkdale, \$220.30; other churches, \$89.80. Total receipts \$2,897.73.

A public meeting was held in the evening, the Bishop of Toronto in the chair. After a short address, His Lordship presented the reports of the Diocesan Secretary and Treasurer, which were read in the afternoon, after which addresses were delivered by Rev. Canon Dumoulin, Dr. Mockridge, J. D. Cayley, and S. Jones, and Mr. C. R. W. Biggar.

*St. George's.*—The services on Whitsun-Day were highly impressive, and the sermons were on the subject commemorated by the Church on that day. At the early celebration the persons confirmed the Sunday before made their first communion, a short and stirring address being previously given, especially to them by the Rector. A very large congregation was present, probably the largest ever seen in this church at an early celebration, unless at Easter.

The ladies of the congregation, under the direction of Rev. R. Moore, held a successful sale of work and concert in aid of the Church Home, in St. James' school-house, which was kindly lent for the occasion on Tuesday, May 31st.

A meeting of the friends of the Sisterhood of St. John the Divine, was held in St. George's Schoolhouse, on Monday, May 30th, to consider the providing of a larger building for use as a hospital. Rev. O. P. Ford, occupied the chair. In the past eighteen months, 112 cases have been nursed, more than half gratuitously, and more room is urgently needed. A resolution was passed commending the work of the Sisterhood, and approving the scheme to provide a larger building.

In the Church of the Redeemer, Sunday, the Bishop of Toronto confirmed 31 candidates. The Bishop was assisted by the pastor, Rev. Septimus Jones, M.A. The singing of the choir, under the direction of Mr. E. W. Schuch, was particularly fine, the anthem sung being Warren's "Come, Holy Spirit." The solo parts was taken by Mr. C. W. Coleman, Miss Berryman, Miss Grundy and Mr. Schuch.

WINDEMERE.—St. Olaves' by the Lake, is the name of the Anglican Church in course of erection at this place. The structure itself will be a neat half-timbered building of the early English order of architecture, and will be ready for divine worship by the middle of July. The above name has been sanctioned by the Bishop and takes the place of the first suggestion, St. Jude's.

## DIOCESE OF NIAGARA.

The Synod of the Diocese of Niagara opened its annual session on the morning of the 30th ultimo. Service was held in Christ Church Cathedral in the morning, at which the sermon was preached by Rev. Canon Dumoulin, of Toronto. Bishop Hamilton presided at the opening of the afternoon session in the school-house of the Cathedral. After routine Rev. W. R. Clark, of Ancaster, and Mr. J. J. Mason were elected honorary secretaries, and Mr. Mason, secretary-treasurer. In his address the Bishop said that the Mission fund showed an increase of \$684 over last year's contributions, which enabled the Church to open new missions in various places throughout the diocese. During the year 336 males and 524 females were confirmed, of whom 176 were brought up outside the Church of England. The discussion at Vestry meetings of matters foreign to the jurisdiction of vestries was condemned by the Bishop as prejudicial to Christian character and mutual confidence. On the subject of marriage he pointed out that the civil law could not release Church of England clergymen from obedience to the laws of the Church, which requires that banns of marriage must be published in the Church three separate Sundays during the time of morning service, or

of evening's service, if there be no morning service. Persons to be married should come into the body of the Church, for it is not contemplated that marriage should be celebrated anywhere except in God's house. The importance of every usage or regulation which can elevate the sacred character of marriage in the eyes of the community could hardly be exaggerated. The disposition to treat marriage simply as a civil contract, which might be made and unmade by the laws and the courts of the country, should be combatted. After references to the centenary of the Colonial Episcopate, the Queen's Jubilee and Trinity University and the Bishop Fuller publication fund, he suggested the appointment of a committee on the observance of Sunday, particularly with reference to steamboat and railway traffic.

From the report of the Executive Committee it appears that the sum of \$500 has been remitted to the Bishop of Algoma, and the sum \$1,250 to the Treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada, and a further sum of \$62.45 has been remitted to the same officer for Indian Homes in Algoma; also \$1,099.39 to the same on account of Foreign Missions.

The amount assessed upon the various parishes in the Diocese, in order to meet Diocesan purposes and grants to Algoma and Northwest Missions and Divinity students funds was \$7,650, of which \$1,750 go to Algoma and the Northwest.

The Episcopal Endowment Fund Committee reported through Mr. George Elliott, Guelph, that the fund had now reached over \$40,000, the amount agreed on when the Diocese of Niagara was set apart. The report was adopted, and the committee thanked for its labors. At the Diocesan Missionary meeting in the school-house of the Church of St. Thomas in the evening, addresses were made by Rev. Canon Dumoulin and Rev. J. Gough Brick, missionary in the Peace river district.

DIOCESE OF HURON.

DEANERY OF MIDDLESEX.—The regular May meeting of the Ruri-decanal Chapter of this Deanery, was held at Christ Church May 21st. The Rev. Canon Smith, Rural Dean, presided. The meeting was opened with prayer by Rev. J. Downie, after which the minutes of last meeting were read by the Secretary, Rev. Evans Davis, and confirmed. The roll was called, but owing to the heavy storm the attendance was not as large as usual. Among those present were:—Rev. S. R. Asbury, of Delaware; Rev. Canon Richardson, of this city; Rev. J. Downie, of Lucan; Rev. W. M. Seaborne, city; Rev. E. Davis, of London South; Rev. F. Dewdney, of Port Burwell; Messrs. G. W. Marsh, city, and H. Briant, of London East. The collection of statistics according to prescribed form was then made, and the question of boundaries of parishes and the establishment of new missions occupied some time. The remainder of the afternoon was taken up with discussion of Sunday-school work. In the evening the Rev. S. R. Asbury, preached a forcible sermon to a fair sized congregation. Rev. E. Davis and Rev. T. Dewdney, assisted the Rector in the service. It was decided to hold a meeting for Conference in October next, and a committee was appointed to arrange particulars.

LONDON.—The Right Rev. Dr. Hellmuth, arrived here on the 26th, and was met at the station by many friends. He is looking well and little changed from what he was when Bishop of this Diocese.

His Lordship preached an interesting and instructive sermon in St. Paul's Church on Sunday morning the 29th, from 1st Cor. x. 31. "Whatsoever ye do, do all to the glory of God." The Church was well filled, many of Bishop Hellmuth's old friends from other cong

tions embraced the opportunity of hearing him again.

On Saturday, May 28th, was celebrated the May Day Festival at Hellmuth Ladies College. The preparations were on a magnificent scale, were seconded by most charming weather, and the very large attendance of the elite of the city (about 500 in number) were delighted with the success of the whole affair. Combined with the annual May Day Fete, was a reception tendered to the Right Rev'd, founder of the College, Bishop Hellmuth and Mrs. Hellmuth, by the faculty and pupils.

Miss Little West, of Cleveland, was elected Mary Queen by her colleagues. After being crowned by Bishop Hellmuth, she delivered a neat address setting forth her policy and the duties of her subjects, &c. This address was supplemented by one from His Lordship. Some time was spent by the guests examining the large and varied assortment of art work on exhibition. Probably not less than one thousand pieces of work, painting in oil and water colour, crayoning pastel, wood carving, modelling and brass work, china, &c., testified to the excellent ability and earnest effort of the young ladies. The company enjoyed the beautiful surroundings for which the College is justly noted, the conversation lasted till about 5.30, when the guests withdrew delighted with the whole festival. Principal English and staff, are to be congratulated on the success attending the College.

LONDON WEST.—His Lordship Bishop Baldwin, preached in St. George's, London West, on Sunday morning the 29th, and held Confirmation. He preached the same evening in St. Paul's, to a large and most appreciative congregation. His sermon was delivered with great force and was replete with instruction.

A number of members of Christ Church congregation recently sent to the rectory a large roll of carpeting and floor oilcloth, accompanied by a kindly worded address to the Rector, Rev. Canon Smith.

LAMBETH.—The Rev. Evans Davis, of London, Past Grand Chapter of the Masonic Grand Lodge of Canada, preached in Trinity Church, on the 29th, to the members of St. Paul's Lodge and visitors. The Church was crowded to the doors.

WEST LORNE.—The Bishop of Huron, assisted by Rev. E. Higley, conducted a confirmation service at West Lorne, the other evening in the Methodist Church. There were 14 candidates.

STRATHROY.—A parochial Branch of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada has been organized here. The members have taken up, as their first work, the collecting of contributions from the women of the parish to the Churchwomen's Jubilee Offering for the Algoma W. & O. Fund.

DIOCESE OF ALGOMA.

THE Bishop of Algoma has issued a Pastoral in reference to the Jubilee and to the Centennial of the Colonial Episcopate accompanied with a special form of service for the former. In the Pastoral he says:—

On the 21st of June inst., half a century will have gone by since Her Gracious Majesty, Queen Victoria, was permitted, in the providence of God, to ascend the throne of England. The blessings vouchsafed to the Church and nation during these fifty years have been many in number, and in worth inestimable. Equality of civil rights—liberty of thought and conscience—security for life and property—the wide diffusion of knowledge—increased facilities for safe and speedy travel by land and water—countless discoveries and inventions,

all tending to the comfort of life—the multiplication of institutions and organisations for the relief of the sick and needy poor—a free and open Bible, preaching the Gospel among all nations—the quickening of spiritual life and energy in the Church, in England and the Colonies, and the marvellous impetus given to her growth by the opening up of foreign fields to missionary enterprise—all these, and other blessings, enjoyed so abundantly under the benignant rule of our most Gracious Sovereign, call for the ascription of glad thanksgivings to Almighty God. As a fitting religious commemoration, therefore, of the fiftieth anniversary of Her Majesty's accession, I request that the Clergy of the Church of England in the Diocese of Algoma will assemble their congregations in their respective churches, on June 21st, and unite with them in the worship of God, according to the form of service authorised by the Metropolitan for this Jubilee year.

In reference to the Centennial the Bishop quotes the resolution of the Provincial Synod and adds: to this request, which receives my hearty endorsement, the recent sudden removal of the Right Rev. Hibbert Binney, D.D., fourth Bishop of Nova Scotia, lends melancholy emphasis. Our offerings can be but small, but such as they are, I ask that they be forwarded direct to the Rev. F. R. Murray, Halifax, N.S., who, as my Commissary, will transmit them to the local Treasurer, as a token of gratitude to Almighty God for His goodness to the Church in the Colonies, and of our sympathy with bereaved family and diocese of the departed Bishop.

The two services referred to above may be combined on the third Sunday in June, where the clergy, in their individual judgment, deem such a change advisable.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Rev. H. Tudor, M.A., of Keble College, Oxford, late missionary at Medicine Hat, Diocese of Qu'Appelle, has been nominated as Rector of All Saints' Church here. The form of induction was compiled from a recent one in England, and was very effective. It concluded with the "Te Deum," sung by the clergy and choir grouped in front of the altar, and Recessional Hymn. There were present besides the new Rector, Dean Gridale, Bishop's Commissary, Archdeacon Pinkham, who delivered the address, Canons Coombes and Machray, Rev. H. T. Leslie and C. T. Weatherby.

Holy Trinity.—Five hundred dollars were realised from the late bazaar.

PERSONAL.—The Rev. J. B. Bridger, S.P.C.K. Emigrant Chaplain, has brought out a party of immigrants who are "all placed." Mr. Bridger preached in All Saints' on Sunday morning, in Christ's Church at Evensong. He is doing a good work for the Church, as well as for the Province, in bringing out Church of England people. It is the more pity that we are still from want of men in such a position that we cannot follow up these new arrivals, or even provide them with Church privileges. Many of our missions are still vacant.

The Rev. Canon Trotter, M.A., Vicar of Alnwick, Diocese of Durham, has also brought out a party. Canon Trotter preached in St. John's Cathedral in the morning, and addressed the Sunday-school of Christ Church in the afternoon. He was present at Evensong at Christ Church and read the second lesson. On the same Sunday, Rev. W. H. Williams, M.P., Vicar of Bodehyddan, Wales, preached in All Saints and Christ Church.

The Bishop of the diocese leaves England on the 2nd June.

## DIOCESE OF SASKATCHEWAN.

BATTLEFORD.—A neat marble tablet has been placed in St. George's Church in the memory of Bernard Tremont, the first victim of the insurgent Indians in 1885. It was erected by the fellow-employees of the deceased in the Dominion Telegraph Service of the Northwest, and bears the following inscription:—

## ERECTED

By his fellow-employees

To the memory of

BERNARD TREMONT,

Aged 45, for many years a faithful servant of the Government

Telegraph Service of Canada, and

murdered by the Indians in

the rebellion of 1885, in

Eagle Hills, near

Battleford.

Archdeacon Pinkham, Bishop-designate, is visiting Calgary, Lethbridge, Fort Macleod and other places in Alberta.

## CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette gives the following extract from the Christian Register:—

The cry of the day is to make the Church interesting to young people. This is, indeed, an absolute necessity to the survival of the Church; but let us be careful in what we interest them. It is easy enough to interest them in church fairs, concerts, socials, lectures and literary societies; but let the Church take care, among other things, to interest them in religion. It is of no use to attract young people to the Church if the attractive forces are love of pleasure and social enjoyment. While we have been making a Church a means of education, culture and social improvement—while we have been including within its sacred walls something of the lecture-room, the music-hall and the dinner-party—what is becoming of the poor to whom Christ preached the Gospel? Do they come to our socials and literary societies?

The Church News (Natchez, Mississippi,) under the title Parish Schools remarks:—

As shepherd's of Christ's flock, we are to care for young and old; and in caring for the lambs of the fold, in the Church's loving spirit, making her Book of Common Prayer the manual of education, we lead many to the knowledge of the Church's ways who, without this instrumentality, we might not have reached. We may surely, if we will, find in parochial schools one way of doing this great work for the Church and the times call for work, faithful work, especially in the direction indicated—the Christian education of the young, and in another direction, too much neglected, the loving, Christian care of the sick, the aged, the afflicted.

The same paper says of the Church:—

The Church of God is in the world, not as a human invention, but as a divine appointment to be applied by human hands. Its fellowship is not salvation, but as a means of salvation. Its sacraments are not a grace, but are channels of grace. The Bible is not a charm or talisman, but is a teacher or guide. Its services are not spells, but they are helps and refreshments. Its fellowship is not an order of infallibility, but it is the fellowship of the saints.

## CENTENARY OF THE COLONIAL EPISCOPATE.

We would draw particular attention to the fact that the Third Sunday in June (19th), is

the day appointed by the Provincial Synod for special services and collections.

"The Clergy throughout the Dominion shall be requested to hold special commemoration service of Thanksgiving on the 3rd Sunday in June, 1887, and at such service to give instruction to their congregations with respect to the history and progress of the Colonial Church. The offerings at such services as well as at the Central Commemoration in Halifax, should be given towards the erection of a Memorial Cathedral in the city of Halifax, the See of the 1st Colonial Bishop.

It is recommended that all such offerings be remitted to Halifax, (James Gossip, Esq., Granville St.,) previous to the celebration of August 12th.

That a joint committee be appointed to the Synod, to advise and co-operate with the local committee in Halifax.

JOHN FREDERICTON, Chairman.

We feel sure that the recent loss of the Bishop of Nova Scotia, will give an impetus to this most laudable undertaking.

It is curious that August 12, is not only the Birthday of the Colonial Episcopate, and the Diocese of Nova Scotia, but that Bishop Binney was born on that day. It is hoped that his successor may be consecrated on the next 12th August.

The Committee have determined to persevere with the celebration, and laying of the First stone of the Cathedral on that day.

## MANNER OF CELEBRATING DIVINE WORSHIP.

From a pastoral letter of the Bishop of Lichfield (Maclagan), addressed to his clergy, we take the following:

The subject to which I refer is the manner of celebration of Divine service. I need not remind you of the very great importance of this part of our work, whether we regard it in relation to the honor and glory of him whom we worship, or the spiritual benefit of the worshippers. The first and most obvious necessity in all acts of worship is a clear and continuous recollection of the presence of God. This, no doubt, we all desire to have; but we cannot be too often reminded of our need, with a special view to the conscious realization of the near presence of the incarnate God. "There I am in the midst of them," is his promise. There He is, as truly as if we could perceive Him with our bodily eyes: seeing our every action, and reading the very thoughts of the heart. It is only by this devout sense of His presence that we can maintain true reverence in the services of His sanctuary. And this reverence will not fail to show itself in our manner and gestures. Yet these must not be forced or formal, but real and natural; they must be the almost unconscious expression of the reverence which fills the heart and mind; and, if this be their character, they will be helpful not only to ourselves but also to our people. It is almost needless to say that this reverence should characterize all our service. There seems to be, sometimes, a tendency to forget this in the occasional offices of the Church; in the services of Holy Baptism, of Marriage, or of the Churching of women. One has known these to be hurried through in a perfunctory manner, with an appearance of coldness and weariness, little calculated to impress the hearers. On the other hand, we may well believe, if, indeed, we have not reason to know, that the solemn and reverent performance of any one of these services may leave a life-long impression for good on the hearts and minds of those who are present; reminding the bridegroom and the bride of the awful and beautiful sanctity of the married state; or parents and god-parents, of the sacredness of the

baptised children of God; or the young mother, of the protecting care of a Heavenly Father which has preserved herself and her infant through the perils of childbirth. With a view to the maintenance of reverence throughout the service, it is well that not only at the beginning of all our acts of worship, but again and again at different times, before the reading of the lessons or the saying of the Litany, or the preaching of the sermon, and above all when beginning the office of Holy Communion, we should secretly in our heart ask of God the grace which we need for our solemn duties.

## CORRESPONDENCE.

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

## DIVINITY DEGREES.

To the Editor of THE CHURCH GUARDIAN:

SIR,—A point in the discussion so far unnoticed demands some attention from your able pen. Can the fiat of a Bishop or of any single college or divinity institution override the plain canons of the Church? The question is now being mooted in England, where similar institutions are beginning to crop up and scatter multitudinous hoods all over the world. On this side of the Atlantic, changed relations in divinity degrees in some universities actually permit a non-graduate, who has passed a divinity examination, to wear the silken-hood of the Oxford University during divine service. This appears very much like a fraud to an Englishman. For instance, I was at church the other day, when a gorgeously hooded D.D. took service. The hood was Oxford's. I asked if the wearer was an Oxford man. He was not. Is he a graduate of ——— College? No. How comes he by the hood? Oh! he passed the Divinity examination of ——— College, and that entitles him to it. BUT DOES IT?

In the evening I was at another Church, where the D. C. L. hood was worn. Answers to my questions drew out the facts that the preacher there was no graduate but had the degree granted to him from some college.

Will you kindly tell me if such cases are not plainly violating the 58th Canon of 1604 which expressly states that silken hoods are to be worn only by graduates during divine service "under pain of suspension."

ENGLISHMAN.

## "THE SACRAMENTS," "FANATICAL RUBRICAL VIOLATIONS" AND "PRAYERS FOR THE DEAD."

SIR,—The Rev. John C. Garrett has given ex-cathedra his judgment upon these several points in such manner as to suggest the reminder by the Head of an English College, to some of his junior students, that none of us are infallible, not even the youngest. Mr. Garrett is unlicensed in his harsh judgments of others; but he does not take the trouble to discover any strength of fortifications beyond an "ipse dixit." This is not logic nor religion and on this ground I would impeach it. His reference to "Caritas" as "the raised up Montreal Theologian" being pointed, deserves note, and his virtual aspersion of his own ordination subscription is open to serious animadversion. Before his solemn admission to the Diaconate and the Priesthood, Mr. Garrett, it may be presumed—even in the Montreal Diocese—deliberately and ex-animo signified "that he allowed the Book of Articles of Religion and that he acknowledged all and every the Articles therein contained, being in number nine-and-thirty—besides the Ratifications—to be agreeable to the Word of God" (Canon 36th). Now, however, he declares their positive explicit statements to be "plausible" and disingenuously im-

plies "a tendency to Romish error and weakness." This gratuitous, cheap and easy *Romish* imputation is put to strange shifts this day, as may be illustrated in your correspondent's attitude—ready to strike editor, correspondent and all else which impinge upon some unenlightened, unreasoning prejudices and shibboleths. Like a connoisseur of three years' old introduced into an artist's studio, stunned by gorgeous vision he exclaims in view of absolutely recognised authority, *Editorial impartiality* and elementary and primitive truths. "This—do—look—orful." In other words, to his mind, moderate, logical, fair discussion and even editorial balance, suggests to him all ecclesiastical elements on the rampage, followed by the eminently judicial conclusion "This do, look orful." We would, however, gently observe that there is a falsity about the proverb that "All roads lead to Rome," and that he may have lost his balance of judgment, in failing to discriminate between what is Catholic and what is *Romish*; and in striking at random—as one beating the air, at Rome, he is opening his own defences and exposing himself and his cause to deadly shafts of the enemy. If historical reading and research only extend back to the Reformation, then, until further progress, our friend cannot question either the Protestantism of the eminent, saintly Non-conformist author of Baxter's *Saint's Rest*. Referring to the commemoration of the faithful departed, he says, "Will you be fellow-citizens with them and live in communion with them, nor seriously remember them?" How can you remember God Himself, and not remember them that are his courtiers and nearer to Him than you are? The very nature of the life of faith, requireth us to look much to the departed saints. If you love and think on none of the saints, but those that are within your sight, you live (so far) only as by sight. Many are tender of giving too much to the dead saints, that yet give too much to the living, without scruple. Bishop Ussher hath copiously proved that they were saints, *supposed to be in Heaven or Paradise, and not in Purgatory* that were then prayed for—and therefore their prayers then, were the petitioning of all those following mercies which are not to be received until resurrection. Now we are far from being another Church or religion than those who held such an opinion as this. You see, then, that our question is not whether the dead may be prayed for; but *what prayers may be said for them.* Your "critical" correspondent has failed of a very clear and definite anti-Romish and post-Reformation discrimination. In the words of the Diocesan Hymnal your correspondent doubtless has sung, "For all the servants of our King—in Heaven and earth are one." He has doubtless sought to comfort the mourners with the assurance of recognition of loved ones in the world to come. He has addressed the departed in the words of the Benedicite, founded upon the divine pattern of the 148th Psalm, "O Ananias, Azarius and Mizaël, bless ye the Lord." He continually in solemn worship remembers "All God's servants departed this life in His faith and fear," and every time that he stands by a seed of eternity dropped into God's temporary resting place, he prays that "all those that are departed in the true faith of His holy name (with us) may have their perfect consummation and bliss both in body and soul in His eternal and everlasting glory." Does he mean to affirm that all this is hollow delusive sentiment, or does he, in the fulness of the Faith of ages, say, "I believe in the Communion of Saints," and sing triumphantly "One Family we dwell with Him, One Church above, beneath?" Does he admit that the departing soul may be carried by angels into Abraham's Bosom, and then deny that these same angelic beings are sent forth to minister to them who shall be heirs of salvation, and that the union and communion through the exalted humanity of the Divine

Redeemer provides an indissoluble bond between the living and those called dead—that to faith the *invisible* is seen and simply a veil disclosed, separating the Church Militant and the Church Triumphant. There is a deep meaning in the Apocalyptic reference to "the golden vials full of odors, which are the *prayers of Saints,*" and the further adoration of the Lamb referred to, joined in by "every creature which in Heaven and on the earth and under the earth, and such as are in the sea."

In our membership with Christ and our participation in the Priesthood of Christ we are come to "the spirits of the just made perfect," and as the True High Priest bears on His Heart as well the Church in Paradise as the Church on earth, so may the living and the dead continue in one holy worship, not in any manner or form invoking one another, but in union with Christ's own intercession, pleading for the fulfilment of a Heavenly Father's purposes of love in behalf of the great company of the Redeemed in Heaven and earth. Says a devout writer in reference to the repulsive and sad theology which would make death sever forthwith and absolutely the Communion of Saints, "Blessed be God, we have not so learned Christ, but have been taught with our praises to blend our prayers and so to minister to those who as they are with Christ minister to us."

But, Mr. Editor, I must reply somewhat to this notorious and cheap device of flinging "Romish" epithets against every thing everywhere, which is not within the limits of an individual papacy. This carries popularity where knowledge and reason are disenthroned by ignorance or blind prejudice. A case in point is Mr. Garrett's reference to "Prayers for the Dead." Has Rome corrupted the entire ocean of Primitive Truth and Primitive Practice? Are her arrogant claims and insolent pretensions so admitted as to make her the undisputed exponent of Christianity for 1,600 years? On the contrary for nearly 600 years of the Christian era her late pretensions were unknown in the world, and her gradual encroachments took 600 years longer to effect the partial subjection under King John of the Church of England to that monstrosity of the Episcopate at Rome concerning which an equally infallible occupant, Gregory the Great, declared "Whoever claims to be Universal Bishop is the fore-runner of Anti-Christ." Mr. Garrett passes over unqualifiedly "Prayers for the Dead," as if unacquainted with the fact of its *ante-dating Rome by centuries*, and that he might as justly change the observance of the Lord's Day; the Three Orders of the Christianity Ministry; the promulgation of the Word of God or the Canon of Scripture; the use of a prescribed Form of Worship or Liturgy, and the entire treasure of Christian life and practice for the first 500 years of the Christian era to a Romish source. It is lamentable, and injurious to all except Rome and its soul-destroying usurpations to find such mistaken apprehensions as to the plainest facts of history. Because Rome has metamorphosed the Christian ministry, we are none the less bound by the Christian ministry; because Rome has restrained and obscured the Word of God by vain traditions we are none the less attached to its infallible authority; because Rome has corrupted worship of the Divine One, and imposed unmeaning observances too heavy to be borne in the use of special forms of worship, we none the less continue in "the prayers" and maintain the *form* of sound words as exemplified by all Christ's followers before Romish usurpations and extravagances disfigured and divided the Body of Christ. Because equally Rome has created a dangerous and abhorrent figure of Purgatory, to which are appended invocation of saints and a corruption of universal primitive intercession in defiance of the absolute teachings of the infallible word as to the unalterable effects of this life's probation, are we to raise up a barrier or fix an impassable gulf between saints alive and saints whom

we call dead—between saints possessed of one Divine Spirit advancing in the weary pilgrimage of this world to the measure of the stature of the fulness of Christ, and those who having crossed the flood are fixed in the eternal favour but yet, until the "delivering up the Kingdom to God even the Father," are the subjects equally of a Redeemer's Intercession and partakers with their enlarged capacities and released powers of His continual mediation. Instead of hurling a Romish charge, consultation of one unquestionable authority, such as Bingham (too long to quote) would have enabled him to discriminate clearly between Purgatory with its accretions, "a fond thing vainly invented," in every aspect "Romish"—and that which, however a matter of opinion, is purely Primitive if not Apostolic, and bears within its range the higher conceptions of Faith, as looking across the dividing line. Some can say with clearer apprehension than others, "O, Death where is thy sting; O, Grave where is thy Victory." The eminent and sufficiently liberal and popular Archdeacon Farrar introduces information on this very subject to your correspondent, by saying, "Be shamed into a little humility; a little doubt as to their own absolute infallibility on all religious subjects; a little sense of their possible ignorance or invincible prejudice; a little abstinence from cheap anathemas and contemptible calumnies,"

and after stating that "prayers for the dead were universal and primitive," proceeds "the Kaddish or prayer for the dead in the Jewish Liturgies is probably as old as the time of our Lord, and if so was by Him unproved, although it was believed to be efficacious for the relief of souls in Gehenna." Eminent commentators, comparing 2nd Tim. i. : 16 and 19, and iv. : 19, have believed that St. Paul's prayer for Onesiphorus is a prayer for one who was dead.

The ancientness of belief in the validity of prayers for the dead is beyond the possibility of dispute." Under such testimony we may expect shortly the Jewish Temple service to be anachronistically dubbed "Romish." Our Romish brethren will feel flattered and sustained by such slovenly nomenclature. My space reminds me of my tax on you, Mr. Editor, and I have only further to inquire whether in Mr. Garrett's "critical attack" upon you, the doves are not censured, while the crows are spared. Some couplets, it would seem, (I did not see them), offend your correspondent, and he is ready to imitate almost the story of the wolf and the lamb. In the Algoma Mission paper, which I have no doubt he circulated occur amid lengthy lines, "Perhaps it is wrong, but I never leave the old man out of my prayer. But I ask the Lord to do for him, what I would do if I was there,"—"So I pray and I pray for the old man, and I am sure that I shall till I die. It may be that proves I ain't Low Church, and may be it shows I am High." Did he write to the Bishop of Algoma, or does his attentive "critical attack" culminate on the CHURCH GUARDIAN, and why? Let me say that you are not responsible in any form for my letter or opinion. Yours,

CARITAS.

#### TORONTO SPECIAL.

ST. ALBAN'S CATHEDRAL.—The ceremony of laying the corner-stone is to take place on St. Alban's Eve, 16th instant, which will be during the coming session of Synod. The progress of the building, however, is likely to be retarded by the strike of the masons, which has now lasted for some weeks, and there is as yet no apparent prospect of its speedy termination.

A Subscriber in St. John, N.B., writes: "The tone and general conduct of the CHURCH GUARDIAN is moderate, consistent and remarkably free from partizanship; and it should be well patronized, as it apparently is."



# The Church Guardian

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See page 14.

## CALENDAR FOR JUNE.

- JUNE 1st— }  
 " 3rd— } EMBER DAYS.  
 " 4th— }  
 " 5th—Trinity Sunday.—(*Athana. Creed*  
*Pr. Pref. in Com. Notice of St.*  
*Barnabas.*)  
 " 11th—St. Barnabas, A. & M.  
 " 12th—1st Sunday after Trinity.  
 " 19th—2nd Sunday after Trinity. (*Notice*  
*of St. John Baptist.*)  
 " 20th—Queen's Accession, 1837.  
 " 24th—Nativity of St. John Baptist. (*Atha.*  
*Creed.*)  
 " 26th—3rd Sunday after Trinity. (*Notice*  
*of St. Peter.*)  
 " 29th—St. Peter. A. & M.)

## CHURCH UNITY IN RELATION TO THE HISTORIC MINISTRY.

We give the following further extract from the article of Rev. Dr. Wilson, in the *Church Eclectic*, referred to in our number of the 25th ult. The Doctor says:—

But I have another view of the case to present. Episcopacy was the form of Church organization which was *then universally prevalent, accepted and acquiesced in*. And not only so; we have the testimony of men who had *lived with the Apostles* and had been taught by them, as Clement whose name was in the book of Life (Phil. iv. 3), Ignatius the Martyr, of Antioch, Polycarp, for a long time the favorite companion and disciple of St. John, and afterwards the Bishop of Smyrna. That this order of Bishops, as an order above Presbyters and Deacons, was not only universal, but was considered so essential that no one could be a Christian, make an acceptable confession of the faith, or receive the grace of salvation except through their hands, and so long as they continued in submission and obedience to them. Clement in writing to the Corinthians, A. D. about 96, says, § 40, "care must be had of those that minister to him" (the Christian believer) the chief Priest has his proper services, and "for the Priests their proper place appointed and to the Levites (or Deacons) appertain their duties." And he says in the next section that our danger and guilt for any disregard of our ministry is greater than that of the Israelites, "by as much as our knowledge and privileges are greater and better than theirs. He then says that as Christ was sent of God, so the Apostles were sent by Christ, and that they went preaching the Gospel "through all countries and cities, and appointed bishops and ministers over such as should believe."

Ignatius, Bishop of Antioch from A. D. about 70, till his martyrdom, A. D. 115, wrote six short epistles to different Churches and one to his friend Polycarp, and in every one of these except that to the Romans, he makes mention of the three orders and especially of the order and office of Bishops. While recognizing the Holy Spirit as the inward and invisible Power by which the great Head of the Church works

for man's renovation and sanctification, he several times speaks of the ministry and especially of the bishops as His outward and visible power and agent, in and by whom He is present and works, in preaching the Gospel, in administering the sacraments, especially the discipline of the Church; so that no one can expect or hope for saving grace and the work of sanctification in their souls except as they receive the sacraments from their ministers and submit to their Godly admonitions; and especially to the authority of the bishops. His mentions of the ministry are numerous, not less than fifteen or twenty, in fact I have counted over thirty in the edition I have, in the six epistles, which, taken altogether, and though addressed to five different Churches, do not exceed, in amount, one of the Gospels or Acts of the Apostles. In Eph. § 3, he says: "For even Jesus Christ our inseparable life, is sent by the will of the Father as bishops are appointed by the will of Jesus Christ, unto the uttermost bounds of the earth." He speaks of Onesimus, of whom St. Paul makes mention in Col. iv. 9, and Philemon 10, as still alive and exerting a most wonderful influence for good in the Church at Ephesus. In the Epistle to the Magnesians, he says (§ 6), he exhorts the believers to do all things in faith and charity, "in the divine accord, their bishop presiding in the place of God, their Presbyters in the place of the Council of the Apostles and their Deacons, most dear to him, being entrusted with the ministry"—"the ministering to the saints" (Acts vi. 1-5; 2 Cor. viii. 4). Many more similar passages might be quoted from the other Epistles. And although there are doubtless corruptions and interpolations in the text, there can be no doubt that such as I have represented was the opinion of St. Ignatius the Martyr, who suffered not later than A. D. 115.

St. Polycarp's Epistle is to the Philippians, and is brief, but in sections v. and vi. he recognizes the three orders and says, "We must needs be subject to the Priests and Deacons as unto God and Christ." He then speaks of a higher order which he calls "Elders," and says that they, in the exercise of their authority and jurisdiction, "must be compassionate and merciful to all turning them from their errors . . . abstaining from all wrath, respect for persons and unrighteous judgment."

I have quoted these passages not so much for the opinions they express, concerning the importance of the ministry, as for their value as testimonials to the fact of its existence and universal prevalence at that early day.

These, then, are all the writings that we have by the companions and disciples of the Apostles, that are important to our subject, and they speak with no uncertain voice.

In the next age—among the Apologists, as they are called—we find the same view prevailing. St. Cyprian, Bishop of Carthage, and martyr A. D. 257, in reasoning concerning the baptism of heretics, insists that the ministry is an outward means of grace, so that and to such an extent that no one who is not baptized by them, and does not continue in fellowship with them and in submission to the Church, can hope for the renewing and sanctifying influences of the Holy Spirit which are necessary to the salvation of their souls.

Tertullian, who died at Carthage a Presbyter A. D. 220, in arguing against heretics in his early life, A. D. 180, or thereabouts, speaks of the universal prevalence of the order of bishops, and the fact that their succession could be traced in all the Churches that were founded by the Apostles and had been founded since their time by their successors. He says that in these Churches the true faith and doctrines of the Gospel can be found, and that whatever is found in and is common to them all, must have been of Apostolic origin and therefore necessarily true. He also argues that it is of no avail for those who have separated themselves from the Church, to appeal to the Scriptures; the Scriptures were not written for

them, and were never given to them; so long as they remain *in the Church* and subject to its authority, they have a right to use the Scriptures for their instruction and education, and—as it would seem and follow by necessary inference—as means of correcting and reforming the Church in which their membership was allowed, if, perchance, it should fall into error, so as to need reformation.

Turning now to the Canons of the Church, we find that great care was taken to preserve the Apostolic Succession in the line of bishops unbroken and above suspicion. The very first of the Apostolical Canons (probably about A. D. 180-210) enacts: "Let a bishop be ordained by two or three bishops." Canon XIV. says that "No bishop may leave his own parish (afterwards called diocese) and pass over into another to perform any official duty," except under peculiar circumstances and then it "must be done . . . only by the judgment of many bishops and at their request." Canon XV. enacts "that if any presbyter or deacon shall leave his parish and go into another, without permission of his bishop, he shall be excommunicated and serve as a layman." Canon XXXI. says "If any presbyter, despising his own bishop, shall collect a separate congregation . . . let him be deposed." Canon XXXIV. provides that "the bishops in every nation must acknowledge him who is first among them, and account him as their head and do nothing of consequence without consent. But each may do those things that belong to his own parish [diocese] and the country places that belong to it. But neither let him who is the first do anything without the consent of all." Canon XXXIX. says: "Let not the presbyters or deacons do anything without the sanction of the bishop: for he it is who is entrusted with the people of the Lord, and of whom will be required the account of their souls."

These Canons, as I have said, are of uncertain date. But there is no doubt they are very early and were universally received as authority in the Church. But the Council of Nice, or General Council of the whole Church, which assembled A. D. 325, enacted Canon IV.: "It is most proper that a bishop should be constituted [ordained] by all the bishops of the province; but if this be difficult, on account of the length of the way, at all events three should meet together at the same place; those who are absent giving their assent in writing, and then the ordination be performed." Canon VI. says: "Let the ancient customs (including the canons already cited as Apostolical) prevail which are in Egypt, Libya, and Pentapolis, according to which the Bishop of Alexandria has authority over all those places—"for this is also customary to the Bishop of Rome. In like manner in Antioch and in the other provinces, the privileges are to be preserved to the Churches.

The next great General Council was held at Constantinople, A. D. 381. It enacted (Canon II.): "The bishops must not go beyond their dioceses and enter upon churches without their borders," &c., &c. Canon III reads: "The Bishop of Constantinople shall have the primary [or precedence] of power after the Bishop of Rome, because that Constantinople is now Rome." Canon XXVIII. of Chalcedon A. D. 451, ratified the canons above quoted in express terms.

Now in view of these facts and statements I think it perfectly certain:

1st. That the early Church, up to this date, near the close of the fifth century, knew nothing of and would not have acknowledged any supremacy of the Bishop of Rome over the whole Church; and

2nd. That the Church universally, at that time, and from the close of the first century, had regarded the Ministry of the Apostolic Succession and the Order of Bishops, as distinct from Presbyters and Deacons, as indispensable to the integrity and perpetuation of the Church.

Now, whatever one may think of the correctness of their *opinion* on this subject, there can be no doubt what would have been the action of the early Church in regard to any persons, who on any ground and for any reason, should have undertaken to leave the Church of the country in which they were born and baptized, and set up in the same country, or community, or elsewhere, a new organization, with the claim that it should be recognised as a branch of the Church of Christ.

Hence, whether we can defend Episcopacy, or whatever is essential to it on Scripture grounds alone, and by citing Scripture texts concerning it or not, it is certain that *the Church itself* and for itself has decided this question. It is the Body of Christ, the Bride of Christ; to it was committed the Gospel and the sacraments. It has the power to bind and loose. It has the right to decide who are its members and who, as branches, are cut off from the Vine, and who, as rival bodies, are only forms of the anti-Christ which, as St. John says, had begun to appear even in his days (1 John ii. 18).

It must be borne in mind that I am not discussing this question with reference to the Reformers and Protestants on the Continent of Europe—their case was in every respect peculiar. But the ancestors of most of the denominations around us seceded from the Church of England after it had effected its own reformation and had returned professedly—and we may add in fact and really—to the doctrines and form of the Primitive Church, so far as the circumstances of the times and their age in the world's history would allow. If then, we concede that they had a right to remain in the Church and do what they could to make it to suit their views, to abolish Episcopacy, and substitute in its stead some form of Lutheranism or Calvinism, Presbyterianism or Congregationalism, or to adopt Calvinism in the place of the Primitive Faith, it is manifest that they had no right, nor power to leave the Church and establish one of their own outside of it. On the most common, and the best established principles of Church law, they had no more power or right to abolish Episcopacy than they had to reject the Apostles' or Nicene Creeds, which declare the Divinity of Christ and the Personality of the Holy Ghost, and yet claim to be received as Christians and a part of the Body of Christ's Church.

It is the very common and prevailing impression among these dissenting denominations that their ancestors did, and that they are still doing only what the members of the English Church did at the Reformation. But nothing can be further from the truth. The members of the English Church did not separate from the Romish Church and form a new one of their own and according to their own notions of what a Church ought to be.

### THE LITURGY.

(By the Right Rev. Hugh Miller Thompson, S.T.D., LL.D., Bishop of Mississippi.)

A liturgy is a growth. It is the accumulation of centuries. It is the prayers of the holiest in the past. It is the praises of the saintliest of all ages. It comes down, burdened with the most sacred memories, sanctified with holiest and loftiest associations. These prayers have been the utterances of the greatest brains and the holiest hearts for centuries. These praises have been hallowed by the purest lips that ever spake. These petitions have gone up from dungeon cells, where Christian heroes prepared to give life for faith. These hymns have rung in triumph round blazing pile and bloody block. Divinest sorrow has breathed these *misereres*. Divinest joy has winged these *inhabitates* up to God. They are, at last, the concentrated worship of the Christian ages. Every

pain and every gladness, every mournful defeat, every glorious triumph in all the cycles of the Church's story, are living yet in these words of power. They have been whispered when an infant died; they have been wailed by a smitten nation asking mercy of a chastening God. They have echoed in the laborer's cottage his thanksgiving for humble mercies to the lowly; they have rung through the vaulted roofs of grand cathedrals a people's shout of glory for deliverance to the God of battles. They are not one man's words—one heart's utterances. They are the world's words. They are humanity's cries to heaven for ages.

Thus has our liturgy grown. Thus does it come to us. Such a liturgy can never be made. Such a liturgy only grows. The oak of centuries stands by the hand of God. It has grown to what it is by His will. Men do not make either oaks or liturgies.

The liturgy expresses, possibly, for no two who will use it in any Church next Sunday exactly the same. Each prays his personal prayer and offers his personal thanks under the general form. And any devout soul, looking back to his spiritual experience, will find, besides, that the general formulas mean more to him to-day than they did last year; that they meant more last year than they did the year before; that, as he has passed through the changes and chances of this earthly life, they have, for him, acquired special significance under this judgment or that mercy.

It is the most beautiful thing about the liturgy, this gradual unfolding of its profound and personal senses in the phases of religious life; this process by which, in a certain sense, I appropriate and make the general liturgy my own.

The prayers are used day by day. They seem to have all the meaning they can have. I use them devoutly. One day a dear friend sails away to a distant land. The words, familiar so long, fall from the pastor's lips, "That it may please Thee to preserve all that travel by land or by water," and I am startled by the new power of these words to me.

Again and again I hear the familiar liturgy. I seem thoroughly to possess its meaning. One day I learn that God has written down a dear sister, a widow, in His book; that she and her babes are desolate. The old, familiar petition, "That it may please Thee to defend and provide for the fatherless children and widows," falls on my ear in the familiar tones. Henceforth it is *my own* with a profounder meaning. From a heart touched by the finger of God, the response, "We beseech Thee to hear us, good Lord," comes with a depth of feeling, with a sense unknown before.

The priest stands at the altar. The sublime "Prayer for the Church Militant" falls from his lips in the people's name. I have heard it a thousand times, and I have entered into its power and spirit. I have been carried upward on its strong wings of supplication often. An honored father dies, I have stood by his open grave, and have heard the solemn words that committed that sacred dust to the earth till the morning of the Resurrection. Again I hear the grand supplication at the altar-side. So solemnly the well known words fall on the ear, "And we also bless Thy Holy Name for all Thy servants who have departed this life in Thy faith and fear." The old words are new. I feel their meaning now. The prayer, at last, under God's chastening hand is mine. The pulses of another heart shall beat time till death to the solemn cadences of that majestic petition which joins earth and Paradise, the crowned dead and the struggling living, both in one.

So grows a liturgy into the soul. There is the secret of its power among us. That is why, to Churchmen, extempore forms seem so dead and barren. The spiritual life of every devout Churchman has crystalized around those solemn sentences. They are not words only. To him they are things.—*The Church Chronicle.*

### CLERICAL HONOR.

The *Church Press* of New York, under the above title has the following article, which, we fear is not without force and application on this side of the line. It says:—

This is an element of character which appears to be diminishing amongst us. There are some men in the ministry of the Church who are utterly destitute of honor. How they ever came to get there, is a mystery; and why they are now continued in the ministry is one of the incongruities of our Church discipline which brings a serious reflection upon us.

Such men are not wholly destitute of ability. They have a certain amount of popular talent and plausible address which enables them to produce a favorable impression upon the undiscerning and unwary. But they are wanting in the moral requisite without which intellectual gifts become positively injurious. The prime object of such men is to promote their own personal ends, regardless of the laws of the Church and the rights and interests of others. It is convenient for them to ignore episcopal authority and to trample down the wishes and rights of rectors and parishes when their selfish ends cannot be otherwise attained. And in furtherance of their schemes to supplant others and put themselves in their places, they intrigue and plot, lie and slander, disturb the peace of families and interrupt the harmony of parishes.

Such men are a reproach to the Church and a curse to society. There is nothing manly, and open and straightforward about them. They get along only by trickery, and misrepresentation and fraud. We have had such men in the ministry; there are some of them among us now; and the injury one such unprincipled dishonorable priest does more than counterbalances the hard, honest work of a dozen reputable ministers of Jesus Christ.

It is time some greater precaution was taken against these wolves in sheep clothing. Our Bishops should be more careful in ordaining men to the sacred ministry of the Church; our Rectors and vestries should be more discriminating in recommending men for ordination. We want moral character as well as intellectual gifts. The Church requires gentlemen to serve at her altars—men who will walk uprightly, and speak the truth in their hearts, and backbite not with their tongues, and do no evil to their neighbors. There are some men of an opposite character in the ministry to-day, as there have been in all days. They are a blight upon their profession. The Church can never prosper under their influence. It is the duty of the Church to cast them out and to proclaim more forcibly than ever, "Be ye clean that bear the vessel of the Lord."

### ST. BARNABAS.

"He was a good man, and full of the Holy Ghost."

What words are these! We have often heard them, and so our ears become dull to them. Yet so does Scripture entitle only one human being besides, and him that one who was chosen to the high dignity of being first in the noble army of martyrs. Nor is it "filled" only, but "full:" not filled for a time, but lastingly, abidingly, and full of the Holy Ghost, of God. God is a consuming fire, and where He dwelleth, He must consume all that is alien or offensive to Him. And He dwelleth in us in proportion as we shrink not from that burning touch, which often with pain, that reaches to the very inmost soul, cleanses and makes us meet for His indwelling by consuming what is unfit.—*Dr. Pusey.*

## FAMILY DEPARTMENT.

## ADORATION.

BY A. H. MERCER.

Let me live my love to Thee,  
Blessed, glorious Trinity!  
God in One, Oh! matchless Name,  
Changing, yet fore'er the same.

Permeate each feeble sense,  
Be my Fortress and Defence,  
Dwell within this house of clay,  
I would serve Thee night and day.

If Thou dost abide with me,  
Holy, holy, holy, Three,  
Darkness then must change to light,  
Where Thou art, there is no night.

Touch my soul with living fire,  
As I sound Love's hallowed lyre,  
That I may extol Thy praise  
In hushed, enraptured lays!

Triune God, mysterious Three,  
Omnipresent Unity!  
I adore with heavenly host,  
Father, Son and Holy Ghost!

Towanda, Penn.

—Living Church.

## TWO FRIENDS.

## CHAPTER VII.—Continued.

"But why should he have changed so suddenly?"

"I cannot tell. Some chance of discovery that he had before forgotten, may have struck him. I would give a good deal to find out anything that would clear him."

"You will not speak to him again about it, Arthur?"

"No. I told him I believed him, as indeed I did at the time. If he was deceiving me then, I will not tempt him to do so any more. But I will use every effort to discover the truth of the case. Don't distress yourself about it, Lily."

"I can't help it, Arthur dear. I will try if I can find out everything."

"You may perhaps hear something from him. The terrible thing is, Lily, that there can be no mistake. If he did not speak the truth, it was downright, deliberate falsehood, such as it pains one to think him capable of."

Mrs. Lacy sighed. She could not believe it of Reggie, and yet there was something weighing on his mind, of that she had no doubt. Was he afraid he was suspected? But in that case why had he seemed pleased and happy at first?

She only found confirmation for her trouble when she went to pay her usual nightly visit to her boy. There were traces of tears upon her cheek, and every now and then came a heavy sob. His mother knelt down by his bedside, and prayed earnestly that if he had indeed given way to temptation, he might yet be delivered from the evil.

When Reggie awoke the next morning, he felt that something had happened, and what it was soon rushed back into his mind. If his father had chanced to go into the greenhouse and had seen the ball, how could he have believed him? And even now, suppose he were to ask him if he had found anything there, what could he say that would be truth, and yet not draw down suspicion upon himself?

It was a very heavy-hearted little boy who went to school that morning, and he came back looking still more dismal. For his mind was so preoccupied that his lessons had been badly done, and he had gone down several places in his class. Things went on no better in the afternoon. When he came home, he stole in, dull and silent, to the room where his mother was sitting by the fire with baby on her lap. It was generally a grand play-time, Reggie would jump about and play bo-peep, and make the little one shout with delight. But to-day he took no notice of her, he did not even come and sit in his usual way on the rug at his mother's feet, but went away alone to a dark corner. When baby had gone, Mrs. Lacy went over beside him.

"Something is troubling you, Reggie," she said "won't you tell me what it is?"

But Reggie said nothing.

"If it is something you have done wrong, you will feel far less unhappy if you confess it, dear. Even if it is very wrong."

Reggie gave a little sob, but he was still silent. His mother could not bear to ask him a direct question, lest he should be tempted to give an untrue answer. She put her arm around him, drew him close to her, and kissed him. He leant against her, and she could feel that he was crying, but he still said nothing.

The next day he did not seem quite so unhappy, yet this gave small comfort to his mother. She did not want him to get reconciled to the idea of wrong. Nothing could be found out about the broken glass. The gardener fully believed that he had shut the door, but he knew it sometimes did not catch, and he would not be positive. There seemed no solution for the mystery.

Sunday twilight was one of Reggie's happiest times. He would sit by his mother while she told him stories and talked to him. And on this Sunday she did so just as usual, and yet somehow he felt more unhappy again. The trouble that he had been stifling seemed to awake once more. He had always carried that unfortunate ball about in his pocket, it was almost as if he thought it could tell its own tale if he left it lying about, and now he felt as if it burned him.

Mrs. Lacy had been telling him one of those tales of Christian heroism of which, thank God, there are so many lighting up the ages, and as she finished the child's heart seemed to catch the glow. He took the ball and laid it in her hand.

"Mother," he said, "it was this that broke the greenhouse door."

Her heart gave a leap, and then came a pang. She was thankful that he had, as she thought, confessed. And yet she had hoped that he might be innocent, though it seemed most unlikely.

"Tell me all about it, Reggie," she said; "it will be better so."

"I can't, mother, I don't know. Father said I might go in and get a flower for you—when he went back to the house, you know—and when I was looking about I saw this. And it must have broken the glass."

"Had you thrown it then, Reggie?"

"No, mother. I threw the other ball over the tree. I only threw one, and I had it there too. I don't know how the other could have got there, indeed, I don't."

"And this is what you have been so miserable about?"

"I thought if father saw it he couldn't help believing it. I don't see how you can help, mother, for how could it get there of itself? But indeed, indeed, I did not, mother."

"I am sure you did not, dear."

"Oh, mother, how I wished I had told you before, for I have been so very, very miserable."

"My darling, you must try and remember that father and I are your best friends, and in any trouble it will be best to tell us, even if you have been wrong, Reggie dear."

"And will you tell father then, mother?"

Mrs. Lacy thought for a moment.

"Reggie, I had rather you told him yourself. You have no need to be afraid."

"But suppose he doesn't believe me," said Reggie dolefully.

"Why should he believe any more because I tell him? Be brave, dear."

Reggie summoned all his courage, and he felt that he needed it, when he heard his father's step coming across the hall. Mr. Lacy came in and walked towards them. The boy looked appealingly at his mother.

"Reggie wants to speak to you, Arthur," she said. Then Reggie repeated his story in a very low voice, when he had finished he looked up at his father, who had said nothing, and then he added, "I don't see how you can believe me, father, but mother does."

"Could you not have done it before without knowing, Reggie?"

"But, father, the glass was only broken that day."

"Yes, indeed, it is very mysterious. But you have so many balls, some one else must have found one and thrown it. Over the wall perhaps."

"Oh, father! do you think so?"

"Well, it could not have thrown itself, could it? And as you did not throw it—"

"Oh, father," interrupted Reggie, "how I wish I had told you at once, but I was so afraid."

"My boy you must try and learn not to be afraid of anything except doing wrong."

Reggie thought he had never been so happy as he was that evening, and he never forgot the lesson that he had learned. It seemed to him impossible in future not only to deceive, but even to hide anything from the father and mother who put such generous trust in him.

The mystery was not cleared up, but Mr. and Mrs. Lacy were satisfied that Reggie had nothing to do with it. And very thankful too for all the good that came out of what had appeared for the first time to be evil.

## CHAPTER VIII.

Reggie had many companions about his new home with whom he greatly enjoyed playing. Then there were collections of all sorts to be compared, for each was sure to collect something. Stamps, crests, butterflies, birds' eggs, shells; and some collected everything that came in their way. Reggie might rather be classed among the latter, as he had so many pretty and interesting things among his Indian presents which now were really his own. And to them he added many more, which under Hannah's rule would certainly have been called rubbish, and ruthlessly swept away. But happy as he was, and much as he enjoyed his new surroundings, yet he never forgot Nat, and would often speak of him to his mother, though he had almost ceased to hope, or at least to expect, that they should ever find him again.

There was no clue but his Christian name and probable age. Reggie did not know where he had come from, or how his life had been spent, and Nat on his side knew no more of his friend.

"It is such a pity, isn't it, mother?" said Reggy one day. "Because you see he wanted so much to learn, and if you could have managed it for him it would have been so nice. And oh, I am sorry."

"So am I, dear," said Mrs. Lacy. "We must hope that he may find some other friend to help him. I cannot but think that he is the sort of boy who will help himself. And you know if he does go back to Westhampton, Sam is sure to let us hear."

"And I looked at all the travelling tinkers and basket-makers I see," returned Reggie, "and so does father. But there are so many!"

Nat the while was very far from having forgotten Reggie. He did not think of looking out for him in his wanderings, because he had no idea of his having left Westhampton. But much he longed for some chance of seeing his little friend once more.

His had been a sad life, poor boy; at least after the first few years. His father died when he was an infant, and his mother went back to service, leaving him in the care of an aunt. As long as he remained with her he was happy enough. It was a rough life, and he could sometimes have eaten more bread than he got, but he fared as did his cousins, and was as kindly treated as they were. His mother sent her sister money for his keep, and as she got good wages was able to lay by some by as well. But she was anything but contented. She forgot any trouble that she had had in her married life, and imagined that she had been perfectly happy then. At any rate she had been inde-

pendent, and she longed to be so once more. And thus in order to be independent she sold herself into slavery, or rather bought herself into it. For instead of being paid for her loss of freedom, she gave her money away along with it. She was silly enough to consult a fortune-teller as to what her future fate would be. The cunning woman found out that Mary Ashman, besides good clothes and other things worth money, was possessed of a comfortable little sum in the Savings Bank. She had an idle, good-for-nothing son, who was supposed to be a basket-maker, but generally made his living in much less reputable ways. If he got a wife with some money it would be a help to him, and the woman could work for if she could not reclaim him. Indeed, the old mother did not trouble herself much about his doings so long as he managed to keep out of reach of the law.

So she not only predicted to Mary that a dark-haired, dark-eyed man would marry her, and make her a lady in time, but she foretold the very place where she would meet him, as she went to church next Sunday. Naturally she took steps to insure the fulfillment of her own prediction. Joe did not care about being bothered with a wife, he said, though the money would come in handy. He condescended to be in waiting, however, and was sufficiently taken by Mary's pretty face to be willing to follow out his mother's scheme.

As for Mary, no reasoning, no advice would hold her back. She would not tell her mistress why she insisted that it was a fate that she must be married; because she did not like to confess her dealings with the fortune-teller. She said that she wanted a home of her own, and to have her child with her. A natural enough wish if it had been the true reason, only one that should surely have made her anxious as to the character of the man whom she meant to put in the place of her boy's father.

Joe had grumbled a good deal when he heard about the child, and told his mother that he would not be bothered with a brat. She had not known of his existence before, and felt that it was rather a drawback; but once having made a plan, she liked to stick to it. The child was five years old, big enough not to be a hindrance to his mother, she said. They had better have him with them, he could eat up the scraps, and of course it was no good to go on paying money for his keep. And so it was settled, and Mary became Joe's wife.

It was "marry in haste" and repent in haste too. She very soon found out what she had done. Instead of easy work and kind treatment, she had hard work and bad treatment. Her money was taken from her, her clothes were pawned. The independence that she had so dearly purchased, proved to be a very fleeting vision.

(To be continued.)

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## MISSION FIELD.

## JAPAN.

The Rev. A. Lloyd, one of the S.P.G. Missionaries, in the last Report to the Society, says of the work in Japan:—

You will, doubtless, have heard from Bishop Bickersteth, and from Shaw, of the wonderful openings for women's work and female education which they have had.

I am morally convinced that at the present moment, if we can rise to the occasion, we have the moulding of the nation's education in our hands. The demand for English teachers is spreading to the provinces, and the next two or three years will see teachers appointed to all the principal cities in the Empire.

We are extremely thankful for what we have got by way of support, but you will not need to be told that work begets work, and you will not be surprised to hear that it is our deliberate intention to get overworked again, and then to cry for more help!

Through the kindness of Mr. Fukuzawa, we are going to open, in connection with the *Jiji Shimpō* newspaper, a registry-office for teachers. The editor of the *Jiji Shimpō* is to find the situations, and I am to provide the teachers.

Now I am going to ask the S.P.G. to keep a list of men and women who would be ready to come to Japan at a moment's notice to take up the positions as they come in. I think that there probably are a great many people who, without being actually suited for direct missionary work, and having no vocation for the sacred ministry, would still be willing to come as Church teachers, and join a "brotherhood of the Christian Schools" in Japan. Probably many of these would be willing to pay for their own passage.

Now, for the kind of men wanted. For the country, married, without encumbrances, is the best condition. There are too many temptations for the single man, and there is great demand for woman's work.

A good knowledge of English, and power of imparting knowledge, is indispensable.

And, we want clear and distinct Churchmen, who can direct and advise the Christians around them.

Since I last wrote, one or two notable things have occurred in connection with my work. At the Keiogijiku, five masters have been baptized. We have now seven Christians in the teaching staff. In the new house which is being built for me, I shall have a chapel, and, being on the spot, hope to be able, by God's help, to consolidate and build up the work. Chappell's Sunday-school continues; my Sunday lectures are fairly well attended, and I am glad to say that an English lady in the Shiba congregation is now going to open a Bible class among the students.

At Meguro, I have twelve catechumens (all children) whom I hope to baptize soon after Easter.

One of my old pupils, named Fujizama, whom I baptized last

July, has become a master in a School at Nirayama, in the province of Idzu. Since he has been there, he has been the means of bringing two persons, one a scholar, the other a colleague, to a knowledge of Christ. I have sent him some books, and am going to Nirayama, to administer baptism in April, if I am spared. This case has very much rejoiced my heart.

At Kyobashi, very little has been done. I am afraid it is a little crowded out. However, I am arranging for the celebrations during the time that must elapse before another priest joins us. Mrs. Gardner, of the American Mission, is giving English instruction, and Chappell is organist and Sunday-school teacher.

You will have heard from other sources of the very successful Conference at Osaka. I was not present, being obliged to attend my Schools at Tokyo.

I think I have given you much to rejoice at. Truly, when I think of the wonderful opportunities and openings before us here, I am afraid lost, like the Franciscans and Jesuits of old, we lose our opportunities in this land, and by being over elated with our seeming success, have the door shut in our faces, and the opportunity taken away.

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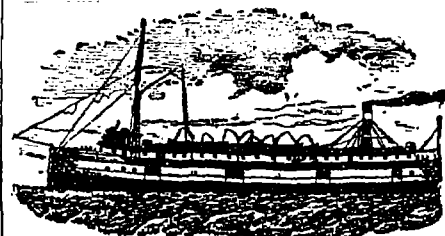
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The Lord Bishop of London, who presided at the National Temperance League's Annual Meeting in Exeter Hall, in the course of his address said:—

I hold that it is a disgrace to this country that go where we will all over the globe, the spread of the British name, and the spread of the British power, and the spread of the British trade, and it is sad to think even the spread of the British teaching of the Gospel, should be attended by the spread of Intemperance among the races that knew not of it before. (Cheers.) I think it a disgrace to this country that it should be possible to say, as some have said, and have shown reason for saying, that in many parts of the world, it would be better that men should turn Mahomedans than that they should turn Christians, because under the Mahomedan system they would have been kept from this dreadful curse, and Christians do not hesitate not only to permit it but to encourage it. I knew well that it is not in accordance with the mind of the great Christian body of this country. I know that Christians here, at home, would rather sacrifice anything than thus demoralize the heathen on all hands with whom we come in contact. But nevertheless, there is the unhappy fact. There is the fact that at this very moment the trade that is going on between this country and the native races of Africa particularly—but not of Africa only—the trade which is going on protected and so far encouraged by the Government in India, is bringing upon these unhappy people a temptation which they are quite unable to resist, and the result of which we know well, and they have yet to learn, in the new degradation that comes with it. (Cheers.) I cannot but look upon this as the saddest revelation that has been made for long, and I desire on my part to express my gratitude to the authorities of the National Temperance League for the part which they took in bringing this question to the front, and insisting upon having it publicly discussed. (Cheers.) We shall gain by the discussion. The Temperance cause will gain because it is, in the first place the plainest proof that we are in real determined earnest. We really mean what we say when we enter upon the battle with the consumption of intoxicating liquors. We really mean what we say and we are prepared to show the world all over that we care for it abroad as we care for it at home—(cheers)—and that if our voice could be heard it would soon be impossible to say that the presence of English men had any tendency whatever to encourage this dreadful evil wherever they were present in foreign lands. But, in the second place, it is excellent because we should make known everywhere, and not here in this country only, the nature of the battle that we are

fighting. It is good for men to see that this mischief, as it covers a larger area than was first supposed, so, too, it should meet with a determined opposition from those who feel that to encourage Intemperance is to do the work of the evil spirit, and to resist the influence of the Gospel of God. (Cheers.) We shall, at any rate, be compelling all those who have the government of our dependencies to listen to our reiterated protests, to hear the arguments that we shall never fail to thunder in their ears; we shall compel them to understand, although they may desire perpetually to close their eyes and to shut their hearts against knowing anything about it; we shall compel them to understand that there are men in England who feel the truth of what they say when they declare that the prevalence of this dreadful evil, and the part which England has taken in spreading it, is a discredit to the British name. (Loud Cheers.)

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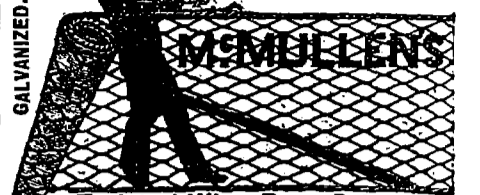
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