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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 23, 1886.

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ECCLIASTICAL NOTES.

THE NEW CULT.—Unsectarianism, says the *Family Churchman*, is the new-cult of the day. When intelligent Nonconformists desire a true basis for unsectarianism they will seek it somewhere in this wise:—"We have a Bible" (they will say); "but we want to satisfy ourselves that we belong to the body of Christians which produced, compiled, cherished, guarded the Bible." For this purpose we must trace that body and their descendants, through history, and we shall attach ourselves to those Christians of our day who can produce undeniable proofs that they are continuous in history from the Apostles' times, identical in religious practice with the primitive Church, consistently holding the beliefs (at least in clear outline such as in the three creeds) of all ages. God's truth is eternal; it is not this to-day and to-morrow that, though we do not look for it to be untouched in aspect by the changing times. In a word, it is the historical Church we require, the Church of the Apostles, the Catholic Church. And by this we shall know it, that it shall be full of the Holy Ghost, striving with evil, continually. This is the tendency of all thoughtful, pious Nonconformists; and one day they will learn that all they seek is to be found in the Church of England.

To any one sending us the names of seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE CHRISTIAN MARRIAGE LAW.—On the last Wednesday in May, two days after the rejection of the Deceased Wife's Sister Bill by the House of Lords, a meeting in reference of the Marriage Law was held in Willis' Rooms, London, which, composed of members of different religious bodies, is likely to bear important fruit in tutoring the mind upon the extreme gravity of the issues involved in this apparently interminable controversy. The Archbishop of Canterbury, who was announced to preside, did not arrive until late as he had to attend a Select Committee of the House of Lords on the Church Patronage Bill, and the chair was occupied by the Duke of Northumberland.

The first resolution was moved by Mr. J. H. A. Macdonald, late Lord Advocate for Scotland, who is (we understand) a member of the Irvingite body. He pleaded for the present law on the strongest religious and social grounds, exposing the terrible nature of the proposed change. The real and sound reason why marriage with a deceased wife's sister is not the law of the land, and the reason why he trusted that it would never become the law of the land—is because of their relationship of marriage by which a man and his wife become "one flesh," so that when a man marries a woman he comes into the same relationship with her blood relations as if he had himself been their blood relation from the first; and the same with the woman as regards her husband's blood relations. Once give up this principle, and allow marriages with a deceased wife's sister, you would be forced to hold that other unions, not contem-

plated by the promoters of the proposed change in the law, are equally allowable; for there is no conceivable principle which would justify a marriage between a man and his deceased wife's sister which would not equally allow marriage with his deceased wife's niece; and so there would necessarily come about many marriages absolutely abhorrent to the feelings of the community. The other speakers, who all approached the subject from different points of view, were Mr. W. Inglis, (President of the Church of England Working Men's Society), Canon Elwyn (Master of the Charterhouse), Mr. Percy Greg (the well-known author), Dr. Macgregor (the famous Edinburgh preacher), Dr. Bellamy (dockyard foreman in the East of London), Earl Beauchamp, and Mr. Geo. Spottiswoode. The Archbishop closed the proceedings with an exhortation to increased personal activity in the dissemination of sound knowledge on the subject.

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

SPANISH AND PORTUGUESE CHURCH AID SOCIETY.—At the annual meeting of this Society held in Dublin on the 26th ult., it appeared from the report that there are not thirteen ordained pastors in the Reformed Episcopal Churches of Spain and Portugal, of whom eight were formerly priests of the Church of Rome. During the year a new Mission Hall had been opened at Seville, and a new Church built at Villacusa, costing £600. Another new Church has been erected at Lisbon; and there is need of another at Oporto. A Missionary, formerly a Roman priest, has been appointed, whose special duty it will be either to act himself as an itinerant Evangelist, or when required to take temporary charge of the congregation of any brother priest, who might be sent on a mission tour. The year's expenditure amounted to £5,908—there being a deficit of £382.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE CHURCH AND DISSENT.—Speaking at a Church bazaar at Walsall lately, the Dean of Lichfield said that taking a comprehensive view of the Church of England with regard to other religious bodies, it is encouraging to Churchmen to find that whilst the Nonconformist bodies, including two million Roman Catholics, numbered seven million and a quarter, and those who were absolutely indifferent to religion, or were believers in no religion at all, were five millions more, the members of the National Church of England numbered thirteen million and three quarters.

We want 10,000 subscribers for this the leading Church paper of the Dominion.

HOME REUNION.—The General Assembly of the Church of Scotland resolved at a late meeting, by a large majority, that it should be com-

petent for the congregation of a vacant parish to call and select one ordained minister of any other Presbyterian body. This is, so to speak, a recognition of the "orders" of the Free and United Presbyterian divisions—which will be welcome to all desiring unity.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

SUCCESSOR TO THE SAINTLY BISHOP LAY, OF EASTON.—The Rev. Dr. Kinloch Nelson, professor in the Theological Seminary of Virginia, was elected on June 2nd, Bishop of the Diocese of Easton.

The *Southern Churchman*, referring to it, says: We congratulate not only the Diocese of Easton, but the Church at large. Born in 1840, he is in the prime of life. He was ordained deacon in 1868, and priest in 1869. Thoroughly educated, he has been teacher and pastor and preacher and professor, in all of which stations he has done well. That he will do well as Bishop, we do not doubt. Genial and pleasant in manner, having the courage of his convictions, earnest in his Christian life, we do not see how the Diocese of Easton could have made a better selection, and if he accepts we think it will not be long before he makes his mark in the Diocese so long served by that amiable and intelligent Christian man, Bishop Henry C. Lay.

Children of Sunday-schools may help in securing new subscribers.

THE CHURCH AND THE NEEDS OF MODERN SOCIETY.—We are informed that one of the most effective speeches at the recent "Congress of Churches" in Cleveland, was made by the Rev. W. B. Rainsford, on the subject indicated above. He said:

"The work of the Church and of the State is one and indissoluble. The Church must aid the State in training the people in true idealism. This nation must be taught the underlying unity of mankind. This is the mission of Church and State alike. How wonderful the early Church seems. She had many weaknesses, many heresies, yet she conquered in the face of almost insuperable difficulties. She conquered the disintegrated society of the Roman Empire because she declared the divine message of the brotherhood of man. The main mission of the Church to-day, as in the primitive ages, is to teach the fundamental unity of the race and the blessed humanity of the Lord Christ. The Church should speak of her mission in every way. She should speak it by her sacred buildings of worship. They should be open every day in the week and free to all. The free church can be made to succeed. I know it by personal knowledge. We want churches for men as men. The mission chapel system is a failure and ought to fail. We want churches where the mission of beauty and of music can do the best work. The free church may divide families, it is said. If so, the principle of our holy religion is to give up something to sacrifice selfishness. The Roman Church holds the people because she plants herself among the

people. We need more consecration of lay force in Church work. We need to realize more than we do, the power of woman in religion. It is not necessary that they all are to marry. There is no power on earth like that of consecrated, sanctified womanhood.

A HINDU WIDOW IN AMERICA.—There was a scene presented at Association Hall, Philadelphia, March 12th, 1886, which was in some respects altogether unique. Before a large audience and surrounded by fifty or sixty of the best women of that city stood a Hindu woman of high caste, her slight figure wrapped in the white robe of Indian widowhood, out of which looked a face of most picturesque beauty and expression. This woman, Pundita Ramabai, is the daughter of a Brahman gentleman of high rank, who ostracized himself and his daughters by his enlightened views on the subject of female education. After his death and that of her sister, who had shared her peculiar educational advantages, Pundita Ramabai travelled extensively in her own country. Upon the death of her husband, and under the pressure of the onerous conditions of Hindu widowhood and her desire to serve the cause of her fellow women, she went to England where her high literary attainments obtained her a position as a teacher of Sanskrit in a Woman's College. She has now visited America to witness the graduation of her relative, Dr. Anandibai Joshee, who with her husband was present that evening.

The address presented by Pundita Ramadai was unwritten. Standing in an easy attitude, with her hands clasped upon the desk before her, and speaking with a voice of the most musical sweetness and distinctness, and with the unembarrassed manner of genuine simplicity, she told the story of Hindu womanhood to her American audience in a fashion that won all hearts and riveted attention. She urged the dependence upon united missionary effort in India in the interest of a woman's education rather than open the disjointed and conflicting efforts at denominational proselyting. Cooperation on the part of all Christian people with the growing sentiment among India's own best educated people, in favour of the emancipation of woman from her present social bondage and ignorance, was the remedy urged by this Hindu missionary to the Christian people of America. The simple manner in which she pressed the teachings of the New Testament upon her audience was irresistible. And when the earnest little lady closed her address by asking an American company of educated and refined men and women to join with her in a moment's silent prayer "to the great Father of all the nations of the earth," in behalf of the millions of her Hindu sisters to whose cause she had given her life, there was something almost startling in the strangeness of the unique situation.

BISHOP MOORHOUSE.—The Wesleyans of Manchester presented an address of welcome to the Lord Bishop, in which they say:—"In the presence of the vast spiritual needs of this city and neighborhood, and of the urgent religious and social problems which challenge the attention of the Christian Church, we feel that the time has come for Christians of every name to unite more cordially and actively in the maintenance of a pure and living Christianity, and in the promotion of all methods of social improvement and amelioration." Simultaneously there comes the tidings that the sum of £1,116 has been raised for a subscription testimonial to Dr. Moorhouse from his Australian people.

GOOD RESULTS OF MISSION WORK.—On Thursday in Easter Week 214 children and adults were baptized at St. Paul's, Clerkenwell; 36 others were unavoidably absent; 1,550 have been so admitted into the Church within two years past.

CANON LIDDON.—On Tuesday, the 1st June,

Canon Liddon was elected, by a large majority, Bishop of Edinburgh. It is not yet known whether he will accept the office or not, but it is thought probable that he will decline it.

A GOOD EXAMPLE.—The Archbishops of Canterbury and York, and the Bishops of Durham and Manchester have been requested by the Melbourne Church Assembly to select a successor in the Bishopric of Melbourne to Dr. Moorhouse, now Bishop of Manchester.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF MONTREAL.

MEETING OF SYNOD.

The 27th Annual Synod of the Diocese of Montreal was opened on Wednesday last by the usual service at Christ Church Cathedral. There was a good attendance of the clergy of the Diocese, and of lay members of the Synod. The Rev. T. A. Cunningham, M.A., of Aylmer, Que., preached from Psalm 86:9; "In thy light shall we see light." The service was brought to a close by the celebration of Holy Communion.

The business meeting commenced at 2 p.m., when Rev. Canon Empson was re-elected clerical Secretary; Mr. W. R. Salter, Lay Secretary, (in place of Dr. Alex. Johnson, who is absent in England); Mr. James Hutton, Treasurer, and Messrs. G. W. Simpson and S. C. Fatt, Auditors. Dr. Davidson was appointed Church Advocate.

The Standing Committees were then appointed, after which the Bishop delivered his annual charge, from which we make the following extracts:

"I have, through God's mercy, been enabled to make my usual visitation of the Diocese, having visited exactly one hundred parishes, missions and stations, exclusive of the city churches; twelve priests and eight deacons have been ordained; three churches, three burying grounds and one font consecrated; 228 men and 357 women have been confirmed. There still seems to be a doubt in some minds whether or no the Bishop should be received in response to his annual notice of visitation, in cases where there are no candidates for confirmation. Allow me to remind you that both my predecessors were severely tried by claims made upon them for annual visitation. It is thought by many that in his effort to overtake the work in one year, Bishop Fulford overtaxed his strength and succumbed to fatigue and anxiety. There is no doubt in my mind that the continual travel proved too much for Bishop Oxendon, and was the immediate cause of his resignation. Learning from his experience, I have made my journeys less laborious than his were, by being, perhaps, less obliging in my arrangements. Instead of going whenever sent for, and in that way travelling two or three times over the same ground, I invite each Deanery to make out an itinerary, and I visit the parishes in turn. But I think every effort should be made to receive me at the time appointed. I ought not to be regarded merely as an officer to administer confirmation. The Bishop is overseer and chief pastor of his Diocese, and he desires to see the working of a parish generally, as well as to enter into friendly and pastoral relations alike with clergy and laity, and it is unfilial not to receive him loyally and gladly, when he intimates his intention to visit the churches.

I have received a communication from the General Secretary of the Domestic and Foreign Missionary Society, requesting me to call your attention to the needs of the Diocese of Algoma and the Dioceses of the Northwest. I think the better way will be to read to you the paper itself, which certainly deserves your attention.

At the same time I have reason to believe that the Bishop of Algoma is dissatisfied with the working of the Board of Domestic and Foreign Missions, and I recommend early application to him for information on this point.

The Girls' Friendly Society seems now to be fairly established and doing good work in the Diocese. I have an excellent report of the year's work from the President, which will be read to you presently, and to which I ask your attention, as I think much good may be done through this instrumentality."

The greater part of His Lordship's lengthy charge related to the affairs of the Montreal Diocesan Theological College, and especially to the application recently made to the Quebec Legislature to grant the degree-conferring power to the said College. The Bishop warmly defended the action taken in this matter, and appealed to the Synod for its endorsement and support. His Lordship said: "The affairs of the Montreal Diocesan Theological College have recently been before the public in connection with the application made by the Governors of the College to the Quebec Legislature for power to confer degrees in divinity. I wish now, as Bishop of Montreal, to speak to you (the representative of the Church in the Diocese of Montreal), in the spirit of a father to his son, counting on your loyalty to me as your father and your Bishop to speak, that is, frankly and earnestly, but in confidence and affection, whether in full agreement on all points or not. It is necessary as a church family, that we should understand one another on a subject of common interest and importance. I desire especially to inform those amongst you who are too young or who have entered the Diocese too recently to have personal knowledge of events which took place here between thirty or forty years ago, about matters which happened both within and without our own body, in order that we may understandingly advise together for the common good; and that you may give me your support where that support is due."

We would like to give this part of the charge in full, so that no injustice should be done; but to do so would occupy much more of our space than we can possibly afford, and as much referred to the history of McGill, Bishop's College and the Montreal Diocesan College—already well known—it may not be necessary.

Referring to the opposition at Quebec, His Lordship said: "But the passage of the bill was opposed by (among others) the Bishops of Quebec and Niagara. In other words, the Bishops of Quebec and Niagara went before the Private Bills committee to thwart the passage of a bill which affected the advancement of the Church in the diocese of Montreal. I was engaged at the time in the annual visitation of the diocese, from which I was summoned to Quebec by urgent messages from the promoters of the bill. I went down most reluctantly to confront my Episcopal brethren before the Private Bills committee—a committee composed of gentlemen whom everyone respects, but who are not of our church. Of course, the Bishops of Quebec and Niagara rose in opposition because, in some way or other, they considered themselves wronged by the promoters of the bill. Now if in Montreal we should be thought to teach doctrines contrary to the teaching of the Church of England, the Bishop of Quebec and Niagara have a proper Court of enquiry before which to cite us. The Legislature at Quebec does not concern itself about Church of England doctrine. We must, therefore, seek elsewhere for the ground of their objections, we are driven to the conclusion that they regard the Bishop of Montreal as wanting in loyalty to the University of Lennoxville. Now let us enquire how the Bishop of Montreal stands in relation to Lennoxville. In the second year of Bishop Oxendon's episcopate, at the time when it was well-known that he had it in mind to found a divinity training college in Montreal, an important deputation from Bishop's College, Lennoxville, waited on the synod, and addressed

it, with the object of entering into definite relations with the synod; certain motions were made and the following was carried:

"That in proceeding to the election of persons to serve as trustees and council of Bishop's College, Lennoxville, it be distinctly understood that such election shall not be in any way construed into a waiver on the part of this diocese of its right to establish a local theological institute should the Bishop deem it, at any time, expedient to do so." (This resolution was not passed at the meeting at which the arrangement for nominating and electing trustees, &c., was *unanimously* adopted by synod, but at a second or third synod thereafter.)

"In the face of such a declaration I cannot see how the friends of Lennoxville can expect the Bishop of Montreal to forego the great advantages of a training college in his own diocese. Yet if the existence of the college be not the affront, I am at a loss to know where the wrong comes in. I do not see why two bishops of our church should appeal to members of other communions to protect them from the aggressions of Montreal."

The Bishop next referred to the alleged failure of Bishop's College to supply the required number of men for carrying on the work and quoted Dr. Lobley's report to the "S. P. G. in 1884 on the occasion of his resignation of the post of principal of Bishop's College, Lennoxville, that, "after seven years' laborious work, nineteen students had completed their divinity course and been ordained. Two men and a fraction per annum to be divided between the dioceses of Montreal and Quebec! It does not seem, therefore, on the showing of Dr. Lobley that Lennoxville has made much advance in numbers (so far as divinity graduates are concerned) since Bishop Oxenden complained that his missions were vacant as much from want of men as from want of money. Lennoxville has received in its time a great deal of support both in this country and in England. The S. P. G. reports show how liberally the venerable society has treated it at all times, and I can quite believe that those closely associated with the university are disappointed and angry that we are not content after all. I am vice-president of Lennoxville ex-officio. It came to me unsought in common with any or all the bishops of all dioceses located in Lower Canada, present or to come. If, for instance, the diocese of Quebec or Montreal should at a future time be divided, the bishop of the new diocese would be vice-president of Lennoxville ex-officio, and the senior bishop would be president of the university, whether bishop of Montreal, Quebec, Eastern townships, or Labrador, or however the said bishop might be called. I do not question the dignity or usefulness of the office, but it must not be exercised to the prejudices of the spiritual advancement of the church over which he presides, which is the first duty of every bishop. I am sorry if the establishment of a training college in Montreal should rob Lennoxville of any part of its patronage or its importance. The very fact that I am an officer of the university (although without my seeking) has made the present controversy very trying to me, but I have no choice. It has been thrust upon me. I cannot let the liberties of the diocese of Montreal fall through my default. As Bishop of Montreal, the Montreal Diocesan Theological college has claims upon me, as well as the vice-presidency of Bishop's college. I cannot leave the church in Montreal to starve because Lennoxville fails to provide a succession of pastors."

His Lordship next referred at some length to McGill, and the supposed advantages from connection with it for arts degrees.

"The failure of the bill is so recent that I am not in a position to tell you what steps the Montreal Diocesan Theological college will next take to obtain the power which is needed to make its work complete. Of course it will not rest content under apparent defeat. This synod

accepted representation in Bishop's college as late as 1870 and the very most has been made of that act in the recent controversy. Whether the association of ourselves with Bishop's college is an advantage to the Diocese of Montreal is an open question. Bishop's college is (I use the word for the sake of clearness) a denominational university. It is just what McGill was before the amended charter, and here in Montreal, at least, denominational education, as I have already stated, did not prove a success. Loyalty to the church does not require us to bring up our children and educate our young men apart from those of their fellow citizens who differ in religious opinions. Quite the contrary. A narrow, one sided view of life has never been found to promote or guide religious progress. In the McGill schools and university we have all we need for progressive secular education. We cannot be too proud of our university. Rising from her low estate as a denominational university the Alma Mater of Montreal provides for all her sons and daughters that knowledge of men and things which is necessary to the possibilities of existence in the colonies. All she fails to give is religious training, but that is a very great omission, and one that churches must strain every nerve to supply. The Church of England has had great difficulties to contend with in Canada. The bill for the "incorporation of the Church Society," and the bill for the "Management of the Church temporalities" of this diocese, passed only after great opposition, and notwithstanding the warm support of such men as the Hon. Mr. Lafontaine, then premier, and the Hon. Mr. Hincks (the late Sir Francis), but nothing that happened then can compare with the opposition raised against the bill which proposed to give to us in Montreal full educational powers, both secular and religious. We have really been opposed by Lennoxville churchmen for the sake of Lennoxville. Could we here in Montreal stand side by side with Bishop's college in giving to our sons divinity as well as secular degrees we should, as a matter of course, be the stronger body; and Bishop's College (they say), in consequence would be injured. Possibly. But Lennoxville would still suffice for the needs of the Province of Quebec, for which it was originally founded. And suppose that Bishop's college should suffer loss? Every one would be sorry, but we must not lose sight of the fact that the college exists for the sake of the Church, and not the Church for the sake of the college. The Church of England cannot sit down calmly in the midst of all her differing brethren and let the eager throng asking for knowledge at her hands go by without help, because the College at Lennoxville is sentimentally injured. Montreal must maintain her divinity college in the face of all difficulties. She will gain for it all the advantages, both in education and honors, which belong to divinity colleges everywhere, whether in the mother country or the colonies. I trust, therefore, us church-men, you will support your bishop in this matter. I do not ask you to take sides for or against the Montreal Diocesan Theological college. I ask for something far wider and more lasting and more worthy. I ask you to restore to Montreal its lapsed educational advantages, to give back its collegiate independence, to heal its church wounds, to enable it to train for itself an educated and efficient clergy.

And now a different theme. I regret to notice that the church in Frelighsburg has lost one of its most valuable and influential members, the late Col. Daniel Westover. He was a man of quiet, unobtrusive demeanor, but one whose Christian character made him a great power for good in the large circle of relatives and friends in the Eastern Townships. We miss his presence here to-day, for as a pillar of the church, he supported us in all good works. To his own immediate neighborhood, he was a great benefactor, and it will be long before the void made by his death will be filled. His gain is our loss.

I fear I have detained you longer than usual, but the importance of the late controversy re-

lating to the Montreal Diocesan Theological College bill must be my excuse.

I commend you now to the mercies of Almighty God, and trust the Spirit of God will direct your deliberations for the good of the church in the interest and deepest sense of that sacred word."

Immediately after the reading of the charge the Dean rose and said: I beg to move the suspension of rules of order to enable me to bring in a resolution naturally arising out of His Lordship's charge.

Dr. Davidson (Church advocate) objected to a suspension of the rules of order at so early a period of the session, as unusual, and suggested that as in past years the portion of the charge intended to be dealt with should come up in the form of Notice of motion. An outcry was raised and some confusion followed, but

The Ven. Archdeacon Lindsay seconded the motion, and it was carried by a majority. It was then moved by the Dean, and seconded by Archdeacon Lindsay:

"That it is the desire of this Synod and in the interest of this Diocese that the power to confer on graduates of recognized Universities degrees in divinity should be granted to the Montreal Diocesan Theological College; that this Synod approves the action of the said College in petitioning for said degree-conferring power; that this Synod recommends that said Petition be renewed, and that the Bishop and Secretaries of this Synod be and are hereby authorized to Petition the Legislature in the name of this Synod to grant to the said College the said degree-conferring power."

Dr. Davidson again objected to a matter of such importance being sprung upon the Synod, and moved in amendment, seconded by Rev. Canon Norman, that this motion form the first business for to-morrow morning.

This was noisily opposed, and a warm and heated discussion followed, ultimately terminating in the postponement of the matter in accordance with the amendment; the Dean consenting on condition that it should be taken up as the first business after the routine work of the session and be continued until concluded.

A number of Reports of Committees were then read and received, and the consideration of the motion of Rev. R. Lindsay, Rural Dean, as to printing a special report of the Mission work of the Diocese in connection with the annual report of Synod was taken up, and continued until the close of the first day.

ROUGEMONT.—The Bishop of the Diocese paid us his annual visit on the 30th of May, and confirmed six candidates, presented by Rev. R. S. Irwin. There was a very large congregation present, who listened attentively to his sermons. Holy Communion was celebrated immediately after service, and an unusually large number of communicants came forward, including the newly confirmed.

ST. ANDREWS.—The Venerable Archdeacon Lonsdell, M.A., who has retired from active work, and who has left here to take up his residence at Kingsey, P.Q., was the recipient on Wednesday evening last, (the eve of his departure), of an address from the Teachers and Scholars of Christ Church Sunday-school, accompanied with a purse of gold and a handsomely framed photograph of the school. The address was signed by forty teachers and scholars, and expressing their good-will, also regret at his departure. The Venerable Archdeacon in a very touching reply, alluded briefly to the many years of his ministry in this parish, during which he said, however feebly, he had endeavoured to perform faithfully the Master's work, and urged upon all present the necessity and value of seeking that happiness and joy which is to be found alone in God's service.

DIOCESE OF HURON.

MEETING OF SYNOD.

The Synod met on Wednesday, the 15th inst. Divine service was held in St. Paul's Cathedral, when there was a large attendance of the members of the Synod, both clergy and laity. The officiating clergymen were His Lordship the Bishop of Huron, Ven. Archdeacon Sandys, Ven. Archdeacon Ellwood, Ven. Archdeacon Pinkham, of Manitoba, and the Rector, Rev. Canon Innes. The sermon was preached by Rev. John Gemley, of Simcoe, who took for his text, Colossians I. xxvi and following verses. In the course of his remarks the preacher dwelt on the duty which rested on the ministry, reminding the clergy of the great trust reposed in them, and of the vastness of the work assigned them of carrying the news of salvation to all sinners.

At the close of the service a collection was taken up and the Holy Communion subsequently administered.

In the afternoon, at 2.30 o'clock, the Synod was called to order by the Bishop after which the membership roll was called. The attendance of delegates was large and representative, seventy-nine of the clergy and seventy-five of the laity answering to their names.

BUSINESS.

Rev. Canon J. B. Richardson was reelected Clerical Secretary, and Mr. E. B. Reed, Lay Secretary; Messrs. A. G. Smyth and James Hamilton were re-elected Auditors for the ensuing year.

On motion of Rev. Canon Innes, Rev. Archdeacon Pinkham, of the Diocese of Rupert's Land, and Rev. C. R. Lee, of Niagara Diocese, were invited to take seats on the floor of the Synod.

The report of the Committee on Certificates and Synod Assessments was read by the Lay Secretary.

The Bishop then read his annual address. His Lordship said:

Reverend Brethren and Brethren of the Laity:

In assembling once more, our first and paramount duty is to render thanks to God for all the manifold mercies of the past. Some of us, indeed, may have been led through the deep waters of affliction, and all of us, to a greater or less extent, must have seen some transient cloud throw its shadow across our path; but, as all things work together for good to those who love God, therefore, for all the shadows, as well as for the sunlight of the past year—for its bitter as well as for its sweet—for its deep valleys of trial as well as for its mountains of prosperity, we render thanks to God.

With humble gratitude to Him from whom all blessings flow, as well as with the greatest pleasure to myself, I now announce that which will give unalloyed satisfaction to many, namely: that the past year has been to the Diocese one of expansion and visible prosperity. In saying this I mean:

First—That the capacity and willingness of certain parishes, formerly receiving aid, to support their own ministers, are being clearly demonstrated, giving us reason to believe that in a comparatively short time our Mission Fund may be devoted exclusively to those places whose recent origin and exceptional poverty constitute them the only proper recipients of Diocesan help.

Secondly—I am happy also to observe a very material increase in the general receipts for Diocesan missionary work; the increase amounting to \$1,561; \$87 over those of last year. I rejoice at this, not only on account of the fact itself, but as affording indubitable evidence of increasing interest and self-sacrificing devotion on the part of our people.

Thirdly—The development of our Mission work itself, and the immense possibilities of future usefulness opening up to us by the redis-

tribution of old stations, and the creation of new centres of spiritual life, is one of the most encouraging features of the present year. Believing as I do that in the majority of instances parishes are enervated as they are helped, and strengthened as they are left wholly to themselves, I cannot but endorse the principle which was enunciated by our last Synod, namely: that the services of an especial commissioner should be secured to kindly visit the various parishes and outlying stations of the Diocese and institute enquiry as to whether new life and activity might not be evolved from them all.

The work which the Bishop's Commissioner, the Rev. W. A. Young, has so far been able to effect, is most excellent in character and extent, and not only encourages us in the present, but affords an earnest of what may be accomplished in the immediate future, should the Lord spare him to complete his labor.

His Lordship then at considerable length discusses the extraordinary and critical character of the times in which we are now living, and shows that there are two ways in which the world may be convinced—one by the personal exaltation of Jesus Christ, and the other by the reproduction of his character in our daily walk and conversation. The remainder of his Lordship's address related chiefly to the present state of the various Diocesan funds and institutions, which were treated in a hopeful manner. At the conclusion of the Bishop's charge, several notices of motion were given, and the Synod adjourned to 10 o'clock on Thursday morning.

DIOCESE OF NOVA SCOTIA

KING'S COLLEGE.—At a full meeting of the Board of Governors held on the 8th instant, the Rev. Canon Brock, M.A., was appointed President of King's College. The appointment has given great satisfaction to the general public, and to the many friends of Canon Brock in Halifax, Windsor and other places, and also to the professors and students.

[We extend to Canon Brock our hearty congratulations on this well deserved honor. His very many friends in these Western Dioceses will, we are sure, heartily join in our good wishes. We trust the new President may be long spared to carry on effectually the work of this the oldest College, we believe, in the Dominion. Canon Brock was, we understand, formerly connected with Hellmuth College, and also with Bishop's College, Lennoxville. We are extremely pleased with the success attending his administration of affairs so far.—ED.]

AMHERST.—A most interesting meeting of the Chapter of this Deanery was held at Londonderry Mines on the 9th inst. There were present, the Rev. D. C. Moore, Rural Dean Stellarton; Dr. Bowman, Parrsboro; J. A. Kaulbach, Truro; J. C. Cox, Stowiacke; V. E. Harris, Amherst; M. C. Wade, Port Greville; G. R. Martelle, Maitland, and the incumbent of the parish, J. R. S. Parkinson. The Rev. F. R. Murray, of St. Luke's Cathedral, Halifax, was welcomed to the meeting, and also Mr. J. E. Warner, lay reader, of Thomson.

Several important questions to be further considered at the meeting of the Diocesan Synod were fully discussed. Final arrangements also were made in view of the coming to the Deanery of a Traveling Missionary, Mr. Huggell, who is to be ordained on Trinity Sunday, having accepted the offer of this position.

In connection with the meeting of the Chapter several services were held. Sermons were preached by the Rural Dean, and by the Rev. V. E. Harris, G. R. Martelle and F. R. Murray.

The latter also gave a lecture on Temperance in the large public hall of the town on Wednesday evening. Upon the platform were the Rector, Churchwardens and the visiting clergy. The lecture was listened to most attentively by

all, and pronounced the best ever heard in St. Bridget's hall. Dr. J. W. Macdonald was called upon to speak and was warmly applauded by the audience.

It was expected that Thursday, the 10th inst., would be observed as a Quiet day for the clergy but it was found impossible to arrange fully for this. Three addresses, *ad cler.*, were however given by Mr. Murray, one at the morning service on Wednesday and two on Thursday. His earnest and deeply impressive words will not soon be forgotten by any present.

On the evening of Thursday a hearty service was held at a prosperous mission amongst the miners, about two miles from the parish Church.

The important parish of Londonderry, often spoken of as a "model parish," has fallen into good hands. Too much praise can scarcely be given to the zealous and devoted priest who now occupies the rectory. Nor is such wanting for Mr. Parkinson is beloved by a people most loyal to their Church.

The clergy were most hospitably entertained by Mrs. Sutcliffe, Mrs. Soloman, Mrs. Romans, Mrs. Parkinson and Dr. Macdonald; every effort was made to have them enjoy their visit to this charming village.

Ascension Day in Christ Church consisted of an early celebration at 8 a.m., Matins at 11 and Evensong at 7.30. At the close of the latter, several very beautiful pieces of sacred music was played on the organ, accompanied by the violin and cornet, and at the close of the service on the Sunday evening following the same music was repeated by request. The weather on Whitsunday was all that could be desired. There were two celebrations at 8 and 11 a.m. The altar and chancel on both days were beautifully decorated with flowers, silently teaching us of a Heavenly Father's care.

NEWPORT.—The Avon Deanery met here on June 4th. An address was delivered by Rev. Canon Maynard, on the previous evening at St. Anne's, Woodville, where a good congregation had assembled. On the following morning besides the Rural Dean, there were present at St. James' Church, Rev. J. O. Ruggles, M.A., W. J. Ancient, J. Harrison and the Rector, Rev. H. How, B.A. Prayers were said by Rev. Mr. Ancient; an excellent sermon was preached by Rev. Mr. Ruggles, who also assisted the Rural Dean at the distribution of the elements. There were twenty communicants from the parish. The usual business meeting took place at 3 p.m. In the evening the Litany was said by the Rector in the Temperance Hall. Addresses were then delivered. The Rural Dean spoke upon "Apostolic Succession." Rev. Mr. Ruggles on "A Fast in connection with Baptism." Rev. Mr. Harrison "Our Sonship through Baptism," and Rev. Mr. Ancient on "Religion in its relation to our calling in life." The addresses were very telling, and as usual, complimentary one of the other. It surprises the members of this Deanery to notice how their addresses "dove-tail in" one to the other. The offertory, \$4.68, was for the W. & O. Fund. The next meeting takes place at St. Michaels' Church, at Windsor Forks, on the morning of Sept. 7th, and in the evening the Chapter proceed to Hantsport.

The preacher referred to the increased "glory and beauty" of St. James' through the artistic display of cut flowers on the table and the bank of flowers in the font. As the Easter mural decorations were still hanging the Church looked very festive on this occasion.

The musical accompaniments at both services were rendered by Mrs. How.

DIOCESE OF FREDERICTON.

SHELDON.—The clergy of this Deanery met in Chapter at Sackville on Tuesday and Wednesday, the 8th and 9th inst. The clergy present were Rev. Rural Dean Campbell, Rev. D. Bliss, C. Wiggins, F. W. Vroom, A. J. Reid. The

Rev. G. G. Roberts, Rector of Fredericton, and for thirteen years rector of Sackville, special preacher at the Choral Union Service was also invited by the Dean to a seat in the Chapter. At the meeting on Tuesday afternoon, the Rev. A. J. Thierswell was appointed representative to the Board of Home Missions, and by a standing vote the Rev. J. Roy Campbell was re-elected Rural Dean. Evening service was held on Tuesday at St. Ann's Church, Westcock, when addresses were delivered by the Rev. R. Dean Campbell, F. W. Vroom and G. G. Roberts.

On Wednesday morning the Holy Communion was celebrated in St. Paul's Church, Sackville, at 7:30, the Rev. G. G. Roberts being celebrant, the Rev. F. W. Vroom, gosseller, and the Rev. A. J. Reid, epistoller. The Chapter assembled in session at 10 a. m. 1 Tim. ii. was read in the original and commented on at length by the brethren, the Rev. Mr. Vroom reading an able and instructive paper on the chapter read. Other matters of a business character having been attended to, the Chapter was dissolved.

On Wednesday evening the annual festival of the Deanery Choral Union Society was held in St. Paul's Church. This was the third meeting of the Union since its formation, and it was by far the most successful of the three. For the first time in the history of the Deanery Tallis Festival setting to the responses was sung. Choirs were present from Dorchester, Amherst, Moncton, Shediac and Sackville. Refreshments were very hospitably provided in the School house, by the ladies of Sackville for all the members. The congregation at the festival was very large, the Church being densely packed and all seemed to heartily appreciate the bright Choral service. Indeed some ventured to say that an ordinary service would now seem too cold. But this is a complaint soon remedied.

The number of voices which composed the union choir were about 50, the conductor being the Rev. J. Roy Campbell. Mr. Cogswell presided at the organ, and Mr. Bliss (son of Rev. Mr. Bliss) added much to the beauty of the service with his cornet. A full rehearsal was held in St. Paul's church in the afternoon, the Moncton choristers under the able management of Mr. A. A. Rankin, being assigned a prominent position on the Decani side. After practice had made things much more perfect, and tea had been served for the clergy, the choirs and other friends, an hour was spent in quiet rest and preparation for the solemn service. At 7 o'clock the procession of clergy started from the School house to the Church, the choir meanwhile having commenced the processional hymn, "O Saviour Precious Saviour."

When the clergy had reached their places the last verse of the hymn had been sung, and immediately the Rev. F. W. Vroom, who was stationed at the prayer desk began the intonation of the evening service.

The General Confession, and Lord's Prayer and Creed were recited on "G," the pieces and and responses being sung to the festival setting of Tallis. The service as a whole was a great success, and reflects no small credit on the local conductors, as well as on the general conductor (Mr. Campbell.)

The singing of Psalms viii, xi, xxix, the Magnificat, and Nunc Dimittis was crisp and well pointed, and the antiphonal rendering correctly sustained. The verses were sung in unison throughout, the Glorias commanding the full harmony of both the cantoris and decani sides of the choir. The Lessons were read by the Rev. Mr. Bliss, and Rev. A. J. Reid. The Anthem, sung after the Third Collect was Dr. Stainer's jubilant composition: "Sing a Song of Praise." In the rendering of this the Soprano voices from Dorchester, Sackville and Shediac were of great service. The three remaining hymns—"All Hail the Power of Jesus' name," "Thy Life was given for Me," "The Saints of God, their Conflict Passed," were each of them reverently and beautifully sung. The good old hymn "All Hail the Power

of Jesus' Name" was sung with greater effect perhaps than any of the others. The verses were sung antiphonally save that in the magnificent chorus "Crown Him Lord of all" the full force of the choir and accompaniment were put forth. The effect was grand. The occasion of the choral union was enchanted by the fact that the special preaching on the occasion was the Rev. G. G. Roberts, Rector of Fredericton, and for 13 years Rector of Sackville and Westcock. Mr. Roberts is still remembered and loved by his old flock, and many a one rejoiced to hear his voice again.

The preacher took for his text the last verse of the 150th Psalm, "Let everything that hath breath praise the Lord. Praise ye the Lord."

He pointed out how the Church in her service continually called on her children to praise the Lord. And remarked that the mere hearing of sermons, and even prayer might be turned to self, while in our sacrifice of "praise and thanksgiving" we gave to God. This was the type of the heavenly worship to which we should draw as near as we can while here on earth. He also pointed out that in the prayer book where the rubric runs "Here shall be said or sung," the "saying" referred to the old plain song of the church and the singing to the more elaborate rendering such as they had sung that night. The whole sermon was one full of plain, sensible instruction and exhortation.

While the offertory hymn, "Thy Life was given for me," was being sung, a collection was taken up to defray the expenses of music, &c. The benediction was pronounced by the Rev. Mr. Roberts.

During the Recessional hymn, "The Saints of God," the clergy marched in procession down the aisle and through the churchyard to the School house, where they dismissed.

The whole service is one that will long be remembered in Sackville, and will doubtless do much to extend the stated objects of the Union:

1. The improvement of Choirs. 2. The encouragement of congregational singing in our Churches."

The Ruridecanal Chapter of Chatham met in Richibucto, Monday, 7th June, and two following days. There were present the Rectors of Chatham, Newcastle and Derby, together with Rev. W. L. Currie, the newly appointed rector of Richibucto. Monday evening service was held in the Parish Church, and addresses delivered as follows: on "The Sufficiency of Holy Scripture," by Rev. A. F. Hiltz; and on "Holy Communion" by Rev. D. Forsyth. Tuesday evening, service was held in Kingston Church, and the same addresses delivered to a very much larger congregation than had assembled the night before in the Parish Church. Tuesday morning, Holy Communion was celebrated, and Wednesday evening the Deanery service was held with sermon by Rev. A. F. Hiltz, from Col. 1: xxiii, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel."

At the business meetings of the Chapter much important business was transacted, of which the following may be worthy of notice. The epistle to the Hebrews being completed by reading Chapter xiii; it was resolved to take up the study of the epistle to the Romans, the first Chapter forming the lesson for the next meeting; the Rev. J. H. E. Sweet was appointed to prepare an introductory paper. A choir union service was arranged to be held in Newcastle September next, and Rev. W. L. Currie was appointed to preach the sermon in connection therewith. Officers for the ensuing term were elected as follows: Rev. D. Forsyth, Dean; Rev. A. F. Hiltz, Secretary; and Rev. J. H. S. Sweet, representative to Board of Home Missions.

DIocese OF ONTARIO.

KINGSTON.—The meeting of the Synod of the

Diocese of Ontario is postponed indefinitely, owing to the very serious illness of the wife of the Bishop.

St. Paul's.—The ladies of St. Paul's held one of their most successful strawberry festivals on the 17th inst., in the City Hall. During the afternoon and evening crowds visited the room and music enlivened the proceedings, at which Mr. Smith, lay reader of Maberly, and Revs. Messrs. Mignot, Scantleburg and Styles assisted.

The new City Passenger station of the Kingston and Pembroke Railway was the centre of attraction on the 18th. The occasion being a Strawberry festival by the ladies of St. James'. This handsome station, which was used for the first time, was prettily decorated and lit up by electricity. There was no end of good things, everyone was delighted, and a good sum realized.

The ladies of St. George's Cathedral held an excursion down the river among the islands on the steamer "Hero," on the 19th, which was well patronized.

St. Mark's, Barriefield, excursion took place on the 16th, to Brockville; about 250 attended.

KEMPTVILLE.—Amongst other organizations for Church work in the parish of Kemptville is the Parochial Mission Board, composed of a President, Vice-President, Secretary and Treasurer, together with five members; all being men. It aims at securing the sympathy of everyone in the parish in the Mission field. Anyone may become a member of the Parochial Missionary Association by paying an entrance fee. Men give a dollar, women half a dollar, and children ten cents. Each of the members of the Mission Board has a book with all the names of the Church people in his immediate neighborhood; he makes periodical visits to the houses and solicits membership fees and general subscriptions for Diocesan, Home and Foreign Missions. The Board meets the first Wednesday in every month for business. Quarterly public Missionary meetings are held to draw out the active services and loyalty of the people to Christ and His Church by listening to narrations of the wonderful works done by God through the medium of His Church throughout the world. On Thursday, June 10th, the first public meeting was held in St. James' Church, which proved a grand success. During the afternoon of the same day, Mrs. Emery entertained the members of the Mission Board and their families, together with a large number of friends of the Mission cause, and several of the neighboring clergy, at a Lawn party.

At 8 p.m. the clergy vested in the Rectory, and walked in procession to the Church with the parish banner borne before them by two young laymen. "Onward Christian Soldier" was the processional hymn. The Rev. S. Gorham sang the Litany at the fald-stool. The Rector, Mr. Emery, made a few opening remarks; another hymn was sung; then the Rev. W. Leurin, rector of Prescott, delivered an intensely valuable and instructive address on the "first planting of the English Church." After another hymn, the Rev. W. Houston, of Merrickville, gave an admirable address on the continuity of the Catholic Church. After another hymn, the venerable President of the Board, Robert Leslie, Esq., thanked the speakers in the name of the Board for their addresses. The offertory was then taken and presented on the altar, and the benediction pronounced by the Rector. "Faith of Our Fathers" was then sung heartily and with good courage by the choir and large congregation, as the Recessional.

Besides the above mentioned clergymen there were present the Revs. W. A. Read, Vicar, and Samuel Daw. The offertory amounted to \$22.05, which, after a few necessary expenses are deducted, will be devoted to aid the earnest Churchmen of Abernethy, in the Diocese of Assiniboia, to build a parish Church.

On Friday, the Feast of St. Barnabas, the

Divine mysteries were celebrated at 8 a.m., and there was choral Matins at 10 a.m., sung by the Rev. S. Gorham. The Rev. S. Daw preached a practical and useful sermon on the life and character of St. Barnabas. The other assisting clergymen present were the Revs. Mr. Emory, Lewin and Houston.

STIRLING.—The Apostolic rite of Confirmation was administered by the Lord Bishop of Ontario, on the 9th June, in St. John's Church, Stirling. The service opened with a procession of five clergymen, a lay reader and the Bishop, singing the hymn "The Church's one foundation." The incumbent, the Rev. T. Godden, presented the candidates, twenty-six in number, mostly adults. The Bishop then requested a few moments of silent prayer, and all kneeling, hymn 207 was sung. The address delivered by the Bishop was of such a solemn and impressive character, that many were moved to tears. The Holy Communion was next administered to 64 of the congregation, including all the newly confirmed. The clergy present were:—Rev. T. Walker, Campbellford, Diocese of Toronto; Rev. C. Harris, Marmora; Rev. S. Bennetts, Thomasburg; Archdeacon Dayken, Madoc; Lay Reader Sargent, Madoc.

The Bishop drove to Frankford, after having spent part of two very pleasant days in the parish of Stirling.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. E. F. Webster, late of Drummondville, in the Diocese of Quebec, has been appointed as the second curate at St. George's, Toronto.

The Rev. H. P. Holson was recently presented with a valuable writing desk by his fellow-workers in the Cathedral Band of Hope.

The Rev. A. J. Broughall received a number of handsome presents on the auspicious occasion which marked the 25th anniversary of his marriage, and of his incumbency of St. Stephen's, Toronto.

TRINITY COLLEGE.—At the recent convocation the following degrees were conferred:—B.C.L., W. E. Raney, M. D., C. M., M. Brownlee, W. H. Day, R. C. Coatsworth, T. H. Irwin, Mus. Bac. (ad eundem), W. B. Gilbert, (Oxford) Mus. Doc., W. B. Gilbert, D.C.L. (ad eundem); Sir H. Oakley, LL.D., Aberdeen, Professor of Music in the University of Edinburgh; D. C. L. (pro honoris causa). Rev. E. K. Kendall, M. A., formerly Professor of Mathematics in Trinity College.

VACANT MISSIONS.—There are several appointments vacant throughout the Diocese. The Synod agenda paper shows the following parishes are unsupplied:—Alterly, Beaverton, Cookstown, Holland Landing, Minden, (occupied by a Lay Reader), Mulmur West, and Sunderland—leaving exactly one hundred parishes in the Diocese under the supervision of the Clergy. It is clear more men are wanted, although the sixteen clergy are simply attached or on leave, and have no appointment of any kind in the Diocese.

VICARS vs. TORONTO.—The preliminary examination took place recently at Toronto. It still remains unsettled. It will be remembered that the widow of Rev. Johnston Vicars sues for 6,000 compensation for the death of her husband, caused by ill-health consequent on the neglect of the servants of the defendants. It is claimed that his death is traceable to the insanitary condition of his dwelling, caused by the private drain from the house not being connected with the sewer.

WILSON.—St. John's.—Through the exertions of the Rev. R. W. E. Green a small but capable instrument has been secured for this church, and efforts are being made to enlarge and im-

proved the church. Mr. Greene's numerous friends in Toronto heartily congratulate him on acquiring such a good organ for his church.

ST. PETER'S BAND OF HOPE.—The last meeting of the Society recently held was most successful. It consisted of an entertainment got up by the members. Mr. S. Caldecott occupied the chair. The programme consisted of a lance drill by a class of boys, which was most creditably executed; Kinder-garten songs by smaller girls, and broom drill by a class of girls, all in costume. This was performed with great steadiness and enthusiastically received by the audience. Mr. N. W. Hoyles, vice-president of the Toronto branch of the C.E.T.S., gave a most interesting and profitable address full of illustrative stories, which were listened to with close attention, and very much appreciated. A duet, piano solo, recitation and choruses completed the programme. Handsome prizes were presented to the boy and girls for regular attendance. A very handsome presentation was then made to Mr. Owen, the president for the year, by the officers and members of the Band of Hope. Mr. Mason also presented Mr. Owen with a purse on behalf of the congregation, as a token of their appreciation of the value of the work. Mrs. Parsons, who superintended the singing, Miss Pallatt, the indefatigable secretary, and all the officers of the Band of Hope are to be congratulated on the success of the evening, which was an exhibition of the good temperance work has done here.

CHURCH ARMY.—It is expected that officers of this organization will visit Canada in September next, and commence work in Toronto. The movement is a working men's church mission to working men. During the three years of its existence in England, it has proved very successful. Forty-nine officers are now employed and about 36,000 in-door and out-door meetings are held annually, with an attendance of over three millions. Through the efforts of the officers, who were really local preachers, acting with the sanction of the bishop and under the direction of the clergymen of the parish, over three thousand had professed conversion and been conformed last year, over 1,000 more were waiting to be confirmed. Rev. F. Webster and Mr. H. Marshall, member of the executive, will, it is said, visit Toronto, and begin work in the city parishes of St. George's and St. Stephens. The uniform in use by the officers is a black tunic and cap, and a red cord is the army badge.

ORILLIA.—At the June meeting of the C.E.T.S., Mr. Hoyles, of Toronto, delivered an earnest practical and pleasing address, abounding in anecdote and urging zeal in the work.

On the evening of the 10th inst., the congregation of St. James Church, Orillia, presented the Rev. W. J. Armitage, (who has accepted a call in Niagara Diocese), with a well filled purse and an address expressive of their affection for him, their appreciation of his kindly and sympathetic manner and faithful work, their regret at parting from him, and their best wishes for his future happiness and success.

At the morning service on the 6th June, the Rector, Rev. Rural Dean Stewart, Orillia, preached on behalf of Missions, and an offertory of \$25 was made.

DIOCESE OF NIAGARA.

The Bishop of the Diocese has been visiting Quebec, and whilst there was heard before the Private Bills Committee of the Legislative Council against the application of the Montreal Theological College for degree conferring powers. He also called upon the new Cardinal. The *entente cordiale* existing between the Roman Catholics and the Church of England in the an-

cient city is worthy of note. Neither one or other is less true to their distinctive doctrines. The Bishops of Quebec and of Montreal extended like courtesy.

HAMILTON.—The Rev. C. J. James, who is leaving the Church of the Ascension, Hamilton, to become an assistant in Cavalry Church, N.Y., was recently presented with some valuable books, accompanied by a substantial purse. At a farewell meeting in connection with the Church he was presented by the congregation with a handsome floral tribute.

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.

THE SIOUX MISSION.—Rev. E. F. Wilson, of the Shingwauk Home, Sault Ste. Marie, spent the 22nd and 23rd May at the Sioux Mission Griswold. On Monday he addressed the Indians there and also preached at Bradwardine. He has left for the East, taking with him six Sioux boys from Bird Tail Creek Reserve, who will go through a three years course at the Shingwauk Home.

WINNIPEG.—*Holy Trinity.*—The annual sale of the Ladies' Aid Society has been held with satisfactory results. Rev. O. Fortin is preparing a Confirmation class. The grounds of the Church have been carefully laid out and planted with trees.

Christ Church.—A grand musical service was held last Sunday on the occasion of the fourth anniversary service held by the present Rector, Rev. E. S. W. Pentreath. One hundred and fifty chairs had to be brought to the Church, and the centre and side aisles were crowded. The organ was assisted by seven other instruments, which accompanied in the canticles and hymns, also in the voluntaries. The singing of the hymns by the congregation was most inspiring, and it was found that these instruments were a great help in the way of promoting congregational singing. The congregation have asked for frequent services of this kind, and they will be held for the present once a month. A missionary meeting on behalf of Indian Missions was held in the school-house, and was well attended. The Rector presided, and on the platform were Archdeacon McDonald, for 25 years a missionary in the Mackenzie River Diocese, Archdeacon Cowley, for 44 years C.M.S. Missionary in this Diocese, and Archdeacon Vincent, for 31 years in the Diocese of Moosonee. The latter delivered an excellent address. Nearly all the city clergy were in attendance.

VIRDEN.—The Rev. F. F. Davis has reconsidered his acceptance of Lethbridge. He has been offered St. George's Parish in Winnipeg, now in charge of the Cathedral Staff.

PERSONAL.—The Rev. Canon Thynne, of the Diocese of Truro, Eng., passed through the city this week on his way to Calgary.

Mr. G. W. Wickstead, Q.C., of Ottawa, a venerable and respected Churchman has added another to his many generous gifts to the Church, by presenting an oak prayer desk and bench to Christ Church, Winnipeg. The gift was made through his daughter, Miss Wickstead, now in Winnipeg. Another daughter, Mrs. A. H. Witcher, has presented the Rev. Mr. Pentreath with a silver baptismal shell, in commemoration of the baptism of her child on May 2nd.

PORTAGE LA PRAIRIE.—This parish is now in charge of Rev. C. N. F. Jeffrey, B.A., and is likely to prosper, if the Corporation can make

the proposed arrangements with the Church Missionary Society and the Loan Co. so that their debt can be reduced. On the first Sunday in June, there were celebrations at 8:30 and 11 a.m. at 2 p.m. Holy Baptism, 2:30 p.m. Sunday-school, 7 p.m. Evening Prayer. It is gratifying to note that early celebrations are increasing in the Diocese. Mr. Jeffery will preach the Masonic sermon on St. John Baptist's Day.

HIGH BLUFF.—Rev. Mr. Wallace, C. M. S. Missionary, is supplying services in this parish while waiting to go to the Diocese of Mackenzie River. His sermons, a local paper states are highly appreciated.

DIOCESE OF SASKATCHEWAN.

Fort MacLeod.—The new church at this place, which cost \$3,000, and was the best in the Diocese, was burned down last week. It had only been finished a few weeks.

OUR YOUNG MEN: HOW TO KEEP AND INFLUENCE THEM.

(Continued.)

A Paper read at a meeting of the Rural Deans of the Diocese of Fredericton, by Rev. N. Montgomery:—

For an answer we must look abroad on the world, and then we find the most powerful factor in influencing young men and securing their interest and sympathy is association in some organized form, either as a secret society or select club. In the political world, far above the din and confusion of party strife, in the eagerness of all parties to secure the attachment of the young and to educate them up to their principles, we hear the cry of "Organize, organize." So in the Church, if we would keep our young men and influence them for good just at that time of life when they are breaking away from the ranks of boyhood and becoming independent of home influences, we must organize, we must bring them together in societies and bands and clubs, whose whole object will be to awaken in them an interest in the great work of the Church.

In the same charge to which I have already referred, the Archbishop of Canterbury, speaking of associations, says:—

"We cannot bring a number of people together steadily for a good end in a right way without finding every one of them strengthened to powers not only of resistance, but of achievement, which he would never attain in any other way. It is this law (Headd's) which in my belief very soon combats the corrupting of youth by surrounding each youth with a public opinion of those whom he heeds and fears, that is, his own equals. And then shall we be able again to understand what we had almost lost the power to believe—St. John's assertion that the spirit that is in young men is stronger than the spirit that is in the world. We had begun to think them the weakest members of the community—the readiest victims to the grossest impostures."

What more potent reason can we find in urging the necessity of associating our young men in societies as a source of strength and help to them than those so clearly put before us by his Grace?

But the clergy cannot do this themselves; they must have help, and to the earnest and faithful laity we must appeal. To the laity we must look for band leaders and organizing officers of those various societies which are intended to interest the young. It is impossible for the pastor to be at once president, vice-president, secretary, treasurer, committee and sub-committee on this or that work for the young. He must have help and sympathy; and with the heartfelt sympathy and earnest support of a few faithful laymen, how much

might be done to promote the interest of the young in behalf of the Church and her work.

Depend upon it, if we have not some attraction for our young men in the work of the Church, if we have not something that will excite their sympathy and interest, we cannot hope to keep them. The young mind is tender, is active, is easily impressed and influenced; consequently we find the Evil One ever busy among them. They hear infidel opinions expressed in the workshop or among their companions; they hear filthy and degrading stories; they hear blasphemous and foul language freely used; they see unholy and disgusting actions. They see men vieing with each other in dishonesty and dishonorable ways in order to succeed in life. If they are pleasure seekers, the world is ready to supply them; and that, too, with not always the most improving or wholesome kind of recreation.—Theatres, saloons, billiard halls, skating rinks, quadrille assemblies, parties of all kinds, have their attractions for them, and hold out inducements which in many cases prove disastrous. I do not for a moment condemn all these amusements I have named, nor place them on the same level, but I do condemn whatever is unwholesome and soul-destroying in each. Our work, then, must be to counteract what we see is evil in each, and provide for them something better and purer. To do this we must organize, and our organization must provide work for the young, pleasure for the young, and amusement for the young. We need Bible Classes, and Communicants' Classes, and young men's meetings; these are indispensable for the supplying of spiritual food. But there must be more than this. There must be societies, such as Guilds, with their various branches and wards; there must be Bands and Clubs, each having their own special work, their own special attraction, and which will at once supply them with work, pleasure and amusement, for this they must and will have; and will it not be better to allow it them under the guidance of wholesome, religious influence, rather than they should depend upon the world and themselves for guidance and advice. There is no reason why the Snow-Shoe Club, the Toboggan Club, the Dramatic Club, the Literary Club and the Chess Club should not all be organized as branches of a Guild or young people's society. By such means as these we would soon teach the young that the Church did not look upon their pleasures and amusements with horror and suspicion. In this manner we would soon free their minds from the too prevalent idea that to be religious they must give up all pleasure and amusement, and scarce indulge a smile, and that religion is intended only for the aged and the dying. As a young man who has had some experience in an early start in the world among strangers, and in a strange land, with no well-developed religious feelings, and having to seek and make companions among those I knew nothing of, I can testify to the good impressions and the kindness I received even from a society not altogether connected with the Church—the Young Men's Christian Association. I was a stranger, and away from home and friends, and they cared for me, gave me good advice, showed me where to find my church, provided me with books to read, invited me to their sociables, where I spent many a happy and pleasant evening. To such an association I owe, I must confess, a debt of gratitude for early and timely religious impressions which every one calling himself a Christian ought to hold. It is, then, from an inward rather than an outward experience that I speak concerning the great benefit of organizations for the young. Believe me, we cannot do the Church's work without them, especially in large towns. May the time soon come when we shall see more organized work among the young. If we love the young, and would shield them from the dangers of an evil and erring world, then we

must work for them, both clergy and laity. The laymen must help us; without them we must fail in this part of our work.

In conclusion, permit me to add that we must not undervalue the great value of individual sympathy for and influence upon the young. They are looking to the clergy and laity alike for this; and a kind word, a pleasant smile and a friendly interest in the young, individually, will not be lost nor go unrewarded. To do what we ought to do for them, we must love the young, we must ever keep in view that they will succeed us in the carrying on of the Church's work, and upon us depends largely the success of that work; that they will one day control the destinies of our country, and take their places in the great life work of this world. To us they are looking for help, for example, for counsel and guidance in things spiritual and temporal. If we love them, if we would help them, if we would obey our dear Lord's command, "Feed my lambs," surely we will not allow them to look or to cry in vain.

WHITSUN-DAY AND ITS OCTAVE.

It is not by accident that the octave of Whitsun-day is consecrated to the mystery of the Holy Trinity. By the outpouring of the Spirit the revelation of the mode of existence of Deity was completed, and only by the wisdom thereby imparted to man could the fact of the Trinity be conceived, stated and accepted by faith.

The gift of the Spirit was therefore perpetual, as the knowledge of the Trinity is for all eternity. All that was embodied in that gift is the possession of the Church to-day, as much as in the apostle's time. That certain phenomena which accompanied the Spirit's manifestation then are absent to-day, is no evidence of a less actual presence of the Spirit in His Church. Those phenomena were not the Spirit, but witnesses of His presence, and witnesses adapted for proof in that age. But to-day these phenomena are absent because He reveals Himself by evidence of greater works in and by the Church, and because that class of evidence would not be proof to-day. However phenomena change, becoming more and more spiritual with the developing ages, all that was essential in the original gift remains with the Church to-day, latent sometimes through our weak faith, but never lost.

So the doctrine of the Trinity means more to-day than ever before. Not only is it the declaration of God, but the interpretation of man, made in the image of God. The mystery is as deep as ever, and the power unto worship and holiness is in the mystery. They err who reject the doctrine because of the mystery, or who seek to make the mystery less by explanation. Either method results in an ultimate loss of spiritual power. But he who, in the might and wisdom of the imparted Spirit, contemplates the mystery till wave after wave of the ineffable glory sweeps over the soul, rises in grandeur of practical righteous living, through the power of most intense worship of the Unity of the the great Jehovah, who is Trine.—Church Record.

A Clergyman in the Diocese of Toronto writes, "I like the paper (the CHURCH GUARDIAN) very much, and would miss it if I were deprived of it. I wish that every Church family would take it."

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

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CALENDAR FOR JUNE.

JUNE 1st and 2nd—Rogation Days.

" 3rd—Ascension.

" 6th—Sunday after Ascension.

" 11th—St. Barnabas, A. & M.

" 13th—Whitsun Day.

" 14th—Monday in Whitsun Week.

" 15th—Tuesday in Whitsun Week.

" 16th—

" 18th—} EMBER DAYS.

" 19th—}

" 20th—Trinity Sunday.

" 24th—St. John Baptist.

" 27th—1st Sunday after Trinity.

" 29th—St. Peter, A. & M.

THE CHURCH OF IRELAND.

BY COMMANDER W. DAWSON, R. N.

On the 1st of June Archbishop Robert Knox was enthroned as the 106th Primate of Armagh, assuming that St. Patrick was really the first Archbishop of that see. Looking down Ware's list of the Primates of the Church of Ireland, we find that fourteen vacancies have occurred in the chair of St. Patrick by resignation, including that of St. Patrick himself, who resigned his see in A. D. 455. The 42nd Archbishop of Armagh was deposed in 966. The first name on the list after St. Patrick's, not evidently Celtic, is that of Archbishop Netherville, who died in 1227, as the 60th Primate. The last Celtic man amongst the Primates of the Church of Ireland is that of Archbishop David O'Hiraghty, who died in 1346 as the 71st Primate. All the Primates for the last five centuries appear to have had names of the Norman or Saxon origin.

It was not till the invasion of Ireland by Henry II. in 1172 that, at a Council of Cashel, the King forced upon the Irish Church the authority of Pope Adrian, IV., with the payment of one penny per house to the Pope as Peter's pence. Archbishop Gelasius MacRoderick was then the 53rd Primate of Armagh. It was still, however, the Church of Ireland, and not the Church of Rome. The Roman Catholic historian O'Driscoll, writes:—"The Church of Ireland, founded by St. Patrick and his predecessors, existed for many ages free and unshackled, having no connection with England, and differing on points of importance with Rome. This Council of Cashel submitted to the yoke of Rome. . . . The effects were a series of calamities hardly to be equalled in

the world." The late Bishop Wordsworth, of Lincoln, wrote:—"We are bound to remember that in a great measure we (England) owe our Christianity to Ireland, and, alas! we may not forget that Ireland owes her Romanism to us."

It seems probable that Ireland received her Christianity from Spain in Apostolic times, the Spaniards having large colonies on the Island. Coelestinus, the learned and able heretic who supported Pelagius, the Welshman, was a member of the Church of Ireland, and was of European fame before St. Patrick was born. All agree that St. Patrick, the son and grandson of British clergymen, began his missionary career in Ireland about A. D. 432, the year after the Roman Bishop Palladius had paid a brief visit to that country; and that he was consecrated by two French Bishops to the episcopal office, and become Archbishop about 445. He resigned the Primacy in 455, and Milner says he died in 462. Dr. King, the author of the *Church History of Ireland*, remarking upon the exaggerations and diverse and improbable dates and figures connected with the life of the first Primate of Armagh, suggests that there was another great Irish Bishop, called Sen Patrick, who lived just after the Archbishop, and that the ancient chroniclers may have blended the actions and lives of those two holy men under the one name of the great apostle of Ireland. This would reconcile several historical and arithmetical difficulties connected with the revival of religion in the Church of Ireland during the episcopate of St. Patrick.

It was in Queen Elizabeth's reign, in the year 1560, that all the Irish Bishops except two, sitting in the Irish Parliament sanctioned the introduction of the reformed faith. So that, as in the Church of England, the same Bishops and clergy and people form the Church of Ireland before the Reformation of 1580 as after that date. Archbishop Loftus then sat in the chair of St. Patrick as 86th Primate. This was the year after the small band of English Romanists seceded from the ancient historical Church of England and set up the first organised Church of Rome in England.

Subsequently, Matthew De Oviedo, a Franciscan friar, was sent from Spain as the first Bishop of the newly-formed "Roman Catholic Church" in Ireland. There were five such titular Bishops of the Church of Rome in Ireland, foreigners, in 1621, when Archbishop Hampton sat in the chair of St. Patrick as ninety-first Primate. Neither these bishops nor their successors have ever claimed to belong to the Church of Ireland, but to be essentially of the Church of Rome.

The changes of Doctrine and worship undergone by the Church of Ireland since the country was deservedly styled the Isle of Saints, have been many and great, involving a corresponding change of character and conduct in its members. After the Reformation, national prejudices and political mismanagement estranged the old Celtic inhabitants from the ancient historical Church of Ireland, and led them to join the Church of Rome, thus constituting two nations and two creeds in the land.

It was in the time of the 102nd Primacy of Armagh that, by the Act of Union, it formed part of the United Churches of England and Ireland in 1800, thus still preserving its identity in the new title, regaining the independence in the 105th Primacy on the 1st January, 1871, shorn of God's tithes and offerings, the voluntary gifts of its faithful sons in past times. Since then sore pains and penalties have afflicted the State in Ireland. But it is noteworthy that whilst wild savagery, brutal outrages, coercion, and social tyranny have held sway in many parts of Ireland, not a breath of suspicion of complicity in such unchristian deeds has ever fallen, save on but one member of the Church of Ireland, and that one a member of Parliament. Whatever be the shortcomings

of that Church, this one broad fact speaks for the character of her religious teachings and the steadfastness of her Scriptural principles.

The new Primate, who is in the seventy-eighth year of his age, and twenty-eighth of his episcopate, has governed his late diocese of Down, Connor and Dromore with much wisdom and vigour, and is deservedly held in great esteem, not only in his own Church, but by the great Presbyterian body, who predominate in his late dioceses. In the difficult times in which he is called to the Primacy, he will have the prayers and goodwill of all Protestants in Ireland.

A NONCONFORMIST LEADER ON THE CHURCH OF ENGLAND.

In the Presidential Address as Chairman of the Congregational Union of England and Wales, the Rev. Edward White gave utterance to the following remarkable testimony to the historical and national value of the Church of England:—

"It shall never be said that we have read English Church history with blind partisanship, or are insensible either to the sentimental or solid attractions of the system from which we stand aloof.

"The Church of England, we know full well, has reigned over the mind of the British people not only in the prestige of a venerable antiquity, but has drawn men's hearts to herself by an outward apparel of matchless beauty, while she carries in her right hand stability, and in her left hand riches and honour. Strong in her appeal to the intellect and affections of the English nation, she is yet stronger in her sway over the senses of the multitude, and in her hold upon the poetic impressionableness of the most poetic people under heaven.

"Great and noble buildings are everywhere formidable powers, and the sacred edifices of the Church exert an almost irresistible attraction to the imagination of their frequenters. These ancient cathedral towers rising in the midst of so many fertile counties, and consecrating from the centre so many an incircling panorama of forest and fruitful field and campaign territory—these ministers, and abbeys, and college chantries—these village temples, whither as sometimes new-built in all the magnificence of fretted stone and gilded pinnacles and storied glass, or, as more often, grey with the hoar of ages and uplifting to Heaven spires that have withstood the tempests of centuries—are powers of subtlest mastery over all minds that are susceptible of tender impressions and noble dreams of beauty and mystery.

"And not the eye alone feels the resistless enchantment.

"In the ear of a people naturally musical swells, from north to south of England a gale of divinest harmony from the 10,000 organs of cathedral choirs, college foundations, and parish churches; accompanying the voices of white-robed choristers, or the chosen singers of the congregation towards which stir all hearts, as they oftentimes recall the adorations and re-echo the prayers of ancient Christendom.

"Through all these churches rises the voice of the same Liturgy, consecrated by many of the sweetest and noblest associations of the past, enshrining the essential truths of Christianity in the matchless language of the Tudors, enfolding all humanity in the breadth of its catholic intercessions, and lifting up the soul to God by its simple and dantique sublimity. Who can wonder that this Liturgy, soon won the hearts of former generations, and still, when uttered in natural tones—holds the heart of the modern age, whether it soar to Heaven with outstretched wings of choral music from Canterbury or York, or from before the Confessor's shrine in Westminster Abbey, or in mid-ocean

from around the capstan pulpit, covered by the red Union Jack of Old England, while the voices of the winds and the waters murmur in soul-subduing accompaniment?

"But I go farther. For the masses of the English people are attached to their Church—whatever may be the taste of some modern clergy—from an intelligent appreciation of its largely Scriptural Protestantism. They know little of genuine Popery who, in the heat of polemical injustice, charge its original constitution with semi-Romanism. Whatever faults may be chargeable upon the older Oxford reaction, let it be remembered that the ancient Church of England translated, distributed, and caused to be daily read in Churches, the sacred Scriptures, the fountains of pure Christianity, and under whatever lesser inconsistency in the application of the principle has nevertheless written in golden letters over the portals of her sanctuaries that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man that it should be believed as an article of faith or thought necessary to salvation." She has abolished the profane offering of religious homage to creatures instead of the to Creator, and the idolatrous practice of rendering honour to images and pictures of saints departed. She has taken away, at least in intention, the doctrine of transubstantiation, and the sacrifice of the Mass. She has set aside the false doctrine on mediation, and plainly taught the truth of the Deity, the atonement, and the intercession of Christ. She has put away auricular confessions, penances, indulgences, and the correlated delusions of purgatory and intercession for the dead—and if these delusions are not upheld by some it is in defiance of her plainest instructions. She has in her rubrics discouraged excessive pomp in ritual, and taught her clergy, as married men, to identify themselves in every parish with the daily life of the people. She honours no relics, worships no angles, saints, or martyrs, arrogates no infallibility, and openly declares, in the preface to her Prayer Book, that her system admits of farther and progressive reformation.

"This is not semi-Romanism. It is Protestantism—and the English people know it, and intend to preserve it. It is a religious system which, with all its faults, has, in conjunction with the labours of our persecuted decessors, conferred signal benefits upon this nation, rising the intellect of England to a majestic strength unknown in any other country of the European Continent."

THE FISHERIES.—The *Churchman* of N.Y., has the following wise remarks regarding this matter. The present condition of the fishery question calls for the serious consideration of the whole community. The question at issue is the right of our fishermen to buy bait at points on the coast where there are no ports of entry. *This can only be given us by Treaty*, but no high-spirited, and powerful nation, such as is Great Britain, possessed of a navy, that in two weeks could destroy our seaports, will make such a concession under threats; yet a portion of our press, urged on by prominent politicians is calling on our fishermen to go armed into British territorial waters and assert their claim by force. Such action not only would prevent a Treaty concession, but would require from us apology and even reparation. The bravado of fishermen sounds like a note of defiance; but it means apology for any act against Treaty law and the law of nations requiring apology from a law abiding nation. Let peace await for the concessions which will surely be made.

CORRESPONDENCE.

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

THE CHURCH UNITY SOCIETY.

To the Editor of THE CHURCH GUARDIAN:

SIR—I enclose a circular of the Church Unity Society, which is in process of formation in the American Church.

I have undertaken the work of Diocesan Secretary until some one who has more time to devote will take it out of my hands. I shall be glad to receive the names of all in Canada who will join it. The chief difficulty I anticipate is money.

Yours, &c.,

C. A. B. POOOCK.

Toronto, Whitsuntide, 1886.

SIR.—The regular arrival of the *GUARDIAN* like the visits of an old friend is welcome and eagerly looked for. Though removed from Canada, or particularly Nova Scotia, yet my interest in the Church of the North by no means lessens with the separation. My reluctance to leave the Diocese of my Collegiate course and ordination was too strong to vanish even yet from my mind, after six months' residence here in Barbadoes.

Though many of your readers know much of the Church of this island yet possibly some may be as ignorant of it as I was before my arrival. Let me say a few words about it. Situated by itself, in almost mid-ocean, in the beautiful spot in the tropics, fondly called "Little England," "The Garden of the Sea," and other lovely epithets applied by patriotic Barbadians to their visible expression of the universe. This "oldest British colony" with its population of over 1,040 to the square mile, is 21 miles long and fourteen in breadth. Here clergy of the Church were found in Charles I. reign. In 1629 there were six constituted parishes. The Church's growth was slow. In 1824 it was blessed with Episcopal supervision. It has now, besides its Apostolical representative forty-nine clergy. Of these eleven are called rectors, whatever that means, as the only difference in work or otherwise between them and the others, is an increase of £120 additional salary. The remaining 39 are paid £200 annually, as well as \$16 a month for house rent. Up to lately their "order" has been "curates," but now an act of local parliament has been introduced to instantaneously convert them into "vicars." Though the system of concurrent endowment prevails, yet I feel certain that the flowers of erastianism will never bloom in this isle. There are forty-six churches or chapels. These require, in addition to the clergy, fifteen licensed readers. Holy Communion is celebrated weekly in one half the Churches, and fortnightly in the remainder. Daily services are held in fifteen churches. The "three hours" on Good Friday is held in ten. The percentage of communicants is enormous, ahead of that of Canada. The eastward position is taken in twenty-nine. Choral services in sixteen. Surpliced choirs in as many, or more. In the past twelve years the Church has begun a revival of Church life. Simultaneously starting up guilds and associations, restoration of buildings, harvest thanksgivings, increased services, choral and otherwise, surpliced choirs and frequent celebrations. The Church council promises to have power ere long, and a monthly Church paper is struggling for an existence.

Yet there is much coldness and conservatism in this hot and liberal spot. Less love for the Church than the voluntary system itself, wretched as it is, might engender. Less success attending the work of the Church than we would desire, in stemming the enormous amount of sin and immorality existing on every side. Of course half a century has worked miracles in a land once cursed by slavery. It makes ones

blood boil with indignation when I glance at the fields, as I write, where I am told the lash used to be brutally and unmercifully applied to the backs of those poor slaves, whose children are now among the clergy, lawyers, politicians and wealthy of this island. They exhibit an inclination and aptitude for culture, and a refinement that qualifies them for any position; and have elements of morality that promises the staunchest supporters in time of the Church of Barbadoes. It is true that ignorance, and all in affinity with it, influences in various degrees the great mass of the people, leading them into paths counter to their true spiritual and worldly welfare. Yet its potent sway is exercised without respect of color, as a given class, white or black, is in precisely the same predicament.

Fearing for space, I pass over much; but let me, abruptly, say that the greatest possible attention is paid to the baptism of children, none but communicants are sponsors. The work of the priests is highly esteemed in every parish. The congregations are reverent, and, I believe, love ritual. The word "Protestant" is in common language equivalent to Catholic with us, as it is never used to include dissenters, and they never employ it. The people are somewhat emotional and often forget that truthfulness, honesty and purity are parts of the Gospel. Yet their condition in many respects, all things considered, is truly deserving of praise and augurs well for the life of their Church in the future.

JAMES LOWRY,
Priest of St. Barnabas Church.

INVIDIOUS REFLECTIONS.

DEAR SIR,—In your last number, under "Levis and South Quebec," appeared a paragraph apt to be misleading. It implies that former officers of the Church of the Holy Trinity were negligent. Now, no one rejoices more than I that the present wardens are "giving substantial evidence of their fitness for the important office which they have been elected to fill." But this is instanced by attention to "fences" and cutting down "weeds," (which by the way must be of this year's growth.) Yet surely these are only duties that have to be done every year. And as for repairs upon the Rectory, and improvement of its premises, something or other has been done very frequently. No later than last spring a largesum was spent upon a new well and pump. For five years, and I think six, the parish has been free from debt, and has had a parochial fund, an important part of which remained in hand at the last vacancy.

I have no desire, as my good friends Messrs. Poston and [redacted], named in your article, well know, to let any praise and credit due to them, but I am sure too that neither they, nor the congregation they represent, any more than myself, would wish to forget the faithful work under much more difficult circumstances than exist at present, of gentlemen like Messrs. Simons, Tofield, Russell, Hallamore, George and Joshua Thompson and others, not to omit the late much missed Major Hamel.

All their zealous work in the past should not now be minimized by any possible inference. Your correspondent can know but little of the past history of the parish, if he do not know that the parsonage fund and cemetery fences, and the sidewalks and pointing of the Church and extensive repairs and improvements, both to its exterior and interior, not to speak of matting, organ, &c., have in the recent past taxed to the full the energies of the wardens who happened to be in office.

Having been for six years previous to last September the Rector of "Levis and South Quebec" I state what I know to be facts, and do so simply with a view of removing the erroneous impressions which the paragraph in question has to my knowledge conveyed.

ERNST A. WILLOUGHBY KING.

June 19th, 1886.

FAMILY DEPARTMENT.

Trinity Sunday, 20th June, 1886, being also, by a most singular and auspicious coincidence, the 49th anniversary of Her Most Gracious Majesty's Accession:

It's not for human foresight to discern,
The blessings or the woes that are concealed,
Until in time's maturity revealed;
But yet, by trust and patience, we may learn,
In some degree, to make God's ways seem clear.
Combined with Sunday's Holy Trinity,
In hopeful augury and unity,
Our good Queen enters on the fiftieth year
Of her beneficent and wondrous reign.
Then let us all, with loyal hearts and true,
Beseech for her the Grace of God anew—
That she may, in Great and Greater Britain,
For years to come, her gracious sway maintain,
And finally a diadem of Glory gain!

JOHN H. CHARNOCK.

Lennoxville, June, 1886.

VICTOR AND VANQUISHED.

BY FLAVEL S. MINES.

On a certain lovely summer's day, about a century B. C., the streets of Rome were filled with the crowd that were returning, decked in their holiday dress, from the games that were then the height of fashion.

Rome was in the zenith of her glory, her citizens were less cruel, and art, literature and athletic sports were more in favor and appealed more to their senses than the brutal spectacle of the arena, which a few years later the same people applauded and cheered in delight, after Rome had commenced on her downward course of crime and cruelty that reduced the proud ruler of nations to a minor power.

But then, the people sauntered from their games, not pushing and jostling one another, but walking slowly and quietly along, their moderate pace presenting a great contrast when compared to the rush of the busy world we now live in.

A lovely sight it was, musicians, slaves, jugglers, priests and foreigners of all kinds who flocked to the metropolis of the world, filled the streets and blended together in harmonious confusion. Now and then a burst of martial music would rise above the din as the Roman eagles or some distinguished senator passed along; and again the crowd would turn to gaze at some fair-haired Gaul, with two long plaits down his back, just come from his conquered country as a prisoner, or to view the home of his conquerors; or would be massed around some popular orator or poet of the day.

Beneath the porch of one of the great temples stood a group of five youths gazing on the scene thus presented. Not that it was new to them, but as children never tired of looking at the kaleidoscope with its different changes, always the same colours, but by their arrangement, each time seeming new to them, so did these youths of ancient Rome watch with un-tinging interest the busy, merry, varied crowd in front of them.

Now and again they would answer with a stately bow the salutation of some high dame, as she passed in her chariot or in her litter borne by slaves; or they would return with more interest, the smile and glance that some fair maiden bestowed on them as she went by under the guard of her mother.

"I verily believe that Dominicus thinks the crowd have eyes for none but him," remarked Telmus, the youngest of the group. "And now he will be lord over us all."

Dominicus, the youth indicated in this bitter speech, was a tall, magnificent young fellow, and showed by the laurel wreath he wore that he was victor in the recent sports.

"Nay, Telmus," he answered. "But deeds have spoken louder than words or boastings."

"I would be willing to wager that Emilynth could outrun Dominicus," answered Telmus hotly, pointing to a young Greek, who stood

apart from them, leaning against a Grecian statue of Apollo, that stood in the porch.

"He has the clear features and strong limbs of that god against whom he rests, and shows them both to be of the same country," remarked Arcras, a young Egyptian, who joined the group at that moment.

"I never contend with slaves," answered Dominicus haughtily, preparing to take his leave.

"Emilynth!" called Telmus, as Dominicus went his way. "Canst thou prepare thyself to conquer Dominicus at the next games? Aye, and from this time thou art free. But," he added in a lower tone, "have a care, if thou dost not win lest thou art seized and sold South again as a slave; but if thou winnest, by the honour of my most mighty father, the Proconsul Melnes, thou art forever free. Go now to the palace and await my coming. Nay, rise, for thou art a freeman," said Telmus, raising the young Greek from the ground, where he had fallen at his late master's feet. "I really believe that Emilynth will win," remarked Telmus as the young man ran off, displaying to advantage the limbs and sinews with which nature had endowed him. "But no more at present. We will meet at the games, if not before. I must go to the palace and then arrange matters with Dominicus. Arcras, dost thou not go my way? Vale."

In regard to Emilynth's freedom, the matter was easily arranged, for Telmus was the only son of the proconsul, and Dominicus readily agreed to the race. Soon all of Rome knew of the trial that was to take place, and bets were offered by the young patricians in favor of Dominicus, for betting is no modern vice.

Meantime Emilynth was busy training for the race. Dominicus had only glory to win, Emilynth had liberty, and the thought urged him on so, that when the day arrived the Greek presented as fine a physique as his young rival who had months of previous training.

"A noble sight," said Telmus, as the same group of youths, who had been together when the race was arranged, now stood talking at the grounds on the eventful day.

The track was crowded. Here and there were scattered knots of young patricians, talking and betting, or gathering around the chair of some reigning beauty, while at the farther end of the course stood the slaves, regarding Emilynth's good fortune with envy. At length the Emperor, attended by the proconsul, arrived, and the spectators took their seats and positions from where they could view the scene favorably.

"Dominicus will have to run his best," said Telmus. "For the young Greek in excellent condition, and see how well he looks. Ah! they are off with Emilynth leading. See how hard he is pressed by Dominicus! Ten gold pieces to five on Emilynth! Emilynth forever!" shouted the enthusiastic youth as the two sped by, each exerting his powers to the utmost.

But let us join the contestants and see how it is with them. The greater strength of Dominicus was in his favor, and though the young Greek led at first, Dominicus steadily gained on him until they ran side by side. Look at the two runners as they speed over the course before the whole of Rome and compare the stakes for which they run. One for liberty and life and the other for glory, and as the heavy breathing of his opponent betokened to Dominicus that he was getting short of breath, and that Emilynth would soon be left behind, for here the practice of years helped Dominicus, and he breathed now as well as at the start; the thought came to him, Why should he win and gain but glory, and thereby condemn a fellow-creature to slavery, though to let the Greek win was to lower himself in the eyes of his companions and make him lose his prestige so hardy earned? The goal came in sight as these thoughts dashed through the brain of the young Roman, who had always before led a headstrong, selfish life, and the heavy breath-

ing of Emilynth growing fainter and fainter told him that he was being left behind, the better nature of Dominicus, which never before had asserted itself, now triumphed, and he imperceptibly to the on lookers fell back, and Emilynth reached the goal first.

Who can describe the emotions of the young Greek as he won? He had gained freedom forever, life was now before him, and he knew the great sacrifice of Dominicus. Could he the poor boy, ever repay the good deed of his friend, a high Roman patrician, and as he turned to thank Dominicus, he was gone. Then as the proconsul placed the victor's wreath upon his brow, and the beauty and wealth of Rome cheered and applauded him, and his late master and his companions thronged around, the heart of the lone boy filled with joy, and he again thought of Dominicus who had before felt this joy of being victor, and had so nobly relinquished it.

The race over, Telmus, in his joy at the supposed defeat of Dominicus, shared his pleasures and companions with Emilynth, who became a resident of the proconsul's palace, and was treated as an equal. But it could not go on so forever, and the distinction of birth was shown when the proconsul told Emilynth that he was to form one of the retinue of his household, for a sanator of Greece was to grace his board. This was the first time since the games that a difference was made, but it showed to Emilynth the gulf dividing him from Telmus, who, probably, was never tired of him. With a heavy heart he passed through the great hall of the palace, where all was ready to receive the distinguished guest.

By each of the great marble pillars was stationed a black slave, holding great fans of peacock feathers, while Roman soldiers stood at the doorway, the glistening helmets and pikes presenting a dazzling scene against the whiteness of the marble. Perfumed fountains played about, and the sound of sweet music filled the air. In the distance, at the further end of the corridor, could be seen waving branches of palms and flowers and numerous attendants were scattered about ready to do the bidding of the guests.

Not heeding these, Emilynth passed through the hall to join his place, a little better than a slave, but still a menial. The freedom he had enjoyed for the last month was so pleasant that to do again the bidding of a master, made him more miserable than before.

"The senator comes!" proclaimed a guard. And as the Athenian passed by, Emilynth drew back into the alcove, but looking up, his eyes met those of the senator, fixed upon him. Why did they both start as if they recognized each other? Had they met before? Slowly following the senator, in obedience to a signal from him, Emilynth went, deep in thought, wondering where he had seen that face. Seating himself, the Senator motioned his servants back, and tremblingly asked Emilynth his name and parentage.

"I am called Emilynth, most gracious senator; but of my parentage I know not, for I was stolen from my parents in Greece when very young, and the only thing I have to prove my country is this," and Emilynth brought out, trembling, he knew not why, the Greek letter Delta, wrought in gold, in the form of a buckle for his girdle, with a superscription on its back. Starting from his seat, the senator seized the young man, crying:

"My son, Emilynth, my son! The gods are good, here is the mate," and throwing back his robe, Emilynth beheld an exact counterpart of his buckle, worn by the senator.

His father. Sweet was the sound, and a few more words proved his birth, and joined, after many years, father and son sat together, alone for a few minutes, and when the proconsul and son came to welcome their distinguished guest, they beheld, in astonishment, their late slave and the mighty senator of Athens, engaged in earnest conversation.

Festivities and sports followed for several days, during which, to the surprise of all, Dominicus was greatly admired by the Athenian. For was it not to him, that he owed his thanks, for through him, he had found his son. Alone with the senator, Dominicus felt more than paid for his sacrifice, by the thanks and honours heaped upon him, and before leaving Rome Emilynth had the pleasure of seeing that, through the influence of his father, Dominicus obtained a high position under Caesar.

Years afterward, when the two boys had grown, the great senator of Greece and the mighty General of Rome would often discuss the prize for which they both ran, and which, through the noble self-sacrifice of one, both won.—*The Church-*

CONTEMPORARY CHURCH OPINION.

The *Pacific Churchman* asserts that at no period have the mind of men been so largely directed toward the claim of our own Apostolic Church. If there was nothing else to indicate this, we observe sufficient evidence in the frequency with which we hear of the ministers of other Protestant bodies seeking the communion and ministry of ours. Indeed, a very fair proportion of the increase of our ministry is derived by accessions from our Protestant brethren, with ever and anon a priest from the Holy Roman obedience. What one would expect from this is true. People of all beliefs are seeking anchorage with us. One-fourth of every confirmation class, perhaps, consists of those who had previously held with other communions. In some parts of the land this is a matter of general comment.

Church and Home says :

It is sheer nonsense, blasphemy against God and disloyalty to our Government, to plead necessity for Sunday trains, Sunday newspapers or Sunday saloons. God knew the necessities of the world when he forever prohibited lying, stealing, murder and Sabbath breaking. He has never repealed his statutes against the one or the other of these sins. They are each and all of them branded with infamy by God's solemn interdict. These statutes of prohibition stand side by side on the page of God's Book, and on the pages of the statutes of the commonwealth.

What right has any kind of business, that is not classed among works of mercy or necessity to claim exemption from the laws of God and man ?

The *Church Standard* says :

The season for fans has come; and they come right into the churches, as though they were "aids to devotion." Some priests object to their presence and use in holy places. On the other hand, it is urged that they are essential for the aged and the invalid; and some who are not very old, and not very delicate, plead for a little indulgence in this matter. Probably their use cannot easily be defended,

except in rare instances. Yet as they will be brought in spite of all suggestions to the contrary, it can only be recommended that they should be used *very quietly!*

The *Iowa Churchman* takes the same position as ourselves on the question of the General Thanksgiving. It says:

We are glad to notice that the temporary "craze" for the general repetition by the congregation, audibly, of the general thanksgiving, is "going out." It arose from a misconception of the meaning of the title of this prayer. The word "general"—simply distinguishes it from the "special" thanksgivings which are found directly following it.

The *Living Church* says:—

Following the rejection by the House of Lords of the bill to legalize marriage with a deceased wife's sister, comes the notice of a motion in the House of Commons, declaring that the right of sitting in the House of Lords, possessed by certain bishops of the Church of England, is contrary to public policy, injurious to religious interests, and ought to be abolished. The advocates of the movement to tamper with the marriage law, seem to recognize the fact that the Church stands as a bulwark against all attempts to sap the foundations of society. "Marvel not if the world hate you."

BAPTISMS.

On Whitsunday, June 18th, in St. Barnabas Church, Wicklow, Diocese of Fredericton, by Rev. J. E. Flewelling, George Archibald Leopold, child of James and Mary Ritchie.

MARRIAGE.

CAVERHILL—SEEDS. — At Trinity Church, St. John, N.B., on the 18th inst., by the Rev. Canon Brigstocke, assisted by the Rev. A. J. A. Gollmer, Charles L. Caverhill, of Caverhill, York County, to Eleanor L., daughter of the late Samuel Seeds, Esq., of St. John, N.B.

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MISSION FIELD.

INDIA.

HOLY WEEK AND EASTER AT KARACHI.—A most successful mission here was brought to a close on the evening of Easter day. The Missioner was the Rev. G. A. Laffroy, of the Cambridge mission at Delhi. The congregations at all the services were very good, notwithstanding that there was but a short time for preparation, and that the idea of a mission was quite novel to the majority of the congregation. One difficulty which we have to face out here is that services at this time of the year can only be held early in the morning or in the evening.

The mission began on Palm Sunday with sermons from the Missioner at matins (Parade Service) and evensong, the latter being followed by an After-meeting. Each day during Holy Week, except Good Friday, there was a celebration of the Holy Communion, with a devotional address at 7 a.m., the numbers both of attendants and communicants increasing each day. On Monday, Tuesday, and Wednesday evenings, there were Special Mission Services and Addresses at 6.30, followed by After-meetings for instruction on prayer and Bible-reading. The service consisted of Hymn, Creed, Lord's Prayer, Collects, 2nd Lesson, Hymn, Address, 'Story of the Cross' (Sung kneeling), Blessing; the Missioner then unvested and proceeded with the After-meeting. On Thursday evening at seven there was, instead of the usual mission service and address one for men only, which was very well attended. From 6 p.m. on Thursday to the evening of Good Friday there was, for the first time here, and we believe in the diocese, a prayer-watch kept in the church by volunteers from the congregation for prayer, meditation, and intercession; the thirty watchers taking in succession hourly or half hourly turns. The services on Good Friday were:—Matins, 6.15 a.m.; Litany and first part of the Communion Service, 7 a.m.; meditations on the seven last words, 12 to 3 p.m.; evensong and mission address, followed by an after-meeting for instruction on Holy Communion, 6 p.m.

After the celebration and address on Saturday morning the workers were busy engaged decorating, and when the congregation gathered for the first evensong of Easter the contrast which the church presented to its mournful appearance during the week must have been striking. Of course, the central and chief point of the decorations was the altar and robedos, but the font and rest of the church was not neglected. A mission address was given after evensong, and then, instead of the After-meeting, a service for the solemn renewal of Baptismal Vows, taken from the Priest's Prayer-book, was held. The services on Easter day were:—Matins and sermon at 7 a.m.; celebrations of the Holy Communion at 8 a.m. and 11 a.m.; evensong and sermon at 6 p.m. Before the Blessing at

evensong the *Te Deum* was sung as an act of thanksgiving for Easter and the Mission. After the Blessing, memorial cards of the Mission, signed by the applicant and countersigned by the Missioner, were distributed. The communicants on Easter Day and during its octave amount to over ninety, last year's number being sixty-seven. The Missioner, after a farewell Communion on Monday, left for Delhi, having earned the hearty thanks of many souls in Karachi. There were also two special meetings for soldiers during the week in their own barracks.

FROM BURMAH we learn that the Buddhist Archbishop has sent his three nephews to the S. P. G. College, Mandalay, reopened by the Rev. J. Colbeck. The Bishop of Rangoon writes of his visit to that place and to Bhamo:—I have seen much to awaken sympathy, to cause anxiety, and to excite hope. I feel more and more what a vast addition has been made to my responsibilities by the annexation of Upper Burma.

I inspected the premises at Mandalay. Though they have suffered very little from ill-treatment, and though the white galls have been considerate, still the process of decay which necessarily goes on in all buildings of wood, has, in the case of these buildings, been going on, and at least 2,000 rupees are required to put them into thorough repair. The Rev. J. A. Colbeck has commenced work; the schools is very much needed, and I hope we will be able to secure the children of nearly all the influential inhabitants. I should like to associate another missionary with Mr. Colbeck, and I propose to send the first new arrival to him. . . . I took Mr. Colbeck with me to Bhamo. The further north we went, the fewer pagodas were to be seen; the villages were few in number, there were very few boats on the river, and everywhere there were signs of a sparse and even uneducated population. Bhamo itself is very interesting. For many years it has been a centre of trade between Burma and China, and it has suffered greatly from raids made upon it by Kacheens, Chinese, Burmese, and Shans. In spite of all it has retained its vitality. We ought to place two missionaries there to work, not so much amongst the Burmese the Kacheens and the Chinese-Shans.

EAST AFRICA.

Another Christian missionary has fallen in the interior; according to a telegram from Zanzibar, Mr. Houghton and his wife of the 'Methodist Society' have been murdered by Masais on the river Tanna, near Lamoo.

With regard to Bishop Hannington's death, it is stated on behalf of the British Government that the distance of the Nyanza Lake from the coast would make it extremely difficult to exact reparation for the slaughter of a British subject.

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PARAGRAPHIC.

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"A land, which the Lord thy God careth for. The eyes of the Lord thy God are upon it from the beginning of the year even unto the end of the year."—Deut. xi. 12.

Many learned and clever men have spent their time in disputing whether the book of Deuteronomy was written by Moses or no. We will not spend any of our time this evening in discussing the question. The Jews are more likely to know the rights of it than we are, and they tell us that it was written, or, at least, spoken by Moses; but for Christians our Lord at once decides the question, by three times, at least, recognizing it as the work of Moses. Whoever wrote the book, through it God spake unto His people of old whom He brought out of the land of Egypt, out of the house of bondage, a multitude of slaves, that He might make of them a free nation. And this is what He spake: "Know, and consider it in thine heart, that the Lord he is God in heaven above and on the earth beneath. There is none else. Thou shalt keep His statutes and His commandments, that it may go well with thee and with thy children after thee." Trust in the living God, and choose His service as your guide, and it shall be your protection. A thoroughly strong, happy, and prosperous people shall you be on the earth. This is what God promised His people of old. This is what we must think of when we open the book of Deuteronomy, and see if it has anything to do with us. Religion in the days of old was not the narrow, selfish thing it is in danger of becoming in ours; not simply the saving each for himself his own soul, creeping somehow or other out of this world into a better without any real care or love for his fellow-creatures, or those he leaves behind him. Not only a personal matter between God and the soul, but a living, personal faith in the living personal God, who made the world and us who live thereon. Who gave us leave when He placed us here to replenish the earth and subdue it; to find out what He had stored up in it, and to bring out of his store-houses the treasures which lie hid there; who, having made the world, has not ceased to care for it, but, from the beginning, has regulated it by laws of his own appointing, which we call natural laws; and, having made us, still cares for and loves us, and has given us laws for our guidance which we call moral laws, which, if we keep, it shall go well with us, and if we break, it shall be at our risk and to our loss. Loves us as God only can love in spite of our dulness, and stupidity, and ingratitude, and selfishness, and crime. Loves us so that He came down from heaven and lived as one of us, and died and rose again, and has taken into heaven our human nature that He, who only could,

might bridge over the gulf of separation which our wrong doing had made between God and the work of His hands. Settle it in your minds that the promises and warnings in this old book are for us, and for our children, as surely as they were, to the Jews of old. That the Lord Jesus Christ is God in heaven above and on the earth beneath. There is none else. So shall our faith in God form an integral part of our family life, our politics, our patriotism. So shall we be a wise and understanding generation, and God shall prosper the work of our hands upon us. No Englishman could have read unmoved the account of last week's pageant at the opening of our great National Exhibition by our Sovereign Lady. It has been, truly said there have been many industrial exhibitions in the metropolis and other cities of the United Kingdom, but never before has there been an Industrial Exhibition of the "Greater Britain." There have been international exhibitions, wherein all nations have been invited to take part. There have been also exhibitions most interesting and useful in their way, devoted to some department of trade or industry, but this is the first British National Exhibition pure and simple. There we may form a notion of the vastness of the empire to which we belong, as there has been no chance of forming before. The collection now on view, I venture to say, could be brought from no other dominion that is or ever was on the face of the earth, save from that of Great Britain, the domain which our countrymen began to build centuries ago, and to the strengthening of which the intelligence and vigor of multitudes of our countrymen are still being devoted. My brethren, what is all this for? Is it to promote the better acquaintance with each other of the divers people within our borders? Is it to give correct notions of the vast extent and commercial greatness of the empire, to show its wealth and its capacity for producing still greater wealth? Is it to stimulate the trade of our country, the depression in which is causing so grave anxiety in many quarters? Doubtless, some of all these will be the result. But surely there are other and deeper lessons than these to be learnt. The sight of the vastness of our dominions tells of a power for greater good than either commerce or industry. Power in a man or nation tells of opportunity. Opportunity involves responsibility. From whom did we receive the power? To the same do we owe the responsibility. Listen to a warning not altogether out of place in our country and age: "Beware that thou forget not the Lord thy God in not keeping His commandments, and His judgments, and His statutes. Lest when thou hast eaten and art full, and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up and thou forget the Lord thy God; and thou say in thine heart, my power and the might of my hand hath gotten me this wealth. But thou

shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." Ah, my brethren, has not this been practically forgotten? We talk of the resources of Great Britain as if we ourselves had made her what she is, and not Almighty God. History will over and over again prove the truth of Deuteronomy, that so surely as a nation forgets the living God and worships other gods, so surely as a nation forgets that her strength consists not in riches, but in virtue, so surely that nation will come to ruin and shame. This year, brethren, ought to bring home to us what God has done for us, and how miserably little we have done for Him. Nay, not only sins of omission, but sins of commission, are crying out against us. "The earth is the Lord's and the fulness thereof," is engraved over the great marketplace of England's commerce. Engraved in terrible irony of what is often transacted beneath its roof!

(To be Continued.)

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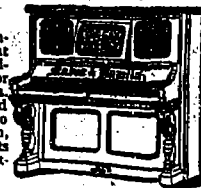
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