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*Love to country  
He was a doctor*

# 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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## BUSINESS ANNOUNCEMENT.

From and after the 1st JULY NEXT, (1889) the rebate of FIFTY cents offered for payment *strictly in advance* will be withdrawn; and the subscription to this paper, when paid IN ADVANCE will be One Dollar and a Half; and if not so paid Two DOLLARS. Payments made within three months of the commencement of the subscription year will be accounted "in advance." After such delay the Two Dollar rate will apply, and the rule will be strictly enforced.

Until the 1st of July PRESENT subscribers will have the privilege of renewing for another year at One Dollar, provided arrears, if any, at one dollar and a half per annum, accompany the renewal order. After the first of July this privilege will not be granted.

We make this change with regret, but we are forced to do so: (1) because we have not met with an adequate response in the way of increased interest and increased subscriptions, which we hoped would follow the liberal offer made; (2) because that many subscribers persistently misunderstand, or refuse to understand the conditions on which the rebate was offered, viz.: payment strictly in advance; and claim the benefit when in arrears; leading to increased work in correspondence, and loss to ourselves; (3) because we find that though seeking and obtaining no monetary return for our own labour in connection with this work, we cannot continue the former rate without loss. We trust that our present subscribers will continue to us their own support and aid by securing additional names.

## Warning.

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## ECCLESIASTICAL NOTES.

Helling House, formerly the seat of the Hungerford family at Bath, has been acquired for the parish of St. Peter and St. Paul as a Church House.

There has been a conference between the Attorney-General and Counsel for the Dean and Chapter of St. Paul's. In effect, it has been decided to appeal in defence of the Episcopal veto, which is the only thing threatened by the Queen's Bench judgment.

Rev. Alonzo P. Diller, wife and child are named in the list of identified dead at Johnstown. Many of the 239 communicants of St. Mark's Church, of which Mr. Diller was the rector,

must also have been among the dead. No vestige of St. Mark's Church edifice remains.

IOWA.—Bishop Perry confirmed over 500 persons during the past year; 91 in the parish at Council Bluffs alone.

A full collection of documents relating to the history of the Diocese of Connecticut is to be made under the direction of Bishop Williams for the Church House in London. The material will be used with collections from all lands, illustrating the work of the Anglican Church throughout the world.

THE Rev. Dr. John E. Cookman, a Methodist minister of New York city, has entered the Church. As long ago as 1800 his great grandfather was a Methodist minister of distinction, and his sons and grand sons have followed in his steps and the family have been regarded as pillars in the Methodist connection. Dr. Cookman comes into the church from conviction and in due time will be numbered among her clergy.

During the last month applications were made to Bishop Perry by a minister of the "Reformed Episcopal" and by one of the "Methodist Episcopal" bodies, each desiring admission to the ministry of this Church. In each case the Bishop declined to receive the applicant. During his episcopate he has received upwards of twenty-five similar applications; only two of this number being received, and these proving unsatisfactory.

THE Church of Rome is coming to have what she never has had, common prayer, and not only that, but congregational singing. Quite a number of churches in New York and Brooklyn might be named where the unaccustomed privilege is taking a strong hold upon the people. The churches are crowded, and sometimes as many as 3,000 persons can be seen uniting in singing English hymns, and they do it with no little enthusiasm.

"THE best is done by that parish where there is most loyalty to the rector and the most general acceptance to his guidance. To find fault is easy and unchristian; to repress prejudice and bitterness is of the nature of self-sacrifice. It is in the very nature of the case that true loyalty of a whole body of a parish should involve innumerable small sacrifices of prejudice and opinion, but these should be bravely and cheerfully made for the sake of the grand result."—*St. Luke's Parish Leaflet, (New York)*.

VIRGINIA.—That the P. E. Church is a Living Church in the "Old Dominion" state is evident from the following summary of the year's work, rendered at the late Lynchburg Council (the 64th), by the Bishops. More than twelve had been confirmed, eleven churches consecrated, twenty to twenty-five churches in process of building, some twenty-five candidates for orders, and one hundred and fifty-one clergymen, and that in spite of the constant drains made upon this diocese—its clergy supplying vacant churches in all parts of the country.

A singular scene was recently witnessed in the streets of Ballarat. According to the authentic account, Archdeacon Churchill Julius, of that "Golden City,"—previously a famous Oxford athlete and a hardworking Liverpool clergyman—while doing his rounds, caught a rough hulking wife beater red-handed. He seized the brute, overpowered him after a struggle, and personally marched him off to the lock-up without bothering the police. That's the sort of clergymen we all can admire. We notice, by the way, that the name of Archdeacon Julius is mentioned in connection with the vacant bishopric of Christ Church, New Zealand.

Dr. Edward Bickersteth, Anglican Bishop in Japan, has just issued a pastoral letter to his clergy and lay workers, which shows that there are now thirty-one ordained clergy at work in the northern and southern island, of whom five are native Japanese, sixteen C.M.S. men, and four S.P.G. men. These belong to the Mission Brotherhood, and live together in the Bishop's house. There are four laymen at work, and twenty-one ladies in connection with the S.P.G., C.M.S. and St. Hilda's Mission, founded at Tokyo by the Bishop. During the year 1888, 548 adults were baptized, and 173 infants. There are thirty-six divinity students preparing for holy orders, and twenty-four catechists.

A society has been formed in Minnesota, under the name of the Church Unity Society. The constitution is as follows:—

I. *Name*.—This Society shall be called "The Church Unity Society, of the Diocese of Minnesota."

II. *Objects*.—The purpose of this Society shall be to for the corporate reunion of all Christians, and to promote the same.

III. *Principles*.—The four points named by the House of Bishops in 1886.

IV. *Methods*.—To pray for the visible organic unity of all Christians.

To prepare and circulate publications.

To arrange for and hold public meetings in the interest of the Church unity.

To arrange for and hold conferences with representations of other Christian Bodies.

V. *Members*.—Any baptized person may become a member by sending his or her name to the Secretary, agreeing to pray daily for the corporate visible unity of all Christians and making an annual offering to the funds of the Society.

Canon Body, missionary for the diocese of Durham, alluded in a recent sermon to his mission work in Durham, to which movement the offertories were devoted. He said he had working in the diocese of Durham five lay missionaries and thirty-six or thirty-seven ladies. The ladies were doing real work, and that was proved by at least two things. What they would have done when the small-pox was prevalent, if it had not been for that ministry he could not say. It was a great thing to have in a diocese a band of women who had at once skill and enthusiasm to step into the breach; when, an epidemic having started in any one of their great centres of population, he could undertake to send into the place a staff of wo-

men who would do all in their power to meet the needs of the people. But the work was not exclusively a nursing one. They only worked that way in special cases. Their work was parochial. The ladies were trained to do good, honest parish work, and that they had succeeded in the mission to which they had been called was proved not only by the appreciation of the clergy in whose parishes they worked, but from very earnest demands he received on all hands for ministries of the kind to be sent into other parishes. For the maintenance of that organization he was responsible himself for £1,200 at the present time, and the other £1,000 was raised in the diocese of Darham. Large collections were taken.

**BUFFALO.—St. Bartholomew's.**—On Ascension Day a handsome altar cross, a gift from the children of the Sunday-school, was placed in position, and together with the altar recently introduced presents a very pleasing appearance.

**St. Peter's**—Ascension Day was specially marked by the introduction into the Church of proper hangings and a richly clothed altar.

## NEWS FROM THE HOME FIELD.

### DIocese OF NOVA SCOTIA.

The Bishop of Nova Scotia having decided to create three Archdeacons in his Diocese instead of two as formerly, Rev. David Smith, of Sydney, who for several years has been Rural Dean, has accepted the office of Venerable Archdeacon for the District of Cape Breton. Rev. Mr. Bambrick, of North Sydney, will probably succeed him as Rural Dean.

**GRAND MANAN.**—This isolated part of the Diocese has steadily though quietly been doing good work. When the present Rector, Mr. Covert, came to this parish Divine service had not been held for over three years; there were no Sunday-schools on the island, and the parish church was in a very bad condition. Nearly all the church members had on account of troubles in the church left, and in default of better joined the dissenters; the few who were left taking but little interest in the welfare of the Church. At first glance one would think the case hopeless and the Church entirely dead, but by patient steady effort on the part of the Rector and a few good friends it has been revived, and is now in a flourishing state.

During the fifteen years the Rector has spent here he has built a small though beautiful church at North Head; had the Parish Church at Grand Harbor repaired and beautified, and good organs placed in each church, while a fine bell from each belfry calls the congregations to service. Two large and flourishing Sunday-schools are carried on in each place, and the number of communicants have increased from half a dozen to between forty and fifty. Receiving but little encouragement from home or abroad and working against such obstacles as few have any idea of the Rector has toiled on walking nine miles to hold services and conduct Sunday-schools, he has at last got the church into better order than it has ever been.

**PARRSBORO.**—On Monday, June 17th, the Bishop of the Diocese administered the Apostolic rite of "laying on of hands" to 23 candidates at the Parish Church of St. George. The address by the Bishop was eloquent and touching. On Tuesday morning after a very rough ride of six miles, the church at Black Rock was consecrated—Christ Church. This church was built by the late Rector, Rev. Dr. Bowman, a vestry has lately been added and the building lined. Three women were confirmed. The Rev. E. T. Wollard, late of Spring Hill, now Rector of New Ross, acted as chaplain. After Holy Communion a very rough ride over the beach, at low tide, brought us to the house of

D. McLeod, Esq., at Diligent River, where a hearty dinner was most acceptable. Having robed in a neighboring house—a procession was formed, headed by Revs. S. Gibbons and A. Watkins, Rector and curate of Parrsborough, followed by the Rev. E. T. Wollard bearing the pastoral staff, immediately preceding the Bishop. The hymn, "The Church's one foundation" was sung heartily, and the corner stone being reached, the "form of service for laying a corner stone" was used, during which the Bishop laid the corner stone with appropriate ceremony. Within the corner stone were deposited *Guardian, Church Guardian, Church Times, Cumberland Leader*, and Canadian coins. The names of Revs. W. B. King, W. Brine, Dr. Bowman and S. Gibbons, late Rector of the parish of St. George, Parrsboro, were enclosed. The Bishop then gave an eloquent address, which was enlightening to many, and concluded by announcing that the venerable S. P. C. K., the great mother of Colonial churches, has made a grant of \$40 towards the building fund. The Rev. S. Gibbons then called for donations to be laid upon the corner stone, when \$28 were presented for God's work.

Port Greville was reached about 5 o'clock; a visit being made to an aged servant of Christ, and prayers offered there by the Bishop *en route*. One can easily understand the success of the Bishop as a pastor, when he has been privileged to learn from his Lordship's pastoral visit, the deep sympathy and the acquaintance with the Scriptures showed by him in this visit.

After tea at James Kerr's, Esq., an address of welcome was presented, to which a short but full reply was made. The Confirmation then followed, when twelve candidates, equally divided between the sexes, were presented and confirmed, the large congregation, many unable to get admittance, drinking in the words of sympathy, love and wisdom from the eloquent lips of their chief pastor. A drive of 12 miles brought the party to the Rectory at Parrsboro. At 8 o'clock on Wednesday morning the road, rough, full of ruts and deep holes, to Five Islands was faced, the Bishop walking over the worst places, the little church, well filled with the candidates for Confirmation with their friends, was reached at 11 o'clock. Eleven persons were presented by the curate in charge, Rev. A. Watkins, to whom the Bishop gave an address full of points, earnest and practical, and loving. After a hearty dinner at Broderick's hotel, provided thoughtfully by the congregation, the bad road was again faced, a pause of half an hour was made at Moose River, where the inhabitants had gathered in a house to meet their Bishop, who gave them a short address and his prayers and blessing. The road, so rough, was walked over to Parrsboro by the Bishop, a saving of six miles. At Evensong, the Rector preached, the Bishop sitting in the congregation. A vestry meeting was held at which the Bishop was present, giving some practical hints and suggestions. On Thursday morning his Lordship left for Halifax, leaving behind him deep impressions for good, and a pardonable pride in the hearts of the church people that their Bishop was so large hearted, eloquent and sympathetic. May God long spare him to rule over this Diocese.

**WESTVILLE.**—The ceremony of laying the corner stone of St. Bee's Church, at Westville, took place last Tuesday afternoon. The ceremony was conducted by Rev. D. C. Moore, Grand Master A. F. & A. M., and other members of the grand lodge. At 2 o'clock the members of the order assembled at masonic hall, and headed by the Westville band, marched to the grounds where the ceremony was duly performed according to the ancient custom of the order.

The following articles were deposited in the foundation stone:—A copy of the Bible, last copy of *Pictou Standard*, proceedings of Grand Lodge, and of Synod of Nova Scotia, and copy of proceedings used, also the scroll.

After the ceremony the members marched back to the hall.

The new Church of St. Bees' will be something after the style of St. George's, New Glasgow, and will be finished this summer. It will cost about \$1,500. John McQuarrie is the builder. Work on the building is now well advanced.

Dinner and tea were served, and sports of various kinds were indulged in on the grounds. Since the laying of the corner stone of the English Church at Westville, we have been often asked about St. Bees, and why the name on the stone was St. Bega. We have got the following information:—St. Bees is a large parish in Cumberland, Eng., including the town of Whitehaven and many villages. The place owes its origin to an Irish princess named Bega or Begogh, who crossed the channel A. D. 650. A church was built to her memory, but destroyed by the Danes about A. D. 873, and restored in the reign of Henry I. In 1219 it was pillaged by the Scots, and was again restored but fell into decay again. In 1819 the choir of the church was put into repair (and used for a college hall for theological students by Bishop Law, of Chester, and the Earl of Lonsdale; at this college the present Rector of Albion Mines was educated—hence the selection of the name for the church at Westville. There is a curious legend of the way in which St. Bega happened to get to Cumberland. Bega was the daughter of an Irish king, perhaps Donald III, who was a Christian, and brought up his daughter in the faith. Her beauty attracted many suitors, among the rest, the heir of the throne of Norway; this prince her father wished her to marry, but she was bent on enlightening the heathen darkness of Cumberland, and gathering them into the bosom of the church. She fled thither, but on her passage was overtaken by a violent storm, falling on her knees she vowed that should she reach land, in the place where she first trod should rise a place for the worship of God. She did reach shore at the place which now bears her name, she asked from the owner of the land enough whereon to build a church, he scorned her, but offered her as much as would be covered with snow in the morning. Now the morrow would be mid-summer day. In answer to a night-long prayer, all that is now St. Bees parish was white with "the untrodden snow" on June 24th. Wordsworth has a poem on this, three lines of which we give, altering only one word, "temple" for "college": "Oh! may that power, who hushed the stormy seas,

And cleared the way for the first votaries,  
Prosper the new born temple of St. Bees."—*New Glasgow Enterprise*.

**PERSONAL.**—By the resignation of Rev. Canon Townshend, of Amherst, now living in England, a Canonry of St. Luke's Cathedral became at the disposal of the Bishop of Nova Scotia, who offered it to Rev. Dr. Partridge, of St. George's. It was at first declined, but has now been accepted by Dr. Partridge. His installation will take place at an early date. Canon Townshend has been made an Honorary Canon.

**ALBION MINES.**—Fancy sale and picnic will be held on July 16th, not "was" as misprinted in the *Church Guardian* of June 26th.

The name on the corner stone of the Westville Church is "S. BEGA," not "Beza," as in paper of same date.

### DIocese OF FREDERICTON.

**St. JOHN.**—The services at St. John's (Stone) Church Sunday-school on the afternoon of the 23rd ult., were of an interesting character. Mr. T. W. Daniel gave an interesting review of the past history of the School, and the Rev. G. M. Armstrong gave an address. The prize winners were Miss Z. Murray, Miss Margaret Melick, Harry Armstrong, Miss Charlotte McKean, Miss Iva Brown and Miss Keator. Lady Tilley

promised two prizes for the next competition. A Teacher's Bible was presented to Mr. R. G. Murray in recognition of his faithful labours in connection with the school.

**DIOCESE OF QUEBEC.**

**SHERBROOKE.—St. Peters.**—On Sunday morning, 23rd June, the solemn rite of Confirmation was administered to 52 persons by the Lord Bishop of the Diocese. The service was very impressive. An earnest address was given by the Bishop, which must have left a deep impression in the minds of all who listened to it. After the Confirmation service Holy Communion was administered, at which the newly confirmed and a large number of the congregation participated. The Bishop acted as celebrant, assisted by the Rector and the Curate.

**Church of the Advent.**—This church in East Sherbrooke was duly consecrated on the afternoon of the same day by the Bishop of Quebec. Among the clergy present were: the Venerable Archdeacon Roe, D.D., Rev. Prof. Allnatt, Rev. Principal Adams, Rev. Canon Thornloe and Rev. Prof. Watkins. The sermon was preached by Arch. Roe from Exodus xii, 26: "What mean ye by this service," and was most appropriate and instructive. He pointed out what a church ought to be, and also what it ought not to be. He said this Church was now what it was not before, it was now *God's House*; it was now handed over to Him through the Bishop, and it was not to be used for any other purpose than for the worship of the Creator of all things. The reason why it was not consecrated before was because it was in debt, and we cannot give to another what does not belong to us. It was now free from debt, and to-day it was formally handed over to God. The church was packed to the doors, many being unable to gain admittance. The church is a handsome little edifice, and has, through the exertions of the ladies of the congregation been newly carpeted throughout.

**DIOCESE OF MONTREAL.**

**SYNOD MEETING.—Continued.**

**Bishop's Address.**—His Lordship in the concluding part of his charge referred to the Montreal Theological College, which he said "had passed beyond the feeble, uncertain steps of infancy and awaits with confidence the action of the Provincial Synod (touching degrees) to take its place with the most dignified, as well as useful, of the teaching bodies. We are indebted to that generous and helpful Society, the S.P.C.K., for the gift of several scholarships which enables us to assist promising and pious young men to devote themselves to preparation for the ministry, with a thoroughness which might not otherwise be possible.

Under the fostering care of Dr. Henderson the College has greatly prospered. It has a handsome building, thanks to our kind friend, Mr. Gault. It is incorporated; has a constitution; a small—a very small—endowment; a constantly increasing library; and other valuable possessions."

The reference to the building raises the old question of the title deeds, which many will remember contains a clause whereby the property was given—not to the Bishop of the Diocese and his successors, for the use of the College—but to three laymen, who were made the judges of the doctrinal teaching, and who if dissatisfied therewith as not conforming to their idea of what "Evangelical" teaching should be, might turn Bishop, Principal and students out. The statement of his Lordship that the College "has a handsome building, &c., implies some change in this objectionable feature of the Trust Deed; but so far no deed making such change has been registered in the Registry office here. It is sincerely to be hoped that this may be done, and that the College may be made *Diocesan* in truth and not merely in name; and may be entitled, alike by its freedom from any limi-

tation in its trust deeds, as by the breadth and comprehensiveness of its teaching, to the support and sympathy of all Churchmen.

His Lordship also referred to *The Dunham Ladies' College*, another institution not diocesan but yet more than *parochial* or private. He said: "I am pleased to be able to state that the Dunham Ladies' College is open and doing good work again. It is carried on at present as a private enterprise; but in the interest of the Church. The excellent ladies who have undertaken this most useful branch of church extension, claim our sympathy and support, and richly deserve all the thanks and encouragement which it is in our power to bestow."

His Lordship also noted approvingly *THE GIRLS' FRIENDLY SOCIETY*, which had taken firm hold in many of the parishes and cannot fail to be beneficial morally and spiritually wherever established.

Under the head of "*Losses by death*," the Bishop in affectionate terms mentioned the Revs. Canon Belcher, Canon du Vernet, J. Merrick, W. D. Evans and Judge Armstrong and C. J. Brydges, Esq., and concluded his charge as follows:

"I will not close without a word of thanks to those members of the Church, lay and clerical, who have helped to maintain the mission fund in its present efficient state. We still endeavor to extend the Church's teaching to the outskirts of the diocese, especially on the Gati-neau and the Upper Ottawa rivers, and this, of course, we could not do without men and means. I feel sure, thank God, you will not relax your efforts in home mission work, the very life blood of our own existence. On it our health and strength, as a diocese, depend. In each new station, nay more, in each occasional service, held, as opportunity allows, we see the beginning of a new life, the offspring of your own faith, the child of fervent prayer and wise love to Jesus Christ our Saviour. Let us continue to carry the Gospel, as committed to us, wherever the way is open, that our laborers in the spiritual field, may gather a rich harvest in due time, in accordance with the promise of that God Whose word never faileth. I will detain you no longer. May the Spirit of God direct and bless the work of this session."

**Lay Helpers' Association**—In connection with the Diocesan Synod, the Lay Helpers' Association held its first annual meeting in the Synod Hall on the evening of 18th, ult., the Rt. Rev. Bishop Bond presiding.

After devotional exercises His Lordship said if we were to enquire what one thing was most needful at the present moment in the way of organization, it would at once be said something to unite the laymen together with a view to their working in the Church. The Lay Helpers' Association sprang into existence at the right moment, and it seemed to have speedily attained wonderful growth and usefulness; but he hoped that it was not growing too swiftly, notwithstanding that some were rather discouraged that it was not making rapid progress.

The secretary, Mr. J. W. Marling, to whose unwearied exertions and earnest efforts existence of the Society is largely due, read the committee's first report, which dealt with a period of five months only, the first meeting of the Association having been held on the 29th January last, when 26 members signed the roll. The number at present qualified for membership was 50, but 12 of these had not signed the roll. They were made up as follows:—St. George's 25; Christ Church, 5; St. James the Apostle, 3; St. Thomas, 1; St. Jude, 4; St. Matthias, 6; Hochelaga, 2; St. Martin's, 1; St. Luke, 1; Waterloo, 1, and Redempteur, 1. The members of the Association were engaged as under: Catechist lay readers, 8; parish visitation, 1; Sunday school and Bible class teachers, 5; temperance work, 16; Y.M.C.A., 7; hospital work, 5; Sunday school superintendent, 1; chorister, 2; wardens and lay delegates, 4, and mission work, 1.

Arrangements were in progress for assisting the chaplain at services in the jails, and for visiting the prisoners and assisting them on their discharge to procure honest employment. The committee appealed to their fellow-churchmen to join the Association, and so assist in some specific work.

Rev. Dr. Norton, Rector of Montreal, moved a resolution to the effect that the meeting having heard the report, rejoiced at the formation of that Association, recognizing the necessity for its existence in the economy of the diocese. He congratulated the Association upon the work it had already accomplished, and said the clergy had no jealousy of it and had no fear as to the results; their only feeling was one of joy and thankfulness that the movement had had so auspicious a beginning. A lay association was absolutely necessary to supplement the clerical work. He considered that association as a strong and cheering evidence of the vitality of the mission spirit and evangelical zeal in the diocese.

The motion was seconded by Mr. H.J. Mudge, the President of the Association.

Mr. E. Parnell submitted a resolution that the fields now opening for the active work of the Church, which it was impossible for the clergy unaided to meet, furnished an urgent call to lay members of the Church to come forward to offer themselves for Christian work.

Mr. R. H. Buchanan seconded the motion, and contended that the Church had not now the same hold upon young men as it had twenty years ago, and pointed out that the way to retain the youth who were connected with the Church was to enlist them as early as possible in some branch of work in the Christian Church.

The Revs. Percy Chambers and H. Gomery having made a few remarks, Dr. Davidson moved a vote of thanks to the Bishop, and in doing so spoke of the need of those who aimed at being lay readers receiving a proper training for their work, so that neither by their acts or words they should in the least possible degree do harm to the cause they were endeavoring to aid. He likewise urged that there should be a careful preparation for the services themselves for example in the matter of reading the prayers and lessons, etc., by the readers before they appeared in public, and in conclusion he suggested that lay readers should adhere to the rule of reading sermons prepared or approved by their Rector or the Bishop and not attempt to preach. Some lay readers forgot their position and invaded the office of the priest and pastor. Close adherence to the rule of reading a sermon from some good author, would ultimately have a far better effect in the upbuilding of a congregation than if the lay helper spoke his own words.

The Bishop having acknowledged the compliment, the meeting separated.

**PERSONAL.**—Before the adjournment of the Synod of the Diocese the following resolution was unanimously and most cordially adopted, the Bishop adding his endorsement thereto:—

Moved by Rev. Canon Anderson, seconded by Major E. L. Bond. "That the best thanks of this Synod are due in a special manner, and are hereby tendered, to Dr. L. H. Davidson, Q.C., for his much prized, able and devoted customary attention, at the expense of much self-sacrifice on his own part, both of his private and of his professional interests, to all the interests of this Synod and of the Diocese at large, as manifested conspicuously by the intelligent advice and valued assistance habitually and perseveringly given from the commencement to the close of every session, and especially at this session, to all the varied affairs and ever widening interests of the Synod, and of the Diocese at large."

The resolution took Dr. Davidson entirely by surprise, but was by him gratefully acknowledged.



## DIOCESE OF TORONTO.

**NEWMARKET.—St. Paul's.**—A handsome brass eagle lectern has been presented to this church by a former parishioner. The lectern, which was made in London, Eng., stands nearly six feet high; and the wings, which form a rest for the Bible, have a stretch of two feet in width. There is the following inscription on the base:

"To the glory of God, and in loving Memory of JOHN and ANN CAWTHRA. Presented to St. Paul's Church by Joseph Cawthra, their son, June, 1889."

The lectern was first used on Sunday, June 23rd, when the Rector, the Rev. John Farncomb, expressed the gratification felt by himself and the members of the congregation in receiving so valuable an addition to the furniture of the church.

## SYNOD MEETING.—(Continued.)

After routine opening proceedings on the 13th June, the report of the General Purposes Fund statistics and Assessment Committee was adopted, and at the afternoon session the following resolution in regard to incomplete statistical information was adopted:

"That any clergyman of the Diocese who, without explanation satisfactory to the Bishop, neglects to make the returns, whether of collections or statistics, required by the Synod within one month from the time prescribed by Synod, shall be admonished by the Bishop; and if such neglect shall be continued the Bishop shall proceed to suspend such clergyman *a beneficio* for no longer than three months; and that a copy of this resolution be transcribed in the minutes."

Rev. A. Williams and Rev. Dr. Sweeny were appointed the clerical delegates to the Provincial Board of Domestic and Foreign Missions, and with them Rural Dean Kirkby and Mr. Clarkson Jones will form the Diocesan Board.

**Sunday-Schools.**—The report of the Sunday-school and Book and Tract Committee showed that during the past year the average attendance of teachers and scholars had increased 20 per cent. There had also been an increase of \$272 in the amount of Sunday-school offertories. A marked increase in the use by the Sunday-schools of the Diocese of the "Institute Leaflets," which have been prepared and issued by the committee during the past eight years, was also noted. The adoption by the Inter-Diocesan Sunday-school Conference of a uniform scheme of Sunday-school Lessons, based upon the publications of "The Church of England Sunday-school Institute," had also largely increased the use of these leaflets in the Sunday-schools of other dioceses. The "Teacher's Assistant," had now a larger circulation than ever before, but the committee regretted to observe that in a number of Sunday-schools in the Diocese where the "Inter-Diocesan Scheme of Sunday-school Lessons" was adopted, the teacher's had not yet been supplied with copies of the "Assistant." They strongly urged upon the clergy the desirability of equipping the teachers of their Sunday-schools with this almost indispensable help to the proper preparation of the Sunday-school lessons.

The committee submitted for the consideration of the Synod a series of lessons for 1889-90 in accordance with the scheme adopted by the Inter-Diocesan Conference at its meetings held in November, 1888, and April, 1889, and approved by the Synod in June last, the lessons being based upon the well known publications of "The Church of England Sunday-school Institute." They recommended that a memorial be presented to the Provincial Synod, asking them to take up the question of uniform Sunday-school lessons, and the appointment of a committee to deal with this most important subject; such committee, together with two delegates from each Diocesan Synod, to constitute the "Inter-Diocesan Sunday-school Conference" for 1889-90. They also further asked the Synod

to appoint two delegates to this Conference, and recommended that the sum of \$50 be appropriated from the General Purposes Fund toward the travelling expenses of these delegates, and a further sum of \$50 from the same fund toward the expenses of the Inter-Diocesan Sunday-school Examination for Teachers and Scholars, which the committee recommended to be held as hitherto, in the month of December. The report was adopted after some discussion; and Rev. W. C. Bradshaw and Mr. George B. Kirkpatrick were appointed delegates to the Inter-Diocesan Sunday-school Conference.

At the Afternoon session Rev. Canon Osler announced that a gentleman who wished to see the Niagara endowment trouble finally settled, (but who did not wish his name to be known), to give the matter a proper start had offered to contribute \$1,000 towards the settlement, provided that the remaining \$4,000 should be made up by voluntary contributions during the next six months, and on motion the letter was referred to the committee which had been appointed to deal with the matter.

## UNION OF THE CHURCH.

The Committee on the Union of the Church in British North America brought in the following recommendations, which were discussed at length and finally adopted, and a memorial to the Provincial Synod embodying the same was ordered to be prepared.

1 That the dioceses existing within any civil province should have power to organize themselves into an Ecclesiastical province. That in such Ecclesiastical province a Provincial Council or Synod should be formed by representation as may be agreed upon, from the several Diocesan Synods in the province, and that the Bishops of the province should constitute the Upper House of such Provincial Council or Synod, and that the head of such Provincial Council or Synod should be an Archbishop to be elected by the Bishops of the province. That, where necessary, two or more civil provinces may be grouped together, so as to form a Joint Provincial Synod under the presidency of an Archbishop as before provided, and that such Joint Provincial Synod should have the power of framing internal enactments for the needs of the several provinces.

2. That such Provincial Council or Synod should meet regularly once in three years, and that special sessions may be held as often as the interests of the Church may require.

3. That the Provincial Synod should have power to act for the Church in reference to all matters of provincial legislation affecting the Church, and should be charged generally with the oversight of all matters, educational or otherwise, affecting the welfare of the Church in such province, and that the Synod should have power to enact Canons for the Church in that province in reference to all questions arising out of the Church or Temporalities or Religious Institutions Acts, duties of Church officers, &c., &c. That the House of Bishops in each Ecclesiastical province should exercise the same powers with regard to the dioceses within that province as are now exercised by the House of Bishops of the present Ecclesiastical province of Canada.

4. That there should be a General Synod for the Church of British North America, which should meet regularly every five years, and should correspond in its powers and duties to the Provincial Synod, as now constituted. That such General Synod should alone have the power of dealing with matters affecting the standards of worship or discipline of the Church, and that such Synod should be peculiarly charged with the oversight of spiritual matters. Such General Synod should also have charge of the general Mission work of the Church, domestic and foreign. That the President of the General Synod should be Primate of the Church in British North America, and should be elected by and from among the Provincial Archbishops;

but that during the continuance in office of any of the existing Metropolitans, the senior Metropolitan in order of consecration should be President of the General Synod.

The creation of such a General Synod would require a fresh Act, and the committee do not, therefore, feel it necessary to further discuss any questions arising out of the legislation now existing as to the relations of the Diocesan and Provincial Synods.

Your committee would further recommend that a petition be presented on behalf of this Synod to the Provincial Synod at its next meeting, requesting the Provincial Synod to further consider and take action upon this important question and respectfully submitting the recommendations of this report as a basis for such consideration and action.

The Rev. the Provost of Trinity College moved the adoption of the report, and also moved the following resolution:—"That this Synod instructs its delegates to the Provincial Synod respectfully to request that body to re-appoint a committee empowered to confer with similar committees that may be appointed by the Provincial Synods of Rupert's Land and British Columbia, and to take such further action as may be best fitted to bring about the union of the Church in British North America under one Ecclesiastical jurisdiction; and that the attention of the Provincial Synod be respectfully requested to the recommendation with regard to such union contained in the report of the committee now adopted: and that the Lord Bishop be requested to nominate a committee to draft a memorial to the Provincial Synod for this purpose."

This resolution being moved and passed, the Bishop re-appointed the committee in charge of the work.

## DIOCESE OF NIAGARA.

## SYNOD MEETING.

The Synod of the Diocese met on the 18th of June. In his charge the Lord Bishop of the Diocese referred in opening to the Lambeth Conference, and to the Conference on Unity lately held in the Diocese of Toronto. In reference to the latter he said: "It was the outcome of the appointment by our Provincial Synod of a committee to confer with similar committees appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honourable union with such bodies. When the committees appointed by the Anglican, the Presbyterian and the Methodist bodies met they had no power to do more than confer and report back to their several bodies. We have reason to be very thankful that those who met in this Conference have been drawn closer to each other and have had their hopes as well as their desires for unity intensified. One very happy and encouraging feature of the Conference was the general recognition that no mere alliance or confederation, but union corporate and organic must be aimed at; that nothing short of this could realize the oneness desired by Christ for His people. It was recognized that if there can be no schisms in the human body they cannot be admissible in the Church in which Christians, how many soever they be, are one body. We cannot all have the responsibility laid upon us by attending Conferences, but we can all pray for unity amongst all Christians of every name. If we do not pray for unity we are not likely to possess the spirit which will enable us in our several positions to promote it."

His Lordship then adverted to the position taken by the Bishops at the Lambeth Conference, quoting from the Encyclical, and proceeded to speak of purely diocesan matters, remarking that the changes in the ranks of the clergy during the year had been numerous and important. Several whose abilities were of a high order, and whose labors both in the country and in the city were much appreciated by

their congregations, had withdrawn to other spheres, and several whose talents and whose good degree already attained in other dioceses fill us with bright anticipation of the enduring work of faith and love they may have been sent by God to perform amongst us had been received into the Diocese.

On the nomination of the Clergy in Chapter, the Rev. H. F. Mellish had been appointed for a second period of three years to the Rural Deanery of South Wentworth and Haldimand. Three ordinations had been held, Mr. Thos. Fisher Marsden, of St. Augustine College, Canterbury, having been admitted to the Diaconate, and Rev. Lennox I Smith and Rev. Henry Arthur Bowden advanced to the Priesthood.

The following appointments to Rectories had been made: Rev. P. W. Smith to the Rectory of Waterloo or Bertie; Rev Thos. Motherwell to the Rectory of Dunnville; Rev. E. P. Crawford to the Rectory of the Church of Ascension, Hamilton; Rev. Gabriel Johnstone to the Rectory of Welland

Speaking of Confirmations, the Bishop said: "During the year I have confirmed 335 males and 461 females, total 796. Of these 169 were brought up outside the Church of England. The total is much below that of last year, which showed a higher proportion to our Church membership than we have any right to look for now that Confirmation is administered annually in each congregation."

The Consecration of one Church and the opening of two others were reported, viz: St. Clements, Colbeck, consecrated; and St. Luke's, Hamilton, and the Church at Alma opened.

Of the Mission work of the Diocese his Lordship said: "Our grants in aid of the Missions in this Diocese amount to \$3,680, and the expense connected with the fund amounts to \$469, making a total of \$4,149 for which we are responsible this year. Assuming that such congregation pays in full the amount of its apportionment, we shall have \$4,500. This would reduce the balance now at our debit to \$800. Experience indicates, however, that our congregations will not pay more than \$2,800 on their apportionment. This with interest on the small capital of our Mission fund will give us \$3,355 to meet an outlay of \$4,149. The difference will increase our debit to \$1,900. There are two remedies for this. The best is that all congregations pay in full; the other that some of our Missions be closed."

His Lordship drew attention to the fact that this year the expenditure in the Widows' & Orphans' Fund exceeds the income by \$275. "I am told that this does not matter because the Widows' and Orphans' Fund is always popular and the demand will call forth a generous supply. I would like to see the evidence of this in your meeting year by year the claims upon the fund. The present position is not creditable to us, and no one can regard it as satisfactory."

Referring to Sunday-school work, his Lordship expressed regret that no candidate from the Diocese of Niagara—teachers or scholars—were mentioned in the report of the Examiners under the Inter-Diocesan Committee, and he most-urgently urged his clergy to surround themselves gradually with efficient Sunday-school teachers by forming them into small classes for instructions which are open to all, teachers and children alike, in all the Sunday-schools of our Diocese.

**Church of England Temperance Society.**—The Bishop expressed great satisfaction that branches of this Society were being formed in some of the parishes. Nearly every community has some individual cases of persons who could be strengthened by one or other pledges of the Society. The pledge not to treat or be treated; the pledge not to take whatever stimulant may be used except in connection with meals would he felt sure, be a very great benefit to some amongst us.

After dealing with some matters relating to

connection with other Dioceses, the Bishop closed his address by inviting the patient and painstaking attention to the matters on which it may be necessary for the Synod to take action, and hoped that the spirit of peace and concord would prevail amongst us while we deliberate and speak freely whatever may seem to each to be wise and needful and expedient."

At the afternoon session on the 18th, the report of the SPECIAL TRUST COMMITTEE; of the MISSION BOARD, and of the Sunday-school Committee was presented; and the former adopted, a special committee being appointed to report as to the best method of increasing the Mission Fund of the Diocese.

The S.S. Committee reported, the Church Catechism seems to be used in some form in all the Sunday schools in the Diocese; but definite Church teaching, besides and beyond this is very rare. Of the fifty Sunday schools, 24 use the Institute leaflet. A few use Whittaker's leaflet, or Egerton's and others. In many cases infant classes are most difficult to teach, and it is a happy gift when teachers are able to interest and efficiently instruct them. About one half the schools use hymns Ancient and Modern, while other hymnals are also used. Sixteen Sunday schools circulate the "Dawn of Day" Sunday school paper; eight "The Young Churchman," and others are also taken. Your committee recommend that the power be conferred upon them (first) to aid Sunday schools in exceptional cases by supplying gratuitously or at reduced rates library and instruction books approved of by the committee; (second) to promote voluntary examinations for Sunday school teachers and pupils offering, if possible, prizes in addition to honors as inducements to compete; (third) to appoint, if means be provided therefor, a competent and experienced Sunday school Inspector to make periodical visitations of Sunday schools; (fourth) to summon, with the sanction of the Bishop, every two or three years, conventions of Sunday school workers for mutual consultation and improvement; (fifth) to provide, subject to the approval of the Synod, a uniform definite system of Sunday school instruction on the history, doctrine, worship and ministry of the Church, for use in this Diocese.

The recommendations of the committee, except that as to an Inspector, were adopted at the evening session of Synod.

The committee on the attendance of the Laity at Synod reported suggesting, first, for the selection of only such persons who shall undertake to attend Synod meetings, and secondly, the providing of funds necessary to defray the expenses, or some portion of the expenses of those engaged in attending. They considered the time of the year which has been usually selected for, and the place of holding the annual meeting of the Synod as most convenient; that less meetings of the Synod would not be desirable, and that there should not be smaller representation of lay delegates. These suggestions were concurred in.

**Exchanges between Dioceses.** It was decided to present a memorial to the Provincial Synod setting forth: that clergymen in removing from one diocese to another of this Ecclesiastical Province forfeit part or whole of their claims on the Widows' and Orphans' Fund and the Disabled Clergyman's Fund of the Diocese which they leave, and further are often obliged to accept the position of juniors on such fund, in the diocese which they enter; and that the state of things entails unnecessary and unjust loss on many faithful servants of the Church by grading them not according to their services to the Church at large but only with regard to their work in a particular diocese, praying that Body to take this matter into consideration, and if possible suggest some plan of reciprocity between dioceses.

The report of the Committee of the Church of England Temperance Society, showed that at present the membership in the Diocese

is 1,400, of which 600 are children. It was decided to go fully into the subject next morning. The Synod adjourned at 10:15 o'clock.

DIOCESE OF HURON.

SYNOD MEETING.

The Synod assembled in St. Paul's Cathedral Monday morning 17th June, when full Cathedral service was held, taken part in by Rev. Canons Davis, Smith, Hincks, Paterson, Hill, Ven. Archdeacons Sandys and Marsh, Very Rev. Dean Innes, and the Right Rev. Bishop Baldwin.

The sermon was by Rev. Principal Fowell, from Judges viii., 4. He spoke of the *divine origin of the Church*, as proved by its existence to the present day in face of the strongest opposition. The marks of its divinity were unmistakable. He gave a sketch of the subject of the text, Gideon's small army, which overthrew a host so much superior in numbers, and illustrated the power of a few men quickened by the spirit of God in any undertaking they might set about in His name. This small army of Gideon won the victory, not in their own strength, but in the strength of the Lord. The Church of Christ must not trust in numbers, or temporal power or wealth, but the power of the Spirit, which was all sufficient. In the course of his sermon he made reference to the Huron College, the training school for clergy of the Diocese, and which he said should receive the hearty support of every churchman.

The business meeting began in the Chapter House in the afternoon, His Lordship the Bishop presiding.

The session opened with prayer by Ven. Archdeacon Marsh, the Rev. Canon Richardson, Hon. Clerical Secretary, and Mr. E. B. Reed, Hon. Lay Secretary, and Messrs. A. G. Smyth and C. F. Complin, Auditors, were re-elected.

The Bishop delivered a lengthy charge to the Synod, dealing with the financial affairs of the Diocese, the spiritual growth, the deaths in the Ministry; Huron College affairs, Mission work, the objects and claims of the Women's Auxiliary, and an eloquent reference to Roman Catholic aggression and the Jesuits' Estates Act, which seemed to excite the warmest appreciation and concurrence of the house, his Lordship being frequently interrupted during his reading by the applause of his hearers.

On motion, the following committee was appointed to draft resolutions on the Jesuits' Estates Act and the subjects contained in the address relative to Roman Catholic aggression: Very Rev. Dean Innes, Ven. Archdeacon Marsh, Rev. R. W. Young and Mr. R. Bayly, Q. O.

A communication was received from the Jubilee Committee of the Toronto Diocese inviting the co-operation of the Synod in their celebration, and from Halifax, asking the co-operation of the Synod in a petition to the Dominion Government in favor of total prohibition of strong drink.

A vote of thanks to Rev. Principal Fowell for his eloquent, spiritual and learned sermon of the morning was carried.

Several notices of motion were given, after which the annual report of the Executive Committee for the year ending April 30th was presented, showing that the past year had been a fairly prosperous one. The Committee reported an increase in nearly all the Diocesan collections, although the aggregate of the free-will contributions of the Diocese is considerably less than of the previous year, being \$16,911 94 as compared with \$18,744.40 in 1888. But the special efforts made last year for the Synodical Jubilee Offertory, and for Mrs. Boomer's Jubilee Fund for Algoma, both of them exceptional in their character, more than accounted for the difference in the total receipts, and, therefore, on a review of the whole year's work, the Executive Committee have good cause to congratulate the Diocese on the results. The Clergy Maintenance and Mission Fund has now

to its credit the sum of \$2,467.33; and this, too, after meeting all its ordinary claims, and paying in addition to the Widows' and Orphans' Funds the sum of \$1,576, to restore that fund to its proper basis, and comply with the requirements of the W. & O. Fund Canon, and paying off the overdraft of last year of \$535.08.

It must however, be borne in mind that several Missions are now vacant, and that had they been filled, as usual, the grants required for the support of their clergymen would more than have exhausted the balance now at the credit of the Mission Fund.

Moreover, the subdivision of existing large Missions, and the occupation of new territory are urgently required. The Committee, therefore, reminded every member of the Church that the needs of the Diocese demand that renewed efforts ought to be made to strengthen the resources of this fund, and enable the Missionary work of the Diocese to be fully maintained.

*Domestic and Foreign Missions.*

The Diocesan collections for these objects had increased as follows:—

Ascensiontide Appeal, 1889.....	\$ 60 69	increase
Epiphanytide Appeal.....	123 28	"
Algoma collection, Oct., 1888.	153 86	"

The Good Friday collections are \$21.50 less than last year, but the total when received will probably exceed that amount, as, owing to the lateness of Easter, only 130 collections had been received before closing the books, as compared with 145 in 1888.

The Womens' Auxiliary also shows an increase of \$343.82, as compared with last years' returns (exclusive of Mrs. Boomer's Special Jubilee Appeal).

*Domestic Missions.*

The receipts for the year are:—

For Algoma, including \$700, Bishops' Stipend.....	\$1,031 06
Ascensiontide Appeal, 1888.....	751 09
For Medicine Hat.....	100 00
For Sabrevois Mission, collected by Canon Rollit.....	694 43
Unappropriated.....	5 00

Total .....\$2,581 58

*Foreign Missions.*

The receipts for the year are:—

Epiphanytide Appeal, 1889.....	\$1,118 28
Good Fridays collections and subscriptions for Jews.....	\$ 521 96
Rev. J. C. Robinson's collections for Japan Missions.....	46 12
S. P. G. by Canon Cooper.....	4 75
Unappropriated.....	209 41

Total.....\$1,962 18

*Widows and Orphans' Fund.*

The number of pensioners on the list had been increased by one, and the pensions paid during the year amounted to \$5,220.

The half-yearly collections were 1,205 73, being an increase of \$192 45 over the previous year.

The ordinary income of the year was enough to meet all demands upon the fund and leave some \$500 on hand, and this, with the restoration of the provisions of the Canon, which for some years had been suspended, enabled the fund to augment its capital by some \$2,000, making a total capital at the end of the year of \$62,315.86. The annual subscriptions have been fairly met, and the fund may altogether be said to be in a thoroughly sound condition.

*Superannuation Fund.*

Pensions amounting to \$5,216.16 had been paid during the year, and there were eleven annuitants now on the list.

*EVENING SESSION.*

The annual report as above referred to was taken up, and the various items passed up to the See House debt, which now stands at \$14,276.05.

The discussion on this clause took the line principally that the city of London should do its duty in this matter for the privilege of the Bishop residing here. Certain congregations in the city had not paid their assessment, and how could they expect the outside parishes to do so unless London sets the example? A motion that the Standing Committee be requested to consider the best means of clearing off the debt on the See House, was carried. A discussion followed on collections omitted.

A telegram from the Bishop of Algoma, conveying the affectionate fraternal greetings of that Diocese to the Diocese of Huron, and expressing their deep gratitude for the generous support and sympathy received from it in the past was read and reply telegraphed. After which the Synod adjourned till next morning.

For further Home Field News—Diocese of Nova Scotia, Fredericton, Montreal, Ontario and Toronto—see page 14.

**CONTEMPORARY CHURCH OPINION.**

*The North East* under the title "Church Principles," says:—

Church people sometimes seem to forget that the assertion of distinct Church principles is the surest means of extending the influence and power of the Church. No one should be content till he is doing his utmost to strengthen and assist the spiritual growth of the parish to which he belongs. As his own soul is nourished, so must it be with others; that nourishment is ministered to him sacramentally, and must be given to others in the same manner. For a communicant to slight the Holy Communion, even if otherwise careful of fulfilling religious obligations, injures not only his own spiritual progress, but lowers the Holy Sacrament in the eyes of others. If the Church has any higher place of Christian duty than others it is because she calls men to receive from her Lord through her the means by which they can surely attain to a higher spiritual life. Churchmen should constantly and loyally show their colors, and not haul them down so frequently as they do out of a false sense of compliment to other Christians who may approach them. The Church would have her children gentle and courteous, but she expects them always to be true and loyal and brave and firm in the maintenance of her principles.

**THE PROSECUTION OF THE BISHOP OF LINCOLN.**

*The Standard*, one of the leading London secular papers, had a leading article recently upon the decision of the Archbishop of Canterbury in favor of his right, as Metropolitan, to hear and decide upon the suit promoted before him against the Bishop of Lincoln. We take the following extracts from it:—

In coming to this conclusion, Dr. Benson is understood to have differed from most, if not all, of his assessors, and certainly from that one of them whose authority in matters of this nature carries the greatest weight with it. \* \* \* It is to be regretted, perhaps, that the Archbishop of Canterbury should have conceived it to be his duty to hear the case against his Suffragan. He might have remembered the strong public feeling which had begun to manifest itself a few years ago against the persistent prosecution of clergymen for practice which however, illegal, was consonant with the feelings and convictions of large masses of the laity in every station of life, from the highest to the lowest. We should be the first to say that there cannot be one law for a Vicar and another for a Bishop.

\* \* \* \* \*  
It has often been said, and, no doubt, with perfect justice, that martyrdom is the test of

truth also. Opinions which will not survive neglect, or even absence of publicity, will survive persecution. Principles and observances which make their way quietly and steadily in an intelligent and educated community, without either the allurements held out by notoriety or the sympathy enlisted by oppression, must do so in virtue of their own intrinsic merits. We were greatly in hopes that Ritualism was about to be left in the operation of this test. The effort to nip it in the bud was a disastrous failure. Some evils or abuses may be stopped in that manner, and we do not blame those who attempt to extinguish what they believe to be incipient Popery before it had taken root. But when it was found out that the Revival had too strong a hold on the English people to be arrested by this summary process, the wiser plan would have been to give it rope enough and let it run its course. We shall never know what the English nation, as a whole, really thinks about it till this is done. What is commonly called Ritualism represents the attempt at converting into a substantive religion that *Via Media* which Newman said fifty years ago had as yet existed only upon paper; the religion of Bull, Andrews, Land, Taylor, and the great Caroline Divines. Whether by reason of this attempt, or in spite of it, the Church of England has made enormous strides within the period we have named, and the Revival has now acquired that degree of strength and influence, when the more it is tormented the more mischievous it is likely to become. Let alone it might have had its day, like other revivals, and passed into the domain of history. Harassed and goaded to desperation, there is no knowing how it may end. We have always stood up for the principle that the law must be obeyed, and not merely the law as it protects life and property, and the foundations on which society is reared, but all law, as long as it continues law. At the same time, there is no rule without an exception; and among exceptions to the above rule, the laws which affect conscience occupy a foremost place. The Test and Corporation Acts remained upon the Statute Book many years after they had ceased to be enforced. One party in the Church has disobeyed the Rubrics far more than the other can be proved to have exceeded them, yet no steps have been taken to compel them to observe the law. Ship money was pronounced legal by a Court of Justice, and those who refused to submit to its decision occupied exactly the same position as those who now refuse to submit to the Judicial Committee of the Privy Council. Whether the vestments, ceremonies, and practices complained of by the Church Association are or are not consistent with the theory represented by the Church of England, it is not our province to consider. But we have a right to ask that even justice shall be meted out to all parties alike; and that the people shall not be betrayed by catch-words into fundamental misconceptions concerning matters of such vital moment as the doctrine and discipline of the Established Religion of the country.

We have already expressed our regret that the Archbishop did not see his way to refuse to entertain the suit. Nor can we look forward to the renewal of this unhappy strife without the most serious apprehensions. It may be that the case of Dr. King will be prolonged till the country grows weary of it, and gives effect to its feelings in a manner that will preclude a repetition of such attacks. But if it should result in anything so deplorable as the removal of Dr. King from his office, it would cause a disruption in the Church of England of the most disastrous character. The condemnation of Dr. King would alienate not merely the extreme Ritualists, but a large proportion of the historic High Church Party, through whom the Catholic tradition of the Church of England has been handed down to the present day. The Protestant tradition has been handed down in like manner through its own representatives. And



when the Church of England ceases to be large enough for both, it will no longer be the Church of England. Let nobody suppose for a moment that the expulsion of the Ritualists means keeping up the Established Church for the exclusive benefit of their opponents. If the Church loses her comprehensiveness, she loses her Nationality, and Disestablishment and Disendowment are the logical consequences. Of these there can be no earthly doubt in the mind of any reasonable man. There is no third Party ready to take the place of either High or Low. The Broad Church Party has no following in the country, no influences with the masses. The Broad Churchmen are the Peelites of religion. They appeal to a small intellectual circle, and that is all. The people can understand what an Evangelical clergyman means, and what a High Church clergyman means. In the teaching of both there is something definite and tangible. But the Broad Church creed is too paradoxical for plain men; and though it is well that there should be room for it in the Church of England, it could never supply what the secession of either of the other parties would take away. The re-opening of this half-healed wound—for such we have tried to persuade ourselves it really was—is, therefore, greatly to be lamented. No good can possibly come of it; and if the strife is carried to the bitter end, the sons of those who began may rue the pertinacity of their fathers.

HEROD'S TEMPLE.

By the Rev J. G. Kitchen, Curator of the Biblical Museum.

[CONTINUED]

*The Levites' Wards.*—Several rooms were set apart as watching places for the Levites, of whom no less than 240 were on duty in the Temple courts every night. Their duties extended from sunset to sunset, and their service by *day and night* is alluded to in Rev. vii. 15. At sunset a fresh set of watchers came up to relieve those who had just completed their twenty-four hours' duty. It is thought that in Ps. cxxxiv. 1, 2, we have the salutation with which they were greeted by those going out: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord," and that the next verse gives the reply of the incoming watchers, "The Lord that made heaven and earth, bless thee out of Zion." Ps. cxxxv. is also said to be the chant of the night watchers.

*The Court of the Priests* was the inner portion of the Court of Israel, from which it was separated by a low wall. In this court stood the Holy House, the Molten Sea, upheld by twelve lions, and the Altar of Burnt-offering. To the north of the altar were twenty-four rings let into the pavement, to which the sacrificial victims were bound with cords (Ps. cxviii. 27). There were also eight pillars, on which they flayed the sacrifices, and eight marble tables where they were cut up by the sharp knives of the priests, as they searched the victims to see if they were free from blemish (Heb. iv. 12, 13; 2 Tim. ii. 15).

*The Space Between the Temple and the Altar* was regarded as especially sacred, for it was nearest to the Sanctuary. It was once desecrated by the blood of Zacharias, "whom they slew between the Temple and the altar" (St. Matt. xxiii. 35).

Here the priests were to weep on the day of humiliation (Joel ii. 17), and in this sacred spot Ezekiel saw in a vision a company of lepers, turning eastward to worship the rising sun, having their backs turned upon the sanctuary (Ezek. viii. 16).

*The Holy House, or Sanctuary,* was twice as large as the Tabernacle, and was divided into

the Holy Place and Holy of Holies. These were separated by the veil which "was rent in twain from the top to the bottom" when our Lord died upon the cross (St. Matt. xxvii. 51; Heb. vi. 19).

The Holy Place contained the Golden Lampstand with seven branches, the Altar of Incense, and Shewbread Table, but the Holy of Holies had nothing in it save a slab of rock, on which the high priest placed his censer on the great Day of Atonement.\*

This small sanctuary was entered by the priests only. When reference is made to it in the New Testament, the Greek text always distinguishes it from the surrounding courts and cloisters by the use of the word (*Naos*) (the dwelling-place of God's presence). Another word, (*Hieron*), is employed in a wider sense, as including all the courts and buildings.†

*The Chamber Round About the House* were in three stories, and were used as storehouses for the tithes and first-fruits of corn, wine and oil [Neh. xii. 44; Mal. iii. 10]. It is said of Solomon's Temple, "The Levites lodged round about the house of God" [1 Chron. ix. 27]. This lodging of the Levites around the place of God's dwelling may be alluded to in the words of our Lord: "In my Father's house are many mansions" [St. John xiv. 2]. "My Father's house" is the expression applied by Jesus on another occasion to the Temple: "Make not My Father's house a house of Merchandise" [St. John ii. 16].

Have we not here both a comparison and contrast? In the Father's house on earth were lodging places for the brief sojourn of those who served in the Temple, but in the Father's house above are many mansions—abiding places, where those who called to serve Him day and night in his Temple shall dwell in the immediate presence of God for ever and ever.

The Castle.

This Roman fortress commanded the Temple, and 1,000 soldiers were quartered here during the Jewish festivals, to put down any disturbance which might arise. In this fortress St. Paul was placed for safety when rescued by the chief captain. Let us recall the scene

It was when St. Paul was persuaded to assist four poor Nazarites in the purchase of the costly sacrifices required for the ceremony of the completion of their vow. He entered with them into the Temple and gave notice of their intention to the priest. For seven days they would be required to remain in the *Nazarite's Room*, which was in the court of the women. Before the week had expired he was recognized by certain Jews from Asia, who raised an outcry against him, asserting that he had brought *Gentiles* into the Temple, within the partition wall, thus defiling the sanctity of the court. In a moment the crowd set upon him; he was seized and dragged out of the court of the women into that of the *Gentiles* †

"And forthwith the doors were shut." The Levites, fearing lest the holier courts should be stained with blood, shut to the brazen doors of the gate called Beautiful [Acts. xxi. 3]. At this moment the sentinel on the high tower of the castle perceived the disturbance, and word was sent down into the castle to Lysias, the chief captain, "that all Jerusalem was in an uproar." Lysias quickly summoned a band of officers and men, and rushing down from the castle appeared on the scene. St. Paul was rescued from the violence of the Jews and

\* It appears that the Ark was never reproduced after the destruction of the first Temple.

† No such distinction is attempted in the Authorized Version, but the Revised Version, though rendering both words by "Temple," inserts "sanctuary" in the margin, in some passages where the word *Naos* occurs. (See St. Luke i. 9, R.V.)

It was in the Hieron that our Lord was found by His parents, not in the *Naos*, but it was the *Naos*, or Sanctuary, that the priest Zacharias entered to burn incense, while the whole multitude of the people were praying without, *i.e.*, in the Hieron or Temple courts.

‡ The expression is they "drew him out of the Temple," *i.e.*, the more sacred inner courts enclosed by the partition wall.

taken into the castle, the crowd following. When they had reached the steps leading into the castle St. Paul obtained leave to address the people. The crowds hearing him patiently until he began to speak of God's mercy to the *Gentiles*, and then they made a fresh attempt to seize him, shouting, "Away with such a fellow from the earth, for it is not fit that he should live."

On this Lysias commanded him to be brought into the castle, whence he was conveyed by night, and so escaped the fury of his enemies †

The following particulars are also referred to in the New Testament:

*The Measuring of the Holy House and Altar* while the court that is without is left out, this symbolizes the numbering of God's elect servants, who are typified by the Temple [Rev. xi. 2; 1 Cor. iii. 16, 17]

*The Brazen Altar* in the court of the priests [Rev. vi. 9; xvi. 7]

*The Golden Altar of Incense* [Rev. viii. 3-5]

*The Candlestick* [Rev. i. 12, 13] The Temple Candlestick, however, had seven branches united in one stand, whereas here seven separate lampstands are mentioned, to symbolize the whole Church of God "no longer bound together in one outward unity and one place."

*The Ark* [of Solomon's Temple] [Rev. xi. 19]

*The Shechinah of Glory* [Rev. xv. 8].

*The Golden Pot of Manna* [Rev. ii. 17].

*The Gold* [Corban] of the Temple [St. Matt. xv. 5; xxiii. 16].

*The Sabbath Duties of the Priests* [St. Matt. xii. 5].

"Gifts" by which the Holy House was adorned [St. Luke xxi. 5]

*The Molten Sea* [Rev. iv. 6; xv. 2].

*The "Day and Night" Service of the Priests* [Rev. vii. 15]

*The Night Watchers in the Temple* [Rev. xv. 15] It is said that the captain of the Temple went round the courts by night, with a lighted torch, and if any watchers were found sleeping at their posts he set fire to their robes.

The strict rules which forbade that any man should make a thoroughfare of the courts in passing from one part of the city to another, or go upon the Temple Mount, with a stick in his hand or with money in his purse; "the only money he might take was that which he intended to give to God, and this was to be carried in his hand

To this the following words are said to allude:

"Provide neither silver, nor gold, nor brass in your purses" [St. Luke x. 4].

*The Temple Music* [Rev. v. 9 14; xv. 2, 3].

*The Holy House.*

It is remarkable that in the many allusions of St. John to the Temple, the word *Hieron* does not occur once. Sixteen times he used the word *Naos*, which we have seen signifies the Holy House itself, to the exclusion of the courts.

Our Lord also refers to the *Naos* as the type of His human Body: "Destroy this temple, and in three days I will raise it up" [St. John ii. 19].

In His sacred body the Godhead dwelt enshrined as in a temple, and in the face of Jesus Christ God's glory was revealed

"The word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" [St. John i. 14]

† Those who wish for further details will find them in Conybear and Howson's Life and Epistles of St. Paul, and in Dr. Ederheim's Temple and its Services, which have been of great assistance in the preparation of this sketch. Models of the Temple can be had at the Institute, price 5s. and £15s. 6d. A model of ancient Jerusalem (including the Temple) at £1 15s. 0d., and a photograph of Seious' "Jerusalem in her Glory," price 1s.



# The Church Guardian

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## CALENDAR FOR JULY.

- JULY 7th—3rd Sunday after Trinity.  
" 14th—4th Sunday after Trinity.  
" 21st—5th Sunday after Trinity. (*Notice of St. James.*)  
" 25th—ST. JAMES. A & M. (*Athanasian Creed.*)  
" 28th—6th Sunday after Trinity.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The one hundred and eighty-eighth anniversary meeting for the Society of the Propagation of the Gospel in Foreign parts was held on Thursday afternoon in St. James' Hall, Piccadilly. The Archbishop of Canterbury presided, and amongst those present were the Bishop of Carlisle, the Bishop of Ballarat, the Bishop of Melanesia, the Bishop of Antigua, the Bishop of Colchester, the Bishop of North China, Sir Richard Temple, Generals Gillilands, Lowrey, Sawyer, Tremenhoe, Maciagan, and Nicols, Colonel Hardy, and others. The Rev. A. W. Tucker read an abstract of the report for 1888, which stated that the gross income of the society for the year was £138,366, as compared with £109,765 for the year 1887. The bulk of this increase arose from a noble gift of £25,000 as a "thank-offering to Almighty God for the extension of the Church in the colonies and dependencies of the British Empire and beyond it." During the year 1888 the board of examiners had recommended to the society 27 persons out of those who had offered themselves for missionary work abroad. The number of ordained missionaries, including 16 Bishops, on the society's list was 637, there being 199 in Asia, 148 in Africa, 16 in Australia and in the Pacific, 204 in North America, 36 in the West Indies, and 34 in Europe. Of these 119 were natives in Asia, and 25 natives in Africa. There were also in the various missions about 2,300 lay teachers, 2,000 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The report went on to refer to the Lambeth Conference in July last as having an interest and

significance for the society which was quite unique; there was hardly a corner of the mission field which was represented but which had some time or other been under the society's care. In the past year the territory of the North Borneo Company had been entered upon, and a clergyman with experience gained in two of the distant colonies had commenced his work at Sandakan as its centre. Three new mission fields were about being occupied. For several years the idea of sending a mission to New Guinea had been before the Australian as well as the English Church. A clergyman with Australian experience would shortly leave for New Guinea, and would, it was hoped, be joined by some brethren from the colony. The society had granted £1,000 towards this mission. It was hoped a mission would be equipped for the commencement of evangelistic work in Corea before the expiration of the current year. The society had voted £2,800 for the work, and this sum was to be spread over five years. Turning to another continent, the Bishop of Bloemfontein had, at the wish of the society, made a visit of exploration to the north of his diocese, and in Mashonaland, stretching up to the Zambesi, had traversed a vast region unoccupied by missionaries, but where friendly chiefs were willing to receive teachers. This was the next field which the society were anxious to enter upon; but the resources must be more analogous to the conditions of the work. The society was carrying on work in nearly fifty dioceses scattered over the world, and needed a much larger basis of subscription to depend upon. The subsequent speeches were all directed towards encouraging practical effort at home on behalf of foreign missions. The chairman said he was sure all had listened with pleasure to the report. Hitherto, the report had, year after year, told of good work done, and this year it told of larger funds than the society had ever received. The donation of £25,000, he was permitted to say, was *five-sixths of the property of a clergyman* who desired his name to be withheld. He hoped the spirit which had moved that gentleman might extend to others. The society had many causes for encouragement. A large number of educated men are coming forward and offering themselves as missionaries, and there was a vast number of children in mission schools, which were springing up. These were signs of future progress. He thought that more attention should be given to our colonies. Amongst them there was a large number of poor, amidst whom there was a field for work. In Zanzibar and in Delhi the mission was impressing not only the natives, but, by its Christian influence and holy example, those who were opposed to missionary enterprise were being taken hold of and their opposition silenced. He hoped to see a community of missions and a policy more flexible and as broad as possible. It was not wise to have a definite policy and never to diverge from it. He rejoiced in the news from Japan, where the Emperor, who boasted of a dynasty of thousands of years, had proclaimed liberty of worship; and by the same post there had come the news that the native church of Japan had established a mission of its own. He saw in these things the providence of God.

After the speech of the Archbishop the Bishop of Ballarat was called upon, and delivered an address full of pith and moment on the present condition of missions in our remote colonies. He thought the disintegration of the Catholic Church was an evil. As an instance he referred to the fact that in his part there were five distinct churches, with five underpaid clergymen, who rode upon five half-ted horses to five churches not half full. There should be an attempt made to join their forces in missionary enterprises. Sir Richard Temple, in the course of an address, undertook to answer the objections which had been raised by some individuals of late against missions. These objections he summed up as requiring the dis-

organizing of present methods, doing away with trained missionaries, and employing ascetics, and also that only single men should be engaged in the work. In a very long and elaborate, not to say tedious, speech, he dealt seriatim with each of these points. He argued that the organization which had stood the test of fifty years had proved itself to be the best basis to work upon. While acknowledging that introduced, he entirely denied the capability, as a rule, of untrained men for mission work, and expatiated on the noble work and large amount of usefulness of women in the mission field. He asserted that married men had greatly the advantage over single men in the work of foreign missions. The Rev. Canon Body appealed for more zeal and enthusiasm for the work, both individually and collectively. He declared that the spots where martyrs' blood had been shed must not be given up. There was a blessing not only in the work but on the work, and he pleaded for more consecration and zeal in the great missionary enterprise. The Archbishop of Canterbury having to leave, Bishop Selwyn presided during the remainder of the proceedings, when the meeting was addressed by the Bishop of Delhi and others.—*Family Churchman.*

## SYNDAY-SCHOOL REFORM.

It is hardly necessary to offer any apology for recurring to this subject, although the mere mention of it seems to convey a reflection upon our Sunday-schools which nine teachers out of ten, and probably a majority of clergymen, regard as an unwarranted insinuation. We do contend, however, that the Sunday-school system is capable of great improvement and almost indefinite extension. Holding that view, we welcome any expression of practical sympathy from dignitaries of the Church, and we specially thank the Archdeacon of Barnstaple for the admirable summary of possible improvements contained in his recent visitation charge. Briefly, the Archdeacon's suggestions are as follows:—

1. The adoption of a definite syllabus; and if this could be approved by the Bishop it would be an advantage.
2. A more fully-instructed body of teachers; this, we believe, the "Church Reading Societies" will gradually effect.
3. Care and effort on our part to deepen the spiritual life of teachers, for their religious influence upon others must depend upon the extent to which the truths they teach influence their own lives.
4. Some diocesan and official recognition of our teachers as Church-workers. The benefit of such recognition would be to give them not only a wider view of the great work in which they are engaged, but also the strength which comes from organic union with the Church's system.
5. And we need generally to make our Sunday-schools more bright, less of task work, more attractive, and full of interest.

"May we not effect this in some measure," says Archdeacon Barnes, "by more frequent use of brief children's services, of which catechising should be a prominent part? Such services, where there is the gift of addressing children, seem to me to have a rare power in arresting their attention, in helping them to grow sound in the faith, and strong in the principles and teaching of the Church, as well as being the best means of testing the instruction which the children have received in the school." Knowing that the friend and faithful mentor of General Gordon must have the liveliest interest and kindest sympathy for the young, to say nothing of an unique experience in dealing with them, these suggestions are eminently worthy of careful consideration. The "reading societies" are, of course, such as may be found in the Diocese of Exeter, from which

large bodies of Church workers ought to be recruited. There is no reason why, in every parish, a reading society should not be at work similar to the old "mutual improvement" societies, with the essential difference that it ought not to minister to the vanity of its members. A high-class Bible class is the ideal; call it a Divinity class, and it will be well attended by studious young men and women. We are far from believing that catechising in church should take the place of the Sunday-school; it should, on the contrary, be supplementary to the Sunday-school, for it is nothing (in these days of secular education) without the Sunday-school. Once let us show ourselves desirous of improving our Sunday-school system, and abundance of ways and means will present themselves.—*The Family Churchman.*

**THE TRISAGION.**

Of all the Old Testament intimations of the doctrine of the Blessed Trinity, and they are not few, the most wonderful and suggestive in many respects is the Trisagion in the Vision of Isaiah. It occurs in the VI. Chapter where he narrates his call to the prophetic office. It was in the temple and God was there "high and lifted up" with the six-winged Seraphim adoring Him. And one cried unto another: "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory," and the very door posts moved in harmony and the house was filled with smoke. How perfectly Christian this appears from its use in a slightly different form in the Revelation, where the four living creatures "rest not, day and night, saying holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

No one ever really listens to this without yielding to a sense of mystery and divinity. We are impressed even without knowing why with this name of God coming from afar.

The Jews were early conscious that the existence of God was not a mere barren unity. He was more than an idea to them. They felt that in Him was at least a union of attributes, and almost rose up to a conception of more than one person in the Godhead. But as Christ needed to come to declare God, so Christianity has first fully declared the Trinity, not as inventing it, or manufacturing it, but as recognizing it in Revelation as essential to our idea of God. There are three Holies, and but one Holiness. This exactly gives us our Christian definition of three divine Persons, of one divine substance or Godhead. Perhaps it would be better to take this word in another spelling as Godhead.

Without exhausting at all the blessed suggestiveness of this mysterious name, let us try to find out some of its bearings. This we can do by keeping fast hold of three ideas peculiar to our religion among all others, three to correspond with the threefold name, and taken from the Trisagion in the Revelation. And first, ours is the only *Holy* God. The gods of other religions have nothing attributed to them like the holiness of Jehovah. The divinities of the Greeks were decidedly immoral, not as the stories of mythology are vulgar inventions travestying the best ideas of the Greeks, nevertheless their gods are certainly immoral. They have no holiness in themselves and demand no holiness in their worshipers. The same is true to a greater or less extent with our religions. Buddhism indeed seems to demand holiness, but something entirely negative and different from Christianity.

Next, ours is the only *Almighty* God. With the ancients each god had a specialty. There were some things he could not do. Even Olympian Zeus obey the Fates. Some were gods of the hills and some of the valleys. They needed

set by heedless mortals. Only in the unity of the Godhead dwells omnipotence.

Third, ours is the only *Everlasting* God, which was, and is, and is to come, the Alpha and the Omega. The Greek gods were born. There was a time when they were not, there was a time when the cry came, "great Pan is dead." But the God of revelation is from Everlasting to Everlasting.

These three ideas are related thus. Holiness is power. Sin is death, but holiness is life. Perfect holiness means perfect power, and an endless life. It is uncreate, it cannot fail, it is Holy, Holy, Holy.

**THE TRISAGION IN DEVOTION.**

Twice in every full morning service the Trisagion is sung. Once in the *Te Deum*, which is the climax of the Matin office, once in the Holy Communion. In both it is the song of men and angels. Devout musicians sometimes find it in the evening *Magnificat*, thus, "He that is mighty hath magnified me and Holy, (Holy, Holy) is His Name." It was used as a form of the *Kyrie* by the Greek Church, "Holy Lord God, Holy and Mighty, Holy and Immortal, have mercy upon us," and thus is undoubtedly at the bottom of those profound petitions in the Burial Office. "Spare us Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge Eternal, suffer us not at our last hour, for any pains of death to fall from Thee." From the heights of praise to the humblest supplication, still the Trisagion has its place. And as prayer and practice should go together, thus suggests the Church's old introduction to her mysteries, "Holy things to Holy persons."

**THE TRISAGION IN PRACTICE.**

The Divine word is, "Be ye holy, for I am holy." Christ says, "I have given you an example." The three ideas in revealed religion mentioned above may seem too high for us, so our imitation may be of Christ's human holiness. He is described thus, "Holy, harmless, undefiled, separate from sinners and made higher than the heavens." This text may be explained thus, To be holy, is to be harmless, undefiled, separate from sinners, that is, to be meek, pure, and consecrated, or self-devoted. The other point comes in as a result. Holiness is in Christ, and may be in us "made higher than the heavens." The best imitation of the Trisagion we can make is to be meek, pure, and self-sacrificing, with Holy Faith, Holy Hope and Holy Charity, for these *abide*, and one, at least, *never faileth*. The man who loves Christ shares His eternity and His power.—*The American Church Times.*

**TRINITY-TIDE.**

Is the commemoration of a truth not of an event. To some, no doubt, the idea of the three persons in one God is almost meaningless, incomprehensible, and they are, not enthusiastic enough to rejoice in the observance of a Trinity Sunday.

This will, as a rule, be the case with those to whom the Holy Trinity is a mere theory, and not a living fact which makes a difference to every day life.

We only value things for their usefulness. If they are not useful, we dispense with them cheerfully.

It is the same with religious truths. We may assent to them but if they are not of practical use to us, we do not really believe them. We only keep them, like a cabinet of curios, to be brought and played with on show days and Sundays. No man will really "keep the Faith" who cannot use the Faith. He will be willing to let go just so much of it as does not become a part of his daily life.

Apply this to the doctrine of the Trinity. The theological definitions of the Athanasian

creed are in themselves merely a form of carefully chosen words. But when we remember that the revelation which the words embody gives us a right (1) to call God "My Father," (2) to regard the man Jesus, who died for us, as God the Son; and (3) to breathe the Spirit or breath of God as the life of our own souls; here is something which makes a difference to us, which enters into our practical life, and makes our life worth living by removing it from the sphere of the temporal to the eternal.—*The Church Record.*

**SLOTHFULNESS IN RELIGIOUS LIFE.**

It seems a very easy matter for us to neglect opportunities of worship and work. We actually excuse ourselves from access to the means of grace, the life of the soul. Any excuse will do. A slight ache is enough, a suspicion of rain, a feeling of lassitude.

Yet what was the complaint against the man with one talent? Slothfulness.

Why were the foolish virgins shut out? For want of taking trouble.

What was wrong with Dives? Simple neglect of the beggar at his gate.

What was the fault of those who were invited to the marriage supper? "They all with one accord began to make excuse."

What is one of the most glaring faults in a young man entering upon a career in the world? Slothfulness, unwillingness to take trouble. A man with such a fault loses place after place. He does not get on, and everybody says it serves him right.

Truly "the children of this world are wiser in their generation than the children of light."

The moral is obvious. It is summed up in the inevitable, relentless "too late."

**GOD'S THOUGHTS, OR OURS?**

"As the heavens are higher than the earth, so are My thoughts higher than your thoughts."

Can we do better for ourselves than God would do for us if we would let Him?

Did you ever take the parable of the laborers in the vineyard as a picture, drawn by Christ Himself, to illustrate our Heavenly Father's loving thought and care for His own? The lord of the vineyard hires laborers, and sends them into his vineyard at various hours of the day. At last, when the day is over, he bids his servants "call the laborers and give them their hire, beginning with the last"; and, to the surprise and indignation of those who were first hired, he makes those who came at the eleventh hour equal to them, who had "borne the burden and heat of the day." In answer to their indignant expostulation, he says to one of them, "Friend, did you not agree with me for a penny?" and then goes on to tell them that his thoughts for them had been, not a penny a day, but a penny an hour. The last had left it to him to do what he thought right, but they, afraid to trust him, had bound him down to their own low ideas of good, and thus had interfered with his carrying out his own wonderful thoughts for them, which were so much higher and better than theirs as to be entirely beyond their comprehension.

Do we not see in these suspicious, distrustful men a picture of ourselves? Is not this a fair representation of our own way of dealing with our Father in Heaven? And so our lives are often joyless and full of discouragement, for He cannot "do many mighty things for us because of our unbelief."—*The Parish Visitor.*

Truth is the shortest and nearest way to our end, carrying us thither in a straight line.

## FAMILY DEPARTMENT.

## NOT ALONE.

It is the sadness of our common lot,  
And gives that lot a beauty all its own,  
The strength that 'neath our weakness hidden  
lies,

And holds humanity within its zone,  
That none may say, however low his rank,  
However lofty, "I can stand alone."

Bound to our fellow men by thousand ties,  
There is no limit to that mighty chain,  
We cannot fly to region so remote  
But it will follow like the sun and rain,  
Surrounding us with fellowship of smiles,  
Or sad companionship of tears and pain.

There were no need of sympathy and help  
If suffering and sorrow were not here,  
The God Who formed us gave each human  
heart

A love to hope for, and a loss to fear:  
There lives not one beneath the expensive sky  
Who has not held a fellow-creature dear.

So should our love go forth to all who live,  
Our fellow-feeling grow more broad and wide,  
For all who uncomplaining bear the Cross  
By which their souls are raised and sancti-  
fied,

Regarding e'en the abject and disgraced  
As one for whom our blessed Saviour died.

For whom He lived upon this sinful earth  
A helpless Babe with weakness girded round,  
A toil-worn Man Who thirst and hunger knew,  
With grief acquainted and with sorrow  
crowned:

To Him the sick, the poor, the fallen came,  
And all they needed in His Presence found.

Thus aching hearts still turn to where of old  
A blast of sorrow o'er a home had swept,  
Where God Incarnate with the sisters stood  
Beside the narrow grave where Lazarus  
slept,

With gentlest pity for their pain and loss;  
Christ's manhood was proved perfect when  
He wept;

And tears are sacred; to the breaking heart  
They come with sense of rest and sweet re-  
lief,

And drooping hands to Heaven are raised in  
prayer

After the storm-rain, passionate and brief;  
Sublime and holy, terrible and great  
The awful dignity of human grief!

JENNETTE FOTHERGILL.

## Daddy's Boy.

(By L. T. MEAD.)

## CHAPTER VI.—[Continued]

"You must not be too modest, Uncle Ben. I'm sure no one sat on his charger better than you. Well, but I know how to ride, and I can field in cricket, and I can land a trout, and I only want to be a little more muscular to manage a salmon; but what I do not know, Uncle Ben, is how to fire a gun, and father was only just beginning to teach me when God sent for him, and I know he'll be awfully pleased if I understand that and sword exercise and rifle shooting too, when I go to him and mother; and as you must know all these things, Uncle Ben, I thought maybe you'd teach me."

"Bless my heart," said the Major, putting down his swollen leg and rising to his feet with a grim little laugh; "teach the boy sword exercise and rifle shooting and how to handle a sportsman's gun; what would his Aunt Eleanor say? Never met such a queer little chap

in all my life.—Well, Ronnie, I certainly was a crack shot in my day; never missed my mark, never."

"Then you will teach me, Uncle Ben, you really, really will?"

"I'll see about it, 'Pon my word, you're a queer little chap; but we must do it on the quiet, mark you, quite on the quiet."

## CHAPTER VII.

Ronald was immensely cheered by his interview with his uncle. He had quite re-established him as a hero, and he even had some twinges of conscience for ever having mistaken the shattered nerves of a spent soldier for anything else than the natural consequence of his gory battles and many wounds. Ronald felt that he and Uncle Ben quite understood each other, though had he thought much, he might have sighed for a little more sympathy from the gallant son of Mars, yet he was a great deal too young and too completely a child to observe that the castle he had built was but a castle in the air after all. He was very cheerful indeed when he found that he and his uncle might practice rifle-shooting on the sly, and he was remarkably and fussively attentive to Uncle Ben whenever he was in his presence.

The day after he had won from Uncle Ben a half-hearted promise, with no particular time or date attached to it, to instruct him in the feats of arms, Miss Green was to arrive. Ronald certainly did not want Miss Green, but he was determined to be very polite to her and to take as much care of her as possible. He was very fond of weaving imaginary stories around people in whom he was interested. In Ronald's opinion Uncle Ben had fought gallantly and been wounded severely in every battle in which the English had come off victorious in the nineteenth century, and now he busied his lively imagination in weaving pretty devices around Miss Green. He recalled to his memory the stories his father had told him about very poor people—he decided that Miss Green was very poor, but quite a lady—that she lived in one small room and could never touch meat, and had to keep her bread until it got mouldy in order to make it go farther. He had once read in a story book about some very poor people who had checked their appetites with mouldy bread, and he decided that Miss Green was accustomed to this unpalatable food. He was also sure that such diet did not sufficiently nourish that poor lady, and that in consequence she would come to Summerleigh in a very weak and emaciated condition. He fancied her joy when she received his aunt's letter, and he became very happy in the idea of attending to her and seeing to her comforts.—He worried and puzzled his aunt very much by asking her questions with regard to the governess' bedroom.

"Where is Miss Green to sleep, Aunt Eleanor? I hope you are giving her a very nice room."

"She will sleep in the room which leads out of your school room, Ronald. Now don't stand loitering about my dear child; go and play, go and play."

"But that room faces north," said Ronald "I don't think it would be good for her while she is recovering."

Before Aunt Eleanor had time to assure Ronald that the governess was not a convalescent gaining health after a severe illness, she was called suddenly away, but Ronald thought it necessary to inspect Miss Green's room himself.

"This won't do at all," he said to Jane, the housemaid; "she must have a screen at the foot of her bed to shake off the draughts. There's a screen in my room, Jane, and you must bring it in. I do not like her while she's so weak, being in this north room, and I'd give her mine, only I'm afraid she couldn't fit into my bed, unless she's very small.—Poor thing, I'm afraid she's just like a shadow. Well, Jane,

there must be a big fire in the grate, and you must light it every morning before she gets up."

"Very well, Sir Ronald, only Mrs. Frere gave no orders to that effect."

"Oh, she meant it, Jane. It would be most cruel to leave the poor things in a north room without a fire."

"But the weather is very hot still, sir."

"Never mind that: Miss Green's half way in a consumption I expect, and there's nothing for consumption like hot air. She must be shaded from every draught, and oh, how she will like to sit in the arbor with the glass sides. She and Uncle Ben can sit there together. Now that I have come to think of it, if he's a hero, she's a heroine. Do you know, Jane, that she's so awfully poor that she has been obliged to live on mouldy bread? Most likely she denied herself because she is supporting an aged mother. They generally do in story books. Yes, I'm sure she has an aged mother, and she eats mouldy bread to keep her mother alive. Miss Green is a very good woman, and I admire her greatly."

"Well I never, sir," exclaimed Jane; "you don't mean to tell me, sir, that your aunt is bringing in a pauper from one of the infirmaries to instruct you, Master—Sir Ronald, I mean? Well, I call it very undignified; I do indeed."

"I never thought of the infirmary," said Ronald, "but most likely she has been there; most likely she has. Poor Miss Green—poor, dear Miss Green. Jane, you may give her my little table, the table that holds my Bible and Prayer book with father's picture inside. I'll keep the Bible and Prayer-book under my pillow, and that will do nicely; only you must be very careful not to throw them on the floor in the morning when you are making my bed; you must be very careful about that in case I leave them under my pillow by mistake, Jane.—Yes, Miss Green shall have the little table, and it shall stand close to her bed, and I will put some of my story books on it, my "Robinson Crusoe" and my Grimm's "Fairy Tales," for her to read when she wakes in the morning, and they are very amusing and they'll soon make her forget the infirmary; and, Jane, you must be sure to take her breakfast in bed; she won't be able to get up to breakfast for a long time."

Having satisfied himself that the north room was now being suitably prepared for the reception of the invalid, Ronald ran off to the garden to gather some flowers to put into the schoolroom and to place in a little vase of his own which was to occupy a place of honor on the small table by the governess' bed. Violet went to help Ronald to gather the flowers, and he was very particular in giving her directions what kind she was to pick.

"They must have a sweet smell, and yet they musn't have too strong a smell," he said; "mignonette will do, and heliotrope; no, perhaps heliotrope is too strong. We'll have some of the dear starry jasmine, Violet; she'll be sure to like that, poor, dear thing."

"Miss Green won't have any flowers in her bedroom," said Violet, who was a very stolid and matter-of-fact child. "She used to teach Mary long ago, and never would allow flowers in any of our bedrooms; she said they weren't wholesome. I saw her throw away a lot of flowers once, and call them nasty 'things.'"

Ronald, who was preparing a most dainty little bouquet, and who was just intending to run off to the green-house to beg for some maidenhair and some choice geraniums, stood still and stared at Violet when she said this.

"Miss Green has had trouble since then," he said, in a reflective voice, "and trouble," here he sighed deeply, "teaches one lots of things. You don't speak in at all a nice tone about poor Miss Green, Violet. I wonder if you'd like to live in one room and eat mouldy bread, and do it all without a murmur, even though



you were getting very ill, just because you wouldn't let your aged mother want. Just think of Aunt Eleanor as very, very old and starving, and you taking care of her. If you think of that, Violet, you'll understand better about Miss Green. Yes, I shall give her these starry jasmines, and this mignonette. Poor thing, I know she'll like them."

Miss Green was expected to arrive about six o'clock on this bright September evening, and Mrs. Frere had ordered high tea in the new school room for the governess and for Ronald and Violet.

Ronald arranged his flowers quite to his satisfaction, but he had no sooner done so than a fresh cause for anxiety occurred to him.

"There's no doubt they none of them consider that she's not at all well," he said to himself. "Aunt Eleanor was very careless about her bedroom, and only for me the poor thing wouldn't have lasted long in such a draughty and cold room.—That's all right now, and the flowers are settled just as I know she'll like to have them; she may be a little strange at first coming away from her mother, but the flowers will put her right at once: I don't mind a word that Violet says. But now what's worrying me is, what is there for her tea—what is there that's fit for her to eat? Now I like jam and marmalade, and muffins and crumpets, but I don't suppose they'd be so wholesome for her. It would be very careless indeed to have nothing suitable for her when she comes in so tired. What do people like who are half way in a consumption, and who are weak from mouldy bread? I'd better run and ask Dorothy; she'll be sure to tell me."

Old Dorothy in her small room at the head of the back stairs, was busily employed over her mending when Ronald rushed in to see her.

"Oh, there you are, my precious!" she said. "'Tisn't often Dorothy sees you now, Master Ronald. Sit down, do, darling; and so that new governess is going to take you out of my hands entirely to-night. Sir Ronald wouldn't have allowed it, bless his dear memory! and that I will say."

"Oh, but really, Dorothy," said Ronald, "I think father would be pleased to know that poor Miss Green was coming here. I think I know now why she's coming. It's because God wants her to have a little and to be taken care of."

Dorothy stared at Ronald out of her sunken old eyes; but before she had time to make a remark and assure her little gentleman that she could not coincide with his opinion he interrupted her eagerly.

"Dodo, I want to consult you on a most important thing."

"Well, what is it, my dear?"

"I want you to think very hard, Dodo, because it's most serious."

"Well, Master Ronald, I'll do my best."

"First of all, Dodo," proceeded Ronald. "I want you to think—I want you to look back on all your long life and to remember the time when you were very, very dangerously ill."

"Well, I never, sir! And I'm sure I've had very fair health; only once, when I was about thirty, I had a bad bout of rheumatic fever."

"That'll do nicely, Dorothy. Thank you," said Ronald. "You were in bed I suppose?"

"Oh, dear me, yes sir! I was all but given over that time."

"I'm delighted to hear it, Dodo. Now, didn't you get very weak?"

"Weak, Master Ronald? A kitchen was nothing to me."

Ronald clapped his hands.

[To be continued.]

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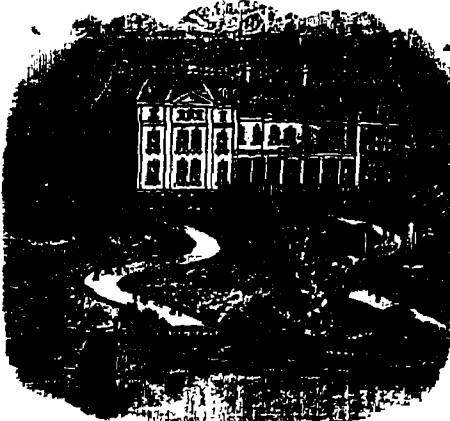
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## MISSION FIELD.

## THE CHURCH IN INDIA.

BY THE REV. R. R. WINTER, OF  
DELHI.

(Continued.)

Two evils may be said to dominate native Indian society, selfishness and clannish disunion; do we wish to heal these sins, or to leave them? Surely a great cure for both is the love taught of man for man, the mutual self-sacrifice, the close drawing together of opponent sympathies, aims and ambitions within the loving arms of the living and life-giving reality, the body of Christ.

It has been wisely said that we cannot transplant our dear mother the Church of England into India. For this impossibility I am not arguing; I am simply pleading for the Catholic principle, found in all times, places and amongst all people of the Church in her early days, of the unity of all races within the Church of one ecclesiastical province. At the same time, while maintaining her connection with the rest of the Anglo-Catholic Church, the Church would be allowed, within certain limits defined by authority, to develop her own way of meeting the wants of her own people. Further, we must be careful not to cast the English and Indian sections of the Church absolutely in the same mould; difference of language used in worship must exist, probably additional prayers and services adapted to native Indian wants will be demanded. Many points of detail, bearing exclusively on Indian wants or plans, would be referred to Indian sub-committees of the Diocesan and Provincial Synods, being again brought before the whole body for decision. Also let us by all means develop the "Panchayat" system of Church government as much as possible by parish councils, city councils, district councils; but let all be gathered up under the one Bishop and his Diocesan Synod. If it be argued that the language difficulty will be insuperable in meetings for discussion, I believe this will be solved by patience, time, and practice. Speaking lately with a Christian gentleman in an important Government post on this wide subject, he gave it as his opinion that educated natives would think it an insult to be cut off from the Church of the English, and that all such attempts would end in confusion and in intensifying the political want of sympathy between the English and natives; and that when once meeting on common ground, the Indian members would be fully ready and able to hold their own in the presence of the English members in matters both of understanding and of language; for we must remember how rapidly a knowledge of English is spreading, and that it bids fair in time to become as much, or nearly so, the *lingua franca* of India as Urdu is now.

There is another important point urged by the advocates of leaving India to govern her own Church;

they are anxious to allow of the growth of Indian thought and Indian expression of thought on the great facts of our faith. No union with the English will repress the Indian mind. Centuries of foreign rule show this, and I would ask, do they wish to go beyond the three creeds, and to want more than satisfied the fathers of the Greek Church?

With regard to the Thirty-nine Articles, it would not be difficult to come to an agreement as to which should be retained and which omitted as merely the outcome of passing controversies. The little Church in Japan is already setting us an example of moderation and self-restraint in this matter; I think there is great fear of our English theologians being more Indian than the Indians, and of their being more ready to leave optional the use of that grand treasury of worship and belief the Anglo-Catholic Prayer Book than would be appreciated by the people themselves.

The fact is, we want the Church to do in India what she did in Italy, France and England; we want her to be able to bring into God's service the characteristic excellencies and tendencies of each race within her fold, that the one may react on the other. If the English Church man needs to be made less individual, less subjective in his ideas of religious life, so the Indian Churchman needs to be made more practical; so that while his usual metaphysical thoughtfulness may add depth and breadth to our downright English ways of thought, so we may bring into the common service the hearty, breezy, wholesome way of dealing with things that is more redolent of the first than of the last.

To conclude, may I present three practical difficulties that, *inter alia*, occur to me if two Church systems are to be allowed?

1. Who would determine the section to which each man should belong? For we may be sure that many educated Indian Churchmen would join the so-called English section, to the great loss of their poorer and more vernacular brethren, and to the still greater loss to the idea of Indian thought for the Indian Church.

2. The difficulties in the way of discipline would be almost insuperable.

3. When disestablishment comes, are we still to maintain two sets of Bishops, two co-ordinate sets of priests?

Let us then, having got the Anglican organization and the Anglican Prayer Book in India, leave matters as they are, and make no endeavors after a theoretic division; in God's providence we are one. Let the Church keep to that oneness, and gradually, as generations pass on, adapt herself in language, expression of doctrine, mode of thought and ways of government to the wants of the age and her people; let her maintain the essentials of a Church in the apostolic orders, the creeds and the sacraments, and then, when the time comes, make herself as "Eastern" as she will, but let it be her own act, within the bounds of her own

Unity. I have but little doubt that as India now adopts and assimilates so much of European thought and custom in matters secular, so probably her Christianity, will be less distinctly different from Western forms of worship, thought and dogma than many persuade themselves she desires to be. Thus each part, supplying the wants of the other, "may grow up in all things into Him which is the Head, even Christ; from whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in the measure of each several part, maketh increase of the body unto the building up of itself in love."

I shall be truly thankful if I have been able to make the least contribution towards a controversy which so deeply concerns the life of the Church in India.

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**BRIDGEWATER.**—A Garden party was held by the ladies of Holy Trinity Church, Bridgewater, at Joy Bank, the residence of Judge Des-Brissay, on the 13th June. Canvas tents and framed booths, covered with spruce, were erected for tea, and the sale of fancy goods and refreshments.

A gipsy's tent was placed under the pine trees, where one of Bridgewater's prettiest dark eyed belles presided to the admiration of all. The articles which filled her large kettle, with the tinware suspended among the evergreen branches, met with a ready sale. The goodly Rebekah, with her well of iced lemonade in a pretty spruce bower, had a large number of visitors. Four dear little flower girls, with ornamented trays filled with bouquets, added to the attractions of the day. A young daughter of one of the churchwardens kept the Judge's museum, and like the flower girls handed in quite a respectable sum. Ice creams were brought from the cool cellar to a booth at its entrance, and was in constant demand.

The Bridgewater brass band, which has attained to great efficiency, wore their much admired uniforms, and furnished an abundance of sweet music, interspersed with fine singing. Their torches, with those lent by the Fire company and chinese lanterns placed about the grounds, had a grand effect.

The weather was all that could be desired, and the large number present seemed to thoroughly enjoy the afternoon and evening. The gates were opened at 3 o'clock and closed at 11 o'clock p.m.

The sum of \$119, clear of expenses, was lodged in the bank for a reduction of the church debt.

**DIOCESE OF FREDERICTON.**

**St. MARTINS.**—At three o'clock on St. John Baptist day the welcome sound of the Bell in Holy Trinity Church could be plainly heard as a notice of a meeting of the parishioners to convene at that hour to elect the Rev. F. F. Sherman, of the Church of the Advent, of Boston, Mass, as Rector of the Parish. The meeting was well attended, Mr. James Rourke, warden of Mnn. Council called the meeting to order and Mr. M. R. Daly was elected to the chair. Mr. Hudsmayth moved and Mr. Charles Hastings seconded the motion, and the Rev. gentleman was unanimously elected. The meeting was of a spiritual type and the expressions of all present plainly showed that the interest in our Church was well grounded. Mr. Sherman has been in the parish for the past two weeks, and held services on each Sunday, and all who have met him agree in saying that we have secured the right man.

**DIOCESE OF MONTREAL.**

**ATLHER.**—Last autumn the Ladies Aid Society of this place undertook to have the interior of Christ Church painted. Mr. Howe, of

Ottawa, did the work in a most satisfactory manner. The cost being about \$200; the half of which was paid at the time. Last Thursday the ladies held a sale in Market Square for the purpose of raising funds to pay the balance due, and they realized a sum sufficient to meet their indebtedness; the proceeds of the sale amounting to \$97.

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**DIOCESE OF ONTARIO.**

**KINGSTON.**—Bishop Lewis having stated that he was willing to live in Kingston if a See House were provided for him, the See House committee undertook to obtain subscriptions and the sum of \$400, the amount required as rent has been already obtained.

**DESERONTO.**—Rev. H. B. Patton B. A., who has been appointed curate of St. Marks' Church, preached his first sermon in the church on Sunday morning, taking as his text 1st John, 4th chapter and 8th verse, "God is love." He also preached at the evening service. He made a very favorable impression on both occasions, and as he comes highly recommended as a faithful and earnest worker, he will undoubtedly prove an efficient assistant to Rural Dean Stanton. Deseronto has become the most important parish in this district, having made great progress of late years. Mr Patton returns to Bell's Corners, his former parish, for a short time to complete his arrangements for removal to Deseronto.

**DIOCESE OF TORONTO.**

**TORONTO.**—May we appeal through your columns to the several Branches of the Women's Auxillary and others, for contributions towards the purchase of a small organ for a church at "The Mission" near Kuttawa, Touchwood Hills, Assinaboia.

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