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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JULY 2, 1890.

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ECCLESIASTICAL NOTES.

BISHOP POTTER ordained lately in Calvary Church, New York, fourteen deacons and eight priests.

THE Bishop of Sodor and Man has abandoned his intention of taking a voyage to Canada, his medical adviser deeming it to be unnecessary.

THE course of lectures on the Prayer Book recently delivered by the Dean of Ripon, England, in his cathedral, will shortly be published in book form.

THE Synod of the Church of South Africa, sitting at Pietermaritzburg, has ordered a translation of the Prayer Book into Zulu.

REV. DR. LINDSAY, of St. Paul's Church, Boston, Mass., who was recently elected Assistant Bishop of Alabama by the diocesan Council, has written the committee declining.

THE parish church of Willoughby, South Lincolnshire, England—to the dilapidated condition of which the Bishop of Lincoln called attention in 1887—is to be restored.

UNDER the will of the late Miss Jane Wilson, of Belgrave place, London, Eng., the Society for the Propagation of the Gospel is to receive about £13,000 for its general fund as well as about £11,000 for work in India.

AT the suggestion of the Bishop of Pennsylvania and the local committees, the sessions of the Church Congress will be held in Philadelphia on Nov. 11th, 12th, 13th, and 14th, instead of the dates previously announced.

THE Brooklyn (N. Y.) Sunday schools paraded June 4 and 5, and the number of children in line was estimated at 70,000 and many Sunday schools did not appear. It was a holiday in the city and the public schools were dismissed.

THE Bishop of St. Albans' Fund, formed for the development and assistance of Church work in the diocese of St. Albans, Eng., closed its accounts for 1889 with a deficit of £2,244 3s. 10d. "A Friend" has, through the Archdeacon of Essex, sent a cheque for the whole amount.

EXETER.—Among the ordines at Canterbury, on Trinity Sunday, was Rev. S. Barker, LL.B. formerly of New College Chapel. In Wales there is a wonderful exodus from the Nonconformist ministry to that of The Church, surely a remarkable issue of the Liberationist campaign! —*Family Churchman.*

IN St. Paul's Church, Cleveland, Ohio, the Rev. Dr. Bates, Rector, the offerings of every Sunday in the year are for objects outside of the parish. The Missionary Spirit in the parish is very active, and the contributions for the diocesan and general work and charities of the Church are very large.

SOUTHWELL.—The Bishop of Derby, Eng.,

himself has given £900, the one tenth of the required amount, towards the almost entire rebuilding of the old Parish Church of St. Werburgh, Derby, of which he was recently appointed vicar. A subscription was opened a fortnight ago, and £3,500 have already been promised.

THE Rev. Johnson Barker, LL.B., who was ordained deacon by the Bishop of Exeter, Eng., on Sunday, June 1st, was for many years minister of a chapel in Leicester, and has subsequently, also for many years, officiated at New College Chapel, St. John's Wood. He is approaching his sixtieth year. He has a son who is also in the Congregationalist ministry.

THE Bishop of Virginia at the Diocesan Council just held recommended the division of that diocese into two or perhaps three dioceses, and a large committee was appointed with a view to carry out the suggestion. The Diocese of Virginia is now one of the largest in the country, in territory, population and Church strength. The number of communicants has tripled since 1865.

BISHOP McLAUREN, of the diocese of Chicago, whose Convention met a few weeks ago, said in his address: The growth of the diocese last year had been extremely satisfactory. During the year 1,027 persons had been confirmed, a number never before equalled, save in 1887, when 1,125 were confirmed. He expressed especial gratification at the thoroughness with which the several classes had been prepared.

IN Nebraska, U.S., since 1885, thirty-one new churches have been built, several of them being quite large and costly. Ten new rectories also have been erected. Also Brownell Hall, the school for girls, at a cost, including land, etc., of \$25,000, and all paid for. Nebraska has been divided within the year, by setting off the Western portions as the Missionary Jurisdiction of the Platte.

Who will say that Ohio is not a progressive diocese now? Since the new Bishop, Dr. Leonard, became the diocesan, less than a year ago, the oldest parish in Cleveland has been converted into a well equipped cathedral; surpliced choirs are multiplying; missionary work has received a great impulse; 468 persons have been confirmed; an Episcopal endowment fund of \$50,000 has been resolved upon, and is being raised; and four "general missionaries" are to be appointed.

THE REVISED VERSION.—At the London, Eng., Diocesan Conference a member offered a resolution proposing a memorial to Convocation asking that steps be taken to introduce the use of the Revised Version into the services of the Church. He complained that the interest with which this version was received at its publication, nine years ago, had passed away and its circulation seemed to have ceased altogether. Instead, however, of perceiving the significance of this, that it was equivalent to a verdict of "tried and found wanting," he desired that it should be forced upon the Church by positive legislation. Dr. Wace pointed out that much

more serious consequences were involved than some persons seemed to think. "It would," for instance, "be a very serious thing to give the sanction of the Church of England to an opinion that there was great doubt as to the authenticity of the last verses of St. Mark's Gospel." Another speaker declared that the use of this version was "most irritating and disturbing. Its public reading in church raised a spirit not of worship, but of criticism. The constant occurrence of frivolous and trumpery corrections was exceedingly annoying."—*Living Church.*

"**THE** liturgy has been to me a great theological teacher; a perpetual testimony that the Father, the Son, and the Spirit, the One God blessed forever, is the Author of all life, freedom, unity to men; that our prayers are nothing but responses to His voice speaking to us and in us. . . . Why are there some who appear only to treat it as an old praying machine, which in the course of centuries gets out of order like other machines, and which should be altered according to the improved mechanical notions of our time?"—*Maurice.*

THE Rev. Dr. E. R. Atwill, of Toledo, Ohio, who has been elected Bishop of the Diocese of Western Missouri, was born in Red Hook, N. Y., fifty years ago. He is a graduate of Columbia College and began his ministerial career as an assistant minister of St. Luke's Church, New York. A few years later he became rector of the Episcopal church in Burlington, Vt., in which capacity he became widely known, not only in Vermont, but throughout New England. Under his rectorship Trinity Church, Toledo, has been remarkably prosperous. Dr. Atwill is classed with the moderate high churchmen.

"**THE** ATHANASIAN CREED has been given to us of the West, and I believe it has helped to keep us, (1), in the feeling that the Trinity embraces us, and that we cannot embrace the Trinity; (2), in a dread of Trithoism; (3) in an imperfect assurance that Eternal Life must be more than the possession of certain rewards by certain individuals in a future state; that everlasting damnation must be something more than the infliction of certain punishments on certain individuals in a future state by the God of truth and love. . . . The name of the Trinity, the Father, the Son, and the Holy Ghost, is as the fathers and schoolmen said continually, the name of the Infinite Charity, the perfect Love, the full vision of which is that beatific vision for which saints and angels long even while they dwell in it. To lose this, to be separated from this, to be cut off from the Name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state into which we fall when we are divided from Him Who is the Life, the Eternal Life, of His creatures."

"The Athanasian Creed tells us lessons about the Eternal Name, which we have lost, from having changed separation from the Eternal God which is the true calamity of man, into a dark vision of future interminable punishment, with which the Creed has nothing to do. Eternal punishment is now, as well as here—"

after, and Christ, who delivers from eternal as well as bodily death, is certainly not tied by the event of man's passing out of the world which He by His Death and Resurrection united with the world beyond, from accomplishing the end of His Cross and Passion."

"The Athanasian Creed teaches me this: to know God is eternal life: not to know Him is eternal death. That belief thoroughly and heartily entertained, instead of making us uncharitable, would be the very ground and root of our charity. God is the perfect charity. The Father dwelling with the Son in one Spirit is that absolute and eternal love which is the ground of all things, that upon which we can repose our hopes for ourselves and the universe."—*Fred D. Maurice.*

In the late London, Eng., Diocesan Conference, Bishop Temple used the following significant language in an address upon religious education. He said that in the Board schools the teachers were obliged to confine themselves to simply teaching the facts of Bible History. "He was far from undervaluing that teaching; but it must always be remembered that although the Bible is a good text book of religious instruction, our Lord did not first have the Bible written and then send forth His Apostles to lecture upon it. He first sent men forth, and then supplied them with the New Testament as the great instrument by which they were to convert the world. The Church which He created was the agent for using that instrument; and it was altogether inverting the order of things if we fancied that the instrument was to do the work of itself, while the agent stood on the one side doing nothing. We had to teach the great doctrines of the Faith, and we had the Bible in our hands to enable us to do it. We did not even teach the Gospel if we confined ourselves simply to the narrative of the facts of Gospel history. Blessed as that narrative was, powerful as it was to speak to men's souls, it was yet not the whole of what God had given for our instruction." These are temperate and evidently well weighed words, and the truth of them we suppose would be almost self evident, if it were not for the straits to which some forms of modern Christianity have been reduced in the endeavor to use the Bible only with the Church.—*Living Church.*

The Jews of Bagdad have bought the entire site of ancient Babylon, where their ancestors were slaves to the heathen. It is a little late in coming, but it reads like poetic justice.

It will avail us nothing to know, if we live not according to our knowledge.

NEWS FROM THE HOME FIELD.

EXTRACT FROM THE LETTER OF AN ALGOMA MISSIONARY,

Whose Little Daughter is being Educated by Friends in Huron.

We thank you very much for all the information you have given us concerning our child. We are so glad that she is making such steady progress, to which the testimonials both from the ladies who have taken such loving care of her and from her teacher at school, bear such strong confirmation. My own frequent absence from home, and my wife's absorbing duties, caused her education to be sadly neglected. However all that will be mended now. We rejoice to hear of her 'decided taste for music,' a blessing to cultivate and use for the glory of God. . . . I hope that nothing will in the least degree chill the warm loving zeal of those who are engaged in one of the most important and excellent works that the Church could pos-

sibly take up. I for one do not feel hurt by the numerous gifts received from time to time from the various Branches of the W. A. M. A. During the last eight years our Mission has been sustained by the spontaneous gifts in money and clothing sent us by our good friends in Canada and England. To ignore these gifts or to feel hurt by them would be to dishonour God, to spurn His mercies, and to despise His goodness. If we want God's help we must allow Him to help us in His own way.

Before the destruction of our Mission House we were 120 miles from the nearest school, we are now temporarily on the borders of civilization, but still sixty miles from school privileges. We have prayed God to open a way for the education of our children. The way has been opened, and shall we refuse to let them go? Every good and perfect gift is from above and we accept all these gifts; first of all from God Himself and then from the hands of His servants, whom He has moved to do His work. The education of our dear child is a good and perfect gift, the very thing we have asked for so many times upon our knees. The answer has come, and we thank our Heavenly Father for it.

DIOCESE OF NOVA SCOTIA.

ALBION MINNS—The Rev. D. C. Moore, Rural Dean, for twelve years Rector of this parish has accepted the charge of the parish of Upton-Bishop, Hereford, G. B., and will leave for England (D. V.) on July 17th for *Sardinian* from Rimouski.

DIOCESE OF FREDERICTON.

ST. JOHN—The Rev. Dr. Walker, Bishop of North Dakota, preached at Trinity Church in this city on the morning of the 22nd June, and at the Stone Church in the evening. Both were very able and instructive addresses and were listened to by large congregations. In the morning he took his text from the last verse of the fourth chapter of John. His text at the evening service was from Luke xv, and 7.

Bishop Perry, of Iowa, preached at the Stone Church in the morning of the same day and St. Paul's in the evening. He was favored with large congregations, and all who heard him were much impressed. He is well known to the Church in Canada, and was in one of the nominations made for the See of Nova Scotia after Bishop Binney's death.

A very large audience gathered in St. John's Church Monday evening, June 23rd, to hear the organ recital by Mr. James S. Ford. His playing excelled any of his previous efforts. By special request he played an Andante of his own composition, which was listened to with genuine pleasure. He was assisted in his concert by his choir, and Mrs. L'Estrange and Mr. G. C. Coster. Mrs. L'Estrange, who is the sister of the Rev. Mr. deSoyres, is visiting her brother. She possesses a soprano voice of considerable volume and range and uses it well in her two solos. Mrs. Carter sang with even more than her usual sweetness and precision. Mr. Coster sang 'O God have Mercy,' from St. Paul. Mr. Daniel's solo, 'Now Heaven in Fullest Glory,' from the Creation, was capitaly rendered. 'Cast Th' burden on the Lord,' a quartette from Elijah, was sung by Misses Halliday and McInnis, and Messrs. Ruel and Burnham, and went fairly well, though the voices were not evenly balanced. 'The Marvellous Work,' from the Creation, was sung by the choir, Mrs. Carter taking the solo.

SUSSEX—Probably the largest congregation that ever assembled in Trinity Church was present on the 22nd June, at the Confirmation service, when His Lordship the Metropolitan administered the rite to thirty-four candidates.

BISHOP'S COLLEGE, LENNOXVILLE.

This, as everybody knows, is the great and only Church of England, University for the Province of Quebec, occupying a position in this Province similar to that of Trinity College for Ontario. Many are the good men and true which it has sent out, and which have ably maintained its honour in all parts of the world and in all lines of life. For it is a mistaken idea to suppose that its training is confined to candidates for the Ministry; or that its doors are only open to members of the Church of England. It is undoubtedly and always a *Church* University, but it receives all who wish to enjoy the benefit which it offers, and many such of different denominations have availed themselves of the privilege. CONVOCATION DAY is always looked forward to with pleasure, and on it no room in the building is found large enough to accommodate the numbers who attend, especially was this the case on the 26th June last, when the year's Convocation took place—there not being even standing room in the large upper hall of the new "Bishop William's" wing.

The Lord Bishop of Quebec, the Very Rev. Dean Norman of Quebec, the Ven. Archdeacon Roe, the members of the Council, with the Professors, occupied seats on the platform with Chancellor Dr. Heneker, and after the opening exercises the Chancellor read his annual address in which he reviewed the history of the College and its present position. He stated that the total value of the College property amounted on the 31st December last to a sum of \$304,222. The ordinary funds reached an aggregate of \$104,770, partly invested in the College buildings and real estate; partly in moveable property and partly in interest bearing securities. The special funds amounted to \$95,451, including scholarships \$17,673; prizes \$3,360, and endowments for Chairs \$74,790. There had been a gratifying advance in the resources of the College, and its position was he said satisfactory, when it may be remembered "that we have had no Government aid for our buildings or our Endowments; our property of every kind has come to us from the gifts and subscriptions of noble hearted Churchmen of our glorious old National Church—the Church of England, both in England and Canada. Not one cent has been contributed by the State." It is well that these remarks of the Chancellor should be noted, and some seem to think that Bishop's is to some extent supported or has received State assistance.

Referring to the wants of the University the Chancellor said that it was desired to enlarge the range of subjects covered by the Curriculum and to found several new Chairs, which should be endowed, as the fees alone would not prove sufficient for the payment of the professors, and a professor of English language and literature was required. He did not mean to say that nothing was done in Bishop's College in this respect, but he hoped that much more would be done, and that this study would receive a higher place in their programme. He also hoped that the study of French would receive greater attention, and a Professor of German language and literature would be a great acquisition. Funds were also required for the enlargement of the Library, for the extension of the Museum, and for such new buildings as are rendered necessary by the largely increased growth of the Institution. His wish was to make Bishops a Great Eastern Townships University. In this connection he said: Founded as this Institution was upon a Church of England basis—that great Catholic or universal Church which traces its origin to Apostolic times—Bishop's College is ready to be truly Catholic (universal) in its administration. It opens its doors to all who seek knowledge, prepared to give of its strength in helping forward the great work of modern civilization. Already

many of the prejudices, which existed against it at its foundation have been dispensed. And these mists will still further be dissipated as time goes on. The advance may be slow, but it will, I am convinced, be sure, and we must never forget that strength and endurance are the concomitants of the old motto: "Festina lente." The means for accomplishing what I have above sketched out will and must come from the people; and I have no doubt the people will contribute of their funds as they become from year to year assured of the success of the work we have undertaken.

Dr. Heneker announced that an honorary course in Theology had been established in connection with the Divinity Faculty: referring also to the Canon passed by the Provincial Synod on Divinity Degrees. He mentioned that a scheme was on foot for establishing a "Post Graduates in Arts" course, and speaking of the higher education of women said that whilst the ordinary sphere of women was and ever would be domestic life, "it seemed both right and proper that opportunity should be given to women to cultivate the mind—the great gift of God to man—to the highest degree, but whether this should be done jointly with men or separately was a difficult question. If a Woman's College in connection with Bishop's College should be established here with the advantages secured, of residence under competent administrations, I for one should rejoice and fearing no evil should be confident that the results would be good." He concluded his address by a reference to the Bishop's College school, in which during the past year there had been an attendance of from 110 to 115 boys and which was making rapid progress.

The conferring of the degrees was then proceeded with, the candidates being presented by Dr. Adams and the degrees conferred by the Chancellor. The list was as follows:

- B.D. [*ad eundem*].—Rev. John Ker, B.D., University of Trinity College, Toronto.
- M.A. [*in course*].—Rev. R. W. Wright, Rev. Duncan Mackenzie, [*ad eundem*], Rev. L. W. Williams, Oxford, and Rev. R. Spong.
- B.A. [*honore*].—B. G. Wilkinson, Theology, first class.
- Classical, second class—T. N. Kerr, T. N. Montgomery, W. T. Lipton, C. B. B. Wright.
- B.A. with option—H. A. Brooke, T. H. Lloyd.
- B.A. [*ordinary degree*].—L. D. Von Iffland, J. W. Y. Smith, E. R. Brown, T. B. Pyke, T. W. Ball.
- L.S.T.—Rev. George J. Sutherland, B.A.

SYNOD OF THE DIOCESE OF MONTREAL

[CONTINUED.]

On the conclusion of the reply of the Bishop to the address presented to him, and referred to in our last number, the elections for the Executive Committee, Provincial Synod delegates, and Diocesan Court, were proceeded with. A marked improvement this year was the preparation in ballot form of a list of Clerical and Lay delegates for use in voting, it being intended that such lists should simply be marked with a + opposite the name of such members as the voter desired to choose. It was hoped that the introduction of this official ballot paper would put an end to the wretched system of partisan lists heretofore used, the result of a previous caucus, which system was strongly condemned before the meeting of Synod by the Rev. G. O. Troop and others in our columns. Unfortunately this result did not follow; and attention was called to the circulation of such partisan lists and the practice severely denounced by Mr. J. S. Hall, Rev. Dr. Norton, Rev. John Ker, Rev. G. O. Troop, Rev. F. Smith, and finally the Bishop being appealed to declared that he forbade caucusing and the use of such papers, but apparently without avail. The result of the elections was not de-

clared until the following day, with the exception of that for the Diocesan Court, which is composed as follows: Dean Carmichael, Archdeacons Evans and Lindsay, Canons Anderson, Davidson, Ellegood, Empeon, Henderson, Mills, Mussen and Robinson, and Revs. J. H. Dixon, B. Lindsay, J. F. Renaud and G. O. Troop.

A long discussion took place upon a motion declaring, The Church opposed to the use of commercial practices to raise funds for strictly Church purposes. There could be no doubt that the sentiment of the Synod was entirely opposed to certain schemes or plans used for raising money, such as Pink Socials, &c. But the motion itself being most indefinite, and the Provincial Synod having taken order upon this matter, and its decision being binding upon all Dioceses of the Ecclesiastical Province, it was not considered advisable to make any further declaration upon the subject and an amendment to this effect was carried by a large majority.

In the course of the session one of the scrutineers upon the vote of the Executive Committee reported that in a number of cases the tickets had been marked for the name of Treasurer or Secretary, both of whom were *ex officio* members of such committee which would only leave fourteen names upon the list, where the rule required a ballot for fifteen, and he asked how such ballot papers were to be treated. The Chancellor and Dr. Davidson both gave their opinion that such ballot should be null, as not containing the required number of names. The Bishop was understood to be of the same opinion, and in fact in a case similar had so ruled in 1886, but ultimately it was left to the scrutineers to take action and make their report.

The report of the Committee on Foreign Missions, Domestic Missions, and that of French work, were severally adopted, as also that on Education, with the addition to the latter that the report be referred to the Executive Committee with a request that they should consider how assistance could best be given to Church schools throughout the Diocese.

On the evening of the second day a Missionary meeting was held in the Synod Hall, at which the Bishop presided. Addresses were delivered by Rev. W. P. Chambers on 'Church Extension in the Country,' and he was followed by the Rev. H. Plaisted, of River Desert, on the Gatineau, who gave a most interesting and touching though simple account of the work which he was doing in that distant portion of the Diocese, and of the difficulties which he experienced. Certainly the work is one of great hardship, involving almost complete isolation, and that Mr. and Mrs. Plaisted should have continued in their present field of labor for so long a time evidences not alone their zeal for the Church, but also the utmost self denial, and is worthy of, as it has received, the highest commendation. The Rev. Mr. Harris, of Arundel, also gave a short *resume* of the work in that missionary field, and Mr. Smith, Rector of Hull, related his experience of former years as a Missionary in the Ottawa district.

After the singing of a hymn the Ven. Archdeacon Evans gave an address on 'Church Extension in the City,' in which he referred to the parochial division of the city proper and its effect in regard to the extension of the Church. A discussion somewhat lengthy followed upon his remarks, especially in regard to the Parochial distribution of the city, in which Dean Carmichael, the Rector of Montreal, Archdeacon Lindsay, Revs. G. O. Troop and Dixon and several laymen took part.

Altogether the meeting was not only enjoyable but also an instructive one. The departure from the old practice of limiting the addresses to set speakers and of allowing discussion upon the several matters referred to seems a good one, and certainly the result was to increase the interest of all present. There was a fair attendance though there was room for much improvement in this respect. Again we have to chronicle as in the case of the C.E.

T.S. meeting on the previous evening, the almost total absence of Lay delegates of Synod, and the presence of but few of the clergy.

The first business of the third day of Synod was the consideration of the report of the Executive Committee and connected therewith of the Treasurer. Some discussion took place on the schedule of grants particularly as to the proposal to appropriating \$300 from the Mission fund for a Lay Visitor within the city limits. Strong objection was taken by a number of members to the appropriating of any part of the Mission fund to the payment of other than ordained ministers; and it was pointed out that the practice in the past had been to refuse payment to *Laymen*, except in the case of the students of the Theological College. It was also objected that if the lay visitor were required in the city he should be paid by the congregation requiring his services. On the other hand it was contended that the demands made upon City Rectors, owing to the rapid increase of population through immigration made it impossible for them to look after these strangers, especially as they were uncertain in location and moved about from place to place, and that the work of the Lay visitor was under direction of the Bishop and not that of any particular parish, and that therefore payment from the Mission fund was in accordance with the spirit of the Canon. A long debate followed but ultimately the grant was allowed. The remainder of the report occasioned no discussion, the several funds under control of the Treasurer appearing to be in a satisfactory state—the Mission fund showing a surplus of \$2,123.38.

The work amongst the Jews, and especially that of the S. P. C. J. and the Parochial Mission Society received attention, and a resolution was passed on the motion of the Rev. E. A. W. King declaring interest in the work, and asking that a special sermon be preached yearly in behalf thereof.

A discussion of considerable interest and of some warmth arose upon a motion to put into immediate operation the Canon on Deaconesses adopted in 1883, and for the appointment of a Special Committee in addition to the Standing Committee on Deaconesses for the purpose of taking action; the names added to the Standing Committee being all the clergy of the city not thereon, Rev. Canon Davidson, Rural Dean Naylor, Messrs. Marling, Nicolle, Lightbound, Mills, Crawford, Chipman, Carsley, with the mover and seconder, Dr. Davidson and the Very Rev. the Dean of Montreal. The debate drifted into a controversy as to *sisterhoods*, and strong opposition was made by Major Bond and others who entertained fears lest this should be a step *homewards*; ultimately the resolution was carried, all of the clergy present with the exception of four or five voting for it, and of the laity 17 against and 19 for; the resolution, therefore, being carried by a majority of both orders,—a vote by orders having been demanded by members of Synod.

On the morning of the 4th day, after routine business, the Synod took up the consideration of the following motion, moved by Dr. Davidson, seconded by the Rev. G. Osborne Troop:

That this Synod, recognizing the desirability of enlisting the hearty and combined assistance of young men in seeking after and retaining young men in the Church, learns with pleasure of the formation of a Dominion Brotherhood of St. Andrew, on the lines of that existing, in and so highly commended by the Bishops, of the Church in the United States and would earnestly call upon the young men of our several parishes and specially in the larger centres of population, to renewed effort to seek out and bring this class under the influence of the Church.

Both mover and seconder spoke earnestly in favor of the resolution, and of the St. Andrew's Brotherhood, and Canon Davidson declared that he had already a Chapter in operation. Canon Mussen also advocated the formation of

Chapters in country parishes, and the Dean of Montreal, having expressed his satisfaction with the Constitution of the Brotherhood, and the motion also receiving the endorsement of the Rector of Montreal it was put and was adopted with only one dissenting voice.

The question of intemperance and the liquor traffic next engaged the attention of the Synod, upon a motion of Major Bond asking that the Synod should petition the Government to take immediate steps to obtain an expression of opinion from the country, and recommending a *plebiscite*. Considerable difference of opinion evidently prevailed as to the wisdom of this course and as to prohibitory legislation; all, however, being in accord as to the evils of unlicensed traffic and of intemperance. Ultimately the resolution was amended after a number of members had spoken, so as to read, 'this Synod acknowledging the great evils inflicted upon the community by the liquor traffic would encourage any practical movement towards the removal of such evils,' and was adopted *nem con*. Several motions in relation to superannuation were referred to the Committee on that subject, and the next practical measure was the consideration of some means whereby hospitality could be extended not alone to clergy, but to lay delegates during the session of Synod, and finally it was decided to ask the Bishop to call to his aid the ladies of the several congregations in the city.

The question as to the effect of irregular marking of ballot papers came up and was referred to the Special Committee, as also one aiming at economizing time in taking such ballots, and the names of Messrs. Marling and White were added to such committee.

The question of appointment to Rectories, referred to in the Bishop's charge, was also brought up by a specific resolution, but there being few members present, it was referred to the committee on Canons without discussion.

Dr. Norton then brought up the following memorial, which was passed *nem con*:

That the following petition be adopted, and that copies thereof be forwarded to His Excellency the Governor General of Canada, and to the proper officials of both Houses of Dominion Parliament:—

The Petition of the Synod of the Diocese of Montreal, humbly sheweth:

Your petitioners believe that crimes and offences against the chastity of women are numerous, and are on the increase throughout the land; and that a large number of women are annually ruined and go down to premature graves for want of legal protection.

Your petitioners respectfully thank Parliament for what was done last session towards amending the law in this matter; and your petitioners humbly and earnestly pray that Parliament will assimilate our laws respecting morals to those of the Mother country and the neighboring States, and more particularly that traffickers in girlhood and inciters of minors to vice be punished as felons, and that the age of consent for girls be raised to at least sixteen years.

And your petitioners will ever pray, &c.

Wednesday p.m. of each meeting of Synod was appropriated to the consideration and discussion of general Missionary topics, such meeting to be considered a session of the Synod.

An effort to enforce in part the *cloture* by limiting the time for speaking was rejected by a large majority.

Two important motions by Canon Davidson, one as to allowing women to take part and vote in vestry meetings, and the other as to the terms upon which payment might be made to Theological students from the Mission fund, were, owing to the lateness of the session allowed to stand over as notices of motion for next Synod, after a brief explanation by the mover of the matters referred to.

A discussion then took place upon the memorial addressed to the Synod by the Corporation of

the Dunham Ladies' College, asking for recognition and active co-operation. In the absence of Archdeacon Lindsay, Canon Davidson acted as spokesman for the institution and ably advocated its claims. The institution evidently had the *sympathy* of the members of the Synod, but there seemed to be much doubt as to the locality being well suited for a Diocesan institution, though several of the speakers intimated that if the work carried on there was of a character worthy of patronage there was no reason why the institution should not succeed. Several members strongly urged the advisability of maintaining such an institution in order to prevent the daughters of Church people from attending Roman Catholic Convents, and evidently many thought that in order to effect this purpose the services of consecrated women—deaconesses—would require to be obtained, as otherwise it would be almost impossible to compete with the nunneries in point of cheapness. Their system of Sisterhood enables them to offer terms which no Protestant institution can equal. The practice, however, pursued by many Protestants of sending their children to Roman Catholic convents was unmitigably condemned. After a debate of some length the following amendment was carried:

That in referring this memorial to the Executive Committee the Synod are emphatic in the expression of the opinion that there is room in the Diocese of Montreal for a Ladies' College. The premises at Dunham seem well fitted for the work, and the Synod expresses the hope that it may be so reorganized as to secure for it the support to which it is entitled, and we trust will be sufficient for its successful carrying on.

The usual votes of thanks having been passed the Doxology was sung, and the Bishop pronounced the Benediction, closing the session.

SYNOD OF THE DIOCESE OF NIAGARA.

The annual meeting of the Synod was held on the 11th June and continued in Session until Friday afternoon. There was a large attendance of both clerical and lay delegates. The Bishop's address to the Synod was very full and interesting.

During the past year 527 persons had been confirmed, of whom 129 were stated to have been brought up in other religious bodies; and during the past five years no less than 877 persons received from other denominations had been confirmed. The total number of Confirmations for the quinquennial period was 4,520. The total church population of the Diocese amounted to 27,764.

Sunday-School.—The Bishop of the Diocese in his address took occasion to urge the necessity of making the S. S. attractive, and also of definite and distinct Church teaching, and he threw out the suggestion that a few minutes given every Sunday by the clergy to catechising would greatly assist in enforcing the instruction of the teachers and quicken interest.

Episcopal Fund.—There would seem to be great need of increasing the capital of this fund now about 40,000, in order that the Bishop may have not an *adequate* but something like a reasonable stipend. It would appear that the amount received by the present Bishop has been less than \$2,200 per annum; the actual figures as given being 85-86 \$1525.33; 86-87 \$1726.02; 87-88 \$2116.16; 88-89 \$2102. This showing certainly does not reflect credit upon the Laity of the Diocese of Niagara. An effort is to be made to raise \$15,000 immediately, and towards this the Bishop has subscribed, it is said, \$1,200. Prominent laymen have also promised assistance; Mr. Henry McLaren subscribing \$3,000, Messrs. Lucas and John Stuart \$1,000 each, Messrs. Martin Bruce and A. G. Ramsay \$500. The S.P.C.K. have granted \$5000, payable in four annual instalments conditional upon \$15,000 being raised in

the Diocese, and the Colonial Bishopric Fund have added another £1,000.

The *Consolidation* of the Church in B.N.A. also came before the Synod and the Ven. Archdeacon Dixon and J. J. Mason, Esq., were appointed delegates, with Rural Dean Forneret and Mr. W. F. Barton as substitutes.

It appeared from the report of the Mission Board that amongst other grants one of \$250 per annum to the Bishop for travelling expenses had been made, but His Lordship had voluntarily undertaken to place the amount paid to him by order of the Synod on this account to the credit of the Mission fund whilst it continued in its present state.

According to the report of the SUNDAY SCHOOL Committee there were in 1880 779 teachers and 7821 scholars in the Diocese, showing an increase of 233 teachers and 2,300 scholars since 1881.

Prohibition.—A memorial was submitted from the Presbyterian and Methodist bodies on this subject, and a Committee having been appointed to consider the same reported to the effect that while sympathising with all wise efforts to remove the evils arising from intemperance, they did not feel warranted in recommending the action proposed by the memorial, and did not think the country was ready for a prohibitory law; and that legislation in advance of public opinion always retarded the object it sought to obtain. It was resolved in acknowledging the memorial to forward also the Constitution of the C. E. T. S.

Some in the Diocese of Niagara would seem to be dissatisfied with the present name of The Church in this Ecclesiastical Province, and a suggestion was made to change the name to the "Church of Canada," the "Anglo-Canadian Church" or to the "Anglo-Celtic Church," but none of the suggestions prevailed.

DIOCESE OF HURON.

Mrs. Boomer has received the following official notification of a resolution unanimously passed at the annual meeting of the Quebec Diocesan Branch of the Women's Auxiliary:— "That \$75 be voted for the education of a missionary's child and entrusted to Mrs. Boomer to be used in conjunction with the \$75, already in her hands."

In reply, Mrs. Boomer, profoundly touched by this proof of generous confidence has asked and obtained permission to reverse this order of things, and to send to the Treasurer of the Quebec Diocese the \$75, above alluded to, which having been the gift of those interested in the movement for the education of the children of missionaries, outside of the Diocese of Huron, and placed, without any provisions whatever, at her disposal, she rejoiced to be able thus to allot. The larger portion of this money reached her from the very sea board of the Quebec Diocese itself, and therefore rightly belongs to it, and when the replies to the enquiries of the Committee appointed for the purpose reach it from the Missionary Bishops to whom they were addressed, there is little fear that the tender hearts of the giver there, or of those dear children of the Montreal Cathedral Sunday school, who contributed the remaining \$25, will not hold in affectionate remembrance from year to year, the little daughter of the Quebec Branch of the Auxiliary whom these practical proofs of their sympathy have thus early enabled it to invite.

Quebec, smaller in numbers, perhaps than any other Diocesan division of the Auxiliary, and surrounded by an overwhelming population composed of a creed widely differing from it in every essential, yet stands out amongst its sister dioceses as a bright example of what can be wrought by those whose ear is attent, whose eyes are unveiled, whose hearts are so warmed by the love of Christ, that their hands are quick to respond to every opportunity which the Master gives them wherein to carry out

His blessed will; a responsive attitude which should be that of every member of the Woman's Auxiliary in our Dominion.

SARNIA.—Sunday, June 22nd, was the 6th anniversary of the opening of St. George's Church. His Lordship the Bishop of Huron, administered the rite of Confirmation to a large class at the Morning service. The Rector, Rev. T. R. Davis, was assisted in the service by Rev. Canon Davis, of London, and Rev. W. Stout, of Point Edward. The Church was crowded, chairs were placed in each aisle, but even then, crowds were unable to gain admittance. His Lordship's address was most pointed and touching. The whole congregation as well as the candidates feeling that there was much in it for each and every heart.

At Evening service the Rev. Canon Davis preached an anniversary service, and while reviewing the past stated that few congregations had done as much as St. George's during the past five years. They had a beautiful Church property which cost them about \$27 000, over 20 000 had been paid during that time. The congregation stood prominently to the front in connection with the support of Diocesan work, only four congregations having given more during the year. But the most encouraging and cheering feature of all was the spiritual life that was evidenced throughout the parish. This to the Rector must be a source of the greatest joy and encouragement. The offertories during the day amounted to nearly \$155.

In the afternoon the Bishop visited Mooretown, preaching and administering the rite of Confirmation to a fair sized class.

On Monday the Bishop returned by way of Sarnia and addressed the Women's Auxiliary Missionary Association on the great subject of Christian Missions and Women's work in the Church. He shewed very clearly that the objects of the Association were Missionary, and God was making wonderful use of consecrated women. There was a good attendance and all were deeply interested.

SYNOD OF THE DIOCESE OF HURON.

On Wednesday morning the report of the Committee in regard to names eligible for position of Secretary-Treasurer, was made. Twenty-eight applications had been received, and amongst these one from a lady; but the names submitted to the Synod were Messrs. C. F. Complin, London; J. S. Geddes, Toronto; J. M. McWhinney, Chatham; J. J. Rooney, Peterboro'; and Wm. Swaizland, Glencoe, from each of whom a large number of testimonials had been received. Balloting having taken place upon those nominations Mr. McWhinney was elected on the first ballot, by a majority over the next highest competitor of 36.

The report of the SUNDAY SCHOOL Committee showed a total of officers and teachers 2137; and scholars 16,956; money received for Sunday schools expenses \$7,937 99; given to Missions \$1,439 59. There were 25,599 books in the Sunday school libraries. The report recommended amongst other things "the pressing upon all superintendents and Sunday school teachers of the great importance of making the Church catechism the basis of doctrinal instruction." A member inquired what cause there was for such recommendation, and was answered by one of the clergy that he knew of a school where the catechism had not been taught at all. The report was adopted.

On the question of the WINNIPEG CONFERENCE the Bishop having read the resolution of the Provincial Synod and the report of the Toronto committee a discussion of some length took place; but ultimately it was resolved to appoint two representatives, one of each Order with substitutes and to guarantee the expenses of these delegates and also of those sent from

the Diocese as members of the Provincial Committee; and the Very Rev. Dean Innes and Mr. W. J. Imlach were appointed delegates, with Canon Richardson and Mr. Wilson as substitutes. The remainder of the day's session was occupied with the consideration of proposed amendments to canon 99. At the Evening Session the report of the Committee on LAY HELP was taken up. It mentioned as obstacles in the way want of spirituality, want of fitness, lack of definite training, difficulty of keeping the laity so employed in their proper place, prejudices of the people against any substitute for an ordained ministry, etc. The committee made the following recommendations all of which were adopted after being considered clause by clause:—

1. That this Synod is deeply impressed with the conviction that the more general participation of the laity in the spiritual work of the Church is demanded alike by her needs and the duty of her members to her supreme head.

2. That it is expedient that in every parish, where practicable, youths and young men be associated together in guilds, brotherhoods or other societies, and that such definite work be assigned to them by the clergyman or vestry as they may from time to time be suitably required to perform.

3 That it is desirable that in every parish where practicable, one or more persons be appointed and licensed by the Bishop as lay readers under Canon IX. to assist the clergyman in the discharge of his duties, subject in all particulars to his direction; that such appointments be, when convenient, made orally by the Bishop and accompanied by an appropriate service, and that the licenses of lay readers be juridical in their scope in order to supply the wants of vacant parishes or such as have no lay readers.

4. That parochial congregational meetings of all members of the Church are a most useful means of quickening Church life, of promoting fellowship and good will, and of encouraging a spirit of Christian activity.

5. That annual conventions of Church workers from the several parishes constituting a rural deanery, or more than one deanery, held in connection with juridical meetings, for the discussion of such subjects as may bear upon the work of the Church and further its best interests, are particularly recommended.

6. That an association be formed of the male lay workers of the Diocese, for the purpose of mutual correspondence and co-operation, to meet annually at such place or places as may hereafter be determined upon; that the Bishop be President *ex officio*, and that His Lordship be requested to call a meeting of the male lay workers of the Diocese in the fall of the present year, for the organization of such association and the adoption of a constitution.

7 That the Bishop be respectfully requested to issue a pastoral expressive of his views and those of the Synod in respect of the subject matter of this report; inviting the active co-operation of the clergy and laity in furthering the object thereof; and giving such advice in regard to the selection and appointment of lay readers as his Lordship may see fit.

8. That a committee to be named by the Bishop be appointed to make the necessary arrangements for the meeting of lay workers as above provided.

The Bishop before putting the adoption of the report made an eloquent and telling address in favor thereof. In the course of the debate one of the clergy reminded the laity that they were oftentimes seriously in fault in taking their "Amen" and in responding in their parts of the service. A layman remarked as to lay preaching: "Do not sit on a young man if he wants to go in the pulpit—he won't do it again if you allow him one trial! But we are afraid that experience contradicts the assertion. Young men unfortunately are too

fond of asping to themselves the privileges and position of the duly ordained and recognized teacher.

On Thursday Messrs. G. F. Jewell and C. F. Complin were appointed auditors, the remuneration being fixed at \$150 and \$100 respectively. Several notices of motion having been given and memorials read, a memorial from Grace Church, Brantford, asking the amendment of the Constitution so that women might be accorded the right of voting at congregational meetings and in vestry was taken up; and a motion was made to expunge the word *male* from Canon 19 so as to admit women duly qualified as members of vestry. A long discussion occupying the whole morning and part of the afternoon followed. The sentiment of the Synod was evidently against the proposal; the motion being characterized by several as decidedly revolutionary and as objectionable in the interest of Christian women themselves; and ultimately the motion to amend the Constitution was withdrawn.

At the Evening session the members of the Executive Committee were reported and also the names of delegates to the Provincial Synod, the latter being Clerical—Very Rev. the Dean of Huron, Canons Richardson, Davis, Hill, Hincks, Smith, Rural Deans Mackenzie, Craig, Ven. Archdeacons Marsh, Revs. W. A. Young, C. R. Matthew and Rural Dean Gemley. Lay—Judge Ermantinger, W. Wilson, A. H. Dymond, V. Cronyn, R. Bayly, A. C. Clark, Jas. Woods, Chas. Jenkins John Ransford; R. Fox, Wm. Grey, I. F. Hellmuth, R. S. Gurd, W. J. Imlach, W. H. Bakins, Crowell Wilson. Substitutes—Revs. J. H. Moorhouse, Rural Dean Cooper, T. R. Davis, Alfred Brown.

On motion of the Chancellor it was resolved that the *paid* officers of the Synod shall not be eligible to vote as members. The question of "prohibition" was again brought up this year, and after discussion the following amendment was passed:

That the communication from the Secretary of the Presbyterian Assembly on the subject of prohibition be acknowledged, and that the Synod express its entire concurrence in all action which tends to total abstinence, and rejoice in the success which has attended the temperance movement through the associations in connection with the Church.

Several committees having been appointed the business of the Synod was closed by singing the Doxology, and the Benediction pronounced by the Bishop.

DIOCESE OF ALGOMA.

ALGOMA.—A generous Churchwoman in Montreal handed the Bishop a cheque the other day for \$1,000, of which \$700 was to be applied to the erection of a church at some point destitute of Church of England service, and \$300 to the Endowment Fund. "Go and do thou likewise."—*Algoma News*.

Two generous Toronto Churchmen have provided for the expenses of a student to take charge, during the summer, of the mission of Port Carling, and but for their liberality the Bishop would have been unable to appoint any one to the charge of the district, which is a very important one for three or four months, owing to the number of tourists who spend their holidays in the village and among the neighboring islands.

Question (often asked in the Diocese of Algoma) 'Why does not the Church of England allow the ministers of other denominations to occupy her pulpit, and so show herself as liberal as Methodists, etc.?' Answer (quite sufficient for all practical purposes without entering into details): 'Because she cannot allow any one to occupy her pulpits who is not directly and entirely responsible to her for what he teaches.'

The 'Evangeline' is once more afloat in her native element, and all but ready for a good summer's work. She will this year venture in-

to hitherto untried waters, on an exploration of the Southern shore of Manitoulin Island, and more especially of the Duck Islands, where fishermen most do congregate. Her friends must not allow her to be stranded financially. She needs a good binocular glass badly, also some cabin furnishings, outlery, etc.

The *Algoma News* for June, acknowledge nearly \$1,600 of contributions from members of the Church in the Diocese of Montreal towards its several funds; one lady alone giving \$1000.

The Bishop of Algoma acknowledges with many thanks the receipt of \$20 from 'A. F.', New Brunswick. It will be applied towards the erection of a church in Fort William West.

DIOCESE OF QU'APPELLE.

The question of the Consolidation of the Church of England in British North America, was brought before the Synod of this Diocese at its session on June 3rd through a very carefully prepared and able report of the Executive Committee, from which we make the following extract, only premising that we are glad to find that the Diocese has declared the most desirable method of Consolidation to be the formation of but ONE Province. This, we believe, is the end to be aimed at, notwithstanding all obstacles in the true interest of the Church.

The Committee after referring to the origin of the movement say:—

'It may be useful, in order to arrive at a more correct judgment on this matter, to state briefly what is the present division of the country, civil and ecclesiastical, and also to record what other religious bodies have done in the matter of division and organisation.

British North America is divided, for civil purposes, into seven Provinces and the Northwest Territories, which form the Dominion of Canada, and the Province of Newfoundland, which has not yet entered into the Confederation.

The Roman Catholics have divided the country into seven Provinces, containing twenty-seven Sees. The largest Province (Quebec) contains six bishops, the smallest (Ottawa) contains two.

The Presbyterians have five Synods; 1. Maritime Provinces. 2. Montreal and Ottawa. 3. Toronto and Kingston. 4. Hamilton and London. 5. Manitoba and Northwest (including British Columbia)

The Methodists have nine Conference centres: 1. Toronto; 2. London; 3. Montreal; 4. Niagara; 5. Bay of Quinte; 6. Guelph; 7. Manitoba; 8. B. Columbia; 9. Nova Scotia.

It is needless to say that all these bodies, though thus divided for matters of detail in working, have a strong central organisation.

The Church of England in British North America has nineteen Dioceses. There are two Provinces which contain fifteen of these Dioceses, and four Dioceses are still independent, one—Newfoundland—being outside the Dominion Confederation.

The report then shows how these Dioceses are connected with the Civil Provinces, and by a table of comparison furnished it appears that in the Ecclesiastical Province of Canada, nine Dioceses, embracing the Civil Provinces Nova Scotia, New Brunswick, Prince Edward Island, Quebec and Ontario, there are 866 clergy and a total population of 4,221,000. In the Province of Rupert's Land, six dioceses, 118 clergy and 210,000 of Population; and in the Independent Dioceses of Westminster, 38 clergy and 150,000 of population; while in Newfoundland and Bermuda there are 63 clergy, with a population of 208,000

And the committee continue:

It is obvious that this arrangement is most unsatisfactory. It has been arrived at by accident as it were, and bears the evident marks

of such a haphazard origin. The vast bulk of the population is in one Province, while the other Province, though with six Dioceses, is still almost entirely missionary, or of a pioneer character, and four Dioceses are still without any union.

But far more important there is no means whereby the Church throughout British North America can act in important matters affecting the interests of the whole as one united body. This is undoubtedly a great source of weakness to the Church in this country, and most prejudicial to its welfare.

The defect has been long felt by many people, and of late years there has been a very widespread feeling that something must be done speedily to remedy it if the Church is to be the power in the country that she ought to be. The difficulties in the way of a satisfactory arrangement are, however, by no means small.

The simplest and most workable method would be to amalgamate all the Dioceses of British North America into one Province till such time, at least, as the Church in the country becomes more strong.

The advantages of having only one Province would be—

1. That legislation on all important matters relating to Canon Law, &c., would be uniform throughout the Dominion.

2. Missions, and institutions of general use to the Church, such as Industrial Schools for Indians, Colleges, &c., would be regarded as works in which the whole Church should take an interest, and thus the richer Dioceses and districts would help the poorer as part of one organisation.

3. Moreover, too much organisation is as bad as too little; and there does not seem any real need for more than one Synod over the Diocesan Synod. This would be quite sufficient for legislation on matters that are too important to be left to each Diocese, and for appeals in the case of discipline.

Your Committee would therefore recommend that the most desirable method for the consolidation of the Church in British North America would be the formation of one Province to embrace all the Dioceses.

As, however, this plan would be certain to meet with very considerable opposition, involving, as it would, the obliteration of one Province already formed, your Committee have thought it advisable to present an alternative scheme for the consideration of the Synod.

(These we shall give next week.—Ed.)

DIOCESE OF ONTARIO.

LANSDOWN FRONT.—The Rev. C. J. Young, has resigned this Parish, and accepted the Parish of Antwerp, Diocese of Central New York. The Rev. W. H. M. Quartermaine who deserved the promotion has been appointed to succeed him. The Church people of Odessa where he has done a good work, regret his departure exceedingly.

ADOLPHUSTOWN.—The 25th June, appointed for opening the U. E. L. Memorial Church at Adolphustown, was all that could be desired. From an early hour vehicles came in from all points laden with people dressed in holiday attire. At 10.20 a. m. the Str. Nellie Guthbert arrived at the dock with the Napanee contingent, including the excellent choir of the Church of St. Mary Magdalene, which took charge of the singing during the day. A few minutes after the Hero came in with a few from Belleville, Deseronto and Picton. She had scarcely cleared away when the Str. Maud brought in an excursion from Kingston, and Eastern ports on the bay. At 11.30, the clergy numbering sixteen robed at the parsonage and marched in procession to the Church. There were present: The Venerable T. B. Jones, Archdeacon of Kingston, the Rev. C. E.

Cartwright, of Kingston, Rev. R. S. Foneri, Rector of the Parish, Rev. Rural Dean Baker, of Bath, Rev. G. A. Anderson, of the Mohawk Reserve, Rev. Canon Burke, Rector of Belleville, Rev. A. Spencer, Secretary of the Synod, Kingston, Rev. A. C. Nesbitt, Rector of Smith's Falls, Rev. B. B. Smith, assistant Rector of Kingston, Rev. A. W. Cooke, of Cataragui, Rev. D. F. Bogart, of St. John's Church, Belleville, Rev. W. Roberts, of Amherst Island, Rev. A. Jarvis, Rector of Napanee, Rev. H. Johnson, Missionary at Wellington, and A. L. Geen, of Belleville. As the clergy entered the Church which was filled to overflowing, Hymn 212 was sung, the whole congregation rising. The first portion of the service was intoned by the Rev. D. F. Bogart and the Psalms appointed for the day 95th and 100th were sung by the choir. The lesson, 2 Chronicles vi. chap. was read by the Rector of the Parish, the Creed and concluding collects were said by the Ven. Archdeacon of Kingston, Hymn 230 was then sung after which the Archdeacon proceeded with the Ante Communion service the Epistle being read by Rural Dean Loucks, and the Gospel by Rural Dean Baker. The sermon, a most appropriate one, was preached by Rev. C. E. Cartwright, Chaplain of the Penitentiary, Kingston, the text being 1st verse of the 12th chapter of Genesis. At the conclusion the Ven. Archdeacon announced that the offerings would be devoted to the payment of the debt upon the Church. Something over \$125 was then contributed in this way. The special gift and offerings were then formally presented including the deed of the site by J. J. Watson, Esq.; the Church by the Church Wardens, and the altar, font, Bishop's chair and memorial windows by the Rector, the *Gloria* being sung after each offering. The Holy Communion was administered the Archdeacon being celebrant assisted by the Rector and the two Rural Deans; besides the clergy present there were 41 communicants. An adjournment was made to the hall, the old church no longer required as a place of worship, where a sumptuous dinner was spread and enjoyed by hundreds. About 2.30 the vast crowd assembled about a platform erected on the parsonage grounds when the meeting was called to order by the Rector, who announced that J. J. Watson, Esq., would occupy the chair, who, in the course of his remarks, stated that the idea of building a Memorial Church to the Loyalists who settled on this spot over 100 years ago originated with their esteemed pastor, who had quietly and unassumingly carried it to completion. It cost in round figures \$8000, half of that amount had been contributed by the people of Adolphustown, \$3000 had been obtained from cities and towns in Ontario; the debt then remaining was only \$1000, and they had the prettiest church in the diocese. Mr. Watson called upon the speakers, who were the Archdeacon of Kingston, the Hon. G. A. Kirkpatrick, Kingston, Chief Annosothkah, Mohawk Reserve, and John McIntyre, Esq., Q. C., Kingston. The National Anthem was sung and the crowd dispersed pleased with the day's proceedings. Before leaving we learned that the money received from all services during the day was \$400, thus leaving the debt now due of \$600 before it can be consecrated.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Mr. N. Hewitt, B.A., of St. John's College, was ordained on Whitsunday, and has been appointed to the charge of Manitoba. Mr. Hewitt took honours in the University examinations. For some time he was Superintendent of Christ Church Sunday school,

and his wife was a valued teacher there. Last week the officers and teachers of the school, after an excellent tea was disposed of, presented Mrs. Hewitt with an address and a parlour lamp, and the Rector, Rev. E. S. W. Pentreath, presented Rev. Mr. Hewitt with some books. The University Examinations are over. St. John's College, as usual, carried off the largest number of medals and prizes.

CARMAN.—The Rev. F. Robertson, of Wyoliffe College, Toronto, who was ordained in Winnipeg on Whitsunday, has taken charge of Carman and Miami. A parish has been organized at Carman, and the Dufferin Hall has been placed at the disposal of the congregation, free, by Mr. F. D. Stewart. Mr. Alex. Morrison was elected people's warden, and Mr. Jas. Palmer was appointed Rector's warden.

PERSONAL.—The Archdeacon, John A. Mackay, of Prince Albert, passed through Winnipeg last week on his way to England for a three months' visit. He goes to superintend some publication about to be printed in the Cree language.

VIBDEN.—Rev. H. L. Watts, of Emerson is to be removed to this Mission.

MINNEDOSA.—The Bishop held Confirmation services in Minnedosa and Clanwilliam on the 15th.

DIOCESE OF SASKATCHEWAN.

SASKATCHEWAN.—On Trinity Sunday the Bishop held an Ordination in St. Alban's Church, when Messrs. Barton and E. Cook, two students of Emmanuel College, were ordained deacons. The sermon was preached, and the candidates were presented by the Ven. Dr. Mackay. The offertory at that service was given to the Provincial clergy and Widow's & Orphan's fund.

The Bishop will remain in Prince Albert for a short time, and then will go to Regina to attend the meeting of the Board of Education.

THE FOREIGN MISSION BRANCH OF THE C. E. A.—The total amount of grants of Church needlework, &c, by that excellent Society, the Church Extension Association of Kilburn, Eng., for the year ending Dec. 31st, 1889, was £1029. Of this, £459 was the value of grants given to Canada. Rupert's Land received gifts to the amount of £43 10, and Saskatchewan £4 10s. Missionaries in every part of the world have had their heart's gladdened by the thoughtful kindness of these devoted Sisters of the Church, and many a church would be bare indeed were it not for the beautiful specimens of needlework sent out by them.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—*St. Mary's.*—A June Pole was held in the Rectory ground on behalf of the new Church debt on the 2nd Tuesday of this month, which was very successful. There was a good attendance the afternoon being very fine, until about six o'clock when a heavy shower quickly sent the joyful crowd into St. Mary's Hall. After paying all expenses the debt was relieved by nearly sixty dollars. We have nearly \$350 yet to pay in order to wipe out entirely the debt on the new building, and this must be done soon to comply with the requirements of the S. P. C. K. as to grants, so we hope before the end of the month to be able to chronicle the extinction of the debt.

The Mission.—We are holding a special Mission service every Wednesday and Thursday with a splendid attendance of people for this time of the year. Last Thursday the senior Missioner dwelt upon the important subject of conversion, showing the confusion that arises on account of the misuse of the word—indeed stating that one could do without

the word not the thing, and might confine ourselves to the Gospel word of repentance. For it was possible to be a converted man, but neither a penitent, a pardoned nor a cleansed man; illustrating his subject by the examples of the Prodigal son and St. Paul, and that conversion might take place as many times in a day as a man sinned, but that he was not consequently a pardoned or cleansed man. After the singing of a hymn, the Rev. Mr. Swabey then addressed the congregation most fervently, exhorting them to accept the true repentance of the Gospel, and not to trust to a mere conversion which might only have a bearing upon their natural or social life, without touching their spiritual condition or relationship to God.

Diocesan School Room.—The first united Missionary meeting for the young of both parishes was held in the afternoon of the second Sunday after Trinity, when the large school-room was packed.

The efficient Sunday school choir belonging to St. John's Parish ably conducted the choral part of the meeting. The opening address by the Rev. F. R. Murray on 'Missionary work and zeal,' was followed by Bishop Heber's grand old hymn, 'From Greenland Icy Mountains.' Mr. Lay Reader Usher, who is also the energetic Superintendent of the St. John Sunday School spoke very aptly of the earnest need for definite efforts being made by the young as well as the old in Missionary work, dwelling chiefly upon the amount of work that was required to be done by us in this our own Diocese. The Rev. I. A. R. Swabey then spoke on the Missions of Africa, and especially alluded to the Pongas Mission, which had become the Missionary child of the West Indian Province. He traced the history of the mission from its inception up to the present date. Mr. Tucker, the assistant schoolmaster at the Diocesan Schools, a recent convert from the ranks of Wesleyanism, spoke very fervently on the Gospel command to evangelize the world, and of the need for active work not only in Africa but even at our own doors. The offerings were \$5.75, which will be devoted to the Shingwauk Home.

ST JOHN'S PARISH.

1st Quarterly Returns.—Subscriptions \$195.52; offertories \$246.20; fees \$99.25; pew rents and offertories \$267.45; G. S. F. \$22.50; organ fund \$28.69; Church improvement fund \$1,193.77; grand total \$2,053.38.

New Vestry.—A large wooden vestry is now in course of erection. This will, when finished, be of great value to the clergy and wardens. It will be divided into two parts, the clergy sanctorium and the parish room for the transaction of Parish and Church business.

Diocesan School.—The Schoolmaster's new house will soon be completed. It is a very handsome and imposing structure, and quite in keeping with the other school buildings.

The Organ.—The new organ, which is being built at Hull, by the firm of Bishop & Son, is expected out at the end of this month.

CONTEMPORARY CHURCH OPINION.

The Algema Missionary News says:—Many a worthy Christian has been and will be, for years to come, contributing towards the maintenance and extension of foreign missions, forgetting, or perhaps not knowing, that the home mission funds are far from being sufficient for the work that is waiting to be done. Would it not therefore, be well, and from a business point of view, wise to put forth, for a few years, a strenuous effort to make up such endowments as are, and always will be, needed? These funds are, in our humble judgment, the three following: The Widows' and Orphans' Fund, the Episcopal Endowment, and the Superannuation Fund. Of these three, the two first would seem to be the most important. So long

as these funds are insufficient to yield the necessary or adequate income, just so long must a continual appeal be made to the laity, but when once these funds are sufficient for their respective purposes, then the Church 'is free' to turn her attention to the foreign field, has rolled away the reproach which lay at her door, namely, that she was like unto the man who had neglected to provide for his own household.

PREPARATION FOR HOLY COMMUNION.

BY THE BISHOP OF NEW YORK.

Our Mother Church of England has an excellent custom of preparation for the Holy Communion.

Each week, in many of her parishes, there is a special service with appropriate devotions and particular instruction, having reference to the requirements and benefit connected with that holy sacrament.

In some parts of our own Church such usage has begun to prevail, and would undoubtedly be more general, if the need of it was more widely recognized by lay people, and more earnestly urged by the clergy. A few earnest communicants in a parish might just here be of great service to others, by urging this matter upon their attention, and by encouraging the parish priest in inaugurating some such instruction. The Church wisely calls upon us not to neglect the frequent reception of the Holy Communion, but she no less strenuously enjoins that each one is to "examine himself and so to come" to that Holy Sacrament. In such self examination, however, the wise counsel of one's pastor may well be sought, and no earnest priest would deny to those who desire it, the privileges of every instruction in this most important matter. In this, as in other things, the power of example is most potent, and we are persuaded that where regular and faithful preparation for the Holy Communion is once undertaken, those who avail themselves of it will find in it inestimable blessing, while many others will recognise and imitate a custom so wholesome, primitive, and reasonable.

For it is with this, as with other things, when we have to welcome a friend, it makes all the difference in the world, whether we have begun to get ready for him *before he comes*, or are content to let him, as we say, "take us as we are." It is a poor way to welcome such a One, to be preoccupied with other things, and have no place ready for Him, whether in our house or in our heart, to have Him find us so full of other things, cares, pleasures, interests, that when He comes to our door, there is really no room for Him. And surely this is a very unworthy way to welcome the chief Friend of all.—*Trinity Record.*

THE CHURCH UNITY SOCIETY.

The executive committee of the Church Unity Society, of the U.S., proposes to issue four quarterly numbers of "Church Unity Papers." At least 10,000 copies of each issue of these papers will be sent to the ministers of the leading religious denominations in the United States. They will be written in the spirit of "an ardent longing," while yet preserving a strict loyalty to the teachings of the Church, and will aim to set forth the need and nature of visible corporate unity and the only basis on which such unity seems possible.

The Rt. Rev. Hugh Miller Thompson, S.T.D., will furnish a paper on "Unity," The Rt. Rev. George F. Seymour, S.T.D., will write on "The Historic Episcopate, the only basis of Unity." The Rev. A. C. A. Hall will treat of "The Nicene Creed the sufficient Doctrinal Basis of Unity." The Rt. Rev. F. D. Huntington, D.D., will conclude with "The Church the Only Centre of Unity."

The executive committee consists of the Rt. Rev. Cortlandt Whitehead, the Rev. Walker Gwynne, the Rev. W. S. Sayres.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JULY.

- JULY 6th—5th Sunday after Trinity.
 " 13th—6th Sunday after Trinity.
 " 20th—7th Sunday after Trinity. *Notice of St. James.*
 " 25th—ST. JAMES. A. & M. (*Athan. Creed*).
 " 27th—6th Sunday after Trinity.

NOMADIC CLERGY.

I am thoroughly convinced that attention should be called to the nomadic character of many of our clergy. The pastoral attention, in its normal state, is a permanent one. The best churches in the diocese to-day are those that have had the fewest changes. Why have the changes been few? Simply because good sense, mutual charity, and a firm purpose, have promoted permanent relations. No man is fit to be a priest at all who is not qualified to spend ten years in a particular field. What an absurdity it is that a clergyman should seek another parish just as he has become acquainted with the one he is so ready to leave! But is the blame altogether with the clergy? Are not many of our people of a fickle mind, and often wickedly critical towards their pastors? There is no help for this crying evil but in a better appreciation of the necessity of the Christian minister to the integrity of the Church and to the well being of the people. It is impossible to dissociate the Incarnation, the Church, and the Ministry; they are the three angles of a perfect triangle. Emphasize one, and you emphasize all, and all to the glory of God; depreciate one, and you depreciate all, and so abstract from our religion its full significance. If the people would realize the primary source of the Priest's mission, that he is sent from the Head of the Church, with sacraments and messages to be delivered upon the principle of ambassadorship, then they would find less temptation to set themselves over those whom the Lord has set over them. These rights must be observed loyally and as a matter of religious principle, under the penalty of degrading the ministry to the hireling level. Such a ministry can accomplish but little for men's souls, and such a ministry will be absolutely devoid of that kind of attractiveness which draws men to fill up the ranks as they are de-

pleted by death. A great many young men to-day decline the ministry, in the very face of an inward desire, because they see Priests treated as hirelings, hear them cruelly dissected by critical tongues, and dealt with as though they constituted a menial class. That we have any candidates at all is, I think, due to the fact that constraining motives of a high order so possess some souls, that they willingly accept the penalties, while they also enter upon holy duties. I do not believe this evil is as serious among us as in other bodies, but its influence is sufficiently disastrous to justify pointed and frequent reference to that fundamental principle of our holy religion, whereby primarily the powers of government, teaching, discipline, and administration of sacraments, are lodged in the hands of a *three-fold ministry* thereunto called, ordained, and set apart. The practical application of this thought would inspire the clergy with a holy persistence, a manly determination to obey the law of God's Providence which has placed them in the fields where they are, and to obey that law until its manifest repeal by the very Hand which made it.—*Bishop McLaren's Convention Address.*

UNDENOMINATIONAL CHRISTIANITY.

The *Church Review*, London, Eng., under this title, and referring to some utterances of the Bishop of Bedford says:—

We desire, however, at the present moment to lay more special stress on the Bishop's remarks upon the subject of undenominational Christianity. He informed his hearers that he was making arrangements for the purchase of a Nonconformist chapel which had just come into the market, and said that one of the features of the religion of the day was that people seemed enamoured of undenominationalism. He did not hesitate to declare that his experience proved that missions conducted on the line of this 'ism were invariably hostile to the Church. They had not that definiteness to recommend them which a Nonconformist mission pure and simple had. Indeed there was nothing whatever definite about them. No one knew what those who conducted them were going to teach, nor did even the agents themselves seem to know. Such an indictment as this, coming from such a man, is one that cannot be passed by in silence. It is so painfully true, that those who are, in the Bishop's words, enamoured of undenominationalism, would do well to see if their idol does not rest upon a very insecure foundation. If they are honest they will submit it to a searching examination, and when the test has once been applied it will reveal a very rotten state of affairs in Denmark. There is much in Christianity upon which all are agreed, from the Catholic Churchman to the Plymouth Brother. All point to one Saviour, Very God and very man, as the sole source of redemption. All believe in the Holy Spirit, Whose preventing grace alone can convert the sinner. All accept the Holy Bible as inspired and as the standard by which doctrine must be tried. But these primary truths, though enough in themselves to bring a man out of the slough of despond, will not build him up either in his faith or in the practice of his religion. Milk is the right food for babes in Christ, but those who are growing out of infancy must also be fed, and for them more substantial food is required.

DR. LIDDON ON OUR HEAVENLY PATTERN.

Canon Liddon, preaching on a recent afternoon to an immense congregation, which included the Bishop of Truro, at St. Paul's Cathedral, London, from Ephesians, iv. 15 is "Of whom the whole family in heaven and

earth is named," said that the first requisite for all good work was a good model; and the artist, before he took up the brush or the pencil, must have a conception, or else there would be so much skill, temper, and material wasted. So was it with the mortal and spiritual artist. A great deal was said in these days as to heredity; and each nation had its own representative men, England among the rest. Some were dead, and some were still tarrying among us, though their time of active labour had passed. All well-disposed boys took their fathers as models ready made for them by God's providence. A generous son would admit of no wrong being done by his father, and as an illustration he gave an anecdote of a friend talking to Keble of the evils of pluralism in the Church, when the poet replied: "I don't know. My father was a pluralist and he was not a bad sort of person." They had lately had a terrible example in the course of public justice on a very tragic scale, where the father was not what a parent should be, and there was no love in the home. Where affection and respect did not exist deeds were possible that even the heathen world would have condemned. By parricide even the better teaching of unassisted human nature was outraged. The preacher showed how men grew like their favorite models, which were as various as nations. There was one archetypal and supreme model for man as man, in imitating whom man makes the best of his manhood. In Christ Jesus excellence was warped by no limitations, and He was as true a model now as eighteen centuries ago. Man could only, in successive generations, follow Him piecemeal. He is the one standard of human perfection, and His followers with one voice say, "Let us grow up unto Him which is the Head." In Him all forms of good were balanced. But with men one virtue was practised at the expense of another. To the Christian the life of politics, literature, and art should have the high aim of growing up to Him in all things. People ask how they can imitate One Who is God of God and Light of Light; and the reply was that the Divinity of Christ need not interfere with His Manhood. There was really no speculative difficulty, but many obstacles which arrayed themselves in intellectual finery.—*Irish Ecclesiastical Gazette.*

EDITORIAL NOTES.

THE Synod meeting of the Diocese of Montreal was important, both by reason of the occurrence of the 50th anniversary of the Ordination of its Bishop to the work of the Ministry as also of the importance of the measures considered and discussed. We regard the determination arrived at to put into operation as speedily as possible the Canon on Deaconesses, and the resolution passed in regard to the Brotherhood of St. Andrew's and Christian work amongst young men as of primary importance. Both these subjects are of immediate interest, demanding careful and prayerful thought, and we sincerely hope that neither will be forgotten. We trust that steps will at once be taken to secure a thoroughly well qualified and well trained Deaconess to take the headship of the Order in the Diocese of Montreal; and further an effort should be made without delay to secure a home, be it only a rented house, which may form a centre for training those who may wish hereafter to devote themselves to the work of a Deaconess.

AS to the ST. ANDREW'S BROTHERHOOD there need be no delay in forming Chapters in the several parishes and Missions. The constitution is so simple, and the work to be done so

direct, that it would seem that it were only necessary to mention the organization and the work to induce the formation of Chapters throughout the Dominion. It may be quite true, as was stated by one of the speakers in the Synod of Montreal, that organizations are over numerous, but such an objection we fancy cannot apply with any force either to the Brotherhood of St. Andrew or to the 'Daughters of the King'; both being so thoroughly in accordance with the Baptismal obligation and so conducive to the upbuilding of The Church.

DAUGHTERS OF THE KING.—A week or two ago we referred to the formation of a Dominion Brotherhood of St. Andrews on the lines of that existing in the United States. Since that time the organization has been formally brought before several of our Synods, and in the Diocese of Montreal it may be said was virtually accepted through the resolution adopted at the last meeting of the Synod. A society akin to this for women has been formed under the above name of "DAUGHTERS OF THE KING" and it also seems to have widely extended itself through the Sister Church in the United States. Its constitution is almost identical with that of the Brotherhood of St. Andrews; its sole object being "to spread Christ's Kingdom among young women, and for the strengthening of Parish life." Every woman who becomes a Daughter of the King obliges herself to observe the rules of the Order so long as she remains a member; such rules being only: (a) To pray daily for the spread of Christ's Kingdom among women; for God's blessing upon all members of the Order, and for the prosperity of the Parish to which her Chapter owes allegiance. (b) To make an earnest effort each week to bring at least one young woman within hearing of the Gospel of Christ, as set forth in the services of the Protestant Episcopal Church, and to offer at all times such aid to the Rector or Minister in charge of the Parish as he may deem necessary for the furtherance of the cause of Christ.

These rules and obligations are simple enough and ought to recommend themselves by reason of their simplicity. As in the case of the Brotherhood, Chapters of not less than five may be formed in any parish or mission with the approval of the Rector or Minister in charge, the members accepting the constitution and agreeing to wear the badge of the Order.

The Corresponding Secretary of the Association is Miss Elizabeth Ryerson, 520 East 87th street, New York, from whom further information may be obtained.

The April number of the *Church Review*, N.Y., has only just reached our table, having been delayed by the late arrival of some of the articles in the great discussion on *Christian Reunion*, now appearing in its pages. The delay is fully compensated, however, by the character and value of the articles which it contains. A glance at the names of the distinguished writers will show that this is probably the first time since the Reformation that the views of representative men of the several denominations outside the Church on a topic so absorbing as this, have been formulated, or have appeared in a strictly *Church* magazine. The reply to these articles (several of whom and specially those of *Methodist* divines, are by no

means favorable to re-union on the basis of The Historic Episcopate) will be from equally representative men of The Mother and Sister Church: and amongst these are mentioned Bishops Littlejohn, Doane, Seymour, Perry and Coxe. All who are interested in this great question of Reunion *organic* should secure these numbers of the *Review*. The editor is the Rev. H. M. Baum, 1 Union square, New York.

ROMISH ASCENDENCY.

The right of precedence accorded to Cardinal Manning has again been made the subject of discussion in the public press, and has awakened amongst British Protestants feelings of dissatisfaction and indignation. A correspondent of the *Times*, writing under the initials 'D. McL', has directed attention to the fact that the Lord Mayor, in signing his name to a public document after the signature of Cardinal Manning, has sacrificed his right to be considered the first subject of the Crown within the City, and has allowed Cardinal Manning to take the first place. The writer further emphasizes the significance of the act, by pointing out that in the City the Lord Mayor is entitled to precedence even before the Prince of Wales himself.

Be this as it may, the reply made by the Lord Mayor in defence of his action in this matter not only increases our sense of dissatisfaction, but raises considerations which, we believe, are of very serious importance. Speaking at a committee dinner of the Corporation, on the 9th inst., the Lord Mayor said, 'that since the loss of the temporalities of the Holy See, Cardinals had been regarded all over the continent of Europe, except in England, as deposed Princes; that this position was recognized in England in 1884, when Cardinal Manning was appointed a member of the Commission for the Housing of the Poor; that Mr. Gladstone then carefully considered the bearings of the case, and, with the full concurrence of Lord Salisbury, recommended the Queen to place the Cardinal's name immediately after that of the Prince of Wales, and before that of the present Premier.'

Is this statement correct? Is it a fact that the claims of the Papacy to have its Cardinals ranked as Princess have been recognized as well in England as on the continent of Europe? And have the leaders of the two great parties in this country joined together to effect the degradation of England by thus acknowledging the supremacy of the Pope and recognizing his power to nominate to position of ranks and dignity within the British Empire?

We are informed, on the authority of the Lord Mayor, that this surrender to the claims of the Papacy was made in 1884, when Cardinal Manning was appointed a member of the Royal Commission for the Housing of the Poor. Referring to the protest against this appointment made by the Protestant Alliance at the time, we find that the subject was on that occasion brought under the consideration of the House of Lords by Lord Oranmore, and that the Government then stated that the appointment had been made in accordance with precedents already conceded in the case of the Irish Roman Catholic Prelates, especially upon the grant of the Charter of the Royal University of Ireland in 1880, in which the Protestant Archbishop of Dublin was named first, then the name of the Roman Catholic Archbishop of Dublin followed, and afterwards the name of the Lord Chancellor; but was this a recognition of the Papal claim that Cardinals should rank as Princess at the Courts of the several Sovereigns of Europe, and this, notwithstanding that the Papacy has been deprived

of all Temporal Power, and that this power has been transferred to the King of Italy, the ally and friend of England?

What does the granting of such precedence involve? Cardinal Manning is a Prince of the Court of Rome, and holds his foreign title and rank of Cardinal by appointment of the Pope. The Archbishops and Bishops of the Romish Church hold their territorial titles and rank by the same authority. Such territorial titles are declared by the statute law of this country to be illegal; and, further, according to the laws and constitution of Great Britain, a title given by a foreign potentate to a citizen of the realm cannot be lawfully assumed, much less can it be held as carrying precedence or rank, unless express permission to that effect has been obtained from the Crown. If Cardinal Manning, in consideration of his foreign title of Cardinal Prince of the Court of Rome, is to take rank next after the Royal family, and if the Romish Archbishops of Dublin, holding such territorial titles by Papal appointment, are to be ranked above the highest dignitaries and nobility of the realm, then it follows that all Romish ecclesiastics must be graded according to the rank and title given them by their Head at Rome. Cardinal Manning and the Roman Catholic Archbishops and Bishops have sworn at their consecration: 'From this time forward I will be faithful and obedient to our Lord the Pope and his successors. . . . Heretics, schismatics, and rebels to our Lord, or to the aforesaid successors as far as possible, I shall persecute and attack.' Is this an oath of allegiance to Her Majesty, or such as to justify the recognition of the foreign title and rank of these prelates? And it may further be asked, how far does such recognition acknowledge the supremacy and authority of the Pope in the United Kingdom?

At the coronation of the Sovereign of this realm the oath taken by the King or Queen is that he or she 'will, to the utmost of his or her power, maintain the Protestant Reformed Religion established by law.' By the Thirty-second of the Articles of Religion it is further affirmed that the King or Queen's Majesty hath the chief power in the realm, and that the Bishop of Rome has no jurisdiction in the realm of England. Cardinal Manning claims to be a Prince of the Court of Rome, a member of the College of Cardinals; one of whom, in the event of a vacancy, must be selected as the rightful heir to the Papal throne. The Cardinal is the emissary of a foreign Power, a Power which has been for centuries notoriously fomenting 'sedition, privy conspiracy, and rebellion' in this and many other lands. By Romish Canon Law it is declared (*Bull Super Soliditate*) that 'the Pope has an indirect power over all Kingdoms,' and that 'he can deprive kings of their empires and subjects of their allegiance.' This same Canon Law (*Bull Cane Domini*), be it remembered, excommunicates all Protestants as accursed heretics. Neither should we forget that in bygone days the Cardinals were Princes of the Roman Empire, and in that capacity took rank and pre-eminence, even among the members of Imperial and Royal families.

How is it that no information was given at the time that Mr. Gladstone's Government, with the full concurrence of Lord Salisbury, had agreed to recognize the rank of Cardinals as such Princes of the Court of Rome? The Lord Mayor authoritatively makes this assertion. Will Mr. Gladstone or Lord Salisbury contradict it? And if not, we venture to ask, in the words of the protest of the Protestant Alliance: 'Is such recognition consonant with the duties that Ministers owe to the State, or can it be reconciled with the principles on which the constitution, the greatness, and the safety of this Protestant Empire are founded? Will such an alliance with the Papacy bring a blessing upon the cause which it is sought to advance? Or is such a course consistent with a right sense

of the duty of allegiance obligatory on those in the high position of the members of the Queen's Government, and of her conscience?"—*English Churchman, London.*

FAMILY DEPARTMENT.

ARLETTE, OR, THE CHILD MARTYR.

(A TRUE STORY).

Chained to the martyr-pile he stands,—
A man with calm, majestic brow,
Women crowd round with pitying gaze;
What rivets his attention now?
Rigid in silent woe his face,
His lips move—yet is heard no sound—
The life blood rushes from his cheek,
As other victims come forth bound.

Fearless—yet gently—on they come,
And in their midst a maiden fair
(A child in years she might be called),
With loving eyes and golden hair;
Up to the stake she too is led,
A martyr's death awaits her there;
The father gives one long deep groan,
Then softly moved his lips in prayer.

'Arlette, my child, my precious one,
Jesus will carry us through the flame;
A crown of glory waits us both,
Bravely we'll suffer in His name;
The hour is come—the pile is lit;—
'Father,—thy hand—oh! let me clasp;
One last fond kiss he gives, and then—
Enfolds her tightly in his grasp.

But in the crowd are tender hearts,
Parents stand by with children dear,
They cannot—will not—see her die,
And many a one now presses near;
Kind hands are stretched out to the child,
And as the flames begin to spread
From the dense smoke they drag her forth—
'Thank God, in time—she is not dead.

Bow down, poor child, and sign the cross,
The Blessed Saints preserve thy life;
For hard it is that one so young
Should have to meet such fearful strife.
Welcome to our poor home thou art,
To share our children's daily bread.
The words came from a mother's heart,
As from the stake the child was led.

Stern men in awe and pity weep;
One moment paused Arlette for breath,
In vain they held her in their arms—
She struggles—not for life—but death;
'I cannot bow before the cross,
My father's fate I too will share,
The faith for which he dies, I hold,
So let me suffer with him there.'

'Back, back, good folks, press not too near,
Cries an official standing by,
He too connived Arlette's escape,
And cared not that the child should die.
One moment's freedom she hath gained
To reach her father's outstretched hands;
The flames make now the funeral shroud
Their passport to the heavenly land.

The chain—the stake—the fire is past,
The martyr's crown Arlette hath won;
But who could read with heart untouched
That thrilling story of Cologne.
And in the white celestial throng,
Reflected in Christ's diadem,
Shall shine forth many a brilliant jewel,
But foremost there—that tiny gem.

EMMA MOODY TURNER.

AMONG the contributors to *The Arena* for July are Senator Wade Hampton of South Carolina, O. B. Frothingham, Rabbi Solomon Schindler, Rev. Carlos Martyn, D.D., Junius Henri Browne, Hamlin Garland, H. O. Pentecost, Rev. Minot J. Savage, Hon. A. B. Richmond, Frances E. Willard, and Gen. Marcus J. Wright.

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

Author of "Oughts and Crosses," "Wait till it Blooms," etc.

CHAPTER II.—(Continued)

'Ah, but then we should have to know for them in that case,' said Teddie. 'I see what Alice means. It wouldn't be fair to take more than we think the things are worth even if anybody was willing to give it; except, of course, somebody was to say to me, 'These collars would only cost about five shillings in a shop, but I think such a tremendous deal of them being your sister's work that I'll pay you a pound for them!' Why then, I suppose, it would be all right. But I'm not sure. I think I would rather have just exactly a fair price for them, no more and no less.'

I can't tell you how sweet those laces looked when they were at last quite finished; or how happy and full of hope Teddie felt as he set out with them carefully packed in a neat little basket; or how glad Alice was that she had not given way to paltry motives for hesitation; or how Mrs. Tyrrel loved them both, though she did not in her heart believe that anything would come of the venture, and tried to keep Sybbie from counting much upon her promised treat.

'If Teddie is very successful we may perhaps get to the sea for one whole day,' she said; but dared not encourage the little girl to hope for more.

Bravely Teddie trudged through the town and over the bridge, but when he came in sight of the large house he had fixed upon as the first field for his enterprise, a sudden shyness took possession of him, and he felt that someone who knew him, or had known his father, or was a friend of Alice's, was looking out of every one of the windows on both sides of the way, and guessed that he was presently going to ring at the side gate bell to try and sell his sister's work to the maids!

For half a minute he felt as if he couldn't go on; he dared not; everybody who passed seemed staring at him so! He had not expected he would feel like this. 'But anyhow,' he said to himself, 'I'm not going to turn tail now I've come so far. Now then, Ted, my boy, right-about-face for the first door, and, Forward!'

But he gave such an exceedingly modest pull at the bell that it did not ring, and after waiting and listening in a state of violent perspiration for about five minutes, he turned away. 'Perhaps she is busy, or going up stairs, or dressing herself,' he thought, 'and would be vexed at being disturbed.'

Across the road a trim-looking maid was standing at the gate watching for the milkman. Without waiting to let his courage evaporate, Teddie ran up to her. 'If you please,' he said, hurriedly opening his basket, 'would you like to buy a pretty collar, real lace?'

He held it up before her eyes, and she looked at it longingly. Teddie fancied she was going to buy.

'How much is it?' she asked.

'Two-and-sixpence!' Teddie answered, with beating heart.

'Oh no,' returned the young woman, shortly. 'That's far too dear! Hi, master!' (turning to the milkman) 'make haste this way, will you?'

Teddie saw that she meant to say no more to him, and with his hopes considerably dashed, he walked away.

A few houses further on, the front door stood open, and a little girl, elegantly dressed, was coming down the steps. 'I will speak to her!'

thought Ted; 'half a crown, now one comes to think of it, is a good deal for a servant to give. Perhaps she might ask her mamma to look at the laces they are good enough for any lady to wear.'

Somewhat timidly he opened the gate, and approached the little maiden. She had long brown hair, and blue eyes, and very pink cheeks. If Teddie had not been so much taken up with his own business, however, he might have seen that her eyes were bright, but not with joy, and that the carmine of her cheeks burned more hotly than the tender hues of peace.

'Will you ask your mamma to please look at a pretty lace collar?' he began.

'No, I won't!' returned the little girl, angrily. 'Go away!'

Teddie looked at her in genuine surprise. She was so pretty that he could hardly believe his ears when she spoke in so rude a tone.

'Go away, I tell you!' she repeated, with a stamp of her foot. 'Do you hear? What are you standing there for? If you don't go I'll call my papa to turn you out!'

'You need not trouble yourself,' returned Ted, with spirit, 'nor yet put yourself in a passion.' And turning from the little fury with his head held rather higher than usual, he quitted the garden, pulling the gate behind him with a slam.

For the first time he fully realised what his position, in his present character, appeared in the eyes of the world. He and his sisters had, in times gone by, often been petted visitors at houses as good as these. He was the same Teddie Tyrrel now that he was then; he had put on his best suit, with a clean collar and fresh tie; yet, because he was soliciting a purchase of work, a girl, who no doubt imagined herself a lady, dared to speak to him like that! He hoped he had never uttered a rough or scornful refusal to anybody asking him to buy what he did not want, but he could not quite remember. At least, he never would again!

Mortified as he felt, however, he would not give up. 'I'm none the worse, anyhow, if I have been bullied!' he said to himself, recrossing the road again to a door where he had just seen somebody go in. 'But I should be if I let little Sybbie be disappointed because I was afraid of a few hard words. I'm the man of the family still!'

Just then his eye was attracted by a small object, partly dark and partly shining, that was lying at the side of the path.

It was a purse. He picked it up. Very old and worn it was, and on opening it Teddie found only twopence halfpenny, a postage-stamp, and a recipe for curing chapped hands. 'Somebody will be vexed at losing it, though, I daresay,' he thought, 'Wish I could find 'em.'

He looked up the road and down, but not a person was in sight; so he slipped the shabby little *portmonnaie* into his pocket, and braced himself for yet another attempt to dispose of his dainty wares.

This time he was more successful. The maid who opened the area door, asked him into the entry, and gazed with evident admiration and longing at the pretty lace. She also called another girl out of the kitchen to look; the latter came with her hat in her hand, for she had just come in from an errand.

'Ain't they pretty, Susan?' she said, holding the pointed collar up in her hand. 'And not dear either, for what they are.'

Susan picked up one of the cuffs belonging to the set and examined it narrowly. Then she asked the price.

Rather nervously Ted named it, and was delighted to see that she did not appear discouraged; on the contrary, she began, with her head first on this side, then on that, to discuss with herself the merits of the collar which matched the cuff.

'It would look rather nice over my black silk, I think,' she presently observed.

'Yes, it would,' said Ted, eagerly. 'My mother used to wear one over a black dress. You could take the bows off, you know' he added.

'What for?' asked Susan. 'If you thought the colour would not suit you,' returned the boy, innocently. 'My sister says only very fair people can wear light blue.'

Poor Ted! He little thought that Susan's tenderest spot was her swarthy complexion, and sky-blue her favorite tint. The housemaid laughed, and that made matters worse. In great dudgeon Susan threw down the collar and flounced back into the kitchen, leaving the other two to conclude their bargain alone.

'She's a Tartar, and no mistake,' said Ted's first friend, with careless good humour. 'You couldn't have offended her more than by saying what you did. But never mind: I'll take this collar of you, I think.'

Ted's eyes sparkled. Here was an earnest of success at last. 'Susan,' called the housemaid, as she got out the money to pay him, 'can you give me two sixpences for a shilling?'

There was a short silence; then Susan burst out again like a whirlwind. 'I've lost my purse!' she cried, and I believe that young scamp's got it. I felt him pushing very close against me just now.

'Me, do you mean?' demanded Ted, almost doubting, for a second time that afternoon, the evidence of his senses. But the shock of this awful accusation drove every vestige of colour from his face, and this Susan took as a conclusive evidence of his guilt.

'Yes, you,' she boldly returned. 'Hold him, Lucy, while I turn out his pockets.'

[To be continued.]

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In St. Paul's Church, Newdon, Nova Scotia, on the 3rd Sunday after Trinity, by the Rev. Rural Dean Anselm, Benjamin Oxley, infant son of Joseph and Margaret Moxon; also Eda May and Helena Blanche, children of Reuben and Savina Lively.

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HARVEY-NEWALL.—At St. John's Cathedral, Winnipeg, by the Most Rev. the Lord Bishop of Rupert's Land, Metropolitan, on the 17th inst., the Rev. Geo. Harvey, Incumbent of St. Clement's, Reikirk, to Miss Hettie Newall, late of Taunton, Somersetshire, England.

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KENTZ.—At Hilldale, Hants Co., Nova Scotia, on the 17th June, Jemima, wife of Isaac B. Kentz, and daughter of the late William Mason, aged 82 years.

CAMPBELL.—At Stanley, in the Parish of Newdon, Nova Scotia, on Tuesday, 17th June, John T. Campbell, aged 20 year.



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A great authority declared not long ago his belief that the predominant races of the future would be but three in number, viz., the Anglo Saxon, the Russian and the Chinese.

If present indications are to be believed, it may further appear that where Anglo Saxon and Chinese meet, it is not the latter which invariably go to the wall. Already in America, in Australia, and in this country, Hawaii, it is proved not only that the Chinaman can compete successfully with the white man, but that in many cases competition means substitution of the former for the latter. This is true, moreover, not alone of manual labour and trades requiring mere animal industry, but is beginning to be recognised as true also in the professions which demand trained business sagacity and high intellectual power. Beginning in the very lowest labour, the Chinaman works patiently upward, outstripping all competitors, till from the plantation drudge he becomes the merchant and the planter.

It has been admitted by recent authorities that the weakness of China is on the surface, and that though the Government is eaten through and through by corruption, 'the worm in all Asiatic civilisation,' yet the nation itself, as made up of individuals, has elements which at home and abroad are prophetic of a great future.

In this respect the Chinese and Japanese present a singular contrast. It is always a bad sign when a nation is too willing to forget its history, and impatiently throw over the past. The too sudden change is very commonly deadly in its effect. Japan has exemplified this ultra progressiveness. China, on the other hand, moves slowly, but, like the glacier, irresistibly. It is moved not by impulse or passion, but by cold calculating dependence upon law, precedent and reason. Change, as change, is deprecated and dreaded, though for this very reason when a change is made it does not endanger the stability of the nation.

If the Chinese abroad differ from the Chinese at home, they differ only for the better, in that they lose the timidity which retards their progress at home, and without any sense assimilating themselves to the peoples among whom they sojourn, use these as the whetstone of their natural abilities.

Hence, it seems probable that just as the Jews of the dispersion obtained of old an influence for Judaism which had never been dreamed of in the era of the kingdom, so the Chinese of the dispersion are likely to work out the fuller destiny of their race, the home country remaining as the inexhaustible reservoir from which fresh streams of population are poured forth to influence the world. Those who can anticipate history



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can mould it for good or for evil. Had Rome perceived the real power of the barbarian invasions, and been able to provide accordingly, she might have remained to this day mistress of the world.

Whether England retains her colonial possessions, her hold on India, and her influence on the native races of the world depends in like manner upon a consideration of possibilities of the future.

Moreover, the responsibility of the Church is no less great than the responsibility of the State.

God graciously guided the Church 1,500 years ago, so that when Rome fell before the Goths and Vandals the standard of Constantine, the 'In hoc signo vinces,' still remained victorious, conquering the conquerors, and transforming the invaders, like St. Paul, from an instrument of persecution into a vessel of salvation.

But God's guidance is not independent of our own forethought and our preparedness to receive blessing. The rain falls and the sun shines in vain upon the land which knows not the labour of the husbandman. The Church must always be ready to march abreast with the expansion of God's designs in history. Just as speculative unbelief results from the lagging behind of the Church in the revelation of evolution in nature, so the more terrible unbelief of life and action is the result of the Church's failure to keep up with the evolution of God's providence in history.

Here, then, is a problem demanding solution.

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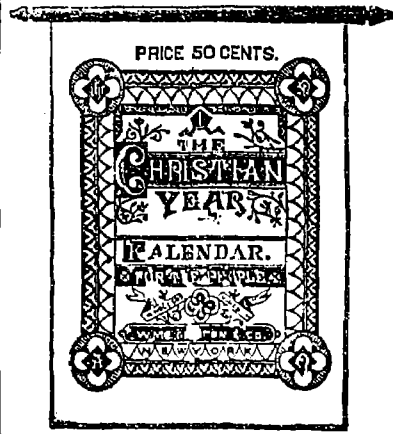
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VEGETARIANISM.

Is it Spreading and will Mankind Become Vegetarian?

(Canada Health Journal for June.)

It appears to be the belief of some that, as man in the savage state has for the most part been largely if not wholly carnivorous, he will, with the progress of civilization, become entirely vegetarian, or use only the products of animals, as eggs and milk, with vegetable food. There is no doubt that the tendency to vegetarianism is increasing; and it is, too, something more than a 'fad.' In practice at the present time there are two great principles involved in it, which are well worthy the attention of the true social reformer—one is that of economy, the other, that a vegetarian diet lessens the desire in the human organism, which is so universal and obstinate, for stimulants. Moreover, some of the highest medical authorities now recommend such a diet as the best remedy in a great many diseased and deranged conditions of the human body.

In point of economy, a diet of vegetable food is an enormous saving of expense—hence, of labor; with the poor or others, for their daily bread. It is estimated that a given acreage of wheat will feed at least ten times as many as the same acreage devoted to the growth of beef and mutton. Indeed, the advantage of a vegetable diet in point of economy is too obvious to require advocacy here.

Thousands have borne evidence to the fact that animal food increases the desire for stimulants. Anyone in the habit of using wine or other stimulants, by a little observation in regard to his own personal experience, would probably soon become convinced of this. Hence, as a temperance measure a vegetable diet stands high.

As regards a strictly vegetarian diet as a remedy in many diseased conditions of the body, we give below the words of the celebrated Anglo-French physician and physiologist, Prof. Dujardin-Bonnafant, of Paris. Not that they are particularly new at all, but from being recent and from an eminent man, and because they illustrate the best medical opinion of the day. The Professor, in a recent lecture in Paris said:—'The affections of the digestive tube or of the stomach, to which the vegetarian regimen is applicable, are numerous. This regimen, in fact, reduces to a minimum the toxins which enter the economy by the food. Remember, in fact, what I told you last year, 'a propos' of the ptomaines and leucomines. As soon as death smites the living being, and at the very instant when death appears, the ptomaines manifest their presence. At first non-toxic, they become toxic at from the fourth or fifth day which follows death, and these substances are sufficiently deleterious to promptly cause death of animals to which they are administered. Moreover, according to the animal species, these ptomaines are more or less active; thus, putrefied fish furnish a great number. As man consumes a great quantity of animal substances whose time of

killing often goes back to eight or ten days, it is easy to understand what a fruitful source of poisoning may be here found; this danger is avoided by those who adopt the vegetarian regimen.

If vegetable substances may undergo putrescent alterations, these are much less likely to take place with respect to vegetable than to animal food. Hence, this diet becomes obligatory whenever, by the bad functioning of the kidneys or digestive tube, the toxins may accumulate in the economy.

In the first rank we will place all those cases where there exists renal (kidney) insufficiency....In the dilation of the stomach by gastric neurasthenics, this same regimen also gives good results. Lastly, in the putrid diarrhoeas, the vegetarian regimen is also indicated.

But there is another point of view in connection with which this regimen gives good results. I refer to the irritation of the gastric mucous membrane. Next in dyspeptic troubles, properly so called, which result mostly from modifications in the gastric juice. Whether it be an exaggeration or an increase in the acidity of this fluid, this dietetic system enables us to cure these affections without imposing any work on the pepsin glands. Lastly, in the general diseases characterized by hyperacidity, such as the uric diathesis, we can still derive benefit from the vegetarian regimen.

To sum up then, and as the conclusion of this lecture, I would say, if from an anthropological and physiological point of view, man is omnivorous, and may, according to climates and according to his necessities, live on a flesh diet, or on a mixed diet, or on a vegetable diet, from a therapeutic point of view the latter regimen, as applied to our climates, constitutes a very important method of treatment, which is demanded in a great many gastric and renal, kidney, as well as general affections.

One sound objection to animal food is undoubtedly the retention in the fluids and tissues of the carcass at death, after being slaughtered, of a large amount of excretory matters, and which, it is probable, give rise to the toxic ptomaines so soon formed after death. These excretory matters would soon have been eliminated by the excretory organs of the animal—the kidneys, skin, liver, &c., had it not been slaughtered.

Animal food is more digestible than vegetable food, and has undoubtedly saved a great amount of digestive force in past ages, but with the advances made in the preparation, (cooking, &c.) of vegetable foods, especially of the cereals, this disadvantage in the use of a vegetarian diet may soon be wholly overcome.

As regards the nutritive value of vegetable, as compared with animal foods, we think it is now almost universally conceded by medical authorities that full nutrition for muscle, or nerve, or brain, may be obtained from the cereals, or, if not, it certainly may be from eggs and milk, which seem destined to long hold a place in the vegetarian diet. The diet of the not very distant

future, it would seem from present indications, will consist of cereals and fruits, with probably eggs and milk. The lower forms of vegetables—the more commonly termed 'vegetables'—potatoes, beets and other roots, will probably be less and less used. Even now, much less attention is given to their production than to that of cereals and fruits.

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