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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

It is true the heathen are in our midst, and St. Bartholomew's Church, New York, has in one of its guilds no less than 400 Chinese, to whom it ministers.

TRINITY CHURCH, Covington, N. Y., was the recipient Easter Sunday of eight artistically carved choir stalls and three sets of vestments. The debt of \$3,000 was cleared off by the subscriptions of the congregation.

NEW ZEALAND—BISHOP and Mrs. Selwyn have contributed £3,000 towards the cost of an auxiliary steam vessel for the Melanesia mission service. The new vessel will be larger than the *Southern Cross*, and will cost £9,000.

BISHOP ROLISON has recently received into the fellowship of the Church at Allentown Pa., two young men of much promise, who were also members of the German Reformed Church, both of whom contemplate taking Holy Orders in the Church.

THE Bishop of a large Midland diocese in the U. S. writes "we need men and don't know where to find them. The difficulty of getting suitable clergymen for our missionary work is the difficulty. We offer fairly good salaries but the men do not come. We have the grandest opportunity for the Church but we cannot find the men."

THE medical advisers of the Bishop of Winchester, Eng., have ordered his Lordship to take complete rest for a time. It is more than a quarter of a century since the Bishop was consecrated to the See in Westminster Abbey. One of the Bishops who took part in his consecration was Archbishop Longley who was the predecessor of Archbishop Tait in the Primacy of Canterbury. In 1873 Bishop Browne was translated from Ely to Winchester. His jurisdiction is a large one, and includes a population of some nine hundred thousand, and between five and six hundred parishes. He is *ex officio* Prelate of the Order of the Garter, among other offices held by him. We earnestly hope that his Lordship will soon be able to resume his duties.

FOR some time past the Bishop of Maritzburg has been endeavoring to find clergy in South India willing to go to Natal to work in the Tamil Mission there. There are some 20,000 Tamil-speaking people in Natal, so that there is a very large field of missionary work in South Africa. At the request of the Bishop of Maritzburg, the Rev. Canon Booth came over to India, and having visited Nazareth in Tinnevely and other places, succeeded in finding men willing to return with him. Two of them, Mr. V. Solomon, of Ramnad, and Mr. V. Simon, of Nazareth, were recently ordained deacons by the Bishop of Madras in St. Thomas' Church, Mylapore, and have left Madras with Canon Booth and a small band of teachers to work in South Africa.

ONE of those rare old churches—St. John's Clerkenwell, London, Eng.—which remind us

so powerfully of the unbroken continuity of the Church in these islands, was reopened lately after restoration. Its history carries us back to the twelfth century, the first building of that name having been consecrated by Heraclitus, patriarch of Jerusalem, in 1185. The rebels under Wat Tyler did sad damage to the priory to which the church was attached. Camden says that the tower-steeple of the second church was of great beauty and an ornament to the city. Cardinal Pole restored the ancient edifice, which has gone through many strange vicissitudes. At one time it was used as a Dissenting chapel, and, as such, again became an object on which a mob vented its fury at the time of the Sacheverell riots. In 1723, the Church Commissioners purchased the present building, which was erected by Mitchel, a merchant, and in 1815 it underwent one process of restoration. Its latest renovation has, we understand, been carried out at the expense of the vicar.

ST. STEPHEN'S COLLEGE, Annandale, New York, an institution which has been chartered only about thirty years, has received the past year, in addition to gifts of previous years, the better part of \$100,000 in endowments. Not remarkable in itself, but it becomes so from the fact that most of this comes from clergymen of the Church. Clergymen are sometimes severely criticised, but as a rule they do more and give more than any other class of men, according to their ability. Removed from the avenues of trade and with small livings, comparatively, they have neither the opportunity nor the desire to accumulate; but when, provident ally, wealth comes under their control it is a rare thing to find it used for other than the Gospel cause.

St. Stephen's College has for its main object the education of young men for the ministry, and we believe about one twentieth of the actual clergy of the Church are its graduates. This may account for the bestowal of gifts of the clergy in that direction, and is an evidence of their good judgment. The power of the Church for good, under the Lord and Holy Spirit, lies in its clergy, who are the teaching and must be the governing body.—*Los Angeles Churchman.*

DEACONESSES.—A very important movement has been made in the establishment of a training school for Deaconesses in the city of New York. The revival of this order of the Apostles' days has lived down prejudice, and the time will come when they will be found as helpers to the clergy in every diocese and large parish. Even the denominations have ceased to be afraid of the name and thing—it suffices that it is Scriptural. Of course, if we are to have such an order, like the deacons they must be prepared for the office and the work. They need to be made familiar with God's Word and the Book of Common Prayer, with the care of the sick and of the household and with mission work. Nowhere can be found greater facilities for instruction in these and other branches of learning, such as a Deaconess needs, than in New York, and it could not be associated with any parish better than with Grace Church. Dr. Huntington is warden, and

there is an advisory council of women who are especially qualified for the position. The term of the school will begin in October and continue through April, but three months of hospital service, May, June, and July, will be required of all but special students. It should be added that lessons in ecclesiastical music and embroidery will be given. The first session of the school will begin next fall, and we doubt not the number applying for admission will prove that a long felt want has been supplied.—*Standard of the Cross*

A MOVEMENT is on foot for the incorporation of the Countess of Huntingdon's Connection with the Church of England. The only wonder is that this reunion has not been effected before, for the body in question can hardly be said to represent either a distinct form of doctrine or Church government. The Connexion is very small. In 1851 it had rather over a hundred chapels in England and Wales; the number is now probably smaller.

OHIO.—The outlook for the Church in Ohio is bright with promise. Clergy and laity seem more than ever alive to their responsibility, and inspired with confidence in the divine mission of that branch of the Church Catholic which has their allegiance. Hopefulness has taken the place of discouragement, and courage has driven out timidity. It is said that, if men are to succeed in their undertakings, they must believe in that for which they work. The people of Ohio are coming more and more to believe in the Church—the Church, of which it was said by the late Dr. Dawson in one of his memorable missionary addresses: "Thou venerable Mother! Thou Catholic Church of Christ! Thou Bride of the Lamb! Thou Keeper and Witness of the Truth! Wherein is weakened the force and meaning of that message which thou didst bear to the nations of old, which to them was the savor of life unto life, the power of God for their salvation? Wherein is decayed that virtue within thee, which once flowed with healing power to every one who touched the hem of thy garment? Where is thy face of flame, thine arm of might? Oh, arise and shine! Stand, thou wondrous creation of God, clothed with the sun, and having the moon under thy feet! Speak Thou Thy message of peace, Thou Holy One! Enlighten the ignorance, repress the folly, reprove the sin of this land, as thou didst in the days of our fathers, and in the old time before them. Give us the benediction of thy presence in every place; teach us thine unerring testimony; and guide us in the way of salvation. These shores were sought for thy sake; discovered for thee by thy faithful children who loved thee well. To thee were they given in covenants of prayer with holy sacraments. For thee these wildernesses were peopled. Of thee it is written: 'I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

INTELLIGENCE has been received from New Zealand that the Bishop of Wellington has been elected Primate by a large majority over the Bishop of Nelson.

THE Rev. Dr. Thomas S. Childs, of Washington, D.C., who has lately applied for holy orders in our Church, gives as among his reasons for leaving the Presbyterians: "There are two tendencies in the Presbyterian Church, one toward disintegration, and one toward unity. This tendency toward disintegration is that which produced the wide differences of opinion. I find in the Episcopal Church a doctrinal faith in substantial harmony with my own. I find a communion of saints, in which I hope to enlarge the experiences of the past and have a pledge of the still wider communion of the future. I hold as satisfactory the basis of the Christian union proposed by the House of Bishops of the American Episcopal Church, and revised by the Lambeth Conference. The first three terms, the Scripture, the Creeds and the Sacraments, could hardly cause serious discussion among Protestants. All accept them. We are unable to see why there should be any more difficulties with the Historic Episcopate. Calvin admitted it; the best historic scholarship of our age, the House of Bishops, made their deliverance intelligently and honestly. They do not ask us to accept any particular theory of the Episcopate. They ask us to accept the fact; and there is the fact, whether we accept it or not. We are unable to see a simpler basis of union than this."

THE BIBLE.

The network of the written Word betrays a *visible society* behind it. It is surely impossible to deny this. We are not going into the further question as to the various books being afterwards marvellously wrought into unity, if so they were; nor are we asking how far the Holy Spirit may have gradually brought home to the consciousness of the Society the greater security and practical sufficiency of the written as compared with the spoken Word. We are looking straight at the fact of that first moment in the life of Christianity, and if what we then see is a written word embedded in the soil of a living society, it can scarcely be supposed that at some critical moment later on the two were separated and one of them practically extinguished. It is not the relation of the two to one another that we are investigating, but the reality of their co-existence, and this co-existence we claim to find inside the pages of the Bible. As, then, we examined last week the indirect evidence for this fact, this week we shall speak of evidence which may be called direct, and which, inasmuch as it is intended to be taken along with, and not separated from, our last paper, we shall consider under a second heading. Our assertion is that the New Testament Scriptures exhibit the formation, the order, and the continuous life of a society. And, first, what do we mean by a society? How do we distinguish a society from a crowd? A crowd is an accidental number of individuals, each independent of the rest, and having no common interest to make them one. A society, on the other hand, means a number of individuals gathered together in place or thought, and animated and governed by one idea. Thus a society of human beings implies subordination, and therefore requires dependence; its parts are related and proportioned, and therefore it has form. Whereas a crowd is a mere shapeless mass with absolute independence for its very life; it is a number of separatists, of whom any one may shift his place as he will without the whole ceasing to be a crowd; it is without conscious life, because its members, if so we may call them, abhor intercommunion among themselves.

2. The New Testament we say, then, exhibits the gradual formation of a *Divine society*, and this society was and was intended to be the

visible vibrating medium of the spoken Word. Numbers of people are shy of the word "medium" in connection with revealed truth; if so, surely they must quarrel with the Apostles, nay, they must hold an argument with our Lord Himself, for there, in the very heart of the New Testament, it is safely lodged. God did not speak merely from heaven, but upon earth, and upon earth His Word became incarnate. 'The word became flesh and dwelt among us, and we beheld His glory . . . Here, then, is a visible manifestation in the flesh; that is, in fact, what God has to say to us. But more than this, if we may say so with reverence, that incarnation multiplied itself, the very law of its life being expressed in our Lord's solemn words: 'As the Father hath sent Me, even so send I you'; and again, 'He that receiveth you receiveth Me.' If these two sentences do not compose a medium, where shall we find one? The truth is that, with many of us, the words have touched our ears without reaching our minds. We venture to offer this remark with all deference, to Lord Grimthorpe and his friends. 'He that receiveth you.' Let them seriously ponder those words, and they will find themselves confronted by a visible society. Let them further dwell upon the words which follow—'receiveth Me'—and they will know that society to be Divine. Is it just, then, to declaim against the idea of this word medium, and to use the light of the written Word to burn up one of its most conspicuous pages? You cannot manage revelation; your highest wisdom is to submit to it. The principle of a visible society is set up in the fact of the Incarnation, and its reality is preserved in the first Apostles.

True it is that our Lord Himself said, 'Come unto Me, all . . . ' and thus issued an invitation at once universal and direct; but how many heard the words when He uttered them, and how do we come to hear them now? His invitation necessarily vibrates through a human medium; human, because composed of men; Divine, because instituted by the Son of God. Mozley somewhere says that there are men who simply ignore the whole sphere of 'means.' They love to speak of God's word entering the heart; they forget the truth that God's Word has in fact entered a 'society.' Look at the very words of the subject and say whether the Bible itself is not the first to protest against a strained and exclusive use of it. Its expressions are at once significant and progressive: 'Follow me'; 'Disciples' (i.e., learners of the Lord); 'He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained'; 'Go ye into all the world and preach the Gospel to every creature . . . ' 'Followers,' 'Disciples,' 'Apostles,' 'Teachers,' whose message is to be received in faith. Is not this a living society? What strikes us with peculiar force, when we come to dwell upon it, is the complete absence of any command to *write* anything. Take what view you will about what is sometimes called sacerdotalism—and, of course, it is easy to point to its abuse—still, we repeat it, the fact, luminous and not even admitting of argument, the fact of that first moment of Christianity is a *visible society* of men, and those men, priests,—if the power to forgive or retain sin, means the priesthood,—a visible society with a message entrusted to it, and with a command enjoining not merely the duty of proclaiming, but the manner also—'Preach the Gospel.'

After our Lord's Ascension there was a small, living and moving society. And now watch its progress. It moves, and grows larger as it moves. Others become attached to it, not it to others. Sometimes large groups of men, sometimes solitary individuals, hear the spoken message, and are in consequence baptized into it. We all know the passage in the Acts, but we constantly miss its significance, 'Then' (i.e., after

hearing Peter's preached word) 'they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued' (mark the words) 'steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers' (Acts, ii. 41, 42). What does this mean? Nothing else than this, surely, that that first band of Christians was a society, the individual members of which knew and greeted one another. 'All that believed were together,' and even shared one another's goods; and further, that the multitude did not deduce their message from the Old Testament, but received it through their ears, not eyes, into their hearts from the lips of the Apostles. The Old Testament was the ground common to both teachers and taught, and the Apostles appealed to it in support of a message they had come to preach. Afterwards, as time went on, of course questions of observance and doctrine came up, and then a council was called or a letter written as occasion required. It was not 'Let every man do what is right in his own,' but 'It seemed good to us.' To whom? Read the fifteenth chapter of Acts, and you will see, 'Then pleased it the Apostles and elders with the whole Church' (xv. 22.) 'We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth.'

And if we pass on to the Epistles, where we find the Church beginning to get well under weigh, there is no cessation of this order, but an evidence that it is acknowledged and an anxiety that it should be retained. That which our Lord Himself has called 'My Church' is now called 'the pillar and ground of the faith.' And what our Lord had said about a man being regarded as a heathen man if he refused to hear the Church is repeated by St. Paul when he says, 'Avoid those which cause divisions.' Or, again, to Timothy, 'Hold fast the form of sound words, which thou hast heard of me; and again, 'Let no man despise thy youth.' A Bishop, according to St. Paul in his letter to Titus, must 'hold fast the faithful word as he hath been taught; and as for the unruly, he must 'rebuke' them 'sharply,' that they may be sound in the faith. In other words, as it has of course been often observed before, the word 'Churches' (plural) is only used to denote the different places in which may be found the Church. The message given is authoritative and it is *one*, and the medium for conveying it is the *Visible Church*. This neglected aspect of the written Word was represented to us by the great Oxford leaders, and we are only gradually appropriating the vision.—X. in *Church Bells*.

DEACONESSES.

The following is a summary of the proceeding in the upper House of Convocation, Canterbury, on this question. We lately gave the Bishop of Winchester's remarks at some length. He presented the report of the committee appointed to consider the subjects of sisterhoods and deaconesses, which was contained in a series of resolutions. It was agreed to discuss these resolutions *seriatim*.

The Bishop of Winchester moved, and the Bishop of Rochester seconded, the first resolution, which was carried. It is in the following terms—

'1. That this House, recognizing the value of sisterhoods and of deaconesses, and the importance of their work, considers that the Church ought definitely to extend to them her care and guidance.'

In regard to the second and third resolutions, a prolonged debate took place, which is fully reported in the *Guardian*. Eventually they were passed in the following terms—

'2. That those who enter the sisterhood should be permitted, after an adequate term of

probation, and being not less than thirty years of age, to undertake life-long engagements to the work of the community, provided that such engagements be liable to release by competent authority.'

'3. That the form of such engagements should be a promise made at the time of admission before the bishop or his commissary, from which, if the bishop think fit, from cause shown, he might subsequently release the sister.'

On Friday the discussion was resumed, and the following resolutions were passed—

'4. That the statutes of the community should be sanctioned by the bishop under his hand, and not be changed without his approval, signified in like manner.'

'5. That no branch house of a sisterhood should be established, or no branch work undertaken, in any diocese without the written consent of the bishop of such diocese.'

'6. That no work external to the community should be undertaken by the sisters in any parish without the written consent of the incumbent of such parish, or subject, if that be refused, to an appeal to the bishop of the diocese.'

The Bishop of Winchester proposed, and the Bishop of Ely seconded, the seventh resolution—

'7. That every sister be free to dispose of her property as she thinks fit, and that no sisterhood receive property belonging to its members without the consent of the bishop.'

This resolution was severely criticised by several of the bishops, and eventually, on the motion of the Bishop of London, seconded by the Bishop of Gloucester and Bristol, the following resolution was adopted, instead of that proposed by the Bishop of Winchester—

'That no statute should contain any provisions which would interfere with the freedom of any individual sister to dispose of her property as she thinks fit.'

The House next proceeded to consider resolutions as to deaconesses. The following were carried:—

'That deaconesses having, according to the best authorities, formed an order of ministry in the early Church, and having proved their efficiency in the Anglican Church whenever the order has been revived, it is desirable to encourage the formation of deaconess' institutions, and the work of deaconesses in our dioceses and parishes.'

'That a deaconess should be admitted in solemn form by the bishop with benediction by the laying on of hands.'

'That there should be an adequate term of preparation and probation.'

'That a deaconess so admitted may be released from her obligations by the bishop, if he think fit, upon cause shown.'

The Bishop of Winchester moved, and the Bishop of Gloucester seconded, the following resolution:—

'That, however, there should be no promise of celibacy, at all events for more than a limited period.'

The resolution was strongly objected to and accordingly was altogether withdrawn.

The following resolutions, after discussion, were passed—

'That a license should be given to each deaconess employed in any parish by the bishop of the diocese at the request of the incumbent.'

'That the dress of deaconesses should be simple, but distinctive.'

'That a deaconess should not pass from one diocese to another without the written permission of both bishops.'

'That special care should be taken to provide for every deaconess sufficient time and opportunity for the strengthening of her own spiritual life.'

This completed the consideration of the resolutions on deaconesses.—*The Churchman, N. Y.*

DIOCESE OF FREDERICTON.

SYNOD MEETING.

The 21st annual Session of the Synod of the Diocese commenced in Trinity Church, St. John, on the morning of the 2nd July, the Lord Bishop of the Diocese, Metropolitan, presiding. About fifty of the clergy responded to their names, and there was a fair representation of the laity.

Immediately after the opening exercises C. W. Weldon, M. P., under suspension of the rules of order moved a resolution in regard to the late Hon. B. R. Stevenson, recording the high estimation in which he had been held by the Synod, its appreciation of its great loss by his death, and also its testimony to the eminent services he had rendered so heartily in the councils of the Church. He had been for several years a member of the Synod, a delegate of the Provincial Synod, and a member of the chief Standing Committees of the Diocese. The Secretary was instructed to send a copy of the resolution to Mrs. Stevenson,

A special committee was appointed to draw up a resolution in regard to the decease of the Rev. Canon Medley, and Rev. G. M. Armstrong and E. B. Chandler. After the appointment of Standing Committees the Rev. J. Roy Campbell, B. D., and R. T. Olinch were named Governors of King's College, and the report of the Governor's of that institution was submitted. It appeared therefrom that \$2,400 had been raised in the Diocese by the Rev. W. H. How for the College. It also referred to the improvements contemplated in the College course.

The annual report of the *Diocesan Board of Domestic Missions* showed an increase in contributions over those of several previous years. The amounts received by the Treasurer for Domestic Missions were: Algoma \$264.86; Bishop of Algoma's stipend \$15; Homes for Indian Children in the Northwest \$421; contributions unappropriated \$375.35; Northwest Missions \$49.59; Diocese of Qu'Appelle \$7.50; making a total of \$1,138.31—an increase of \$186 over last year.

For *Foreign Missions* the amounts were: For the S. P. G. \$404.57; for the S. P. C. to the Jews \$73.88; Parochial Missions to the Jews \$101.06; Bishop Blyth \$86.87; Japan Mission (Rev. C. Robinson) \$53.87; and the C. M. S., making a total of \$722.17—a slight increase over the amounts for last year.

Further, the Rev. J. M. Davenport had raised \$40 for the East Indian Missions; from St. John's Church \$75; for the Shingwauk Home \$52.57; for the C. M. S. \$65.89; for the S. P. C. Jews, and from Trinity Church \$1.50 for support of Indian children in Algoma, making in all \$2,244.12 raised in the Diocese for Domestic and Foreign Missions during the past year.

The Secretary read a statement of grants from the Woman's Association for different churches throughout the Province, the Fredericton Branch having raised \$268.05; St. Paul's Branch, St. John, \$277, and the Junior Branch of the same church \$130.

In this Diocese the Church Society is independent of the Synod, and meets separately, and it held its meeting on the afternoon of the 1st inst., at which report was made as to the receipts for Missions during the year, and the schedule of grants and assessments for the coming year was submitted. At the last annual meeting the amounts expected from the several parishes or missions mentioned in the schedule reached the sum of \$58, and there had been actually contributed \$4,482.58. All the aided Missions had contributed the sums required from them; but the self-supporting parishes and missions had not fully made up the sums which they were expected to contribute.

The Committee reported that owing to withdrawal of portions of the S. P. G. grant it would require an additional sum of \$2,400 to maintain all present work; but that as no deanery except Fredericton had furnished such increased

contribution, they were obliged to recommend withdrawal of the following grants on the 1st October next, unless sufficient funds were provided by that date: Canning \$330; Kingston \$50; Petitoodiac \$150; Canterbury \$345.

The report of the Depository Committee of the S. P. C. K. showed stock on hand 1st May, 1889: \$1,587.75; imported during the year, \$145.44; stock on hand 1st May, 1890: \$1,233.84, showing sales during the year amounting to \$474.75. The circulation of *The Dawn of Day* had increased to 1,313 copies per month. The S. P. C. K. during the year had contributed for churches in several places £140, and had given grants of books to the extent of £21 15s.

The following were elected as members of the Board of H. M.: Clerical—Revs. Canon Brigstocke, O. S. Newnham, Canon Neales, G. G. Roberts, J. M. Davenport. Lay—Messrs. G. A. Schofield, C. N. Vroom, Sir L. S. Tilley, H. H. Frith, W. M. Jarvis, D. L. Hannington, A. P. Tippet, Rural Deans were appointed as follows: for St. John, Rev. O. H. Raymond; Fredericton, Rev. H. Montgomery; Woodstock, Rev. L. A. Hoyt; St. Andrews, Rev. R. E. Smith; Shediac, Rev. J. H. Talbot.

The donation made by Mrs. E. Robinson, to the D. C. S. was reported as consisting of 2790 acres of land.

At the evening session the report of the Committee on grants was taken up and amended in some particulars and finally adopted. The total estimate of income expected 90—91 being as follows:—Income \$32,023 of which \$16,053 is expected as Contributions from aided Missions, and \$5,989 from the assessments on self-supporting parishes. The expenditures were expected to amount to the sum of \$32,023.

The following resolution was passed by a standing vote, and Canon Ketchum's name was added to the list of Vice Presidents of the society.

'That the committee cannot receive the resignation of the Rev. Canon Ketchum, D. D., who has been for more than forty years secretary of the Diocesan Church Society of New Brunswick, without expressing their sympathy and regret at the serious accident sustained by him, which has been the immediate cause of his resignation, and has also prevented his being present at the meeting of the general committee; the committee would also place on record in their minutes their deep sense of the great value of Canon Ketchum's long and devoted services to the cause of the church in the diocese, both as secretary of the society and in every relation which he has borne to the society and the church at large; their regret at the loss the society is about to sustain, and their sincere hope and desire that he may speedily be restored to health and long spared to continue work in which, both as a pastor and a member of the D. C. S., he has been so faithful and has taken so great a delight.'

'Whereas, it is most desirable that provision should be taken for missionary visits in localities in this diocese in which there is no special clergyman, and also that the needs of the diocese be placed before the people in a systematic way; therefore resolved, that the Board of Home Missions be authorized, with the concurrence of His Lordship the Metropolitan, to secure the services of a suitable person for the office of organizing secretary and travelling missionary; and further resolved, that the executive committee be authorized to withdraw from the available invested funds of the society a sum not exceeding one \$1,000 as the Board of Home Mission shall elect, such sums to be placed in the hands of the Board of Home Missions for defraying the expenses of the missionary.'

EVERY wish that the Holy Ghost breathes into the soul of a believer is a voice which enters into the ear of God. We ought to go to God with our matters as altogether His.—*Chapman.*

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The closing of Miss Forbes' school for the summer vacation took place on the evening of the 23rd June. The exercises consisted of recitations in French as well as English, which were done in a manner reflecting the highest credit upon both teacher and pupil. There were also songs with piano accompaniment by the teacher. The play 'Queen of the May,' was excellently given by the young ladies, clad in the purest white dresses, which were also decorated with choice flowers, the May Queens with floral crowns; the sweet singing and graceful acting of all of various sizes was enjoyed by those present.

A number of prizes were presented to those pupils who had obtained the highest number of marks in Scripture and good conduct, as well as in sewing and other important branches. The room was filled with the elite of the city, comprising the parents and patrons of the school.

At the close of the exercises Miss Forbes received the sincere congratulations and thanks of parents of the pupils and their friends, and with a kiss from the teacher each little one went home to enjoy a few weeks of rest and refreshment.

DIOCESE OF MONTREAL.

CHAMBLY.—A special meeting of the vestry of St. Stephen's Church was held on the evening of the 30th June, to receive the resignation of the Rev. E. McManus Rector of this parish, who has accepted the position of City Missionary in Montreal. After accepting his resignation and passing a resolution of regret at his departure it was decided that the Church Warden procure the services of a clergyman or student until such time as a successor can be appointed.

The vestry invites applications for the position of Rector. Address Wyndham B. Austin, Esq., Chamblay, Canton.

DIOCESE OF ONTARIO.

The Bishop of Ontario sails for England in the S.S. 'Lake Huron' this week, and has appointed the Archdeacon of Kingston, Dr. Bedford Jones, his commissary during his absence. His Lordship hopes to return in time to attend the Conference in Winnipeg in reference to the Union of the Provincial Synods in the Dominion.

DIOCESE OF TORONTO.

Church Bells, Eng., says: Sir Horace Davey, Q.C., has been consulted by the Rev. Provost Body in regard to the right of Trinity College, Toronto, to confer musical degrees in England, and that Sir Horace has given an opinion, declaring that the College is well within its rights in giving such degrees. We are not at all surprised, as we have always been of the opinion that the College charter gave it the powers which have been questioned. The opinion of counsel and a counter-memorial traversing the memorial which brought Provost Body to this country, and meeting all the allegations in that memorial, have now been presented to Lord Knutsford, the Colonial Secretary, and a request was made for a formal interview, which will probably have taken place before this appears in print.

DIOCESE OF NIAGARA.

ORDINATION.—On the 24th, being the festival of John Baptist, the Bishop of Niagara held an ordination in St. Mark's Church Orangeville. There were Morning prayers at an early hour, and the ordination service commenced at 11 a.m., with an able sermon by the Rev. Canon Sutherland, on the subject of the 'Christian Ministry.' There were some thirteen or four.

teen clergyman present, including a few from the Diocese of Toronto. The candidates, the Rev. T. F. Marsden, from St. Augustine's College, Canterbury, was admitted to the priest hood, and Mr. Hodgins, B. A., of Toronto University, and student of Wycliffe, as deacon. Both were presented by Venerable Archdeacon Dixon. The musical portions of the services were rendered in excellent style. Mr. Hodgins is going to St. Catharines, as chaplain and assistant in Ridley College. It is not yet decided where Mr. Marsden will take duty. Among the clergy were the Rev. E. A. Irving, who bore the pastoral staff, Rev. Mr. Swallow, E. Radcliffe, J. Fennell, J. Morton, C. Scudamore, and others. The ladies of the congregation provided a very handsome entertainment for the guests in the afternoon, and a second in the evening. Among the visitors were the father of the candidate for Deacon's orders, Mr. Hodgins, Deputy Minister of Education, and for twenty years Hon. Lay Secretary of the Diocese of Toronto, Mrs. Hodgins, and other members of the family. In the evening several candidates were presented for Confirmation by Rev. A. Henderson, incumbent of Orangeville.

DIOCESE OF HURON.

LONDON WEST.—The corner stone of the new St. George's Church, London West, was laid on June 25th, by Rev. Canon Newman, the Right Rev. the Lord Bishop of the Diocese, Very Rev. Dean Innes, Ven. Archdeacon Marsh, the Revs. Canon Davis, Canon Smith, N. F. English, T. F. Kingsmill, J. T. Wright, G. B. Sage, Canon Richardson, W. Short, W. M. Seaborn and S. F. Eddleston also being present and took part in the proceedings.

The clergy were attired in full canonicals, and the Bishop read the usual service pertaining to the ceremony of laying the corner stone of a religious edifice.

In addressing the people, His Lordship said the stone which had now been embedded was symbolical of the Chief Corner Stone of the great spiritual edifice, which their Lord and Saviour Jesus Christ represented. To the good work of Canon Newman, their worthy co-laborer, might be attributed the present advancement in the work of the Lord which they now saw before them in this new church in London West.

Canon Newman made a feeling and pathetic address on the good work that had been accomplished in London West.

Dean Innes said there was one worthy man who should be held in remembrance in connection with the work of Christianity in London West, and this was an old soldier of the Cross, the late John Dyas. He could recollect when they only had eleven children in the Sunday School in the old school house, yet by perseverance and the grace of God the Church of England had not only advanced from teaching a small band of children in a school house, but they had built one church. This was too small, and now they had to build a second one, of which they had now witnessed the laying of the corner stone. He hoped the good work would continue, and that the blessing of God would rest on the labors on the London West people.

The choir rendered some choice and appropriate selections of music. There was a good representation of all denominations, and a great interest was taken throughout. On the platform were Messrs. D. C. Macdonald, H. Kingsmill, R. A. Jones, J. H. Lings, W. W. Fitzgerald, Q.C.; J. Wattam, Wm. Peters, R. Rookett, T. F. Kingsmill, J. Adams, J. Ward, J. Joly, M. Gibson, J. Wade, and a number of other prominent citizens. The building will be of handsome design, and will cost some \$6,500.

DIOCESE OF ALGOMA.

HUNTSVILLE.—Subscriptions received by the Building Committee of All Saints', Huntsville,

since Easter, 1880:—Mrs. Dykes, Mr. Reeve, C. E. Hooper, Wm. Ince, C. Robinson, J. L. Morrison, A. R. Boswell \$5 each; Trinity S.S., Galt, per W. A. M. A., and All Saints', Toronto, \$10 each; Class in All Saints', Toronto, per T. D. D. L. \$1 61; Anon. per Rev. J. D. C. \$1; Elmes Henderson \$20; J. W. Young \$4; Friends in England per Miss Down \$13 89; St. Paul's, Toronto, off. \$27 50; Miss Dorien per D. Kemp treasurer \$48.33; Church of Redeemer, Toronto, \$13 75; R. B. Street, \$2. Amount in the Treasury of Building Committee last Easter, \$535.44.

DIOCESE OF QU'APPELLE.

[Report on the Consolidation of the Church continued]

The proposal of the Synod of the Diocese of Toronto is that:

1. Ecclesiastical Provinces should be formed coterminous with the civil Province.

2. A Synod should be formed for the whole Dominion, to meet every five years.

3. The Provincial Synods should have power to act in matters generally relating to the temporalities of the Church with the Province. All matters "affecting the standards of worship or discipline of the Church" and "the oversight of spiritual matters" being reserved for the Synod of the whole Dominion.

4. The Bishop of each Province to elect one of their number, who should be called Archbishop, and the Provincial Archbishops to elect a President of the Dominion Synod, who should be Primate.

Theoretically, if there are to be three grades of Synods—Diocesan, Provincial, and General—it would seem to be right that the Ecclesiastical Provinces should correspond with the civil divisions of the country; but, practically, your Committee consider that the conditions of the country are not yet suited to such a division. A glance at the table that we have drawn out, giving the comparison of the Ecclesiastical and Civil Provinces as now existing, will show that the Civil Provinces of Ontario and British Columbia are the only ones where there would be more than two Dioceses to form an Ecclesiastical Province according to the Toronto scheme. *This seems fatal to the proposal.* Your Committee, however, consider that a modification of that scheme might be adopted, and that it might be the best arrangement if One Province is not considered practicable.

They, therefore, submit the following recommendation for the consideration of the Synod, as an alternative scheme:

1. That the Church in British North America should be formed into four Provinces, viz:

i. Quebec and Maritime Provinces including Diocese of Newfoundland.

ii. Ontario—coterminous with civil Province.

iii. Rupert's Land, as at present constituted—Manitoba and Northwest Territories.

iv. British Columbia.

Your Committee would point out that the effect of this division would be as follows with regard to number of dioceses, population and clergy in each Province.

i. Maritime Province (Five Dioceses)—

| Diocese. | Population. | Clergy. |
|-----------------------|-------------|---------|
| 1. Quebec | 740 000 | 64 |
| 2. Montreal | 620 000 | 100 |
| 3. Nova Scotia | 549 000 | 107 |
| 4. Fredericton | 322 000 | 79 |
| 5. Newfoundland | 208 000 | 63 |

Total..... 2,439,000 413

ii. Ontario Province (Five Dioceses)—

| | | |
|------------------|---------|-----|
| 1. Ontario..... | 446 000 | 128 |
| 2. Toronto | 459 000 | 156 |
| 3. Niagara | 200,000 | 70 |
| 4. Huron..... | 800,000 | 136 |
| 5. Algoma | 85,000 | 26 |

Total..... 1,990,000 516

- iii. Rupert's Land Province (Six Dioceses)—
Population..... 210,000 118
- iv. British Columbia Province (Three Dioceses)
Population..... 150,000 38

This division retains the principle of the civil divisions as far as practicable under present circumstances, and allows of easy further division on the same principle when the Church in the country is more developed.

2. That the other recommendations of the Diocese of Toronto be adopted, as follows—

"(1) That in each Ecclesiastical Province a Provincial Council, or Synod, should be formed (where not already existing) by representation, as may be agreed upon, from the several Diocesan Synods in the Province, and that the Bishops of the Province should constitute the Upper House of such Provincial House or Synod, and that the head of such Provincial Council or Synod should be an Archbishop, to be elected by the Bishops of the Province.

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

"(3) That the Provincial Synod should have power to act for the Church in reference to all matters of Provincial legislation affecting the Church, and should be charged generally with the oversight of all matters, educational or otherwise, affecting the welfare of the Church in such Provinces, and that the Synod should have power to enact Canons for the Church in that Province in reference to all questions arising out of the Church Temporalities or Religious Institutions Acts, duties of Church officers, &c., &c.

"(4) That there should be a Synod for the whole Dominion, which should meet regularly every five years. That such General Synod should have the power of dealing with matters affecting the standards of worship or discipline of the Church, and that such Synod should be peculiarly charged with the oversight of spiritual matters.

"(5) That the President of the Dominion Synod should be a Primate and Metropolitan, to be elected by and from the Provincial Archbishops; but that during the continuance in office of any of the then existing Metropolitans, the senior Metropolitan in order of consecration should be President of the Dominion Synod."

ADELBERT, Bishop of Qu'Appelle,
Chairman.

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.

OAK LAKE.—The new Church at Oak Lake was opened on Sunday, June 22nd, by his Lordship the Bishop of the Diocese, assisted by the very Rev. Dean Grisdale, Rev. Chas. Quinney, the incumbent, Rev. W. P. Ireland, of Virden, and Rev. E. F. Roy, of Bradwardine. The Church was crowded to the doors both morning and evening. Our scattered people coming from the four points of the compass.

The offerings in the morning amounted to \$142, and in the evening to \$33.15. His Lordship also put on the plate a cheque for \$300 the gift of the Society for promoting Christian Knowledge, which brought up the day's receipts to \$475.15.

The Church (the site for which was generously given by the Northwest Land Co.) has been erected at a cost of \$2,500, exclusive of staining and varnishing the interior, lighting and heating apparatus, pulpit, choir stalls, altar railing and other furniture remaining to be provided. The Rev. C. Quinney has been instrumental in obtaining a large portion of the

funds requisite to build the church from England, who have contributed both money and supplies of useful and fancy articles for Bazaar sales. The young people have added to the funds, giving the proceeds of amateur entertainments and concerts; while many of the parishioners and local residents have subscribed liberally to the building fund, towards which also the Bishop has received \$300, granted by the Society for Promoting Christian Knowledge, England. The Communion table is covered by a handsome altar-cloth, brought out from England and given by a parishioner. The Communion plate, a personal gift to Mr. Quinney from friends in England, has by him been presented to the church. To the Ladies' Auxiliary of Winnipeg the church is indebted for the Communion linen, and to Dr. Wright, of Oak Lake, for the Communion plates. The prayer desk, lectern and two clergy stalls, made in light oak, from special designs of the architect, are gifts of parishioners. The pews, made of polished ash, likewise the design of the architect, have in several instances been presented by parishioners. The cost of the chancel carpet has been contributed by several members of the congregation, aided by a subscription of \$20 from a generous friend in Winnipeg.

Although great enthusiasm has been displayed by all in furthering the object in view, it is only right to say that special praise is due to the incumbent for his zeal and untiring efforts to secure the erection of the church, upon the completion of which Mr. Quinney is to be greatly congratulated.

St. Alban's Church is situated on rising ground, at a short distance to the north of the railway, from which it is seen, and forms a conspicuous object from every approach to the charming little town of Oak Lake. The style of architecture adopted is that known as gothic of the early English period, with low pitched roofs and gables. The church is placed east and west upon substantial stone foundation, the plan being cruciform.

The main building is 28 x 42 feet. The chancel is 18 x 18 feet. There are two vestries north and south, 9 x 10 feet, abutting on the walls of the chancel. The principal entrance is at the porch of the west tower, 8 x 10 feet. This tower rises to a height of 32 feet. Upon it is erected an octagonal belfry, composed of open bays, with enriched pilasters and arches, and surmounted by ornamental conical roof rising 22 feet above main bridge, and capped with a finial.

We are greatly in need of a bell, and shall be most thankful if the readers of the *Church Guardian* will help us in this matter.

WINNIPEG.—The annual meeting of the Woman's Auxiliary was held last week. There was a service in Holy Trinity Church at 11 a. m., followed by celebration. Rev. Canon O'Meara preached, and gave an effective address on "What Christianity has done for women, and what women has done and is doing for Christianity." The annual meeting was held in Trinity school room in the afternoon, Rev. Edwyn S. W. Pentreath presiding. The Secretary, Miss A. M. Patton, read an admirable report, and Miss Flett, Treasurer, showed that \$629 had passed through her hands. This is in addition to a number of gifts of clothing, &c., for the missions.

The officers were elected as follows: Mrs. Grisdale, St. John's Cathedral, President; Mrs. J. H. Hoare, All Saints', and Mrs. Smith, Trinity, Vice-Presidents; Mrs. Patton, Christ Church, Recording Secretary; Miss Millidge St. John's, Corresponding Secretary; Miss Flett, Trinity, Treasurer. Two ladies from four of the city parishes were appointed by the Rectors on the Board of Management. At the suggestion of the chairman the proposed Missionary meeting to be held during the week of the Provincial Synod will be held under the auspices of the Auxiliary. A reception com-

mittee consisting of Miss Millidge and Miss Patton was appointed to receive the two ladies from Ontario who are about to visit the Indian Missions.

Ordination.—The Lord Bishop of the Diocese held an ordination in Trinity Church on St. Peter's Day, when Messrs. T. H. Walton, J. Pritchard and Joseph Page were ordered Deacons, and the Rev. John Matheson, of St. John's College, J. G. Anderson, C. M. S. Missionary at Lao Seul, and R. G. Stevenson, Incumbent of Elkhorn, were advanced to the Priesthood. The Bishop in his sermon expressed his pleasure that all six were graduates of St. John's College, some of them having taken high honors. The Bishop was assisted in the services by Dean Grisdale, Canon Matheson, Rev. W. Walton, of Morden, and Rev. J. W. B. Page. Of the Deacons Mr. Walton goes to the new Mission of Melita, Mr. Pritchard is for Indian work in connection with the C. M. S., and Mr. Page goes to England for a visit before entering on work in the Diocese.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—THE SYNOD.—The fourth Synod of the Honduras Church of England was opened in the Church of St. John the Baptist, Belize, on Monday, March 17th, 1890, at 7 a. m. The Holy Eucharist was celebrated by the Right Rev. C. F. Douet, D.D., Assistant Bishop of Jamaica, assisted by the Rev. F. R. Murray, Bishop's Commissary, the clergy and rest of the lay representatives being present. The offertory was devoted to the Diocesan Expenses Fund.

The Synod assembled at 7 p. m. in the Diocesan school room. The Bishop's Commissary read the formal commission from the Lord Bishop of Jamaica—the present acting Bishop for this Diocese, authorising the Assistant Bishop of Jamaica to preside over the Synod, and to perform episcopal functions and duties in the Diocese and Central America. The Synod was called to order by Bishop Douet, M. A., D. D. The Special Synod Prayer was said by the Rector of St. Mary's. The Rev. F. R. Murray proposed, seconded by Mr. R. W. Pickwood, that the Rev. I. A. R. Swabey be appointed Clerical Secretary, which was unanimously agreed—the President appointing the Rev. E. D. Tinning, Assistant Secretary. The Secretary received the certificates of the lay representatives. The President appointed the Rev. F. R. Murray and Mr. R. W. Pickwood as scrutineers of the certificates—who reported that all were in order. The Secretary then called the roll of the clergy and lay representatives. The following answered to their names:—Clergy: The Assistant Bishop, Rev. F. R. Murray, Rev. E. D. Tinning, Rev. I. A. R. Swabey, Rev. H. Nethercott was absent on sick leave in England. Lay Representatives: The Hon. J. H. Phillip, Hon. B. Fairweather, Mr. R. W. Pickwood, Mr. W. B. Ferrell, Mr. A. Carter, Mr. H. A. Wickham, Mr. Henry Gausz, Mr. Edward Evan Evans.

Mr. Walsh was absent with permission. The minutes of the last Synod were read and confirmed. The Standing Committee was then appointed. By the Bishop: Messrs. A. Carter and C. W. Blockley. By the Synod: Messrs. C. R. Usher, J. P. Usher, Frank Blockley and B. Ferrell.

The Synod then proceeded to discuss an Educational Board, when the following Canon was adopted: Article 1.—The Education Board of this Diocese shall be constituted as follows: This Board, to be called the Diocesan Education Board, shall consist of the Bishop, Clergy, one member appointed by the clergyman of each parish, and not more than two members elected by the Church Committee in each district.

Article 2.—The duties of the Board shall be to receive reports; to receive and disburse monies placed within its control; to promote applications to the Government for aid to schools; to procure the services of teachers,

and to enquire into and certify their fitness; and generally to act as a Board of Reference, advice and supervision to all Church Educational Institutions. This Board shall from time to time issue such regulations respecting Church of England Elementary Schools, and school matters as may serve to carry out the objects of this Canon; such regulations being binding authority when they have been approved by a majority of any biennial session of the Synod.

This Board is authorized to invite collections in churches for educational purposes; and also to appeal in such form as may be deemed desirable for private subscriptions.

The Secretary then read the report of the Standing Committee, which was received and adopted. The revision of the Canons was now proceeded with.

Mr. B. W. Pickwood moved that the action of the Standing Committee on the 14th of May, 1889, in appointing Mr. E. Evans to be a member of the Corporate body in the place of Mr. Henry Gauz, resigned; he now and is hereby confirmed. On being seconded by Mr. Carter this motion was agreed to.

The Rev. F. R. Murray moved, and Mr. Pickwood seconded, that on adjournment the Synod do meet at 5 p. m. to-morrow agreed to.

The President alluded to \$1,000, the property of the Corporate Body having been deposited in the Name of Missions in the Government Savings' Bank, and suggested that steps should be taken to have this amount withdrawn, whereupon the Rev. F. R. Murray, moved that the Bishop correspond with the Honorable the Colonial Secretary to secure a speedy settlement of this matter, which was unanimously agreed to.

The President then pronounced the Benediction and the Synod adjourned at 11.15 p. m.

BISHOP'S COLLEGE LENNOXVILLE.

The following is the list of prize winners in the College:—

S. P. G. Jubilee scholarship, B. G. Wilkinson, B. A.
Harrison prize, C. B. B. Wright, B. A.
Prince of Wales' medal, J. N. Kerr, B. A.
Mackie prizes, Latin, T. E. Montgomery, B. A.; commended H. Young.
Mackie prizes, English, W. T. Lipton, B. A.; commended H. A. Brooke, B. A.
Chancellor's prize, H. Young, 92 per cent; (proxime accessit), 88 per cent., Wilkinson.
Hon. G. Ouimet's prize for French, F. Bacon.
LeRay scholarship, F. Bacon.
Archdeacon Roe's prize for Hebrew, 1, J. N. Kerr; (by college), 2, D. Sutherland,
Divinity Faculty—1, H. E. Wright, B. A.; 2, F. A. Fothergill, B. A.
Arts Faculty, prizes for first class aggregate 75 per cent.—Third year, B. G. Wilkinson, B. A.; second year H. A. L. Young; first year, F. Bacon.

THE SCHOOL PRIZE LIST.

Matriculants.

G. Montgomery, 1889, Bishop's College school.
B. Watson, 1890, St. John's school Montreal.
A. Boyle, 1893, Bishop's College school.
E. Landsberg, 1890, Bishop's College school.
Governor General's medal for highest aggregate and scholarship of \$60 a year for three years, R. R. Fairweather.
Lieutenant Governor's medal for proficiency in literary subjects, Tremayne.
Dean of Quebec's Latin prose, R. R. Fairweather.
Essay prize given by G. R. White, not adjudged.
Mathematical prize, 1, J. S. Thornton; 2, Tremayne; commended, R. R. Fairweather.
Chancellor's prize, English aggregate, fifth form, W. Patterson.
Old boys' prize, aggregate fifth form, G. Cory.

Hon. G. Ouimet's French prize, R. R. Fairweather.

German prize, Crosby; commended, Davy and McLeod.

Science prize, Stone; commended, Thornton and Bine.

Drawing prizes, 1, Upper School, D. Mitchell; 2, Lower School, Lapenage.

Prizes for greatest service to school, 1, J. B. Patterson; 2, F. C. Heneker.

Shorthand prize, Crosby.

Dean of Quebec's prize for best athlete all round of year, F. C. Heneker.

Passed into Kingston, (1889), J. E. Leckie.

Irving prize (Lower School) best in mathematics, Harrison.

Very Rev. Dean Norman presented the A. A. certificates to the pupils of the Sherbrooke (boys' and girls' academies), St. Francis College school, Coaticook academy and Cookshire and Danville Model schools who were present at the meeting of Convocation referred to in our last.

Rev. Principal Adams in his annual report of the school says:—"It is a matter of thankfulness to me to be able to make a favorable report of the prosperity of the school. The numbers in attendance are at present 110, this limit was reached at the half term of Michaelmas, and the same number has been maintained.

But for the sickness of a few boys, the number would have been still greater; the average number of the three terms, beginning with September, 1889, is 14 more than that of the three terms before that. The growth of the school has been steady and gradual. The school was fully organized in six grades in January, 1889, and a gradual increase in the standard has been the result, especially in the body of the school. There is no danger that the increase of the school will conflict with this rising of the standard, for we have with 110 boys, six full masters, besides two professors who give part of their time to the school. There are never less than six masters engaged in teaching, sometimes seven, and one hour in the day eight. It is very difficult to raise the standard in classical subjects, though this will gradually be done as boys stay longer in the school; the difficulty will be perceived when it is stated that only two boys in the present English sixth form has been in the school longer than April, 1888. It is also difficult to enforce the teaching of Greek in the school, only half the boys learn Greek, and for these only four grades can be allowed at present. Another difficulty is presented by the multiplicity of subjects, all of which clamor for time and attention, and none of which can be wholly omitted from the curriculum of a school, here and now. The formal division of the school into a classical and modern side would be very difficult without an increase of the staff. The desire of the rector is to raise the standard in the school, and he is glad to report that the general standard is gradually rising.

BISHOP STRACHAN SCHOOL, TORONTO.

The closing exercises took place on the afternoon of Wednesday, June 25th, and the evening of Thursday, June 26th. On Wednesday afternoon the music and recitations were principally given by the pupils of the junior and lower intermediate classes, who afterwards received their prizes from the Rev. Dr. Davies, representing the Council; Miss Grier, the Lady Principal presiding. The hall was well filled with the pupils and their friends; and all were much pleased with the performances.

On Thursday evening the programme was continued. The prizes were presented by his Lordship the Bishop of Toronto, who by his kind, sympathetic manner, and the bright, happy remarks addressed to the winners of the various prizes added much to the pleasure with which they received them.

His Lordship afterwards referred with much feeling to the loss sustained by the school in

the death of Mr. Alexander Marling, who had been closely connected with it from its first inception, and by his untiring efforts, and his wise advice had done much towards establishing it on a firm basis, and bringing the management to its present high state of efficiency. He added that the Council had been fortunate in securing as his successor the Rev. Dr. Davies, a gentleman who had been from the first a member of their body, and in whose successful management they had every confidence.

The Rev. Dr. Mockridge and Mr. Charles Moss, Q. C., spoke in high terms of the work done by the school. Dr. Mockridge who examined in Scripture and Church History stating that in more than one instance he had been obliged to give the entire maximum, so full and correct were the answers given; while a large majority of those examined obtained from 80 to 90 per cent.

The standard for the examination of the senior class is that for University Matriculation. The number of candidates for these examinations during past years has varied from one (the first year) to eight. This year four go up to Trinity and one to Toronto University; the same success is confidently expected for them as has attended the girls of the Bishop Strachan School in former years. Miss Ethel Middleton, who has just taken the degree of B. A. with honors, at Trinity University, was a "Church School" girl, and was there prepared for the first year's examinations.

The schools will re-open on WEDNESDAY, the THIRD of SEPTEMBER. The building is in the meantime undergoing alteration and improvement, not so much with the view of increasing its already large numbers as providing for its inmates additional comfort and security. The additions are largely intended for bath rooms and fire escapes, and the old arrangements for heating and ventilation are being replaced by the best modern system.

DIOCESE OF NEW WESTMINSTER, B. C.

THE SYNOD.

The Diocesan Synod for 1890 has come and gone; it was held at St. James', Vancouver, on June 25th and 27th. If there were no other reasons, such gatherings of the clergy and representative laity are most valuable as a time of social intercourse. Priests who are isolated from their brother priests for the whole year need a time of mental and social refreshment like this. Our friends in the old country can have little idea of what some of our clergy cheerfully put up with in the loss of congenial society. One priest who attended the Synod had walked 190 miles, and travelled by rail another 200 to do so, and this he will repeat before getting back to his work! But apart from all social ideas the Synod shows that there is a reserve of considerable energy in the Church of B. C. capable of dealing with the problems before her: problems calling for solution more urgently every year. Nay! we go ahead so fast in B. C. that we may say every week calls more loudly to the Church to put forth increased effort.

The General Synod was opened by a celebration of the Holy Eucharist. It was a stately service which would have done credit to a London West-end Church. The celebration was preceded by a solemn procession in which both the Bishop of Qu'Appelle and our own Bishop took part. The Bishop of New Westminster wore a magnificent Cope and his jewelled Mitre, and was accompanied by his chaplain bearing the pastoral staff. The Eucharist was celebrated with nearly all the legal adjuncts and ceremonials of the Church. The Rector of St. James', the Rev. H. G. Fiennes-Clinton was the celebrant, the Rev. E. Small the deacon and the Rev. H. Edwards the sub-deacon; the Bishop of the Diocese pronounced the absolution and gave the Blessing. The

whole ceremonial was a striking demonstration of the continuity of the Church, and a protest that she is not a new body dating from Henry VIII's licentious days.

The Bishop of Qu'Appelle preached the sermon, justice to which cannot be done short of a full publication. Taking as his text 1 Cor. XII. 6 "There are diversities of operations, but it is the same God which worketh all in all," the preacher laid stress upon the true relation of the clergy and laity to each other, and on the important position the laity took in the Church of Christ. The Bishop most eloquently pleaded that the time had come for the Church in British North America to declare her corporate unity, and her independence of the mother Church in the matter of self-government.

One feature of the Synod was an address on "Education," delivered by Mr. Shou, a member of the Manchester (England) School Board. The address was most valuable as pointing out the deficiencies as well as advantages of our Colonial system. We hope to refer to this matter again in our next number and Mr. Shou has promised to provide a summary of his address.

ST. JOHN'S COLLEGE, QU'APPELLE.

ERRATA.—Sir: In your article on Qu'Appelle affairs, the above College School for Boarders was inadvertently, or by a printer's error styled night school instead of High School. Will you kindly admit this correction.

Your obedient servant, C. L. JOHNSTONE.

GIVING: SYSTEMATIC OFFERINGS AND LARGE INDIVIDUAL GIFTS.

BY MRS. M. H. SEYMOUR.

The subject assigned me for a paper seems almost a sermon in itself; there is first the 'giving,' which can surely serve as a text, for who can hear it without being reminded of God's 'giving' to us, and of what we ought to give back to Him? and then followed the heads of our theme whereby we may make our giving practical, namely: 'Systematic offerings and large individual gifts.'

I only take issue with my topic in that, to my thinking, small individual gifts may be as acceptable as large ones to the dear Lord Who gives us all, from the priceless 'gift of eternal life through Jesus Christ His Son,' to the tiniest rain drop that refreshes the parched earth, or reflects the sunshine when the storm is over.

Why is it that as Christians we have continually to be urged to give?

People are so tired, they say, of being begged for money or for helpers; they cannot go to church without being asked to contribute to some object; they dread to see a stranger in the chancel lest he has come to solicit something, and as for their own poor clergyman, he is always being criticised for his begging proclivities!

Dear friends, there is something radically wrong here, because there is no doubt that, in spiritual as in temporal matters, "where there is a will there is a way"; even the poorest people sometimes have what they crave most; so, if we were indeed imbued with devotion to Christ's cause, surely of our 'much' or of our 'little' each could give, till the aggregate would be one to astonish us, and 'begging' need be 'no more.'

But in these practical days, one demands facts and figures to make them believe; so let me quote from some of my earnest fellow-workers in the Woman's Auxiliary with whom I have taken counsel. Says one, 'I believe there are

420,000 communicants in the whole Church; if there could be an income from these averaging only five cents a week there would be more than a million dollars for missions each year instead of the few hundred thousand we now receive.' Says another. 'I do feel very sure that to accomplish any end satisfactorily system must play an important and prominent part, and the result, either from the use or the lack of it, is especially apparent when dollars and cents are concerned. When we come to the facts of the case I really think the deeper one looks into them the more discouraged one is prone to feel: for it is shown what a small minority must be giving systematically, to say nothing of conscientiously, and the two should go together, though I do not suppose they could be said to be joined in every case, even in our smallest parishes; and yet the systematic use of our Woman's Auxiliary envelopes has accomplished much.'

From one of our smallest and poorest parishes we had the year they took envelopes five dollars and seventy-eight cents in money and a box valued at fifteen dollars; this last year, when they did not take the envelopes, their report is. 'No money given, and no work done,' yet there are 27 communicants in that parish.'

Another writes. "After six years faithful presentation of the subject in a country parish sixteen dollars came this year as the result of two-cent monthly contributions."

The author is cognizant of a moderate sized parish in Connecticut where, until the pledge system was adopted, little was regularly given for the special objects of the Woman's Auxiliary, where there is now given through the envelopes over \$200 a year; and many more instances might be given of the wonderful sums contributed in some of our large city parishes where this system prevails.

From our workers everywhere come warmest commendations of this method.

Southern Ohio writes, "As far as my experience goes I believe systematic and proportionate giving to be the only true way. I can look for more substantial aid from the societies whose members give one penny weekly than those who give large sums as the notion takes them. In organizing our societies I plead for regular systematic offerings, and even my children's societies have systematic offering books, many of the little ones being able to give but a penny a month."

The wife of the Missionary Bishop of Montana writes, "We give more than three times as much in our branch of the Auxiliary as we did before adopting the pledge system, and as yet only four places have tried it. If we could only induce every place to give systematically, I am sure we should have cause to feel proud of Montana. One little place where they thought they did well to give five or six dollars a year, under the pledge-system sent twenty dollars."

Another little parish which three years ago sent twenty dollars for missions, ten of which the rector gave out of his own pocket, under the pledge system gave last year seventy-five dollars.

Says an officer of the New Jersey branch, "Few women can but spare five cents each week, and there we have two dollars and sixty cents in a year; now in a parish with two or three hundred communicants, what an amount may be raised with very little exertion. I have known women who have consecrated a certain part of their income by promising to themselves to give into the missionary treasury every three, five or ten cent piece which came into their possession in any manner; of this I think we may rest assured, that such consecration will never make us poor, for the Lord will Himself show us how much we can spare in this way. I think it is a restful feeling to believe that coins thus consecrated are not our own. Interest in missionary matters deepens by systematic offerings. Once let the

women feel that their gifts are doing a noble work, and we shall never want for any good cause.

"We plan to collect all we can in this way, and then the secretary in charge divides the amount among the objects which have been specially brought before us."

In Northern New Jersey "each member whose name is enrolled incurs a tax annually of ten cents; this has given us at our annual meetings quite a sum to vote for different objects; we like to have something to give if any cause is brought home to our hearts at these meetings. This tax never interferes with our other givings."

"The subject of interesting our women in the duty as well as the pleasure of giving, has been one much thought of. You know, of course, how few, comparatively speaking, have large sums at their command; they are often obliged to feel that their husbands can only be liberal, and in many households this is true. But they can never be satisfied with this mode of giving if their hearts are truly warmed by the missionary spirit."

The verdict of the Connecticut diocesan officers is a unit: Systematic giving is the way above all others"; while one of them adds, in regard to the practical working out of the scheme, "I feel confident, until one or two women in each parish will shoulder the responsibility and do their very best to have the work systematically carried on, week after week, and month after month, it will not be accomplished; for no matter how often the managers visit the parishes, or how much interest seems awakened by the meetings, unless faithfully followed up it will not succeed. If only we could impress this upon them, what results might we not have? The training itself would be worth much in all other work."—The Churchman, N. Y.

CORRESPONDENCE.

THE DAILY PRAYER UNION.

Visit of the Rev. J. Worthington Atkin, M. A., T. C. D., Rector of Rathbarry, Co. Cork, one of the Hon. Mission Preachers of the Daily Prayer Union.

SIR,—Will you kindly permit me to draw the attention of the Canadian clergy to the visit of Mr. Worthington Atkin, one of our Mission Preachers. He hopes to leave Liverpool on August 14th for Canada, and will remain there for a month, during which time he is willing to conduct a few missions, or to lecture, or give addresses, or to hold drawing room meetings, and children's services. Much blessing has resulted from his labors in England and Ireland. He has addressed in different places, large congregations, and has held meetings for the students of our three great Universities, Oxford, Cambridge and Dublin. Any of the clergy wishing for his services either for eight days or one day will kindly communicate immediately with the Preacher at Rathbarry Rectory, Clonakilty, Co. Cork, Ireland. The object of the Daily Prayer Union is to emphasize the work of the Holy Spirit, and members who join, promise (1) To pray daily for the gift of the Holy Spirit, or to be filled with the Spirit; (2) To pray every Sunday for all the members. Eighty-two thousand have joined. We seek to honor the Holy Ghost and to help the Lord's people to realize that this is the "Dispensation of the Spirit," and that He is indeed "The Lord and giver of Life." I hope that those who can afford it will give an offertory and donation to assist to defray the expenses connected with this Mission.

Yours very truly,

H. L. HARKNESS,
St. Swithin's Rectory, Worcester, Eng.,
Founder of D. P. U.

June, 7th, 1890.

The Church Guardian

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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.

UNITY.

By REV. W. E. HEYGATE, M. A.

When our Lord was upon earth He attended the temple services, and no other. Although He praised the Samaritans, He never entered their synagogues, never sanctioned their worship.

The New Testament contains exhortations to unity, and censures division.

1. EXHORTATIONS TO UNITY, *e. g.*

'The God of patience and consolation grant you to be like-minded, one toward another, according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ' [Rom. xv. 5. 6]

'Endeavoring to keep the Unity of the Spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one Baptism, one God and Father of all' [Eph. iv. 3-6].

'Fulfil ye my joy that ye be like-minded, having the same love, being of one accord, of one mind' [Phil. ii. 2: also 1. 27, iii. 16].

But nothing can be more forcible than St. Paul's first Epistle to the Corinthians, which contains too much for me to quote. I refer particularly to chapter i. 10-15, iii. 1-8, x. 17, and the whole of chapter xii. and xiii., in the first of which the Church is compared to the body which admits not of schism. In the second the Apostle gives that heavenly picture of charity which, if it rules in our hearts, division could never continue, nor indeed ever begin, but would be simply impossible, for schism is the result, expression and perpetuation of a want of charity evidenced by tempers and actions exactly contrary to hers; by being puffed up, by seeking our own, by thinking (or imputing) evil. He that 'beareth all things, believeth all things, hopeth

all things, endureth all things,' will never be the cause of a schism.

2. CENSURES OF DIVISION OR SCHISM:

You will observe that in the passages referred to in the first Epistle to the Corinthians, the Apostle, while he commends unity, severely blames those who disturb it.

In the Epistle to the Romans he says: 'Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them' [Rom. xvi. 17].

In this Epistle to the Galatians he classes 'divisions and heresies,' or parties, amongst the works of the flesh, associates them with the most fearful crimes, and declares that those who are guilty of them shall not inherit the kingdom of God (ch. v. 19-21). I know that it has been argued that the divisions thus condemned are internal divisions, divisions in the Church, and not from it. But this is a very strange argument. If a crack is dangerous to a building, how much worse is the case when the wall rends asunder and parts! If a family quarrel arises, how much more grievous it becomes when the contention is so great that the brethren will no longer consent to dwell together, and the family breaks up! However, I am sure you will not try to escape the conclusion derived from these passages by such an evasion.

Bear with me, then, if I try to point out why schism is so great an evil; why a proceeding which—alas! is so common, which is carried on without grief or misgiving, which is boldly justified, as if the power to commit it were part of the rights of man, or, at any rate, of an Anglo-Saxon—is for all this a sin. I must summon up my courage to say this much. In these days it is almost a crime against society merely to imply such a thing. Partly from timidity, partly because they think they can get a hearing no other way, Churchmen softly suggest that the Church has such and such excellencies, and dissent perhaps such and such comparative defects; but to say openly that schism is sin, is a grievous offence; yet for truth's sake, aye, and for love's sake, I must be bold enough to assert this unpopular truth.

I do not mean that you, my friend, are a greater sinner than I am, or even so great. You have probably come to your error naturally and innocently, and have a hundred good excuses for your position, whilst too many of my faults have no palliation. Nevertheless, my duty bids me to say that schism of itself is a sin.

There are, indeed, some evils in dissent which I might here mention without violating the rule I laid down, viz., to avoid speaking of accidental and remediable defects; and with your leave I will state them before I proceed to the rest of the matter, as, for example, the following:

1. THE DANGER OF HERESY,

to which I alluded before.—Those who separate from the Church lose those securities against error which are supplied by the Apostolic ministry and sacraments. The Creed, also, and Liturgies lose their authority with them, and so their chief power for good. If a man is free to disown the Church, he can do what he will; he is left to his own weakness and imperfect knowledge. Whatever is human in its origin does not acquire the divine, but, on the contrary, the human element gradually obtains the ascendancy. Grace may be given to individuals, and not to the system. Thus the system deteriorates; the peculiarities of the founders develop themselves, and weeds choke whatever good seed was at first taken from the granary of the Church, when the field was new sown with mixed seed. Hence the Calvinists of Geneva have fallen away from the Gospel faith, and the English Presbyterians become too often Socinian. There was nothing to prevent them from doing so.

In England, however, just as dissent lowers the doctrinal tone of the Church, and makes many Churchmen half Dissenters in principle, so the Church keeps dissent straight to some extent and exalts it, making Dissenters half Churchmen. Were it not for the presence of the Church, and her constant preaching of the faith through the land, English dissent would probably fall away from the faith. Germs of heresy, if not more than germs, often appear in its ranks.

2. As a rule,

SECTS DETERIORATE;

and as a rule, they do not revive.—The Church has a vitality in her from above, and after periods of deadness she is quickened into marvellous life by the indwelling Spirit acting through principles which she has always retained, and an organization which survived her temporary decay.

Thus the Church of England revived at the Reformation. She did not begin to exist then, but recovered herself; revived again after the evils connected with the convulsion of the Reformation, and resumed her Catholic tone and practice in the seventeenth century, as is witnessed by her divines, beginning with Hooker and ending—if I must take a landmark—with Ken; revived not only in her divines, but in her public service of God; recovered again from great deadness by the evangelical movement, a revival which culminated in that Catholic Reformation which we have witnessed in our days, and which seems like life from the dead; but the Church was not dead meanwhile. She slumbered for a time and awoke. But this is not the case with sects.

3. There is

NO LIMIT TO SCHISM.

—Those who form a new sect make it as perfect as they can: but it is perfect only in their own opinion. Others see defects and form subdivisions. Why should they not? They have as much right to separate as their predecessors possessed. So schisms multiply. I would fain not be invidious. I mention no names. You know perfectly well that schisms are counted not by tens, nor by twenties, nor by fifties; they are *in principle endless*.

4. Once more, consider the effect of these divisions upon unbelievers in Christendom. Consider the effect

UPON THE HEATHEN.

'Will they not say that ye are mad? Do they not say so?' Is it not a fact, not only that one Christian mission thwarts another, but that the heathen have been known to say: 'When you have made up your minds yourselves what is the truth, we will hear you; but we will wait until then?'

Pardon me for what I have said, and bear with me a little longer whilst I proceed to state, as well as I may, the everlasting and unchangeable grounds of Church unity.

They are to be found—let us approach the thought with all reverence—in the

NATURE OF THE GODHEAD

itself.

'Three heavenly unities exceed all natural unities—the unity of three persons in the Godhead; the unity of God and man in Christ; and the unity of Christ and the Church.'

'The man who is not in unity answers not to Him. For He is one—the Church is unity. Only unity answers to One.'

If there were no other reason for unity than the prayer of our dear Lord for His Church, offered immediately before He entered Gethsemane surely this were enough, and more than enough. What Christian can consider His words and have the heart to divide His Church?

But there is something besides our Lord's wishes, and its power over our best affections,

The Divine words intimate to us that the unity of the Church was intended to be an

EVIDENCE TO THE WORLD

of Christ's mission. There cannot be a question about this; but do they not also appear to lay the foundations of the Church's unity in the Oneness of God?

Let us well consider the words. They are more fit for meditation and prayer than for argument.

They are these:

'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me' [John xvii. 20-1].

Does it not seem that the unity of the Church springs from the unity of the God-head; and that her oneness in faith, in morals, in visible charity, are to be a sign to the world that God is one?

'Though there be that are called gods, whether in heaven, or on earth (as there be gods many and lords many); but to us there is but our God, the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, by whom are all things, and we by Him.'

2. The Church is one, because

HER HEAD IS ONE.

If the Head is one, so is the body.

This appears in the passage already taken from the Saviour's prayer. The unity of the Church was to be a proof to the world of her Lord's mission. Two Churches might imply two Redeemers.

The doctrine that the Church is the body of Christ signifies much more than I can express, and more than I can comprehend. It is plain, however, that it teaches not only the care of the Head for the body, intimate union with Him, and subjection to Him, but also its unity in itself; in fact, that there neither is nor can be more than one body, and that this one body is organically one, although not organically only, as we shall presently see. Thus we are told that God gave Christ to be 'Head over all things to the Church, which is His body, the fulness of Him that filleth all in all' (Ephes. i. 23). The Church is called His body again in the same Epistle [iv. 12-16].

In the next chapter Christ is called the Head of the Church and Saviour of the body, and we are termed 'members of His body, of his flesh and of His bones' [v. 23-30].

In the Epistle to the Colossians it is said: 'He is the Head of the body, the Church' [i. 18].

St. Paul describes himself as suffering for Christ's 'body's sake, which is the Church' [ver. 24].

Again, the Head and the Body are mentioned [ii. 19].

It is in these very Epistles that the oneness of the Body is strongly insisted upon.

So intimate is the union of the Body with the Head, that when the Church is meant Christ is mentioned as being so truly one with His Church that, to some extent, what is true of the one is true also of the other, on the ground of this mysterious union. 'As the body is one, and hath many members, and all the members of that one body, being many, are one; so also is Christ' [1 Cor. xii. 12].

If this expression signifies Christ the Head, then He is spoken of as including the body and as one with it. If it means, however, the Church, as is more probable, and as was thought in old times, then what can express the unity of Christ and His Church more plainly? What can show more distinctly the impossibility of there being more bodies than one? What can signify the awful dignity of the Church more distinctly, and consequently the fearful sacrilege of laying violent hands on the Church, or rending her unity? In truth,

they who do so, sin, however unconsciously, like Ananias, not against man but against God; and resemble, although unintentionally, those who pierced His blessed hands, His feet, and His side.

3. The

ONENESS OF THE HOLY SPIRIT

is the necessary source of unity in the Church. For thus the Apostle proceeds, after speaking of the body three times in a single verse, and ending by calling it Christ [1 Cor. xii. 12].

'For by one Spirit are we all baptized into one body * * * and have been made all to drink into one Spirit' [ver. 13].

Again: 'Through Him we both have access by one Spirit unto the Father' (Eph. ii. 18); 'Endeavoring to keep the unity of the Spirit in the bond of peace. One body, and one Spirit' [iv. 3, 4].

The Church, then, is one, because there is only one Father; one, because she has only one Lord and Saviour; one, because there is only one Spirit.

And we may well believe that, since the Church is the work of the blessed Trinity, her unity is a witness to the unity in Trinity. Remember that it is the *visible Church* of which all this is said, not a secret impalpable body. We made up our minds upon this point before. The Bible knows nothing of an *invisible Church*, except so far as relates to that portion of her which once was visible, but is now no longer on earth, and that portion which has not yet been born, but which, when its time has come, will be visible during its day of probation, even as we are.

The ancient Creeds all contain an expression of faith in the Church. 'I believe,' they say, 'in the Holy Catholic Church'; or 'one Catholic Church'; or 'one Holy Catholic Church'; or 'one Holy Catholic and Apostolic Church'; or 'one Catholic and Apostolic Church.'

What is there that can be made an article of faith in an *invisible* collection of unknown men? What is there to believe of such an abstraction? No. I believe, therefore, in one Church, in the sense in which that Church has delivered the Creed to me; in which she has always understood her nature and office; in which she is as discernible as her Divine Head was when He dwelt amongst men. According to the universal belief of that one Church, I profess to believe in that one Church, as the body of Christ, and one because He is one.—*Church Critic.*

THE SPIRIT OF CHRISTIANITY.

(BY THE ARCHBISHOP OF CANTERBURY.)

At his Consecration every Bishop is asked the question, 'Will you show yourself gentle and be merciful for Christ's sake to poor and needy people and to strangers?' This gentleness to the poor and needy is the very spirit of Christianity, and the tremendous social problems of to day only emphasize the Bishop's answer, 'I will so show myself, by God's help.' The answer is not conventional, but essential; it is meant to be as wide as Christendom and the Christian doctrine; it is a promise of love. It assumes that we can love if we will. Love of this kind is not spontaneous, but an act of the will, and as we will to love, our capacities of loving grow stronger, and the love itself becomes almost spontaneous. Every one that loveth perceiveth God, and becomes His instrument for letting the world see what He really is. These spiritual truths lie in the nature of things. God is an all imparting self in whom the Greeks saw Beauty; the Romans, Strength; the Jews, Law; and the disciple, Love. God imparts Himself unreservedly to us, and we must love as He did. But Christ laid down His life for us, and we should be ready to do so also. Yet now it is not life that we have to

give up as a rule, but some of life's good things, some of the sweets of this world. So may we show that we love not in word only, or even in tongue, but in deed and in truth. Christ has brought a new life into our minds which must be a form of force upon our wills. The contrast between Dives and Lazarus becomes now not only unpleasant to our feelings, but an injustice which must be set right. Christ's death has made us in debt, and we must pay it to the suffering and distressed ones. They must have not only money, but pure breath, fair light, space to be decent in, healthful food, order and peace, beautiful sights and sounds, knowledge and the power to appreciate it, time to consider, and a religion that can elevate them—some entrance into the bright regions which we inhabit, but which are fenced and walled from millions. Christianity has taught the breadth of interest that has been characteristic of our university and college missions, and will no doubt characterize the brotherhoods of the future. Men must learn more, as they have been learning a little already, to live in the midst of those they would help, that they may elevate them slowly by patience and an example of purity. For sanitation, accommodation, and even recreation are not *all*. Again, we are to be gentle to strangers. How wonderful might be the result if here it could be made clear what is the effect of a Christian Church and Gospel on the national habits in England.

PERVERTED CHRISTIANITY.

It is a very common temptation of controversialists to take an utterance from some author and, tearing it from its context, attribute to it a meaning which the original writer never contemplated and which may even be entirely opposed to his real intention. Thus we have recently seen more than once the words of Irenæus: *ubi Spiritus illic Ecclesia*, "where the Spirit is, there is the Church," turned to account as confirming the view that wherever the Spirit of God works in any sense, there is the Church, in nature, in history, in heresies and schisms. Thus the Church is made co extensive with the world, and the old Christian antithesis of Church and world, the latter not able to receive the spirit of truth, because it does not discern Him or know Him, (St. John xiv: 17), is abolished, and we are forbidden to speak any more, in the broad and liberal light of the nineteenth century, of such things as sects and schisms.

Let us see what Irenæus really said. The passage in question occurs in the work against Heresies, Book III., chap. 38. (Harvey's edition), and reads as follows: *Ubi enim Ecclesia, ibi et Spiritus Dei. et ubi Spiritus Dei illic Ecclesia et omnis gratia*, "where the Church is, there also is the Spirit of God; and where the Spirit of God is, there is the Church and all grace." This alone would suffice to show how wide of the mark they are who attempt to give to a part of the second clause taken alone such a sense as we have referred to above. But the blunder is still more evident when we observe that in the whole chapter in which these words occur, the writer is insisting that it is the Church alone which has the true Faith, and that it is the Church which has received the gift of the Holy Spirit, "whereof none are partakers, who run not unto the Church, rather they defraud themselves of life, by their evil views and intolerable doings." He speaks of the same persons as "being alienated from the truth," "tossed about as with a tempest," "judging of the same things according to the time, now one way, now another, and never having any settled view." These are words which might seem to be prophetic of the modern spirit which will not admit that there was any such thing as a "Faith once for all delivered," any

settled truth, and are proud to confess themselves among those whom St. Paul condemned, "ever learning, and never able to come to the knowledge of the truth." Such then is the true witness of St. Irenæus who sat at the feet of Polycarp, the disciple of St. John.—*The Living Church.*

FAMILY DEPARTMENT.

A PRAYER.

(Suggested by first Collect in 'Communion Office')

BY I. M. C.

Thou to Whom all thoughts are known,
Thou from Whom no sin is hid,
Bless us from Thy Heavenly Throne
While we do as Thou hast bid.

Sanctify this "Bread and Wine"
For our souls' refreshment given,
Fill us, Lord, with grace divine,
Feed us with the Bread of Heaven.

Cleanse our hearts with holy fire,
Grant us peace which shall endure,
Banish every vain desire,
Make each thought, each action pure.

"THE DAISIES' WATCHWORD.

BY P.

One Summer's day, 'neath skies of blue,
I came upon a meadow fair,
And paused with glad and wond'ring eyes,
To see the daisies growing there;
For they were strangers then to me:
And quite unknown the lovely scene
Of meadows sparkling thus with gold,
Set 'round with pearls amid the green.

And as I gazed upon them there,
I thought there must indeed be trace
Of God's own Spirit in these hearts
Turned ever upward to His Face.
May not to each fair bud of earth
Some precious word of truth be given,
Embodied thus and ever clear
To ears that list for words from heaven.

"Oh daisies, white with heart of gold,
With ever trustful star-like eyes,
What is it that you ponder so
With gaze turned upward to the skies?"

"What is it that we ponder so?"
The daisies answered, soft and low,
"Why think you we could ever tell
The half we flowers dream and know!
But would you hear the germ of truth,
The watchword true, to daisies given,
To muse upon and breathe anew
Whene'er we lift our eyes to heaven?
Then close your ear to earthly sound,
Bend closer to our bed of sod
And hear the word we daisies sing—
'The pure in heart they shall see God.'"

Oh, watchword true, graved thus in gold,
And set in stainless pearls so fair;
Shall we not find indeed the trace
Of God's own Spirit written there?
Oh, human hearts, to us it speaks;
To us this message pure is given,
To bid us turn our thoughts from earth,
And lift our eyes and souls to heaven.

And so, of all the flowers that bloom
And glad us with their presence blest,
I think, with mem'ries of that day,
I'll always love the daisies best.
And making now their word my own,
May I not hope, when 'neath the sod,
To hear the daisies sing—"Here sleeps
A heart so pure, it shall see God?"

THE labor of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor.

THE MAN OF THE FAMILY.

BY JENNIE CHAPPELL,

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

CHAPTER III.

'STOP THIEF!'

'I found a purse just outside the gate,' said Ted, suddenly remembering that which for the moment he had forgotten. 'If it is yours, you are welcome to it, but you'd better not dare tell me again that I'm a thief.'

'Yes, it is mine!' replied Susan, snatching at the purse which he held out to her. 'Found it, indeed! That's an easy story. Where's that half-sovereign, I say?'

'There was no half-sovereign,' returned Ted. 'There wasn't anything but what is in it now I'll declare there wasn't! and I don't tell lies.'

'Turn your pockets inside out, then!' insisted the wrathful Susan.

Teddie readily did so, when, from among a jumble of pencils, string, buttons, and bits of chalk, a small gold coin fell upon the floor with a spin and a chink!

Susan pounced upon it like a hawk upon its prey, and held it up with malicious triumph.

'Oh, you wicked boy!' she said, while Lucy looked on in thunderstruck silence. 'You don't tell lies, do you? You found the purse, didn't you? And there was nothing in it, was there? You young sinner, I'll send for a policeman this moment, and have you looked up.'

'What's the row? What's all this about?' asked a boyish voice, as a lad a few years older than Ted came bounding down the kitchen stairs.

'Oh, Master Walter, would you please to fetch a policeman?' said Susan. 'This boy here has been picking my pocket.'

'I didn't! It's all false!' protested poor Teddie, on the verge of tears. 'I don't know how it came there no more than nothing at all. I never saw it!'

'Never saw what?' queried Walter.

'The half-sovereign. I found it just outside the gate,' said Ted, growing in his confusion somewhat incoherent. 'I'm positive I never knew it was there.'

'This sort of talk won't go down here, you know,' returned Walter, with judicial dignity. 'You eat your own words too fast, young fellow. Now then, Susan,' he added, turning to the maid, 'let us have your version of the affair.'

So the girl told her story, with many indignant, but sadly ineffective contradictions from poor helpless Teddie, who felt as if he were in a frightful dream. He could not but see that the case was looking bad against him, especially the finding of the gold piece after he had so strenuously denied all knowledge of it. The fact was, it had worked its way under the worn lining of the purse and so escaped his notice, though it slipped through and got loose in his pocket almost immediately after.

Walter listened attentively, leaning against the wall, with his thumbs tucked into the armholes of his vest meanwhile, an attitude, he flattered himself, of almost magisterial coolness and ease.

'It seems to me that appearances are very much against you,' he said, addressing Teddie in a severe tone when she had finished.

Teddie could not but repeat with trembling and tears that could no longer be repressed, that he had found the purse out in the street, not two minutes before he came to the door with his faces.

'You must have seen Susan come in, then,' said Lucy, herself in great doubt of the veracity of his story. 'Why didn't you ask if she had lost anything?'

Teddie didn't know. He had never thought of it.

'And then his artfulness in managing to shuffle the half-sovereign out before he gave up the purse, observed Susan. 'He's a bad un, he is, you may take my word, Master Walter. A boy as'll tell wicked stories like he's done'll do anything.'

'I never told a falsehood in my life,' sobbed Teddie. 'You ask mother—ask anybody who knows me!'

'That's all very fine, I daresay,' observed Walter, who rather relished the exciting notion of fetching a policeman and giving the young pick pocket in charge. 'If you can clear yourself you'll have to do it before a magistrate. Keep him safe here, Susan,' he added, going up the stairs two steps at a time. 'I'll be back with a constable in five minutes.'

'Constable—magistrate—keep safe!' Was it possible that such words were used in connection with him? Teddie stood as if petrified. What was going to happen to him? What did it all mean? The walls seemed revolving about his swimming head.

A bell rang from one of the rooms above, and Susan had to answer it. 'If he turns restive, Lucy,' she said, 'look him up in the coal cellar.'

'All right,' returned the other. But Ted appeared so thoroughly stupefied by the charge that had been brought against him as not even to think of attempting to make his escape.

'Poor little chap,' thought Lucy; 'he looks quiet struck, to be sure. It is hard of Susan to want to give him up. Perhaps he has told the truth, after all. He hasn't got the face of a bad boy, anyhow.'

But Ted, driven almost to distraction by the remembrance of his mother and sisters, and what their honor would be to learn that he had been dragged off to the police station as a common thief, was actually at that very instant meditating a rush for his liberty.

'I'll give him a chance,' said Lucy to herself, and became very busy at the farthest corner of the pantry.

Ted saw his chance, and made a dash at the area door. Out he flew, up the steps, and into the open road. He turned to the right, towards home; if he had gone the other way he would have run straight into the arms of the police-officer, who, with Walter and two or three other boys—among them, though Ted did not at that time know it, one of his own school-fellows—was just appearing round the nearest corner.

But they saw the fugitive, and with a yell of 'Stop thief!' instantly gave chase.

Ted raced like the wind, making now for the woods, which lay just off the road, and an everaugmenting crowd of men and boys tore wildly after him, rending the quiet summer afternoon stillness with the horrible cry of 'Stop this ef! Sto-op thie-e-ef!'

They were gaining upon him every moment, but still he ran.

CHAPTER IV.

ELSIE.

The nursery at Woodside Lodge was one of the prettiest rooms you could wish to see. Mr. and Mrs. Thornton possessed excellent taste and ample means, and it was their chief delight to make use of both, with much thought and care, for the benefit of the little daughter and son who were so dear to them.

The nursery floor was covered with a neat matting that no one need be afraid to spoil; the walls decorated with a pretty, tinted paper on which was depicted, in a series of well-designed scenes, the pathetic history of two chubby-faced and large-eyed Babes in the Wood, while the colored tiles round the fireplace similarly illustrated the more fortunate career of Whittington and his cat, though a high wire guard prevented in the latter case a too close inspection of the same. Rich-looking oleo-

graphs of 'Cherry Ripe,' 'Little Mother Hubbard,' and other well-known favorites, added, moreover, their brightness to the large, light room; geraniums and mignonette bloomed on the window-sills; a pair of hanging shelves, filled with gay gilt-backed books hung in one recess, and a large doll's house stood in the other; while the fiery-looking rooking horse, whose stable was one side of the room, seemed just about to plunge his fore feet into a big toy cradle which, with its waxen baby occupant, was set perilously near.

Laughter and noise enough might be heard proceeding from this room on most half-holidays, for Elsie dearly loved a romp with her little brother Jack, but on that particular Saturday afternoon which brought Teddie Tyrrel such dire dismay, the place was quiet indeed. Mrs. Thornton, who spent much time with her children, sat sewing, and Jacky was building a block castle in the middle of the floor; but he could not find much fun without Elsie, and she stood looking out of the window with a deep shadow on her face, and an occasional woe-begone little sniff and silent wiping of her long, brown eyelashes which revealed that her heart was ill at ease.

'Poor sissie!' said Jacky, going up to her and putting his arms sympathetically round her neck; for he was a tender-hearted little boy and felt sorry to see her look so sad. 'Poor old sissie, dear!'

'I'm not 'poor'—I'm just horrid!' returned Elsie, with energy, and twisting her handkerchief into a knot.

'Isn't that a pity?' asked her mother, with a serious smile. 'Seeing that no amount of 'horridness' on your part will bring Floss back.'

'I can't help it,' said Elsie. 'I'm just as miserable as miserable can be!'

'I quite understand, my darling,' replied Mrs. Thornton, 'that the loss of your pet is a real trouble to you, and I sincerely hope that the poor little dog may find its way back again; but I am very grieved to see you nurse your sorrow, and make the most of it, as you seem to be doing.'

'You would not like me to play and be happy while my dear Flossie is wandering about without a home, would you, mamma?' questioned Elsie, rather, reproachfully.

'I would not like you to appear deficient in feeling, dear, of course. But you seem to be giving way beyond all reason. And see how unhappy you have been making everybody all day! You have been crying more or less ever since breakfast. That is unkind to your friends, and doesn't do Floss an atom of good.'

'I believe Flossie will come home at bed time, 'cause she won't have a nice basket out-of-doors,' suggested Jacky, consolingly.

'Oh, I am horrid!' exclaimed Elsie again; and her tears flowed afresh.

'Come here to me, dear child,' said her mother; and dejectedly the little girl obeyed.

'You say you are horrid; then

why not try this minute to begin being nice, instead?' asked Mrs. Thornton, stroking back the abundant chestnut hair that fell in such heavy waves over Elsie's shoulders. 'One great reason why troubles are allowed to come upon us is that our spirits may grow strong enough to bear them without being overmuch cast down.'

'But how can I help being cast down?' sobbed Elsie, 'when my own dear little dog has been stolen away, and perhaps cruel people have got her, and—and—'

'The only way, Elsie love, is to remember that God knows where Flossie is, and cares about her too. If He does not forget one single sparrow out of the thousands and tens of thousands and millions of little birds in every country of the globe, we must be right in believing that He does not lose sight of one dog—of your Flossie, either. And if so, we are sure that He does not overlook one of His own precious little girls, and is even now watching, loving anxious, to see if Elsie Thornton is trying to be patient and hopeful, and to trust Him to make everything turn out for the real best in the end.'

'It—it isn't only about Floss,' said Elsie, wiping her eyes with a resolute hand. 'But—but I am—I was so—so horridly cross to day!'

(To be Continued.)

BAPTISM.

ADAMS—On July 3rd, at the Lodge, Bishop's College, Lennoxville, Que., the wife of the Rev. Principal Adams, of a daughter.

FOSTER—At Albion Mines, N.S., by Rev. D. C. Moore, Harold Leokie, son of Cass and M. Jane Foster.

On June 25th, by Rev. D. C. Moore, Rural Dean, Rector of Albion Mines, N.S., John Yorke, son of Ralph Elliot and Elizabeth Dawson.

On Sunday, June 23rd, in Christ Church, Albion Mines, by Rev. D. C. Moore, Rector, Helen, daughter of Charles and Catherine Hoare.

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

DEATHS.

McGOVERN—Entered into Rest on Sunday afternoon, the 6th July, inst., at Cote St. Paul, P.Q., Nellie Grace McGovern, only and beloved daughter of Mr. Merritt McGovern.

KENTZ—At Hillsdale, Hants Co., Nova Scotia, on the 17th June, Jemima, wife of Isaac B. Kentz, and daughter of the late William Mason, aged 32 years.

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

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MISSION FIELD.

THE CHINESE AND CHRISTIANITY IN HAWAII.

BY THE REV. H. H. GOWEN,

[Continued]

Two things have to be considered:

i. The future influence of China on the world.

ii. The influence of the outside world upon China, since both these currents are induced by the same conjunction of circumstances.

[i] On this point few words are necessary. Lately scientific opinion has suggested that a plague of influenza, sweeping in its course from east to west, has had its origin in the microbes of the Yellow river. No less really, and with far more terrible results, the diffusion of the Chinese throughout the world must ensure a diffusion of the elements of their national character.

These islands afford a striking example. In a record lately prepared by the Hawaiian Government it is shown that whereas in 1866 the Chinese population was 1,206—a percentage of 1.94 of the whole population—in the last year (1889) it was no less than 19,217—a percentage of 20.88. Thus in 23 years the Chinese have increased so as at the present time to number over one fifth of the entire population of these islands. Besides this, it is worth noticing that while in 1882 the Chinese, out of a population of 14,535, contributed 5,037 to plantation labour, in 1889, with a population of 19,217, they only had 4,700 working on the plantations. This means that there has been a very large upward movement, and that plantation labour was only a stepping-stone to higher employment.

On the other hand, the native Hawaiians have decreased to such an extent as to threaten extinction.

Now, one of the great triumphs of Christianity in the present century has been, unquestionably, the conversion of the Hawaiian islanders. There are few episodes in missionary history so romantic as that in which the Hawaiians cast away their idols, abolished their Kapu, and defied the fires of Pele.

Few incidents, too, in the history of civilisation have been more remarkable than the assimilation of the Hawaiian to the customs of western nations, and his adoption of the laws, government, and institutions of the civilized world. With all this accomplished, what is the outlook?

While we are quietly felicitating ourselves upon the past triumphs of Christianity and civilisation, almost unconsciously we are watching their threatened extinction on the scene of some of their most conspicuous victories, for twenty thousand heathen Chinese do not remain without diffusing their influence about them.

I do not wish to lay to their charge more than their fair amount. They are often charged at random with every evil from which the country suffers. Especially are they accused as the debauchers of



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the young native girls, and the introducers of leprosy and opium.

However opium was first introduced, God knows that the white man knows at present more than the Chinaman as to the methods whereby the law is evaded and opium smuggled in, and pecuniarily he is the greater gainer of the two. Statistics and dates, too, compel us to believe that the vice of the white man and the enfeebled constitution of the Hawaiian is, to a large extent, responsible for the leprosy, while the Chinese are, at least here, hardly affected by it. Our schools, too, show more half-caste illegitimate children of white fatherhood than of Chinese, and in this city at least the white man is the last to cast a stone at the Chinaman for the encouragement of drunkenness and debauchery.

Still, unquestionably, the Chinese have their share in the mischief, and it is an ominous augury to mark how subtly and surely the great mass of heathenism is leaving the land. Even if the chief idol worshipped be Mammon, who has his devotees among others besides, yet it is a shame to this Christian land that once again heathen temples are rising on the banks of our streams, heathen incantations and sacrifices being performed, opium dens multiplying, secret societies with their unspeakable tyranny controlling the bodies and souls of men as though they were parts of a machine, and all the accessories of heathenism and godlessness in detail open to the eyes of the people.

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[To be continued.]

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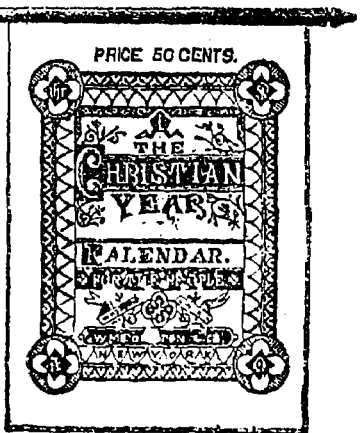
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Of plumbing, there shall be as little as is necessary, and all there is shall be exposed as is the practice now. The inhabited rooms shall be heated only with open fires, the cellar and hall by radiated heat, or better, by a hot air furnace, which shall take its fresh air from above the top of the house, and not from the cellar itself on the surface of the earth, where microorganisms most abound. There will be "house cleaning twice a year.

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LEY Hebrew Prize (\$50); One COGSWELL
Scholarship (\$120), open for Candidates for
Holy Orders; One MCCAWLEY Testimonial
Scholarship (\$38); One AKINS Historical
Prize (\$30); One ALMON-WELSFORD Testi-
monial (\$24); One HALIBURTON Prize (\$20);
One COGSWELL Cricket prize. The neces-
sary expenses of Board, Rooms, &c., aver-
age \$45 per annum. Nominated students
do not pay tuition fees. These nomina-
tions fifty in number, are open to all Matricu-
lated Students, and are worth about \$90
for the three years course. All Matricu-
lated Students are required to reside in Col-
lege unless specially exempted. The Pro-
fessor's reside within the limits of the Uni-
versity grounds.

THE COLLEGIATE SCHOOL is situated
within the limits of the University grounds
(40 acres), and is carried on under regula-
tions prescribed by the Board of Governors.
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