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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 3, 1891.

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ECCLESIASTICAL NOTES.

THE annual report of the *Church Army Social Scheme*, London, Eng., stated that there was a balance in hand of £7,000, while the total receipts amounted to £14,991, an increase of £7,970.

THE YOUNG CHURCHMAN, Milwaukee, Wis., entered upon its twenty-second year at Easter. It has been a great success, the weekly circulation being 21,000, and the monthly nearly twice that number.

A SUM of £10,000 has been bequeathed, out of a total of £45,000, by Mr. Robert Thomas Wilkinson, a Sunderland (England) solicitor, for the erection of a church near his old residence at Rose Dene, and for endowing it with a stipend of £300.

OF the 21,000 parochial clergy of the Church of England (according to a recent speech of Mr. Raikes), 400 beneficed clergy receive under £50 a year; 3,600 beneficed clergy receive under £150 a year; 7,000 without a house or roof receive £130 a year.

THE serious illness of the new Bishop of Rochester, Eng., Dr. Randall Davidson, is announced. All his public engagements for the next three months are being cancelled, and arrangements are to be made for conducting the business of the diocese.

ANOTHER GOOD EXAMPLE.—At the Convention of the diocese of Maryland, on the 27th ult., Bishop Panet announced that Miss Mary Elizabeth Mann, of Washington, had given property valued at \$80,000 in trust as an endowment for a Cathedral in Washington.

AT the enthronement of the late Archbishop of York the chair occupied by his Grace at the installation was an exact reproduction of the old chair in which Richard III. was crowned, and which has ever since been used at the enthronisation of the Archbishops of York.

BISHOP TUCKER writes that the native Christians of Uganda (Africa) are so eager to get a copy of the New Testament in the Swahili language that a man will work for three months to obtain it. Only a limited edition of the completed volume has as yet reached the country.

THE Lord Bishop of Worcester, Eng., has consented to become one of the Episcopal Patrons of the Church Army. York and Winchester Cathedral are both to contribute an offertory towards the Social Scheme of the Church Army for the reclamation of tramps, criminals, and inebriates.

THE Rev. Dr. Bainsford is endeavoring to secure an endowment of \$400,000 for St. George's parish, New York, in order to provide for the future when the present wealthy portion of the congregation shall, owing to the natural changes in the growth of the city, have entirely departed. Already a very large proportion of the parishioners are of the poorer class, and

this class will necessarily increase as years go on. He is also seeking to raise \$50,000 as an endowment for a Deaconesses house for the parish.

THE Rev. William M. Carter, Pembroke College, Oxford, head of the Eton Mission, Hackney Wick, Eng., has, at the request of the Bishop of Carlisle, acting on behalf of the Bishops of South Africa, accepted the post of Missionary Bishop for Zululand. *The English Churchman* expresses surprise that the Bishop of Carlisle should have nominated such "an advanced Ritualist" as Mr. Carter.

THE devout observance of Ascension Day is on the increase in London, Eng. In the mother parish of Kensington, nine services were provided in its three churches, including a children's flower service in the afternoon, when the address was given by Canon Teignmouth Shore, and the flowers and fruits offered were distributed among the various hospitals, the offertory being given to the Victoria Hospital for Sick Children.

UPWARDS of sixty-six thousand sailors and fishermen purchased Bibles or Prayer-books from the Missions to Seamen chaplains and readers in the last eleven years; whilst 91,000 pledges of total abstinence from intoxicating drinks were taken by sailors and fishermen in the last twelve years; and fourteen thousand outward-bound ships and fishing vessels were provided last year with boxes or bags of reading as fore-castle libraries.

REV. DR. BRIDGMAN formerly a leading divine of the Baptist sect in New York was admitted into the Church by Bishop Potter; himself and his entire family having been confirmed on Sunday, 24th May. It is said that he will enter the Ministry of the Church after going through the usual course of preparation. At the same time Dr. Alf. L. Loomis who was a prominent member of Dr. Bridgman's congregation was also confirmed.

THE death of Canon Cadman, Rector of Holy Trinity, Marylebone, Eng., Canon of Canterbury, and Chaplain to the Archbishop of Canterbury is announced.

Canon Cadman was (says *The English Churchman*) an Evangelical, but in his later years he studiously held aloof from co-operation with his brethren of a militant type. He particularly disliked the ecclesiastical prosecutions instituted by the Church Association.

A NOVEL scene was on Saturday afternoon, May 9th, witnessed in St. Paul's Cathedral, London, Eng., a large congregation, composed almost entirely of the Jewish fraternity, completely filling the vast area under the dome. The movement, which is entirely unique in its character, no similar gathering ever having taken place before in the sacred edifice, has been initiated by the Rev. Gordon Calthrop, M.A. (Prebendary of St. Paul's and vicar of St. Augustine's, Highbury), whose object is to make the gathering an annual event. The congregation, which was of a mixed character, the foreign element being well represented,

included in its numbers converted Jews as well as those who profess the ancient faith. The title of the address was "The Jewish Question."

THE informal returns of Wesleyan Methodist membership in England for the year published by the *Methodist Recorder* can hardly be called encouraging. The net gain is 688, which, in view of the natural increase of the population, must be equivalent to an actual decrease. Some of the North of England districts again exhibit symptoms of decay. Both in 1890 and in 1891 the Sheffield, Hull, York, and Newcastle districts show a falling off. Hull this year has a net loss of 283, York 104, Sheffield 101, and Newcastle 34. Halifax and Bradford district, which went up last year, is now down again with a loss of 111. On the other hand, Leeds, a defaulter in 1890, shows this year an advance of 166. The Lincoln district is apparently in a perilous state, for its net loss is 491, the largest in the country. The moral of the returns, says the *Yorkshire Post*, would seem to be this—that Wesleyan Methodist is just contriving to hold its own, but that it gives no sign whatever of the steady advance exhibited by the Church. It may be added that the number of candidates for the Wesleyan ministry is still below the average of recent years.—*Church Review*.

REV. R. HERR NEWTON.—A demand for an enquiry under the Canons of the P.E. Church in the U.S. into alleged teaching of Dr. Newton contrary to the doctrines of the Church, has been duly made to the Bishop of New York. A writer in *The Churchman* referring to this says:—

"There is no attempt at ecclesiastical lynching," to use the phraseology of the Rev. Rector of All Souls' (Dr. Newton), for the whole question is one which is very simple and well defined. Verified quotations from Dr. Newton's discourses prove, first, that he denies the miraculous conception of Jesus Christ, and secondly, that he does not believe in the resurrection of the human body of Jesus from the dead. These two facts are clearly established articles of the Creed of the Church, and any inquiry instituted will give Dr. Newton an opportunity of either denying or admitting this teaching. Judging from past experience, Dr. Newton may venture to pose again as a persecuted man, but there is no particular desire to drive him out of the Episcopal Church.

THE CONVENT WILL CASE.—Judgment was given on the 8th May in the Appeal Court, London, Eng., in the case of "Hampson v. Guy." It was a motion for a new trial to set aside the verdict of the jury which found that the testamentary dispositions of Miss Sarah Ann Hampson were obtained by undue influence, and that she was of unsound mind when she made them. Lord Justice Lindley, after briefly reviewing the facts of the case, said that Miss Hampson was constantly with Sister Columbe and Mother Bernard, and, in fact, was never left alone. The inference to be drawn from this was that there was undue influence. The result of the

evidence with regard to the testatrix was that at one time she certainly was disordered in her mind, and that she was in such a state as to be easily influenced by those about her. The jury had been struck with some of the remarkable evidence given in the case, and also with the number of gifts made by the testatrix during her residence in the convent. Their Lordships could not make an order setting it aside, and the verdict of the jury must be left undisturbed, and the appeal dismissed, with costs. Lords Justices Lopes and Kay concurred.

GEORGIA.—The Rev. Thos. F. Gailor has been elected as Bishop by the Convention of the Diocese of Georgia, in place of the lamented Bishop Beckwith. He is a graduate of Racine College, has occupied the chair of Church History in the University of the South, (Sewanee), and is presently its Vice-Chancellor. He was elected to the Rectorship of Trinity Church, Chicago, but declined.

BAPTISM—ITS ADMINISTRATION.

[CONTINUED.]

(Rev. F. S. Jewell)

Its public administration. The very nature of Baptism and its prominence as a Sacrament of the Church, clearly demand its public administration; that is, in the Church and before the congregation. It is the initiatory rite, the very door of the Church; it involves a compact between the recipient and the Church; it is designed to be a solemn reminder to those already baptized, of their own vows and duties; it teaches the irreligious their own need of saving grace and their only pathway to salvation. All these imply the publicity of the Church and congregation. As Baptism is also the commencement of a new and higher life for the initiate, he has a right to its best and brightest accessories, and its most correct and dignified administration, and should be able always to associate its reception with the House of God and its Holy Worship. These not only demand a public administration in the Church, but really forbid—except in cases of absolute necessity—every other place and mode. Besides this, the explicit and imperative language of the *third Rubric* at the commencement of the Baptismal Office must satisfy any but the most ignorant pretenders to Prayer-Book Churchmanship, as to the law of the Church in the case.

Exceptions. There can be only three exceptions to this law; when the child, or person, is in *extremis*, or at the point of death; when, from the severity of the season and the delicacy of the candidate there is both danger from delay and risk from exposure; and when there is no accessible church or chapel in which the baptism can take place. Under these circumstances, the law is overruled by the necessities of the case. But the necessities must be real. It will, nevertheless, happen that cases will occur outside of these exceptions, in which parental ignorance or maternal timidity will prove too strong for both reason and law. Then the Priest will, for the child's sake, have to make a virtue of necessity, and administer the Rite in private at the house. But not without the most earnest protest should he yield to the demand that he do so, when the object is to make it the occasion of a family gathering and a social feast. This practice is out of all religious reason and Churchly propriety.

Private Baptism. Whenever, for any unavoidable cause, the Priest has to administer Baptism in a private house, instead of in the Church, let him distinctly apprise the parents that the form for Private Baptism only will be used, and that at the earliest convenient season thereafter, the child must be presented in the

Church to be received into the Congregation of the Faithful, according to the form laid down in the Prayer Book, explaining, if need be, the imminent propriety of this impressive, completing act. The faithful pursuance of this course will go far towards maintaining the dignity and importance of the Sacrament, and obviating the too common disposition to avoid its public administration. Nor is this asking too much. The Church makes no provision for the use of the full form for Public Baptism in private houses. To employ it thus is a needless and a mischievous departure from both law and good use. The public office is too indiscriminately used, and the form for public reception is too much neglected. Where the latter is required, it might not be unwise to withhold the baptismal certificate until the reception has been attended to.

Hypothetical Baptism. In this connection, it may be urged, that Hypothetical Baptism does not always receive the attention it deserves. Holy Baptism as 'generally necessary to salvation,' is too important a Rite to be left open to any sort of doubt as to its integrity. Yet in the case of persons, ostensibly baptized among the denominations, and proposing to come into the Communion of the Church by Confirmation, it is often impossible to obtain certain proof that the Rite was administered in strict accordance with its divine law; perhaps, even that they were baptized at all. That it lacked entirely 'the solemn vow and promise' which the Church requires, and which must be personally ratified in Confirmation, goes without saying. Now, as Hypothetical Baptism, in a most simple, orderly and direct way obviates all these difficulties; recourse should be had to it in every such case without failure or even hesitation. Set before the candidate the fact that it is not designed to discredit his earlier baptism but only to secure a saving certainty in the matter, and to prepare him to make honest answer to the question in Confirmation, and he will rarely fail to desire it. This much is certain; if he ever grows to be an intelligent and earnest Churchman, he will never regret that he received it.

Delaying Infant Baptism. Parents and Sponsors cannot be too careful not to delay the Baptism of the child longer than is absolutely unavoidable. This caution does not so much apply to cases of Baptism in *extremis*, since here the emergency itself enforces the duty of promptitude. It says—'Let no time be lost; let not the departing spirit be deprived of the sheltering grace of the Covenant, through your dilatoriness or neglect. But in other cases where there appears to be no such danger, delay is frequently favored—perhaps, because the mother is not yet well enough to go to the Church; because some particular friend is absent; or because, from the common tendency to procrastination, there is thought to be 'no need of hurry.' Now, it should be remembered, that apparently well children sometimes meet with fatal accidents or die suddenly; that if the mother is not able to go to Church, Sponsors, whose chief duty it is to see that the child is duly baptized, are able and are sufficient; that circumcision, which baptism superseded, was performed on the eighth day after the child's birth, a clear indication of the importance of the earliest practicable date for Baptism; that delay beyond the earliest date, is apt to become delay to the latest; and that the longer the baptism is put off, the more likely is the child to prove troublesome. Delay, then, is unwise and may be dangerous.

Proper and faithful Sponsors. One of the saddest things connected with Holy Baptism in the Church, is the 'low estate' of the sponsorial system. Into what utter inanity and failure has it too generally fallen! How can the manifest blessings of the Spirit follow an ordinance accompanied by a form so hollow, and so laden with indifference and unfaithfulness! Some points of desired improvement, must be

suggested here, albeit the prospect of reform, is beyond the reach of prophecy. How often are Sponsors selected in haste, at the latest moment, and without thought to their religious fitness! Why not let it be a matter of thoughtful concern, almost from the birth of the child? After its birth, what is more important than its new birth? Why not let the choice of its spiritual foster parents follow closely the selection of its earthly ones? How many accept the place of Sponsor, without a thought of further interest or care than simply that of standing formally at a Font, and murmuring the set responses! Why should not such honestly decline an office whose duties will never receive from them any substantial attention? Or rather, why should not those be chosen who give some fair promise of following the little objects of their pledged care and concern, with faithful prayers, and pleaded Eucharists, if not with spiritual watch-care, protection, counsel and instruction? How few ever think of the possibility of extending their usefulness beyond those with whom they have stood beside the Holy Font! Why should not all such look beyond, and make it a blessed part of their office work to seek out the unbaptized and bring them to the place of holy cleansing, sweet covenanted grace, and the heavenly birth into the new Life in Christ? Are those worthy of their place as sheep under the Good Shepherd who are not actively and lovingly concerned for the early and blessed ingathering of the lambs? Oh my Mother! thou hast strength to bring forth, see that thou also hast among thy children, fostering love and tender nurture, and faithful watch-care for those whom God has given thee!

OUR CONFIRMATION CLASSES—THE RELATION OF BAPTISM TO CONFIRMATION.

Having got our Confirmation classes together, and had a few words of introduction, if possible, with each candidate separately, the next thing will be to enter upon a full course of instruction. We recommend a recitation of the Apostles' Creed, all standing, at each opening of the class, and the repetition of the *Veni Creator Spiritus*, all kneeling. A suitable form of prayer can without difficulty be drawn up from the Collects, and a short extemporary prayer may be added with advantage. In addition to a perfect knowledge of the Catechism, the candidates may also be requested to learn off by heart the selection of Confirmation hymns to be found in the *Church Hymnal*. All Scripture proofs referred to in the course of the instructions should also be learned by heart. The parish clergyman should keep in mind that it is probably his last opportunity for giving definite dogmatic teaching to the young of his flock, and he, therefore, should exercise corresponding pains and diligence in his preparation and instruction. The names of the god parents of the candidates should be ascertained, and, if possible, they should be communicated with, and their prayers invoked on behalf of their god-children during the time of preparation, and specially on the day of their Confirmation. All instruction of candidates for Confirmation should be based on the fact of their being in covenant with God by virtue of their Baptism. They should be approached from the first as those who in their Baptism were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven. It is not heathen children that the Pastor is called on to instruct in view of their Confirmation. From this point of view it will be found profitable to draw attention to the Baptismal Service in the first instance and to the part taken in it by the god-parents. This will open up the subject of *Infant Baptism* and the relation to it of the rite of

Confirmation, and it will be shown that Confirmation is the natural sequence to Infant Baptism in particular. In the case of adults, as we see from the Acts of the Apostles, the Laying on of hands followed as soon as possible after Baptism; and in the early Church Confirmation and Baptism were always associated, and as a rule administered together, as is still the case in the Eastern Church. It is on record that Queen Elizabeth was baptised when only three days old, and immediately afterwards confirmed by Archbishop Cranmer. Seven years of age was the rule for Confirmation in early times. These facts are mentioned to make as prominent as possible the essential connection between Baptism and the Laying on of Hands. A strict connection between the two is set up in Hebrews vi. 2. This position cuts the ground from under the feet of the Pædo Baptists, as it shows on the authority of Scripture; first, water Baptism † the Holy Spirit; secondly, at Confirmation, the Laying on of Hands † the fuller measure of the same Spirit—'He dwelleth with you, and shall be in you.' The converts in Samaria were first baptised by Philip the Deacon, then they were confirmed by the two Apostles, Peter and John, who were sent down from Jerusalem for the purpose by the entire Apostolic Body, and 'when they laid their hands upon them they received the Holy Ghost.' On which event St. Cyril thus writes:

'They who had believed in Samaria were baptised by Philip the Deacon . . . wherefore . . . it was not fitting that they should be baptised again; but only what was lacking was done by Peter and John, namely, that prayer being made for them with the laying on of hands, the Holy Spirit should be invoked and poured upon them: which now also is done among us; those baptised in the Church being brought to the Bishops of the Church, and by our prayers and laying on of hands they receive the Holy Ghost, and are perfected with the seal of the Lord.'

This advance in grace, between Baptism and Confirmation, culminating in this latter, seems to be pointed out in several passages of the New Testament, as, for example, 'By one Spirit we are all baptised into one Body . . . and are made to drink into one Spirit; 'whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified; 'according to His mercy He saved us by the laver of Regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord,' in all which passages we see such an advance in the grace of the Spirit as we are taught to look for in the Rite of Confirmation—first, regeneration by Water and the Holy Ghost, and the forgiveness of sins, and then the strengthening aid of the Holy Ghost the Comforter and the daily increase in the manifold gifts of the Spirit—the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, the Spirit of His holy fear—in all which is the true glorification of the Christian character.

In this way the Church's minister can show the Scriptural relation of Confirmation to Baptism as the completion of the Baptismal grace, pointing out how the Church first receives her children into the flock of Christ's Church, and signs them with the sign of the cross after they have been baptised into the Name of the sacred Trinity, thus admitting them into the covenant of God's grace (from which the so-called 'Baptists' would shut them out), and secondly, after they have come to years of discretion, admitting them to full communion with the Church through earnest prayer and the Laying on of hands.

'In baptism,' says a Christian writer, 'the grace of the Holy Ghost comes down as the incorruptible seed from the Father to fecundate the laver of regeneration, which is the womb of the Church, so that those that are joined to

Christ, may become the sons of God, and be born not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John i. 12, 13). But in Confirmation, by the Spirit's personal Advent and indwelling, the regenerated soul is anointed with the Divine unguent, and is admitted to a certain share in the priesthood of the Messiah, and is marked out as destined in future to participate in His royalty: 'Kings and priests unto God.'

The reader can compare with this the Collect for the Benediction of the water in Holy Baptism—'Sanctify this water to the mystical washing away of sin and grant that this child now to be baptised therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children,' etc. And the Confirmation prayer—'Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace,' etc.

It may be replied, indeed, to this, and sadly enough, that we do not always see these fruits, but is not this what Scripture and experience teaches? The Jewish children received 'the seal of the righteousness of faith,' and yet all were not Israel that were of Israel. 'Many are called, but few are chosen.' 'Ye did run well; who did hinder you?' 'Demas hath forsaken me, having loved this present world.' The Baptist minister, who makes so much of the outward form, who insists on the ritual of immersion, and refuses to receive infants to Christ's Baptism, must also know that many of those whom he thus baptizes on their profession of 'conversion,' fall away, become cumberers of the ground, false professors, antinomians, and even infidels.

The effect of this consideration will lead the parish priest to be very earnest with his confirmees, and to lose no opportunity of pressing on them whole-hearted decision for Christ, and earnest prayer for Divine grace of perseverance afterwards.—*Irish Ecclesiastical Gazette.*

"FROM ALL FALSE DOCTRINE, HERESY AND SCHISM, GOOD LORD DELIVER US."

Our Litany breathes not only the sentiments of holy devotion but utters faithful warning against the approach of deadly enemies. It guards alike the individual life and the collective integrity of the Church of God. At no period perhaps were the supplications and warnings more needful than in this day of puffed up human interest and ever changing human opinions. The siren of unbelief assumes insidious and chameleon forms. Now it enlists the services of the unsuspected writer of fiction. Again, the assumed propounders of Gospel liberality; again the crafty aspersers of venerable creeds; one of whom recently declared, 'over every creed and formulary is written this motto: *'It was true; It is true; It is no longer true,'* which being interpreted is, 'Once such and such a dogma, the Trinity, or the Incarnation; an inspired Bible, an Infallible Church. Once such dogmas were the best attainable expressions of certain truths.' *'It was true * * * but it is no longer true!!!* Such a formal enunciation over the name of a widely known priest of the Mother Church of England, with the unprincipled statement, 'We propose to stay in the Church and work out our policy till the times change and we come into power' would be scarcely accounted credible. Every honest mind is roused to indignation against the moral obliquity involved. Lately an aggravated instance was afforded in the Macquary case of Ohio, in which like determination had to be met by the decisive cutting off of the treacherous member. Once again the spirit of unbelief and the teaching of watchmen upon the tower (if the statements of the secular

press are to be credited) is to be adjudicated upon in the case of the eccentric Dr. R. Heber Newton of New York. Complicated sadly and ominously by a certain degree of identification of the far famed and popular pulpit orator, the Bishop-elect of Massachusetts. May the great Head of the Church preserve it alike from coarse assaults and the more dangerous 'transformations of Satan into angels of light.' Methodists, Baptists, Presbyterians have unhappily led the way in misguiding and misguided pastors. May infected Churchmen prove equally honest in first freeing themselves from the most sacred vows and responsible ecclesiastical connections before airing their new gospels and pursuing their aspirations, as blind leaders of the blind, formulated by one of them thus: 'We want a form of sound words which will ring true in nineteenth-century ears. The Creeds and articles are now 'like sweet bells jangled out of tune.'

We commend to such, in defence of their own integrity as well as in common honesty to the Church, the words of Dr. Talmage in his Friday night talk in Brooklyn on 8th May last. After referring to the resignation of Rev. Dr. Bridgman of the Baptist denomination, because of his change of doctrine, as 'one of the most righteous acts I have heard of in many a day,' the general mode being 'that when a minister changes his doctrine he stays in a denomination until he has as near as possible split it to pieces.' Dr. Talmage proceeds in his usual incisive style:—

'What's the matter in the Episcopal, Methodist and Presbyterian churches? There are men in those churches who have changed their minds since they entered and have not the honesty to get out. In religious circles surely men should be as fair in their dealings as in commercial circles. When a man enters the ministry in any denomination he takes a solemn oath that he will teach the doctrines of that church, and if while there he teaches opposing doctrines he has broken his oath. But may a minister not change his mind honestly? Oh, yes; then let him go into some hall, some academy of music, some lecture room, and teach his new doctrines. There are auditoriums in all our cities that may be hired for the promulgation of any style of doctrine; but I cannot imagine anything more dishonest than for a minister to stay in a denomination if he has become discordant with the doctrine of that denomination. If ever I should find myself conscientiously unable to preach the doctrine of the sect that I have sworn to support, my first duty will be to hand in my resignation to my church and to my ecclesiastical court, and in a decisive way say, 'Goodby, I have changed my mind; I can no longer be in accord with the sentiments promulgated by this denomination. I shall hereafter preach in Agnostic Hall, corner of Doubtful avenue and Skeptic street, services at 10.30 a.m. and 7.30 p.m.' It is an unfair thing for a soldier to stay in a fortress and to eat its rations and take its pay and still be insubordinate to the commands of its officers. When a minister stays in a denomination where he is a discordant element, he becomes what the physicians call a foreign substance which is formed to create irritation, and ought to go out. *Let ministers go where they belong and it will make for peace.* That was good advice which Abraham gave to Lot when he said, 'Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.' Let the example of Dr. Bridgman be followed by all those who are by revolution of sentiment out of harmony with their particular denominations. It will save bad feeling and bitter controversy and precious time, and be for the advancement of the kingdom of Christ. Religious wars are

proverbially the worst wars. When ministers do fight, they fight like sin. May the God of peace bring all our denominations into smooth waters. It took only one Jonah to upset the entire Mediterranean Sea, and one minister out of tune with his denomination will keep everything boiling like a pot from Princeton to Andover and from Middletown to Rochester. Peace, be still!

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The Queen's Birthday was celebrated on St. George's Church by a parade service of the 66th Princess Louise Fusiliers. The soldierly appearance of the men in their neat bright uniforms attracted large crowds. Acting Deputy Adjutant Gordon was present with the battalion. The Rev. Dr. Partridge preached an appropriate discourse at St. George's. He cordially welcomed the men to the worship of God in the old historic church; nothing could give him more pleasure than to do so. In years ago it was the garrison church, before the present garrison church was erected. Some of the older members would remember the soldiers sitting in the galleries. He welcomed them for deeper and better reasons than the historic. He respected, he might say he loved the volunteers. They were banded together in the service of their Queen and country. There was nothing mercenary about the volunteer movement. Herein lay its great value. It was not their profession in life, not the means by which they made a living; it was something they were doing beyond the work for self. Christ was the purest, the best volunteer the world ever saw. At any time He could have withdrawn from his self-imposed task and left the world unredeemed. The preacher said his interest was increased in the services of the hour by the remembrance that it was the Birthday of the Queen. He often wondered how much of our sentiment of loyalty merely belonged to the Sovereign as sovereign to the country as country, or personally to the noble person who adorned the throne—that exemplary mother, that lady whose example had been an inspiration to the nation. He had drawn attention to the principle of voluntarism. The whole principle of religious teaching, worship and service was based on voluntarism. Adam and Eve in the garden, were at liberty to do as they wished. If they did right it must be of their own account. Blessing and cursing, life and death, were set before the Israelites in the same way. God asked them and He asks us, to choose life, but He will not force us to choose life. Turning again to the volunteers more particularly, Dr. Partridge said it was hard to say when the volunteer movement began. An effort had been made to trace it back to feudal times, then to the trained bands of the reign of Henry VIII, a remnant of which was still in existence in the 'ancient and honorable artillery company' of London. In 1779 when there was fear of a French invasion of Ireland, a volunteer army of 40,000 was enrolled. In 1789, when Napoleon I. was beginning to terrorize the nations of Europe, the volunteer forces were again looked to for help. When in 1857 Napoleon III. (not the great) made Europe uneasy; when Britain's reserves had been taxed by the Crimean war, the Chinese war and the Indian mutiny, and when trouble seemed to be looming up on this continent, at a time when all looked dark, then the volunteer movement began, now so important a factor in Britain's power. There could now be held a review in which 450,000 volunteers might assemble. It had become a national and not a merely local institution. Against those whom the preacher cautioned his hearers to be on their guard, were those who told them that there was nothing in religion; that religious belief was a thing of the past; that

religion was something that would keep men bound down by priestcraft, and that secularism was what suited this age. That idea was eloquently combated and its hollowness pointed out. Keep your soul pure from evil and do with your might that which is right. He pointed the men to the battalion crest, and charged them to be faithful in the everyday walk of life as well as when danger might come, when bullets flew and bayonets might drain the life blood; carry the motto out in life or death, and do your duty faithfully. At the conclusion of the service, the band and congregation united in the National Anthem.—*Com.*

St. Luke's.—There was an ordination service at St. Luke's on Sunday week, when the following Deacons were ordained to the priesthood: Rev. A. W. Smithers; Rev. H. Beers, of King's College, a native of P. E. I.; and Rev. L. E. Skey, curate of St. Paul's; Dav. Richards, B.A., of St. David's, Lampeter, Wales, lately arrived from England, was advanced Deacon. Bishop Kingdon, coadjutor to Bishop Medley, Metropolitan of Canada, officiated. In beginning the ordination sermon Bishop Kingdon became ill and was forced to retire to the vestry. Dean Gilpin replaced him and delivered an able and appropriate sermon. At the conclusion Bishop Kingdon had recovered sufficiently to be able to proceed with the ordination.

WINDSOR.—On Monday evening, 25th May, the Right Rev. Dr. Kingdon, Coadjutor Bishop of the Diocese of Fredericton, administered the rite of Confirmation, at Christ Church, to a large class of over forty candidates. Besides his Lordship, the Bishop, the following clergymen were present: The Rector, Ven. Archdeacon Weston-Jones, Rev. Canon Maynard, Rev. P. Owen Jones, of Halifax, Rev. Prof. Vroom, and Rev. Arnoldus Miller. The opening sentence of the Confirmation service was read by Rev. Prof. Vroom, after which Bishop Kingdon gave an address. His subject was the baptism of our saviour by St. John the Baptist, and the subsequent descent of the Holy Spirit in bodily shape. His Lordship was suffering from a very severe cold; indeed, at an ordination service at which he officiated in Halifax in the morning, he was taken so ill that he was unable to preach, as he had intended, but in spite of physical disability his address was an able, interesting and forcible one. At its close the Confirmation service was proceeded with, and when all had been confirmed the Bishop gave an address to the candidates, full of wisdom and fatherly advice. He called to their remembrance the temptations which beset our Saviour immediately after His baptism and the descent of the Holy Spirit upon Him; and warned them that they must expect temptation; but that if they would only realize that a temptation was an opportunity sent by God that they might declare themselves on His side, these trials would be less likely to gain the mastery over them. He urged upon them five duties, which, if steadfastly adhered to, would make the path onward and upward an easy one to travel. The first was, Prayer; the second, regular and systematic reading of God's Holy Word; the third, a regular attendance at the Courts of the Lord's House; the fourth, frequency and regularity in partaking of the Holy Communion; and the fifth, the giving of a definite proportion of their worldly income to the Lord.

The candidates from the Collegiate School, of whom there were twelve, were presented by Rev. Prof. Vroom; those from the congregation of Christ Church, by the Rector. Five of the girls were from the Church School for Girls.—*Hants Journal.*

WINDSOR PLAINS.—The congregation and friends of St. Thomas' Church here, assisted by the students of King's College, are preparing for an entertainment to be given at the Plains, on Friday evening, June 5th.

THE COTTAGE HOSPITAL FOR SPAINGHILL MINES.

To the Editor of the Church Guardian:

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital:

Messrs. Sills & Bro., Frankford, Ont., \$5.45; offertory, St. James Church, Ingersoll, Ont., \$14; a friend, Ottawa, \$1. Total \$20.45; full total from Canada, \$705.37; amount required \$4 000.

The young man of whom I wrote in my last letter died after a few days illness at the hotel. The subscriptions are now gradually ceasing, and yet I still dare to hope that my Canadian brothers will give to us at least one fourth of the required amount. We are most sincerely grateful to the friends who have helped us, and we earnestly solicit a continuance of their interest in this work for Christ and His suffering ones. Will not some of our wealthy brothers come to the rescue?

I remain yours, very sincerely,
W. CHAS. WILSON.
Springhill Mines, N.S., May 27th, 1891.

DIOCESE OF FREDERICTON.

ST JOHN.—According to a religious census lately taken here—the correctness of which, however, may not be absolute—the Church of England membership exceeded that of any other religious body; 1,450 families are reported as *Episcopalians*; number attending Church 4,525; and church members 2,230. The next in order, the Methodists, are a long way behind, viz: families 912; attendance 3,057; members 1836.

An enjoyable conversation was held in the Church of England Institute room on the evening of 27th ult. Rev. Canon Brigstocke presided. A good musical programme was well carried out, several good choruses being sung, and solos given by Miss Fowler, Mr. Porter and Mr. G. L. Robinson. A clarinet solo was nicely rendered by Mr. Charles Coster.

CHATHAM DEANERY.—At a meeting of the Ruri-decanal Chapter of this Deanery, held at Derby, May 19th, there were present the Rev. Canon Forsyth, R. D., J. H. S. Sweet, W. J. Wilkinson and R. W. Hudgell. Besides the reading and discussion of the appointed passages of Scripture, and other routine work the music was selected for its Annual Choral Union service to be held in all probability at St. Paul's Church, Chatham, and the Secretary was authorized to order copies of the same and to distribute them among the various choirs of the Deanery.

At a meeting of the S. S. Teachers' Association held on Tuesday afternoon, the Rev. Canon Forsyth read an interesting and instructive paper on 'The Necessary Qualifications for a good S.S. Teacher.' In the unavoidable absence of Mrs. Howard on account of a late bereavement, her paper, a most original and suggestive one on 'S.S. teaching and its methods,' was read by the Secretary, Rev. J. H. S. Sweet. An object lesson by the Rev. W. J. Wilkinson brought a very profitable and enjoyable meeting to a close. The Executive Committee afterwards decided upon the subjects for the S.S. Teachers' Examinations, to be held at Chatham in September next.

Addresses bearing principally upon S.S. work were given by Rev. W. J. Wilkinson, J. H. S. Sweet and Canon Forsyth, after Evensong on Tuesday. On Wednesday, there was an early celebration of the Holy Communion, at which the Rural Dean was the celebrant, assisted by the Rector of the parish, and in the evening the Deanery service was held, the Rev. W. J. Wilkinson being the preacher.

On Thursday morning the clergy (with the exception of the Rector of Bay du Vin, who was obliged to return home) proceeded to the new church (St. Agnes) at Gray Rapids, where

there was a celebration of the Holy Communion. There was a good congregation, notwithstanding the fact of its being the busiest of the year, and the addresses on 'Confirmation' and 'The Home Religious Life,' given by the visiting clergy were listened to with marked attention. During the session the clergy were hospitably entertained at the Rectory, and at Mrs. W. T. Crookers. The next meeting will D.V. take place at Bay du Vin the beginning of August.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Bishop of Quebec will hold a Confirmation in St. Peter's Church, Sherbrooke, on Sunday, 7th June inst., at 11 a.m.

LENNOXVILLE.—The joint church parade of Lodge Clarence and Lodge Albert, of the Sons of England Benevolent Society and of Court Beaver and Court Prince Albert of the Independent Order of Foresters, took place here in the afternoon of Sunday, May 24, when a special service was held at St. George's Church.

The members of the two orders assembled at their Lodge or Court Rooms about two o'clock and then formed into line near the town hall, Mr. Robert Burge acting as Marshall for the Independent Order of Foresters, and Mr. John Parr as Marshal for the Sons of England Benevolent Societies. Headed by the Lennoxville brass band, they marched in procession in full regalia to St. George's church and presented a creditable appearance.

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Appropriate hymns had been selected for the service, which was heartily and reverently joined in by the large congregation that completely filled the Church. Rev. Dr. Adams read the prayers and lessons and the sermon was preached by the Rev. A. C. Searth, Chaplain of Court Beaver, I.O.F., who took for his text, "They helped every one his neighbor and everyone said to his brother, be of good courage. So the carpenter encouraged the goldsmith and he that smote with the hammer him that smote the anvil."

After commending the benevolent objects of these societies and dwelling on the meaning of their signets:—Fidelity in the Sons of England; Liberty, Benevolence and Concord, with the Foresters, the preacher made an appeal to his auditors not to confine their labors to their benevolent objects, but to inculcate by their example the whole practice of a Christian life and to encourage one another in well doing, seeking help and assistance for that purpose in attendance at church and from the ordinances of religion. It was an eminently practical sermon and made a deep impression.

W. A. M. A.—At the fifth annual meeting of the Woman's Auxiliary held on the 15th ult. in Quebec, there were present some eighty members of the Association. The proceedings opened with the administration of Holy Communion in the Cathedral, and an address by the Dean, one feature of which was his urgent plea that the children and young people should be led to take their share in the missionary work of the Church. At the business meeting reports were received from the following branches: the Cathedral (Quebec), Compton, Cookshire, Lennoxville, New Liverpool, Richmond, Sherbrooke, River du Loup, Windsor Mills, West Frampton, as also from the city churches, St. Matthew's, St. Paul's, St. Peter's, St. Michael's and Trinity. The membership of the Auxiliary now reaches about nine hundred, there being twenty parochial branches and three junior branches. During the year good work had been done in the way of supplying clothing, books, medicines for missions in the Northwest and Algoma, and the Treasurer reported \$1,123 as having been received for missions an increase of over \$250 on the sum raised the year previous. Besides this the Quebec branch has undertaken to pay half the

cost of the education of the daughter of a Missionary in Algoma diocese. A hundred dollars has been guaranteed to the Rev. W. A. Barman, of the Diocese of Rupert's Land, for three years towards the salary of a lady teacher for St. Paul's Industrial school. A sum of fifty dollars has been promised for a like period to the Rev. H. T. Bourne, for work amongst the Piegan Indians. The officers elected for the present year are Mrs. Von Iffland, President; Mrs. M. Bell Irvine, Treasurer; Mrs. L. H. Montizambert, Secretary; Mrs. T. A. Young, Assistant Secretary. The Society has much cause for thankfulness in the increased numbers of members, the greater amount of work done, and also for the zeal manifested by all those connected therewith.

MAGOG.—*St. Luke's.*—On Sunday morning, 27th May, six persons were admitted into the Church by Holy Baptism. On Monday evening, June 8th, Confirmation will be administered by the Lord Bishop of the Diocese.

DIOCESE OF MONTREAL.

FRELIGHSBURG.—On the evening of the 15th May a missionary meeting was held in the Church; at which the deputation appointed by the Bishop consisting of the Revs. Bancroft of Sutton, Charters of Iron Hill, and Johnson of Danham were present and gave practical and earnest addresses.

STANBRIDGE EAST.—On Sunday, 17th May, the unveiling of a memorial window in St. James Church, took place.

Since the church was rebuilt a good many years ago, it has been intended to place a stained glass window in the triplet at the east end, but it was only on Sunday 15th. (Whit Sunday) that it could be carried into effect. It is an Ascension window. In the centre light is a figure of Our Lord, representing His sacred body as beginning to ascend while below it are two angels, in attitudes expressive of awe and adoration. In the south compartment is a group, representing the Apostles, gazing on the ascending person of Our Lord. In the north compartment is a symbolical group of figures, representing the general body of Christian worshippers.

Our Lord's hands are slightly raised and extended as in blessing; and a text, St. Luke xxiv., 51, "And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven," runs across the window through all the compartments. In the margin of each of the three compartments is the name of each one of the persons to whose memory the window is erected, viz: in the centre, Mary Constantine; in the north, Margaret Constantine, and in the south, Henry Noah Constantine, with the dates of their respective deaths.

The window will take rank as a work of sacred art, and is from the studio of Messrs. R. B. Edmunton & Son, of Manchester, England.

ST. JOHNS.—*Girls' Guild.*—The years work of the Girls' Guild was brought to a close by a missionary meeting held in the Baldwyn Hall last Tuesday evening. The chair was taken by the Rector and the meeting opened by singing the missionary hymn "From Greenland's Icy Mountains." Appropriate collects and special prayers for missions followed. Mrs. John Donaghy sang with great expression and feeling that beautiful anthem "Come unto Me." Miss Emily Walmaley, the President of the Girls' Guild, gave in a few well chosen words a history of the two years old society stating the several objects it had in view and what had already been accomplished. Mr. Renaud commended the society to the support and sympathy of the congregation. Miss Williams of Montreal, who has been led to devote her time and talent to the study and practical

illustration of woman's mission and who hopes to be soon enlisted among the number of those Christian ladies who are to day proving such a blessing to women in India and other remote countries, was then introduced. In a quiet yet forcible manner she pleaded with her young friends, first to be consecrated themselves and then to consecrate their time, talents and means to Christ's cause. She advocated the dissemination of missionary information and literature, pressing home the point that that parish was doubly blessed that was prominent in all missionary work first at home, and then abroad. Miss Williams spoke earnestly and most fervently, and with great freedom evidently having the work of foreign missions at heart. Miss Fannie Riendeau next rendered in the sweetest of voices that beautiful hymn "There is a green hill far away." Mr. Howard sang with great effect that impressive sacred song and hymn "One sweetly solemn thought." The doxology brought a happy meeting to a close.

DIOCESE OF ONTARIO.

OTTAWA.—It is not often that a layman in these degenerate days appears upon the platform to point out the evil effects arising from the use of tobacco, so common has its use become amongst all classes. Lately, however, Dr. Wicksteed delivered an able address in Rochester, in which he pointed out that smoking is enslaving, unnatural, injurious to health, wasteful of time and money, offensive and injurious to others, and has a direct tendency to deaden spiritual desires.

MERRICKVILLE.—Seventy-seven persons received last month in this parish the 'laying on of hands by the Lord Bishop of Niagara, acting for the Bishop of the Diocese, and amongst others were a number of adults who had but lately been baptized. Another evidence of progress is the formation lately of a branch of the Woman's Auxiliary with a membership of 24, and a Young People's Guild, with a membership of 44. The officers of the former are Mrs. Houston, President; Mrs. W. C. Road and Miss Muir, Vice-Presidents; Mrs. S. Jaques, Treas.; Miss Muir, Recording Secretary.

KINGSTON.—The Mission Board of the Diocese of Ontario met May 17th. The financial statement showed the year's receipts to have been \$9,704.41 in collections as against \$8,928.17 the year before. The total receipts were \$11,036.50 against \$10,545.22 of the preceding year. The expenditure for Missions and expenses were \$12,862.94 against \$12,908.08 the preceding year. The balance on hand on May 1st, 1889, of \$2,511 has been as figures showed used up and a deficit of \$1,677 created. The collections have been remarkably well carried out, considering vacancies and hard times.

DIOCESE OF TORONTO.

W. A. M. A.—Mrs. Boomer of the Diocese of Huron was in attendance at the annual meeting of the W. A. M. A. for this Diocese, and was invited to say a few words to those present. She referred particularly to the work of the Education Committee of the Diocese of Huron, in connection with the education of the children of the Missionaries of Algoma and the North West. Her interest in this matter is well-known and the following from her pen will be read with interest:—If I venture to say a few words upon the Report which has been submitted to you by the Education Committee of the Diocese of Huron of which I am Convener, it is with no intention of urging upon you its acceptance either as a whole or in part, or to ask of you one single effort more than Toronto has already made on behalf of that branch of our work, accepted at our hands, and to use their own words "particularly pressed upon

our attention" by the Board of Foreign and Domestic Missions at the Triennial meeting two years ago, and warmly and unanimously agreed to be undertaken by you at your annual meeting at which, then, as now it was my happy privilege to be present, namely, "the education of the children of the Missionaries of Algoma and the Northwest." In this matter as in so many others, you have taken the lead—where we of the younger Dioceses are clucking each of us over our one solitary chick, you have a brood! and therefore it would indeed ill become us to venture a suggestion (even if we felt so inclined) as to the particular perch, each should occupy; and, although, as the work develops it is only reasonable to suppose that it will have eventually to be carried out under some organized system—such as a Central Board to which each Diocesan Education Committee would report—even to those "individuals or branches" who may (as has been done so generously in your Diocese) undertake the full charge of children it would surely be a comfort and security to have a committee with which to share their responsibility; I am convinced that our Huron Committee was only moving in the right direction when it sought to focus the work as it were by thus seeking for it some central meeting ground under official recognition and guidance, in the interim asking each Diocese to gradually develop its own share of this branch of our work as far as possible.

Secondly as to the foundation of a "Home" which seems to have frightened everyone so terribly, believe me unless some liberal friend to missions gave or bequeathed a big sum of money for the purpose, it was certainly never contemplated to erect a building, or to establish any big central establishment into which our Missionaries' children were all bound to be received come from where they might or from whatever source provided for. No; the most we aspired to was a Home very small and humble as a beginning, but a home in its truest sense presided over by Christian women who would make it their loving service for the Master to train and care for any children entrusted to them, which Home, should be under Auxiliary supervision and amenable to the rules laid down by the Central Educational Committee. It is the nucleus of such a Home we have in London, within a stone's throw of my own door, and in constant communication with myself; and in this Home are already the daughters of two of the Missionaries of Algoma, the child more lately received, being placed there by the W. A. of the Diocese of Quebec, distance making it very desirable for our Sisters there to avail themselves of it for the little one of their adoption. Even where existing schools, colleges, or private homes are opened to these children, surely there may be times such as holidays, where it may be a comfort and convenience to know that a Home such as this under Auxiliary supervision is ready to receive them. So far and no farther did the Educational Committee of the Diocese of Huron presume to ask the co-operation of the Sister Dioceses and I must confess that it seems to me as if it would require almost an abnormal development of the bump of caution for any of the friends of the movement to be afraid to go with us as far as this.

The various homes already offered and occupied in the Diocese of Toronto, and the provision made for those other children elsewhere, in all some nine or ten since the movement for their education was first inaugurated, is surely a good and sufficient proof that the hand of our God is upon it and us, and that so long as His servants in the Mission field cry to Him to help them in this especial way, so surely will He bid us who are His servants in more humble form, do all that in us lies to meet that need of theirs so long as it exists.

By and bye the necessity may pass away (as

it probably will as the Northwest becomes more fully developed, and our clergy are brought within reach of schools such as exist in the older parts of our Dominion) but at present, and for some little time to come, it is very evident that there is work for our Auxiliary to do on behalf of the children of our Missionaries, who have spoken with no uncertain sound of the help and comfort it is to them that the work has not only been begun but has already borne such abundant fruit.

Last year the cry was 'there are so many of these children we dare not take one because we cannot take all.' Now, thanks to a better knowledge of the wants of our Missionaries obtained in so large a degree through the intelligent enquiries of Mrs. Gummings and Miss Paterson of your own Diocese, we are told there are but some 14 or 15 in all who are likely to require education. Even without trenching upon one single existing fund, without dropping one single work to which we have likewise set our hands, I claim that we women can do this too, and in doing it we may be satisfied that we are engaged in a work as truly missionary in its aims and character, and as helpful as when our fingers are busy plying the needle to supply the wherewithal to fill our boxes under our Dorcas department. We must not forget the tokens of our wonderful and manifest growth. Such an organization as ours cannot stand still, it must be planting new seeds, striking out new roots and stretching out new branches. Each year marks this growth in facts and figures, and there is nothing which can be done for God's servants in the Mission field which we women may not do, if we put forth all our powers and ask the Master to sanctify them for His service.

There is a practical side to all Missionary work which can no more be divorced or diverted from it than can the Missionary himself preach a true and wholesome and healthgiving doctrine unless his bodily needs are provided for, and his mind eased of the wear and tear of anxiety entailed in the 'serving of tables' or in providing for the children which God has given him. It is not because I do not realize and thank our Heavenly Father gratefully in that He has moved so many hearts in your Diocese to take up and give practical effect to this especial work, that I venture upon what seems somewhat too like special pleading with you who need no pleading at all, but your example means so much to others, and the measure of your expression of approval and interest is so likely to be the measure meted out to it by them, that I would ask you before any very decided or defined action is taken in regard to this branch of our already accepted auxiliary work at the Triennial, to manifest meanwhile that interest and approval fearlessly and freely whenever and wherever you can, so that be it much or be it little which may be required of us on behalf of the education of the children of our Missionaries it will be done not only heartily, freely and willingly, but without any fear that we are taking a single step beyond the actual bounds allotted to us as 'Auxiliary to the Board of Missions.' If it be God's work He will not let it fall to the ground, and if He permits us to help in promoting and fostering it let us thank Him and take heart and go forward where He leads.

H. A. BOOMER.

[For Diocese of Niagara see p. 11.]

DIOCESE OF HURON.

LONDON.—His Lordship the Bishop of Huron held an Ordination Service in St. James' Church, London, on Trinity Sunday. Morning prayer was said at 9.30; Communion Service and Ordination at 11 a.m. His Lordship was assisted in the service by the Very Rev. Dean Innes, Archdeacon Marsh and the Rector, Canon Davis. The Dean preached the sermon from Gal. vi. 14. Three students of Huron College

were ordained Deacons, viz.: Messrs. R. F. W. Howard, A. H. Rhodes, W. F. Brownlee.

The Deacons advanced to the Priesthood are: Revs. L. Wood, Blebheim; E. F. Whelan, Culochester; T. F. Kingsmill, Preston; E. A. Falls, Bervie; W. D. Ferman, Hensall; A. H. Cooperwaite, Lion's Head; A. Corbett, Dandalk; F. R. Ghent, Paisley; M. M. Goldberg, Oil City; H. R. Diehl, Hyde Park, and L. W. Diehl, Holmesville.

GLANWORTH.—The congregation of Christ Church have decided to build a parsonage at a cost of about \$1,000, and are now at work on its erection.

PERTH.—A Sunday school Association to be known as the Church of England Sunday school Association for the Deanery of Perth has been founded with the following officers: Hon. President, J. W. Patterson, St. Mary's; vice president, Miss Bella Hesson, Stratford; recording secretary, Mrs. Deacon, Stratford; corresponding secretary, Miss Keen, St. Mary's; registrar, Rev. A. D. Dawdney, Mitchell. The executive committee is composed of the foregoing officers. The occasion has for its object the banding together of all Church Sunday School workers in the Deanery and the holding of the annual convention for the discussion of matters relating to Sunday schools. The membership is made up of persons engaged in Sunday school work and adult members of Bible classes in connection with the Church of England in the Deanery. The first annual convention of the association will be held in St. Mary's on July 7. At the organization of the association the officers were appointed a committee to consider the advisability of holding a union picnic of all the Sunday schools in the Deanery in Queen's Park, Stratford, some time during the coming summer.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Holy Trinity.—Holy Trinity Church school house was crowded on the evening of 22nd May, when the esteemed rector of the Church, Ven. Archdeacon Fortin, was cordially welcomed home by his parishoners and other friends who congregated in large numbers to do him honor. The gathering was an animated one and the heartiness of the greeting evidenced the great respect with which the reverend gentleman is held, and the feeling of delight and pleasure expressed that his health had so greatly recuperated during his year's wanderings abroad must have been gratifying to him. Amongst those present besides the leading members of the congregation, including the pioneer, Mr. Andrew Strang, who for twenty-three years has worshipped in Holy Trinity, were the Rev. Canon Pentreath, Rev. Dean Grisdale, Rev. Mr. Page, Rev. Mr. Leslie, Rev. Canon Coombes, Rev. Mr. Skagen, of North Dakota, who is to labor amongst the Scandinavians in this city, and members of other congregations. Mr. Wickson, of the Merchants' Bank, Dr. Benson and others. And all, irrespective of creed, seemed to join with equal enthusiasm in the warm welcome.

When Mr. Fortin appeared on the platform shortly after 8.30, all present rose and sang 'Praise God from Whom all Blessings Flow,' with more than ordinary heartiness. Then Mr. Clarke, one of the churchwardens, made a neat little introductory speech. He said that all experienced a feeling of joy at the return of their pastor. It was just a little over a year ago when a different scene occurred, when they bade him farewell. During the intervening thirteen months they had all been anxious about their beloved rector and his health. Tonight they were rejoiced to be able to welcome him home recuperated in health. Yesterday he was delighted to see Mr. Fortin step off the

C. P. R. as bright, he might say, as a new dollar, and he knew they all felt the same.

Rev. Mr. Fortin, who was received with applause, said he was delighted and thankful for the opportunity of meeting a good share of the congregation—a pleasure he scarcely expected. The scene before him was more delightful than that of the many grand ones he had enjoyed during his wanderings. The gathering reminded him of that of last year, with this essential difference—then it was to bid good-bye now it was to shake hands with them and to receive their hearty and loving welcome. A year seemed to be a long time then, but it did not now. As for himself, he had seen so much, so many places, so many people of different nationalities, that the months had flown faster with him than with those remaining at home. He would not now detain them with the story of his experiences, as it would take too long. But he would say that the grand and magnificent work which the Church of England at home was doing in the mission field would be a delight to all its adherents. The wealth of experience and resources were unimpaired and if any one imagined the Church was growing effete and losing the affection of the people let them cross over to England and they would find they were mistaken. Two of the great lights of the dissenters, Spurgeon and Parker, had both stated that the grandest bulwark of Christianity in these days of agnosticism and doubt was the Church of England. He brought a message from Lord Dufferin, who at dinner had told him: 'Be kind enough to remember me to all my Winnipeg friends.' The message came from a sincere heart. He would not speak longer, he said, but would now shake hands with them and tell them how glad he was to be with them again. He came back with a full determination, with his renewed strength, to advance the work which God had entrusted to him in this part of the vineyard.

Mr. Fortin then mingled amongst his congregation, and personally was greeted with the warmest of welcomes. Excellent music was supplied during the evening by the Apollo club. Miss Clarke presiding at the piano, and light refreshments—ice cream, cake, fruit and lemonade—which were furnished by the ladies, were generously distributed. About ten o'clock the National Anthem was played, and one of the most pleasant gatherings in the history of Holy Trinity came to an end.—*Free Press.*

HOLLAND.—On Sunday, May 10th, the Most Rev. Dr. Machray, Metropolitan and Lord Bishop of Rupert's Land, visited the united parishes of Treherne, Holland, and Cypress River. His Lordship preached in Treherne and baptized three infants. The church in Holland was crowded, even to the porch. His Lordship and Mr. Dransfield robed at the vicarage, then proceeded to the church. Evening prayer was said by Mr. Dransfield, who after reading preface to the Confirmation service presented eight candidates for Confirmation. The musical portion of the service was under the direction of Mrs. Dransfield, and was well rendered.

His Lordship praised the work of the vestry of Holland in building the vicarage and stable, urging the congregation not to rest until a church is built.

The Bishop baptized one adult in Cypress River, three infants, and confirmed twelve persons. He was the guest of Mrs. Arthur Creighton.

In all, the Bishop travelled over twenty miles, preached once, delivered four noble addresses, baptized one adult and six children and confirmed twenty persons. When we consider that it is scarcely two years since his Lordship's last visit, this is a large class, thirteen of which were adults.

Be willing and earnest in helping others.

CORRESPONDENCE.

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

To Editor of the Church Guardian:

SIR,—If as a pagan says, it be 'lawful to be taught even by an enemy,' much more legitimately may we sit at the feet of a professing friend, and learn from his lips any lessons of wisdom he may be able to communicate. On this principle will you allow me to give your readers the result of a brief but careful analysis of a missionary document which has come under my notice during the enforced quiet resulting from my recent railway accident, and which it seems to me is for us, in more ways than one, preeminently suggestive. The book referred to is the "sixty-sixth Report of the Missionary Society of the Methodist Church" of Canada, containing 392 pages, of which 74 are occupied with reports from various Guilds, 259 with lists of contributions from all sources, and the remainder with disbursements. As it is with the second of these I am mainly concerned, let me plunge in *medias res* by saying that the sum total expended by the Methodist Church of Canada, for 'Missionary purposes at home and abroad is \$220,026.43.

At the first blush, this enormous sum suggests some not overflattering reflections, as we compare with it the sum reported by the Board of Missions of the Church of England in Canada as having been raised within our own communion during a similar period for similar purposes, viz., \$37,968.33.

With the case stated so boldly the contrast presented is certainly very startling: but be our shortcomings what they may, it is some little satisfaction to know that they are not so serious as the mere juxtaposition of these two sets of figures would seem to indicate. Certain very important factors enter into the problem the consideration of which will internally reduce the width of the gulf that apparently separates between them.

A. In the one case, the area of contribution is coterminous with the whole Dominion; in the other, it embraces only the eight organized dioceses which constitute this Ecclesiastical Province.

b. In one case the expenditure embraces all Mission stations needing help within the Dominion; in the other it extends only to what is properly our 'Domestic' Field, viz., Algoma and the Northwest; and does not include the field of Mission work with any one of the eight dioceses referred to.

c. Legacies, Grants from the Indian Department for Home Indian work, &c., swell the amount in one case. The Church of England takes no account of these, in her 'Board Report,' because connected with particular localities or dioceses, and not thrown into the General treasury. Were she to take account under the head of Missionary work, of the single item of legacies; She could shew a sum total of nearly \$250,000 in two bequests made to her within the last few months.

In order then to render the comparison a fair one, deductions must be made to represent these three factors in the problem, viz., (1) Monies raised in territory not included within the limits of this Ecclesiastical Province; (2) Monies expended in Mission work within those limits; and (3) Legacies and Indian Department Grants. Laying these, then, on one side, and reducing the enquiry to its simplest form, let us see how much Methodism expends within our 'Domestic' Field for purposes similar to our own.

This field corresponds to what is described in the report before me as the 'Manitoba and North West Conference,' and includes also those portions of the Toronto and Montreal Conference which answer to our Diocese of Algoma, viz.,

the Bracebridge, Parry Sound, Algoma and Nipissing Districts. Within this territory then I find that Methodism expended last year in the former, i. e., Manitoba and the Northwest, \$35 355 35, and in the latter (Dio. Algoma) \$9 864 60. It is only just to both to add that towards these expenditures they themselves contributed \$7,081.09 and \$1,678.41 respectively. Here then we reach a very significant fact, suggestive of wholesome reflections to the members of the Church of England. The question is well worth pondering. Why has the Church of England spent only \$21 000 on a Missionary field which another communion has deemed worthy of an outlay of \$45 219 95? Into the solution of this problem I cannot now enter, being about to seek a few week's rest, and perfect recovery from the effects of my recent accident, in a hurried visit to England, during which I ask to be remembered in the Church's prayers for those travelling by land or water. But the text I have furnished is as interesting as it is practical, and I trust will bring out some comments in the columns of our Church papers. For myself I think I see clearly the directions (for there are several) in which the explanations lie, and should opportunity offer, will hope to indicate them. Meanwhile the first step towards the correction of a fault is the consciousness of it. May that divine Spirit who alone can infuse life, whether into dead souls or slumbering Churches, rouse us to more liberal gifts of substance, service, and self-sacrifice, in behalf of the extension of Christ's Kingdom upon earth.

E. ALGOMA.

Bisphurst, May 28.

CHURCH EMIGRATION.

To the Editor of the Church Guardian:

SIR,—I am now getting together a small party of well chosen Church Emigrants, and I shall be glad to hear from any of the clergy who have openings for the following: Two sisters, 29 and 26. The elder is a certificated mistress, the younger not certificated but has been assistant teacher in the school her sister is head mistress of. Both are excellent Church girls. The younger has for several years played the organ in the parish Church. They would take situations as nursery governesses to young children, and they would be willing to help in house work. The younger can give lessons on the piano and harmonium. These young women have the highest recommendations, they would be invaluable in a clergyman's family. They will not leave England unless an opening is ready for them.

Several lads and young men, some are the sons of gentlemen who wish to go on farms. The farm lads and labourers will take small wages, \$5 a month for the first six months; after which they will expect to be paid according to usefulness. The gentlemen's sons will pay from \$12 to \$15 per month for the first six months the second six months they will give their work for board, washing and lodging, after which both parties to make their own arrangements.

I shall be glad to hear from the clergy if they can help me to place any of the above.

Several respectable young men who are willing to turn their hands to anything have also applied to me. All are good churchpeople and of excellent character.

I hope to see as many of the clergy as possible during my visit to Canada this Fall to make arrangements for next year's emigration.

Letters with full particulars as to wages offered, locality, &c., to be sent as soon as possible and addressed

CANON W. H. COOPER,

10 Delahay St., Westminster,
London, S.W.

15th May, 1891.

The Church Guardian

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See page 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published at though 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 JUNE.

JUNE 7th—2nd Sunday after Trinity.

[Notice of St. Barnabas.]

" 11th—St. Barnabas. A. & M.

" 14th—3rd Sunday after Trinity.

" 21st—4th Sunday after Trinity.

[Notice of St. John Baptist.]

" 24th—Nativity of St. John Baptist.

[Athanasian Creed.]

" 28th—5th Sunday after Trinity.

[Notice of St. Peter.]

" 29th—St. Peter. A. & M.

THE HOLY CATHOLIC CHURCH COMPARED WITH THE VARIOUS PROTESTANT DENOMINATIONS.

(THEOCLASIA).—[Continued.]

Protestantism has attempted to appropriate to itself the name of Catholic on two grounds:

1. The broad ground of Universal Charity, on which it regards as so sacred the right of private judgment in the interpretation of Scripture, that it extends the hand of fellowship to all who sincerely profess to have derived their faith and order from the inspired books alone. On this ground it claims to be truly Catholic, *i. e.*, liberal and charitable to all, of every variety and shade of doctrine or organization. Can any one be so demented as to suppose that when the primitive Christians repeated the Apostles' Creed, and said, "I believe in the Holy Ghost; the Holy Catholic Church," or the Nicene Creed, and said, "I believe one Catholic and Apostolic Church," they embraced in that language the whole brood of sectaries that either then existed, or might at any future time arise, and at the present time flourish? If so, argument with such an one would be futile and vain. Surely such a confession meant an institution *specific* and *definite* both as to faith and order.

2. The general ground, that there are, among all sects and creeds, some few who, notwithstanding the errors of their systems, still love our Lord Jesus Christ, and so shall be finally saved, and that this number constitute that invisible Church which shall be gathered out of the visible, and be acknowledged at last as the redeemed from among men. This is the sense in which they understand the Ninth Ar-

ticle of the Apostles' Creed, 'I believe in the Holy Catholic Church; the Communion of Saints.' They think it does not refer to any organized body in particular, but to 'that great multitude out of every nation,' 'everywhere scattered abroad,' 'who have made their robes white in the blood of the Lamb.' In answer to this view, let it be observed that the Ninth Article in the Apostles' Creed, as explained in the Nicene Creed nearly 300 years later, reads thus: 'I believe ONE Catholic and Apostolic Church;' which surely refers to an organized body established by the Apostles, and continuing in the faith and order they established, rather than to an unorganized body. And that this is the true meaning of the article is evident from the fact that the organized visible body was the only one that could perpetuate its existence, define the faith, preserve the Scriptures, administer the sacraments, condemn heresies, and spread the gospel throughout the earth. An *invisible* Church could not so act upon a visible world as to make itself seen and heard and be gathered into a visible fold. It was the Visible Church Catholic and Apostolic which, during the ten Pagan persecutions, resisted the powers of the world and triumphed at last. It was the Visible Church Catholic and Apostolic which, during the Six General Councils, combated the heresies which arose, and preserved the faith delivered to the saints. It was the Visible Church Catholic and Apostolic which, during the Papal domination, resisted the uncatholic dogmas which Rome had introduced, and finally shook them off, returning to primitive Christianity. It was the Visible Church Catholic and Apostolic which, during the Reformation, maintained the three Orders of the Ministry, the primitive Creeds and Ancient usages which Rome had corrupted by her numerous additions. And when a new class of innovators sprung up, who, under the name of Reformers, endeavored to remove the ancient landmarks, introduce new modes of worship, abolish ancient festivals and fasts, and establish a church without a Bishop, it was the Visible Church of old, which from the earliest period had been Catholic and Apostolic, which now became Protestant also, and denounced these movements as schismatical and tending to divisions and distractions without end. Protestantism, having separated itself from that Catholicism which was liberated from Romanism by the Church of England, has run wild in her pursuit of the primitive faith and order; and after numberless experiments to discover it, has arrived at the conclusion that no agreement can be come to, and that each one is right in his own eyes who has derived his faith and order from an honest examination of the Holy Scriptures.

The great maxim of Protestantism, *The Bible the only rule of Faith*, has been most effectually tried, and with what result let the numberless sects which are warring against each other, both with regard to doctrinal faith and ecclesiastical order, decide. If the testimony of antiquity goes for nothing, and a church which can trace her history back to the Apostles will not be admitted as a witness to testify to the various Christian bodies which have arisen since the Reformation what the *primitive* faith and order *was* then the much desired unity, so long prayed for and so frequently yet unsuccessfully attempted to be brought about, is a visionary dream, and the prophecy of the great Melancthon, which has been thus far accomplished, will be yet more remarkably fulfilled: 'I would to God (said he) it lay to me to restore the government of Bishops: for I see what manner of Church we shall have, the ecclesiastical polity being dissolved.'

It is not surprising that thoughtful men should sometimes inquire why, with the same sources of information open to all, no common agreement can be attained; and that, seeing organic unity is impossible (for that such is the fact is painfully manifest to all), they should

seek to accomplish the next best thing, namely, a spiritual unity. But this is found to be of no *less difficult attainment* than the former. It is not in human nature to maintain *spiritual* unity when questions both of faith and order, which are regarded as fundamental, are unsettled. Can the Trinitarian have spiritual unity with those who deny the Divinity and Atonement of his Saviour? Can the Presbyterian have spiritual unity with the Quaker, who rejects the ordinances of Baptism and the Lord's Supper? Can the Methodist or the Congregationalist have spiritual union with the Baptist, who denies that they have a right to the ordinance of the Holy Supper because they have not been immersed, &c., &c.? *Men believe their honesty* who make such pretences as these. Either they must hold their own opinions in indifference, or, if not, cannot regard with Christian affection those who openly denounce them as unscriptural. Reason and experience have long ago taught us that all charters and constitutions need an interpreter to decide what their meaning is when men disagree, and that the judicature which interprets must be coeval in its establishment with the instrument to be interpreted. * * * * *

Now the Apostolic Church was constituted *several years before* the New Testament Scriptures were written, and when written they were committed for safe custody to a *body already in existence*, known as the Catholic Church; because it was designed to be everywhere the same throughout the world. This body is referred to in these Scriptures [1 Tim. ii. 15], as 'the Church of the Living God, the pillar and ground of the truth;' and its existence as the custodian of the Divine Word, and the perpetual and Living Witness for the truth of Christianity, was made an article of faith in that *first form of sound words* which the early disciples received, 'I believe in the Holy Catholic Church;' *i. e.* an institution intrusted with Word and Sacraments of Christ, having living men *duly authorized* to explain and administer both.

Now this Church in General Council is the Supreme Judicature to interpret the written law or constitution which was given to her. The first session of this High Court was A. D. 51, at Jerusalem, when St. James, the first Bishop of Jerusalem, presided and delivered the sentence of the court. (Vide Acts xv.) During the ten Pagan persecutions no General Council was convened; but after that period, the judgment of the Universal Church was invoked on six several occasions in which both the faith and order of the Church was declared, as may be seen by reference to Chap. III.

Now that the Church which was in existence when the New Testament Scriptures were written, which first received them, and has ever since preserved them, which has translated them, and, from the beginning, continually explained them, is better qualified to declare their true meaning on disputed points than any number of Christian bodies springing up 1500 years later; because she, having had a continuous existence from the beginning, knows the primitive interpretation they received, and is the only living witness to testify what it was. The denominations which separated from the Reformed Catholic Church during and after the Reformation, could not even prove the Scriptures to be the word of God except by her testimony. Who preserved them during the 1500 years in which they had no existence but that very body whose testimony to their import and integrity they then began to set aside? If denominations can be formed according to each one's private views of the meaning of Holy Scripture, they will necessarily be as numerous and various as the discordant fancies of men. Almost every heresy that was condemned by the Six General Councils, has been revived under some new form since the Reformation, and has claimed to be derived from Holy Scripture; and who, among all those who have re-

jected the testimony of the Church Catholic, as to what was always regarded as truth or error, can condemn his fellow-schismatic, seeing he has done the same thing? The only witness for the truth which has Apostolic descent and successive existence through her Chief Pastors to the present day, being set aside, sectarianism holds high carnival in Christendom; and Infidelity rejoices in so useful an ally, and in such a powerful coadjutor in her warfare against the kingdom of God.

EDITORIAL NOTES.

In the month of May the annual meetings of most of the great Church Societies in England take place, and our Exchanges have been full of reports of their proceedings. Amongst others we find chronicled the meeting of the Colonial and Continental Church Society, which was held on the 6th of May, and was the sixty-seventh annual meeting. The reports for the year showed an increase of £770 in receipts over those of the previous year, a portion of such increase coming from legacies. The reports, from the Association, had, however, somewhat fallen off. We note that in the Rev. W. Pilot, Secretary of the Newfoundland delegates, it is stated "That the cradle of the Colonial and Continental Church Society was first rocked in Newfoundland." He claims its existence as due to the zeal and energy of a Newfoundland merchant (Samuel Codner), who in early life had been a Bank-fisherman, and who, he affirms "started in that work with a gentleman of the name of Bond, who was a cousin of Bishop Bond of Montreal," founding the Society under the name of the Newfoundland School Society. His aim was to establish schools to afford "sound religious and secular education, which object had been steadily kept in view by the Society since." The speaker claimed "that a greater proportion of the people of Newfoundland attended church than the people of any other part of the world, and that they appreciated very much the Church services," which he attributed largely to the operations of the Society.

Amongst other speakers at the meeting of the C. and C.C.S. was Bishop Helmuth, formerly of the Diocese of Huron, and in supporting a resolution asking increased sympathy and assistance for their fellow-countrymen in the Colonies and on the Continent, and for the Society, he is reported to have said:—"He would ask them to think of the work the Society was carrying on amongst the French Canadians. We had now about one million in Lower Canada, who, until the Society introduced the Gospel were thoroughly ignorant of the Protestant faith, with the exception of a few of the better classes." We would like very much to know where this million of people is to be found. We think it would tax the good Bishop's arithmetical abilities to find a million French Canadians in Lower Canada, who have in any sense been influenced by, much less connected with, the C. and C.C.S. We are quite aware that urgent appeals are made throughout the Ecclesiastical Province in behalf of what is known as the 'Sabrevois mission'; and we are quite willing to believe that much good is following upon that work, although to a limited degree, largely, we think; in consequence of the narrow basis upon which the work is carried on. We fear that, as was evidenced by the speeches at the meeting of the Society above mentioned, there is too much of the party characteristic in connection with this work. "Protestant Evangelical" are the terms continually repeated; as if the Church Catholic was not *evangelical* in the truest sense; as also *Protestant*,—as protesting against all er-

ror. We would like to see such work carried on on a basis as full and broad as the Church itself. But, the point we wish to make is, where are the million French Canadians referred to by Bishop Helmuth?

Bishop Marsden of Australia, who was also a speaker of the meeting of the C. and C.C.S., thus described "The Rise of the Australian Church" which he said had been very remarkable. "The origin of it was as humble as that of the Christian Church itself. It began under a tree at first. For several Sundays the only church was a tree, which was replaced by an insignificant structure, but now they had churches over all the settled districts of the Colonies. He could himself remember the time when there was no Bishop at all in the Southern Seas. They were under the Bishop of Calcutta, who sent his charge to be read in one of the churches. Now, however, they had twenty-one Bishops and 1,000 clergymen in the same area. His grandfather was, for about eight years, the only clergyman at work in the Southern Seas."

Much ado has been made by the secular and denominational press of the United States, and especially of Boston, over the election of the Rev. Phillips Brooks; and it is not a little instructive for Churchmen to notice the various grounds upon which such rejoicings rest. Among other references which have come under our eye in the exchanges is the following from *The American Spectator*, published in Boston, which sets forth reasons which, we fancy, would not strongly recommend themselves to Church people. (The italics are ours). Our Contemporary says:—"The election of the Rev. Phillips Brooks as Bishop of Massachusetts is a notable victory for liberalism in the Episcopal denomination." (Just so but The Church is not a denomination). "The opposing candidate satisfied the conservative wing of The Church; he stood for *the old* as Dr. Brooks has stood for *the new*. His eyes were ever set upon the rites, ritual, and dogma of The Church, while the great Boston divine has often dared to face modern problems; to think somewhat broadly, and, as some think, *heretically*. The election of Dr. Brooks shows that *modern liberal thought* has a strong hold in the Episcopal Church of New England, and that those who are keeping pace in their religious thought with the *world's* growth in science and ethics are not willing to meekly surrender to mediæval ideas, or ancient and *outgrown beliefs*."

We can fancy how comfortable the clergy who do believe that the "old paths" are better, but yet voted for Dr. Brooks, must feel under these and like interpretations of their action,

CHURCH WORK IN LONDON.—One result of the publication of the books "In Darkest England" has been to direct attention to the enormous work done quietly and unostentatiously for years and years by the Church of England amongst this class of the community. At the meeting of the LONDON DIOCESAN CONFERENCE in April last, Archdeacon Sinclair moved for the appointment of a Committee to enquire into the work of the Church in relation to the social, moral, and spiritual condition of the poor in the Diocese of London, under the following heads: 1, Dwellings. 2, Health. 3, Education. 4, Labor. 5, Recreation. 6, Poverty. 7, Homeless destitution. 8, Relief. 9, Intemperance. 10, Immorality. 11, Crime. 12, Religious influence.

He affirmed that much ignorance and misapprehension existed as to the work which The Church had there under these several heads; that she had 'to a great extent been grappling

with these questions,' and that 'the parochial work in London was most remarkable and complete. He stated that 'Low's Classified Directory of Metropolitan Charities' for 1890 showed that in all the amount spent—and wisely and usefully spent—on alleviating the sorrows of the poor was upwards of *five millions pounds* every year.

Mr. Chas. Booth had affirmed that in his investigations the one thing which struck him was the *vast* and wholly *unsuspected work* of the parishes of the Church of England. Mr. Reaney, then an eminent Nonconformist, (now a priest of the Church), declared that at the time of the acute distress, some few years ago, *the one set of men who knew the circumstances of the claimants for relief, and their needs or the reverse*, were the PARISH CLERGY of the Church of England.

SIR JOHN A. MACDONALD.—Few, if any, more anxious days have been passed by the people of Canada, than those which have transpired since the announcement came of the serious illness of her greatest Statesman and Prime Minister, Sir John A. Macdonald. Almost against hope has a prolongation of his valued life been asked, by earnest prayer from friend and political opponent, we would fain believe, throughout the length and breadth of this Canada of ours: that Canada which the now stricken and helpless Statesman has done so much to build up and consolidate, and place in a position of honour before the world. However men may have differed from Sir John, and however bitterly they may have opposed many of his political actions,—and we ourselves have not been able to endorse the course taken by him in many things, but especially on the Jesuits Estates question—all must admit his wonderful abilities,—abilities which would have placed him amongst the foremost in the Mother Land,—his faithfulness to the interests of his country, and his constant and self-denying labours in its behalf: and in the presence of the conflict which to overcome all these high qualities, all this faithfulness, avail nothing:—a conflict which every man must sooner or later face,—sympathy goes out to the Dominion's first man in no unstinted measure; his faults and failings are not remembered, but all heartily pray that if God will he may be spared: if not that a peaceful and happy deliverance may be granted to him in the true faith of Jesus Christ. In generations to come his name will be remembered as loyal to his Queen to the end: the Father of Confederation: and the greatest statesman of this new Dominion.

As we go to press the telegrams announce failing powers; but he still lives.

THE Province of Quebec too has just met with a serious loss in the removal by death of Sir Antoine Aime Dorion, Chief Justice of the Queen's Bench, the highest judge in Her Majesty's Courts in that Province. Since 1874 he has worthily and ably filled this high position. A sound lawyer, specially learned in the French system of jurisprudence which forms so large a part of the law of the province, impartial and courteous, of unsullied character, his removal from the Bench creates a void which it will be difficult to fill. He was a member of the Roman Catholic Church, and much beloved by all. When in political life he was a strong and able opponent of Sir John A. Macdonald, and it is a strange co-incidence that these two great men should have been stricken down almost at the same moment; they succumb to the same foe.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to subscription has been paid.

FAMILY DEPARTMENT.

CONFIRMATION.]

By T. A. MACMORROUGH-MURPHY, M. A.

"Give to God your heart's devotion,
Give Him love both warm and true;
For each task that He appointeth
Let your strength be ever new.

In the power of the Messiah
I would bid you onward go;
In whole-hearted consecration,
Serving none but Christ below.

In whole-hearted consecration—
Yes, I say it once again—
Lest by keeping back a portion
Then your offering be in vain.

Give up all. O! give it freely,
For the gain is all your own;
In the King's all-glorious mansion
You will reap what here you've sown.

Plant your golden seeds of service
On the banks of time's wide shore,
And amid redemption-splendour
They will bloom for evermore."

—*Irish Ecclesiastical Gazette.*

BEN, THE GORDON BOY.

CHAP. VIII.—CONTINUED.

'What are you boys wanting?' asked the lodge keeper, running out.

'Please we wants to see the gentleman,' said Tom innocently.

'I don't know as Mr. Ingram will see you,' she said, looking at them very doubtfully; 'but you can go up to the back door and ask.'

'I was afraid as she was going to turn us back,' said Tom, in a relieved voice, 'but we're a respectable party. Now, lads, keep up your hearts, and put a good face on it.'

CHAP. IX.—CAUGHT.

Mr. Ingram was an early man, and having just finished his breakfast was sitting reading his morning paper as the servant entered.

'Please, sir, there are some boys asking to see you.'

'Who are they, and what do they want?'

They did not say what they wanted, sir; they are dressed something like soldiers, but I don't know who they are.'

'Boys dressed like soldiers? well, ask them into the library, I will see them there.'

As Mr. Ingram spoke he rose and walked across the hall to the library.

In another minute the boys were ushered in, headed by Tom. Ben came last, for he was feeling heartily ashamed of his share in the escapade.

'And what do you boys want with me?' asked Mr. Ingram, looking up and scanning their faces. He could not quite make them out. They were evidently not regular soldiers, and yet they looked much like them.

'Please sir,' said Tom, putting a bold face on it; 'we belong to the Gordon Boys' Home, and we ran away yesterday afternoon.'

'Ran away?' said Mr. Ingram sharply; 'what do you mean by doing that?'

'Indeed' we're very sorry, sir,' said Tom in a penitent voice; 'we all feel as it was very wrong, and we came to ask if you'd be so kind as to help us to get back again.'

'Ran away, did you? and now you are very sorry for it. I should think you were and ought to be.'

The boys hung down their heads, and still did not know how Mr. Ingram would treat them. They all stood looking very abject and penitent.

'When did you leave the Home?'

'Yesterday afternoon, sir.'

'And where have you been since?'

'We walked as far as here last night, sir; and we slept in the barn near your lodge gates last night.'

'Well, you're a nice set of young fellows, to come to me this morning and coolly tell me that you took possession of my barn last night, and I suppose you are very hungry now if the truth was out.'

'Yes, sir,' said Tom meekly.

'But you haven't told me yet why you run away. Why was it? Didn't you get enough to eat?'

'Oh yes, sir, we had plenty of good food,' said Tom heartily, thinking how much he would like to sit down to one of the plentiful good meals at that very moment.

'Plenty of good food? Then why was it?'

'We didn't like the lessons, sir.'

'Oh! I see, you got idle and lazy, and wanted to try freedom, and you don't find it quite as pleasant as you expected. So now you want to go back, and you have come to me to help you.'

'Yes, sir, please,' said Tom.

Mr. Ingram rang the bell, and gave orders that the boys should be taken to the kitchen and have a good breakfast.

'Then, boys, I will speak to you again,' he added, turning to the runaways.

Mrs. Ingram came into the room at the moment and soon heard their story.

'Boys will be boys, my dear,' said Mr. Ingram; 'they just got tired of school, as many of us have done before them.'

'Yes, I dare say, but that is no reason why they should run away. I have been all over the Gordon Home, and am quite sure that they are well cared for. The boys ought to be thankful for the training which fits them so well for their after life.'

'We don't see that side of it when we are youngsters,' said Mr. Ingram. 'The boys must be dreadfully hungry. I don't think they have had anything to eat since dinner time yesterday. A good meal wouldn't hurt them.'

'You are incorrigible,' said Mrs. Ingram, laughing. 'Well I must go, and leave you and the boys to settle it between you.'

The cook at Mr. Ingram's was a kind-hearted soul, akin to her master in that respect, and the boys would not soon forget the good things she placed before them. They looked much less abject when they were once more summoned into Mr. Ingram's presence.

'Boys,' he said speaking in as severe a voice as he could command, 'I wish you to understand that I thoroughly disapprove of your conduct in running away from the Home. It would have been much more manly to have stuck to your work bravely; but I hope this will be a lesson to you never to dream of running away from duty again. As you tell me you are really sorry for what you have done, I should like to help you to go back to the Home as soon as possible, so here is a shilling each to pay your railway journey.'

'Good morn, sir, and thank you,' said the boys, as they disappeared one after another, trying to hide their very red faces behind their very red faces behind their Scotch caps.

They did not venture to say much till they were fairly outside the gates, then they looked at one another and burst out laughing.

'Well, he's the kindest old chap as ever I had to do with,' said one boy.

'And wasn't the breakfast good? and we've got something to go on with too' said Tom, pointing to his pockets. 'You fellows are not half up to things, you'd never a thought of carrying away nothing if I hadn't a put yer up to it. Now then, let's make our way to the high road.'

The boys followed Tom, and before long reached the broad high road. Tom looked up at the sign post, but seemingly it did not satisfy him.

'What stupids we were not to ask which was the nearest railway station,' said Ben.

'We don't want no railway station,' said Tom, 'we'll tramp it and save our shillings till we get hungry again. Come on, I am sure this will be the way.'

'We had much better get back as soon as we can,' said Ben, who did not much like the thought of appearing before the commandant after such a misdemeanor.

Tom burst out laughing.

'You surely don't really think of going back to the Home! Of course we'll go to London.'

He had scarcely said the words when he was startled with a stern voice behind him. It was a policeman whose beat had taken him across a field, and he was now getting over the stile into the high road. Unseen by them, he had heard a little of their conversation.

'Hulloa, you youngsters, what are you up to?' he asked.

'We're Gordon Boys, and we're on our way to the Home,' said Tom boldly.

'Not a bit of it! I know better than that. You're on your way to London, that's what you're up to.'

Tom tried to repeat his assurances that they were going to the Home, but the police constable was obdurate.

'When people place you in such a Home as that,' he said, 'the least you can do is to be thankful for it, and make the best use of your time while you are there. What wouldn't I have given for such a start in life when I was a boy! Now you'll just come along with me, and I'll see about your getting back to the Home.'

Tom's countenance had fallen visibly, and indeed all the boys looked crestfallen.

The going back was not pleasant anyway; but to return in charge of a police constable made it ten thousand times worse. But there was no help for it now. A light cart was soon made ready, the boys were safely stowed in, and in a short time were driving along the pleasant lanes that lead towards Chobham.

CHAP. X.—THE FIELD DAY.

At the Home considerable consternation was felt at the disappearance of five boys, and various efforts were being made to trace them.

The Commandant, who took the keenest interest in the boys' welfare, was well pleased to hear later in the day that the culprits had come back. They were summoned to his presence, looking very different to what they had done a few hours earlier, as they left Mr. Ingram's. He listened to their story, then said—

'Turn out your pockets, there is something that makes them stick out more than usual.'

With fear and trembling they began to disgorge, and a curious array of all sorts of good things soon lay upon the table.

'Turn out every pocket,' was the order.

At last out came the shillings.

It was not difficult to trace Tom Whelen's action in the whole matter. Doubtless he had been the ringleader, and on him must fall the heaviest portion of the punishment. To Ben and the others, the Commandant was more lenient. On lying or theft he came down most uncompromisingly, but he did not feel that running away from distasteful lessons was such a heinous offence. He rather let the boys feel that for the present he could not trust them. They must not go beyond the grounds again till they had proved themselves worthy of his confidence. They must also forfeit for a month their usual weekly pocket money, which was looked forward to by the boys as a special boon.

When at length the boys were permitted to go, each of them, and Ben especially, felt thoroughly ashamed of himself. During the long drive back to the Home, Ben had had time to think. The presence of the police constable had sufficiently awed the boys to make them

very silent, and as Ben was driven along the country lanes, he thought over the past few months, and inwardly vowed that if another chance were given him he would do his best to make good use of it. He remembered the agreement he had made with Miss Carew when she first promised to help him to a new and different life. 'I will do my best, Ben,' she had said, 'and you on your side must be willing to do your best.'

He felt thoroughly ashamed as he thought of his kind friend and wondered what she would say when she heard of his ill doings. All this made the boy linger a moment as he passed the Commandant, and gave him courage to say—

'I'm real sorry, sir, and I'll try to work now I'm back again.'

'That's right, Collins,' said the Commandant heartily. 'This may be a lesson to you for your life through. Prove yourself worthy to be trusted and I will gladly place confidence in you.'

'Ben's new resolutions were hard to keep. Many of the other boys when they found that he really intended to take his stand on the side of right, did all they could to turn him from it; but the sergeants were not long in finding out that Ben was in very real earnest, and it seemed the boys greatest ambition to win back the Commandant's confidence. From the first he had taken an interest in his work as tailor, and before long he began to show a decided adaptability for the trade.

'There is no reason why you should not be a master-tailor one of these days,' said the sergeant encouragingly, as the bugle sounded one day to put up work. The little commendation brought a flash of pleasure to the boy's face, and the cheering words were not to be forgotten for many a week.

During that summer two great sources of interest were added to the Home in the shape of a swimming bath and gymnasium. Ben took a great delight in both. He was considered one of the best bowlers on the cricket field, and when a temperance band was started he became one of the most active members.

Poor Ben, it was no small wonder that he should take a firm stand on the temperance side; few boys in the Home could enter more fully into the miseries of a drunkard's family than he; and he often thought of his brothers and sisters, and baby Nell especially, and hoped they might never touch the drink that had made their home so wretched.

[To be continued.]

DIocese OF NIAGARA.

The following particulars as to the work of the Rev. Reginald Radcliffe, formerly a Priest of this diocese, will interest many. The *Opinion* of Pueblo, Colorado, says:—The proposed division of the over large Episcopal parish of St. Peter's on the north side has received the sanction of Bishop Spalding. In a formal letter received Wednesday he establishes the Mission of the Ascension (so named because of Ascension day, just passed) in the old Presbyterian Church

at the corner of Ninth and Court streets, and appoints Rev. Reginald S. Radcliffe, presbyter in charge, C. C. Stein, treasurer, N. W. Duke, clerk, and Charles Ruter, warden. Church law requires that parishes can only be erected from missions, and to comply with this regulation the Church of the Ascension starts as a mission. As soon as the Bishop is satisfied with the strength of the movement as a mission he will erect it into a full fledged parish. Plans for remodeling the Church are now under consideration and so far as completed show that the capacity of the Church will be 260, with seats for a choir of 30. The handsome brass cross and candlesticks presented by George V. Meserole, as a memorial of his wife, will ornament the altar of the new Church and the other furnishings will be in keeping therewith.

The choir, which will be made as large as possible, will be entirely composed of volunteers, and under competent leadership will furnish good music.

The new Church starts out with a large membership—80 communicants and a total membership of 150 odd.

GURLEH.—St. George's.—On Trinity Sunday, being one of the times fixed for ordination in the Church of England, the Lord Bishop of Niagara held an Ordination in Trinity Church here, at which the Rev. Mr. Hodgins and the Rev. Mr. Wright were advanced to the order of Priesthood and two others were ordained deacons. Mr. Hodgins is a son of the late J. G. Hodgins, Esq., Deputy Minister of Education, and Mr. Wright was formerly a professor in McGill College Medical department, Montreal, and is a son of the Rev. Dr. Wright, of that city. The Venerable Archdeacon Dixon presented the candidates, and the sermon was preached by the Rev. J. G. Mackenzie, Rural Dean, the subject being (as the Canon requires) 'The Christian Ministry and the duties appertaining to it.' Holy Communion followed the Ordination service.

The evening service was also a special one, being attended by the Sons of England in a body, and also being for the dedication of the new bells of the Church. There was a large congregation present and the Bishop and clergy entered in procession from the rectory, preceded by the choir singing the well-known hymn, 'The Church's One Foundation.' The Rev. Mr. Seaborn acted as Bishop's chaplain and carried his Lordship's pastoral staff. The short form of evening service was used, after which a few special prayers suitable to the dedication were said and the one hundred and fiftieth psalm was sung as an anthem. The Bishop then delivered an address suitable to the occasion. He also made reference to the Birthday of the Queen, and concluded with some special remarks connected with the 'Sons of England. The National Anthem was sung after the Benediction and being most heartily joined in by the large congregation formed a grand finale to the service of the day.

MARRIED.

TUCKER-MATHERS—Married on the 12th inst. at St. Paul's Church, Paget, Bermuda, by the Rev. T. J. F. Lightbourne, uncle of the Bridegroom, assisted by the Rev. J. F. B. Lough, Rector. Rev. Arthur Tudor Tucker to Elizabeth Mathers, youngest daughter of the Rev. R. Mathers, of St. John, N.B.

DIED.

LEWIN—Died at Salt Lake City, on May 18th, the Rev. W. H. Lewin, aged 27 years, youngest son of the Rev. W. Lewin, Rector of Prescott, Diocese of Ontario.

HEMEON—Entered into the blissful rest of Paradise, on Wednesday, the 8th of April, at the home of one of her sisters, at Liverpool, Edna L. Hemeon, youngest daughter of the late George Hemeon, of W. St. Berlin, Queens, N.S., aged 24 yrs.



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48-5m

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MISSION FIELD.

[From the Spirit of Missions, N. Y., for May.]

A WOMAN'S TRIP TO ALASKA.

The 'Home Mission Monthly' says that 'A Woman's Trip to Alaska,' by Mrs. General C. H. T. Collis, is 'a most attractive and altogether readable book.' Extracts are given concerning the visit 'quite by accident' to the American Presbyterian mission at Sitka, and during which Mrs. Collins says she had the most interesting experience of her whole trip.

Of the Mission Mrs. Collis writes: 'Of course I had read about this mission; all the books on Alaska refer to it more or less; yet the knowledge of its existence had brought no special desire to visit the place. To me Sitka was the vestige of a departed empire; the home of a decaying race of aborigines; a depot for the sale of Russo-Indian relics and curios; a pretty little town timidly hiding away in among the mountains; and for that I had come to see it and had been amply repaid. But the Mission I had never thought of; perhaps the book writer had failed to attract me to it; perhaps my faith in missions generally was not very confirmed; perhaps I did not believe what I read about them. Be that as it may, hereafter no man, nor woman either, shall outdo me in words of praise and thanks for the glorious Godlike work which is being performed by the good people who are rescuing the lives, the bodies, and the souls of these poor creatures from the physical and moral deaths they are dying. I am not a Christian woman; my faith is that of a chosen people who were led out of Egyptian tyranny and darkness by the pillar of fire and the pillar of cloud; but my whole nature is in accord with these Christian men and women, whose immolation and sacrifices to regenerate their fellow creatures will surely meet with heavenly reward, no matter what their creed.'

Mrs. Collis visited the schools, in which there were about 100 boys and 50 girls, whose faces had assumed an expression of intelligence so different from the stupid, bear-eyed appearance of those she had seen in the rancherie. She also went to see how the pupils live when they marry and go to housekeeping, and she found evidences of industry, cleanliness and refinement. She concluded as follows: 'It is said somewhere that it is only a single step from civilization to barbarism; perhaps so. If all wrong doing is barbaric the saying is not only trite but true, for a false civilization often begets the very worst of crimes. But I and those ladies and gentlemen who accompanied me through the rancherie and the schools at Sitka, can vouch for the fact that it is only half a mile from savage, uncivilized ignorance superstition, filth and immorality, to education, deportment, thrift, domestic felicity, and all human happiness.'

ENDURANCE AND VICTORY.

In a vigorous article headed, 'Anti-Humbag,' Lady Jeune intro-



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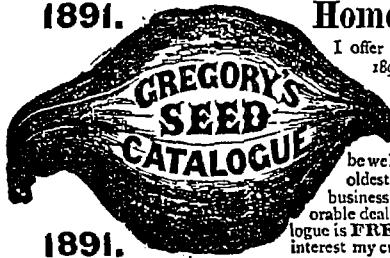
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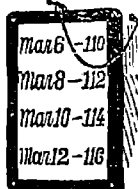
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duces to the readers of the 'National Observer' a little book called 'Life in Darkest England,' written by Mr. Jay, the incumbent of an East End parish, which tells a story of courage, endurance and victory over surroundings and a society as low and degraded and hopeless as anything that Mr. Booth has discovered. Having been selected by the B. shop of London to take charge of a new mission in Shoreditch, this Mr. Jay found himself in a parish of about 8 000 living on six acres of ground. With no income or private means, without church or school, surrounded by houses containing criminals only, with public houses on every side, and death and disease elbowing him as he walked along the filthy streets, his task seemed absolutely hopeless. This was in 1887. Now, on the foundations of what was one of the foulest and lowest of houses stands a substantial church which is filled even on working evenings. A reading room, boys' and girls' clubs and homes, mothers' meetings, children's dinners, entertainments, country holidays,—these and scores of other agencies are firmly and successfully established. The story which Mr Jay tells is, says Lady Jeune, only one of many, for East London is full of such men and their helpers, who spend their lives in silently battling with sin and suffering. Innumerable church spires rise in the midst of miles of poor and humble dwellings, but the clergy have no time to blow the trumpet and sound the drum and their fellow workers, without

whose aid not one reform could have been accomplished, are quite content to remain unheard of and unknown beyond the narrow limits of the parish.—London Correspondent of the 'Standard of the Cross and the Church.'



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PROHIBITION.

The prohibition question has been brought prominently forward in the House of Commons in this Province this Session; based very largely upon numerous petitions from divers bodies, ecclesiastical and political, asking for the enactment of a prohibitory law. Mr. J. J. Curran, the member for Montreal Centre, on the 15th of May introduced a resolution asking for a return of all petitions praying for the analysis of intoxicating liquor manufactured or offered for sale by wholesale or retail in Canada; and in supporting his resolution referred to Roman Catholic Temperance Societies which had demanded this analysis. The Hon. Mr. Costigan, in answer to the motion said that the regulations of the Department made it impossible for any spirits to emanate from the distilleries except in a pure condition. He admitted that in regard to the retail dealers analysis of liquors sold by them was of the greatest necessity. The motion was adopted. Subsequently a resolution was introduced by Mr. Jamieson in favor of the immediate adoption in favor of prohibitory liquor law, declaring that the country was ready for it. An amendment was made by Mr. Mackintosh as follows:—

The numerous petitions presented to this and preceding Parliaments, praying for the enactment of a prohibitory liquor law, indicate the desire upon the part of a large section of the population that the question should receive serious consideration from the people's representatives.

This House is of opinion that, as such petitions as well as reports made by various committees of Parliament, allege that the social, moral and civil standing of the subject is imperilled by the existence of such trade in intoxicating liquors, immediate steps should be taken to obtain full and reliable information upon all practical and financial details connected with the question.

That this House is fully cognizant of the immense loss of revenue which would, for the time being, follow the enactment of prohibitory measures, not alone to the Dominion exchequer, but to the various provinces of the Union, and the possibility of complications between the Provincial and Federal authorities consequent upon such reduction of financial resources.

That this House, whilst desirous of removing the amelioration of evils complained of, is of opinion that any legislation should be so safeguarded as not to too suddenly disturb the revenue of the country or the vested interests claiming compensation.

In view of these considerations, the House is of opinion that a select committee should be appointed to report upon all the details involved in the subject, more particularly:—

- 1. The annual loss to the Federal exchequer;
2. The amount invested in the manufacture of intoxicating liquors;
3. The amount necessary to com-

pensate those now embarked in the manufacture and sale of liquors, should such policy be deemed expedient;

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Some such resolution as that referred to in Mr. Macintosh's resolution was made in 1873 and resulted in nothing, and the fear of those who are pressing forward the prohibition movement is, that the effect would be the same now should his motion be adopted and that it would amount to a mere shelving of the question.

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If a person thinks of himself, thinks of what he can say of himself, thinks of what the other is likely to think of him, thinks of the impression he will make on the other, he is sure to stand in his own light, when he meets another. But if he thinks first of the other person, thinks of the other's good side, thinks of what he can say that will gratify the other, or that will help the other, and if he speaks and acts accordingly, he is sure to be a means of light and cheer to others. —Selected.

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