

heathen religions and superstitions like the mists before the rising sun, or that here at home Bible and tract distribution is the sure means of Christianizing the people, little experience is needed to show the fatal mistake. There are many who cannot read; there are more who will not; still more who would not understand if they did. In Apostolic and primitive times the Church made greatest progress and wrought her most stupendous victories without books. Christianity had been orally taught throughout the world, and multitudes were thoroughly instructed for the Kingdom of Heaven, partly before the New Testament had been written, and wholly before it had been collected in a volume and was in the hands of Christians. The Apostolic method, long so successful, can never give place to any other. The Church wants living teachers. The book or tract will seldom, of itself, awaken interest. This can ordinarily be done only by the living voice, from the heart of love and sympathy. Most of those who are indifferent to religion steel themselves against its influence. There must be found in every man some impressible side, some vulnerable point, at which your spiritual assaults may be successful. There are none so hardened, none so encased in unbelief and prejudice, that they may not be softened and subdued, and won to Christ and the Church by methods which a loving, gentle heart, full of human interest and sympathy, would find available. Gain the attention, excite the interest, win the good-will and confidence; then give your book, point out what is to be read, direct the manner of reading, and your time, expense and effort will be at last rewarded. Times of trouble, affliction or sickness, are precious opportunities not to be lost. The heart is more tender and susceptible, if rightly approached. In such times you may gain a ready ear for the truth, and lead the weary and heavy-laden to the great source of rest and consolation.

But not confining your interest to these, let each member of the Church determine to make some person or persons the special object of prayer and intercession, leaving no effort untried to win their interest and lead them to Christ and His Church; can anybody doubt, that with God's help, success will in due time follow? How soon would you double your communicants and your stated worshippers. Even without that organized effort, by which the world has long since taught us the greatest results are attainable, each of you might bring in recruits for the Christian army from those of every age and rank in life. They would come gladly as volunteers, well instructed and eager for further knowledge. Each in turn would become a worker and a teacher. The many would be reached with the Gospel of love, and the truth of God's Word, which the Church upholds and proclaims, would be gloriously triumphant!

EDITORIAL NOTES.

WE notice with much satisfaction the action of the Board of Governor's of King's College respecting the proposal of Synod to amalgamate with Dalhousie. The resolutions adopted—to be found in our Nova Scotia Home Field Columns—in distinct terms negative the unwisdom, and we fear somewhat hasty, proposals of Synod; and nailing as it were the colours to the masthead, the Governors call upon those interested to stand by the ship, and never again think of abandoning her, though the waves of adversity do run high and the attack of the enemy be, though concealed, persistent and severe. All honour to those who have stood faithful to the trust committed to them in connection with this old and honoured Seat of learning; and who in our opinion, have saved

the Church from disgrace. We can hardly conceive of any course of action better calculated to lower the Church of England in the Diocese of Nova Scotia in the eyes of the public, and afford ground for withdrawal from her as dead or dying and unfaithful to her trust than the abandonment of the secular education of her children as was proposed.

We are also glad to notice that the Board determines to "continue to endeavour with earnestness and devotion to manage the affairs of the College &c." This should mean more than merely administering the funds accumulated and looking after the local interests of the College School. It should mean being in the forefront of every effort for raising the necessary funds to carry on the work of the Institution successfully. This is a time for individual and personal effort; effort beyond mere resolutions. Why will not the 60,000 Church people (to whom one of the speakers at the last Synod referred) rise to the privilege of giving in support of the Master's work, and make this particular part of it his or her present and imperative duty. Is it not time that The Church in Canada, in every part, should learn to lean less upon others and to depend more upon itself, for the carrying on of its local works? One reason advanced by some—as we understand it—for accepting the resolution to amalgamate, was the ill success which had attended appeals for help for the College, as well outside the diocese as within it. We do not wonder that little success attended the appeal to the Sister Church in the U. S.; it should not have been made, in our judgment, in view of the manifold and ever pressing calls upon the Church there for its own work; in view of the assistance still received in Nova Scotia (and other dioceses in Canada) from the S. P. G.; and in view of the number and position of Church people here. It is time that we ceased to be beggars; and realizing that childhood is passed and full manhood has come, set to work to maintain our own family institutions by the labours of our hands and the self-denial of our lives.

WE quote in this number at considerable length Bishop Spaldings remarks as to the Press, and its relation to the Church; and we heartily commend these to the careful consideration of our readers. There is a lamentable and astounding indifference on the part of Church people to the support and distribution of Church papers and Church Literature; and there is too an amount of self-deception or worse which is surprising. Imagine for instance a statement seriously made by people in good positions in life that, though they approve of the Church paper they cannot afford to pay \$1.00 per annum—not two cents a week—for it, for their own benefit, and to help on a work as truly in the interest of the Church as preaching. Why should it be necessary to keep a canvasser everlastingly going over the various parishes and missions to secure and hold subscribers? It lessens our power by largely reducing the returns. If we give our labour, without remuneration, is it too much to expect the active assistance of Clergy and Laity to extend the circulation of what is ad-

mitted to be a valuable ally to the Church's work, the weekly Church paper. Our Wesleyan friends do not hesitate to push their special organ; every now and again we notice announcements of additional subscribers received, through the efforts of their ministers, especially the younger preachers,—and we become on the one hand almost envious, and on the other almost disheartened. We would be very thankful if greater interest were taken in increasing the circulation of the GUARDIAN, not for personal benefit, but for the strengthening and up-building of The Church.

THE 3rd Pan Anglican Council closed with what appears to have been a most impressive and somewhat magnificent service in St. Paul's Cathedral on the 28th July last, when as already announced the Primate of England (His Grace the Archbishop of York) delivered an eloquent sermon. Of course nothing authentic as to the decisions or recommendations of the Council is yet obtainable, though already hints as to its action on two questions, that of creating Archbishoprics in the Colonies, and as to recognition of non-Episcopally ordained ministers, are given in the English papers. It is better to wait for the authorized statement.

FORGOT TO CREDIT.—Our esteemed contemporary the Dominion Churchman gives, in its August 2nd number, a report of the proceedings of the Synod of Nova Scotia, which, as will be seen by comparing the two, is taken *literatim et verbatim* (saving a few phrases dropped) and including the typographical error in the date of meeting of Synod, from the report (prepared by ourselves) and published in the Church Guardian of the 18th July. We have no objection of course, only it is usual to credit.

WORSE AND WORSE.—On looking farther into the Aug. 2nd number of the Dominion Churchman we find that it has also appropriated without credit our report of the Fredericton Synod, —only leaving out portions here and there, but copying even the italics. This makes three columns of the August 2nd number, taken from the CHURCH GUARDIAN of 18th July.

NEED OF THE PRESENCE OF THE HOLY GHOST.

Without the Holy Ghost to lead men they end in the total rejection of the supernatural, —a rejection whose outcome is to be "without God in the world," to refuse to have him in all their thoughts, to reject the Saviour and his teaching, and, finally, to do despite to and deny the Holy Ghost. Conscience with its voice becomes a dead letter, and thus the victim of free thought gradually drifts into the shoals of anarchism in things natural and supernatural. The necessary result of the spread of such principles or rather want of principles—is the gradual relaxation of the bonds of social order, the breaking down of all restraint, the reign of lawlessness, and, in time, the total upheaval of society itself, as in the days of the first French revolution. The office and work of the Holy Ghost is to counteract these evil influences of that spirit of anti Christ, which is forever working in the world, and to present to mankind a system of truth that, by enlisting them under banners, shall render them "free indeed," as standing fast in the liberty with which Christ has made them free, the "glorious liberty of the children of God," their own common Father.—North East, Maine.