

CANON LIDDON ON LABOR AND CAPITAL.

On Sunday afternoon, 29th ult., at St. Paul's Cathedral, Canon Liddon preached to a crowded congregation from the text, 'Whose shall those things be which thou hast provided?' In the course of his sermon he said the air around them was filled with controversies on the respective rights of labor and capital, and the Christian Church was constantly adjured to be true to her traditions, and to see that capital divided its inheritance with labor. Most assuredly in such controversies the Church could not stand aside in an attitude of indifference. It was her work and her privilege to relieve suffering so far as she could wherever it was found, and howsoever it might have been caused. She must remind capital of the obligation of an unselfish care for the bodies and souls of men, and she must remind labor—organized labor—that its best claims upon the attention of capitalised wealth was to see that those claims were not fatally weakened or destroyed by indulgence in class hatreds or by the promotion of vulgar personal ambitions. But beyond this the clergy could hardly hope to interfere with advantage; and if they stood aloof, it was not necessarily from want of courage, but because of their not possessing that special knowledge which was needful to secure not a passing sense of satisfaction, and a shout of applause which soon died away, but a permanent and satisfactory settlement of a question which, in truth, was difficult and intricate. They might with some reason use the words of the all-wise Master, 'Man, who made me a judge over you?' At the same time there were people who knew not what to do with their wealth. They were surrounded by persons and objects on which it might be bestowed with the greatest advantage both to the receiver and the giver. The relief of poverty, the spread of education in principles which would make life useful and death happy, missions to the heathen, the promotion of religious enterprise in any one of its many forms—these and other claimants stood around the man of property, stretching out their hands for a share of his wealth, but he either did not see, heed, or understand them, for he still remained embarrassed by the very abundance of his possessions. The idea that the use of money was to minister to pleasure and amusement was common enough among modern Christians, who were often far worse than the old Pagan rulers. Instead of furnishing pleasures to those who could not pay for anything to brighten their lives, they reflected with self-satisfaction that their enjoyments were a sort of distinction, since they were not shared by others. Doubtless certain expenditure was inevitable in certain stations in life, but that did not warrant the race in ostentation and luxury which characterized some sections of modern society, who expended upon equipages, household decorations, and theatres, sums which would go far to renew the face of the earth economically, socially and religiously. What was witnessed every year as the London season drew near? Why, eager mothers like generals setting out on a campaign, prepared to undergo any amount of fatigue if only they could marry their daughters, not necessarily to a high-souled man, but in any case to a fortune. They could see, too, a group of young men, after perhaps a career of dissipation, thinking that the time had arrived for settling respectably in life, and looking out, not for a girl whose graces and character would make her husband and children happy, but for somebody with a sufficient dowry to enable them to keep up a large establishment. They could not wonder, when the most sacred of human relations was thus placed in the brutal level of an affair of cash, that such transactions were quickly

followed by months or years of misery—misery which, after seething in private, was at last paraded before the eyes of a wondering world amid the unspeakable shame and degradation of the Divorce Court. Ah! they were accustomed to trace the dangers to existing social order to the changing physical conditions of men, the new relations of labor and capital, organized strikes, and disorderly mobs, which threatened, more or less remotely, some serious revolution. He did not make light of all these things; but depend upon it, their worse dangers were nearer home.—*Church Bells.*

LAY READERS.

In view of the increased employment of Lay Readers in the Church in this Ecclesiastical Province, it will not be amiss to give the Canon of the Provincial Synod which applies to all the Dioceses of the Province.

Canon XVII is intitled "of Lay Readers" and reads:—

Lay-readers may be employed in any parish or mission under the following conditions:—The lay reader shall be selected by the Rector or missionary in charge, and shall be recommended by him to the Bishop for his licence.

The Bishop, having satisfied himself that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer Book for the office, may licence him as Lay Reader in the form hereto subjoined, and shall, where practicable, admit him, in person or by deputy, to his office in the presence of the people among whom he is to serve.

We, by Divine permission, Bishop of _____ do by these presents grant unto you our well beloved in Christ,

_____ in whose good morals and sound doctrine we do confide, our Licence and Authority to perform the duties of Lay Reader and Catechist, in the Parish or Mission of _____

under the guidance and direction of the Reverend _____ the Minister in charge. This Licence to continue during our pleasure, or until the said Reverend _____ shall signify to us and to you in writing under his hand that he no longer desires to avail himself of your services, when it shall cease and determine.

Given under our Hand and Seal, this day of _____ in the year one thousand eight hundred and eighty _____ and in the year of our consecration.

A FIFTH GREAT UNCIAL MS.

It was in 1875 that the Metropolitan of Sorres, in Macedonia, Philotheus Bryennios, came into universal notice as the discoverer of a new and complete text of the Clementine Epistles, in an old MSS. belonging to the Library of the Most Holy Sepulchre in Favor of Constantinople. In 1883, Bryennios, now Metropolitan of Nicomedia, surprised the world by publishing the long lost Didache, or "The Teaching of the Twelve Apostles," perhaps amongst the earliest of the post canonical writings. And now the Archbishop announces the discovery in the old Turkish Library at Damascus of a MSS. of the four Gospels, which he considers dates from the 4th century. Like the Sinaitic MS. the codex contains the Epistle of Barnabas, and the Siphord of Hermas. From the scanty information which has yet reached England, critical scholars there are prepared to find this MS. a replica of the one found by Tischendorf at Mount Sinai, and which is probably one of the fifty copies, prepared by order of Constantine. There is something strange, however, about the locumnaal reported, and critics will eagerly await the fac simile reproduction of this latest find for the purpose of comparison with the other two or three relics of that early age. In any case whether

one of the Constantine family of MSS., or not the value of a new authority in settling the text of the New Testament can hardly be over-estimated. W. P. O.

AMONGST the many discoveries of Stanley in Africa, the most noticeable is the divine illumination he has found in the Dark Continent. He went in search of Livingstone as an unbeliever, but in finding the object of his search he found a Christian example which won his heart. And it would appear that the endurance and anxieties and responsibilities of his recent tour have greatly deepened his spiritual life, for he is neither afraid nor forgetful to make repeated public acknowledgment of the guidance and care of Almighty God in his journeyings and discoveries in a marked way.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL.—The Children of the Sunday School have been much favored in having many beautiful things sent for their Christmas tree from friends in the United States. One hundred and fifty children enjoyed the tea and Christmas tree in Fraser's Hall. The Church is superbly decorated this year and an immense amount of labour was bestowed upon the effective spruce lettering by the ladies of the congregation. The recent Mission held in the parish and conducted for ten days by the Rev. J. R. S. Parkinson and W. J. Ancient, was a great blessing to many, and the communicant list was considerably augmented. Both the Rev. gentlemen were specially adapted for this work. The attendance at the Children's Service daily at four o'clock, continued to grow in interest and attendance, and was one of the most marked features of the Mission for good. The Rector last week provided a Christmas tree for the children of the railway employes, at Springhill Junction, and a crowd gathered at the school room for the occasion. Regular services are conducted at the junction and the Church is making its influence felt there. No Church service was held there until the present Rector took charge of Springhill. In consequence of the rapid growth of centres of work in the parish requiring persistent personal attention, it is expected that the present overlarge Mission will be legally divided and a separate district made of Maccan, Athol, Minudie and the Joggins, and these will be placed under the special charge of Rev. H. Pitman, our indefatigable Missionary in that district. It is worth noting that the town of Springhill alone now has a thirty per cent larger number of communicants than the whole extensive parish had four years ago, and a thankful feature of it is that the increase is mainly due to converts from other denominations. It is feared that our Rector may soon find it his duty to take up work in one of the large parishes in Philadelphia. This week a pressing call came from the large church of St. Matthew's in that town urgently asking him to accept work there, and we believe that he has the matter under consideration. It is the second call from the same city from different churches to the same gentleman in the past four months. It is hoped that no change will take place here until at least much of the work initiated is well established. The Amherst Deanery meets here on Tuesday and Wednesday of next week, when a large attendance of the members is anticipated. Mr. C. Harris, of Prince Edward Island, the well known architect, is to be the guest of the Rector next week. He comes over to complete arrangements and specifications for the proposed new church at the Mines. It is hoped that during the coming summer work will be begun on the new church, and the foundation stone of a proposed cottage hospital be laid.