

man for labour, and the seventh for feasting, amusement and revelry. The advocates of Sunday opening claimed that it was advantageous to open certain public buildings because the reading of books and the study of art had a softening and refining influence on the masses. The experience of other places was not encouraging. Munich, where the day was half spent in enjoyment, stood exceedingly low as regarded its morals. The working classes were against it because they saw that the tendency to secularize Sunday was a tendency to deprive them of their day of rest. That was his experience. It would become a day of toil for the masses and a day of pleasure for a few. If they allowed the principle of opening places of amusement they could not possibly draw the line. They would not be doing right if they opened their doors to the secularizing of Sunday.

Lord Selborne, Lord Harrowby, Colonel Saville and others supported the motion as against an amendment favouring the opening of public institutions during a portion of the day, and the original resolution carried by a vote of 24 for to 7 against it. Lord Harrowby said that the question was one which concerned not only the working classes, but involved also the whole usage as regarded Sunday in England.

There was the potent point of whether the movement was for the good of the working classes. The late Lord Beaconsfield, who was neither narrow-minded nor puritan, had pronounced against it, Mr. Gladstone had done the same, and the House of Commons had six times declared against Sunday opening. Lord Selborne stated that as far back as 1856, in the House of Commons, he had opposed it, and still did so. Whilst the cause is in itself a noble one to be engaged in, it is pleasing to know that it numbers amongst its supporters such eminent and noble men. Rally round the Sunday; maintain inviolate its sacred character; it is one of the bulwarks of the Faith.

The position of an Archdeacon in the Diocese of Minnesota would seem to differ considerably from those of some of their Canadian brethren. Archdeacon Appleby reported to the Diocesan Council lately held that during the past year he had preached 311 times, celebrated Holy Communion 103, to 1609 communicants; had organized five Sunday schools, and catechised 23; had laid three Church corner stones, and travelled all over the State (with the exception of the Indian country), covering a distance of 23,250 miles. His expenses amounted to \$284.67, and the offertories at his services to \$287.50. His stipend is met by subscriptions from parishes and individuals.

A total summary of the work performed by the Archdeacon during the past five years was given as follows: Addresses and sermons, 1270. Holy Communion celebrated 403 times to 5695 communicants. I have baptized 187 persons and children, and have traveled 97,082 miles. I have raised in the State and in the East, \$49,109.24, and have assisted 23 missions, mostly in the erection of new churches.

We notice with much satisfaction the intro-

duction of the CHURCH LADS' BRIGADE into Canada. In our Nova Scotia columns will be found a circular just received giving further particulars. We hail with pleasure every movement tending to keep the young people of the Church loyal to her, and to prevent the withdrawal of their sympathies and interest through so-called *unsectarian* or *undenominational* organizations. *So-called*, we say, because it will usually be found (at least that is our experience) that there is a very distinct influence working against the Church in all these societies; they are denominational in this respect at least, that they do not love the Church, her Prayer Book, her Orders, or her Practice. We have known of several instances where, for example, the use of the Prayer Book in service in the so-called undenominational society rooms has been proscribed. We believe that the Church itself offers opportunities for, and requires the services of every son and daughter desiring opportunity of active service in Christ's Army. We believe that the commonest principles of loyalty call for the devotion of such services to Her first and above all. We believe that to be thoughtlessly led away into active co-operation with so-called undenominational unsectarian schemes is robbing the mother of the affection and services of her children, and, if thoughtfully done, is rank disloyalty. Conclusion: Form companies of the CHURCH LADS' Brigade in every parish and mission where a desire exists for any organization of the kind.

THE GENERAL SYNOD which is called to meet in Toronto in September next will not possess importance by reason of the number of persons composing it. Presumably it will exemplify the adage, *quality not quantity!* According to our calculation, there will be only 107 members in the two Houses, assuming too that every Bishop and clerical and lay delegate is present. The scale of representation as presently fixed, will give to each of the Dioceses of Nova Scotia, Montreal, Toronto and Huron four representatives of the clergy and four of the laity; to Fredericton, Quebec and Niagara three of each order, and to Algoma one each. The only diocese in the Province of Rupert's Land which will have more than one of each order is that of Rupert's Land, which will be entitled to three clerical and three lay representatives. All the others, together with Columbia, New Westminster and Caledonia, will only be able to send one of each order. It would seem that the number fixed is far too small either to allow of adequate representation of differing views in the several dioceses, and so secure a fair expression of the opinion of the whole Church on any matter brought before the Synod, or to command that respect and influence which numbers usually give. In the Provincial Synod of Canada there are 192 members in the Lower House alone, and we doubt whether the representation could be safely reduced. The Synod of this Province referred the question of increasing the number of Diocesan representatives of each order to the general meeting at Toronto. The matter will therefore come up for determination then. The chief objection, as we understand it, to a much larger representation, is the necessarily increased expense of

each meeting, especially in view of the opinion expressed by the Synod of Canada that the delegates should be residents of the diocese by which they are chosen. But this ought not to outweigh other considerations.

#### THE CHURCH OF ENGLAND.

Mr. Burke, on introducing a Bill for the relief of Protestant Dissenters in 1773, said: I wish to see the Established Church of England great and powerful; I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness; I would have her head raised up to that heaven to which she conducts us. I would have her open wide her hospitable gate by a noble and liberal comprehension, but I would have no breaches in her walls; I would have her cherish all those that are within, and pity all those that are without; I would have her a common blessing to the world, an example if not an instructor to those who have not the happiness to belong to her; I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the maternal bosom of Christian charity, and not in the harlot lap of infidelity and indifference. Nothing has driven people more into that house of seduction than the mutual hatred of Christian congregations.

Lord Carnarvon, speaking on the same subject at the Carlisle Congress, said:

"In the hands of our Nonconformist brethren lies a vast power for good or evil, and a corresponding responsibility; for unless, and until, they can satisfy themselves that an equal religious provision will be forthcoming for our poor and ignorant masses, as is now afforded by the existing machinery of the Church, they are, I think, as Christian men bound to withhold their voice and their vote from the cry of Disestablishment. May God, who controls the hearts of men and the fortunes of kingdoms, direct their judgment to a right issue."—*Church Worker*.

#### THE RESURRECTION DIFFICULTY.

The Bishop of Gloucester and Bristol, preaching to a large congregation at Gloucester Cathedral on Easter Sunday, remarked that the difficulty of the Apostles as to the Resurrection was substantially the same as that felt by many Christians of our own day. The difficulty lay not in the conception of a *continued* existence after death, but in the conception of a *bodily* existence. Although persuaded that death was not the end of existence, questions pressed themselves upon us as to what and where we should be. With regard to all such questions we could know nothing except from revelation. Science would teach us nothing; it had not given and never would give us any indication. Scripture too was either silent or reserved. The Book of Nature remained, and ever would remain, the most helpful. What the great parable of nature taught us was that the perishing of our mortal body was like that of the grain of corn—it set free the germ that was designed to become the body of the future,—and just as the plant widely differed in appearance and substance from the seed, so widely would the body that is to be differ from the earthly body. This answered the question of the anxious soul, and was all that we should seek to know. That we should be clothed in the body which we shall have been preparing for ourselves by the tenor of our earthly lives, and that this body would be incorruptible, and in it we should stand before the Throne of God, was incontestible.