

creeds. But, notwithstanding immutability and antiquity, her worship remained to-day the standard of the most perfect Christian worship in this country, checking the wild vagaries of spiritual enthusiasm, and unconsciously refining the spiritual attitude of her children."

Hope Gardens, Jamaica.

"Hope Gardens are the headquarters of the Botanical Department of the island," writes a correspondent of the New York Observer, "and contain in perfect form, classification and position, trees, shrubs, flowers, ferns, nurseries and museums of native woods and products. The water gardens, fern-houses and rockeries, orchid cultivations, rose gardens and tree specimens will chiefly attract the visitor, but he can go a dozen times to these gardens and be well rewarded for each visit. Castleton Gardens are about nineteen miles from Kingston and are also well worth visiting. The visit can be made from Port Antonio by taking the railway to Annoto Bay and a carriage from there. As one must carry lunch and make the return trip to Port Antonio on the same day, the excursion is very fatiguing, and it is better, if convenient, to make the excursion from Kingston or Constant Springs Hotel. The road to the Botanical Gardens is delightful; beneath forest trees, through long valleys and among fine plantations. The Gardens were established about forty years ago. Every known palm is growing there; there are groves of the bread fruit tree with its beautiful foliage, endless clumps of the feathery bamboo, rows of banana trees and magnificent flowering trees; in the valley of the Way Water are acres of tobacco plants, and on the hillsides patches of yams, sugar cane, cocoa, coffee and orange trees. There are beds of flowers without number, and curious plants from all parts of the earth. Wild nature has its place in the gardens, thickets of bamboos, dark pools of water and rushing streams where one may bathe or picnic in the dense shade, diversify the glens and ravines, and there is a sense of tropical scenery and vegetation which is simply bewildering."

THE CHURCH AND VACATION.

It would be a happy inspiration were the Churchmen now scattered or scattering for their holidays to think for a moment of the zest, purity and strength that would be added to these happy days of summer outing by continuing when away from home the blessed habit of family prayer and Sunday worship. The service lends itself readily to a simple, modified use suitable for such occasions. No Churchman who is at all familiar with his prayer-book would find much difficulty in selecting such portions of it—whether from morning prayer for use in the morning—or from evening prayer for use in either the afternoon or evening. To this might be supplemented a short and appropriate sermon from one of the many small volumes of sermons published for use on similar occasions. Such for instance, as are to be found in that capital little volume: "Plain Words," by the late Bishop Walsham How. For singing, no selections of Hymns are as suitable for Church people as those in common use in our churches. No one need look beyond either Hymns "Ancient and Modern," or the "Hymnal Companion,"—if preferred—for sober, seemly hymns adapted to the varying needs of life and exigencies of worship. Besides, they have the great advantage of being familiar to our people by constant use—and ready remembrance—of word, thought, and music. Just here we may say that we are not advocating the slightest attempt at sensational or emotional effect in worship. Only a short, simple, sober, and seemly service—along the line laid down, and well understood, in our branch of the Church. So great is the power of

materialism. So utterly indifferent are worldly people to the good offices of the Church, and so irresolute and unsettled are a few of our own Church-people that we can well understand that what we suggest will appear to some heads of families, or people otherwise prominent in camping parties, or island homes, or similar gatherings, a difficult thing to do. Well, we will grant that to those who, for the outing season, wish to leave behind them the good habit of family and public prayer it will be a little difficult. Not so difficult, however, at first blush it seems, where conscience speaks and the will at once responds, and a gentle, persuasive determination calmly leads the way to modest, yet resolute action. The lamented death of Mr. Villiers Sankey, the well known engineer and surveyor, a most competent and careful canoeist, and others of his party; and the sad, and alas! not infrequent drowning accidents whether by boating, canoeing, sailing or swimming—on our lakes and rivers during the summer season, will go to prove that we do not leave the most tragic event of life behind us when, on pleasure bent we set off, the gayest of the gay, for our happy holiday outing. What we in the kindest spirit urge is simply that—once a Churchman—always a Churchman. Hence the recreative freshness, joy and strength of the holiday, will have added to it the spiritual freshness, joy and strength which inevitably comes to those who under all circumstances are not unmindful of their "duty towards God," and to their "neighbour." Our remarks, of course, only apply to places where no church, clergyman, or missionary is accessible.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The clergy of the larger city churches are rising hither and thither in search of rest, change, and inspiration. They may be seen drifting toward the sea and lake shore, across the vast reaches of the continent, or retiring to favourite camps among the mountains and in the forest. Not a few have crossed or will cross the Atlantic to explore the haunts of men in centres of an older civilization. This running to and fro upon the earth is all right. It is presumed that for ten or eleven months in the year these men have been putting heart and mind into their work, and living at high pressure. It is not merely in their own interests, but in the interests of their congregations that they for a time should look upon new scenes, and refresh themselves with a new inspiration and new strength. No man of intelligence, whose duty it is to teach, can go forth for a holiday and commune with Nature in her solitudes, or with the resorts of human genius in the great centres of historic life, without adding freshness and power to his instruction. And so our good wishes go with the men who are off on their holidays. Perhaps it is well to remember that it is not wise to disclose too freely the sources of inspiration to an expectant and admiring congregation. There are limits to the interest in what one saw in the Lanore, or from the apex of a pyramid. But even the thrill experienced when standing on Mars Hill for the first time, and a hundred other impressive sensations may bear fruit in many ways without appearing in the form of autobiographical notes. A reasonable holiday is time well spent.

While the clergy of private means or large incomes can freely avail themselves of the opportunities to rest in the country or travel abroad, what about the men who are toiling from year to year in the small missions, where the demands of their households more than suffice to exhaust the slender incomes? Are they to toil perpetually upon the treadmill and know nothing of the blessings of changes or the values of a new out-

look. The Canadian Churchman has already called attention to these faithful workers of the Church, and asked that their congregations should see that they have a holiday. Spectator wishes to emphasize this timely suggestion. It is wonderful the power of a really friendly, generous act, such as this. It puts new life and hopefulness into the clergymen, and it uplifts the congregation as well. We have never yet seen it fail to unite clergyman and congregation in closer fellowship. It blesses them that give as well as him who takes. Fifty or seventy-five dollars is but a small matter for a parish, and yet it means hearts going out in generous action, renewed powers, mutual respect, and enlarged confidence. Don't wait for some one to come to you, speak of it to your neighbour, start the movement at once, and in a few hours behold the thing is done.

No one can read the reports of the committee on the diaconate without feeling that earnestness and energy lay behind it. If all the other committees of the General Synod could show the same industry and the same thoroughness, then progress would be an easy matter. The effort made to unite the whole Anglican Communion in any action that may be taken to establish or re-establish the diaconate as a permanent order, rather than a step in the direction of the priesthood, shows a fine consciousness of the unity of the Church throughout the world. The Church of England seemed to receive the suggestion of the Canadian Church very sympathetically, but we do not recall the reception accorded by the Australian and American Church. We feel quite sure that there are circumstances where an earnest layman might with profit to the Church be ordained to the diaconate with the understanding that he was not to proceed to the priesthood, and not to give up his secular business. The ordination would augment his influence and enlarge the field of his usefulness as an assistant to the rector without increasing the financial responsibility of the parish. The necessity for extreme care in the choice of such men is obvious, but is there really any reason why a Bishop should not so ordain a fit man now without synodical action, or the co-operation of the other sections of our great communion? Suppose there are two or three rectors in Toronto, and a few more in Montreal who have laymen of suitable character and adequate qualifications willing to enter the diaconate under the conditions contemplated by the committee, what power forbids the Bishops of these dioceses to lay hands upon them and set them apart for the duties of deacons? We know of no authority that limits the powers of a Bishop in the choice of men whom he may propose to advance to the priesthood, why halt then to get the whole Canadian Church or the whole Anglican communion to approve? Why not test the experiment, if it may be so-called, under the most favourable conditions now, and its success would then be the most powerful argument that could be advanced in favour of the movement.

We notice with satisfaction that several of the diocesan synods have begun to set their houses in orders with a view to maintaining their own missions in a state of efficiency in keeping with our power as a Church. If the Church is to be strong and resourceful in its capacity to extend itself in other parts it must be kept in a state of efficiency and effectiveness at home. We have been educating ourselves of late to talk in hemispheres and planets, while the missions at our doors are somewhat neglected. If a parish or a diocese fails to contribute the amount assigned to it for planting the Church in the West, in Persia, Egypt, or Japan, all the world knows of the failure. If a diocese pays its own missionaries five or six hundred dollars a year when it ought to see that they have nine hundred or a

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