

notice given for a grand excursion from Halifax and elsewhere to Windsor and back at greatly reduced fares to enable the many to participate in the celebration. It was suggested last year that tents be erected on the beautiful College grounds, and refreshments provided, so that strangers may come and enjoy themselves in true picnic fashion. It would be difficult to find a more beautiful spot to spend a day than the vicinity of the College affords, and if people are made able to come and return the same day from Halifax at a small cost, many hundreds will, no doubt, avail themselves of the opportunity of seeing and hearing all the numerous attractions which go to make up an Encenia at King's College, Windsor.

## THE PRAYER BOOK, THE CHILDREN'S FRIEND.

BY THE REV. B. T. H. MAYCOCK.

ONE of the most charming little sketches in the Old Testament Scriptures is the mother of the future prophet of Israel, coming up year by year to the Temple, bringing up for her little one a coat, which, as the child "increased in stature" was enlarged with his growth, so that what fitted him in infancy, might, by the careful oversight of his parent, be adapted to his gradual development in figure.

Such a tender mother is the Church, as she puts in the hands of her members a Book which is perfectly fitted for the youngest of her children—"milk for babes" in the strictest sense of the words—and the oldest adult. She bids the parent not defer the placing of their children in a salvable condition "longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause," "that he may appear before the Lord, and there abide for ever." She would have them consecrate the child, as Hannah lent the infant Samuel, "that he may enjoy the everlasting benediction of God's heavenly washing, and may come to the Eternal Kingdom which He has promised by Christ our Lord."

But perhaps the little one is sick; "encouraged by the example and success of those parents whose application, in behalf of their sick children, is recorded in Scripture for our instruction"—the nobleman, "one of the rulers of the synagogue," "a certain woman, whose young daughter had an unclean spirit," "one whose son had an unclean spirit,"—our loving mother puts her infant immediately in the hands of the good Physician, beseeching Him "with the eyes of mercy to look upon the child now lying upon the bed of sickness, and deliver him in His good appointed time from his bodily pain, and save his soul for His mercies' sake." Then with the resignation of a mother, who feels helpless, and leaves all to the skill of One "mighty to save," she adds: "That if it shall be Thy good pleasure to prolong his days on earth, he may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity." But has she no passing thought for those who are "aliens from the commonwealth of Israel?" Has she no solicitude for their welfare? Has she no prayers for

"The wandering sheep—the straying lambs,  
When wolves were on the wold,  
That left our Shepherd's little flock,  
And ventured from His fold?"

The world may look coldly on them, may draw around her her icy cloak, forgetful of those who cannot lisp her shibboleth. Not so our Mother, the Church. Whether in or out of the fold, whether her members or "strangers from the covenants of promise, she "beseeches the good Lord for young children," while her whole heart yearns after the "fatherless children," as well as others who have no "defender," and "provider," and hence are likely to be "desolate," or even "oppressed." And indeed, as the Rev. J. H. Blunt well writes—this is "one of the tenderest petitions in the Prayer Book, and full of touching significance, as offered to Him Who entrusted His Mother to His Apostle," and may well be placed in juxtaposition to that equally tender petition in the Liturgy of St. Basil—"shield the orphans."

But supposing the little one who was sick, did in the providence of God recover his former strength; if he be restored to health, it is further required that he be taught "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."

Some of these particulars have their analogy in the case of Samuel; for every Hebrew child was required to know what may be termed the Creed of the Jewish Church: "Hear, O Israel! the Lord our God is one Lord." The Lord's Prayer is, as well known, drawn from Jewish sources, with the exception of one clause, and would, therefore, be familiar to his ears; while great would be the wonder if the Testimony was not learned by the Hebrew youth. As for being brought up in the knowledge of those "things which he ought to know and believe to his soul's health," was it not the duty of every son of Abraham to "teach them diligently to his children, and talk of them when he sat in his house, and when he walked by the way, and when he lay down, and when he rose up?" And if this were what the ordinary Hebrew was bound to perform, surely a prophet like Eli would hardly neglect his charge in such important particulars; for one of the specifications required of the instructor was that he was to teach his catechumen to "love the Lord his God with all his heart, and with all his soul, and with all his might;" and this is one thing which the child of the Church is required to acknowledge in his "duty towards God." Indeed the Catechism which the Christian youth is required to learn surpasses in some respects, as it resembles it in others, that which was demanded of the Hebrew child. The Jewish child was taught to ask the meaning of the paschal ceremony; the Church's child is instructed as to the significance of the higher Feast, and she "would have her little ones learn to lisp the name of Jesus, in their child-like simplicity, long before they can reasonably be expected to know its preciousness." The Church "trains up her children in the way they should go," as she "teaches" God's words "diligently unto her children," she "feeds her lambs," is a "teacher of babes."

"And such, the children of her love  
Are children all of heaven:  
Lo I, she answereth to God,  
And these that Thou hast given."

It is further demanded that the child "be virtuously brought up to lead a godly and Christian life," and as a means to this end, "being come to

<sup>1</sup> Margin—"Whet" or "sharpen"—"Oft go over the same thing, as a knife doth the whetstone." Leigh. C. S.

the years of discretion, and having learned what his godfathers and godmothers promised for him in Baptism," he is required, "with his own mouth and consent, openly before the Church, to ratify and confirm the same, and also promise that by the grace of God he will evermore endeavour himself faithfully to observe such things as he by his own confession has assented unto." "How interesting is the scene now presented to us," says the Rev. Robert Whytehead; "the Bishop moving slowly along the line of children and young persons kneeling before him, the flower of Christ's army, the hope of His flock, and laying his hand upon the head of each as he repeats these impressive words: "Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom." Then (or even before if he be ready and have signified his intention to present himself for the Apostolic Rite of Confirmation), can he "draw near with faith and take the Holy Sacrament" "of the Body and Blood of Christ" "to his comfort," and for the strengthening and refreshing of his soul.

Thus from first to last does the Book of Common Prayer act as a real mother to her little ones, feeding them with food convenient for them. Thus growing in grace, they also with their stature receive from her hands first "milk for babes," until at last are they able to digest that "strong meat" which "belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

## CORRESPONDENCE.

### How to Give?

To the Editor of the Church Guardian.

SIR,—The revenues of Christ Church, Ottawa, being taxed to the utmost to meet the charges of maintenance and the debenture debt, the excellent choir of this church determined to relieve the Wardens from all expenditure for the year so far as the music was concerned. The choristers, to effect their purpose, wished to avoid giving a mere concert—usually made up, for the greater part, of "empty instrumental music," "an endless battery of mere sounds," as Lamb puts it, and yet they naturally wished the entertainment to include what they excelled in, namely, singing,—so they determined upon producing an operetta and a farce. Two performances were given, on the 21st and 28th May, of Gilbert and Sullivan's operetta, "Trial by Jury," and the farce of "Box and Cox." The following persons took part:—Mesdames Billings, Boswell and Harrison, Mdles. Bennett, Bishop, Code, Clara Code, Denzil, Hayton, Humphreys, Torrington, Pinhey and Wills, and Messrs. Bennett, Bishop, Boardman, Boswell, Brewer, Chesley, Carter, Glyddon, Johnson, Humphreys, Harrison, King, Mothersill, Young, Thorne, Thycke, and Wickstead.

Both pieces were almost faultlessly presented, and the result was a fairly lined purse. Still the proceeds were by no means what the occasion and object demanded.

An excellent subject for debate at the Hamilton Church Congress would be. What is the best way to induce Anglican congregations to give a decent proportion of their means to the service of God. In this case we have a large and wealthy congregation, invited to support the laborious and self-sacrificing efforts of their talented choir by paying a small entrance fee to a delightful entertainment, and what is the result? About sixty-five dollars after paying all expenses. The efforts of all our city churches, in the same direction, are not in the