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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, JULY 29, 1885.

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PER YEAR.

ECCLESIASTICAL NOTES.

THE CHURCH DEFENCE INSTITUTION—ABLE SPEECH BY THE BISHOP OF DURHAM.

The annual meeting of this institution was rendered memorable by the remarkably able and telling speech of the Bishop of Durham. We are glad to be able to furnish our readers with several extracts from this powerful effort.

His Lordship began by saying:—

An exceptional crisis demands an exceptional effort. This is the fact which I wish to impress upon your attention to-day. A large and unprecedented addition has been made to the electoral roll; whole masses of men excluded hitherto have been admitted to the franchise. A leap has been taken in the dark; and we cannot foresee the consequences—social, political, or ecclesiastical. Now, I do not dwell on this fact from any feeling of misgiving, still less of despair. I have great confidence in the sobriety and judgment of the people of England, if only they be accurately informed. This is the duty which falls upon the Church Defence Institution. Is she in the position to bear the strain which will be put upon her in this crisis? The answer to this question depends on the support which you will accord to her. I say that it is very important that correct information should be diffused among the people. I think I may fairly say that the masses who will be introduced to the franchise in my own diocese are not certainly inferior in education or intelligence to those in other parts; but I am quite sure that the misapprehension abroad amongst them in matters relating to the Church is very serious. It is generally believed that the clergy are paid out of the taxes, and that they receive not less than £700 a year each. I have heard that said more than once; and it is really a revelation when you point out to such persons that in the Budget there is an estimate for the navy and an estimate for the army, and you proceed to ask where there is any charge for the maintenance of the clergy. I mention this fact to show how very great the ignorance is, even among those classes which are credited, and rightly credited, with a certain amount of superior intelligence—the mining population in my own diocese.

FREEDOM IN THE CHURCH.

What Church is more free than our own Church of England? What are the two tests of freedom? They are surely these—*freedom of opinion*, and *freedom of practical development*. Does not the Church of England enjoy both these to a very large extent indeed? Her *freedom of opinion* has been indeed thrown at us as a reproach. I confess I look upon it myself as our glory. So long as there is a loyal adherence to the main doctrines of Christianity, and a loyal and practical obedience to the Church, so long as both these exist, there is very little latitude of opinion allowed; and I am quite sure that the Church is a great gainer from that freedom—from the existence of schools of thought as they are called—and for the reason that no man, or school of men, is perfect all round, and if you try to expel one school of thought from the Church, why the

Church must be impoverished to that extent. And then I ask myself whether this freedom is not due, to a very great extent, to the fact of the Church being established. It seems to me that the fact of Establishment secures this freedom in two ways. First of all, the broad *axis* of the law is held over all parties. The triumphant majority, whatever it may be for the moment, has no power to oppress the minority. And then, secondly, by the fact of Establishment, the clergy are brought into direct contact with the mind of the nation, and are thus put in harmony with the manifold and varied interests of the nation. These two facts, it seems to me, are a most valuable guarantee against narrowness. But I turn to the other point—*freedom of practical development*. Has any Church—I had almost said from the beginning—has any Church in recent centuries shown anything like the capacity of practical development which the Church of England has exhibited during the present generation? Do we speak of missionary enterprise, whether at home or abroad? Look at her various evangelistic agencies. Do we turn to the educational movement? The Church was the earliest in the field of primary education, and at this very moment educates fifty per cent. more children than the Board Schools, and many times far more children than the other religious bodies. Do we look, again, at philanthropical works? Turn to the statistics of your Hospital Sunday, and you will find considerably more than two-thirds of the whole amount contributed come from the contributions of the Church of England. Freedom, therefore, we have—freedom of opinion, within reasonable limits, and freedom of practical development to a very great extent. Of course, I cannot shut my eyes to the fact that there are difficulties here and there, that perplexities and difficulties will arise, that now and then the shoe pinches; but it must be so with every human institution, and this is a calculation of more or less.

"LIBERATION."

But what am I to say of that word "Liberation?" When I strike off a man's fetters, when I open the prison doors to him, when I disencumber him from debt, I can understand how I can speak of "liberating" him; but when I strip him of his clothes, when I rob him of his purse or of his watch, when I turn him into the street as naked as when he came into the world, why then I should consider that it is a real abuse of terms to speak of it as "liberation." Now is this extravagant? Is this a caricature? I would ask you to refer to the programme of the Liberation party with regard to the Disestablishment of the Church which they put forward a few years ago. I need not dwell on that programme; you know how they meant to make a clean sweep of everything. I like to hear a spade called a spade. I confess I should feel much more respect for this movement if it bore some other name. If a man said to me, "I hate the Church of England; I want to make it as weak as I can, and to do it all the injury I can," why I might not agree with him, but at all events I should see where I stood with him. But when he speaks of "liberating" me, I confess that I have a little difficulty in understanding what he means.

THE CHURCH NOT MAINLY AN ESTABLISHMENT.

If I have viewed the Church hitherto mainly as an Establishment, it is not because I have forgotten the higher aspects of that institution. God forbid that I should counsel her to place her strength in this fact. It is because I believe that the Church of England, more than any other body in this kingdom, represents the true Church of Christ, because she approaches more nearly than any other body to the Apostolic order and Apostolic doctrine, because I seem to see in her continuous history the providential hand of God, because the works of the Holy Spirit are abundantly manifest in her later career—it is for these reasons that I venture to predict for her, if she is only true to herself, a magnificent career in the future. But for this very reason I feel bound to do the utmost that in me lies to avert measures which will in any way fetter or hamper, which will impede or delay, the high destiny which I confidently anticipate for her.

PROBABLE RESULTS OF DISESTABLISHMENT.

It is usual, I suppose, on these occasions to dwell chiefly on the injury which Disestablishment would do to the work of the Church at home. Certainly, I have no intention of attempting to minimize that injury. Many rural districts would probably for a time be paganized; and in the great centres of population in all probability the immediate consequences would be very serious. If the Church of England is not the Church of the lowest of the poor and of the outcasts of this kingdom, then certainly no other body is. This position she owes to the fact of her parochial organization. In the largest town in my diocese, the Borough of Sunderland, during the six years of my episcopate, no less than five Dissenting chapels have been purchased by the Church and are now used for mission services. Now I do not blame these Nonconformist bodies for this. It was the necessity of their position. They were congregational, if not in name, at least in fact. As the neighborhood deteriorated, the congregations migrated to more respectable localities, and the chapels were obliged to migrate also. The Church of England thereupon stepped in, and vindicated her proud title as the *evangelist of the poor*. But I want you, before I sit down, to take a wider view of the question. I ask you to regard the Church of England in relation to those *daughter communions*, the *American and Colonial Churches*, and through them to *universal Christendom*. These daughter Churches are extending daily, spreading with the spread of the English people. This seems to me to be a most important factor in the future of Christendom—the kernel of its strength, and the hope of its union. Now it is extremely important that the Church of England should be in the position to do a mother's duty to these her daughter Churches; but this she cannot do if she is suddenly placed in a position of utter destitution, casting about for ways and means, and obliged to abandon whole districts because there is no adequate support for her spiritual agencies. Anyone, therefore, who realizes to any degree this great potentiality of the English Church in the future, will do his utmost to preserve intact that great inheritance which she has received from the past.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

SACKVILLE.—The twentieth meeting of the Chapter of the Tangier Rural Deanery was held on Wednesday, July 15th, in the parish of Sackville, of which the Rev. W. Ellis, Rural Dean, is Rector. A service was held on the previous evening at Bedford, when the Rev. J. Lowry, Rector of Ship Harbor, gave an address on the threefold nature of the Christian ministry. The address dwelt upon the scriptural and historical views of the subject, and claimed that Luther and Calvin were firm believers in Episcopacy, and that those who otherwise adopt their doctrines are non-Episcopal rather from inability to procure Episcopal orders than from choice.

At the morning service, held at Sackville, the Rev. G. F. Maynard, of Falkland, took the Litany, Rev. J. Lowry the Ante-Communion service, and the Rural Dean celebrated, assisted by Rev. E. H. Ball, of Tangier. The Rev. J. A. Richey, of Seaforth, preached the ad-clerum sermon, on "My house shall be called of all nations the house of prayer."—St. Mark xi. 17. The sermon was as bright in composition and delivery as it was eloquent in thought and language. Whilst giving due weight to the fact of God's general presence, it pressed upon that of His special presence in Christian Churches, and enforced the thought that in them, as houses of prayer, the Holy Table or Altar (the emblem of God's presence) should be made the conspicuous feature, rather than the pulpit. A unanimous request was made by the Chapter that Mr. Richey would allow its publication.

The capitular meeting was held in the afternoon at the Rectory, at 3 o'clock, the Rev. Mr. Harrison, incumbent of Falmouth, in the Avon Deanery, being also present.

At the evening service, the Rev. J. S. Smith, a member of the Chapter and former Rector of the parish, took Even-song; and, by the special request of the Rural Dean, the Rev. J. Lowry repeated his address of the previous evening.

Signs of Church work in the parish of Sackville are very apparent. A handsome new Rectory has been built during the present Rectorship; on Sunday, July 12th, the Sackville and Hammond's Plains Church Guilds were ably and forcibly addressed by the Rev. F. R. Murray, Rector of St. Luke's, Halifax; a church is about to be built at Beaver Bank; the Parish Church is being re-shingled; a handsome altar frontal was last week presented for the Bedford Church, by the daughter of a former Rector, as we learnt from the sermon of the Rev. H. J. Winterbourne, on Sunday, the 12th; and the annual tea and entertainment of the Guild was held the day after the Rural Deanery meeting, for which nearly all the clergy remained.

To the clergy of the Deanery hospitality was extended by E. Morrison, Esq., and Miss Morrison, at whose summer residence they took tea before the evening service at Bedford, by Mr. and Mrs. Charles Fenerty, Prof. Tawson, and the Rector and Mrs. Ellis.

The next meeting is to be at Beaver Harbor, on Sept. 2nd.

RAWDON.—This parish has recently sustained a severe loss through the death of Mr. James Casey, one of its most liberal and devout members, who was suddenly called to his rest.

On the 8th inst. a strawberry festival was held here, for the purpose of raising money to alter the interior of the church and finish the new hall at Pleasant Valley. Though the weather was not favorable, a goodly number

assembled, and upwards of \$100 were taken. We therefore hope soon to see the choir moved down from the west gallery, and seated at the east end of the church, which will be a decided improvement. Too much cannot be said in praise of those (particularly the ladies) who worked so hard and accomplished so much for this object.

ALBION MINES.—On Sunday, 19th inst., at the early celebration and at the other services in Christ Church and St. George's, the Rev. Geo. W. Hodgson was specially remembered, as soon to enter upon his rest, after his (comparatively) short but most efficient work here below. Mr. Hodgson's words of love at the opening of St. George's are not forgotten, as he spoke of God's house as the house of prayer, and free to all. We all sympathize with his flock in their deep distress.

MEETING OF THE BOARD OF GOVERNORS OF KING'S COLLEGE.—On Thursday last the new Board of King's College met, the following being present:—His Lordship the Bishop, Archdeacon Gilpin, Dr. Cowie and the several members for Windsor and vicinity.

There was a free discussion of matters affecting the College, as respects the future. It was decided to resume work in October next with a full staff of Professors. The following are required to fill the vacancies—a President, to take the Chair of Classics; a Professor of Theology; a Professor of Modern Languages. Steps were taken to secure the services of first-class men.

A statement of Finances was presented by the Sec. Treasurer. This showed an average annual deficit of about \$1500. To meet this amount for the ensuing year, it was decided that His Lordship the Bishop and the Metropolitan are asked to make an appeal to both Dioceses for a general collection to be made in the congregations in September next. His Lordship gave assurance of co-operation and support. A committee is to seek assistance from individual friends of the College. The students will be asked to co-operate with the Governors in forming a fund toward putting the College in repairs.

Archdeacon Gilpin read a statement of the new Endowment Fund to July 1885, as follows: Subscriptions obtained by Mr. Ruggles, \$30,900; obtained in payments, \$10,781; balance uncollected, \$20,119.

On the amounts collected and invested in bonds, savings bank, etc., interest is due, up to date, of \$572.

A printed financial statement will be sent to all the parishes with the appeal.

Routine business was then disposed of, when the Board adjourned.

We have to congratulate the Board and the College on the action above indicated. It is timely and ought to succeed. That the Presidency and Theological tutorship are to be separated, seems to us an eminently wise decision. The advantages we have not here an opportunity to enumerate. As to the financial policy, it will commend itself by its boldness and confidence. The Board have not lost faith in the Church of England in these Provinces, as to either its ability or generosity. The wide constituency is to be brought into sympathy by a general effort on the part of numerous interested agencies. It will be seen that the finances are by no means hopeless; and we have every confidence that, with a sound and energetic policy in the College itself, two or three years will suffice to make King's again a famous seat of learning.

ST. AUGUSTINE'S MISSION.—*St. Luke's Cathedral Parish.*—The opening of the new Mission room in this part of the Parish, on the 23rd ult., was an important event in the history of the Parish.

The chapel is prettily situated on the slope of the hill, close to the water's edge, in the midst

of the settlement. Through the kindness and liberality of the Curate, the Rector has been placed in possession of this building and the land attached thereto, for the purposes of the Mission.

The interior of the building received quite a change at the hands of the willing workers, so that at the Opening Dedicatory Service its appearance was quite that of a Mission Chapel.

The exterior had been freshly painted—the roof red, and the walls white, with the Symbol of our Salvation surmounting the end nearest the water.

The whole of the interior had been papered, painted, and decorated with pictures, scrolls and texts, whilst the east end had become very Church-like. With the aid of curtains two vestries had been formed on either side of the carpeted dais. On the dais stood the Prayer-Desk, and at the edge the Lectern.

On the Dossal, at the east end, hung a large floral cross, whilst underneath it, on a ledge, were vases of flowers and two candlesticks.

St. Luke's choir very kindly took part in the opening ceremony, so that the rendering of the choral parts of the Service was well done.

The children and adults had tea in the field adjoining the Chapel about 6 p.m., when all seemed to enjoy the good things provided for them by many kind friends.

During the singing of the hymn, the choir, lay readers, and clergy filed out of the building, and perambulated round the building. On their return into the sanctuary, temporarily dedicated to the service of God, the Curate said evensong, and Messrs. Wiswell and Spike read the proper Lessons.

The Ven. the Archdeacon, in his sermon, spoke very earnestly on the subject of Worship, pointing out that services were for the worship of Almighty God and to His Honor and Glory, and not for the praise of men or their exaltation. All prayer and preaching was to lead us to worship God, both with heart and body.

The Curate then expressed his great pleasure at their having been able to secure a building which would only be used for the benefit of the people and to the Glory of God. For sometime past they had been deeply indebted to one of their number for the use of a room, but as this must have been inconvenient, and had proved too small for its object, all must rejoice at the thought of having such a building as this set apart for this special object.

He trusted that all would work well together, so as to make the Mission a success.

The Rector expressed his thankfulness to all who had enabled him to secure this building for the Mission work at this end of his parish. He referred to the fact that this was a Mission Room, pure and simple; that here we were to lay the foundation of a spiritual life, and to build them up in the same, so that if the work here only ended in their being congregated together from time to time to say prayers and to hear preaching, it would fall far short of the performance of the Master's work, and the fulfilling of the Gospel Message. Here they were to be taught to confess their sins, to seek pardon, and to lead new lives; but they were also to wait upon all the means of Christ. Preaching was to lead us to pray—Prayer, to take us to God—to lead us to Jesus—to take us to His Sacraments and means of grace where Jesus is to be found. Prayer is only asking for mercies, not getting them. We must go to the fountains of mercy and channels of grace, so that we may live. Consequently, all these Services were to teach us to worship God and lead us to God; so that if our preaching did not lead us to Jesus in His Sacraments, our preaching would have no life. If preaching taught you to believe but not to practice your belief, that preaching was not of Christ.

PERSONAL.—On Monday afternoon, the 13th inst., at Peterborough, Ont., the marriage of James Johnston Ritchie, Barrister, son of the

Rector of Annapolis and nephew of Sir William Ritchie, Chief Justice of Nova Scotia, to Miss Cecelia Clementi Smith, daughter of the late Rev. John Smith, Rector of Buckhurst, England, was celebrated at St. John's Church, the Rev. V. Clementi, uncle of the bride, and the Rev. J. W. R. Beck, Rector and Rural Dean, officiating. A tapestry had been laid leading into the church from the drive way, and at the appointed hour the bridal party arrived in carriages and entered the church. The bride was beautifully dressed in cream white satin trimmed with lace and orange blossoms, and carried a very beautiful bouquet. Miss Nellie Rubidge, daughter of Mr. T. Rubidge, C.E., and Miss Jane Barloe were the bridesmaids. The groom was attended by Mr. A. Almon, of Ottawa, and Mr. G. V. Clementi, of Peterborough, Mr. Dunsford giving the bride away. After a *recherche* dinner at the residence of Rev. V. Clementi, the happy couple left for Toronto, accompanied by the hearty good wishes of all.

SACKVILLE.—The past week was a very busy one with us. On Tuesday morning the annual Guild Service was held at the Parish Church, and the sermon preached by the Rev. F. R. Murray, Rector of St. Luke's Cathedral, Halifax, who, in affectionate and forcible terms, set before his hearers their duty as members of the Guild and of the Church, and urged them prayerfully and diligently to fulfil them.

In the afternoon Mr. Murray accompanied the Rector to Hammond's Plains, and gave a similar address to the Guild there, much to the delight of the Church people of the place, who highly appreciated his kindness to them, and will not soon forget his words of earnest and loving counsel.

The Rev. E. H. Ball, Rector of Tangier, assisted at the morning service here, and in the afternoon held a service at the Woodlands, Beaver Bank, which was well attended. In the evening the handsome altar cloth presented to the Church at Bedford by Miss Cochrane, daughter of the Rev. Ruper Cochrane, formerly Rector of Sackville, and now Rector of Langton, in the Diocese of Lincoln, England, was used for the first time; an excellent and very appropriate sermon being preached on the occasion by the Rev. H. J. Winterbourne, of St. Mark's, Halifax. The altar cloth is a very beautiful piece of needle-work, and was wrought by Miss Cochrane with her own hands. Of the deanery meeting and the services connected with it, nothing need be said here, as you will doubtless receive a full account of it from our worthy Secretary. Several of the brethren attending it gladdened our hearts with their presence on Tuesday afternoon, when the annual Social of the Guilds was held in the Rectory grounds. This gathering was the first of its kind ever held here, and was pronounced by all a great success. The arrangements connected with it were entirely carried out by the members of the Guild, who are for the most part young people, and who deserve great credit for the admirable manner in which they conducted the affair. At six p.m. they gave us a repast, which left nothing to be desired, the attendants vying with each other in courtesy to their guests. After tea we were entertained with music, vocal and instrumental, recitations, dialogues, etc., concluding with "God Save the Queen." Every one seemed pleased with the day's proceedings; and, to crown our happiness, a handsome addition will be made to the finances of the Guild.

DIOCESE OF CAPE BRETON.

SYDNEY.—On Sunday, the 28th of June, we had the privilege of hearing two excellent sermons from the Rev. Canon Clurton, Senior Fellow of King's College, England, who was on his way from St. John's, Newfoundland, to Fredericton, and kindly gave his valuable services.

On the previous Sunday, in the absence of the Incumbent, the congregation of St. George's had

the benefit of the ministrations of the Rev. C. Warren, of Island Cove, Newfoundland.

DIOCESE OF FREDERICTON.

KING'S COLLEGE.—The discussion in Synod as to the confederation of this College with that of Dalhousie has attracted notice in the Province of Nova Scotia. The *Hants Journal* thus refers to it:—

The views expressed on a resolution and amendments as to the College, before this body, deserve notice. Canon Brigstocke thought it would be a disgrace to the Church if the College was allowed to confederate with Dalhousie. Rev. Mr. Simmonds hoped the diocese would make an effort to place the College on a more secure basis, and raise the endowment. Mr. Geo. E. Fenety spoke in the same strain, and suggested great caution. Rev. A. F. Hiltz condemned the union, giving strong reasons on the ground of Mr. Munro's relation to Dalhousie. The Lord Bishop thought they could not sacrifice the religious basis of King's by a union, declaring that if they did so he would rather adopt the New Brunswick University than go to Halifax, "to fly to evils we know not of." Finally it was resolved that this Synod did not possess sufficient information to justify a decision.

MONCTON.—Rev. E. S. W. Pentreath, Rector of Christ Church, of Winnipeg, and Associate Editor of the *CHURCH GUARDIAN*, occupied the pulpit of St. George's Church in this town last Sunday evening. Mr. Pentreath has been spending his holidays in New Brunswick; and shortly returns to resume his duties in Manitoba. He is well known as one of the "hard-working" clergy, and has done excellent work in the West.

DIOCESE OF QUEBEC.

IRELAND.—During the past year, Robt. Hamilton, Esq., offered the sum of \$125 to the Mission of Ireland, provided that the Mission made up \$175 within a given time, to augment the Local Endowment Fund. At first it seemed almost impossible to make up the required amount. However, after a little exertion on the part of the congregations, the necessary figure was reached, and \$300 were added to the Endowment Fund, swelling it to the good round sum of \$2,000.

It must be gratifying, indeed, to Mr. Hamilton to see the many trees he has been planting throughout the Diocese bearing such good fruit. It is a cause of great thankfulness to Almighty God that He has raised up such an earnest Churchman as Mr. Hamilton, with the power as well as the will to do good.

The Ladies' Association of Trinity Church held a special business meeting at the house of Mrs. Wm. Cross, at which it was decided to revise the constitution and by-laws, and to direct the efforts of the Association towards the purchase of a lectern and the improvement of the chancel appointments. It is expected that the ladies of Trinity Church will wield a great influence for good, as many of them are becoming much interested in Church work.

A marked innovation is noted in Westchester, Penn., where it is stated that women are to be admitted as members of the vestry in the Protestant Episcopal Church. This recognition is more remarkable than it would be in any other denomination, as the rule has been so stringent in that communion against women holding official positions. Possibly the difficulties attending the collection of a vestry in small places has wrought this change. Where the church is sometimes composed entirely of women, they have had to go out into the highways and hedges and compel a vestryman to come in from some other denomination, or from the wicked world.—*Advance*.

DIOCESE OF MONTREAL.

The Bishop has made the following appointments for visitations in August:—

- August 9—Sunday, Hull, Rev. F. R. Smith.
- August 9—Sunday, Aylmer, Rev. T. E. Cunningham.
- August 10—Monday, Aylmer, Rev. T. E. Cunningham.
- August 11—Tuesday, Eardley, Rev. W. Windsor.
- August 12—Wednesday, Quio, Rev. H. Gomery.
- August 13—Thursday, Quio, Rev. H. Gomery.
- August 14—Friday, Bristol, Rev. T. Everett.
- August 15—Saturday, Bristol, Rev. T. Everett.
- August 16—Sunday, Shawville. Revs. W. H. Naylor, R. Dean.
- August 16—Sunday, Portage du Fort, Rev. J. Senior.
- August 17—Monday, Bryson, Rev. J. Senior.
- August 18—Tuesday, Thorne, Rev. A. J. Greer.
- August 19—Wednesday, Thorne, Rev. A. J. Greer.
- August 20—Thursday, Leslie, Rev. A. J. Greer.
- August 21—Friday, Alleyne, Rev. W. P. Chambers.
- August 22—Saturday, Alleyne, Rev. W. P. Chambers.
- August 23—Sunday, Aylwin, Rev. W. P. Chambers.
- August 24—Monday, River Desert, Rev. H. Plaisted.
- August 25—Tuesday, River Desert, Rev. H. Plaisted.
- August 26—Wednesday, Aylwin, Rev. W. P. Chambers.
- August 27—Thursday, Stag Creek, Rev. H. S. Fuller.
- August 28—Friday, Stag Creek, Rev. H. S. Fuller.
- August 29—Saturday, Masham, Rev. H. S. Fuller.
- August 30—Sunday, North Wakefield, Rev. H. S. Fuller.
- August 30—Sunday, Chelsea, Mr. N. A. F. Bourne.

The Synod Meeting.

THIRD DAY.

The Synod re-assembled at ten o'clock on Thursday, 18th June.

The minutes of yesterday's proceedings having been read and approved,

The Bishop named the Archdeacons, Rural Deans and Canon Mussen as a Standing Committee on Statistics; the Ven. Archdeacon Lindsay, Convener.

The Rev. Rural Deans Naylor and Rollit read the Reports of their respective Deaneries.

Several notices of motion were given, after which the consideration of Rural Dean Fulton's motion for re-consideration of the grant to Franklin and Edwardstown was resumed.

Moved in amendment by Rev. Canon Davidson, seconded by Rev. J. H. Dixon, that the entire scale of grants be respectfully referred to the attention of the Executive Committee, for that reconsideration which the interests of the Church in whole or in particular localities demand, guarding, as far as possible, the interests of the clergy, and at the same time rousing to the utmost the energies of the laity.

The original motion was withdrawn, and Canon Davidson's amendment carried.

The reports of Committee on Endowments and Trusts and on the Widows' and Orphans' Fund were adopted.

It was resolved that a Canon be passed that in future every clergyman, upon being licensed to a charge in this Diocese, must become a subscriber to the Widows' and Orphans' Fund; and that the Committee on Canons be instructed to prepare such Canon.

The Treasurer's Report was adopted.

It was moved by Mr. Walter Drake, seconded by Mr. Charles Gibb, that the report of the Special Committee named to consider the question of Abbottsford and Rougemont be referred back to the Executive Committee, with power to act in the matter and decide the question at issue.—Carried.

The report of the Executive Committee was then adopted as a whole.

A Committee was named to confer with the Committee of the Diocese of Quebec, and, if necessary, with other religious bodies, with regard to the introduction of religious instruction into the Public Schools of this Province; and to report to this Synod at its next session.

Discussion was resumed upon the motion of Rev. F. H. Clayton on the duplicate register of baptisms, deaths and marriages.

The following amendment was adopted:—That a Committee be appointed to consider the whole question of registration, and to report to the next Synod.

The Bishop named the following Committee: Rev. J. S. Stone, Convener; Rev. A. French, Mr. Marling, Mr. Noyes, Mr. McCord, Rev. F. H. Clayton.

The Rev. Rural Dean Nye moved, seconded by the Very Rev. the Dean of Montreal, that this Synod highly appreciates the excellent work that has been done by the Montreal Theological College, and requests the Governors and Corporation of that Institution to take into their consideration the propriety of bringing it into closer relations with the Diocesan Synod.

This motion, and an amendment referring the question of University and Theological Education in this Province, in its relation to the Theological College in Montreal and the University at Lennoxville, to a Special Committee, were after some discussion withdrawn.

AFTERNOON SESSION.

On the motion of Rev. Rural Dean Rollit, seconded by Rev. W. B. Longhurst, it was resolved that in the apportionment of grants from the Mission Fund, length of service and position in the ministry shall be taken into account.

Dr. Davidson's motion—that Rule 27 of the Order of Proceedings of the Synod be amended (1) by the addition of the following words after the word "Synod" in the ninth line thereof:—"The printed journal of each session having been compared with the written minutes of notes of proceedings taken during the session, and certified by the signature of the Lord Bishop of the Diocese (or of the Chairman or presiding officer in his absence), to a statement attached to one or more copies of said journal, mentioning the number of pages therein and the number of words corrected, and countersigned by the Secretaries of the said meeting, shall be held to be the true and authentic record of the proceedings of such session; and two or more of such certified copies shall be kept on file by such secretaries." And (2) by insert before the word "copy," in the 10th line of said Rule 27, the word "certified"—was referred to the Committee on Canons.

The report of the Committee on Education was adopted.

The Bishop named the following Committee in accordance with report of official examiners of Church Schools:—Canon Norman, Archdeacon Evans, Rev. A. French, Dr. Davidson, Mr. Walter Drake and Mr. Alex. Gowdey.

The reports on Sunday Schools, Foreign Missions, Deaconesses and Works of Mercy were adopted.

The report of the Committee on French Work was referred back to that Committee for further consideration.

EVENING SESSION.

A motion by Archdeacon Lindsay, obliging all proposals for the building of churches or parsonages to be submitted to the Executive Committee, led to a long discussion. The motion was lost by a large majority.

Rev. Canon Norman moved, seconded by Rev. J. S. Stone, that the Synod of this Diocese, now assembled, desire to express their deep and hearty thanks to the Revisers of the Old Testament Scriptures for the diligent labor and mature learning which, for the space of fourteen years, they have devoted to the completion of their important work. The whole Bible, as revised, is now within the reach of English-speaking Christians; and, in the opinion of this Synod, will prove a most valuable assistance to the thoughtful student of Holy Scripture and to all who desire to possess a clear and accurate knowledge of the revealed Word of God. His Lordship the Bishop is here-with respectfully requested to transmit this resolution to His Grace the Archbishop of Canterbury. Carried.

Moved by Rev. J. S. Stone, seconded by Rev. J. M. Dixon, that that portion of the Lord Bishop's charge of 1884 suggesting the question of a biennial conference alternating with the Synod, be referred to a Committee to consider and report to the next Synod. Carried.

A Special Committee, consisting of the Chancellor, Judge Armstrong, George Macrae, Q.C., Hon. W. W. Lynch, Q.C., Dr. Davidson and Butters, was appointed for the purpose of examining all Acts of the heretofore Province of Canada and the Province of Quebec, with reference to the constitution and incorporation of the Synod, and of the amalgamation therewith of the Church Society of the Diocese of Montreal, and of reporting to this body at its next Session what are the powers and rights of this Synod under said Acts and at Common Law relatively to property held by the said Synod, or held in trust for the uses of the Church of England in this Diocese, or for any particular parish or mission, whether under the Temporalities Act or otherwise, and also as to the legislative powers of the said Synod under said Acts, and the means of rendering the same effective and binding upon the parishes and congregations of this Diocese.

Several votes of thanks were passed, after which the Doxology was sung, the Benediction pronounced by the Bishop, and the session ended.

POINT ST. CHARLES.—*Grace Church*.—On Monday evening last (July 20th), Miss Jeannie Belcher, the youngest daughter of the Rector of Grace Church (Canon Belcher), was presented by a number of the members of the congregation with the following articles in silver-ware:—A tray, pickle castor, water pitcher, butter dish and fruit dish, all of a most handsome and serviceable design. Miss Belcher is about to be married to a gentleman from Southern California, and the members of the congregation, recognizing her many amiable qualities and her faithful service in the work of the parish, availed themselves of the opportunity of thus marking their esteem and gratitude. Miss Belcher will be much missed, not alone by her family, but by the parishioners, and bears with her the best wishes of all for a happy future.

DIOCESE OF ONTARIO.

PEMBROKE.—On Thursday, the 9th inst., the ladies of Holy Trinity, Pembroke, held their annual Strawberry Festival and Apron Sale in aid of the Church and Parsonage Improvement Fund. Notwithstanding the unpromising morning the day proved fine, and the programme of the Ladies' Committee was fully carried out. "Delicious strawberries, nice cake, plenty of fun," not omitting the "Old Lady in the Shoe (personated by Miss Louks), surrounded with her numerous family of dolls to be offered for sale," and all which was greatly enhanced by the ample room for promenading afforded by the beautifully laid out grounds of W. B. MacAlister, Esq., which that gentleman, with his usual courtesy and generosity, placed at the disposal of the ladies.

The demand for that useful and ornamental article of dress—the apron—was greatly in excess of the supply, all on hand having been sold by Mrs. Forsythe, amounting with the sale of dolls and flowers to \$40.61.

The proceeds of this delightful garden-party, though a little less than last year, were most satisfactory, amounting in the gross, to about \$236. Much gratitude is felt by the Rector, Rev. Mr. Forsythe, to the Committee and other members of his congregation, who, by their contributions and work on the grounds, did their part so well in bringing about this desirable result.

W. Hunter, Jr., Esq., honorary organist of Holy Trinity Church in this town, was the recipient of the following complimentary letter on the 21st inst.:—

Dear Mr. Hunter:

We, the Rector, Churchwardens, members of the Choir, and others of the congregation of Holy Trinity Church, having heard that you

were about to take a brief holiday, avail ourselves of this opportunity to express our appreciation of your kind and efficient services as our organist, and to ask your acceptance of the accompanying purse of gold, praying that the Lord of all power and might, the Author and Giver of all good things, will bring you safely back to your many friends in Pembroke.

J. W. FORSYTHE, M.A., Rector;
W. P. SWEATMAN, } Ch. Wardens.
W. HUNTER, }

and others.

DIOCESE OF TORONTO.

PERSONAL.—Rev. Provost Body, of Trinity College, is to deliver an address before the Ontario Teachers' Association at Toronto on the 11th instant. His subject is: "Education in Relation to Character."

Rev. John Faircomb preached the anniversary sermons on the occasion of the recent special services at St. Luke's, Ashburnham, July the 19th.

Canon Brent took duty at Lakesfield for the Rev. John Faircomb on the 26th ult. The latter is enjoying a brief holiday at Newcastle.

We are pleased to hear that the Rev. J. F. Sweeney, of St. Philip's Church, Toronto, is recovering, after a very long and severe illness. His congregation thoughtfully presented him with a purse of \$100, and he is now enjoying complete rest at Sault St. Marie.

The Rev. Professor Clark, of Trinity College, will assist the Rector of the Church of the Incarnation during the proposed Advent Mission in New York city.

ORDINATION.—The usual summer ordination took place on Sunday last. We will supply full particulars in our next.

ENGLISH GENEROSITY.—The Church Extension Association, conducted by the Kilburn Sisters, London, England, gave the following grants to Parishes and Missions in this Diocese during last year:—

Toronto.—Books for Sunday School to value of £2 5s. No parish specified.

Toronto, St. Stephen's.—A grant of two sets of altar linen, value £5.

Bolton, Albion.—Altar linen, value £4.

Penetanguishene.—A pocket communion service for the Missionary and Altar Union. Value £5.

SUNDAY SCHOOL FESTIVALS.—During this season every effort is made to give pleasure to the children, and many a long happy day is spent by our scholars on excursions and at picnics, the memory of which brings joy and gladness to the young people. The custom is one worthy of commendation; it is particularly pleasing and agreeable to dwellers in towns.

On the 7th ult. the Church of the Ascension Sunday School, Toronto, held an excursion and picnic at Riverside Park. Five hundred children attended, and in the afternoon nearly as many more came out by boat and train. The children spent a delightful day in games and amusements of all sorts.

On the 8th St. John's Sunday School, Peterborough, held an excursion to Norwood. The day was exceedingly favorable, and all returned home delighted with their outing.

On the 9th St. Luke's Sunday School, Ashburnham, held their annual summer picnic at Hastings. They were joined there by the Church Sunday School of that place. A pleasant day was spent in Johnston's Grove. Fourteen events on a programme of games filled up the most of the afternoon, and the children were overjoyed with the day's proceedings—the picnic and excursion being considered "the best yet."

On the 10th, St. James' Sunday School, Toronto, held their outing at Lorne Park. Nearly one thousand children, with their parents, were in attendance, and three steamers were chartered for the occasion. They had a pleasant trip and a happy day. Only one accident to a little girl, who broke her arm, having fallen down an embankment, marring its pleasure.

On the 15th, Holy Trinity Sunday School, Toronto, also held their picnic at Lorne Park. The scholars marched from the school in procession to Yonge street wharf, where two steamers waited to carry them to the park. The day was enlivened with the usual games and sports, and was most enjoyable throughout.

PRESENTATION.—The Rev. Dyson Hague, of St. James' Church, Toronto, has left to take charge of a new parish in Brockville. The following address, together with a sum of money, was presented to him by the Churchwardens previous to his departure:—

“Reverend and Dear Sir,—It is with sincere regret that the congregation of St. James' Cathedral learn of your intended removal from Toronto, to labor in another portion of the Master's vineyard. In the three short years spent amongst us, you have gained the affectionate esteem of all who have been privileged to know you. Of your work in the Sunday School, in the Temperance Society, in the home, in the pulpit, and as a citizen, we cannot here speak particularly; but at all times your ready sympathy and kindly interest in temporal matters, your earnest zeal for the spiritual welfare of your fellows, and your manly, yet loving, witness for Christ, have been appreciated by men, as they have doubtless been acknowledged and rewarded by God. While, therefore, we feel our loss to be no slight one, we are glad to know that you only give up your work here to engage in a greater and more responsible work elsewhere. In parting, we extend to yourself and Mrs. Hague our earnest wishes for welfare and success, and doubt not that many prayers for our Father's blessing on your future labors will follow you. Kindly accept the accompanying token of affection and esteem.”

TRINITY COLLEGE.—The corporation met recently to consider the question of continuing the canvass for the Supplemental Endowment Fund. There was a large attendance. Rev. R. H. Starr reported progress. The total amount subscribed in Canada and England to date amounted to \$108,538, a large portion of which has been paid. The canvass is to be continued.

TRINITY COLLEGE EXAMINATIONS.—We subjoin the results of the recent annual examinations in Arts and Divinity:—

FACULTY OF ARTS.

Final Examination.

Honors—Cayley, Symonds.
Ordinary Degrees—Class II—Rogers, Squire.
Class III—Church, Macdonald.
Conditioned in Classics—Ritchie.

Previous Examination.

Honors—Beaumont, Lewis, Wright.
Ordinary Degrees—Class II—Tremayne, Merrit.

Primary Examination.

Class I—Mackenzie, J S Broughall.
Class II—Creighton, G S Anderson, Matheson, sq.; Loewen.
Class III—Davis, Shutt, Allan.
Conditioned in Classics—Johnston, Sherwood.
Conditioned in Mathematics—Patton.
Conditioned in Divinity and French—Godden.

First Examination for Honors in Physical and Natural Science.

Class I—Beaumont.

College Examinations in Classical and Mathematical Honors.

Classics, second year—Class II—Lewin.
First year, Class I—J S Broughall. Class III—Loewen.

Mathematics, second year—Class I—Wright.
First year—Class II—Mackenzie. Class III—Creighton, Matheson.

Matriculation Examination.

Examined and Approved—1, McGee (Bishop Strachan scholarship); 2, Bedford Jones (First Dickson scholarship); 3, Loucks, (Second Dickson scholarship); 4, Cox; 5, Vankoughnet; 6, Lampman; 7, Hare.

Conditioned in Mathematics—Ambery.

Honors in Classics—Class I—Bedford Jones, Loucks. Class II—McGee, Cox.

Honors in Mathematics—Class I—McGee. Class II—Bedford Jones, Loucks.

Distinguished in French—Bedford Jones, Vankoughnet, McGee, Loucks, Cox.

Distinguished in Divinity—Loucks.

Women's Matriculation Examination.

Examined and Approved—1, A Sullivan (distinguished in Latin, French and German); 2, M L Roe (distinguished in mathematics, French and German); 3, A L Noble; 4, C M M Cooke (distinguished in French, German and harmony); 5, G M E Beck.

Passed in Latin, Arithmetic, Harmony and French—M Roger.

Passed in Latin, English and German—S B Davis.

College Scholarships and Prizes.

Third year—Prize for Science, Church.

Second year—Wellington scholarship for mathematics, Wright; scholarship for French and German, Wright; scholarship for Science, Beaumont; Governor-General's Medal, Wright.

First year—Burnside scholarship for Classics, J S Broughall; Burnside scholarship for Mathematics, Mackenzie; scholarship for Science, Mackenzie.

DIVINITY.

Class I—Kemp, Oliver, J M Snowdon, Hague, J F Snowdon. Class II—Lewis, Farncomb, Smith, Beck, Harris. Class III—None.

Conditioned in Hebrew, Church History and Patristics—Scadding.

Conditioned in Old Testament and Hebrew, Hooker and Liturgies—Hooper.

Bishop's Prize for General Proficiency—Kemp.

A Layman's Prize for Greek Testament—Oliver.

Prize for Old Testament and Hebrew—Not awarded.

Prize for Historical, Dogmatic and Practical Theology—Oliver.

Rev. W. E. Cooper's Prize for Apologetics—Symonds.

CONFIRMATIONS.—Last month the Bishop held Confirmations in the parishes of Duntroon, Collingwood, Stayner, Mulmur, Alleston, Cookstown and Ivy. A considerable number of candidates of all ages received the sacred rite.

DIOCESE OF NIAGARA.

HAMILTON.—*St. Mark's Mission Church.*—Services have been held in the little Mission, since the opening by the Bishop of Niagara on the 21st May, every Sunday at 4 p.m.; Thursday at 8 p.m., and Sunday School at 3 p.m. The services, considering the intense heat, have been well attended. The Sunday School has also been well attended, and the number of scholars is steadily increasing. Many useful and necessary articles of furniture have been

donated. The congregation are now greatly in need of a baptismal font. Donations of hymn-books, prayer-books, &c., will be thankfully received and acknowledged.

A memorial window is soon to be placed in Christ Church Cathedral in memory of the late Bisher Fuller; the donors being the members of the family. The work has been entrusted to Messrs. Elliott & Son, of Toronto, and is one of the most important commissions yet given to a Canadian firm in this line.

St. Thomas' Church.—The Rev. Canon Curran will shortly leave on a three weeks' vacation, which he is greatly in need of, during which time services at this Church will be conducted by the Rev. George A. Harvey, of Christ Church Cathedral.

DIOCESE OF HURON.

The annual Sunday School picnic in connection with St. James' Church, London South, was held at Port Stanley, July 21st. About 300, including friends of the school, enjoyed the day, which, although warm, the refreshing breeze from the lake made pleasant.

Rev. Mr. Bearfoot, of Point Edward, has been appointed by the Bishop of Huron to succeed the late Dean Jamieson at Walpole Island. For the present, Mr. Bearfoot will reside in Sarnia. Rev. W. Hinde, of Petrolia, has been appointed to the pastorate of Point Edward.

In the action brought by Rev. E. R. Stimson against the Synod of the Diocese of Huron for arrears of his allowance from the Commutation Fund of the Diocese, judgment has been given by Mr. Justice Ferguson in favor of the defendants.

DEATH OF MRS. BALLARD.—The *St. Thomas Journal* gives the following account of the death of Mrs. Ballard, the wife of the Rector of Trinity Church:—It will be remembered that on Wednesday evening, July 6th, when leaving the residence of Mr. W. B. Doherty, Metcalfe street, where she had been visiting, Mrs. Ballard stubbed her foot against the water-pipe just outside the sidewalk, and falling, fractured her left leg. The condition in which the unfortunate lady was in at the time of this occurrence led her physicians and friends to entertain grave fears as to the result of the accident. These fears proved but too well founded, and the patient gradually grew worse, suffering great pain, which she bore with much fortitude, until death came to her relief. The deceased, who was a daughter of the late Mr. George Boomer, of Toronto, at one time police magistrate of that city, and a niece of the Very Rev. Dean Boomer, of London, was thirty-five years of age, and had been married six years. She leaves, besides her grief-stricken husband, one boy, two years old, to mourn her loss. The five children of Mr. Ballard by a former marriage had grown to love her as if she were their own mother, and grieve for her as such.

The funeral took place from Trinity Church, St. Thomas, a large number being present to testify to respect for the dead and sympathy for those bereaved. The impressive burial service of the Church of England was conducted by the Rev. Canon Davis, rector of St. James' Church, London South, Rev. Mr. Hicks, curate of St. Paul's, London, and Rev. Dr. Schulte. The choir sang several funeral hymns, without organ accompaniment. The church was heavily draped, and the floral offerings were numerous and handsome, amongst them being three large crosses, pillows, arches, wreaths, etc. A large pillow from the congregation of the Chapter House, London, was surmounted by a heart, and bore the word on the pillow, in purple flowers, "Rest," and one from the ladies of Trinity Church bore the words, "Dear Sister."

The remains were interred in Woodland Cemetery. A large number of St. Thomas people accompanied the remains. The G.T.R. issuing return tickets at a fare and a third to all attending the funeral.

DIOCESE OF NEW WESTMINSTER.

BRITISH COLUMBIA.

Mr. Erskine Beveridge, of Dunfermline, Scotland, a warm friend of the diocese and a liberal supporter of the Church, both here and at home, has been on a short visit to the Bishop. Mr. Beveridge went up as far as Kamloops, inspecting the Indian work at Yale en route, and after a day or two's stay at St. Mary's Mount, and a visit to the Inlet, returned homewards, via San Francisco.

The Rev. D. H. W. Horlock, accompanied by Mr. Pelly, made a tour through the districts of Okanagan and Similkameen lately, returning by way of Hope.

The Rev. Henry Irwin, late curate of Rugby, England, arrived in the diocese last month, and has joined the staff of the Kamloops mission under the Rev. D. H. W. Horlock.

The Bishop expected to leave home about July 11th, and to reach Barkerville by St. James' day. On the return journey a visit will be made, if possible, to Chilcotia, about the middle of August, and Lillooet about the end.

DIOCESE OF NEWFOUNDLAND.

ST. JOHN'S CHURCH OF ENGLAND GIRLS' SCHOOL. On Thursday, 2nd inst., at 3.30 p.m., the work of this School for the past year was brought to a termination. The hall of the building was well filled by visitors, and the dais was occupied by members of the Committee of Management, together with Rev. J. C. Harvey, Rural Dean of Conception Bay. In the absence of His Excellency the Governor, who was unable to be present in consequence of a severe cold, the Lord Bishop of the Diocese took the chair.

After singing a hymn with prayer, a very interesting programme was gone through, varied and brightened by music, both vocal and instrumental. Over the musical portion of the instruction of the Academy, Mr. and Miss Rowe preside, and it is needless to add, with efficiency.

The Secretary, Rev. A. C. F. Wood, read the Terminal and Prize List for the past half-year. The prizes were then distributed by the Bishop, the children coming to the dais to receive them as their names were announced. A special prize for fancy needlework, consisting of a handsome work-stand, given by Miss Coen, was awarded to Miss Louisa Winsor; and a prize for knowledge of the Book of Common Prayer, given by the Rev. A. Hoygate, was awarded to Miss Florence Harvey.

During the proceedings a presentation was made to Miss Coen, by the pupils, of a handsome bracelet and chain, accompanied by an address. Miss Coen replied feelingly and fittingly, and the Bishop in his closing address, alluding to the fact that Miss Coen is soon to sever connection with the School, expressed the opinion that the Committee are about to lose a very valuable, painstaking and conscientious teacher, whose place it will be very difficult to fill; and that the Committee of Management, the teaching staff, and the pupils alike sincerely regretted her departure. His Lordship concluded by wishing Miss Nutting and the teachers, and all the pupils a very pleasant vacation, to meet again the first week in September; and the proceedings terminated with the doxology and benediction.

RETREAT FOR THE CLERGY AT TOPSAIL.—An invitation having been issued to the Clergy of the Church of England, residing within a limit-

ed radius of St. John's, to meet at Topsail on the 17th June, for the purpose of attending a Retreat, several of the clergy from Conception and Trinity Bays availed themselves of the opportunity.

The object for which it was held was, by retirement and devotion, to deepen the spiritual life, to arouse the mind to a sense of its deep responsibility in the cure of souls, and to quicken the soul to renewed efforts.

The Conductor on this occasion was the Rev. Canon Churton, B.D., Fellow of King's College, Cambridge, and examining Chaplain to the Bishop of St. Alban's, who was on his way to attend the Synod at Fredericton, but who kindly consented to spend a few days in Newfoundland for this purpose.

Evening service was said in the beautiful little church nestling in the woods, and at nine o'clock the Rev. Canon gave his impressive opening address.

Holy Communion was celebrated at 7.45 next morning, with an address on the "Ministry to souls," setting forth the dignity and worth of the soul, its faculties, the dignity of that office and the nature of that work, which conduces to its peril or final salvation.

At Morning Prayer a second address was given, founded on 2 Timothy i. 6: "Stir up the Gift." The clergy are Christ's lamps to convey the light to others. The grace of conversion is to rekindle the expiring embers of regeneration. The work is that of the Spirit, the fire of God's love.

Special services were arranged at the Canonical hours, when, in eloquent and touching language, the Canon followed up a series of addresses on St. John xvi. 8: "When He is come, He will reprove," &c.

(a) The Holy Ghost, the Paraclete, the Re-prover, the Convincer.

(b) The world, its character and condition, the field.

(c) Reproof, the great controversy between Divine love and men's stubbornness.

(d) Sin, the first subject of Divine controversy, its many subterfuges.

(e) Righteousness; the Spirit pleads that God is righteous because he is merciful.

(f) Judgment; the victories obtained at last over the Prince of this world.

On Friday six short addresses were given on the Priest's ordination vows:—

(1) Faithful diligence in administering the Doctrine, Sacraments and Discipline of the Church.

(2) Readiness to drive away false and strange doctrine.

(3) Diligence in Prayer and reading Holy Scripture.

(4) Wholesale examples to the flock.

(5) Maintenance of Peace.

(6) Reverent obedience to authority.

On Saturday morning an early service and celebration took place at a quarter past 6, when Canon Churton gave his closing address.

During the day addresses were given at the College to the Theological Students and to those about to be ordained to the Diaconate and Priesthood, and on Sunday the Ordination Sermon was preached in the Cathedral by Canon Churton.

Before leaving, the gratitude of the Bishop and clergy was expressed for the extreme kindness and large amount of labor bestowed in the delivery of these valuable addresses, which are not likely to be forgotten by those who heard them. It was felt by those present to be a time of spiritual refreshing.

FALSE REFINEMENT—God's Word while it alone sanctifies rank and birth, says to all equally, "Ye are brethren, work for each other." Let us then be above rank and look at men as men and women and act as God's children. There is a "refinement," which is the invention of that sensual mind which looks only at the outward and visible sign.—Kingsley.

SERMON.

TRAINING OF YOUTH.

A SERMON PREACHED BY REV. H. BANWELL, OF PORT STANLEY, ONT.

Prov. 22: 6: "Train up a child in the way he should go, and when he is old he will not depart from it."

This maxim of Holy Scripture must be familiar to all who have any knowledge of God's teachings in His written word. And like any other established principle, it is generally received as true. So self-evident, indeed, is the truth of it, that it needs no process of reasoning or demonstration to prove it, or to make it plainer. But when we have said this, we have said only what might be averred of many rules and maxims furnished in the Book of God, for our instruction and guidance in the duties of life. The knowledge of a truth, we well know, does not insure the embracing of it, any more than acquaintance with duty ensures the practice of it. Like the rule before us, many could be found to whom it is as familiar as a household word,—who have no doubt as to the truth of it, yet are very far from making a practical application of it.

We have here a principle of such great practical importance, and especially in this day and generation, it cannot be too strongly urged upon the attention of all parents, heads of families, &c., training up the child in the way he should go. Whose is the duty? In what does it consist? Both the precept and the promise are manifestly for the parent or the guardian. The direction in what way to train the child, and the promise of the blessing that shall ensue, are addressed to every one upon whom rests the responsibility of bringing up children.

To the parent, pre-eminently, then, does the injunction apply,—the head of the family, the natural custodian of the moral, no less than the physical and intellectual well-being of his offspring. A sense of this accountability, or a deeper sense of it than is generally manifest, is evidently what is lacking. It is one of the greatest needs of the day. In the religious teachings of youth, it would seem to have been ignored. At any rate, it is only here and there that we have the evidence that it has been regarded. The cases are exceptional and rare. If the duty was not entirely overlooked or forgotten, it was not faithfully done. Like some other great responsibilities of life, men have been content to thrust it aside and shift it upon others' shoulders rather than meet it manfully, bearing their own burden, and discharging the duty as best they may. Taking fair and impartial views of this matter, we are driven to this conclusion, that while some parents are utterly indifferent about the duty, and care nothing for the moral or religious welfare of their children, there are others who, from the very careless way in which they go about it, hold very inadequate views of what is required in the right training of the child. They may possibly start aright, but the good beginning is not followed up by that careful watchfulness and discipline which advancing boyhood and youth demands. Perhaps, as is too often the case, parental example is wanting, on the part of the father, and all precept is thereby counter-acted and lost. Again, there was possibly too much strictness, which would have the effect of creating a dislike of all restraint, and driving the youth, when free from parental restraint, to an opposite extreme. But these last-mentioned instances are rare. The majority of cases where manhood is reached without moral culture or fixed religious principles, will be found among the first-named causes. Were we to institute an enquiry into the history of those youths whose immorality and dissolute conduct occasion such scandal in the community, I venture to affirm that we should find, almost without exception, that there had been a grievous failure in home training and home culture. If there lacked not a holy example in the parents, there

was wanting regular and faithful instruction in the doctrines and precepts of our holy religion, in their own homes, at their mothers' knees. I know that many parents think that if they send their children to Sunday-school, it is a good and sufficient substitute for home instruction. But, oh! what a sad mistake!—as if anything could take the place of that training which belongs to the parent, or supply the place of those endearing and tender associations which are imparted by the parents' own teaching, and the lasting impressions which they leave. But not this alone; we should probably find that there had been an absence of proper discipline. They were, perhaps, indulged in things to their hurt. Restraint was withheld just where it was most needed. While yet in his earliest boyhood, the child was allowed to come in contact with all sorts of evil. He roamed about at will, amid debasing influences and associations, choosing for his companions the vulgar and profane, and long ere he reached man's estate he became addicted to the vilest practices. It was natural that the youth should seek for freedom—natural that he should adopt the tastes and habits of his associates, wicked and vile though they might be, and fall into the same snares and temptations by which they had been taken captive. And being thus allured into the paths of vice, it was to be expected that home would be abandoned for the street, and that the innocent amusements of the home circle would be eagerly exchanged for the corrupting pleasures found in the abode of the evil and profligate. It was a consequence inevitable, that youth with this unbridled license should grow up without any governing, virtuous principle, and be found in the ranks of the dissolute and the godless.

As well might we look for a fruitful yield from a garden that was left without culture and suffered to be overgrown with weeds, as to expect any other results. Our children, we must remember, will be in character and habits just what we make them. It is, then, for us parents to determine what they shall be. Ours is the responsibility. It lies nowhere else. The child is committed to our trust. We are its appointed guardians and instructors. To us belongs the duty of its proper training. We may make that life what it ought to be. We may frame the life of the child on principles of religion and virtue, and thus make it an ornament to society, an honor to God, and a blessing to ourselves; or, by careless neglect, we may make that life an open shame, a very scorn and derision to those about us, and to ourselves a lasting reproach. God requires it of us that we shall bring up our children in His fear and love. It is an apostolic precept, "Parents bring up your children in the nurture and admonition of the Lord." The means to do this are mercifully placed in our hands. If faithfully used, the end will surely be attained. Such labor is not, cannot be put forth in vain. The "training up a child in the way he should go" is no mere venture, but has the assured prospect of reward. "When he is old," says the inspired writer, "he will not depart from it." Not so certain is the increase the husbandman looks for, when he casts his seed into the ground, than are the blessed fruits of faith which follow the careful planting of Divine seed in the heart of the child.

If our sons and daughters are not what they ought to be; if they have grown up immoral and bad, having no fear of God before their eyes, and are simply the votaries of the world, given to the pursuit of vanity and folly, be sure that we ourselves are chiefly to blame. The fault is our own. We have been faithless to our trust. We proved ourselves unworthy our stewardship. We are reaping the fruits of our own disobedience and neglect. We may look elsewhere for causes, and think to find them in sources foreign to ourselves, but in vain. The woman whose daughter is vain and frivolous, and altogether absorbed in the pomps and vanities of the world, totally

unfitted for the serious duties of life, need not look abroad for the influences or the causes that have made her child the trifling and foolish thing she is. The fault is hers, and hers alone. It devolved upon her to mould the character and to choose the principles which should rule the life; but she faithlessly neglected the duty. The man whose son is a drunkard or a libertine need not think to exonerate himself from the responsibility of that son's evil course, because of outward circumstances. He is deceiving himself most grossly if he imagines that temptations from without are the chief or only cause of his child's vicious habits. He forgets that that son inherited from him, in common with the race, a weak and sinful nature, prone to sin and evil, and, if left to itself, there was nothing to keep it from falling. Perchance, he himself had not learned that there was needed something from above and outside of himself—the aid of Divine Grace, the co-operation of God's assistance, the constant exercise of a Divine principle, by which alone the passions would be held in subordination, and the churchman kept from sinking down to ruin. He, perhaps, had not been taught the necessity of this superhuman aid to give security to the soul. In training his child, all that he did, probably, was to impart a little intellectual instruction, giving no attention whatever to moral or religious culture.

That which was of the greatest, of unspeakable, importance was neglected.

Instead of arming the lad with those weapons of Divine Grace which would enable him to resist the temptation of the world, the flesh and the devil, he allowed him to go abroad with no safeguard over the passions, no guide to the feet to keep them from stumbling.

It is no wonder that such exposures should be followed with a downfall. It was a thing not to be astonished at that children suffered to grow up thus should turn out badly. It was even to be looked for, that a young man growing up without sound moral teaching, and never taught the necessity of self-restraint, the duty of going to God for the aid of His grace to overcome the unruly propensities of an evil nature, will be found among the profane and profligate. He will appear in society with just that character which he grew up with, shaped and moulded by his parents' hands. Where this is not the case, it is only the exception, not the rule.

Much is said, and justly, too, of the great and crying evil, intemperance. Everyone, especially every well-wisher of good order in society, must deprecate the growing evil, and desire that it may be stayed. We ought, indeed, to be willing to make any sacrifices to save from ruin those who are being drawn into the fearful vortex.

But when we are dealing with this vice, and are considering how it may be best put down, are we endeavoring to strike at the root of the evil? or are we thinking to eradicate it by a few superficial efforts? A great deal of what has been said and done, thus far, in reference to this important question, has not, we know, produced permanent and lasting effects, nor has it brought about the reform intended. Now, we fear it was not gone about in the fear of God, and an entire dependence on His grace, and yet, as said so well in one of our collects, "without Him nothing is strong, nothing is holy. Any work, to stand, must be begun, continued and ended in Him."

It is well, as it is important, we know, to remove temptations out of the way, to close up the avenues by which the young are drawn away into vice and crime. But this is scarcely half the battle. To effect the cure desired, we must go down deeper into this question. It would seem that no conquest can be expected unless we begin at the very point whence the mischief springs. We must deal with the tempted, as well as the temptation. The habits and propensities of the youth must be considered and dealt with, as well as the place where he indulges their gratification.

Unquestionably, had the training of the boy been what it ought, the young man of to-day would have shunned these haunts of vice. Those tempting libations which ever and anon entice him might have been spread before him in vain. Acquaintances might have invited or jeered, coaxed or taunted, without avail. The armor of God is proof against all the wiles of the devil and the lusts of the flesh. If faithfully adjusted by the parent, we believe that he need not fear to send forth his son, even into a wicked and dangerous world.

The grace of God, obtained by earnest prayer, working through His appointed means, will be effectual to check every passion and restrain every inordinate desire. Let every parent in this community, then, begin as he ought, and as the Bible directs, to train up his child with holy training, implanting pure and sound principles with which to govern the life, and there shall not be the complaint of such general demoralization as now is heard, and which has brought so much misery to our otherwise pleasant homes. And let those whose sins, through neglect of early training, are pursuing the downward path, labor for their reform as they labor for nothing else. Let them plead with them as for life, to leave off the intoxicating cup, and be seen no more in the abodes of vice. Let them go to God for aid to enable them to bring into the path of virtue those whom they neglected to bring there in tender age. In order to reclaim our youth, they must be induced to abandon the pernicious practices and habits which now lead them to squander their earnings and wreck their lives. Then would the whole tone of society be changed. Instead of spending hours of leisure in riot and debauchery, or at least in pleasures that are immoral and debasing, they would be found in virtuous society, ready to adopt every habit and join in every enterprise which is designed to elevate and improve the life.

CONTEMPORARY CHURCH OPINION.

We commend the following extract from *Church and Home, Florida*, to the attention of our brethren of the clergy and laity in Canada, as expressing our position and hopes. Our purpose is to reach with hopeful influence all the people of the Diocese. To this end the work upon the paper is a labor of love. But we are anxious to do more of the work of the Church than we are doing. We want to grow and to increase in usefulness and influence for the good cause. The suggestion below will show the brethren the ways and means by which they can make THE CHURCH GUARDIAN a stronger and better messenger to all households.

The same cry comes from different quarters, of the inability of the local Church paper to reach extensively and effectually the families of the Diocese, and the cause stated is the lack of practical interest of the clergy in its circulation. The Florida paper says: "As a means of intercourse between the distant parts, we are comparatively a failure, simply because the clergy have failed to second our efforts. The Iowa paper has sent out for a year large numbers gratuitously, with the hope thereby that persons would subscribe. The proportion was lamentably small who did pay for what they received; in several instances not one in fifty paid."

So says the *St. Louis Church News*, and we endorse the statement. If our clergy would only take hold of the matter as the Methodist preachers do for their "Guardians" and "Advocates," our Church papers, too, would be taken and read generally by our people, increasing their intelligence and zeal in religious matters fifty per cent. No doubt about it. Try it in any given congregation. Secure the reading of some good Church paper in every family, and watch the result.

The Church Guardian

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CALENDAR FOR JULY.

- JULY 5th—5th Sunday after Trinity.
- “ 12th—6th Sunday after Trinity.
- “ 19th—7th Sunday after Trinity.
- “ 25th—St. JAMES. A. & M.
- “ 26th—8th Sunday after Trinity.

PUBLICATIONS OF CONVOCATION.

Those who desire to follow with intelligent interest the growing activities in all departments of Church work, at home and abroad, will thank us for calling their attention to the papers issued by Committees of Convocation. We shall speak only of the Convocation of Canterbury, for although valuable reports have from time to time been put forth by the York Convocation—notably one on Intemperance—the conditions under which the Northern Convocation has hitherto met have not been favorable to the development of the system of Committees, which has assumed a very valuable form in the Convocation of Canterbury, especially in the Lower House. Indeed, it would be difficult to devise a better system for securing full and careful consideration of Church questions. A subject is brought before the Lower House, which may consist of about 70 or 80 persons present; it is referred to a Committee, if there be one that can suitably take it up, or a Special Committee is appointed to deal with it. For such a Committee such persons are appointed as are known to have given attention to the question in hand. During the long recesses between the Sessions of Convocation the Committees meet, they hold communication with experts, they often have opportunities, from their connection with an ancient constitutional body like Convocation, of getting information which might be denied to private inquirers. They have, also, the special advantage of coming from many different parts of the country, and so of being acquainted with the wants of different classes, and the circumstances of the Church in town and country, among miners and artisans, laborers, sailors, and men of trade and commerce. The Reports are very fully considered before being presented; and even after presentation, an opportunity is sometimes given for reconsideration.

We believe that Convocation is most anxious that it should be understood how far it is responsible for opinions expressed in Reports. We not unfrequently read of something being

“authorised by Convocation,” when it turns out to have no “authority” from either Upper or Lower House, but to be recommended by a Committee. Thus it is to be understood that the Reports of Committees, however valuable, have no ecclesiastical authority. We say this to prevent misunderstanding, not with a view to depreciate the value of the Reports.

Until within the last four years, the Reports of Committees of Convocation were not, as a rule, published as separate papers; they were distributed amongst members of the two Houses, and a few were bound up with the Chronicle of Convocation, which no one thought of purchasing. In 1882 a new system was introduced; a member of the Lower House undertook the duty of editor, and the Reports and other papers issued by Convocation have been on sale at the depository of the National Society in Westminster at a low price, and have met with a rapidly increasing demand. These papers will be found to embrace all the subjects of current interest to Churchmen.

An exhaustive report on “The Present Condition of the Marriage Laws” (No. 152) was issued in 1883 which, while treating especially of the English law, contains much information that is valuable to readers here.

In special departments of Church work we have most helpful papers, such as “On the Hours of Divine Service” (No. 157), “Friendly Societies” (No. 158), “Recovery of Fallen Women” (No. 164), “Intemperance” (No. 165), “Day of Intercession for Missions” (No. 168).

Of the publications put forth by Convocation this year, we must call special attention to a “Book of Private Prayer” (No. 1661), approved by the Lower House—the first instalment of what should prove a great boon to English Churchmen; and a report on “Church Music and Choristers” (No. 167).

We have reserved to the last the mention of a paper of singular value and interest, the Report of a Joint Committee of the two Houses on the “Spiritual Needs of the Masses” (No. 182), which was considered of so much importance that it has been determined to print it in a handy form, and to place it on the catalogue of the S. P. C. K. It was drawn up by a strong Committee, consisting of the Bishops of London (Temple), Winchester, Norwich, Rochester and Lichfield; the Deans of Worcester and St. Paul's; Archdeacons Bishop Trollope, Hannah, Bathurst, Pott and Sumner; Canons Butler (now Dean of Lincoln), Hopkins and Ainslie. The Committee got information from all parts of the Province, and with great labor summarized it, and founded upon it certain practical suggestions which indicate, as we think, the true methods of the Church's evangelistic efforts.

If any of our readers wish to be well up in any subject that is likely to come before a Clerical Conference or Church Congress, they will do well to provide themselves with a supply of these interesting and instructive papers, which can be procured with little trouble and expense.

Ora et Labora.—“Working is praying” said one of the holiest of men. And he spoke the truth, if a man will but do his work from a sense of duty, which is for the sake of God.—(Kingsley.)

THE CONSERVATISM OF THE PRAYER-BOOK

BY REV. W. H. PLATT, D.D., LL.D.

The conservatism of the Prayer-book is as evident as its antiquity and scripturalness.

Ancient ideas and customs have in them the conservatism of deliberation and patience. There is wisdom in adhering to principles and observances approved by the experiences of most people, in most parts of the world, and in its most enlightened ages. We claim this sanction of the teachings of the Prayer-book, as embodied in its creeds, prayers, and praises. The doctrines of the Prayer-book have passed under the severest scrutiny of many centuries. Men have died rather than recant them.

But let us consider a moment longer the character and peculiar liabilities of extemporaneous prayers. As all complete acts of prayer require the four elements of invocation, supplication, intercession, and thanksgivings, extemporaneous public prayer, repeated to the same congregation, is most sure either to omit some one or more of these elements or to fall into the same expressions or form of prayer, without method or scriptural accuracy. Unless short, like that of the publican, they must wander into much inconsiderateness of thought and opinion. The minister is liable to give expression to his crudest and most unstable thoughts and temper. He is but too apt to give utterance to the last sensation of his locality or of the times, whether it be religious, social, or political. However well some well-trained minds may manage them, they are often extravagant in ideas and irreverent in expression. Often they are but mere speeches to the congregation, rather than a worship to God. It was said of a brilliant New England preacher, that he pronounced the most eloquent prayer ever offered to a Boston audience. His ambition to excel in the presence of an assemblage of people, his warmth of thought, consideration of style, and pressure of outside influences made his utterances not a prayer, but an oration. He was conscious of the presence of man, not God. In spite of himself, he spoke to the former, not to the latter.

But in written prayers, especially like those of the Prayer-book—written in most instances as long as one thousand years ago—the people will escape the individual peculiarities of the minister and the inflammatory passions of the hour. Thank God, whatever heresies there may be in the theology of the times, or errors in the schools of philosophy, or fierce passions in secular affairs, none of these can be traced to the worship of our Church. On the contrary, the Prayer-book service has most constantly interposed between her people and all these evils the barrier of her ancient prescriptions of prayer and praise. In these there is nothing of the passing hour or of the individual man. At the door of the sanctuary man is warned: “The Lord is in His holy temple; let all the earth keep silence before Him.”

Nor can we admit that in extemporaneous prayers, however intellectual and beautiful and scholarly they may be, there can be the same clearness of style or scripturalness of sentiment as in the prayers of our Prayer-book. No other book is so Saxon. Its words are the simplest in the English language. There is nothing high-sounding in its phrases or confused in its petitions. Its sentences are short, clear, and simple as the rhetoric of centuries could make them. Indeed, it is not possible to be more plain and perspicuous. The distinguished Dr. Doddridge, a Congregational minister, says of the Prayer-book: “The language is so plain as to be level to the capacities of the meanest, and yet the sense is so noble as to raise the conceptions of the greatest.”

Thus it is pre-eminently the service for the uneducated. It suits the tastes, and ideas of order and reverence and scripturalness, of the

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refined and educated; but it is of far more importance to the poor, who have no time to study scriptures and doctrines, and to the illiterate, who can not. The weakest rational mind can understand every word, and memory soon possesses itself of the sweetest, the most expressive and the most scriptural devotions. The serf and his lord confess their sins and faith alike in the same words. The Chaplain to the Queen, however gifted he may be, can conduct for her Majesty no richer or fuller worship than an humble rector of a rural parish can give to the plowman and the artisan. So far as worship is concerned, one minister, with the Prayer-book in his hand, is as eloquent as any other. All, everywhere, on the same day, at the same stated hour, send up to God the same prayers and praises. It has been said of the ubiquity of the British empire, that the sun never sets upon its dominions; that the beat of her reveille drum awakes with the dawn, keeps pace with the hours, and makes the circuit of the world. So it may be said of the Prayer-book. To-day the same prayers we have offered in this house, in the same words, with the same lessons and the same praises, have been offered in every latitude of the globe. Over three thousand years ago Moses pronounced the Ten Commandments to all of Israel; to-day they have been rehearsed to people in every zone. Over two thousand years ago, on Mount Zion, the singers shouted, "O come, let us sing unto the Lord! Let us heartily rejoice in the strength of our salvation." To-day the same exultant song has been lifted up on every continent, and on the waters of every river and sea.

2. The Prayer-book is conservative, too, in its round of Evangelical Fasts and Festivals.

How naturally mankind have commemorated great national days and the birth-days of patriots and saviours! So the Church has annually her commemoration festivals. At Advent, grouping together all appropriate Scripture, we rejoice in a coming Saviour; at Christmas in one who has come; at Epiphany we have a spiritual feast at the admission of us Gentiles to the covenant of God's people; on Good Friday we celebrate Christ's crucifixion for our sins; and at Easter His resurrection for our justification—the Church in these, as in all else, thus providing scriptural services for the glorious "truth as it is in Jesus." At Whitsunday we commemorate the personality and office of the Holy Ghost, as on Trinity Sunday we present the doctrine of the adorable Trinity, three persons and one God. Year after year, by Fasts and Festivals, the Church distinguishes the leading events of the Gospel history, and glorifies those principles for which our martyrs died. Is there not conservatism in these ancient observances, settling so much subtle speculation, stereotyping great cardinal truths, and giving to worshipping assemblies something long considered, clearly defined, and embalmed in the sacred memories of the good and great of all the past? What other book of worship has done so much? The Bible proofs of doctrines scattered through its many books and pages are here gathered into one book. We are taught to pray in the very words of the Bible, and to pray only in its teachings.

3. It is conservative, too, in the opinion of good men of all denominations of Christians.

The Rev. John Cumming, the distinguished Presbyterian minister, speaking of short and earnest prayers, says: "I look upon the General Confession of the Church of England as a perfect model in this respect; it is exquisitely simple, and evidently borrowed from and molded upon the Lord's Prayer. There is scarcely a word in it that is not a monosyllable—'We have done those things which we ought not to have done.' How simple, how intelligible, how much to the purpose! and what a contrast to those splendid extemporaneous prayers we are doomed to listen to!" In a preface to the Liturgy of the Scotch Church, he also says: "A

Liturgy was generally preferred by the Scottish clergy and laity at the Reformation, and accordingly two books of Common Prayer were successively used in public worship. I believe the resumption of the Liturgy by the Church of Scotland, and by the authority of the Ecclesiastical Court, would be attended with great good." Thus admitting that a Prayer-Book worship is eminently a Protestant and orthodox mode. Dr. C. also said: "I shall never forget how thrilling I felt one clause in the English Liturgy, on my first entering a Parish Episcopal Church. It is, perhaps, the finest sentence and the sweetest prayer in the language, 'In all time of our wealth, in all time of our tribulation, in the hour of death, and in the day of judgment, good Lord, deliver us.'"

And, further, that the hasty criticism of cavilers and uninformed persons may be manifest, I repeat the often quoted opinions of Watson, and Hall, and Clarke. The Rev. Mr. Watson, a Methodist, says: "Such a Liturgy makes the service of God's house appear more like our true business on the Lord's day; and, besides the aid it affords to the most devout and spiritual, a great body of Evangelical truth is by constant use laid up in the minds of children and ignorant people." The Rev. Robert Hall, a Baptist, says of our Prayer-Book: "I believe that the Evangelical purity of its sentiments, the chastening fervor of its devotions, and the majestic simplicity of its language have combined to place it in the very first rank of uninspired compositions." Dr. Adam Clarke, a Methodist, says of it: "It is almost universally esteemed by the devout and pious of every denomination; a work which all who are acquainted with it deem superior to everything of the kind produced either by ancient or modern times, and several of the prayers and services were in use from the earliest ages of Christianity and many of the best of them before the name of Pope or Popery was known in the earth; next to the Bible, it is the book of my understanding and my heart."

4. It should be conservative, too, in the sacred memories of its Protestant martyrs.

The words "Pope" and "Popery" remind us of the awful baptismal of those sublime spirits who shaped the Prayer-book in its times. The Prayer-book was a compilation of the spirit and enlightenment of the Reformation gathering into one grand order of service the devotions of all the past. But, like all august monuments of truth and right and progress, it was born of the sighs and sufferings of its martyred authors. For the great truths set forth in this book, I see John Rogers, at Smithfield, washing his hands in the flames of Roman Catholic persecutors. I hear the firm Laurence Saunders anticipating his fiery tortures with a sweet benediction on his wife and boy. And there, too, is the pious Hooper and the venerable Rowland Taylor, the firm Bradford, the boy Leaf, and Philpott, with his six stake-companions, two of them being women; there, too, was the constant Farrar, and the kind and gentle Ridley, and the dear old Bishop Latimer. Even to this day we hear his cheering words as the fires kindled upon him and Ridley: "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That light we have in the Prayer-Book he used, and for the teachings of which he was burned at the stake. But one other victim of Papal bigotry was left to crown their fiendish hatred, in the person of the sublime martyr of the reign of Bloody Mary—Archbishop Cranmer, whose moderation of temper and wise counsel put the Prayer-Book into its present form, and gave to the Reformation in England the dignity of its eternal truths. The same right hand which he held first to the flames, because, under a previous peril of the stake, it had once written a recantation of Protestant doctrines, yet was that which arranged and wrote the final touches of this glorious book. The smell of the fire is on its every page, and

the spirit of the martyr bids me "hold fast the form of sound doctrines" received from him, sealed with his constancy, even unto death.—*Standard of the Cross.*

EDITORIAL NOTES.

With great regret we have to record the death, at a comparatively early age, of one of the ablest and most promising clergymen of the Church of England in Canada. The Rev. George W. Hodgson, M.A., Rector of St. Peter's Church, Charlottetown, P.E.I., departed this life on the 21st instant, after a long and painful illness. Mr. Hodgson was for many years a member of the Provincial Synod, and took a prominent part in the debates of that body. He was a ripe scholar, a diligent pastor, and an eloquent preacher. We extend our warmest sympathies to the relatives and parishioners of the deceased clergyman in the great loss which they have (and the Church also has) sustained by his removal from the scene of his abundant labors.

A prominent and noble figure has passed away from the world's arena in the person of General Grant, who has, at last, succumbed to the fatal malady from which he has suffered so long with a patience and courage that commanded the admiration of all men, even more than any of the military successes of his earlier days. The history of the deceased General is so well known, that it would be superfluous to recall the events of his career. He was a most successful soldier, a generous foe, and a pre-minded, honorable citizen. The great American nation has produced few nobler sons.

The popular interest is divided just now between our home-returning citizen-soldiers and the rebel leader, whose trial is in progress at Regina. The former are reaping the well-earned reward of their patriotism and bravery, in the enthusiastic reception which they have met at every stage of their homeward journey. It is some satisfaction to know, also, that Riel will, in all probability, get his deserts. We do not desire to anticipate the verdict of the jury in this important case, but we are only voicing the general sentiment in saying that the country demands that the most rigid justice be meted out to the author of this rebellion, which has entailed so many sacrifices and robbed her of so many valuable lives; and that neither political exigency nor sectional-national feeling and interest may be allowed to interfere with his due punishment.

After all the outcry of the late Opposition against the Irish policy of Mr. Gladstone's administration, it is disappointing to find that one of the first acts of the new Conservative Government has been an attempt to curry favor with the most extreme wing of the (so-called) National Party. We do not wonder that loyal Irishmen are filled with dismay, and that many English Conservatives are "furious at the betrayal of their principles by their official leaders.

The illness of Earl Nelson, to which we alluded last week, is attributed, we are not surprised to learn, by his physician to over-work. The readers of the CHURCH GUARDIAN will join the wide circle of the Earl's friends in a sincere hope that he may soon be restored to his usual

health, and that the Church may again have the benefit of his wise counsel and earnest advocacy. We have from time to time given our readers extracts from Earl Nelson's "Home Reunion", notes, and know that they have been much appreciated.

It was thought by many that disestablishment in Scotland would quickly follow disestablishment in Ireland, and that this would pave the way for the general disestablishment and disendowment the English Church. The prospects, however, are not encouraging for the would-be despoilers of God's heritage. The new Government have set their faces against them, as Mr. Gladstone had done before. A letter has been addressed to the Marquis of Salisbury from Glasgow, asking his opinion on the disestablishment of the Church of Scotland. In reply he declares his opposition to the movement. He contends that an established Church secures to the poorest as well as to the richest districts opportunities of religious instruction such as a voluntary system would be powerless to supply. This is a sound view; and though disestablishment may eventually come, there is no immediate danger of it. It would, unquestionably, be a national curse, and not a blessing.

FAMILY DEPARTMENT.

SUNBEAMS.

(Written for the CHURCH GUARDIAN.)

Beautiful, golden sunbeams,
Flooding the world with light,
Chasing away the shadows
That come in the train of night.

Sunbeams stealing so gently
In the darkened room,
Cheering the sick one who lies there,
Bringing light into the gloom.

What would we do without them
In this work-a-day-world of ours!
What would it be without sunlight,
Summer, and birds, and flowers!

And God gives so much sunlight
To some of us here below;
And others—how many others!
Little of sunshine know.

There are sun-clad hills and valleys
Where the shadows darkly lie;
The rain falls fast and heavy,
And the sunbeams pass them by.

God grant that those in the valley
May lift their hearts on high,
And see in faith the "Hills of God,"
Where our homes will be by and bye.

Let us labor in faith and patience
Till the earthly task is done,
Then we shall find rest where the Lamb
Giveth light,
And they have no need of the sun.

M.

(From The Church.)

MILDRED'S CONFIRMATION.

CHAPTER V.—"Tis Done."

It is confirmation day, and the two youthful disciples joined the company that were about to ratify their baptismal vows.

Occupying pews near the chancel, it was a very solemn sight, for it was a large class that were about to declare themselves on the Lord's side.

As the hymn was sung they moved slowly to the chancel, and it is hoped that they were all truly prepared to adopt the language of the sweet hymn:

"O happy day, that stays my choice
On Thee, my Saviour, and my God;
Well may this glowing heart rejoice,
And tell Thy goodness all abroad.

"O happy bond, that seals my vows,
To Him who merits all my love;
Let cheerful anthems fill His house,
While to His sacred throne I move.

"Tis done, the great transaction's done;
Deign, gracious Lord, to make me Thine;
Help me, through grace, to follow on,
Glad to confess Thy voice Divine.

"Here rest, my oft-divided heart,
Fixed on thy God, thy Saviour, rest;
Who with the world would grieve to part:
When call'd on angels' food to feast?"

"High heaven, that heard the solemn vow,
That vow renew'd shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

The Bishop's address was very tender and solemn, commending the candidates to the covenant-keeping care of the Good Shepherd.

In the evening the two sought Aunt Helen's room, where they reviewed the transactions of the past Sabbath day. Mildred said:

"We sang a sweet hymn, dear auntie, the third verse so solemn, and I felt when we sang 'Tis done,' that we now had really professed ourselves to be the servants of our dear Master; and as I knelt in the pew when we returned to our seats, I hoped that I could say, dear auntie, 'Thine forever!' When I remember how great is the privilege of thus approaching our Lord, and how great is our responsibility, I felt strong desires to work for our Master, and now, dear auntie, how shall we best serve Him who died for us? Is there no work for us?"

"In the first steps of a young Christian," she answered, "there are two most important questions to ask ourselves; and that is, 'What am I? and where am I?' There is one answer that we should fully understand, for we are directed to do our duty in that station of life where our Master has placed us. We are not called to do great things, but just what He chooses for us."

"I think, dear auntie," Mildred replied, "that I answer, I am a daughter, a sister, a teacher, a niece; and that I dwell in a blessed home, where God expects me to glorify Him in these heaven-appointed relations, remembering the truth that by and by, when I am a little older, I may step out to a higher walk of devotion to God; but auntie, ought we not to work for the Lord in the Church that He has established upon the earth?"

"Yes, truly, dear Mildred, but not thrusting aside home duties, for more showy and public work. I have seen young people so eager to leave their appointed places, so noisy in their talk about their good works, when I knew that a delicate mother needed them at home."

"I was just thinking of one, auntie, who came to see us last week, and who rattled on about her Dorcas work, and her missionary work, and her Sunday School class, and never said one word about a crippled sister, who needed her sisterly acts of kindness, and who never could join others in either her amusements or her studies. But I think, auntie, if I know my own heart, I want to walk softly before the Lord," added Mildred, "and it seems to me that there is a field to cultivate that will point the way to all the rest."

"You mean our hearts, dear Mildred," said Aunt Helen, "that is a field where you will find many weeds of self-seeking, even in the garden of the Lord; don't forget that we are to look for the fruits of the spirits. I was thinking the other day what a lovely picture our lives would present, if we only were careful to cultivate these in that station of life where God has placed us. Just listen! love, joy, peace, long-suffering, deep humility, self-denial, patience, gentleness. Under the teaching of the Spirit of God, we should thus be led to see our duties as they are opened to us so gradually, that we should be epistles known and read of all men, though we should never dream how beautifully they are teaching for Christ."

This wise and faithful conversation made a deep impression upon the hearts of the young listeners, and afforded subjects for deep consideration in their truly earnest desires to be wholly the Lord's.

Mildred had left school, and Aunt Helen often hinted to her of so many little spots in the domestic circle, where she might be such a help, and appointed slowly to her niece her own sphere at home. Mildred still had charge of the two youngest children, and they will be

very sorry when they are called upon to change their teacher, for Mildred was so gentle, so patient with Fred, and so loving with Julius; but Fred is learning to control his wild spirits; to consider that he has something more to do than to frolic, and Julius to govern a temper that will bring the poor fellow into many a sea of trouble.

Mamma had her pensioners, and Mildred undertook the care of these in her weekly visitations, and also the care of the children's missionary bank.

But Emily caused her most trouble, for her selfishness showed itself in so many ways that Mildred's patience was often sorely tried in dealing with this young sister.

In a few weeks the good rector came round to ask if he could not look for some help in the Sunday School, for there was such a nice class of little girls without a teacher.

"We will talk about it," said Aunt Helen, "for I know that Mildred would like to labor among the young folks."

Talking it over with Mildred, she seemed so happy with the prospect of such delightful work and said:

"I can easily arrange it all, auntie, for with system I have plenty of time, on Sunday morning before Church, and leisure to prepare my lesson on Saturday evening."

And so Mildred took her place at the head of her class on the following Sunday, and met eight little girls, who were so glad to see the new teacher. Mildred was a bright, genial spirit, with plenty of sympathy with young folks, and Winnie could have told what a prize they had drawn in having sister for their teacher.

There was one little girl, very poorly clad, not much noticed by the others, but Winnie's eyes were always on the look out for something by which she could make neglected ones feel happy, and Mildred saw that Winnie had drawn up closer to little Betty West, finding her place in the hymn-book, and her texts in the Bible, and as they were leaving the class to go into Church, she whispered to Mildred:

"You are so good to Betty, and I thank you ever so much; you didn't choose the girls who were most dressed up."

Here was one of Winnie's sweet acts of kindness. And now we find Mildred so busy, so happy, for her work is for the Lord. Helping auntie, comforting papa, teaching Winnie and Fred, looking after Julius, training Emily, studying with Lucy, teaching her Sunday scholars, visiting mamma's old women; she finds her work slowly opening, and is just as bright and happy as a spirit working for the Lord will always be found.

When they reached home after Church Winnie said to sister:

"Can't we do something for Betty West? Her clothes are so poor."

And next day Mildred was very busy in looking over Winnie's wardrobe, and found enough to rig out Betty for the Sunday School.

CHAPTER VI.—Like the Master.

Mildred and Lucy have just partaken of their first sacrament with most humble penitence and faith; and it has left its sweet influence upon the young Christians, felt in the household, and Mildred has sought Aunt Helen, to tell that dear counsellor something about her new emotions.

"I am learning, dear auntie," she said, "a little about the nature of our bosom sins; for even during the solemn service of the day, when my whole heart should have been upon Jesus, wandering thoughts troubled me, and led me away from the holy love that should have filled my heart; I fear that I am forgetting my vows."

"Do not be alarmed, dear Mildred, your heart is no worse now than formerly; but you are learning more about the hidden springs of corruption which still lurk within the heart, and trouble the new-born Christian; but such trials

must lead you closer to your Saviour, dear, for in him only is all your trust, all your strength.

The two sisters are still more devotedly attached to each other, and Lucy is a great comfort to Mildred. It is so sweet to feel with what loving confidence she reposes upon Mildred's counsel and sympathy, for she has no concealments from that dear sister.

Mildred is cheered, too, by the hope that Julius is trying to master his one great infirmity, and endeavors by her sweet cheerfulness to make the evenings at home so pleasant that the children do not desire other companionship.

But, alas! hopes are often clouded where a human heart is the theatre of action; for Julius brought a new companion to spend the evening with them; and Mildred soon discovered that Steve Howard was no companion for Julius, for his talk was all about theatres, cards and gay parties, his conversation often interspersed with slang expressions; and now and then, when forgetting the presence of the girls, still more offensive language.

But he was bent upon making Julius Delancey his chum, and gained much influence over the lad by flattering speeches, and lively descriptions of his places of amusement.

Mildred saw, too, that Steve had no taste for the sports that are so popular with the home circle, and Julius began to think that he was getting too old for such pure, simple plays.

"They'll do well enough for chits," he said, "but really I want something more manly."

"Do you really admire Stephen Howard's talk?" asked Mildred, after his departure.

"We have had such hum-drum pastime, sis," he replied, "that I really like a little fun such as Steve provides."

Mildred is really distressed at the growth of the intimacy, and when she found that Steve had actually been teaching games of cards to her brother, she communicated her fears to her father, who remonstrated with his son, and pointed out the evils of games of chance. Mildred had been taught the game of chess by her father, and thought that it would be just such amusement as might please an intellectual boy like Julius.

Just now she was very much occupied with some fine needle-work for Aunt Helen that was very fascinating, but, with her usual self-denial, she proposed to teach Julius the game, and laid aside her pleasant work.

He was pleased with the idea, and hoped that she had found a way to keep Julius at home.

He was soon interested, was a very apt scholar, and was greatly elated when he found that he could beat sister Mildred at the difficult game; but one evening Steve led Julius off, and he had a long story to tell, about the choice company he had met at Steve Howard's, and showed Mildred a book that Steve had lent him—such reading as never entered Mr. Delancey's house—which she handed to her father.

"This intimacy must come to an

end," he said, "for such poison shall not be read by my children, and, with his usual decision, he forbade the intimacy.

"I know who has done this," he said; "Mildred wants to make a poor, weak milk-sop of me," and away Julius flew to his sister, and pouring out a torrent of anger, he said, "You may choose your company, but you shall not meddle with mine, Miss Prude."

"It is for your own good," she replied, "and I cannot look on quietly and see you so led away."

Deeply wounded, she sought her own room. Lucy missed her sister, and seeking for her, found her in tears.

"What is the matter, dearest?" she asked.

"I have offended Julius," she replied, "and he said such dreadful things to me; and yet I do love him so truly; but I know that I have done right, and after a while Julius will think so too; but I said some sharp things to brother, and I am so troubled, Lucy, for I do pray to be made like Jesus; and now see what I have done; but I will ask him to forgive me, and I know that he will."

"I think he is the one to ask forgiveness," answered Lucy.

"I had no right to say sharp things to Julius, for I profess to be a Christian, and he does not."

Mildred knew that Julius was fond of reading history, and she bought a set for him, just what she had heard him say that he wanted.

Leaving them in his room, with an affectionate note, she was soon made so happy by a visit from the penitent boy, who came with a full heart to ask forgiveness.

"You know, sister," he said, "that a fellow of fifteen doesn't like to be treated like a boy of ten; it made me feel so mean; but I am really ashamed of myself, when I remember all your goodness, no matter what I have done."

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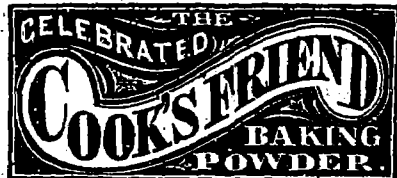
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MISSION FIELD

BATALA AND AMRITSAR

The *Lahore Church Gazette* furnishes the following interesting account of an Itinerant Mission by Rev. B. Bateman, of Amritsar: "I have so recently reported myself at Amritsar on my return from a long sick leave, that I can present write only as an observer saying my brethren to report on the work they have had in hand.

"On my way up country I went with Mr. Beutzel to visit the agricultural settlements near Ghazipore, Hingarb, and Shajahanpur. We saw and heard a good deal of what should be aimed at or avoided in Sarkabad. My impression is that though such settlements are required here and there for the present necessity, the principle of segregation involved in them is not one that can be usefully employed in a missionary agency. Ultimately they may become centres of aggressive Christianity, at present they are refuges and laboratories for rumber classes of Christians who have lost their means of livelihood in consequence of their change of faith. Perhaps they will be most useful in the future in connexion with orphanages, for we must aim at what is accomplished near Ghazipore, the maintenance by Christian cultivators of their own poor in their own villages.

"It would have been pleasant enough to find myself side by side with Mr. Clark on the platform at Amritsar, where sixteen years before I had been welcomed by him alone, but it was more delightful still to be received by several hundred native Christians, and to learn from the welcome and the address they offered me, that the bond of Christian brotherhood in the Punjab is strong enough to bear and to overcome the strain under which other ties between Europeans and Indians have snapped of late.

"At Amritsar, the address was in sober prose, but on the Batala platform a banner was floating which set forth in Hindustan verse how that just as the faithful strain their eyes for the appearance of the noon which shall release them from their long fast, so now my friends were looking the appearance of my age out of one of the windows of the approaching train. As a matter of fact, my long illness was due to be sun, and had nothing whatever to do with the other orb. The revered A. L. O. E. was on the platform as bright and I had nearly as active as any body. To give an idea of the health and heart that she was in, I will mention that she allowed herself to be dragged with me in a dog-cart by a team of enthusiastic school boys at school on speed.

"Clarkabad has so wonderfully improved in appearance during my absence, that had I arrived, as was intended to do, by the night train and entered the village illuminated in my honor, I should have required a guide to show me the way. It was impossible not to feel the loss of the dear old Pastor on my return to the scene of our com-

mon labor. Mr. Beutzel has had to meet many distressing and vexatious difficulties, but patient continuance in well-doing has brought its reward. There is not in external matters alone that old things are passing away. I noticed a marked change for the better in the industry, intelligence and conduct of the settlers. A change which shows itself in their private life and in the public ordinances. There is no doubt that this is the place for the boys' orphanage. Whether it will be well to move the girls' orphanage thither also is a subject for anxious consideration. If this step is taken, an experienced European lady must be put in charge of it, and I am not sure that one would be enough.

"My next point was Narowal. On the way there I found in the establishment of the Zenana Village Mission at Ajnala a happy sign of progress and promise. But I entered Narowal with a heavy heart and went straight to the cemetery to mourn at two graves both new to me. In one lay the body of the first of the school-boy converts, in the other that of the excellent Catechist Nasrat Ullah, who peacefully died of hydrophobia about a year ago. He was one of those holy and humble men of heart who say little and make no show; but many a young Narowal Christian cherishes his memory as a helper if not a father in the Faith. The Pastor, too, has been removed from Narowal, and his place is empty. The school is in excellent order, but not doing active Missionary work. There have been no conversions for more than four years, so it was a sad place to go to. I spent Christmas there. Two old Christian boys came to join me, and we tried to strengthen the things that seemed ready to die. Two more old pupils of the school have asked for admission into the Church by baptism, so we were soon encouraged. Moreover, the townspeople are much more open and friendly than they used to be. This is partly because many of the old Mission pupils are now heads of houses; they have long known the doctrine and manner of life of the Christian agents, and they have nothing to say against either, and it is partly because they know that those who were truest and best of their fellow students were and are those who became Christians.

"There is a movement among the lowest classes, many hundreds of whom have been baptized in the neighborhood by the Sialkot Missionaries. Most of them are exceedingly ignorant, and are likely to be a stumbling block to their better-born neighbors, but on this very account they claim our sympathy and effort. I have not baptized any as yet, though I have had several applications. While it is one of the signs of the Kingdom that "to the poor the Gospel is preached," we must beware of receiving on mere profession those whose profession costs them next to nothing either in acquisition of truth or renunciation of falsehood. There is an abundance of work to be done in and about Narowal, and I wish I had the strength left to live

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there and do it. It is time that some of the young Christians who were born and born again there should return to take up the work as it falls from older hands. When her children "think upon her stones, and it pitieth them to see her in the dust," we shall know that the time to favor Narowal, yea, the set time, is come.

"My instructions from the Home Committee were to itinerate in the cold weather as much as possible, so after visiting the stations above referred to, I went into camp. I find a great change in the manners of the people. They pass you with an impudent leer where they used to embarrass you with their politeness. It is the fashion to attribute this kind of thing to the Ilbert Bill. I have not been out long enough to feel sure of the cause, but I think it comes of the multiplication of law courts. Nobody is safe from anybody else. One part of the population lives on the quarrels of the other. You can get any number of stamps for court fees where you could not buy a single postage stamp. Low-born vakils triumph over Honorary Magistrates. To-day I was threatened with prosecution for preaching the Gospel, on the ground that no one had a right to interfere with the faith of another. Two days ago I was sitting amongst some respectable Muhammadans at a well. My discourse was interrupted several times by the shouting of one of them to a young *mehtar* who was breaking up the fence for fuel. At last I said, "Why don't you stop him?" "How can I?" said he. "Run after him," said I, "and drive him away, and pull his ear for him if you catch him." "Oh," said my friend, "I dare not do that, his parents would sue me for assault at once and employ a vakil, and whether I got off or not, I should lose more than the fence is worth." Respect is dead and fear is dying. Meanwhile people are certainly enquiring more freely about religion and challenging their own teachers (as well as us) to explain their proofs to them. Now and again one is made to feel like "the off-scouring of all things," but much more frequently than in years gone by, does one hear the sweet sound of earnest, thoughtful enquiry. I have had the assistance of Dr.

Clark during part of my wanderings and very valuable I found it. He strengthened my hands in God, and I think I helped him too. Without making any comparison between the claims of town and country on the time and effort of a Medical Missionary, it is at least safe to say that he will find as much as he can do among the villagers; and that failing him they have practically no one else to turn to. So in the interests of the people and of the Lord's work among them, I look forward to Dr. Clark's continued and increased efforts in the district with the greatest delight.

"IN THE course of a sermon preached at the ordination in Cuddesdon parish church, the Dean of Windsor said:—"Did you ever, in the face of the cry 'our creedless generation', and the 'rotteness of our moral standard', turn back a century or so, and compare with such detail as is possible the then literature, the then popular creed, the then moral standard, with our own? Do we realize what the faith and the morals of educated men in England were say at the beginning of the century? Look at the sparkling pages of the *Spectator* or the *Tattler*, and see how Steele and Addison drag to light a moral turpitude, and intellectual creedlessness, fifty times blacker than anything our own day has been. To appreciate Addison's scathing essay on the supposed visit of an Indian king to St. Paul's Cathedral, or Swift's satirical *Argument against abolishing Christianity*, it is necessary to realize a prevalence of godlessness among educated men to which the nineteenth century in England offers no parallel at all. Pass on half a century, and we find Bishop Butler—the most careful and guarded of men—opening his famous charge to the clergy of Durham with a complaint that 'the influence of religion' is now wearing out of the minds of men; and again, "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject for inquiry; but that it is now at length discovered to be fictitious, and nothing remains but to set it up as a principal subject of mirth and ridicule."

PARAGRAPHIC.

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Temperance Column.

"FOR DOCTRINE'S SAKE"

By the Rev. H. Edmund Leigh,
M.A., C. E. T. S. Organizing
Secretary for Winchester
Diocese.

In my travels it is only natural that I should meet with many different sorts of people, and become acquainted with various orders of mind. It is surprising how manifold are the objections made to Temperance work, even by those who agree with us in denouncing the sin of Intemperance. To use the language of Mr. Cobden, in speaking of another matter, these objectors say in effect: "Don't show me that you can at all diminish the evil; I will show you that the evil still remains behind, and, therefore, I will not allow you to touch it." Anything more unreasonable than this argument it would be hard to discover, unless it be the objections raised by those who—rather than admit a fallacy in their own mode of reasoning—deny that there is any good at all in Temperance work. It is with these latter objectors that I propose to deal in the present paper. They are of two classes.

1. There are those—good Churchmen for the most part—who, from a strong sense of the value of the baptismal vow, object to the imposition of a pledge, even in the case of the drunkard. It seems to me that "for doctrine's sake"—and I am not quarrelling with the doctrine, but only with this application of it—they are disposed to leave Intemperance alone as a thoroughly hopeless evil, and to suffer the poor drunkard to go on his miserable road to ruin, disease and death. But is there any reasonableness in such a line of action? Granted that the baptismal vow is binding, and a moral pledge of the utmost value, is it not ascertained beyond all dispute that there are men and women in the world (not alone the drunkards) who are unmindful of it? And is it not even possible that, by selecting one portion of this vow—i. e., the renunciation of the vow—and seeking to enforce it in a special manner, we may help to strengthen an individual's sense of obligation with regard to other portions of his baptismal vow, or, in other words, make him a better Christian than he was before? Nay, more, may we not confidently assert that this has been the case over and over again with those who have taken a Temperance pledge? I venture, then, to implore objectors of this kind to reconsider the question in the light of common sense and of practical experience. It is true beyond dispute that every baptized person is under an obligation to God and the Church to the full extent—and beyond it—of anything that a Temperance pledge can impose. But is it not true, also, that persons who have forgotten their baptismal obligations have been recalled from paths of sin by means of promises to man or vows to God which do not cover the whole ground that the vow of Baptism

does; and that, having regained in this manner some sense of holy obligation and Christian duty, they have thenceforward lived more in accordance with their Christian profession? Shall we venture, then, to withhold from the weak a prop which is not needed by the strong, or refuse, "for doctrine's sake," to perceive that there are exceptions to every rule? Happily, though the evil of Intemperance is so great as to be called our national sin, baptized Christians living intemperate lives are the exceptions, and not the rule; and, being so, they may fairly ask at our hands exceptional treatment. But then we shall be met with the rejoinder that (while conceding this point) an objector may fairly protest against the taking of a Temperance pledge by persons who are not intemperate, and who by so acting seem to cast a slur upon the efficacy of baptismal grace. The answer appears to be this: Such persons are entitled also to exceptional treatment; for they are voluntarily placing themselves under an exceptional rule of life, for the sake of their brethren. The practice of Total Abstinence involves to most people a change of personal habits and denial of the indulgence of the appetite, which (while very painful to those who have been intemperate) is not altogether free from disagreeable incidents to the temperate. But they have adopted this course for the purpose of demonstrating to the drunkard the practicability of Total Abstinence, and of proving that—so far from injuring the health, or shortening life—this way of living is positively conducive to good health and length of days. They are doing this philanthropically and religiously. Must we, then, "for doctrine's sake," condemn them? Should we not rather, for Christ's sake, approve of them? Is not the Master higher than the ministry? Is not the Ordainer above the ordinance? Are not those who serve Christ in the persons of His weakest members obeying in spirit (even if not in the letter) His precepts? The Baptismal obligation teaches us, "Ye are not your own, ye are bought with a price." Are we not showing how fully we recognize the value of this doctrine, by practising it; "glorifying God in our bodies" (by means of a voluntary Total Abstinence), "and in our spirits" (abstaining for the sake of others) "which are His?"

2. There is another class of objectors who, for doctrine's sake, oppose or disparage Temperance work. They are men who, out of a mistaken view (as I venture to think) of what is implied by the doctrines of grace, deny that there is any value, and say that there is even danger in the ordinary methods employed for the rescue of the drunkard. To put their view in plain words, it amounts to this, "do not waste your time in trying to get intemperate people to sign the pledge, but bring them to the Cross." But is there not an obvious fallacy involved in this line of thought? Are not objectors of this type really implying either that Temperance and Religion are opposed to one an-

other, and cannot be associated together; or else that Temperance can in no case precede Religion without risk? And it would be easy to prove to demonstration that neither of these two positions is tenable. The drunkard has been reformed and converted to God at one and the same time; and also, in many cases, the signing of the pledge has been the first step in a godly life. What, then, does the objection mean? It means that, putting on one side all the facts of the case, it must be wrong, wrong for doctrine's sake, to let a man have any part in effecting his own salvation. And it comes to this, that, rather than suggest to a man that he can, by becoming a Total Abstainer, draw a little nearer to the Cross) we should teach him to undervalue anything in the shape of a means of grace; until, by Divine power, operating independently of the man's own will, he is somehow or other saved! Then he may make use, but not before, of the helps and encouragements to Temperance which a Temperance Society provides. It appears to me that the arguments of such objectors only require to be thus boldly stated to carry with them their own refutation. For may we not fairly believe that He, who said to the man with a withered hand, "Stretch forth thine hand," and (in the very act of his stretching it forth) worked a miracle, and restored the hand whole as the other, would in these latter days approve and sanction the practical line of action adopted by Temperance workers, more than the theories of those who, for doctrine's sake, would let the drunkard die rather than encourage him to make an effort towards his own recovery from the paralysis of intemperance?

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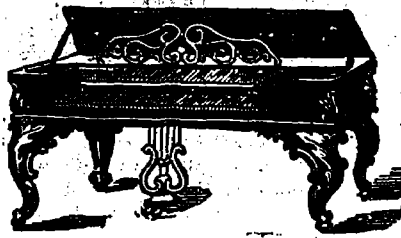
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