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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 4, 1888.

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ECCLESIASTICAL NOTES.

THE western towers of Bristol Cathedral having been completed at a cost of £18,000, services were held on June 8th, in celebration of the event. Over 4,000 persons were present.

At the Bishop of Peterborough's last visitation at Lutterworth, the Rev. G. T. Driffield, rector of Old-on-Wold, having refused to attend, the Bishop signed a decree of contumacy against him.

THE eighth annual course of Training for Lay Readers will be held at Selwyn College, Cambridge, commencing about the middle of August. The Principal will be Canon Whitaker, Fellow of St. John's College, Cambridge, and Examining Chaplain to the Bishop of Wakefield; Hon. Secretary, Mr. E. A. Ford, 2 Eldon Road, Hampstead. The arrangements are not yet formally concluded, but they will almost certainly be the same as they have been at Keble College, Oxford, viz., 25s per week, payable at the College.

THE QUEEN has become the patron of the Gibraltar Mission to British and American seamen in the Mediterranean and neighbouring seas, and has contributed £50 in aid of the mission, which is now working in twenty-one ports, in most of which nothing had been done previously for the sailors; and elsewhere it supplements and works heartily with the two Societies, the Missions to Seamen and St. Andrew's Waterside Church Mission, the object being to bring all such work as much as possible into harmony, and to give it the personal care and support of the Bishop of Gibraltar.

THE foundation-stone of the new Church of St. Columba, Cornhill, Sunderland, was laid June 16th, by the Lord Bishop of Durham. Those immediately concerned in the industries of the parish have already liberally subscribed. Others outside, both town and country, have also subscribed liberally, and from both sources the Committee have received a sum of £4,000. To complete the designs of the Basilica, as designed by Mr. C. Hodgson Fowler, of Durham, with tower and church furniture, £1,500 is still required. 97 per cent of the parishioners (about 5,500 in all) belong to what is generally called the working class, i.e., pitmen, glass-workers, quarrymen, and shipwrights.

THE following prayer for the Conference of Bishops at Lambeth next month (first issued by Archbishop Longley, 1767) has been sanctioned by the Archbishop of Canterbury for use in his diocese:—"O Lord, God Almighty, Father of Lights and Fountain of all Wisdom: we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops now [to be] gathered together in Thy Name. Grant them Grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that, the true Catholic and Apostolic Faith once delivered to the Saints being maintained

Thy Church may serve Thee in all godly quietness; through Jesus Christ our Lord.—Amen.

THE LAMBETH CONFERENCE.

The Lambeth Conference, which assembled on the 3rd of July, takes its name from Lambeth Palace, the principal seat of the Archbishop of Canterbury, who is the Primate of all England. The Council is a decennial gathering of all Bishops in communion with the See of Canterbury. Its first session was held under the presidency of Archbishop Sumner. At this meeting, the then Bishop of Illinois (Dr Lee) was the preacher, and among the leading prelates present were the great Wilberforce, at that time Bishop of Winchester; Tait, then Bishop of London; Fulford and Medley, of the Canadian Church; Selwyn, of the Colonial Episcopate; and Hopkins, Presiding Bishop of our own communion. The second Conference was held in 1878—there were in attendance, one hundred Bishops of the Anglican Communion, holding sees in every quarter of the globe.

Prior to the formal opening of the Conference, the Archbishop welcomes at Canterbury, and from his patriarchal throne—traditionally the seat of St. Augustine, the first Archbishop of Canterbury—the Bishops who have assembled from all parts of the world. This interesting service was held on the 30th of June. The Bishops meet for discussion in the great library of Lambeth Palace, a place of much historic interest. The quaint towers and halls of Lambeth are on the south bank of the Thames, opposite Westminster. In the chapel of the palace, where the daily prayers of the Conference are said, William White and Samuel Provoost, first Bishops of the American Church in the English line of succession from the Apostles, were consecrated, a little more than one hundred and one years ago. Three years prior to this gracious gift to the Church in the U.S., of the Apostolical Succession, by the Mother-Church of England, Samuel Seabury had been consecrated the first American Bishop, in an "upper room" at Aberdeen, by the Bishops of the Church in Scotland. Thus was a College of Bishops, canonically competent to transmit the valid Episcopate, obtained, after two centuries had passed since, on the Atlantic, and on the Pacific coast as well, the ministrations of the Church of England were performed—the first of any religious offices rendered unto God from our country in the English tongue.

The work of the Conference is purely deliberative, no canonical action being taken, and no dogmatic utterances, *de fide*, being promulgated. The Anglican Communion accepts no new dogmas, and repudiates the theory of development in religion. It receives the faith as "once," and once for all, "delivered to the saints." Discussions are indulged in, and papers and reports are read on matters of Church life, thought, and work which have been earlier selected by the Primate and sent out for the information of all the Bishops. Committees are carefully selected, to which are referred, for consideration and suggestions of

an advisory nature, various questions of ecclesiastical administration which call for adjustment. The missionary work of the Church calls for, and will receive, special attention. The great social questions of the day will not be ignored. The avoidance of conflicting decisions on matters presenting diverse aspects and involving varying legal conditions will be secured by this meeting of Bishops, who, in their respective sees, are necessarily the final court of resort. The removal of any possibility of a clashing of interest, or an undesirable interference, or rivalry, where aggressive missionary work is being carried on by different nationalities—as, for example, the missions of the English and American Churches in China, Japan, Africa, and elsewhere—will be provided for on an equitable basis. The results of these discussions cannot fail to be in the line of practical efficiency and brotherly accord.

The assembling of the Conference is seized upon by the great Church societies, and by the Cathedral authorities and the incumbents of the larger London parishes, for special sermons from the visiting Bishops. It will be no time of idling with any of the prelates who shall cross the sea this summer of the Conference. It will be a meeting-time of long parted friends, and in its gathering together from all parts of the world of the leaders of God's sacramental host, it will, without doubt, serve to set on foot and further activities, the results of which shall make glad the city of our God.—(*Iowa Churchman*.)

WHAT DO PLAIN FACTS SAY AS TO MARRYING OUR WIVES' SISTERS?

(*Marriage Law Defence Union Tracts, No. v.*)

(CONTINUED)

Secondly, *Socially*.—Turning our wives sisters into our possible wives would revolutionise family life. Now the wife, while in health, smiles on the affectionate intimacy of her husband and her sister, because she knows that it always must be the intimacy of a brother and a sister. If she feels that her end is near she clings with a deeper, purer satisfaction to the sight, for it is to her the warrant that her orphaned children will find in their own aunt another mother who never can become their step-mother. Alter the law to gratify Sir Thomas Chambers's friends, and all will be changed; to the wife, alike in health or on her death-bed, her sister must be—for the law will have so ordained it—her future rival, as the step-mother of her children, and as the mother of her husband's second family; and the more closely the husband and the sister-in-law are drawn together the more certain will be the woeful anticipation, in the eyes of the helpless wife and mother, that the marriage bed is being spread for her sister, whose offspring will be the rivals if not the supplanters of her own motherless orphans. Endearments which now hallow the family circle, as they denote the innocent affection of brother and sister, may then be clouded with the sinister suspicion of being the toyings of lover and paramour.

The pretext that the change would be a benefit to the poor is worthless, if the mar-

riage is in itself a wrong thing; for a ceremony cannot wash away the sin of incest; and in any case experience shows that, as among the working classes, when they disperse, the wife's sister is not the woman whom the widower would most naturally call in to take charge of children and home. The cases that can be shown of concubinage between men and their sisters-in-law are only a small percentage of that vast mass of concubinage, incestuous and otherwise, which is so great a national sin; and the argument, to be worth anything, must be pushed to the abolition of almost all prohibited degrees, and the reduction of marriage, as in Prussia and New England, to a merely temporary alliance, so that no man may have an excuse for not being able by law to call the woman with whom he is happening to live for the moment his wife.

Thirdly, *Legally*. We have under the head of 'religiously,' explained the principle on which the English law of prohibited degrees is based; we must here briefly notice a very common and shameless misrepresentation to which the leading advocates of the change do not blush to have recourse. Their story is, that, before the passing of Lord Lyndhurst's Marriage Act of 1835, marriages with a wife's sister were lawful. This is an audacious misrepresentation.

Lord Lyndhurst's Act made no difference in the table of prohibited degrees. All that it did was to make it more easy than before to detect and annul unlawful marriages. Up to the passing of Lord Lyndhurst's Act marriages within the prohibited degrees were what lawyers call 'voidable.' That is, though they were unlawful, yet the unlawfulness had to be proved during the lifetime of both parties, while, if this proceeding were neglected, no proof could be offered after death of the man or the woman. The trick resorted to was to set up a collusive suit, which was kept simmering till one or other of the couple died, so as to shut out any other real one. Thus a man might marry his nearest of kin, and by keeping up a collusive suit he might have prevented the horrible union from being voided. All that Lord Lyndhurst's Act did was to put a stop to this great scandal by declaring all such marriages 'void' for the future, so that they could be attacked whether the offending couple were still alive or not.

Fourthly, *Historically*. One fact is enough to state. It is a matter of absolute historical certainty that as a rule these marriages have never been tolerated in any of the Christian communities of the east, the first dispensation for one of them in the west, dates from that most unhappy epoch in church history, the beginning of the fifteenth century. At first dispensations were given with extreme rarity to please princes and great men.

The recent Parliamentary history of the measure has been as much falsified by its advocates as every other incident connected with it. The facts, in the briefest compass, are that whenever it has cropped up in the House of Lords it has been defeated, while by looking back for sixteen years to the division lists of the House of Commons we find that it was defeated in the Parliament of 1865, that it passed in the Parliament of 1868, and that it was again defeated in the Parliament of 1874. Meanwhile the people of England sat on silent and apathetic, and let the anonymous society waste itself on fustian declamations over the protracted vexations of its manifold rebuffs.

Fifthly, *Practically*. The proposed change is shamelessly inconsistent and selfish. It claims that the man who covets his wife's sister may marry her; it forbids the woman who is in love with her husband's brother to marry him. Yet these two degrees of affinity are absolutely identical. Nay, more, while it allows the man to marry his wife's sister, it says he shall not marry his wife's sister's daughter, although she is a woman who stands a degree further off in affinity. As the Bill was originally brought into Parliament it in-

cluded the wife's niece; but the wire-pullers found that the people whose game they were playing happened not to be in love with their wives' nieces, so they lightened the ship of ballast and threw the poor niece overboard.

They pretend to be shocked when anyone asks them what they mean to do with the brothers' widow or the wife's niece, and they protest that they will resist any further relaxation. This is a ridiculous pretence, as may be seen by looking round at the condition of the marriage law in the various countries of Europe.

Alike in Protestant and in Roman Catholic countries:—

First, Wherever, either by general law, as virtually in France and formally in Protestant countries, or by way of an exception, as in other Roman Catholic lands, a man can marry his wife's sister, there always he can equally marry his brother's widow, and his wife's niece.

Secondly, Wherever, either by general law, or by way of an exception, a man can marry his sister-in-law or his niece-in-law, there also under the same conditions a man can marry his blood niece, daughter of his brother or of his sister; and he can also marry his blood aunt, sister of his father or sister of his mother. This is now the law of France and of Germany, and of nearly all the Continent.

There is no possible halting or looking back. Our present marriage law is consistent, and based on Scripture. The permission to marry a wife's sister being granted, coupled with the table of prohibited degrees being kept otherwise as it is, would be revolting to all men of logical minds from its inconsistency, its selfishness, and its contradiction to all natural justice, and nothing could prevent its being replaced by another law as consistent as the present one while differing from it, in rejecting instead of respecting Scripture—the present law, we mean, of Continental marriage. Let Parliament allow a man to join himself to his wife's sister, then it will be but a matter of a brief time before Parliament will have to allow him to marry his mother's sister, perhaps her twin sister—the counterpart, it may be, in mind, in voice, in look, in person of her who bore him.

A. J. B. BERESFORD HOPE.

THE CHURCH AND THE COLONIES.

BY THE LORD BISHOP OF BRISBANE.

[A Sermon Preached in St. Paul's Cathedral on Sunday Evening, the 20th May, being Whitsun Day, 1888.]

"Hearken, O daughter, and consider, incline thine ear; forget also thine own people and thy father's house. So shall the king have pleasure in thy beauty. Instead of thy fathers thou shalt have children whom thou mayest make prince in all lands."—Ps. xlix. 11, 12, 16.

TO-DAY, my brethren, is a birthday, the birthday of the Christian Church; for do we not this day commemorate the outpouring of the Pentecostal gift, which is the informing power of the Church, the bond of the union of saints? It can have escaped but few of you that the order of the Articles of our belief is not fortuitous, but designed, and full of meaning, and that the confession of our faith in the HOLY GHOST, the LORD and LIFE-GIVER, only leads our thoughts to the sphere of His operation. "The Church Universal," "The Church throughout all the world"—as the Church is in various languages described—the Church indwelt by the HOLY GHOST. Who, as our Catechism teaches us, "sanctified me and all the elect people of God," such is to-day our

theme. It was when the Day of Pentecost was now come, and the disciples were all together in one place, that this Divine society was, according to the Founder's most true promise, sent forth into the world, commissioned for her special work, with this as the law of her being, the condition of her life: "Ye shall be witnesses unto Me." But, in another light, to-day is not only a birthday, but a betrothal day; and the words which I have read to you from the forty-fifth Psalm are the marriage song—in their first intention, the nuptial ode probably of a Tyrian princess. May we not individually read into them a deeper meaning, and allow them to echo into our ears a deeper and a more suggestive teaching—so they speak to us of nothing less than the mystical union betwixt CHRIST and His Church? The Bride of His choice, in her self-forgetfulness, in her entire absorption into His purposes, in the absolute identification of herself with the will of the Divine Bridegroom—was she to prove herself worthy of her high espousals? "Incline thine ear; forget also thine own people and thy father's house; so shall the king have pleasure in thy beauty." And this, too, was to be the condition of her promised fruitfulness: "Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands." And had He not set her the inspiring example of His own life of sacrifice for her?

From Heaven He came and sought her,
To be His holy bride;
With His own blood He bought her,
And for her life He died.

Do not the words of the text express the very principle of His own Incarnation, the very law of His own life and death? In the words of the child's hymn:

He left His Father's glory,
And the golden halls above;
And took our human nature,
In the greatness of His love.

As St. Paul expresses it: "He emptied Himself of the glory which He had with the Father before the world was, taking upon Him the form of a servant, and being made in the likeness of men, and being formed in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross," and thus imaging on earth the Divine life, the perfect obedience. In Him the Father was well pleased; the King had pleasure in His beauty,—the moral beauty of perfect goodness, the obedience unto death. For we do well to note that, as a moral Being, God can be pleased only by a moral act, a reflection of His own perfection. So speaks an ancient writer: "It was not the death of Christ that was pleasing to God, but His Will in voluntarily dying"; and what is that but an echo of St. Paul's own words: "As by one man's disobedience the many were made sinners, so by the obedience of the One shall the many be made righteous"? Thus by the fruitfulness of His death, by the fructifying, fertilizing power of that perfect sacrifice, He wins to Himself souls new-born; lifted up from the earth He draws all men unto Him; lifted up even upon the cross, but now far above to the throne of the eternal FATHER, He still draws all mankind to the witness of the Spirit abiding in the Church and witnessing to the power of CHRIST crucified; for, like the moon, the faithful witness in Heaven, the Church is called to reflect on earth the light of the sun of her righteousness. Her commission is to illustrate, to exemplify, His life. This note of sacrifice is to be her characteristic: "Forget also thine own people and thy FATHER'S house; so shall the King have pleasure in thy beauty." Thus the law of her life is declared. She is a missionary Church, or she fails in that which is vital, that which is essential to her life. Constantly aggressive, constantly spreading forth into fresh fields, till the knowledge of the LORD, with which she is charged, cover the earth as the waters cover

the sea, she is to reach forward to her predestined bound, "the uttermost part of the earth."

The question, then, immediately confronts us and cannot be avoided: How far have we o, the English Church thus conceived of our position, either collectively or severally in our individual capacities? Nay, is not the conception, instead of being central, almost as the very circumference of our thought? Have we not, alike in our corporate capacity as in our individual lives, sadly forgotten our great business as Christians, the purpose for which He redeemed us and made us a people of His own possession? The popular conception of religion too often degenerates into the merest individualism, a transaction between God and each man's own soul. Man seldom realises to himself, as an essential factor in his religion, that he is a member of a society which exists for a missionary purpose; nay, it is even obscured by our delegation to voluntary associations that which belongs in right to the whole Church. The time, let us hope, is within measurable distance when the whole Church will be its own Missionary Society. The day of separate associations is felt to be well-nigh over. It has been occasionally pointed out that in missionary movement the course of progress appears to be, first, the individual who is inspired and set on fire by the thought which is little less to him than a revelation of duty. Next comes the society, or the association, which binds itself together to give effect to the idea which has been caught from the fire of the individual soul; and, lastly, the whole Church, which rises at length to a sense of its responsibility, becomes its own missionary society. May we not hope that this epoch has almost arrived?—possibly with the erection of the Church House that desirable consummation may be, if not attained, yet to a certain extent furthered. But still the average Churchman hardly regards himself as having any distinct emphatic duty in relation to missionary work; and as the man is, so is the body of which he is a component element; and thus we risk the loss of one vital and vitalizing element of Church life—its intended missionary characteristic, its constantly aggressive character. Not merely thus does its work go undone, but, by reflex action, its own character, which should have been reinvigorated by the bracing air of sacrifice, becomes feeble, morbid, unhealthy; forces wasted on foolish internecine strife which were given for aggressive action and for furthering the kingdom of righteousness and peace. Do we not need to revert again and again to the terms of our charter, and to ponder once more afresh our instructions; "Hearken, O daughter of Zion, and consider, incline thine ear; forget also thine own people and thy FATHER'S house"? And does not history step in with its own lesson, and note of warning—too often indeed unheeded, too often like the voice of one crying in the wilderness, and yet uttering no uncertain sound—does it not tell us, everywhere and at all time, that the life of a church is gauged by its missionary enthusiasm, which is ever a true index of its vitality? There was little enough of life in the Church of England in the last century, for she did not awake to the missionary responsibilities and opportunities which political action had opened out before her in Canada and India; but with the revival of Church life came an awakening zeal for missions beyond the seas. The days of John Wesley were the days that saw the organisation of the American Church; the days of Simeon and Henry Martin gave birth to our Indian missions; the days of the Oxford movement brought with them the founding of the Australian Church; and so, too, in our own day, the signs indeed are hopeful, but it remains to be recorded whether, with our increased spiritual advantages, with our chastely adorned sanctuaries, our refined services, our frequent celebrations, we are being vpoiled by our privileges, or whether the whole

Church is rising to a higher capacity for greater service and a more approximate realisation of her great idea. The fields are white already to harvest: can she supply the labourers that are wanted? Only in proportion as her extension keeps pace with her opportunities and her privileges, only so far as she is capable of sacrifice, will she live in her posterity and receive the promised increase: "Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands." Certainly, if we turn for a moment to the civil life of the nation, we see a very little fulfilment given to these words by the colonial enterprise of England which is one of the great features of the century. We are now told, and told truly, that we must re-cast our ideas, and with them our vocabulary, and cease to speak of our Colonies as "British Possessions." "If the Colonies," says a well-known writer on the expansion of England in the Colonies, "if the Colonies are not, in the old sense, possessions of England, they must be a part of England, and we must adopt that view in earnest. We must cease altogether to say that England is an island off the north-west coast of Europe, that it has an area of one hundred and twenty thousand square miles, and a population of thirty odd millions. We must cease to think that the history of England is the history of the Parliament that sits at Westminster, and that the affairs which are not discussed there cannot belong to English history. When we have accustomed ourselves to contemplate the whole Empire together and to call it all England, we shall see that here is a United States, here is a great homogenous people dispersed over boundless space." And the same writer calls our attention to the fact that, at the present rate of progress, in not much more than half a century hence Englishmen beyond the seas, supposing the Empire to hold together, will be equal in number with Englishmen at home; and, with the bonds of federation more closely drawn, the character of the Greater Britain must powerfully affect and modify, for good, or for evil, the character of the people at home.

(To be continued.)

An infidel boasted that his two acres of "Sunday corn," on which all work had been done on Sunday, and which yielded seventy bushels to the acre, upset the Bible idea that Sunday work never prospers. The pithy reply: "If the author of this shallow nonsense had read the Bible half as much as he has the words of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October."

NEWS FROM THE HOME FIELD.

PRINCE EDWARD ISLAND.

Episcopal Visitation, Prince Edward Island, (continued):—

The Bishop left Charlottetown for Mount Stewart and Georgetown by the early train on Tuesday morning, 19th June, accompanied by the Revs. J. Simpson, S. Weston-Jones, Fred. E. J. Lloyd, T. B. Reagh, and C. F. Lowe. Service was held in the Church of St. Alban, Mount Stewart, at 2.30 p.m., at which a very large congregation was present. Prayers were said by Mr. Simpson, and the Lessons were read by the Lord Bishop, who also preached. The sermon was a peculiarly fitting and helpful one, and certainly most impressive.

The Bishop and clergy left Mount Stewart for Georgetown by the evening train. At 7.30 p.m., a Confirmation service, preceded by Evensong, was held in the Church of St. George, at Georgetown. The church was

filled to overflowing by a most attentive, reverent and devout congregation. Prayers were said by the Rev. F. E. J. Lloyd, and the Rector, and the First and Second Lessons read by Revs. T. B. Reagh, and T. W. Johnstone, respectively. Eighteen persons were presented to the Bishop for the Apostolic Rite of laying on of hands. The Bishop's address was at once eloquent, powerful, forcible and eminently practical. The altar was draped in white and becomingly, though simply, decorated with flowers. The Bishop and clergy, who now included the Revs. T. W. Johnstone, and T. C. Easton, and Mr. Easton, the worthy and indefatigable lay-reader of the parish, vested in the parish schoolroom whence they proceeded to the church. The music was very satisfactory and the singing certainly hearty, the organ being played by Miss Aitken.

On Wednesday morning, at 8 o'clock, the Bishop celebrated Holy Communion, at which there were 41 communicants, all the newly confirmed, with two exceptions, making their communion. The Epistle was read by the Rev. James Simpson, who assisted and served His Lordship at this service.

At 10 o'clock a.m., Matins and Litany were said in the church, and the Bishop gave an address to the clergy, for whom the service was specially held. It might be wished that all the clergy not only of the Island, but of the whole diocese, had been present to hear the wise and prudent words of fatherly counsel, advice and exhortation, which fell from the Bishops' lips. So earnestly and sympathetically expressed, they could not but sink very deeply within the hearts of the little band of clergy who were gathered together within the Sanctuary in the perfect quiet—the impressive stillness of the morning hours.

The Bishop and clergy, including Mr. L. W. Watson, of Charlottetown, was generously entertained at luncheon by Mrs. Owen.

At 3 p.m., the quarterly meeting of the P. E. Island Clerical Association was held in Mrs. Tupper's drawing-room, which she very kindly placed at the disposal of the clergy. There were present the Lord Bishop of the diocese, the Revs. J. Simpson, S. W. Jones, T. W. Johnstone, T. B. Reagh, C. F. Lowe, and Fred. E. J. Lloyd.

An opening address was delivered by the President, the Rev. T. B. Reagh, in the course of which, after having extended a very hearty and respectful welcome to the Lord Bishop of Nova Scotia on his first appearance on such an occasion, he spoke in most feeling terms of the approaching departure of the Rev. T. W. Johnstone from the Island. He spoke with admiration of Mr. Johnstone's long continued work for the Church in the Island, and showed in how many ways he had contributed to deepen and extend her influence. The Clerical Association undoubtedly owed its existence to him, and the increasing harmony and mutual good feeling between the clergy and their flocks and one another, which is plainly apparent, was pointed to as the result of the various meetings which are held from time to time at different centres in connection with the Association. Later on during the meeting the Rev. James Simpson proposed, and the Rev. Mr. Jones seconded, that this meeting deeply regrets the approaching removal of the Rev. T. W. Johnstone from our midst, and earnestly prays that the blessing of God would rest upon him in his future labors. It was unanimously carried by a standing vote. Mr. Johnstone appropriately and modestly replied, making some very prudent and helpful remarks to his clerical brethren. Evensong was said in the church at 7.30 p.m., at which all the clergy were present and a large congregation. The sermon was again preached by the Bishop.

The prospects of the Church in Georgetown are exceedingly bright and much good must result from the visit of the Bishop to this portion of his extensive diocese.—*Examiner*.

DIOCESE OF FREDERICTON.

WOODSTOCK DEANERY.—The regular quarterly meeting of the Deanery was held at the parsonage, Centreville, on Tuesday, June 12th, when the following members of the Deanery were present; Rev. J. E. Flawelling (Rector) Rev. Leo. A. Hoyt (Rural Dean) Rev. Canon Neales, Revs. W. B. Armstrong, A. E. G. Lewndes, W. S. Morris, Scovil Neales and A. B. Murray. On the evening preceding the meeting, service was held at St. James' church and the Deanery sermon preached by the Rev. Mr. Armstrong, of Grand Falls, on the ownership of souls, text Ezekiel xviii. 4, a subject which was dealt with very ably. Service was also held at 3 p. m. on Tuesday, when an instructive address was given by the Rural Dean, and the Sacrament of Baptism administered by the Rev. Canon Neales of Woodstock. The scripture subject considered at the meeting of the chapter was the "Pearl of Great Price." The rest of the time was taken up chiefly in considering the proposed scheme of the Board of Home Missions for the raising and apportioning of the D. C. S. grants. After much discussion the general scheme was finally agreed to with the recommendation of some minor changes in detail. At the opening of the afternoon session the general order of procedure was suspended in order to extend to the Rev. John DeSorgres, of St. Marks' parish St. John, welcome to a seat at the meeting. During the evening the visiting clergy and the laymen of the parish were entertained at the residence of Mr. & Mrs. Wilmot Balloch where a very pleasant and enjoyable time was spent in conversation, music, speech making, &c.

The next meeting of the Deanery will be held at Andover on Sept. 12th, at which the Rev. A. W. Teed, of Richmond, will be the preacher.

DIOCESE OF QUEBEC.

COMPTON — Ladies' College.—The formal closing of the above College took place on the 14th June, and was very pleasant and interesting.

The large school-room, which was tastefully decorated, was filled to overflowing.

Among others, were present the Rev. Dr. Adams, Principal of Bishop's College, Lennoxville; the Rev. Canon Foster, M.A.; the Rev. G. H. Parker, and various guests from Quebec and other distant places.

A letter from Ven. Archdeacon Roe was read offering two prizes for the ensuing year, one for English Church History and one for Bible History.

Very creditable specimens of painting and drawing were on view in the school-room, and a very pleasing entertainment was successfully carried out.

Addresses were then delivered by the Rev. Dr. Adams, Rev. Canon Foster, and Rev. G. H. Parker, after which prizes were distributed, including two silver medals. The following are the prize-winners or those who obtained mentionable mention; the total No. of marks possible being 10 050:—

SENIOR DIVISION.

1st. Edith Maud Forest, 9,279; Silver medal and prize in French. 2nd. Charlotte Elizabeth Carter, 9,243. 3. Elsie Baker Pomeroy, 8,492. 4th. Lilian May Carter, 8,323. 5th. Helen Louise Randal, 7,333. 6th. Florence Hamilton Randal, 7,316. Prize in Latin. 7th. Martha Laura Holliday, 7,186. 8th. Gertrude Gray Parker, 6,831, Honorable mention in Euclid. 9th. Florance Agnes Richardson, 3,176.

IN THE INTERMEDIATE.—1ST. CLASS.

Possible 9,232.

1st. Constance Muriel Champion, 8,144, Silver medal prize in Music. 2nd. Maud Florence Tams, 7,469, special prize for faithful work throughout the year. 3rd. Catherine

Angel Irvine, 6,570. 4th. Constance Geraldine Charlewood, 6,263, prize for neatness in Exercise Books. 5th. Clara Van Sittart Forest, 5,966. 6th. Clara Jane Dunn, 5,672, prize in Painting. 7th. Isabel May White, 5,364.

II. CLASS.

Possible 7,000.

1st. Jessie Struthers Currie, 5,143, first prize for General Proficiency; House prize for neatness in bedroom. 2nd. Agnes Edith Murray, 4,901. 3rd. Maria Louisa Parker, 4,747, special prize for neatness in Exercise Books. 4th. Maud Richardson, 3,501.

PERSONAL.—We are requested to state that Archdeacon Roe's address, beginning 1st July, during the summer, will be Port Daniel, P.Q.

SHERBROOKE.—The following address was presented to the Rev. Dr. Reid, by the clergy of the Rural Deanery of St. Francis, on his resignation of the office of Rural Dean.

To say it is well deserved is to say but little of a man who in every walk of life has won the affectionate esteem of all with which he has come in contact:—

Resolution upon the Rev. Dr. Reid's resignation of the office of Rural Dean.

Moved, seconded and unanimously resolved:

That the clergy of the District of St. Francis, in Rural-Deanal chapter assembled, having received a letter from their beloved and venerated brother, the Rev. Dr. Reid, which they have ordered to be entered at length upon the minutes of the chapter, conveying the request that he should be relieved of the office of Rural Dean, the duties of which he no longer feels able to discharge, while they feel constrained to accede to Dr. Reid's request, yet accede to it with sincere regret.

In accepting the resignation of their Rural Dean, the clergy desire to place on record that in the entire term of thirteen years, during which Dr. Reid has stood at the head of the clergy of this district in that capacity, by his wisdom in counsel, his sympathy with his brethren in all difficulties, his helpful encouragement of them in all their projects for advancing the work of the Church, coupled with generous liberality whenever material aid was needed; but most of all by his personal kindness and consideration, he has won and retained the confidence, esteem and affection of their entire body.

Referring to Dr. Reid's letter of resignation, in which he alludes to the end of his course as now drawing to an end, and in view of it, gives touching expression to his humble trust in the mercy of God through the redemption that is in Christ Jesus, the clergy desire to express their thanks to their dear brother for these comforting words. And in their turn they would assure him of their earnest prayers that during his days of quiet waiting for his Lord's call, days which though comparatively inactive may not be the least fruitful of his ministry, "For they too serve who only stand and wait," and which they hope may yet be many, he may be upheld ever more and more with "the joy of God's Salvation," and may "abound in hope by the power of the Holy Ghost;" and finally they pray that the "Peace of God which passeth all understanding" that peace which their dear brother has for more than half a century dispensed to others, may now with ever increasing power, "keep his own heart and mind in Christ Jesus."

ALBERT STEVENS,
Secretary.

JOHN FOSTER,
Rural Dean.

June 9th, 1888.

DIOCESE OF MONTREAL.

SYNOD NOTES.—(Continued).

Bishop Bond's charge to the Synod continued:—

I am notified by the Primate of Australia

that he has communicated to the Archbishop of Canterbury the desire on the part of the Church in Australia and Tasmania to assign

THE TITLE OF ARCHBISHOP

to their primate, and if they (the Archbishops and Bishops assembled at Lambeth) should think it advisable to obtain the judgment of the Lambeth Conference on the subject before effect is given to their desire. The same Church also, through its Primate, seeks to move "the authorities of the Church in England" to provide additional services as part of the Common Prayer, and to give a larger measure of legal freedom in the use of the Prayer-Book. It urges also the members of the Lambeth Conference to endeavor to discover a lack of visible unity amongst professing Christians, now so unhappily and, as some think, needlessly divided. This expression of feeling on the part of the Australian Church is but an echo of our aspirations. We also are longing for Christian unity, and many of our leading churchmen, with many influential members of other Protestant Bodies, have taken counsel together in hope of finding the solution of our difficulties. One step in a right direction would be a gain, and make further advances more easy, for unity is not uniformity, and the maintenance of the one is quite compatible with wide permissions in the other. We must, however, in our toleration be careful to preserve a united protest against all kinds of positive error, for the mission of the church is to proclaim the truth, as it is in Christ Jesus, and all diversity, therefore, must touch the manner of the proclamation and not the truth itself. It would be well I think that the Montreal branch of the Church in Canada should send a resolution of sympathy with our brethren in Australia and transmit the same through our own Metropolitan to the Lambeth Conference. Reverend discussion on subjects, such as visible unity amongst Christians and the other important matters I have just named, cannot be fruitless, and when we reflect that the representatives of the Church at Lambeth are likewise representative of the character and intellect of the Anglican Church throughout the world, we must be more than usually hopeful. Our own beloved first Bishop and Metropolitan, the late Most Rev. Francis Fulford, is generally admitted to have been greatly instrumental in the organization of that most important deliberative assembly. And to the fact of the existence of such a body able to deal with great colonial and foreign questions, it is perhaps due that no schisms or disturbances threaten us at the present time, such as that which disturbed South Africa during the episcopates of Bishop Grey and Bishop Colenso. Were it otherwise, were any matter stirring, making it a duty to record each individual vote, there would at least be a question as to whether the more urgent duty lay at home or abroad, but reflecting upon the past, we know that a Church organized like ours suffers severely from any prolonged absence of the chief pastor. The responsibilities of Metropolitan do not at present rest upon the Bishop of Montreal, whereas the details of

COLONIAL CHURCH LIFE

demand his increasing daily attention. From all these considerations taken together, I believe you will judge that I have done rightly to remain in Canada this year. I feel sure that we shall all remember in our daily prayer the Pan-Anglican Synod.

His Lordship then referred in feeling terms to the loss suffered by The Church through the death of the Hon. Thos. White; as also to others deceased, naming the Hon. Judge Mackay, W. H. Kerr, Q.C., Rev. J. Smith, Rural Dean, Alex. Gowdey, and Miss Cuthbert, to all of whom he paid a well deserved tribute; and then turned to the Montreal Theological question, continuing his charge as follows:—

The Committee of Provincial Synod appoint-

ed to confer on the subject of theological degrees with a view to definite action at the session of 1889, has already accomplished much satisfactory work, so that we may reasonably hope that a solution of our difficulties will be found agreeable alike to the Church in Montreal and the other Churches in the Province. In the meantime the Board of Governors of our own Theological College has not been idle. In correspondence with Sir William Dawson it has been ascertained that in the event of our being excluded by the influence of the Church

THE DEGREE CONFERRING POWER

Universities from exercising on behalf of our own qualified students it would be competent for us to apply to McGill College. Sir William's letter contains so much interesting information that instead of making extracts, as I at first intended, I give you the letter as a whole:

DEAR PRINCIPAL HENDERSON—There is on the part of the University the most cordial desire to aid in every way in its power the Diocesan College, as a most important and useful local institution, representing a leading religious body.

McGill University, though undenominational, is distinctly Protestant, and is ready in every way to advance the work of education for the Christian ministry, especially in the interest of the English minority in the province of Quebec.

In evidence of this, I may refer to the favorable terms of affiliation which it offers to the theological colleges, and the recent grant of additional free tuitions to theological students by the Board of Governors.

I may also mention that the Church of England is largely and influentially represented both in our governing body and in our staff of instructors, and that its members have contributed no small part of the endowments, so that it is both our duty and interest to promote in every legitimate way the educational views of the Church.

The converse of this is equally true, since it is clearly in the interest of the Church of England to have a strong and well appointed College in connection with McGill, and in the great educational centre of Montreal.

The fact that McGill has held in abeyance its power of granting theological degrees, arises from no disinclination to recognize theological education, but from the circumstance that at the time when the matter was under discussion, there appeared a strong opinion on the part of some of the representatives of certain of the religious bodies on our corporation, that the matter would be better left in the hands of the separate theological colleges. Some of those who held this view are members of the Church of England; and I have little doubt that should serious difficulties be thrown in the way of the Diocesan College, they and others might be found disposed to take a different view of our duty in the matter.

I may also state, as a fact well known to me, that the Diocesan College has been the means of securing to the ministry of the Church in this country a number of able and pious men educated in the university, whose services might otherwise have been lost; and that before it was established I had occasion to lament that several such men either abandoned the intention to enter the ministry or removed to the United States, or elsewhere.

I am certain also that no men at present trained in this country are more deserving of theological degrees than the students of the Diocesan College, and that their courses of study in the college and the university fully qualify them for such degrees.

Though not myself a member of the Church of England, I feel, in common with other Protestant Christians, an interest in its welfare, and fully believe that anything tending to cripple the usefulness or to diminish the

prestige of your College would be a serious blow to the prosperity of the Church in this Province, and also to the highest interests of the English minority.

In writing this I merely state facts known to me, and express my own opinion; but I have no hesitation in adding that I believe it will be found that similar views prevail among all connected with the university and its several affiliated colleges.

(Signed) J. WM. DAWSON.

It would be premature to offer any remarks on the alternative methods for obtaining full rights and advantages for our college. Much may be said in favor of either course. But for myself I would be glad to find a basis for united action on the part of our Church of England in Canada, where so vital a matter is concerned as the education of her clergy; always provided that such united action were no hindrance to a useful and liberal education, calculated to promote a dissemination of the truth as it is found in the Gospel of our Lord Jesus Christ.

There are a few things touching our order and material as well as spiritual prosperity, about which I should like to speak. They are not the less necessary because they do not seem in individual instances to be of paramount importance, and yet some of them affect very seriously not only our own Church, but the religious progress of the city at large. The "License law" has excited intense feeling among all classes and creeds, and at present there is a bill before the Quebec Government which proposes to deal with the whole question. I believe that the Government wishes to treat honestly, and for the well-being of the province, the expression of the popular feeling. With a view, therefore, of strengthening the hands of the Government on this important subject, I would suggest that a committee be appointed to take into consideration the proposed consolidation and amendment of the License Laws, and to report forthwith to this Synod, so that without delay the opinion of the Synod may reach the Government. I am sorry to find the duty of registration not observed as it should be. It is of public importance to record regularly and legally baptisms, marriages and burials as they occur. Such evidence is received as evidence in our courts of justice and are not unfrequently used in the settlement of claims concerning property. Where registers are carelessly or intermittently kept the progress of the Church cannot be ascertained with any certainty, and the history of such mission or parish is obscure and confused.

I would like also that more week-day services should be held in some of our country places. Greater zeal in this respect would do much to make up for the paucity of our Sunday services, necessitated by the few in number of our clergy and the long distances between the various stations. An effort will be made to re-open Danham Ladies' College next September under a management which gives good promise of success. This School for the instruction of young girls scattered through the homesteads and villages of the country, offers a thorough education, secular and religious, at a reasonable cost. Such an institution is much wanted in the interest of the Church throughout the Diocese; especially where it is situated in the Eastern Townships. I ask for the gentlemen now (with great self-sacrifice) seeking to re-establish this very useful school, a kind reception and generous encouragement both in the gift of money and the promise of pupils.

There is another matter to which I must refer because though understood generally it is sometimes neglected. I often find it necessary from want of clergymen to place students in temporary charge of Missions. It is not advisable to have unordained men wholly responsible for cure of souls, whatever the locality. I desire the students, therefore, to remember that they are under the supervision of the nearest

clergyman in full orders, and I now request all the clergy to receive, such students, and give them requisite sympathy and advice. And further, I beg the clergy to report to me in case such advice should be disregarded. Occasionally it happens that a clergyman absents himself from his parish for a considerable time, without the official knowledge of his diocesan. No grave trouble, so far as I know, has followed in any instance, but it should be remembered that there is a canon of the Provincial Synod putting the limit of such absence to four weeks, and it is exceedingly desirable from every point view that the terms of the canon should be obeyed.

(To be Continued.)

DIOCESE OF TORONTO.

CENTRETON.—*St. John's Church*.—A nine days' Mission, commencing on Tuesday evening, the 19th ult., and closing on Wednesday evening, the 27th June, has been held in the neighbourhood—an out-station of the parish of Grafton. The Rev. W. C. Bradshaw, of St. Luke's, Peterboro', though over-worked in the large and important parish of which he has charge, kindly undertook the role of Missioner.

Although, partly on account of the busy season of the year, and partly owing to the scattered nature of the church population, very inadequate preparation for so important a work had been made by the curate in charge, the series of services, were well attended. From the opening service on Tuesday evening, which was preliminary, to the close there was a steady increase in the attendance and a marked interest manifested by all present. The work of each day was begun by a celebration of the Holy Communion at 9 o'clock. This was followed by an instruction from the "Missioner" sitting. At 7:30 p.m. the choir came together for practice (London Mission Hymnal used), and precisely at 8 o'clock the service of the Mission began. The number of communicants at the daily celebration increased from three on the first day to sixteen on Wednesday, the day on which the Mission closed, and the number who turned out to hear the 'instruction' were very gratifying. The Missioner took the greatest possible pains to make his addresses plain, practical and uncompromising, and judging from the earnest attention with which he was listened to, succeeded to a degree in reaching the minds and hearts of his hearers. The scheme of subjects presented comprised the following: God's all means of Grace, God's Love, Prayer, Sin, Holy Scripture, Repentance, Value of Soul, Impurity, Forgiveness, Public Worship, Faith, Self-examination, Conversion, Holy Communion, Obedience. God's blessing has evidently attended the efforts put forth by His servant, as even before the work was brought to a close, a feeling of harmony and love was apparent among the members of the congregation.

Several reconciliations were effected, and once, between an agrieved parishioner and the curate publicly, which was very affecting. One child was baptized—the number of communicants nearly doubled, and all who attended with scarcely an exception, expressed themselves as having been much helped and benefited. A marked feature of the Mission, and undoubtedly too the secret of its success, was the large number of petitions for intercessory prayer, which found their way into a box placed for the purpose at the Church door. These were at the close of the service, each evening, read aloud by the Missioner, grouped in order, and incorporated into short petitions presented at the Throne of Grace; the congregation responding after each, "We beseech Thee to hear us Good Lord." Of anything like permanent results, of course it is too early to begin to speak, still the general outlook is most hopeful and encouraging, and the curate in charge has great reason to be thankful for what has been under God accomplished.

The address on Impurity in the above list was given to men only and boys over 14, at the special service on Sunday afternoon. Considering that Centreton is but a small hamlet there was a large number present and an intense interest evinced. The Missioner on being asked by a would be union man, if he would speak to the Methodist preacher, who was frequently to be seen at the services, replied certainly, as to any other man, but if you mean that I should invite him to take part in the work, my answer is, I recognize Bishops, priests and deacons, and Mr. ——— is neither a bishop, priest nor deacon.

DIOCESE OF HURON.

MITCHELL.—One of the most enjoyable and successful Sunday-school Festival entertainments that it has ever been our pleasure to attend came off in the town hall a day or two since, under the auspices of Trinity Church Sunday-school. The building was crowded; everything seemed to favor the undertaking. The weather was all that could be desired. The committee of management were indefatigable workers, the programme was new and rich, and the chairman, Rev. Mr. Taylor, seemed to have been born for the position. The hall was most prettily decorated with flags and colored bunting, and the seats were tastefully arranged, with an open square in the centre; where some half a dozen tables stood laden with delicious strawberries, ice cream, cake and lemonade. Messrs. Stark and Potts were present with their string band, and opened with a good selection. Then came a short speech from the chairman, when the following were capitally rendered by the little ones, who were trained by Miss Howard, the church organist, and Mr. Murton, of Orillia: "Ring the Bell, Watchman," "The Little Sailor," "The Trade Song," "The Little Waiters," "A. B. C. Duet," "Chorus, God is Love," and other pieces. The whole closed with a grand tableaux, in which many pretty scenes were vividly represented, after which all joined in the Doxology.

At the close a hearty vote of thanks was tendered to all who rendered their assistance on the occasion.

In Trinity Church, on Sunday morning, the Rev. W. J. Taylor preached upon the subject of "Giving to God." He earnestly deprecated raising money for holy purposes in unholy ways, and urged his people to set aside scrupulously a portion of their income as a return to the "Giver of All." While discountenancing raising money for church purposes by entertainments, the clergyman heartily approved of social and festive gatherings. "The Nile" said the preacher, "in its overflow each year, brings irrigation and fruitfulness to Egypt; it fertilizes the whole land. Anything that would prevent its overflow would bring sterility, barrenness and death to the natives. So anything which prevents the outflow of Christian charity must be a curse to Christ's Church, however lawful it might be in itself." The sermon was closed by an earnest appeal for all to consecrate first themselves, and then their substance to the Almighty Father. Mr. Taylor was warmly thanked for the sermon. Many improvements have lately been made in this Church; they were begun during Rev. Mr. Kerr's Rectorship, and have been carried to a completion. The Sunday-school has not been so large for several years. Both Mr. and Mrs. Taylor work actively in it. The Rectory grounds have also been greatly improved.

CHURCH ATTENDANCE.

Every phase of Church life and success depends upon your presence at divine service. To too large an extent this obligation is sadly neglected. I fear there is lacking a true sense of our responsibility in this matter. Do we

realize that it is our *bounden duty* to attend church? We really have no choice in the matter; we are positively called upon to come into the Lord's house. "Keep holy the Sabbath day and sanctify it," is a command too hoary with age to be dwelt upon. "Forsake not the assembling of yourselves together." It is the Lord's day, and in it we are to give all our time and thought to the Lord. What right have we to rob God of service which belongs to Him? We do it at our peril. Is it not a fearful thing to trifle with the living God? Do my words sound strong and emphatic? Then examine some of the excuses with which we have justified our absence from church, and we will see for ourselves if we have not been trifling with the God, who is a consuming fire. Examine them, I say. Recognize at once that attendance upon divine service is a bounden duty, enjoined upon us, and not a matter of choice or pleasure. Then scrutinize the excuses which keep us from church. To attend service even once a week, with too many of us, all the surroundings must contribute in the most favorable manner. The weather must be fair, nay, beautiful; not even a threatening cloud must drift across the sky, or it may ripen into an excuse. All the adjuncts must lend their aid, business, household duties, trifling ailments and petty anxieties. We are kept at home by excuses *frivolous* in the extreme. What is the line of reasoning upon which we move? If this or that thing does not occur, if this or that is accomplished, we will make the effort to go. An extra duty to be done at home; a friend to be seen; a guest to be entertained, or a hundred minor matters we might mention, develop into excuses for absenting ourselves from church. Not seeing it as a sacred and bounden duty, we reverse the vital question, and regulate ourselves from the wrong end of it. Or, in plain words, not appreciating our responsibility, we make our *church going dependent* upon our *surroundings*, instead of making the *surroundings* dependent upon our *church going*. We say, if all things are convenient and fit the hour, I will attend service, instead of making all things convenient to fit the hour, and forcing the surroundings into a favorable result. So fertile is the field that produces our excuses that you know yourselves, dear friends neglect of divine service is justified in the easiest manner. We would *blush* with shame to give the same excuse which keeps us from church in justification for a broken engagement *with a friend*. God can be trifled with, dishonored, disregarded, with a subterfuge we would not employ with a fellow-sinner like ourselves. If these words sound emphatic, it is because the fault demands strong words. Why mince words in a matter of this kind? The surgeon must need use the knife when a mortifying limb must be removed; any other course would be culpable and insure death. Superficial treatment and soothing salves will not do then. Neither will soft words or misconceived kindness, the parents of false security, do in a case of this kind. The life of the religious organization depends upon a regular systematic, devout attendance at divine service. Any other course will produce a weak, puny affair, so feeble that the first strong wind of adversity will puff it out. I urge you to give this subject a religious, searching consideration, so that you may shape all your plans, your pleasures, your duties, into that course which will lead up to God's Holy Temple, where our prayer, our praise and worship, as sweet incense, may ascend to the courts of His everlasting kingdom.—*Church News*.

A Nova Scotia Subscriber writes:—"I am well pleased with the paper (CHURCH GUARDIAN) and take much pleasure in renewing my subscription."

SURPLICED CHOIRS.

This great improvement in Divine Service is becoming well established in all our best parishes, without the least implication that it must be identified with "advanced ritual." And yet, it so changes the semi-secular air that quartettes or concert choirs have thrown over our public worship, as to prepare the congregation for "decency and order" in all other respects, and to make liturgical service far more of a reality.

The Rev. Mr. Olin, of Trinity Church, Watertown, in introducing this improvement in his parish, made some excellent observations, from a newspaper report of which we extract the following:—

"To most if not all of us, brethren, this is a new service. Perhaps to some it may seem also to introduce a new custom into the public worship. But we shall guard, I am sure, against the too common mistake of taking our own limited experience or observation as an adequate criterion for deciding such a question as that. Otherwise we should be like that Indian prince who scouted the idea of such a thing as ice, because in his own tropical province he had never seen or heard of it.

On the contrary, could we have lived on earth from the beginning of Christianity—as history enables us in a sense to have lived—and have been acquainted with the customs of the Church from the beginning and downwards, as she has become extended over the earth we should doubtless regard more than one custom, in the church with which we happen to have a life-long acquaintance, as being truly an innovation. And yet it may not, I freely grant, be the less desirable on that account. Such a custom is that of having a choir left in the west end of the church, and that also of having a church choir composed of persons who have not been formally set apart (like this choir tonight) as an inferior order of clergy, "canonical singers," as their ancient designation is, to lead the singing of the congregation. From these customs, which, however good and desirable, are, properly speaking, innovations in the church, we, together with a multitude of parishes in our land, have now gone back to the old as better.

No part of the public service should call forth the devotion of the people more than the musical. It should give wings to our prayers and power to the preached word. Alas, that in these later years the people in our congregations should so prevalently have fallen into the way of thinking, that when the choir sings their part is only to listen, be entertained, or criticise! It would surely be no greater perversion to treat the prayers also in the same way.

The music in our churches has not so much lacked in the attractiveness of artistic execution, as in breathing a spirit and a power distinctively religious. Far be it from us to speak a word of needless censure here. In perhaps the majority of our parishes the music is the best that can be had. It is offered with decency and reverent fervor, and often with artistic execution, and is thus an acceptable sacrifice of praise. Nevertheless, it is only too evident that in a multitude of instances so called church music is sung for the *entertainment of the congregation* rather than for the purpose of *elevating their hearts and inspiring their devotion*. It has thus operated as a diverting interlude in the service rather than an important part of it. And consequently it has sadly lost that sacred estimation in which it was formerly held in the church.

While not one has been thought fit to lead in the public prayers whose life and influence were not thought to be distinctively religious, any one who had a voice and could sing has,

in far too many instances, been thought to possess the chief qualification for membership in a church choir. The inevitable result has been to secularize the music of the sanctuary; so that the choir loft has too often been the one unconsecrated spot in the church, in which the choir have risen up to sing and sat down to play in almost any sense other than religious. —*The Church Eclectic, N. Y.*

LETTERS FROM CALIFORNIA.

No. 7.—Continued.

A few miles by rail from the Park and connected with it by a short railway are Sutro Heights, the seal rocks and the wave-lashed shores of the Pacific; here we get the ocean breeze in its full force. Directly facing the seal-rocks is a large hotel with verandahs where we can sit and watch the marine monsters at their uncouth gambles, slipping and climbing over the steep rocky islets, diving and gambolling in the foamy waves they present an amusing sight, their smooth coats shine like satin and their peculiar bark is heard above the roaring of the breakers which ever dash against the rocks with thundering roar. On the cliffs above, called Sutro Heights or Sutro Park, are extensive grounds owned by a millionaire miner named Sutro who has converted these wind-swept precipices into gardens, conservatories, lawns, terraces, and drives; on one of the steepest of them he has built a long, low villa, the sides of which seem like a glass house, so numerous are the windows facing the south and west to catch the bright beams of the sun; on a broad terrace fronting the house are arranged in an immense half-circle, life-size statues of white marble, these are seen far out at sea and have a most peculiar effect; they represent a large part of the heathen mythology and are said to be very finely executed. Hundreds of thousands of dollars have been spent by Mr. Sutro on these grounds and he is still at work at them; admission is by free ticket on application at the hotel. Many of the towns and settlements near San Francisco are largely inhabited by wealthy people who prefer a country seat to the hills of the city; one of the prettiest of these places is San Mateo, twenty miles by rail, and if by carriage a beautiful drive as the road for many miles is lined with tall eucalyptus trees, beneath which are growing the Monterey Cypress. San Mateo has some of the finest residences around San Francisco, chief of which is the Heyward place with a fine castle-like house, deer park, private race track, lakes and beautiful gardens; a walk through this place is like a dream of beauty. At San Mateo is the Episcopal Church School for boys and also an orphanage in the same grounds; and all surrounded by gardens and cypress hedges, is the beautiful stone church, covered with ivy to the top of the tower; this school is always full and of course very popular.

The display of jewelry in the shops of San Francisco is quite remarkable, it is ahead of Chicago and possibly abreast of New York in that line; there are also several fine libraries, the Public, Mercantile and Mechanics, all possessing handsome stone buildings; the Y.M.C.A. has also a fine hall, library and reading room. Just outside of the city and on the shores of the Golden Gate channel are the Presidio barracks where are some hundreds of Uncle Sam's soldiers, this is considered one of the lions and a pleasant ride in the horse cars takes you to the gates. The grounds include a handsomely laid out garden on a hill slope, and the whole plan has a very neat and trim air from the soldiers; quarters to the detached houses in long rows forming the offices and other official re-

sidences, all of which have rose gardens in front and are nearly hidden with climbing roses and wisteria. Our Church is progressing in San Francisco, and of the eight parishes every one is said to be flourishing. Grace Church is the wealthiest, and Trinity the largest; next is St. Luke's with 600 communicants and still growing so rapidly as to necessitate an enlarged church. In spending Easter in the city it has to be expected that in this land of flowers there would be no lack of that species of adornment. We attended Trinity on the morning of Easter Sunday and a beautiful sight was the chancel with its profusion of roses and a long trailing white flower called bridal wreath; a cross eight feet in height and composed entirely of white lilacs with their drooping clusters was as effective as any thing in that way could be.

(To be Continued.)

MAGAZINES.

The first number of the XVI. Vol. of *The Homiletic Review* is a good one. Dr. Van Dyke writes strongly on "Apologetics in the Pulpit," criticising somewhat the views expressed by Bishop Coxe in the June number. Dr. Colby has a thoughtful and very able paper on the "Temptations that beset Intellectual Culture in the Ministry." Dr. Griffin sketches vigorously "Japanese Preachers." Prof. J. O. Murray gives another of his papers "The Study of John Howe." Rev. J. F. Riggs contributes valuable thoughts on "Note-Books and Homiletical Preparations," while Dr. Pierson's "Clusters of Gems" are, as usual, highly suggestive. Among the seven sermons in this number is a remarkable one by Dr. Bersier of Paris, translated in the *Review*. All the other departments—conspicuously the European, edited by Dr. Stuckenberg of Berlin—are up to the high standard maintained by this *Review*, and furnish a vast and varied amount of material in the way of thought, fact, discussion and exposition.

Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

The Midsummer number of the *Treasury* has as its frontispiece the portrait of President Burleson of Baylor-Waco University, Texas, with a sermon by him on Family Government. There are also fine views of the University buildings with a sketch of its history and of its President. Dr. D. Gregg of Boston contributes a Communion sermon, Dr. Bolton of Chicago, one for Independence Day. Dr. Withrow, Pres. Ridgeway and Dr. Meyer supply the Leading Thoughts for Sermons. Rev. W. S. Danley treats of Religious Sociability. Rev. W. Hetherington of Deliverance from Evil. Prof. Hoss of The Importance of Preaching. The Hanging Gardens of Babylon are beautifully described. Home Courtesy, Much Business and Little Piety and the Church in the House are topics for Family Reading. The Land of Moab, Protestant and Catholic Mission Work give a glance at some Mission Fields. The Editorials on the National Hurt, Preferring Culture to Character, The Theological Mutineer, The Devil's Kindling Wood and Uncommendable Sagacity should not be overlooked.

E. B. Treat, 771 Broad Way, N.Y. Yearly, \$2.50; Clergymen, \$2; Single copies, 25 cents.

The Homiletic Magazine for June contains in its Theological Section the 4th and 5th parts of the Rev. J. Robinson Gregory's discussion on the Scripture Doctrine of Faith, and the 8th part of Rev. Dr. Matheson's Landmarks of New Testament morality—that referred to in this paper being the development of Spiritual Life. In the Expository section are contributions by Rev. J. P. Gloag, D.D., on the Family of St. John; by Rev. W. J. Deane on the Healing of the Paralytic; by Rev. Dr. Given on the 7th chapter of the Book of Amos; and by Rev. B.

Claffin on the 2nd chapter of Galatians. The number is a good one. E. B. Treat, 771 Broadway, N.Y.

The Atlantic Monthly for June contains amongst its usual quantity of excellent reading an interesting paper from the pen of Francis Parkinson on the discovery of the Rocky Mountains, attributing the honour to Pierre Gauthier de Verennes de la Verendrye, born at Three Rivers, P.Q. Houghton, Mifflin & Co., Boston, \$4 per annum.

RECEIVED for June (of which extended notice has been prevented through ill-health of the Editor):

The Century—The Century Co., N.Y., \$4 per annum.

The American Magazine—The American Magazine Pub. Co., N.Y., \$3 per annum.

The English Illustrated Magazine—Macmillan & Co., 112 4th Avenue, N.Y., \$1.75 per an.

Our Little Men and Women and the Pansy.—D. Lothrop Co., Boston, \$1 per annum.

Treasure Trove—The Treasure Trove Co., 25 Clinton Place, N.Y., \$1 per annum.

The Sidereal Messenger—William W. Payne, Carleton College Observatory, Northfield, Minnesota; \$2 per annum.

The Diocesan and Parish Magazine—Victoria, B.C., containing also Synod Report.

Home Words—localized for Port Arthur and Thunder Bay.

Report of the Papers, Addresses and Discussions held at the 11th Church Congress in the United States, held at Louisville, Kentucky, Oct. 1887.

Journal of the 61st Annual Council of the Diocese of Mississippi, held at Jackson, May 1888.

Annual Register of St. Mary's School, Knoxville, Illinois, for the 21st year.

Living Church Annual and Clergy List Quarterly for June.—Young Churchman Company, Milwaukee.

Church Parties and Christian Unity—A sermon by Rev. John de Soyres, M.A., Rector of St. John's Church, St. John, N.B.

The Errors of the Plymouth Brethren—By the Dean of Montreal; W. Drysdale & Co., publishers, Montreal; paper 5c.

The American Kindergarten Magazine—Emily M. Coe, 72 Bible House, N.Y.; \$1 per annum; 50c half year.

MEN may found earthly kingdoms, and organize earthly societies. But God's kingdom or Church, none but God can found, govern, or sustain. For the Church is a body of men called forth from the world, not by men, (except as agents), but by God; and the power to rule and feed such a body is not in man's gift, but must come from Him to whom alone the supreme government belongs. Hence, ministers are not officers constituted by the people, but they are the agents of Christ, and derive all their authority from Him. Men are incompetent to appoint an ambassador of Christ; it is their place to receive not appoint, an ambassador. Neither can any one rightly claim to act "in Christ's stead," till Christ delegates a portion of His authority to him. So, also, in relation to the Sacraments. These are channels of grace; but unless God had appointed them, they would have been merely "outward and visible" ceremonies. God can only employ them as vehicles of "an inward and spiritual grace." The Church is the great connecting link between the natural and the supernatural; but as such a connection can only be formed by virtue of the divine will and power, it follows that man is not competent to found a church.—*Catechist's Manual*.

A Lady writing from St. John, N.B., says:—"The paper (CHURCH GUARDIAN) fully sustains itself, and is always gladly welcomed."

The Church Guardian

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CALENDAR FOR JULY.

- JULY 1—5th Sunday after Trinity.
 " 8—6th Sunday after Trinity.
 " 15—7th Sunday after Trinity.
 " 22—8th Sunday after Trinity. (*Notice of St. James*).
 " 25—ST. JAMES AP. and MAR. (*Athanasian Creed*).
 " 29—9th Sunday after Trinity.

THE RELATION OF THE SUNDAY-SCHOOL TO THE CHURCH AND FAMILY.

By the Rev. Dr. Julius E. Grammer, Rector of St. Peter's Church, Baltimore, in the July number of the American S.S. Magazine, Philadelphia.

It is often objected that the Sunday-school is a rival of the Church; that it prevents children from attending the regular services of the Church; that it usurps the place of the Rector; that it commits the teaching to incompetent and unworthy teachers; that it is an element of discord in parishes and that often ministers lose their places and their influence in consequence of the jealous rivalry for authority upon the part of the superintendent and the teachers. Again it is said the Sunday-school is a poor substitute for the domestic instruction which children should receive and that it interferes with the training to which they are entitled from their parents. It is said the father is the true priest of his family and the mother is the natural guardian of her children.

It is said that the Sunday-school is not conservative or elevating in its influence and that it is a nurse of unrest and disorder in a parish, and we find these feelings and opinions increasing as the scrupulous jealousy for ecclesiastical or official authority upon the part of rectors increases. We propose to offer some reflections

in connection with these objections, which may be of practical value.

1. That the Sunday-school is a rival of the Church cannot be the fact either in principle or experience is manifest, for the most flourishing churches have generally the most flourishing Sunday-schools. They are the nurseries of the church and the Church is in like manner the foster mother of the schools. Churches are often the outgrowth of Sunday-schools and missions; and other Sunday-schools the source from which the strong church ultimately grows. The largest classes for confirmation are to be found in churches fed by Sunday-schools. The same schools furnish the greatest number of candidates for confirmation, and as a general rule the most efficient and permanent. The Sunday-school is an *adjunct* to and *not a rival* of the church. It offers a field of active duty for the members of the congregation engaging their time, interest and effort, so that they become more identified with the church, on account of the Sunday-school. They have a chance to exercise their talent of teaching or training the young. It is a school of discipline often to the teacher for a higher ministry. The tie that binds the teacher and his scholar, becomes a help to the minister in holding his people in close union and in encouraging his ministry by a system of co-operative work, which makes each one feel that he is a member of his fellow. Any form of effect, which in a parish keeps people in useful and harmonious work for Christ and the souls he commanded us to feed, must be of benefit to the church. The church is a body of faithful people, in which each member must minister to the personal and spiritual nourishment of the other workers. To have no Sunday-school in a church would be like having no nursery in a family.

2. Again, we see that the Sunday-school children, as a general rule, when they grow up are the attendants upon the Church, and all through their growth in years and experience they are ever under the training of the Church, for the Sunday-school leads them to the Church. So far from being a rival it is an aid. We cannot possibly reach by the ministrations of the Church, in her stated and stately services, the needs of the children as the Sunday-school does. The services there are briefer and simpler and adapted to the mind of a child. We see our Sunday-schools sources of missionary aid to the Church and many of the scholarships in the foreign field are supported by the offerings of the children. The whole effect of the Sunday-school is to indoctrinate the children in the knowledge of the Church's ways, of her catechism and Liturgy, in sympathy with her work and spirit and methods of administration. Experience is the best teacher and experience confirms this. Observation leads to the same conclusion. If a tree is known by its fruit, we must judge the Sunday-school tree to be of the Lord's planting. Its shade is refreshing, its fruit is sweet. It is a joy and praise; a thing of beauty and power for good in all the land.

3. Nor does the Sunday-school usurp the place of the Rector, for he is the head of the Sunday-school. He directs its instruction and its music. He consents for the appointment of teachers, and it is his auxiliary board for the work of the training of the young and feeding the lambs of Christ's flock. Superintendents in Sunday-schools are generally ready to follow the leading of their Rectors, and especially when the Rector is a man of common sense, gentle spirit and of wise forbearance.

There are so many examples of ministers successful in long pastorates with large Sunday-schools, that the facts all confirm the view that the Sunday-school is a right arm of help to a minister. The ministers who lose their places and find elements of discord in their church are not to ascribe it to the Sunday-school, but to many other causes; and they would probably lose their place if there were no Sunday-school,

because of the tact and qualification needed to carry on the work.

4. Nor is the objection to the character of the teachers and their competency a good one, for it does not grow out of the system but out of the abuse of it. The same objection might be made against the ministry or the membership of the Church. We must seek out fit persons and we must study to have them rightly instructed in God's holy Word. The teachers can be trained by the minister in Wednesday lectures and in his Bible classes. The whole history of the Sunday-school shows that it exerts a happy reflex influence upon the teacher and upon the Church, in intensifying the Christian life of the teacher, and in increasing a love for the Word of God. The moral and religious influence of the Sunday-school is good. It is good because of the character of the work, which is to teach children the lesson of God's Word and the worship of his Church. It is good, because it gives active employment to the lay members of the Church. It is good because it furnishes material for the growth and increase of the Church. It is good because it is the nucleus out of which churches are formed. It is good because it cultivates a love and reverence for the great institutions of our holy religion, God's word, God's day and God's house.

5. In answer to the objection that it interferes with family training we have to deplore the fact that there are so few families having a Christian character. There are few homes where the altar of domestic worship is set up; few where the parents have daily sacrifice and prayer and praise; few where there is religious instruction. Hence the Sunday-school is often the only place where multitudes of children are taught to remember God and to seek Him. *The complaint as a general rule, does not come from Christian families.* They find the Sunday-school supplementary in its training—not a substitute. And where there is no domestic worship or Christian training, the Sunday-school really offers the only ministrations of this kind to the family. It is very easy to offer objections, either as an excuse for indolence, indifference, or neglect. It is very easy to find fault, and cavil upon mere technicality and question of authority, but as there is a great work to be done let us remember a grave responsibility rests upon us to do it and to bear our part in it. "Take this child and nurse it for me," is the command of God in His providence, in His Word and in His Church.

The spectacle of a Sunday-school well furnished with teachers and scholars, with a good library and a band of efficient co-workers, under the leadership of officers, devoted, prayerful, and ready to accept the godly direction of the Rector, presents a most encouraging and animating incentive to noble service for God.

Who can measure the influence for good of such a Sunday-school? The family are blessed by it. The Church is enriched and strengthened by it. The community has a guarantee safer than that of penal law for the protection of life, prosperity and character. The Sunday-school becomes thus an ally to the home; and the Church, in the forming of the character, and in the training of the young, which will be a guarantee for the peace and prosperity of the state and nation.

Whatever hope there may be for the future of this country must depend upon the people and *not the laws*; the people, not the *history*; the people in their present spirit and purpose and principle, not in the *past* achievements of their ancestors. Let the banner of the Sunday-school be unfurled on every chapel and let the silver notes of the watchman's trumpet summon the children to the training of a warfare against sin, Satan, and the world of unbelief. Then our defences will be more permanent than that of standing armies or a belligerent navy, for they will be in the everlasting God and in the word of His power.—Amen.

THE GROWTH OF THE CHURCH OF ENGLAND.

Nothing proves more plainly the success which attends the brave and consistent inculcation of Church principles than the marvellous advance of the Church of England in these last days, evidenced as it is by the wail of Nonconformity going up on all sides. The *Freeman*, the organ of the Baptists, frankly admits that their sect is a *rapidly diminishing* one in the rural parts of the country. The Church is teaching that "schism is our sin, and schism will be our punishment," and that the decay of dogmatic truth has almost reached the edge of actual heresy. The *Freeman* asks and adds—"In the presence of so subtle a foe which threatens to weaken us almost to extinction in country places, is it desirable to have prolonged discussions on matters of variance of opinion?" And also—"We have lost time and reputation to recover." In the same way the Nonconformists in Wales are acknowledging the advance of the Church. The *Banner* says:—So far as the number goes, we readily confess that a *larger portion* of the people do call themselves—or, I should say, count themselves—Churchmen now than in *any other period in her history* in our country." A Baptist minister of Dowlais writes to the *Leven Cymrie* thus:—"Notwithstanding all her imperfections, we are bound to admit that the State Church is an important branch of the Church of Jesus Christ. The 'Old Mother' is renewing her strength and putting forth all her vigour. Notwithstanding the strength of Nonconformity in Wales, we cannot afford to ignore the labours of Churchmen in these days. So much has been said and written about the failure of the Church as a reason for disestablishment that the 'Old Mother' has determined to bear fruit in her old age."

At the annual meeting of the Congregational Churches, held at the Belgrave Chapel, Leeds, at the end of April, when there was, says the *Leeds Mercury*, only a small attendance, one of the speakers, after a somewhat optimistic address from the Chairman, remarked that one of their pastors at a recent meeting asked—"Was there a future for Congregationalism in Leeds?" The mere raising of such a question ought to give them food for thought, and he for one certainly could not take such a rosy view of the position of Congregationalism in this and other large towns as the Chairman appeared to do.

At the triennial Visitation at Llandaff Cathedral, on May 24, the Bishop of the diocese, referring to the growing strength of the Church in Wales, said that the numbers confirmed in the last three triennial periods were—in 1879-80-1, 6,894; in 1882-3-4, 7,479; and in 1885-6-7, 10,357. There was good reason to believe that the improved state of affairs in Wales was due in a great measure to the remarkable increase in the numbers of those who had left Nonconformity and joined the Church.

Now we quote all these authorities (for which we are indebted to the columns of the *National Church*) to show the ever-growing success which is attending the great Church movement in England, and to point out that if we are to swell our numbers in Ireland and extend the borders of the Church (and probably among the Roman Catholic population), it must be by the steady and persevering insistence of Church principles.

Let us not be afraid to speak of that which is *an evil*, and which the Church in her Litany deprecates as an evil; and while we show all Christian love and courtesy towards those who dissent from Church principles, let us uphold our principles with firmness and decision, and do and say nothing which would lead our own people or Dissenters to think that, after

all, it makes but little difference whether people or Church people or Dissenters, provided only they are Protestants.

BISHOP HOW ON SUNDAY-SCHOOLS

The Bishop of Wakefield in replying to an address presented to him by The Church of England Sunday-School Association, on the occasion of his first visit to Huddersfield, made the following remarks, which we commend to the careful consideration of our readers:—

"He believed if there was a great advance in the spiritual life of the Church, in love, labour, and faithful service, it was because the people would have it so. We were thankful for it. Now-a-days a great deal more was looked for from clergy than in the past, but he thanked God the life of the Church did not only show itself in the life of the clergy, but in the laity, who were rising up to a sense of their responsibility. When he addressed a large body of Sunday-school teachers, such as he saw before him, he could not but feel joy and thankfulness that God had put it into the hearts of so many of them to give time and interest to the great work of God in the world. Their Vicar was quite right in saying he (the Bishop) would like to meet and receive a welcome from the Sunday-school teachers first. It was just the welcome he would have chosen had he been asked. He felt increasingly the enormous value of the Sunday-school system. He knew too, full well, that that system was in a far more vigorous state in Yorkshire than in the great part of the vineyard in which he had hitherto been labouring. There were a considerable number of Sunday-school teachers in East London and a great many devoted persons, but there was not the feature which had been mentioned that evening, namely, the existence of *large classes of adults* in the Sunday-schools and the manly way in which so many took their part in school work, and rejoiced all their life through to be learners in the school of Christ. When he thought of this he was reminded of the saying of the martyr Ignatius, who when carried to Rome to be torn in pieces for being a Christian wrote many beautiful letters, in which he more than once used the expression: 'Now I am beginning to be a disciple.' This was a beautiful humility in a man whose course had run eighty years, and he could not help thinking it was a beautiful thing for men and women all their lives long to be ready to acknowledge they were disciples, and not to be, as so many were in London, independent of all further accession of knowledge and learning. He did not believe in an education that was ever finished on this side of the grave. Looking on the special work in which they as Sunday-school teachers were engaged they must feel that to be ever learning was the happiness of the Christian, and that it was not to be terminated here, but when they went into the presence of their Lord and Master it would be to gain an ever-growing knowledge and sense of the beauty and glory and power of God. Their work was a very serious and solemn one. They would not think he was saying anything superfluous if he urged them to strive to do that work more faithfully and devotedly than they had done. Let them remember that the spirit of true work was the spirit of true sacrifice. Let them not grudge time or pains. He had noticed during his experience that in the preparation classes, which were so universal and necessary for this work, the teachers who were fairly equipped for their labors, and had some experience in the art of imparting knowledge to others were the teachers who came regularly and attended to their teaching, while in every parish there was a small minority of teachers who were the least prepared to teach, had the least experience and seemed to care the least to

improve themselves. He mentioned this so that all Sunday-school teachers might welcome the advantages which enabled them to teach better, and so become worthy of the very high and blessed work to which they had given themselves. Another thing; in all their teaching let them try and remember that the great object ought to be, *not* the imparting of knowledge, but the *training of the character* of the child. The imparting of knowledge was necessary, but it should always be subsidiary to *personal* influence and *spiritual* teaching. He believed himself that if a teacher would only carefully think beforehand in preparing his lesson how that lesson bore on the lives and characters of his scholars, how he could draw illustrations from their daily life so as to bring the teaching of holy things into their minds, he would do a higher work than if he taught ever so cleverly the facts and doctrines which he wished to impart. There was a great tendency to separate religious teaching from the *ordinary daily life* of men; so much so that many people thought religion had very little to do with daily life. He had heard of one case of a servant who, learning that her master and mistress were about to visit Jerusalem and the Holy Land, inquired if there really was such a place, as she had always 'thought it was something to do with religion,' or, in other words, she fancied it had no substantial reality. He was afraid there was a great deal of that sort of thing now-a-days. Many people were interested enough in the graces and illustrations of the Bible, but did not lay those subjects side by side with their daily life, and so failed to learn a lesson for their spiritual benefit. It was therefore essential to make Sunday school teaching subservient to the spiritual education of the class. Another thing; let them try all they could to make their teaching *individual*. Let them not look upon their scholars as a *class* so much, as *separate living souls* each having a separate individuality in the sight of God. If they did not know something of their scholars individually their teaching would be unproductive. Again, let them all try to teach *definite, distinct Bible and Church teaching*. One of the greatest temptations was a huziness in their teaching and belief. He was not at all sure that people did not a little fail to realize what they were talking about and know what they believed. In his first sermon at Wakefield he had touched upon this subject because he felt the great importance of it. He felt it bore most strongly upon their Sunday-school teaching. They did not want their children to be little theologians, and did not profess to make them so, but wanted them to understand the great foundation truths which God had revealed, the story of their salvation, of Jesus Christ and what he had done for them. A great deal of simple doctrine might be imparted; but let it be done *distinctly* and *definitely*, so that when the children grew older they might have a treasure of truth laid up for their use. The present Bishop of London, in an address on definite teaching once said, 'Don't be afraid of teaching children to know by heart things that they *don't understand*.' The multiplication table was taught on the same principle. Let them teach what children could store and use as a foundation on which they could build, and afterwards unfold and understand. It was, the Bishop of London had said, the only way in which they could produce great results, namely, by storing the mind when young and retentive with a foundation of what could be remembered, and in later years built upon by faith and hope. He was sure the Bishop was right in this matter. Let them teach **CHURCH DOCTRINE**, because he believed firmly that **CHURCH DOCTRINE WAS BIBLE TRUTH**.

Once more he thanked them with all his heart for their kindness. The best way they could shew their appreciation for having a Bishop for that small part of the diocese of Ripon which had been cut off was to give him plenty to do; they could not overwork him

He hoped they would not spare him, and that he should always be ready with God's help, to do all in his power for them."—*Church Bells.*

FAMILY DEPARTMENT.

"NOW I LAY ME DOWN TO SLEEP."

It is said of the late John Quincy Adams that he never went to bed without repeating this little prayer, the first taught him by the mother whose memory was so dear to him to the last.

There is a little poem descriptive of a child saying this prayer that is among the tenderest in our language, and we give it below. It is from *Putnam's Magazine*:

Golden head, so lowly bending;
Little feet, so white and bare;
Dewy eyes, half shut, half opened—
Lispings out her evening prayer.

Well she knows when she is saying,
"Now I lay me down to sleep,"
'Tis to God that she is praying,
Praying Him her soul to keep.

Half asleep and murmuring faintly,
"If I should die before I wake"—
Tiny fingers clasped so saintly—
"I pray the Lord my soul to take."

O the rapture, sweet, unbroken,
Of the soul who wrote that prayer!
Children's myriad voices floating
Up to heaven, record it there.

If, all that has been written,
I could choose what might be mine,
It should be that child's petition,
Rising to the throne divine.

DAISY'S BROKEN PROMISE.

BY M. M. FRIEND.

It never would have happened if Daisy had not gone to the circus.

True, she had been a tomboy all her life which was a great pity, for there were few prettier girls than Daisy Madison with her great, brown eyes with their sweeping lashes, her rosy cheeks and her long golden curls which reached her waist.

Perhaps if she had had a gentle mother to remonstrate with her, she would not have been so wild, but when Daisy was a little baby the angels had come and borne her mamma on their wings to Heaven.

So Daisy went to live with her grandmother, where there was lots of grown up uncles and aunts, but no children but herself, and of course she was a great pet with them.

"Let the child alone," her grandmother would say when any of Daisy's aunts would begin to reprove her for her wild ways; "trouble will come to her soon enough. I was an orphan child myself, so I know the hardships a motherless girl has to undergo."

Consequently Daisy had grown up as a flower with nobody to check her own wild will any more than her namesakes in the meadows.

Before she could speak plainly she would race down the street riding her tricycle and screaming at the top of her voice, "Cademy wats!" "Cademy wats!" at the children as they were dismissed from the public schools in the afternoon.

How she made the arches of her grandmother's grand old Southern home ring with the music of her childish voice! What fun she had hiding behind the wall that divided the hall, and springing out to frighten some of the grown people! And what sport it was to play hide and seek in a house where there were so many niches and corners to hide in that the children who came to see her knew nothing about! Rainy days were Daisy's delight, for then she could play marbles on the broad front

galleries which were paved with circles and diamonds of colored stones, or she could skate in the ballroom in the highest story of the house, or dress up in the silks and satins dresses packed away in the trunks up there, or slide down the mahogany banisters of the grand old winding staircase leading from the parlor to the roof.

"Daisy is a brick," said her Uncle John. "Nobody can get lonely when she is around."

It was a wonder that she did not meet with many accidents, she was so wild. She had a large Newfoundland, named Bruno, who was just her own age—nine years; but though a girl of nine is still a child, a dog of the same number of years is considered rather old; and Bruno seemed to feel the dignity of old age, and always went about with Daisy to protect her.

Once, when Daisy was down at Frascati at a picnic, she went out in a row-boat with a party of friends, and, dancing about as usual in the boat, she lost her balance and fell into the bay, and she might have gone to the bottom if Bruno had not seized her by the dress and dragged her to the shore.

After that happened the Madison family never felt uneasy about Daisy when she was away from home if Bruno was with her.

At one time of her life Daisy's health became a little bad, so Dr. Nott, the family physician, said she must ride a great deal on horseback, so Uncle John bought her a pony as black as ink, without a white hair on him. Daisy named him Smut, and she soon learned to ride beautifully, and she used to race all over the country, with Bruno always at her pony's heels.

In October the circus came to the city in which Daisy lived, and of course her kindhearted Uncle John took her to it, and she saw all the animals and the fine horses and the ladies who rode them, with spangled tarlatan skirts on.

But the part which gave Daisy most pleasure was where the girl jumped through the paper hoop, alighting on the horse's back every time. The child fairly screamed with delight, and clapped her hands with all her might.

"It looks easy enough to do," she thought. "I ride so well I am sure I could do it. At any rate I mean to try."

For days afterwards she practiced riding Smut at full speed around an old race track out back of the cemetery, where there was never anybody to look at her, and she soon learned to ride bareback standing, and to leap in the air and alight safely on Smut's back.

"I am perfect in my lesson now," she thought. "To-morrow I will jump through the hoop."

The afternoon came, and the Madisons, who were a great family for driving, were all going down the Bay road, the mother and daughters in the carriage, and each of the sons in a buggy with his sweetheart.

Just before they started Daisy's Aunt Ellen took her aside and gave her a little lecture.

"Now, Daisy," she said very kindly, putting her arm around her niece's shoulder, "you are really getting too large to be so wild. You must really try to be more ladylike. Promise me that you will not race your pony through the streets, or do anything of which you know we would disapprove."

"I promise," said Daisy, in order to get rid of her aunt. But she turned her head aside to hide the blush that reddened her cheeks, for she knew that this very afternoon she was going to perform the wildest action of her life, and up to this time she had been a truthful child, and it hurt her very much to tell her first story.

But it did not stop her from doing what she had intended to do, although she knew it was wicked of her to do it. You all know how hard it is to slacken your pace when you are running down a hill. Well, Daisy found it just as hard to give up her desire to do what she

thought was wrong; for her bad angel whispered to her, "Do it, Daisy, do it. I would not give up my pleasure for a cross old aunt."

And the good angel that watches over the right shoulder of children, ah, where was he? Well, Daisy did not breathe a prayer for him as we all ought to do when we are tempted, or he would have come flying through the air to help her. For when he heard her tell that story, he was grieved at her wickedness, so he went away and covered his face with his wings and wept.

So Daisy waited until the carriage was out of sight, and then she hung her rolling hoop around Smut's neck, and put some tissue paper and a little box of flour paste the cook had made her into her pocket, and then she rode away as fast as her pony could carry her to the plains.

She met no one on the way, and she reached the lonely old race track, which was far from the main road, in safety.

Then she dismounted and pasted the tissue paper over her hoop. While she was waiting for the paste to dry, she practiced running Smut around the track, standing up on his bare back, and leaping higher in the air each time.

"I am in splendid training, am I not, Bruno?" she said to the Newfoundland who was always at Smut's heels' "I will perform the act so beautifully, I wish some of the children could be here to see me. It would be like a real circus to them."

Her hoop was ready, so she stood on tip-toe on Smut's back and hung it to one of the poles with a straight bar attached that had been put up on the track to hold the rings that the young men took off on their lances when they were practicing for the State Fair.

"You will carry me through safely, won't you Smut, you dear, old fellow?" she said, patting his neck.

Smut neighed in reply, which meant, "I will certainly do my best."

The pony kept his promise to Daisy much better than she had kept the one she had made to her aunt. He carried her safely under the hoop and when she made the leap through the hoop, I am very sure it was not the pony's fault that she did not jump far enough, and land in the middle of his back, instead of on the tip end, where of course she fell off, and struck her foot against a pile of rocks, and "snap" went her uncle bone.

Oh, how frightened poor little Daisy was, and how she suffered and cried! There was no one to hear her and come to help her, for there were no houses near the race track, and no one was passing by. The blood was streaming from the cut the sharp stones had made in her tender flesh, so she had to take her own little handkerchief and bind it tightly above the bleeding part, as she had seen Uncle John do when he cut his finger; and after awhile she saw a spider's web hanging low enough on a bush for her to reach it, so she staunched the wound with that.

But she felt so weak from the loss of blood and pain that she was afraid she would faint; and she wondered, in a frightened mood, how on earth anybody could find her when they had no idea where she was, and whether she would have to spend the whole night in this lonely place, and whether anything would come out of the woods and hurt her.

Smut stood by her and looked at her with his great pitying eyes as if he would like to say:

"Poor, dear, little Daisy, how sorry I am for you, and how I wish some one was near to put you on my back and carry you home."

But the wish was in vain, and as neither had hands to help her, Smut slowly and sadly walked home. Perhaps he thought that his going home without his rider would make the family uneasy about Daisy, and cause them to search for her.

But Daisy had so often thrown the bridle around his neck and sent him home and gone

off somewhere to visit one of her young friends that the colored hostler Joe did not think her absence of sufficient importance to report it to the family when he carried the stable key into the house.

So poor, little Daisy lay on the grass and she suffered so much. Bruno stayed by her and whined and wagged his tail as if he was very sorry for her, and even his sympathy was a comfort to the child.

After awhile the full moon rose, and shone brightly over the plains, and Daisy did not feel so frightened as she had done at first. She put on her thinking cap, and tried to plan some way to let the family know where she was.

At last she had it! She took her handkerchief from around her ankle, which had stopped bleeding now, and put it between Bruno's teeth; then she patted his neck, saying:

Bruno, good fellow, my dear old doggie, I will be very lonely while you are gone, but won't you carry this handkerchief home to my Uncle John, and when he sees the blood on it, won't you try to make him understand that his little Daisy is hurt?"

Bruno whined as if he knew what she meant, and then he trotted off as fast as his four feet could carry him.

It was a long way, and he could not get there very soon, but when he did reach home the family had not retired, but were laughing and talking on the front gallery.

Bruno marched straight up to Uncle John and gave him the handkerchief as he had been bidden, and whined piteously.

"Why, what is the matter?" exclaimed all the aunts together.

But Uncle John, who understood dog language better than the ladies did, said briefly:

"Daisy has been hurt. I will get the carriage and bring her home."

So his brother Henry, who was a doctor, went with him, and Bruno ran before them to show them the way.

Daisy was very weak when they got there and her uncle Henry said she had fever; so they lifted her very gently into the carriage and took her home and put her to bed; and Uncle Henry put plaster of paris around her broken ankle, and she had to lay quite still in bed for weeks until the fracture was healed.

Her aunts and uncles and her grandmother were very kind to her, and did everything they could to make the time pass pleasantly for her while she was in bed; but in spite of all they could do the confinement to the house went very hard with the active, restless child.

When she was getting well, Aunt Ellen said to her one day:

"Daisy, when you are able to go out again, do you think you will be wild any more?"

"Oh, no, Aunt Ellen," and Daisy's eyes filled with tears; "I think all this trouble came from my breaking my promise to you. But you may rely on me this time, Aunt Ellen, when I tell you I am going to be a quiet steady girl hereafter."

"I will help you," said Aunt Ellen softly.

It is hard to overcome one's natural inclinations, but with Aunt Ellen's assistance and by constant prayer, Daisy Madison succeeded in becoming quite a noble character.

A LITTLE BOY'S SERMON.

This must be a sermon because it has a text:

"I keep my body Under."

Little Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking chair before the pleasant grate fire. He had in his hand two fine apples, a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you, little master."

Dropping his paper he said:

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now,

"Thank you, little master?"

The child did not answer at first, but laughed a shy laugh. Soon he said:

"I'm afraid you'll laugh at me if I tell you, papa."

"Well, you have just laughed, and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you, but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa, I had eaten my red apple, and wanted to eat my green one, too. Just then I remembered something I learned in school about eating, and I thought one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed for a minute just as if it said to me, 'Thank you, little master,' but I know I said it myself."

"Bertie, what is it Miss McLaren has been teaching about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says it will make bad blood, that will run into our brains and made them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. If we give our stomachs just enough work to do they will give us pure, lively blood that will make us feel bright and cheerful in school,—Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself and doesn't eat too much it seems as if it were thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what it meant."

At this papa's paper went suddenly right up before his face. When in a minute, it dropped

down, there wasn't any laugh on his face as he said:

"Were not these the words, 'I keep my body under?'"

"Oh yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

MARRIED.

SAMPSON-PETHICK.—At St. Paul's Church, Charlottetown, on 10th ult., by the Right Rev. the Lord Bishop of Nova Scotia, assisted by the Rev. S. Weston-Jones, Rector of Charlottetown, Rev. W. H. Sampson, Rector of Milton, to Etta, daughter of the late William T. Pethick and step-daughter of Hon. Thos. W. Dadd.

DIED.

FLEWELLING.—"Fell-on-sleep," at Douglastown, N.B., June 11th, Ernest Edw. only son of the Rev. E. P. and Sarah J. Flewelling, of Brandon, Man., aged 11 months.

MORGAN.—Entered into rest, on Tuesday, the 19th of June, Sarah Elizabeth Martin, the beloved wife of E. W. Morgan, Manager of the Bedford Branch of the Eastern Townships Bank.

"With Christ, which is far better."

HARRISON.—At Bedford, on June 18th, Mr. James Harrison, aged 81 years.

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MISSION FIELD.**IN THE HEART OF AFRICA.**

Mr. G. Wilmot Brooke, who has gone up the Congo river on an independent mission, sends home to England the following picture of Central Africa: "I am now at the furthest post on the Congo with a vast sea of heathenism around; amazingly shameless immorality, habitual lying, and the utmost ferocity now to be found on the globe, shut out the faintest hope that their conscience will excuse them in 'that day.'

"Away a hundred miles or so to the south a small island, so to speak, some four square miles, has had the Gospel preached for a testimony for a few months—I may almost say weeks. Away to the east nothing but the vast sea of towns and villages, towns and villages 'doing evil with both hands earnestly,' till over 1,000 miles away to the south-west we come to a little spot of light, where Arnot is working. Again the darkness is broken by some scattered points of light in the lake district, but 1,000 miles of utter darkness is between us and them.

"Then comes another brilliant spot, sending light round the world, the Christians of Uganda, but nearly 1,000 miles of almost fiendish ferocity is between us and them and then the last gleam of light ends.

"If I look northwest, nothing but 1,700 miles of utter darkness, the huts garnished with human skulls' human limbs boiling in cauldrons, man-hunting, and droves of wretched women and children in chains, and the desert strewn with human bones till we come to the Red Sea.

"Away to the north, the same, or rather worse—crowded villages, with the fiercest cannibals; large villages, with great walled towns, and crowded markets and schools, and all in darkness—away over

the Sahara, with its fierce robber tribes, 2,000 miles to the Mediterranean, but not a ray of light

"North-west, again the same, till, 2,200 miles away, we see the scattered points of light rapidly spreading from the North African mission, and then comes bright light from the Niger and the Cameroons, but from the latter we are separated by 500 miles of the very fiercest and most degraded cannibals.

"I wish the churches at home would pray over these facts. I think that some of them would have their eyes open to see new things."

SOUTH AMERICA.

The Aborigines of British Guiana are exhibiting a remarkable inclination towards Christianity. The Potaro Mission, opened in 1876 by the S. P. G., is headed by the Rev. F. L. Quick, who reports in the *Mission Field* a visit to the far interior. He left Ichoureh for Shenabawic, one and a half day's journey by boat above the Kaietur Falls, and baptized there twenty-eight in all. Then he set out again, travelling two days through the forest, and in 3 days reached a village where the Indians had reared a church of timber, in which they regularly themselves assembled to learn and recite the Creed, Lord's Prayer, and Decalogue, in Mr. Brett's Aca-waio translation: here he had nine baptisms. In another day he arrived at Congamuh, where he stayed a fortnight, baptizing 389 persons and celebrating thirty-three marriages, in a structure like that he had found at the former place. Mr. Quick presses on the Bishop of Guiana the immediate need of additional labourers, in response to the requests of deputations from several other Indian centres still more remote.

NEW ZEALAND.

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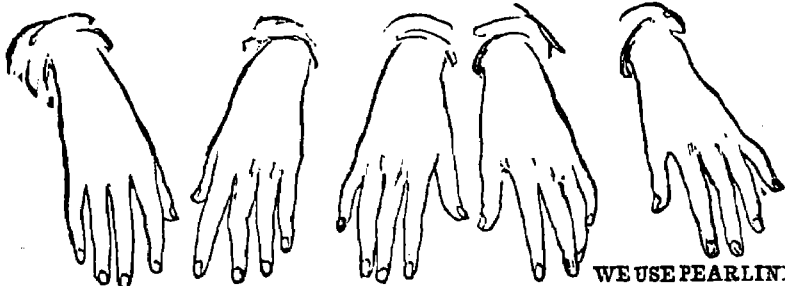
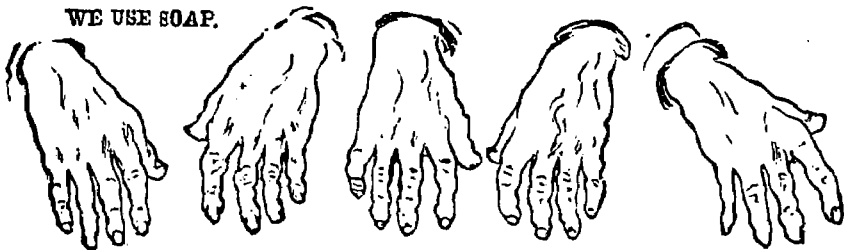
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"It's rather more than eight years ago that it happened. We were then living in Downshire, and in such a pretty little country village. My husband and I were so happy together, and Minnie, who is now such a big girl, was only 6, a pet with us both. William (that was my husband's name) was a policeman, and a good, God-fearing man he was too. No one had a word to say against him, and his place in church was never empty whenever he could possibly be there. Sometimes I would say to him, 'Stay at home this morning and rest a bit, Will,' but he always said, 'No, when sickness or old age comes, and I am obliged to stop at home, I shall always be glad then to think that I went when I could. However, sickness and old age never came to him.

"One evening—and I shall never forget all that passed that day—it had been a hot summer's day—Minnie ran into me, who was seated at work by the window.

"I have just seen Old Dickie, mother,' she said; 'he spoke to me, and said I was growing a likely lass; and would soon be as tall as my mother. He went up the street, and into the Three Horse-shoes.'

"He was an old man who lived in the village, sir. His name was Richard Fever, but the children mostly called him Dickie.'

"I wish Richard was not so fond of the 'Horse-shoes,' I answered, more to myself than to the child. As quiet and civil a man as ever lived when sober, but when a little beer has got into his head there is no one more violent. I soon put the child to bed and sat up to wait for my husband.

"What happened next I can hardly describe. Some one came and tried to break to me the bad news, but I hardly understood him till by and by they brought my Will home quite dead. At ten o'clock, when the public houses were shut, Richard Fever had been more boisterous and violent than usual, and when my husband tried to persuade him to go quietly home he had threatened to kill him. The bystanders thought it was only a

threat, but the old man went home for a knife, and meeting Will alone afterwards, had stabbed him. Of course, Richard was now in custody, and would now be taken before the magistrates the next day.

"I seemed stunned for days afterwards and went calm and pale about my work without shedding many tears or speaking many words. But all the time my chief feelings were those of bitter hatred towards the man who had killed my husband, and a longing for revenge. 'I hope he will be hanged! I hope he will be hanged!' I kept on saying to myself. At the funeral every mark of respect was shown to my dear husband, and the Rector and many kind friends did all they could to help and comfort me, but all the time I was miserable, and for several weeks after I shut myself up a deal at home alone, nourishing my thoughts of hatred and revenge.

(To be continued.)

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