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"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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THE "FOOLISHNESS" OF PREACHING.

(A Sermon preached at St. Paul's Cathedral on Sunday afternoon, 25th July, being St. James Day, 1886.)

By THE REV. CANON LIDDON, D.D.

"It pleased God by the foolishness of preaching to save them that believe."—I Corinthians i. 21.

St. James the Great, whose festival the Church of Christ keeps to-day, differs from all the other Apostles in this, that his life falls altogether within that district of history which is covered by Holy Scripture. He was a son of the fisherman, Zebedee, and, together with his greater brother the Apostle and Evangelist St. John, he obeyed our Lord's call on the sea of Galilee to become His disciple in the early part of the year 27. In the spring of the following year he was chosen to be one of the twelve Apostles, and some months later he witnessed the miraculous raising of the daughter of Jairus. Another year passed, and, whether on one of the spurs of Hermon or more probably on some slight elevation at the summit of Tabor, St. James witnessed the transfiguration of our Lord. That as yet their great privileges of intimate companionship with the Divine Redeemer had not moulded the characters of the sons of Zebedee into full accordance with our Lord's will is plain from two circumstances. When our Lord was setting out on His last journey to Jerusalem, and had on His road to pass through Samaria, certain Samaritans, with their old jealousy of the Divinely-ordered worship at Jerusalem refused to receive him, His crime in their eyes was that he was going to worship at Jerusalem, and not at Gerizim. James and John begged our Lord, like Elijah, to call down fire from Heaven to consume these inhospitable villagers, and they were rebuked for not knowing what spirit they were of. And again, at the end of this same journey our Lord had been encouraging His Apostles to encounter the troubles which were immediately before them, by the promise that they would hereafter sit on twelve thrones, judging the twelve tribes of Israel. This promise raised the question, who would sit on the thrones nearest that of the King? And, it may be, that the sons of Zebedee at this time felt some jealousy of the sons of Jonas. At any rate, it was probably this promise which led James and John to ask, through their mother, Salome, that they might sit on the right hand and on the left of the King. They were told that they should indeed share their Master's sufferings, but no encouragement was given them to look for any especial pre-eminence in the future glory. It is probable that, as in the earlier lists of the Apostles, St. James's name is also mentioned before that of

St. John, he was at this time the more prominent and energetic of the brothers, and had more than St. John to do with the petition for fire from Heaven and with the petition for the higher seats in the Kingdom. With his brother and St. Peter, he was near our Lord during the agony in the garden, and then, if we except the mention of his name among those who met for prayer in the upper chamber at Jerusalem on the day of Ascension, he disappears from history until his martyrdom. In the year of our Lord, 44, he came up to Jerusalem for the Passover. His impetuous character, now sanctified and devoted to the propagation of the faith, marked him out as a leading Christian whose removal would be agreeable to the enemies of Christianity, and accordingly Herod Agrippa arrested him, together with St. Peter, and, to the satisfaction of the Jews, as well as his own, slew him with the sword. The narrative, reported by St. Clement of Alexandria, that St. James converted his prosecutor by his calm, undaunted bearing in the hour of death, and that they were both led to execution together—this, although not mentioned by St. Luke, cannot reasonably be rejected as apocryphal. Clement lived near enough to Palestine to get perfectly trustworthy information on such subjects. He lived within the second century of our era, and as no motive for the invention of the story can be assigned with any tolerable degree of probability, its historical accuracy may be taken for granted. Between the call of St. James and martyrdom seventeen years elapsed. During fourteen years out of these seventeen we know nothing certainly about him. What was he doing between the Day of Pentecost and Easter, *Anno Domini* 44? We cannot doubt that he was, like others who were dispersed by the persecutions that arose about Stephen, going everywhere preaching the Word. Some later traditions say that he even made his way to Spain as a herald of Jesus Christ. It may be so. There were easy means of communication in those days along the whole length of the Mediterranean; but there is no such evidence as to warrant anything like certainty on this head. All that can be presumed with certainty is that the fourteen years after Pentecost were spent in the work of propagating the faith.

Now here it may be well to notice a circumstance in the history of the sons of Zebedee which is not without its bearing on the work of St. James. Our Lord gave the two brothers, apparently, when He made them His Apostles, the name of *Benai-reges*, which in the popular dialect became *Boanerges*, "the children of tumult" or "of thunder." The epithet probably referred to the natural impetuosity of disposition which was especially prominent in St. James, and which displayed itself on the occasion already referred to. But it may also have had a kind of prophetic significance. Nature does not part with its salient characteristics when it is disciplined and transfigured by grace; and the fearless preacher of the faith who died by the sword of Herod was still the man who, before the Pentecost, had called for fire on the Samaritan village, and had asked for the highest places in the Realm of Glory. He was the same, yet he was different. The energy remained, but the refining fire of the Holy

Spirit had melted out of it the alloy of impatience or ambition which had before disfigured it. And let us, then, on this his festival, think of his work as a preacher of the faith; and, in order to do so, let us place ourselves under St. Paul's guidance in the text.

St. Paul is, no doubt, immediately interested in Corinth—a scene of work very different from any on which we can suppose that St. James ever laboured. But in the early Christian time all the Apostolic workmen had, to a great extent, common experiences; and St. Paul is thinking of all who had been thus working for Christ when he says that it had pleased God, by means of that preaching which the Corinthians thought so foolish, to save them that believe.

Now, what was the preaching referred to? The word might be fairly rendered "the truth preached," for St. Paul is not thinking of the action and process of announcement, but of the message announced. In his eyes mere discourse or oratory, irrespective of the claims of the subject on which it was employed, would have no charm or dignity whatever. His own speech and preaching, he says, "was not with enticing words of man's wisdom." It had nothing of method, nothing of the employment of rhetorical topics, nothing of the studied choice and embellishment of language. The idea that public talking upon any subject whatever, whether in the interests of human improvement or not, whether in the interests of Divine truth or not, has in itself a value, a virtue, an operative force for good, as though it were a sort of sacrament—this idea, however welcome in certain quarters of the modern world which will probably occur to us, did not find favour in that serious age of the Apostles, or in the eyes of that society which was founded by the first Apostles of Christ. They were too much bent upon the possession of truth to care for any language, however beautiful, which did not minister to and convey it. They were too deeply concerned with the actual truth announced to spend over-much care and time over the machinery, the drapery, and the process of announcement. The message itself, the truth preached, was the great, and indeed exclusive, concern for them; and it is to this that St. Paul refers as the instrument by which God was pleased to save them that believed. The world was saved by the substance of a message from Heaven, not by the human words that conveyed it.

Now, one leading characteristic of the Apostolic preaching which gave it its saving power was its positive and definite character. It is said of our Lord by His Evangelist that "He taught as one having authority and not as the Scribes." The Scribes, they argued, hesitated, suggested, balanced, corrected themselves, explained themselves, retraced what they had said, modified what they had said, as knowing themselves at the very best to be but feeling their way amid uncertainties. Our Lord spoke with His eye fixed on the unchangeable; and this note of conscious authority passed on to the first preachers of the Gospel. "As God is true," writes St. Paul, "our preaching towards you was not yea and nay; for the Son of God, Jesus Christ, who was preached among you by us, even by me

and Silvanus and Timotheus, was not yea and nay, but in Him was yea. The Gospel was not a balance of probabilities, it was not a speculation about God, but a well-attested message from God to the soul of man. "We are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." "That which was from the beginning... which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life... that which we have seen and heard declare we unto you." The proof that this new and effective communication between earth and Heaven, between God and man, was not a freak of imagination, but was hard fact, rested on the Resurrection of Jesus Christ from the dead—an event in which the realm of Spirit laid the world of matter under obligation to subserve its purpose by proving even to the very senses of man, the truth of Christ's claims and mission. And, therefore, St. Peter at the Day of Pentecost, and afterwards, and, therefore, St. Paul at Antioch in Pisidia, at Athens, and elsewhere, preached before all things the Resurrection. All else depended on it. It was the warrant without which, as the Apostles said, "our preaching is vain and your faith is also vain." But resting thus on solid evidence, planting its feet thus firmly on the soil of earth and in the full daylight of human history, the Christian creed raised its head to Heaven, unveiled to the believer the inner being of God, displayed the manner in which, when God the Son took our nature upon Him, a bridge was really constructed between earth and Heaven, and even discovered to us the inmost heart of the All Merciful in the true meaning and value of the Sacrifice which was offered on Calvary for the sins of the whole world. From that Fountain, opened for sin and for uncleanness, flow all the hopes of pardon, all the reinforcements of grace, all the power of sacraments, by which the work of the Redeemer is carried forward in the sphere of sense and time, in preparation for the momentous, the endless future.

This was what the Apostles preached to the world. This was the preaching by which God was pleased to save them that believed. How was it regarded by cultivated people at the time who were as yet outside the Christian creed and Church? St. Paul answers that question by the phrase, "The foolishness of preaching." It is not, I need hardly say, his own phrase. He did not himself think the preaching foolishness, but he adopts for the moment the current phrase of the day, the phrase current in certain quarters of Corinth. Many highly cultivated Corinthians did think the Christian preaching foolishness. It was unlike all they understood by wisdom or, as they put it, philosophy. Philosophy, as understood in the old Greek world, was an attempt to furnish a tentative theory or account of the universe, of man, of human thought, of the relations between man's thought and the external world, more or less complete as the case might be, but based in any case in the last resort upon the average resources of the human mind. Philosophy, from the nature of the case, did not attain to permanence or certainty. It was always shifting its conclusions, always shifting even its grounds, always reflecting in its changes the successive activities and moods of thought which created it, and so always contrasting vitally with the preaching that centered in Jesus Christ, "the same yesterday, to-day, and for ever." It was at best a reaching after rather than a possession of truth, and to claim to possess truth absolutely seemed to it a baseless and foolish pretension. And yet this claim the Gospel did and does undoubtedly make, and it also claims that the truth, of which it is so certain, belongs, in the main, not to the region of nature and experience, but to a higher world that can only be explored by faith. Besides this, the

Gospel placed before mankind a new ideal of life, in which the passive virtues, long-suffering, forgiveness of injuries, and the like, were to count for much more than they had ever counted yet, and all of this in Greek eyes was folly only to be accounted for by hallucination, which Eastern ways and lack of Greek culture might possibly explain. That was the Corinthian estimate of the Apostle's message from God. The Jews had formed another estimate not less unfavorable, and each form of error with which the Gospel came into collision soon formed and formulated its own criticism. But the Apostolic work went on: "We preach Christ crucified—to the Jews a stumbling-block, and to the Greeks folly; but to them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Of this preaching what was the purpose or object? St. Paul answers "To save them that believe." We must beware, brethren, of degrading that great, great word "saved," by reading into it anything else or less than it meant for St. Paul. When he speaks of salvation he has in the background of his thought the unending ruin from which salvation is a rescue. He is not thinking of anything that is limited by time or by this earthly scene; he is not thinking of physical, or social, or national disaster. Incidentally, no doubt, the Gospel does save mankind from these forms of ruin; it promotes, within limits, and as a very secondary object of its activity, the temporal well-being of man in his individual and social capacity, the well-being of his body as well as of his mind; and, provided that it is understood that we are using the word in an adapted sense, there is no harm in speaking of salvation from mental ignorance, of salvation from social peril, or salvation from any form of mischief limited strictly to this transitory life. But when the Apostle speaks of salvation, without explaining its sphere of operation, he means, beyond all question, a salvation of the individual human soul from ruin, ruin begun here and rendered beyond the grave permanent and irretrievable, salvation from eternal death. From this ruin He alone could save men, Who died for them on the cross, and Who has the keys of hell and of death. And the preaching of the Apostles presented Him to the souls of men, in St. Paul's phrase, as "evidently set forth crucified among them," as their Saviour, as their only, their all-sufficient Saviour, able to save to the uttermost those that come unto God by Him.

And, once more, who are capable of receiving this salvation? The Apostle answers, "Them that believe." As a matter of fact, then, the recipients of salvation are a limited class. Originally salvation is destined to all mankind by the Universal Father. "Jesus Christ," says the Apostle, "died for all." But man has the great and perilous gift of free will, and God does not put force on him and compel him to accept blessings which in his folly he chooses to cast aside. It is because man can at pleasure accept or reject salvation, that salvation only reaches them that believe. Belief is, in its essence, the act by which the soul accepts salvation. This is what we learn from the accounts of conversions under the influence of Apostolic preaching in the New Testament. For instance, to the gaoler's question at Philippi, "Sirs, what must I do to be saved?" St. Paul and St. Silas, answered, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now, what is this belief? It is not merely the acceptance of truth by the understanding, because the understanding may be active while the heart and the will are untouched. It is not merely an act of moral confidence, because such confidence may be based on mistaken grounds, on some radical misapprehension about the object which is presented to faith. It is a movement of the whole soul, of all its powers going forth to meet the approaching truth; it is thought, it is affection, it is trust, it is self-sur-

render, face to face with the unseen, but clearly apprehended, Christ. Thus when St. Paul tells us that "with the heart man believeth unto righteousness," he adds, "with the mouth confession is made unto salvation." The heart here, as so often in both Testaments, means, not only the seat or faculty of love, but the centre of the soul's whole life, and thought, and affection, and resolve. And yet salvation is not named until the act of adhesion to Jesus Christ has taken a practical, an outward, an audible form,—“With the mouth confession is made unto salvation.” In like manner, St. Paul tells the Galatians that neither the Jewish ordinance of circumcision, nor the absence of that ordinance, effected salvation in any degree, but “faith that worketh by love.” A faith that should not work by love, that should be divorced from love, would not, in St. Paul's eyes, deserve the name of faith; certainly it would not justify it. Faith in Christ and love for Christ are separable in idea; they are in fact, in practice, inseparable in a loving Christian soul. The anatomist distinguishes clearly enough between the nervous and arterial systems of the human body, and physiologists may say that one is more directly concerned with the maintenance of life from moment to moment than is the other, but practically, so far as we know, life cannot subsist without both arteries and nerves. And those who insist most earnestly on saying, with St. Paul, “we are justified by faith,” dare not be so false to St. Paul's teaching as to add, “we are justified, even though we have no love of God at all in our hearts.” Faith, then, is an act of the whole soul, thinking, loving, resolving, trusting, going forth to meet the truth which approaches it in the Apostolic message.

But then faith—let us mark it well—does not, merely of itself, operate or effect justification or salvation. When we say that we are justified by faith we mean that faith is a title, an indispensable title certainly, but only a title to our justification or salvation. If faith of itself justified or saved, we should be our own justifiers, our own saviours. This every Christian knows is impossible. Our inability to save ourselves is the very truth which St. Paul lays down as fundamental before he proceeds to show how God has saved us through Christ. No, faith does not, cannot of itself, save; but faith is the hand which we hold out to receive the salvation which is wrought for us, and which we must thus receive in this our hand in order to make it our own. Faith is our title, it is our letter of introduction, if you will, to salvation. We must present it, before He, our true and only Saviour, works in us His saving work. This is plain from the case of St. Paul himself. When St. Paul was converted on the road to Damascus, he obeyed by faith the vision from Heaven; he went into Damascus already a believer in our Lord Jesus Christ. He waited for three days, and then Ananias said to him, “Arise and be baptised and wash away thy sins, calling on the name of the Lord.” Then at his baptism the full gift of salvation was bestowed on him by his Saviour. But, for the acceptance of this gift, his faith was an indispensable title. Then he became not merely a disciple by conviction, but something more, a member of Christ. And the same truth is apparent on a careful study of the cases of Cornelius and the Ethiopian eunuch. Faith was in either case a condition precedent of salvation which was only secured when the convert was baptised.

Preaching, as a means of propagating the faith and of converting souls to Jesus Christ, is still what it was in the Apostolic age. But for Christians in a state of grace, for believing and loving servants of Christ, listening to a sermon is not the first and greatest of Christian privileges. Those who maintain that it is, sometimes point to the fact that we read in the Acts of the Apostles more of preaching than of assemblies for worship or for reception of the sacraments.

This undoubted fact is easily accounted for. The Acts of the Apostles is for the most part a record of a series of missionary effort; it is not the record of a settled Church; and, while a mission to the Jews or to the heathen is going forward, preaching, from the necessity of the case, must occupy a much more prominent place than other Christian ordinances. Preaching is the tool in the hand of the Christian missionary by which he forces his way into the dense opposing mass of heathen thought and heathen feeling. But when, by God's assistance, he has triumphed and a population or a neighbourhood has accepted Christianity, preaching becomes, I do not say unimportant, —God forbid!—but of less importance relatively to other ordinances than was the case during the purely missionary stage of Church life. Until preaching has brought a soul to pray, and to desire and to use the means of grace, it is more important to that soul than anything else. But, when this great work is done, prayer and sacraments become, spiritually speaking, of much greater importance than preaching. It surely cannot be otherwise. If we know by experience what it is to hold communion, whether in prayer or sacraments, with the Infinite and Eternal Being, we cannot doubt that in doing this we are engaged in a much loftier, and more momentous duty than when we are only listening to a fellow-creature, a fellow-sinner, telling us what he knows about God, with whatever skill or with whatever faithfulness. Not that preaching is or ever will be without great value for the servants of Christ. It recalls to memory forgotten truths, it places before the soul new aspects of truth already recognized, it presents old truths in new aspects, it shows how the faith which does not change has the same power of helping from age to age an ever-changing world, it kindles affection, it fertilizes thought, it quickens the conscience, it rebukes presumption, it invigorates weakness, it consoles sorrow, it deepens the sense of man's helplessness and of God's omnipotence,—the two most fundamental convictions in a true religious life,—it keeps that world which we do not see, but which is so close to us and towards which we are hastening forward moment by moment, before the soul's eye, it is a reminder of eternity constantly uttered amidst the clamorous importunities, amidst the egrossing interests and concerns of time.

Do I say that it is all this, or that it ought to be?—for the question is often asked why preaching is in so many cases apparently powerless for real good, especially in quarters and in classes which are supposed to be more open than others to the influences of religion. We cannot challenge the substantial truth implied in the question. The evidence, alas! is before our eyes, indisputable, overwhelming. Well, brethren; one answer to that question is undoubtedly to be found in the weakness, the inconsistencies, the faults of character, the want of true spiritual insight, and of lofty and disinterested aims in us who are entrusted with this high and awful ministry. Beyond doubt we bear our treasure in earthen vessels, and it may well be that, ere it reaches those to whom we bear it it is discoloured or distorted or mutilated, or, at least, robbed of its lustre and its power by the hands that should guard it. It is not in forgetfulness of the responsibility for any such failure that may well in the eyes of the Eternal Justice be reckoned to us, the clergy, that I ask you to consider: whether you, too, may not be, at least in part, responsible. May it not be now, as of old, that the word preached does not profit, not being mixed with faith in them that hear it? When the pulpit is looked to only, or chiefly, as furnishing interest or amusement not to be distinguished from that which is furnished by a magazine or a newspaper; when, as the hearer leaves the church, instead of asking himself the question, "What did that sermon say to me?" he only asks a neighbour the question, "Well

what do you think of Mr. So-and-So's performance?" preaching is not likely to do much real good. Now, as in Ezekiel's days, a sermon is too often regarded as "a very lovely song of one that hath a pleasant voice, and can play well on an instrument;" now, as in Ezekiel's days, it is whispered from above: "They hear thy words, but they do them not." The modern Athenians who spend their time in nothing else but either to think or to hear some new thing, and are more than tolerant of irreverence or of heresy if they only can be gratified with novelty, would certainly, like their predecessors, have thought cheaply, very cheaply, of St. Paul. Every sermon, let us be sure, whatever its faults, contains some truths that it is well to be reminded of, and rebukes some sins which it is not prudent to forget. Now, as of old, it pleases God by the foolishness of preaching to save them that believe. The best sermons, as we may deem them, are useless unless God the Holy Ghost condescends to make use of them; and the worst and the poorest may be ennobled when He impresses any phrase of them on a human soul.

May He lead you, my brethren, to make the most of anything which, amid whatever there be of weakness or error, can enlighten your understandings, or quicken your consciences, or warn your hearts; and may we all, preachers and hearers, think constantly and seriously of that Great Day when account must be taken of all that has been said, and of all that might have been said but has been left unsaid, of all that has been heard and acted on, and of all that has been heard and neglected or disobeyed. Time is short, eternity is long.

ECCLESIASTICAL NOTES.

DRIFTING INTO THE CHURCH.—A correspondent of the *Church Record* says:—On an average for several years, once each fortnight a minister of some one of the sects has come into the Church. Of these in the last two years, sixteen were Methodists, (representing five or six different kinds); three were Baptist (two kinds); six Congregationalists; five Presbyterians (3 kinds); five Reformed Episcopal (of whom at least three had previously been Church clergymen); Romanist, six; Dutch Reformed, two; Adventists, three; German Reformed, Unitarian, Universalist, Campbellite, Jew, Secularist (lecturer), one each. Of these twenty-eight were received in 1883-4, and twenty-four in 1884-5. It is probable that there were other instances which did not come to my notice. It may not be generally known that the late Bishop of Florida was once a Methodist theological student. He made the change while yet a student. A Bishop told me he was sure not over half the clergy were born in the Church. In view of this fact is it not a silly fear that the Church will be perverted by receiving so many converts from the sects? *Converts* they are in almost every case, and often better informed and more thoroughly imbued with "the Church idea" than some of those native "and to the manor born."

THE BISHOPS AT THE MANSION HOUSE.—At the annual banquet which it is now customary for the Lord Mayor of London to give to the members of the English Episcopate, the Archbishop of Canterbury returned thanks to the "Health of the Bishops." Referring to the visit of the representatives of India and the Colonies to London, his Grace said he would not call them our *colonial visitors*, but looked upon them as **ENGLISHMEN COMING HOME FOR A HOLIDAY**, for it was as HOME that they regarded England. They had come here with a great many new ideas, and he thought he should be wanting in his duty if he did not call attention to the Church federation which was begun so long ago, and had united the colonies with the mother country with such close and strong ties. Forty years ago there were seven, while at the pres-

ent moment there were SEVENTY-FIVE colonial dioceses, every one of which looked to England for help and encouragement. The Church, therefore, had prepared the way, if federation was to come, by founding those ties of religious federation upon which alone a real federation could be built. Adverting to the subject of Church endowments, the Archbishop said he knew of an instance in one county where in 520 parishes there were 195 which had no form of religious worship or instruction except that which was given by the old endowments of the Church of England, and in the same county there were 450 parishes out of the 520 in which there were no resident ministers, except ministers of the Church of England. That illustrates the work done by the Church endowments. They had just completed an inquiry into the work done by the voluntary system of 1885, and they had found that for charitable purposes, clubs, sick-clubs, and hospitals of every kind, and for the preservation and restoration of these ancient fabrics, which were our pride, there had been raised in the county of Kent alone the large sum of £208,000, and that without effort whatever.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

MAHONE BAY.—A memorably pleasant affair took place in this parish, Thursday, Aug. 19th, at Martin's River, on the Post road, four miles east of above town. The corner-stone was laid of a new church to be named at consecration St. Martin's, after the celebrated Bishop of Tours, who divided his military cloak with the beggar, whose day, Martinmas, is Nov. 12th. Part of the shell of the building is already up, a fair idea can be formed of what promises to be a neat attractive structure on one of the most commanding sites on the whole road between Halifax and Liverpool. It certainly reflects great credit on the taste and skill of the master-builder, Mr. David Zinc, living near by. It already shows what unity and well directed efforts can accomplish, where the heart is sound and the purse disposed to smile. By 2.45 p.m. the following clergy of the Deanery were together (the absence of the rest, unavoidably detained at home, being regretted):—Rev. Messrs. W. H. Snyder, R. D. Rector, E. A. Harris Curate, H. Stamer, R. C. Caswall, W. H. Groser, G. H. Butler, G. D. Harris, J. Spencer and C. E. T. Easton (which last we are glad to welcome amongst us in this Deanery). At 3 o'clock Evensong having been read by Messrs. Spencer and Easton, the Lessons by Messrs. Butler and E. A. Harris, the large congregation of fully 400 paid close and careful attention to a very interesting, instructive and edifying sermon on Zech. IV, 7, by Mr. Caswall, of Lunenburg. The singing by a large double choir of canticles and hymns was very stirring and hearty, even in the absence of any instrumental accompaniment. There was taken up in connection with the service the neat sum of \$100.51, \$60 of which came, we believe, from one zealous parishioner alone!

After the Offertory all reassembled outdoors and witnessed the placing of the corner-stone by Jas. Langille, Esq. After "The Church's One Foundation, &c.," was sung Messrs. Spencer, Groser and G. D. Harris made brief addresses, and the ceremony concluded with Doxology and Benediction. In the stone was placed and sealed as usual a tin box, to which were consigned the following contents:—"Lunenburg Co. Times, Aug. 18th, 1886;" "Lunenburg Co. Progress, Aug. 18th, 1886;" "Our Missionary News, 1st No. July, 1886;" "Canadian Missionary, Vol. 5, No. 1;" Book

of Psalms in Phonetic Shorthand; Short Statistical Record read at the laying of the corner-stone; Copy of "Office for Laying the corner-stone of a Church;" various silver and copper coins, one in particular, dated 1812, the year when the venerable, but still vigorous and active Rector, was born.

The weather was lovely and temperate, and all appeared to enjoy the interesting and auspicious occasion. We hope and pray a kind Father above will smile upon the good work thus begun in humble faith, that the Saviour—the Foundation stone of the aged pastor's devoted life—will be ere long his Crown of Joy, and that the Paraclete will unite all the hearts that come to pour forth in that shrine their prayers and praises as a willing sacrifice, and make of them one lordly temple to the honour and glory of the Holy Trinity.

NEW ROSS.—The XLVI R. D. Chapter of Lunenburg, R. D., are affectionately invited to meet, D.V., pursuant to adjournment, in this parish on Oct. 13th and 14th.

MISSION IN PUGWASH PARISH.—A mission of rather novel character took place in the weak parts of the parish of Pugwash last week. Instead of the forces being concentrated at the strong points the missionaries were placed in the weakest parts, and under God's blessing a time of spiritual refreshment and enthusiasm for the dear old Church of England was the result. The missionaries met at the little church at Clifton on Monday, Aug. 16th, and after celebration of Holy Communion a council was held and plan of work perfected. It was regretted that the ready Rector of Londonderry was unable to fulfil his engagement. Rev. W. C. Wilson was called to the chair, and the following plan was adopted. The Rev. V. E. Harris to work in West Branch, about 7 miles from Clifton; Rev. R. Hudgell to conduct the mission in Clifton; Rev. Mr. Bent, Rector of Pugwash, to work in the district of Rosslyn, about 17 miles from West Branch, and Rev. W. C. Wilson to conduct the mission in the thriving town of Oxford, about 9 miles from West Branch, where two important buildings, one Methodist and another Presbyterian, are in course of construction, but where the Church has no place wherein to hold a service. The plan adopted was a service composed of collects and mission hymns, an introductory lecture on the distinctive principles of the Church of England scriptural and in harmony with "the principles of the doctrine of Christ," and these to be followed by a mission sermon. Although the church people in each place were few, yet night by night large congregations testified to the interest aroused. At Rosslyn the school-house was filled every evening, and discussions on points raised often took place. On Thursday Mr. Wilson drove down to the district and gave Communion to five persons. At Clifton the interest was well maintained and numbers gradually increased. At West Branch the work was effective, old breaches were healed and a movement started for the immediate erection of a small church in the neighbourhood, there being \$200 in hand for the purpose. At Oxford the Temperance Hall was filled every evening, and a small band of enthusiastic churchmen cemented together determined to start at once to secure a permanent mission room for the use of the Church of England. Rev. R. Hudgell, the travelling missionary of the Deanery, will (D.V.) hold regular services at stated times in these places for the future. It may be of interest to those interested in home mission work to know that the collections at the services exceeded the expenses incurred by the effort.

LIVERPOOL.—Thursday, August 19th, will long be pleasantly remembered by the children of the Church in Liverpool. On that day the two Sunday-schools—that of Trinity Church

and the children of St. Andrew's Sunday-school—in all about 130 scholars, were by the kindness of their teachers and other friends, and under the able superintendence of the curate in charge of the parish, Rev. A. W. M. Harley, enabled to enjoy what proved to be a most successful festival.

The scene of the picnic was Waterloo Head, a scattered hamlet at the mouth of Liverpool harbor, about four miles from town, commanding a magnificent sea view; and the field which was generously lent by Mr. James Gerhard bordered on the beach, so that we had the broad Atlantic at our feet and the fresh sea breeze in our faces, while a variety of land sports could be engaged in by all the actively disposed.

The good people of Western Head turned out in full force, and the Sunday-school of Grace Church added its numbers to those from town.

Hunt's Point, a village some five miles by the shore from Western Head, was represented by a portion of its school, so nearly all the scholars of the parish were assembled together, and it was very pleasant to see so many happy young faces.

Games in great variety were entered into with spirit, and running races for prizes made great fun; every fresh interest was fully enjoyed, and the afternoon seemed all too short. But like good things generally it would, and did, come to an end, and at last the order was given for the return home; not, however, before whole assembly had partaken of such a tea as many of their number had never seen before, and what to do with the basketful that remained was a problem hard to solve. Many a poor person was made glad by the loaves—not to speak of the fragments that were left.

When all was over the happy children with their teachers were conveyed home in a variety of vehicles, from the single-seated buggy to the capacious hay-waggon, and a very merry company they were.

SHELburne RURAL DEANERY.—The revival of this deanery under its new dean, Rev. S. Gibbons, was marked by interesting services and full churches.

The services and meeting of the deanery took place at Lockport, Aug. 10th. Morning Prayer and Holy Communion, with sermon by Rev. H. L. A. Almon, was held at the church at Green Harbour, and in the evening a Litany Service, with short addresses by Revs. A. W. M. Harley and H. L. A. Almon, was held at Holy Cross Church, Lockeport. The deanery met in the afternoon at half-past three. The following is a brief summary of the minutes:—The deanery of Shelburne met at the call of the Rural Dean, Rev. S. Gibbons, at Lockeport, Tuesday, Aug. 10th. There were present the Rural Dean and Rev. Messrs. Almon and A. W. M. Harley; the Rev. Mr. Howe being unavoidably absent. Rev. Mr. Almon was appointed Secretary *pro tem*. It was suggested that a Choral Service, taken part in by the united choirs of the deanery, be held, if practicable, at the next meeting of deanery.

Rev. Mr. Harley was appointed Secretary of the Bray Associates' Library. A series of Missionary meetings to be held in the fall, at Yarmouth, Tasket and Banington, was arranged for, at which the special claims of the B. H. M. will be brought before the people. It was decided to hold the next meeting of the deanery at Yarmouth, Oct. 27th.

PERSONAL.—Rev. V. E. Harris is away enjoying a well-earned vacation in the United States. The Sunday work at Amherst will be performed by Canon Brock and Rev. R. Hudgell.

We regret to record that the Rev. J. R. O. Parkinson, Rector of Londonderry, has been seriously indisposed, and consequently unable to fulfil his engagement in the mission that was recently held in the Amherst Deanery.

DIocese OF FREDERICTON.

PORTLAND.—The new organ built by Messrs. Peter Conacher & Co., Huddersfield, England, for St. Luke's Church here was lately opened by a public recital, in which several prominent local artists took part. The instrument is a fine one and will no doubt give universal satisfaction. Messrs. E. G. Gubb and Byron Tapley, having been appointed to examine the instrument reported that they have carefully and thoroughly inspected both its interior and exterior and have tested its quality. The voicing of the stops has been executed with artistic excellence. Its tone throughout is good, both as regards individual stops and full organ, and is powerful and brilliant without harshness. Especially are we pleased with the *open diapasons* which possess the true "Cathedral Tone," being round and rich. The reeds are made from the same scales used by the celebrated French builders, Caralli-Coll, and their tone (especially that of the oboe) are clear and prompt. Great care has evidently been taken in making the action to work with perfect silence and the touch, when coupled, is light and responsive.

As disinterested examiners we are highly pleased at the conscientious and workmanlike manner in which the instrument has been constructed and erected. We would call the special attention not only of musical students but of music committees to the model "specification" of this organ.

Specification of organ built for St. Luke's Church Portland, N.B., by Messrs. Peter Conacher & Co., Huddersfield, England:

Two manuals, compass C C to A...58 notes.
Compass of pedals C C C to F.....30 notes.

GREAT ORGAN.

	Feet.	Pipes.
1 Double open diapason (12 closed wood) metal	16	58
2 Open diapason, metal	8	58
3 Small open diapason, metal	8	58
4 Dulciana, metal	8	58
5 Concert flute, wood	8	58
6 Principal, metal	4	58
7 Harmonic flute, metal	4	58
8 Fifteenth, metal	2	58
9 Trumpet, spotted metal	8	58

SWELL ORGAN.

10 Bourdon, wood	16	58
11 Open diapason, metal	8	58
12 Stop diapason, wood	8	58
13 Salicional, spotted metal	8	58
14 Voix celeste, spotted metal	8	40
15 Flauto traverso, wood	4	58
16 Harmonic piccolo, metal	4	58
17 Mixture (three ranks), metal		174
18 Cornopean, spotted metal	8	58
19 Oboe, spotted metal	8	58

PEDAL ORGAN.

20 Double open diapason, wood	16	30
21 Bourdon, wood	16	30

COUPLERS.

22 Swell to Great.
23 Great to Pedals.
24 Swell to Pedals.
Three composition Pedals to the Great Organ.
Three composition Pedals to the Swell Organ.
Balanced Swell Pedal.
Tremulant in the Swell Organ worked by Pedal.

The Keys, Draw Stops and Pedals as per college of Organists.

Total, 24 stops. 1,266 pipes.

FAIRVILLE.—The annual picnic of the Church of Good Shepherd of this place was held on the 18th inst.; about 400 people went for a day's outing up the St. John river to Day's Landing. A very enjoyable day was spent and about \$100 was made for the building fund. On Sunday, 22nd ult., the Rector held a children's flower service. A large collection of flowers was obtained and given to the City Hospital and the Old Lady's Home.

ST. JOHN.—Trinity.—The Rector, Canon Brigstocke, and his family have been spending a few weeks at Hampton. We trust the Canon who is an honest and faithful worker may be

strengthened and refreshed by his well earned holiday.

PORTLAND.—*St. Luke's*.—An exceedingly interesting and well attended meeting of the Sunday-school Teacher's Association for the Deanery of St. John was held at St. Luke's Church School-room, on the evening of Tuesday, August 10th. Of the Clergy there were present the Rev. G. M. Armstrong, Rev. O. S. Newnham, Rev. A. J. A. Gollmer, Rev. O. G. Dobbs and Rev. W. O. Raymond.

The President of the Association, W. M. Jarvis, Esq., presided at the meeting. The opening and closing services were taken by the Rev. A. J. A. Gollmer. After a good deal of interesting business had been satisfactorily disposed of, the President announced the subject for discussion: viz., "The Teacher's duty towards the unsatisfactory scholar." The Rev. O. S. Newnham, Rector of Hampton, opened the discussion, by reading an admirable paper in which many valuable and practical suggestions were thrown out as to the best mode of dealing with unsatisfactory scholars. Mr. A. H. Hannington, Superintendent of Trinity Church Sunday-school, followed, reading an excellent and carefully prepared paper abounding in useful hints to teachers. The discussion was continued by Mr. T. B. Robinson, Rev. G. M. Armstrong, Mr. M. Chamberlain, and the Rev. O. G. Dobbs; all of whom delivered earnest and forcible addresses upon the subject.

The discussion was an unusually animated and valuable one, the interest shown by all the teachers present being marked and well sustained throughout. Before the close of the meeting the Rev. G. M. Armstrong referred to the fact that the Association since its last meeting had lost an exceedingly valuable member through the retirement of Mr. C. F. Kinnear, who for fourteen years had been the faithful Superintendent of St. John's Church Sunday-school. A suitable resolution was proposed expressive of the warm appreciation entertained by the members of the Association of the labours of Mr. Kinnear in connection with Sunday-school work, and acknowledging his untiring interest in the welfare of this Association. The resolution was carried unanimously by a standing vote. Mr. Kinnear replied in feeling terms, stating that he hoped still to be able to manifest his interest in the Association of which he had been a member for thirteen years—that is since its first organization.

During the evening the Secretary of the Association stated that the report of the Examiners showed, that at the examination for Teachers held by the Church of England Institute in May last, twenty-two candidates from various parts of Canada had successfully passed, including six teachers from St. John, who have received certificates as follows:

Advanced Section.

- No. 1055 Miss Kate B. Disbrow, Trinity S.S.
- No. 1056 Miss Jane R. Barlow, St. John's S.S.

Elementary Section.

- No. 40 Mrs. N. A. Perley, St. John's Sun-Sch.
- No. 41 Mr. John C. Kee, St. James' do
- No. 42 Miss Sarah Taylor, do do
- No. 43 Miss M. E. Knowlton, do do

Since the year 1881, when the Association was first affiliated with the Church of England Institute, 48 teachers from our Association have presented themselves for examination, of whom 43 received certificates, whilst two in addition received prizes, and three received Honor certificates for special merit.

St. John's.—The Rev. E. Daniel, of the Diocese of Toronto, who has for several months been unable to undertake any duty by reason of serious illness, is much improved in health and was able to preach on Sunday evening last, August 15th, at this Church.

DIOCESE OF MONTREAL.

LAOHUTE.—The Rev. Wm. Sanders begs to acknowledge with many thanks the anonymous contributions of \$4 for Widows' and Orphans Fund received May 26th, and \$5 for Home Missions received Aug. 20th.

COWANSVILLE AND SWEETSBURG.—It is understood that the Rev. Mr. Forsey, of Chambly, has been elected to this parish, and that he has accepted. Mr. Forsey was ordained deacon at the last ordination held in Montreal, having previously been a minister in the Methodist body.

BRYSON.—The Bishop of the Diocese held a Confirmation service in St. James' Church here on Sunday morning, the 22nd inst., when eight candidates received the laying on of hands.

COULONGE.—The *Gazette* is authority for the statement that the Bishop preached in the Presbyterian Church, Coulonge, on Monday evening last; but probably the building had been loaned for the occasion, for a Church service. Such statements are, however, apt to mislead.

DIOCESE OF ONTARIO.

Rev. and Dear Brethren: The Bishop has desired me to inform you that he sailed for England on Thursday, the 26th August, and he wishes to be remembered in your prayers.

I am yours very truly,
J. S. LAUDER,
Commissary of the Bishop of Ontario.

DIOCESE OF TORONTO.

ORILLIA.—The Rev. J. D. Cayley, the esteemed Rector of St. George's Church, Toronto, took part in the service at St. James' Church here on Sunday week, and the Rev. J. C. Roper, of Trinity College, Toronto, preached an able sermon on the same occasion.

COOKSTOWN.—The Rev. W. H. A. French, of this place, was married on August 4th to Miss E. A. Cole, eldest daughter of W. P. Cole, Esq., of Sutton, Ont. The Rector of the parish officiated, assisted by the Rev. W. H. French, father of the bridegroom. The Church was beautifully decorated with cut flowers; and the ordinary choir, augmented by visitors, sung appropriated hymns. After the ceremony a wedding breakfast was given at the residence of Mr. Cole, at which a large number were present.

DIOCESE OF HURON.

STRATHROY.—In this parish there has just been organized "The Young Ladies' Society of the Church of St. John the Evangelist." Its main object is to actively interest the young ladies of the Church in work for the sick, the poor and the stranger in the parish, and also for the cause of missions. The promotion of the intellectual is also a feature of the Society's work, and is provided for by weekly meetings for the reading and discussion of selections from standard authors. At each of these meetings interesting intelligence from the mission field is also to be read, and the opening prayers at all meetings whatsoever are to include intercession for the great work of sending the Gospel to every creature.

KANYENGEE.—The annual picnic of the St. Paul's Church congregation was held in the beautiful grove adjoining the church premises, belonging to Mr. Moses Turkey. About three hundred were present, and a most enjoyable day was spent. The day's proceedings were begun with a short service in the church at 11 o'clock. The following clergymen were pre-

sent:—Rev. W. H. Wade, of Trinity Church, Burford, Rev. T. Geoghegan, Bullock's Corners, Flamboro, and the Rector, Rev. D. G. Caswell; B.D. Rev. Mr. Geoghegan preached a short sermon. After service an adjournment was made to the grove, when a procession of temperance Societies was formed, and headed by the Grand River Band marched to the Rectory, where the procession was met by the Rector, who accompanied it to the grove. Excellent refreshments were provided in abundance by the ladies of the church; and in the afternoon a platform meeting was held, the Rector in the chair.

The first speaker was the Rev. Mr. Wade, who spoke briefly, and was followed by Rev. Mr. Geoghegan in a short address. The chairman then introduced Mr. Carswell, the eloquent temperance orator, who dwelt upon the great evils of intemperance, and encouraged the workers in the Indian temperance Societies to go on and build up the cause.

After the addresses three cheers were given for the lecturers and for the Queen, and the afternoon was wound up with the National Anthem played by the band.

BRANTFORD.—*Grace Church*.—On Sunday evening, 22nd August, the Rector took occasion to thank his people for a gift of \$100 with which to take a holiday trip; at the same time stating his intention to donate half of the amount to the Terrace Hill mission church. The act was characteristic of the man, and will be likely to induce others to aid more liberally in the work of fully establishing this mission. —*Brantford Expositor*.

DIOCESE OF ALGOMA.

ROSSEAU.—On the 19th inst., a concert with tableaux was given in the Skating Rink by the guests at the "Monteith House" and "Maplehurst," and others staying around the Lake. The programme was very full and well carried out, each performer shewing great skill in the execution.

The amount raised being \$46 towards the Parsonage Fund. Thanks are due to Mr. John Monteith for the use of the Rink and the piano, as also to Mr. E. Jordan for supplying the furniture, and to the company generally for the success of the entertainment.

DIOCESE OF NEWFOUNDLAND.

SOUTH SHORE, TRINITY BAY.

By the Rev. C. E. Smith, of Heart's Content, Newfoundland.

(CONTINUED.)

But Heart's Content has another claim to distinction besides that of affording its visitors the curious sensation of talking at the distance of 1,900 miles with persons living in Ireland, and learning at any moment from the clerks in the office at Valencia the state of the weather there and the latest news of the day. It is acknowledged to possess the handsomest and largest Church in the island. On the summit of the rising ground in the centre of the settlement stands the Church, the result of five years' laborious work, and no little self sacrifice and liberality on the part of many here. The building is cruciform, measuring 129 feet from east to west, from north to south at the transepts 90 feet. The altar, nine feet in length, is approached by seven steps from the floor of the nave, which is separated from the chancel by a most handsome rood screen, exquisitely carved in pitch pine. The Gothic roof and the deep bays in the nave are particularly fine, and the general appearance very striking. The most satisfactory feature in connection with the building is that it is all the work of the people themselves. They can say, "We built it ourselves." In the thought of this they justly take

pride, perhaps even more than in the actual possession of such a handsome Church. Acting under the direction and general superintendence of a member of the Telegraph Company's staff, who not only prepared the plans of the future Church, but did most of the carved work with his own hands, and in every way gave the benefit of talents of no mean order without cost or charge, the work was done by the men of the place. His example was contagious. Interesting in the extreme it was to see how other members of the staff as soon as they were released from their official duties would hasten to the rising Church to nail on laths, glaze a window, stain a pew, or in other ways render themselves useful, and so speed on the work. The men of the place were by no means behind them in zeal and so the work went on, often flagging for want of money and sometimes at a standstill. At last the building was consecrated, a result at which all had good reason to be thankful, for in a settlement of 1,000 Church people, nine-tenths of whom were fisher folk, it was the consecration of a Church upon which \$2,000 had been spent in the course of five years. Many friends in England had given valuable help, but the greater part of the cost had been defrayed by the offerings of the people of Heart's Content.

HAUGHTON.—For many years residents of this place have had the advantage of a resident clergyman in their midst. Here was the one parsonage to be found on this shore of Trinity Bay. Yet although here was his residence it may easily be supposed that he had not much opportunity of tarrying at home in ease. The duties of a large parish required that the clergyman should but regard this place as his head quarters. If the people living in the many settlements east and west were to receive the ministrations of the Church he would be constantly travelling along the shore. From old Perlican to Witless Bay, a distance of more than fifty miles, he was the only priest of the English Church. But it was found impossible to work so large a district containing as it did such large and populous settlements, and consequently the clergyman of Heart's Content has long since been unable to recognize any responsibility for the oversight of more than 25 miles of this distance. Scilly Cove, seven miles from Heart's Content, has thus come to be regarded as the western limit of the parish, whilst Shoal Harbour, fifteen miles to the eastward, is regarded as its limit in that direction.

The people of even this district, however diminished as it is, cannot possibly be cared for as they ought to be by a single priest.

An extract from the last census will make this statement easy to understand.

This census, taken only last year, gives the following figures as to the number of people, with their religious profession, who live in the various settlements comprised in the parish:

	Church of England.	Church of Romo.	Wesleyan.
Scilly Cove ...	446	14	299
Turk's Cove...	16	75	...
Vitter's Cove. } New Perlican. }	458	18	21
Heart's Content	1000	91	90
Heart's Desire	27	109	...
Heart's Delight	365	6	21
Island Cove....	66
Brook Cove....	5
Shoal Harbour	75	...	36
Total.....	2458	313	467

In Scilly Cove, New Perlican, Heart's Content and Heart's Delight there is a consecrated Church, and in Shoal Harbour an unconsecrated School chapel.

PROVINCE OF RUPERT'S LAND,
INCLUDING THE DIOCESES OF RUPERT'S LAND,
SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER,
QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

DIOCESAN SYNOD.

Owing to the visit of the Bishop to England, the Synod was held in August instead of October. It was most gratifying to find that, though it was a busy time of the year for farmers, the attendance of Lay delegates was larger than ever before. Two or three parishes that have been unrepresented for years sent delegates. The attendance of clergy was smaller than last year, owing to the number of vacant Missions.

A committee of ladies from the city parishes furnished lunch during the two days' session for 80 Clergy and Lay delegates.

The Synod opened at 11 a.m. with a celebration of Holy Communion in Holy Trinity Church, the Bishop being celebrant. There was no sermon.

After the service the Synod organized in Trinity school-house.

The limited space at our disposal will not permit us to do more than advert to some of the more important subjects which came up for discussion, prominent among which were the condition of and prospects of St. John's College, the formation of a Diocesan Superannuation Fund, and the appointment of a Committee on Sunday-schools.

By special request we give the College Committee's report in full:—

ST. JOHN'S COLLEGE COMMITTEE REPORT.

WINNIPEG, 31st July, 1886.

The following resolution was passed at the last Synod:—

That the Most Rev. the Metropolitan be asked to name a committee of the Synod, to be called the College Committee, to report upon everything relating to St. John's College and kindred institutions, financially and otherwise, with the view of strengthening the position of St. John's College in the Diocese.

The Bishop subsequently appointed the committee as follows:—

The Dean, Rev. Canon O'Meara, Rev. Canon Matheson, Hon. J. Norquay, H. M. Howell and C. J. Brydges.

The committee will endeavor to place fully before the Synod all the facts relating to St. John's College and St. John's Cathedral, so that there may be a clear understanding as to the sources from which the funds have been derived, and the uses to which they are applied.

The first question to be considered is St. John's parish.

ST. JOHN'S CHURCH OR CATHEDRAL.

The Hudson's Bay Company many years ago set aside lot 43 in St. John's, otherwise known as lot 222 in the company's official survey of the Red River settlement. The lot was conveyed to the present Bishop of Rupert's Land as a glebe for the incumbent of St. John's Church. Ultimately, on the transfer of the country, the Dominion Government, as in all cases of quiet occupation at the time, gave a patent for the lot to the Bishop of Rupert's Land. This lot has a frontage of 20 chains, and contains 331 acres, not including the outer two miles. Of the latter a patent was obtained for 155.12 acres, and with the script for the remainder 360 acres of farm lands were obtained in N $\frac{1}{2}$ and S W $\frac{1}{4}$ of 27, 1, 10 w. The total acreage belonging to St. John's is thus 846 acres.

Lot 44, except a small piece which was conveyed by the Hudson's Bay Company to the Leith trustees of the bishopric, was the property of the late Bishop Anderson, and given

by him to the present Bishop to be disposed of at his discretion, but especially to supply the want of an Episcopal glebe. The Bishop has set apart a certain portion of this for St. John's College, including the site of St. John's College School, the residence formerly occupied by Dean Gridale, Canon Matheson's house, and the two semi-detached master's houses.

The church and churchyard of St. John's are partly upon lot 43 and partly on lot 44. The new college on the west side of Main street stands on a piece of land containing four acres, three of which are on lot 43 and one on lot 44. The residences of the cathedral staff are partly on lot 43 and some on lot 44. West of Main street the land was all laid out in town lots or blocks.

A considerable number of these lots and blocks were sold in the last three or four years. A portion of the purchase money was in every case paid in cash, and the usual course is now in progress of dealing with sales which are in default.

The probability is that all the outer two miles, and a great part of the inner two miles, will by deed of foreclosure revert to the dean and chapter, to whom these properties will be transferred in trust by the Bishop.

The interest received last year on account of the dean and chapter was \$4,676.60. There was on 31st December, 1885, a cash balance on hand in favor of the dean and chapter of \$11,030.38 waiting to be invested.

The sum of \$4,676.60, received last year for interest, represents at 7 per cent. per annum, a capital sum of \$66,800.

The further income of the dean and chapter will depend upon the amount realized from the mortgages now in arrear, and from futuressales of land. It will doubtless be an increasing sum, as the land which they hold becomes valuable and is sold.

The total amount divided amongst the five professors who carry on the work of St. John's parish and the scholastic work in the college and school was for the year 1885 as follows:—

Interest on funds belonging to five chairs	\$4,045 16
Interest received by Dean and Chapter of St. John's	4,676 60
	<hr/>
	\$8,721 76
Deduct paid to Archdeacon Pinkham, who takes no part in scholastic work	705 43
	<hr/>
	\$8,016 33
Paid by College to Professor of Music	622 07
	<hr/>
Total	\$8,638 30

Which, divided amongst the five professors, gives an average of \$1,727 for the year 1885. In addition, several of the professors have a house free of rent.

(To be continued.)

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

THE REVISED VERSION.

SIR,—The one consideration which ought to prevail with the Provincial Synod in considering the proposal to substitute in the services of the Church the revised version for our English Bible is the fact that the status of the revised version is what it is,—a revision made by a committee of the Convocation of Canterbury, but not accepted, approved or authorized by that Convocation much less by the Church of England.

Considerations outside of this one, relating to

the value of the revision in itself, are of course legitimate with a view to influencing and governing the judgment both of the Church in general, and in particular of those in high places to whose office it more especially belongs to give a verdict on these matters. Before the authority of the Church as such intervenes to authorize, much more to impose a version of the Scriptures upon the Christian people, time ought to be afforded for all such questions as these to be thoroughly thrashed out, viz:—Is the version made from a sound text? Is it a faithful version? Is it in language at once suited to the dignity of the theme, and yet so plain as to make it 'understood of the people'? Is it orthodox? This I fancy was always the course followed by the Church, certainly in ancient times. We want to know, the whole Church wants to know, whether in the tremendous revolution involved in their treatment of the Greek text of the New Testament, the revisers have gone upon a sound system; whether, in the many hundreds of alterations they have made in the Received Text in carrying out that system they have been guided by a sound judgment; whether in turning the text so formed into English, they have shown themselves to be sound Hebrew scholars and Greek scholars, and, which is equally important, English scholars; and finally, supposing the verdict in these respects were favourable whether still there were not many or at least some passages in which they had, in the general judgment, conspicuously failed, which were not only changed for the worse, but of which the new version was positively wrong, and which therefore must be recast before the revision could be accepted.

I have no hesitation in saying that the general judgment of the Church, and of the English-speaking Christian world is that sufficient time has not yet been afforded for these objects; and that so far as these questions have been examined, the verdict is that the revision can never be authorized as it stands. I am certain that the great mass of thoughtful students are not satisfied either as to the text or as to the version of it into English. On one point their minds are made up, that so many passages are changed for the worse as to necessitate a re-committal of the revision either to the same or to a fresh company of revisers to be revised afresh.

The first point on which the mind of the Church is seriously disturbed is that of the alterations made in the Received Greek Text of the New Testament by the revisers. The limit laid down on this point by Convocation, in their original resolution, was as follows,—the Committee was to report on the desirableness of a Revision in those passages where *plain and clear errors*, whether in the Hebrew or Greek text, or in the translations made from the same shall be found to exist? In bringing in the report of the Committee, Bp. Ellicott stated that this was understood to be a fundamental rule;—"we may be satisfied with the attempt to collect plain and clear errors, but there it is our duty to stop." So satisfied was Convocation with these declarations, that in the rules they proceeded to draw up for the revisers, nothing is found on this point. The revisers also drew up a set of rules for their own guidance, and among them the following:—

That "the Text to be adopted be that for which the evidence is decidedly preponderating; and that where the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin." Convocation evidently did not contemplate any alterations in the Greek Text worth mentioning, and the revisers themselves at the outset only a few, which as could be conveniently indicated in the margin. Their views however enlarged as time went on, and the alterations grew to be so numerous that, in their own words, "it proved inconvenient to re-

cord them in the margin." 'Impossible' would have been a better word; in fact they were forced to cause a separate edition of the Greek Testament to be printed to set them forth. As to the actual number of alterations, writing here at a distance from books, I can only say they amount to many hundreds, of course a very large proportion of them comparatively unimportant, but many of the most serious importance.

The result came as a painful shock to a great many persons, and the action of the revisers does not seem defensible. Certainly Convocation would never have consented to the revision of it had been known beforehand that such radical alterations would be introduced into the Text. The revisers themselves supply the best argument for their own condemnation. They say, in their Preface to the revised New Testament, "Textual Criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics." Surely, where ever there was this 'variety of opinion,' the Received Text should have been left unchanged. Unfortunately, however, the 'different Schools of Criticism' which they say 'were represented among them, were very unequally represented. The Radical School had as its representatives two not only of the ablest and most learned, but of the brightest and most influential scholars and divines in England, Dr. Westcott and Dr. Hort, and these backed up by other friends of the highest brilliancy and influence, such as Dean Stanley and Bishop Lightfoot. For the Conservative School, Dr. Scrivener stood pretty much alone, an able man and of acknowledged authority, but in readiness, and power of setting in the most convincing light his own views, a poor match for his brilliant opponents. The rest of the revisers, for the most part, listened to the discussions carried on between these champions,—alas, how unequal!—and then simply voted. The result is what might be expected. The revision was gone over twice. The first time, a bare majority carried the alteration; for the final revision a two-thirds vote was required. But it will at once be seen how delusive this plan was,—how difficult and insidious it would be to cast out a reading once adopted, to undo a work once done, and that against such men as I have named above. The whole proceeding was wrong. Convocation should have laid down on such a vital matter as this very stringent rules, and not have left it to a committee, sitting for ten years in secret, to recast the New Testament by a two-thirds vote.

In considering this aspect of the question, one fact ought to be borne in mind. It is fully granted by Drs. Westcott and Hort that before the close of the fourth century the text from which our English New Testament was translated was in general, and soon in universal use throughout the Church and has continued so ever since. If then the new revision be adopted, the English Church, isolating herself from the rest of Christendom, will be using a Bible widely differing from that which the whole Catholic Church has used for 1,500 years. Let us consider how serious a step this would be. To put forth editions of the Greek Testament and to make versions of it, differing ever so widely,—to use and discuss them in schools and colleges, in the pulpit, in the Bible class, in the press, is one thing;—deliberately to displace, in the services of the Church, the New Testament of 1,500 years standing and to put a rival in its place, the result of the private judgment of a Committee of the Convocation of Canterbury is a very different thing. Has the Convocation of Canterbury, has the Church of England the right of remodelling the Bible of the Catholic Church in this way? Supposing she has the right, is it desirable that she should use it?

HENRY ROE.

Port Daniel, 14th August, 1886.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—It has been hinted that the Domestic and Foreign Missions Committee find the working of the system somewhat cumbersome. Certainly it must be expensive for men to travel from one end of the Ecclesiastical Province to another to perform the duty of dividing the Fund.

I would suggest the following as a simple mode of carrying out the objects of the Society:—

The Algoma Bishopric Fund is apportioned to the various dioceses, and I believe faithfully paid by them. Is it impossible to adopt a similar plan to meet the wants of the Domestic and Foreign Missionary Society? I cannot think it.

At the present time the "Appeals" tell us how much is needed. Well, why not ask each diocese to raise so much (1) for Domestic Missions, (2) for Foreign Missions, and thus each diocese would undertake this—as in the case of Algoma Bishopric Fund—as something which *must be done*.

If it be asked how the apportionment could be decided, it may be answered that an *approximation* could be made by the offerings of the past three years, and if the standard were raised a little higher we might reach it in time.

The advantages of this plan appear to be—

1. It would systematize the whole work. We should have some idea of what we had to depend on, and not be at the mercy of the weather and the size of the various congregations on the First Sunday after Epiphany and the Sunday after Ascension Day.

2. There would be no need for "Appeals," which are not always read.

3. It would seem to be more satisfactory that the Funds should be apportioned by the Synod rather than by a Committee, or, as it frequently happens, half the Committee, however desirous they may be to deal fairly and justly.

This is written without intending any reflection on the present Committee.

If it be objected that possibly the Dioceses would not meet the apportionment, the question may be asked, Do they come up to the appeals of the Committee to-day?

They do not. Would we not be more certain of a larger amount if it were made the business of each Diocesan Synod to provide ways of meeting the claims of the Church, as they do for their own home work, and for the salary of the Bishop of Algoma.

At the present time, to use a warlike figure, we are firing random shots at long range.

Yours truly,
Aug. 29, 1886. HURON.

NOTICE TO CORRESPONDENTS.—We are obliged to hold over a large amount of matter received for this week's GUARDIAN, but for which we have not space. Amongst this is a second letter from Mr. S. G. Wood, *in re* Revised Version of Scriptures and the Toronto Resolution.

A subscriber who lately ordered from us "Methodism vs. the Church," answered by a layman, writes "that the fine spirit displayed in it and the cogency of argument are extremely good: it should be circulated by the million in the cause of simple truth alone." Every layman should read it, and hand to Methodist friend.

A venerable clergyman in Niagara Diocese writes: "Enclosed herewith I send you one dollar, being my subscription to your valuable paper, THE CHURCH GUARDIAN, in full for 1887. I like your paper very much, and only wish it were in the hands of every member of the Church in our Dominion."

The Church Guardian

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SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR SEPTEMBER.

SEPT. 5th—11th Sunday after Trinity.
 " 12th—12th Sunday after Trinity.—*Notice of Ember Days.*
 " 15th—
 " 17th— } EMBER DAYS.
 " 18th— }
 " 19th—13th Sunday after Trinity.—*Notice of St. Matthew.*
 " 21st—St. Matthew, A.E. & M.
 " 26th—14th Sunday after Trinity.
 (*Notice of St. Michael and All Angels.*)
 " 29th—St. Michael and All Angels.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

SUNDAY SCHOOL TEACHERS.

We have at various times directed attention to the weak points in the practical working of the Sunday-schools of the Church of England, and, if we now recur to the subject, it is because of our appreciation of the vast importance of this department of Church work, when properly conducted.

The main evil in most of our Sunday-school teaching consists in the fact that no pains are taken to teach the children the reasons for the faith that is (or should be) in them. The positive instruction is usually confined to the Church Catechism, which, however admirable as a compendium of Christian Belief and Duty, does not contain from beginning to end, one syllable which teaches why it is right to be a Christian, and not an infidel, or to be a Churchman, and not a Sectarist. And what is the result? How many children from twelve to sixteen in all the Church Sunday-schools in Canada are there who could give an intelligent answer to an objection against the dryness and

formality of reading prayers out of a book as compared with the alleged greater spirituality and freedom of the extemporaneous petitions at sectarian meetings? We do not ourselves think that one in a thousand could do so. And yet every child in the head class of every school ought to know it perfectly, because it is a practical difficulty which eleven out of twelve will have to face, like many others which we do not set down here.

The mischief here is chiefly due to the inefficiency of the Sunday-school teachers themselves, not from their fault, but from clerical shortcomings.

What we mean is this: In nineteen parishes out of every twenty the clergyman is not only content but delighted, to accept anyone who will volunteer to take a class in the Sunday-school, and tranquilly assumes that good-will is a sufficient qualification for discharging the office of teaching a most difficult subject to a peculiarly slow and unreceptive class and age. Yet, if he could invisibly stand behind the teachers' chairs, he would find that an enormous proportion were not teaching at all, or were teaching entirely wrong, and that the only result of any value being attained was the committal to memory of a collect, a verse or two of the New Testament, or a hymn. We are very far from under-rating the utility of such learning by heart, but it is quite clear that all the mental labor in that case is done by the children themselves, and that the teacher's part is purely mechanical, consisting merely in turning back those who fail, and passing those who answer correctly, not in helping the children to train their memory. And even when he did come upon a teacher of a superior kind, able to keep order and arouse interest, he would find in far too many instances either *incorrect* teaching, from want of knowledge to assist natural faculty, or *useless* teaching, useless, that is, for the moral and educational purposes of Sunday-schools, such as details of Jewish history, geography, and manners, all very well in their way, but no real help to living good lives out of school.

It is most natural and pardonable that clergymen, especially in country parishes, should be only too thankful for any kind of help, for any proof of active interest and co-operation in Church work. But their mistake is that they do not recognize that their volunteers are only *raw material*, and no more fit to begin teaching at once than a group of freshly-recruited farm-laborers is fit to serve as a forlorn hope in the siege of a fortress. No one should be allowed to take charge of a class without having first satisfied the superintendent as to capacity to teach at all, and as to knowledge of the subject to be taught. This would make, we fully grant, a tremendous sweep in the existing roll of teachers, but it would not lessen the real teaching power available; on the other hand, it would ensure that *some* teaching power existed wherever a class was entrusted to any one's care.

In conclusion, we suggest two remedies for the present unsatisfactory state of things. First, that the art of teaching classes shall be made part of the course for all candidates for Holy Orders in our Theological Colleges. Next, the clergyman must coach his teachers

regularly himself, or, if he have a thoroughly competent Sunday-school superintendent, he may perhaps transfer the task to his hands. But the whole course of each Sunday should be gone over in the previous week, and something like certainty insured of some definite and practical result being obtained, instead of a weary and useless waste of effort, resulting in tired teachers and cross children, with no useful transmission of knowledge from the one to the other having taken place at all.

We see no real difficulty in the scheme as above suggested, and we believe that it would effect a vast improvement; but if any of our readers can suggest a better plan, we shall be glad to hear from them.

H. W. N.

A WORD TO GROWN UP CHURCHMEN.

Whoever has watched little children knows that they mysteriously imbibe knowledge, opinions and habits at every pore, making us their educators at each step, whether we will or no. Hence the inestimable importance of guarding our words and expressions, even in the inmost home-circle. Words embody principles always, if nothing more than grammatical principles, but it is to far higher ones than these that I would call your attention to-day.

It is so easy to make use of religious expressions which are not *Churchly*—expressions which we hear daily about us, but which if analysed, teach something departing more or less widely from the external truths which the Church seeks to impart. For instance, in many Church families how often we may hear from father or mother some remark about "other denominations"—is *The Church* a denomination?—or the statement, perhaps, that So and So is not a "member of the Church," meaning that he or she has never been confirmed—does confirmation admit to *membership* in Christ's Kingdom?—or an allusion to the *Sabbath* or the *Sabbath-school*—which day of the week is the Sabbath?—or a remark to the effect that a certain person "belongs to the Baptist," or "Lutheran," or possibly even the "Unitarian Church,"—how many *churches* are there? Would it not be sufficient to say, he is a Baptist, or Lutheran, or Unitarian? Again we may hear a comment upon the "Catholics"—who are Catholics? Surely not Romanists only!

These examples are, I think, sufficient to illustrate my meaning.

Each time that a thoughtless utterance of this kind passes the lips, a seed is dropped into the mind of the child who may be near. The little one is all unconscious, it is true, and may remain so for years, but by and by with maturer thoughts, the awakening comes, and the child, now an adult, finds phases of belief firmly rooted within himself, the result solely of habits which are the outgrowth of long-repeated, mechanical use of certain words or phrases—and to reconcile these varieties in his creed with the logical conclusions of his later processes of reasoning is impossible, while to renounce them calls for a wrench from what he thought were moorings, which costs, at the least, intense pain, and which may in extreme cases result in complete shipwreck.

Perhaps you will say I put it too strongly;

but all who have ever known what honest conviction sometimes costs will affirm my words. There is no suffering like mental suffering. Let us save our children this at least, even if no worse danger be involved in the heedless, misuse of these appellations.—*The Young Churchman.*

REASONS FOR BEING A CHURCHMAN.

From a lengthy review in the *Church Eclectic* of Mr. Little's book, "Reasons for being a Churchman," (see advertising columns) we take the following:—

Taken in all, these Reasons for Being a Churchman must be regarded as sound, strong, and convincing. The temper of the book is so kind and charitable that none can take offense, and yet the truth is presented so clearly and firmly, as to be simply overpowering. Nor is strength the only quality of the work. It has uncommon beauty and interest also. Nothing can exceed the force and perfection of some of the illustrations which the author has invented. Take for instance the simile from page 60:—"The perennial ivy grows from the cathedral's foundation to the cross-topped spire, an unbroken vine; but all the way it keeps sending forth roots and rootlets, which cling to the hallowed stones and feed the growing stem, but themselves move not on. So the Catholic Episcopate, springing from the "Root of Jesse," climbs the centuries of the Church's life, ever setting the Priests and Deacons in their hallowed place, and drawing from them the material, but not the life, of its own supernal and ever lengthening Succession."

Or take this form from page 25:—"Nothing will so help one to realize the Catholicity of the primitive Church as to try, by a violent effort of the imagination, to fit the pseudo-Catholicity of Rome, or the anti-Catholicity of Protestant Dissent upon the Apostolic Church. The first is like taking the Apollo Belvidere and decking it out with coat and hat and cane; the second is like shattering the image and mounting each fragment on a separate pedestal."

Or, finally, take this metaphor in illustration of the Anglican Reformation:—"In the Arabian tale "Sindbad the Sailor" after his fifth voyage was living on an island, when a monster, called the 'Old Man of the Sea,' dropped down upon his shoulders and rode poor Sindbad almost to death. By and by Sindbad made the Old Man drunk with wine, and, throwing him off, was free again. Sindbad the Sailor was Sindbad the Sailor before the Old Man of the Sea mounted him; he was Sindbad the Sailor while the Old Man of the Sea was on his back; and he was the same Sindbad the Sailor after he had cast him off. Our Church, in like manner, was on an Island. The *Old man of the Papal See* (forgive the *Paronomasia*) jumped upon our Church, and rode it like a beast of burden. Like Sindbad we threw him off; we bathed and refreshed ourselves; but (thank God) we remain the same old Catholic and Apostolic Church without losing our Orthodox Faith, our Apostolic Succession and Fellowship, our historic continuity, our lawful Sacraments and worship, our divine jurisdiction and authority." p 134.

The universal favor with which Mr. Little's book has been received is a sufficient evidence of its timeliness and intrinsic worth, and an earnest of its future usefulness. It will undoubtedly be an important factor in the work of our Church in her second century.

■ A lawyer in Diocese of Montreal, renewing for two years in advance, says: "Without wishing to flatter I must say the paper has improved very much since coming into your hands."

EDITORIAL NOTES.

THE foolish action of the majority of the Synod of the Diocese of Montreal, in excluding the Rev. Dr. Norman, Clerical Secretary of the Provincial Synod, from its list of delegates, has not only caused general indignation but has also given rise to various suggestions for retaining his valuable services. If there be no obligation to elect a member of the Synod as its Secretary, (as suggested by a correspondent in last number), the present difficulty can be got over by continuing Dr. Norman in that office, notwithstanding his rejection by his own Diocese: and his kindness in consenting to do the duty—rendered heavier by the absence of the Lay Secretary—notwithstanding the affront put upon him would seem to justify this course. But the same line of conduct may be pursued hereafter in reference to any succeeding occupant of that office, and it becomes a question whether provision should not now be made against the possibility of, to say the least of it, this great inconvenience in the management of the Provincial Synod business, by so altering the Constitution as to provide: (1) Either for a permanent Secretary, independent of Diocesan election as delegate; or (2) that anyone occupying the position of Secretary shall be *ex officio* one of the twelve representatives from the Diocese to which he may belong. Doubtless there are difficulties in carrying into effect either of these suggestions; but it would seem to be necessary that something should be done for the protection of the larger body against the consequences of the hasty and inconsiderate action of any one diocese.

We doubt if ever in the history of the Church of England in Canada there has been a time, when the Prayer ordered to be used on the two Sundays preceding the meeting of the Provincial Synod was more suited to the exigencies of the case, or should be more earnestly offered than the present. The coming meeting of the Provincial Synod is fraught with consequences of the utmost importance to the Church in this land. It is to be feared that the unfortunate party spirit displayed in one diocese will be carried into the larger assembly, and that the several important questions to be discussed and settled will not be met so much upon their merits as upon party considerations. Earnestly let all good Church people pray and continue in prayer during the Synod that God would save the representatives of this great Church in Canada from all ignorance, error, pride and prejudice, and so direct their consultations that the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Christ's Church be maintained amongst us; and that all things may be done for the glory of God and the benefit of His Holy Church.

THE BIBLE AND THE PRAYER-BOOK.

People may say—they do say sometimes—why not the Bible? The Bible is God's Book. The Prayer Book, valuable as it may be, is only man's book, after all. Why take the Prayer Book for your guide?

I will tell you. God planted every vegetable that we use in the wide field of the world. He put them there for man's use, and man's food,

that he may live thereby; we take them thence, thankfully I hope, and remembering that they are God's gifts; but we plant them in our gardens, and arrange them, so that they shall come in at their proper seasons and times, so as to be most useful to us. It would be a very inconvenient thing if we had to go out into the fields and to search for any particular vegetable that we wanted at any particular time, and the chances are, that though there were plenty of them, we should not be able to put our hands on them just when they were wanted. It is a mistake to call the Prayer Book man's work; it is no more man's work than the turnips and carrots you plant in your garden are man's work; it is man's arrangement, and it is adapted by the most scrupulous care to the wants of the English Church: but every doctrine of it, ay, and almost every expression and every word of it is to be found in the Bible; and as for the very words of the Bible, do you not know that the Prayer Book provides that the whole Bible be read through every year, the Old Testament once, the New Testament three times, and the Psalms twelve times? Nonsense about comparing the Prayer Book with the Bible. The Prayer Book is the Bible arranged for your use, and if you do not read the Bible, and the whole Bible, too, by the Prayer Book, whose fault is that? You are told to do so.—*Newland.*

HINTS TO TEACHERS OUTSIDE OF THE SUNDAY-SCHOOL.

- I. Visit your scholars in their homes.
 1. To acquaint yourself as much as possible with their personal surroundings, advantages and needs.
 2. To reach the parents, in order to secure their co-operation in your work, and perhaps even to encourage them to more decided well-doing.
- II. Have an eye to your scholars during the week.
 1. Cultivate a familiarity that shall convince them of your interest and sympathy, and at the same time give you an understanding of their peculiar occupations, temptations and trials.
 2. Ascertain how they are helped or hindered by their daily companions, and wisely use such knowledge to the good of themselves, and, if possible, their associates.
 3. Influence their reading as much as may be, so that they shall grow intellectually and morally.
- III. Invite your scholars to your home.
 1. To further promote acquaintance and convince them of your loving interest.
 2. To do them good in all legitimate ways, and to strengthen them socially, mentally, and spiritually.
- IV. Write your scholars in temporary absences. An opportunity of this kind wisely made use of, is oftentimes productive of most gratifying results.
- V. In all, and at all times, encourage in your scholars a Christian nobility of character. In this your example will be better than your precept. It is well to bear in mind that while by the above method you are familiarizing yourself with your scholar's life and character, he is enjoying similar opportunities in the study of yours. Only a conscientiousness of Christ's presence in us can make this thought welcome. Finally, remember that the above are not ends to be reached, but merely methods to an end—the greatest of all—the saving of souls.—*Pacific Churchman.*

A priest in Diocese of Quebec, remitting his own subscription, says: "I wish I could induce every family in my mission to take it (*THE CHURCH GUARDIAN*); it is a great help and comfort to have such a paper."

FAMILY DEPARTMENT.

ST. BARTHOLOMEW.
(August 24th.)

Though it were eminence enough to be
Enrolled among the apostolic few,
Who, at their Master's call, devotedly
Went forth His self-denying work to do,
This is not all thy praise, Bartholomew:
Thou, for such fellowship wast set apart
By One who saw thee from afar, and knew
Thy spirit undivided and void of art,
And still the portrait which thy Saviour drew
Bears record to thy singleness of heart.
For wide as Gospel-tidings have been spread
Throughout all tongues, o'er continent and isle,
Shall this memorial to thy worth be read,—
AN ISRAELITE INDEED, IN WHOM THERE IS NO GUILT.
—William Croswell.

A LITTLE BOY LED THEM.

Robert Parker was on his return from India. Sixteen years had passed since he had seen his native England, and in one night more he would catch a glimpse of Land's End, and would soon see the friends of his youth.

He paced the deck of the Gravesend in restless anticipation, buried in dreams and morbid fancies.

He is at last aroused from his reverie by the captain breaking in upon the silence of the night by shouting:

To the masthead, quick; now, boy, order the ropes and take a sight!

In obedience to the command, a small boy rushes forth, clambers up the ropes, and is soon lost in the darkness and storm.

It is a strange life these mast boys lead, thought Robert Parker, as he strained his eyes through the darkness to catch a glimpse of the boy at the masthead. At the best, life can be but a burden to them. It has been but little else for me. I must speak to the little fellow. He will need all the encouragement I can give him.

He half-muttered the last words, unconscious of the presence of the object of his thoughts by his side.

Good evening, sir; were you speaking to me? said the mast-boy, as he drew nearer.

I was thinking, said Robert Parker, that the life you lead cannot be a very pleasant one.

Well, I s'pose it's so, said the mast-boy, as he gazed over the side of the ship on the dark waves below, but I am sure that I'm always safe, and that nothing can hurt me.

Why, my boy, you are leading one of the most dangerous life that you can. You are not secure or safe for a single moment.

So they tell me, but I always say He who can hold the waters in His hands, and keep them from coming up over us, can take care of me at the masthead, and the boy drew forth from his waistcoat a faded Bible.

You are foolish to think of such things now, and when you get older you will see that all such ideas are silly, and a sneer upon Robert Parker's lips gave emphasis to his words.

Why, don't you read the Bible? and don't you pray?

No, I do not.

When ma died, she gave me this Bible, and she wrote some verses in it that she wanted me to think about every day. Here it is, and he handed to Mr. Parker the Bible, who read on the fly-leaf the words: In all thy ways acknowledge Him, and He shall direct thy paths, and Be thou faithful unto death, and I will give thee a crown of life.

Didn't your ma teach you how to pray? said the boy inquisitively.

Yes, she did, but I have seen more of the world than you have, my boy.

Well, I s'e thinking how anybody could give up, praying after they had once learned how. I always pray before I bunk in of nights; and then I say I'm all right; and when I go up the mast, I feel God's taking care of me; and I always ask Him if the ship's to go under, to save all the folks on the ship; but if anybody

can't be saved, let me drown, 'cause I s'e ready to go when God's ready to take me home.

Robert Parker turned aside from the boy to his own meditation. His mind went back to days that had long been past, when he knelt at his mother's knee and heard from her sainted lips the words which he had read upon the fly-leaf of the mast-boy's Bible. The religion of his mother was old-fashioned and puritanical, he knew, but did it not truly solve the problem of life? What else could support the mast-boy amid the dangers of a seafaring life? What else had illumined the life of his mother with such a peaceful conscience? His past life seemed a blank. His future seemed to grow more and more gloomy through a starless and hopeless eternity. His heart appeared as a midnight darkness on which had shone no sun. Pride alone prevented his restless and awakened spirit from asking the question:—What must I do to be saved? The waves of the ocean had rolled tempestuously all the night, and with the morning a fog had settled deeply over the water. Through the mist there came an unseen messenger of death. The Gravesend had been struck by the Portsmouth. Water filled the keel of the Gravesend. The passengers rush terror-stricken to the deck, to find the vessel blindly and heartlessly deserted by its crew. Amid the cries and prayers of the passengers, the mast-boy calmly mans the boats, fills them with occupants, and shouts to them:

Take care of yourselves, for God will take care of me!

Robert Parker was among the last of the passengers who had reached the Portsmouth in safety. He found the captain calling aloud for volunteers to rescue the mast-boy from the sinking Gravesend. Without awaiting aid, and before any one could hinder, Robert Parker was struggling with the waves, and directing his boat, with almost superhuman strength toward the deck.

Will he save him? the passengers anxiously asked, as they crowded forward and caught a glimpse of the boy kneeling in prayer upon the deck of the sinking vessel.

Alas! Robert Parker was too late. The new-found object of his affection went down before his eyes. With the mast-boy's prayer, his soul had gone to heaven!

Not one eye was dry as Robert Parker told the simple story of the mast-boy's faith. His death has been life to me. I have been seeking peace in philosophy, and it has mocked my expectation. I have tried pleasure, and found it pain. The mast-boy has led me into the truth, and left me a guide for my life, and Robert Parker opened the faded Bible and read the simple words on the fly-leaf.

What was his name, asked one of the passengers.

I don't know, said Robert Parker, but I know that it is written in the register of heaven.—*St. Louis Evangelist.*

THE CHILDREN'S SERVICE.

A TRUE STORY.

A poor woman was lying very ill in a house by herself. No one had been in to get her a cup of tea, or to say a kind word to her, all the afternoon. Wearying sadly for the sight of a friendly face, great was her joy when the door opened and one of her neighbors appeared.

Anything I can do for you, Mrs. Bruce? said a cheery voice. Poor dear soul, and are you all alone? I should have come to you sooner, but I could not leave my little ones till Milly came from school. I left them with her then, and just ran in to see you. Bless me, if the poor thing isn't in a dead faint while I am talking! Mrs. Jones bustled about and got the smelling-salts, and soon had the pleasure of seeing the invalid open her eyes. A warm cup of tea made Mrs. Bruce feel better, and Mrs. Jones sat on

with her until it began to get dark. The nurse who looked after her always came at six o'clock; so when the clock struck that hour Mrs. Jones prepared to depart.

Thank you kindly, Jane, for coming to see after me, said the sick woman; I'll not be long here now, I know. But God will reward you for all you have done for me. You have the blessing of a dying woman, anyway, you may be sure of that.

Mrs. Jones found her five little girls at tea when she returned home. The youngest, who was about eighteen months old, was sitting up demurely in a high chair beside her eldest sister.

The tea pot was on the stove keeping hot for the mother; and as Mrs. Jones sat down to the table Milly noticed how sad she looked, and made haste to give her some tea.

You have all been very good, I hope, my darlings, and done just what Milly told you.

Oh, yes, mother just as good as gold. I told them how ill poor Mrs. Bruce is. I suppose she is no better, mother?

No dear, no better; nor ever will be. Poor Eliza? she and I were girls together at school.

Baby knelt down too, said Polly, the three-year-old girl, solemnly, her mouth stuffed with bread and molasses.

Baby knelt down? What does she mean? said Mrs. Jones turning to Milly.

Oh mother, it's nothing; but after you had gone, I thought it would be nice to pray for Mrs. Bruce, so I got out a Prayer-Book and found the Service for the sick, and we all knelt down and I said the prayers all through.

And we all said Amen, said Polly, quite loud, just like church.

That was nice, said her mother. How good of you to think of it, Milly darling! There are not many little girls of ten years old who would be so thoughtful.

Milly was much pleased at her mother's praise, and kissing her lovingly said she only wished she could do something more to help.

But Mrs. Jones assured her that she had given the best help possible by taking care of the children.

And I will tell Mrs. Bruce about the prayer, dear, to-morrow. It will be a comfort to her to hear about it.

But Mrs. Bruce never heard about the Children's Service, for she died suddenly that night. She died so suddenly, indeed, that there was no time to send for a clergyman to see her. So the last prayer that was offered for her was the Prayer of Milly and her sisters. But we may feel quite sure that the simple act of devotion was accepted by Him Whose ears are open to the prayers of all, and not least to those of a little child.—*My Sunday Friend.*

DISESTABLISHMENT AND DISENDOWMENT.

At a meeting held in Wadham College to establish "the Oxford Laymen's League for the Defence of the National Church," a speaker said:—

Among the filthiest slums and the lowest haunts of vice and misery, there were laboring HUNDREDS of devoted clergymen, and not a single Nonconformist minister. He said this in no spirit of hostility to Nonconformists, whose zeal, earnestness, and devotion he most fully recognised; but it was simply impossible for the ministers of unendowed societies to work among those who could not and who would not support them. The disendowment of the Church would mean the cessation of all this missionary work; and it would further mean the collapse of half the hospitals and charitable institutions in the country. The Church, if it fell, would fall like a strong man, and would drag down with it the pillars of society and constitutional government.

There are 500 children of Mormon parentage in the Church Sunday-schools of Utah.

PROVINCIAL SYNOD SECRETARYSHIPS.

A most valued correspondent residing in the Diocese of Quebec (himself an eminent member of the legal profession), writes us that he has "no hesitation in declaring that there is no obligation upon the Provincial Synod to elect a member of the house as Secretary!" * * * and that he hopes "some one of the Clerical Delegates will see to nominating Canon Norman." We also learn that high legal authorities in other dioceses concur in this view; and there would, therefore, seem to be no reason why the much esteemed Clerical Secretary should not be retained, and we fancy his nomination will meet with almost unanimous support. We would also express the hope that if elected Canon Norman may accept the position.

DIOCESE OF QUEBEC.

The Rev. C. Trotman, Assistant Minister of the Cathedral, is away enjoying his holiday at the present time.

The Rev. L. Williams, curate of St. Matthews, Quebec, is also recuperating at Tadoussac.

The Rev. M. G. Thompson, son of the much loved incumbent of Danville, P.Q., has been unanimously elected Rector of Levis and South Quebec, in succession to the Rev. Fred. E. J. Lloyd, resigned. Mr. Thompson will be followed by the best wishes of his many friends on his entering upon this his first Incumbency.

The Rev. Dr. Roe returns this week from the Baie-des-Chaleur, where he has been working during the months of July and August.

Mr. T. Lloyd has been appointed assistant to the Rev. A. H. Judge, in the large parish of Cookshire, E. T., and has entered upon his duties.

NAVAL PRAYER UNION.

For the last thirty-four years certain officers of the Royal Navy and Royal Marines have every Sunday evening knelt in private prayer in whatsoever part of the world, afloat or ashore, for the outpouring of God the Holy Spirit on all in or belonging to, or in any way connected with the naval service, from the highest to the lowest, and especially for the naval chaplains, that their work might abundantly be blessed to the awakening and establishing of many souls. The great arctic navigator, the late Admiral Sir Edward Parry, was the originator of this Naval Prayer Union, which now embraces some 550 officers. They do not hold any meetings, but simply join about the same hour in prayer for the same object. Immense spiritual and moral progress has been made in the Royal Navy during these thirty-four years; and it has lately been thought well to bring the existence of this Prayer Union to the knowledge of all the commissioned officers serving afloat, so that the torch of intercessory prayer borne by the

past generation may be carried out by the present and coming generation of naval men.

SUPPORT OF THE CLERGY.

The truth is, there is a great sin at the door of many Christians in regard to this matter. A very important part of our duty as Christians is liberality in giving. Every object undertaken by the Church should command the careful consideration and generous support of all her members. But the support of the clergy has a still higher claim upon the members of the parish. It is a debt of honor. The rector of a parish is at the mercy of his flock. He is not expected to demand any security for his support. He takes their word for it, as if every one's word was as good as his bond. How much suffering and distress has resulted from the bad faith of those whose bounden duty it is to see that justice is done in these compacts, can never be known except by those who are the silent and patient victims of the wrong,—Church Messenger.

THE DISSIDENCE OF DISSENT.

An illustration of what is called the "dissidence of Dissent" recently came across an able editor in the North. An Edinburgh Presbyterian minister on one occasion, happening to visit a resident of his parish, asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then, you worship with those friends?" "Well, no; the fact is, I found there were certain points on which I could not conform, so I seceded." "Oh, then, you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord; so she worships in that corner of the room and I in this."

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Many before now—Oakley, Froude, Kennard, not to mention Newman himself—have contributed to the story of the Tractarian movement. None of these, not even the famous Apologia, will compare with the volumes now before us in respect to minute fullness, close personal observation, and characteristic touches.—Prof. FARRISON in the London Academy.

Every page of these Reminiscences is delightful. We have a sketch or a portrait of nearly everybody whose name has become known to us in connection with the Oxford Movement, with countless anecdotes.—American Literary Churchman, (Baltimore).

HISTORY OF THE PAPACY DURING THE PERIOD OF THE REFORMATION.

By Rev. M. Creighton, M.A., Late Fellow of Merton College, Oxford. Two vols. I. The Great Schism—The Council of Constance, 1378-1418. II. The Council of Basel—The Papal Restoration, 1418-1494. 8vo., \$10.00.

The author's work is in all respects a great one, and is certain of a permanent place on the shelves of the student of ecclesiastical history. It is a grand specimen of conscientious workmanship, written in an admirable spirit, and a credit to English historical scholarship.—English Churchman (London). For sale by all Booksellers. Sent by mail prepaid, on receipt of price by the Publishers.

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Already it has been found necessary to issue a THIRD Edition of Reasons for Being a Churchman. The book has had an extraordinary sale, and no wonder, in view of its practical and instructive character and the testimony borne to it. Bishop Kingdon, Co-adjutor of Fredericton, says: "I have read, with much satisfaction, Mr. Little's book, 'Reasons for Being a Churchman.' The arguments are well marshalled, and presented in an attractive and telling manner. The book, as it stands, is very valuable, for it gives a vast amount of information in a condensed and readable form, and I recommend it wherever I have occasion." Price by mail \$1.10.

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PLAIN PRAYERS FOR CHILDREN.—By the Rev. Geo. W. Douglas, D.D., is the best book of private devotions for children. Price 40 cents, cloth, and 25 cents paper covers.

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CORPULENCY. Recipe and note how to harmlessly effectually, and rapidly cure obesity without semi-starvation, dietary, &c. Eur. Oper. Med. Oct. 24th, 1884, says: "Its effect is not merely to reduce the amount of fat, but by affecting the source of obesity to induce a radical cure of the disease. Mr. R. makes no charge whatever. Any person, rich or poor, can obtain his work, gratis, by sending six cents to cover postage, to F. C. BUSELL, Esq., Webber House, Store Street, Bedford-Sq., London, Eng."

**MISSION FIELD:
WEST INDIES.**

Codrington College, Barbados, is doing excellent service in religion and education, with some aid from the S. P. G. and S. P. O. K. Last year the students numbered twenty-three; of these twelve were studying theology, and may be expected to take Holy Orders. A Divinity School is contemplated in Jamaica. On Trinity Sunday the Bishop of Jamaica advanced seven deacons to the priesthood. In the same island Lady Howard de Walden has given £5,000 towards the endowment of the church at Montpelier.

ISLANDS OF PACIFIC.

The conversion of the Fiji Islands has been described by Sir John Gorrie, now Chief Justice of Trinidad: 'What now forms the British possession of Fiji is an archipelago of islands, larger than all our West Indies put together. There are eighty inhabited islands, and Vita Levu, upon which we have placed our capital Suva, is larger than Trinidad. The first Christian who preached the Word in Fiji was Joeli, a Tongan, sent over by the Wesleyan ministers in Samoa. The condition of Fiji when Joeli first arrived cannot be painted in too dark colours. Tribe was fighting against tribe; war was their constant employment, and murder their pastime. Every description of cruelty was rife; every prisoner taken in war was killed and eaten. The wives of the chiefs were strangled when their lord died, to be thrown into the same grave with him. But now all the natives, I believe, profess Christianity; there is good attendance at worship and a school in every village; since 1876 no act of cannibalism has been discovered in even the least accessible parts: and the general standard of morality is extremely good.'

EAST AFRICA.

Abyssinia, according to the Mas-sowa correspondent of the *Afric*, is now pervaded by 'Greek' priests from the Holy Land, Mount Athos, and Egypt. They are well off for money, and are doing much towards assimilating the Ethiopian Coptic service to the Eastern Orthodox rite.

The Universities Mission has to lament the death from fever, at Magila, of the Rev. C. S. B. Riddell, who left Aylesbury for this work in 1884, and was much respected there.

SOUTH AFRICA

The Transvaal having suffered great material adversity since its abandonment by England, our Church there has had great difficulties thrown in her way. Bishop Bousfield, who first went to Pretoria as his see in 1879, returned thither from a visit to England in quest of aid at the beginning of last year. The recent death of his wife has been a public as well as a private

loss, but he continues working on with all the energy that has distinguished his Wessex incumbency at Andover. In May he met the fourth synod of the diocese; his Charge and the subsequent proceedings show a distinct advance in Church work, notwithstanding all adverse influences. The Kaap gold-fields, now coming into note, have already got a priest-in-charge; two or three more clergy could have work found for them at once.

The *Mission Field* lately had an interesting account of recent stirring events in Burmah. Some native Christians joined in the first resumed services at Mandalay, who had been cut off from Christian worship for seven years, during Theebaw's tyranny. The Society for the Propagation of the Gospel is sending as medical missionary to Burmah Dr. Frank Sutton, a brother of the two Dr. Sutton's lately gone out as medical missionaries of the Church Missionary Society to Quetta and Baghdad.

There are, it is stated, in Wilna, Russia, many hundred Jews—youths, men, girls, and women—who are convinced of the truth of Christianity, and in secret are really Christians.

Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are now built, and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of \$17,000, in shares of 300 yen each, for this purpose.

The Government have agreed to make the Church Missionary Society a grant of £5 per head for all the rescued slaves handed over to the care of its missionaries in East Africa.

Kaffraria has suffered a great loss by the death of the Venerable Thurston Button, who died after injuries sustained by his being thrown from his horse. On his ordination, in 1871, he went to the Mission of Springvale, going in the following year to Clydesdale, Upper Umzikulu, where he remained until his lamented death. He was appointed archdeacon of Clydesdale in 1879. His great work in missionary and linguistic fields is well known to all familiar with the Clydesdale and cognate missions.

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