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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 21.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 2.—No. 18.

THURSDAY, AUGUST 12, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

It costs about \$5,000,000 to sustain the 489 churches and chapels in New York City, and \$60,000,000 to sustain the 10,000 liquor shops.

One hundred and thirty Indians were confirmed by Bishop Hare, of Nebraska, during the past year, and seventy-three Indian adults were baptized.

The Council of Melbourne University have decided to admit ladies as students, except as regards the classes for medicine. Three ladies have already enrolled themselves as students, and at the matriculation examinations in December, no fewer than 140 females went up.

The date of the Old Catholic Congress in Baden Baden is changed to the 11th—13th September. Bishop Reinke spent three days there last week arranging preliminaries. The Congress promises to be well attended, and every care is being taken to make it a great success.

In an address before an Anglican Conference, in Madras, last February, Bishop Sargent gave some facts about the progress of the Episcopal Missions in India during the past few years. The number of converts connected with the Propagation Society is 44,083; and those in connection with the Church Missionary Society, 69,114.

JUDGE NOAH DAVIS, of New York, says: "An experience now of more than twenty years of judicial life has taught me that more than seven-eighths of the crimes committed in the country, which involve personal violence, are traceable to the use of intoxicating liquors, and besides that a very large percentage of every other class of crime."

HERR ANTHONY Csengory, one of the most prominent and influential public men of Hungary, died last week. He belonged to Deak's most intimate friends, and took an active part in drawing up the Compromise Laws between Austria and Hungary in 1867. Macaulay's History of England was translated by him into Magyar.

THREE Congregational ministers were ordained at the Trinity ordinations. Mr. Stanway Jackson, a well-known Congregational minister, who lately resigned the pastorate of the Baddow-road Chapel, Chelmsford, was ordained by the Bishop of St. Albans; the Rev. Robert Vaughan, late minister of Queen's-road Congregational Church, Forest Hill, was admitted to deacons' orders by the Bishop of Durham, and licensed to the curacy of Ryhope; and the Rev. H. J. Martyn, who succeeded from the Congregationalists at Preston about twelve months since, was among those ordained at Lichfield. He was licensed to a curacy under the Ven. Sir Lovelace Tomlinson Stamer, Bart., Prebendary of Lichfield.

MISSIONARY work in Japan by the Russians of the Greek Church has proved much more successful than that of the Roman Catholic Propaganda. The venerable Nicholas Kassakine, who has recently been consecrated to the Episcopal dignity, nineteen years ago devoted himself to the conversion of the Japanese; and the Warsaw Gazette gives an account of his operations. Eight years were devoted to preparation, studying the language and manners of the country, and translating into Japanese several of the sacred books of the Russian Church. In 1869 he had converted but three persons, but he did not lose confidence in the success of his work. He returned to Russia to procure means for the establishment of a Mission, and for ten years his labors have been most encouraging. In 1875 there were in Japan 500 Orthodox Greek Christians. The number has continued to increase, and now there are over 6000. In 1878 there were 6 priests and 88 consecrated Japanese preachers of the Orthodox Greek faith.

THE Rev. Hieronymus Myriantheus, Hellenic chaplain in London, who was a short time ago elected Metropolitan of Cyprus, being a native of that Island, has declined the honour.

THE great increase in the number of surpliced choirs, which has been evidenced of late years by the statistics of the London and suburban churches, is proved, by the Diocesan choral festivals now being held, to have been almost as general in the country as in the metropolis. At the festival of the choirs of the Archdeaconry of Worcester, held in the Cathedral on Thursday in last week, out of the sixty choirs present fifty-two were surpliced, although no restriction was placed upon the attendance of unsurpliced choristers.

THE Church Times understands that the action of the Bishop of London's officer in issuing the writ of sequestration against Mr. Mackonochie was a purely formal act, to complete the terms of Lord Penzance's judgment of 1878, now under appeal to the House of Lords, and had no reference to any ulterior measures of persecution, to which it was at one time feared that the Bishop had, under pressure from the Church Association, lent himself. It is announced that a subscription will be set on foot for the purpose of recouping Mr. Mackonochie.

A sad and strange occurrence is reported in a telegram to the Times, dated Sunday 10th July. The despatch says:—"Madame Skobelev, the mother of the young General Skobelev who distinguished himself during the war, left here (Philippopolis) last night in a carriage for Tchirpan, with money and medical supplies for the hospital of that town. When she had proceeded about half-way on the road the party was attacked by armed men; Madame Skobelev was killed, and her servant and steward dangerously wounded. A considerable sum of money was stolen. A Russian captain, named Oussouf, the author of the crime, was captured last night. Oussouf, when arrested, shot himself with a revolver, and no hopes are entertained of his recovery. The steward and coachman have since died of their wounds."

In its accounts of the trial of the pyx, or annual test of the currency, the Times says that not a year goes by without some scientific facts being elucidated and brought to bear upon the work of his department by Professor Roberts, the able chemist to the Mint. Not the least interesting is one he has been working at recently with a view to introducing a speedy and effectual mode of detecting base or light coin by means of electricity. It appears that equal and similar volumes of various metals and alloys have each a different effect on an electric current flowing round a coil of wire. As might be inferred, if two equally strong, rapidly intermittent currents are flowing in two coils connected by a wire, their balance may be upset by putting a bit of metal in one of the coils, and a telephone can easily be made to indicate the disturbance thus created by the intruder. But if an exact duplicate of the piece of metal be put into the other coil, the balance of the currents will be restored and the tell-tale telephone silenced. The practical application of this experiment in connection with coin-testing is plain and simple. Let a newly minted sovereign be always kept at hand for testing purposes. If this is placed within one of the coils and the suspected coin inserted within the other, one of two things will at once occur—either the telephone will cease to "speak" if the last inserted coin is perfectly correct as to weight and fineness, and therefore good, or it will continue to sound, in which case it is clear the coin cannot be in composition and weight the same as the test coin, as it proves itself incapable of balancing it as a disturber of the induction currents.

THE Standing Committee of the Diocese of Nebraska have recommended to the Bishop for ordination to the Diaconate, Rev. John Knox Morrison, formerly a minister of the Methodist denomination.

A GENTLEMAN who has already subscribed liberally to the St. Albans Cathedral Fund has promised another donation of £500 if three or four more will give a like sum, and after that a further sum of £500 on the same condition.

MR. F. GRAYES, formerly the Baptist minister at Sufferns, New York, was ordained to the Diaconate by Bishop Potter, on the Fifth Sunday after Trinity (June 27th), in the Church of the Transfiguration, New York City.

BISHOP KELLY, late of Newfoundland, held Confirmations recently at Liverpool for the Bishop of Chester. The new diocese over which Dr. Rylo has been called to preside contains 180 separate parochial charges, with an average population of 6,000 to each Incumbency.

THE Rt. Rev. the Assistant Bishop of the Diocese of North Carolina held an ordination in Christ Church, Raleigh, on Tuesday, July 20th, when he admitted Mr. Beverly Waugh Daugherty to Deacon's Orders. Mr. Daugherty has been for nearly twenty-five years a minister of the Methodist Church.

THE INFLUENCE OF THE CHURCH ON EDUCATION.

Speaking at the annual meeting of the National Society for Promoting the Education of the Poor in the Principles of the Established Church, the Archbishop of Canterbury said he was sure the country generally was in favor of religious instruction, and it was a fact that, where board schools had been adopted in preference to Church schools, it had been done mainly through pecuniary difficulties. The Earl of Carnarvon said if the religious instruction, such as it was, was withdrawn, the board schools would suffer enormous deterioration. He looked with hope, mingled with anxiety, to what Parliament and Government might do during the next ten years.

Foreign Missions.

INDIA.

THE DIOCESE OF BOMBAY.

(Continued)

"Other men laboured, and ye are entered into their labours," may be written over many Missionary records, but especially over those of the Diocese of Bombay, for it was not until 1878 that the great awakening took place, during which so many poor heathen were gathered into the fold of Christ. On the 9th of July in that year, Bishop Mylne wrote thus, respecting the movement in the Ahmednagar Mission:—

"Three years before his death, Bishop Douglas established a Mission of the Church of England in and around Ahmednagar on one of the centres of the old Mussulman government in Deccan. Its efforts have been mainly directed to the conversion of the Mahars, an outcast class, of whom there are large numbers in the district. The results came slowly, and when I was obliged last year to remove the Missionary to another station, and to leave our 500 poor converts for many months without an ordained clergyman, it seemed as if much ground was lost.

"The Roman Catholic Vicar-Apostolic made a raid upon the Mission last February, and tried to sweep our people en masse into the Roman fold. This led to our sending into the district the Rev. J. Taylor, of Kohlapur, an admirable clergyman, supported by the S. P. G. He not only succeeded in steadying the

wavering allegiance of our people, but also found that numbers of the surrounding heathen were prepared to accept the Gospel. Since he went into the district in March, he has baptized over 1,300 persons, and he believes, that with sufficient help, he would add largely to this number.

"Mr. Taylor is a man of mature experience, and I can entirely trust him not to baptize any one of whose fitness he is not well assured. Many of these people have been acquainted with the main outlines of Christianity for years, through the preaching of the American Presbyterians. On the whole, therefore, I am well satisfied that these baptisms represent really solid results of Christian teaching."

A few months later, Mr. Taylor himself writes the following report of his interesting and important work:—

"I had not been long in the district when I found out what the late Bishop of the Diocese discovered in his visits to Nagar, that there are numbers of people here ripe for Christianity, and only waiting for some one to gather them into the Church. They have long had the Gospel preached to them by different Missionaries, and their faith in Hinduism has been shaken. They have been accustomed to visit the town of Ahmednagar, and to go to Poona, Bombay, Nasik, and Aurangabad, where Missionaries and Christians live, and where they have seen and heard more. Many of their relatives have there embraced the Faith of Christ, and in turn have come back and told them about Him, His sufferings, and power to save. Hence, they too have come to speak of Him with respect, and have formed a desire to be His. They began to come to see me from places forty, fifty, sixty, and more miles off. They met me by the way, and invited me to their villages. They begged me to send them teachers; they expressed a hearty determination to be Christians, and gave me their names as candidates for baptism by hundreds and fifties. It was they who, in their eagerness to be Christians, were received by the Roman Catholics, and were in danger of drifting into Romanism if not restrained. What was I to do? Could I refuse to receive them? Could I refuse to baptize them on their confession of faith in Christ? No, surely. And so in the name of God, and in humble dependence on Him, I resolved to go forward. I began to baptise them, and have continued doing so until now.

"The result is that 1,927 have been baptized since March, and 1,500 more are under instruction for Baptism. They live in 162 villages, scattered over an area of about 3,500 square miles, and belong chiefly to the Mahar and Mang races, which are reckoned as outcasts by the Hindus. The strength of the Mission is now 3,911: the Staff of Agents number 124. Our village schools have multiplied to fifty, and have an average attendance of 828. In addition, sixty-seven young men and boys, and twenty-two young women and girls are being educated in a Training School and Orphanage opened at Ahmednagar.

"The villages and towns we have occupied lie adjacent to each other, either along the main roads which branch north-east, north, and north-west, from Nagar, or along the banks of the rivers which help to swell the Gwalenry, our boundary line at present. The converts are thus easily accessible to us and each other, and by their proximity are likely to be a strength to one another, points which I have kept before me, and tried to secure by taking up groups of villages in our lines of march to the most distant stations we have as yet reached, viz. Seogao, Toké, Panlambé, Kopargao, and Sangamuan. Compactness and arrangement have thus been so far secured, and some of the dangers are likely to arise from over-extension and diffusiveness avoided."

Since this report was written in Nov.

1878 the work at Ahmednagar has been progressing quietly and steadily, and in the last accounts from the Rev. T. Williams he says "In this Mission we have baptisms every Sunday, Yesterday Aug 6 (1879) there were six. I might baptize any number but refuse to do so except where I am satisfied as to the motive, and also as to the knowledge."

At Borna which is the second largest city in the Bombay diocese, an interesting work is carried on by the Wantago sisters who have established a girls school. It will be remembered that several English ladies went out to India in 1875 to work in the Missionary field. They went in answer to Bishop Douglas' appeal for unmarried men and women to carry on the pioneer work of the Gospel in India. The Bishop says "We need soldiers who have no ties but those which bind them to the work of the Church for in case of one who is married there must often if necessity arise a conflict of duties, and the work of God must give way to the nearer and more impetive calls which family life by God's ordinances imposes." Such were Bishop Douglas' opinions as regards the necessity of Brotherhood's and Sisterhood's to do the pioneer work of Missions, but it would not be doing justice to his calm clear judgment did we not also quote the following passage from the Bishop's same appeal "There are many places in the great field of Missions, in which the work of the first pioneers is over; where much more good is undoubtedly effected by married men. The assistance of a Missionary's wife in intercourse with women, and in the education of children, is an inestimable use. Moreover the living pattern of Christian family life has a powerful Missionary influence in helping the heathen to perceive the beneficial effects of Christianity in influence extending to cases which are not touched by the valuable results of Christian Brotherhood's and Sisterhood's (Bishop Douglas' Appeal to the Archbishop of Canterbury.

The Wantago sisters conduct and orphanage of 33 scholars and a day school for native girls. There is also a girl's school with 12 boarders and 60 day scholars under their control. We read in the last Mission Field.

"In one part of the city we have a Mission among some very low-caste people called Manges. Some of them know something of Christianity, and applied to us for instruction and baptism. We have admitted them as catechumens, and have established a school amongst them. The Sisters from Wantago take a special interest in this Mission, and one of them especially, who devotes herself to native work, has made a wonderful conquest of them. Every afternoon you may find her with about thirty little dusky children in one room, who are being taught the ordinary school course; and with a mothers' meeting in another, where the women come daily and learn to sew her about religion. All the natives are amazed to see how this fair European lady can take up a little black baby of the lowest Hindu caste, and kiss it as if it were her own! and she becomes a 'living Epistle' to these poor women who could not understand any other, and whom I sometimes have to reprove for saying they will not come to our Mission Church unless 'the Sister' is there. We hope to baptize many of these people, but they will require much patient instruction and a long probation."

Some future time a fuller account of this interesting work will be given. In the diocese of Bombay there are 59 clergy of whom 30 are chaplains supported by Government.

The next numbers of Foreign Missions will be devoted to an account of the Sikhs taken from the pages of the Church Missionary Gleamer. After this summer we hope to turn our attention to Southern India and the wonderful awakening which has lately taken place there.

News from the Home Field.

DIOCESE OF NOVA SCOTIA.

PICTON.—The worthy rector of this Parish and his wife, are on a trip to P. E. Island. The rest is much needed by Mr. Edgcomb, while it is hoped that Mrs. Edgcomb's recovery from her late serious illness will thereby be perfected. In the Rector's absence his duties are undertaken by the Rev. J. P. Sheraton, of Toronto, a former incumbent.

BAYFIELD.—The Lord Bishop consecrated the new St. Mary's Church, on Tuesday the 31st. He was attended by the Rev. Rural Dean Hamilton, and the Rev. D. C. Moore, the latter acting as chaplain. The Church is a very great credit to the rector and his small band of parishioners, perfect in its parts, and graceful in its lines. The tower is particularly taking, the four sides being gabled, the gables rising to a pointed cap (it is not high enough to call a spire) particularly suited to its exposed position. Above the cap is a well proportioned gilt cross surmounting the globe—"the kingdoms of the earth, under the banner of the King." The day was a good day, but the people left their fields and filled the Church. The Bishop spoke most warmly of what had been done, and it was well deserved. In the afternoon Mr. McDonald (the rector) drove the Bishop to Antigonish. Mr. Gibson kindly performed the same office for Mr. Moore, and at eight a Confirmation service was held in the little Church on the hill. Eleven were confirmed. The Bishop laying down the lines of the Church with great accuracy to a mixed and crowded congregation, of whom many were Romanists and Presbyterians. He certainly exemplified most wonderfully the art of "preaching the truth in love"; not a hole was left in his logical argument that an enemy could point at. The Church of England had her own boldly claimed, but no one present could possibly have had his feelings hurt. The congregation here has largely increased, and the Church is now a pattern of neatness and care-taking which it has not hitherto been. The Rev. A. C. McDonald and his helpers, notably Mr. Diddwell, who ably acts as lay-reader, have done wonders. The Bishop and Mr. McDonald returned to Bayfield the same night.

WALTON.—We are thankful to our generous friends for a very considerable number of improvements and alterations made around and in the House of God within a few weeks, and we are looking forward to others in a few weeks more. We must publicly recognize our obligation to the Committee of Hymns, A. & M., for a grant to the value of \$15. It is a great comfort to have a uniform edition instead of as heretofore listening to some 3 or 4 numbers "given out" that all might find the Hymn—"in the old edition—in the new edition—in the Society Book," &c., &c. And besides our warmest thanks are tendered to Prof. Monk, of London, for a grant of 21 Psalms, Ancient & Modern. The improvement in our chanting is most marked and very hearty; and the division is very easy and well adapted for congregational chanting. Besides from our own members we have evident proof of their attachment to the Church of our Father. We tender our thanks to our organist, Mrs. H. Mumford, popular and energetic, for a new carpet for the Sanctuary, 2 lamps, and a mirror for the Vestry. The Mite Society of the Guild of St. Matthew's have furnished money for the purchase of shingles for the roof of the Church, and a sufficient number of day's work are signed to lay them without the expenditure of a cent in cash. To some of the youths of this village we are indebted for a new picket fence and gates along the north side of our enclosure, and to the many loving hands who willingly, and "for the glory and beauty" of God's Temple, carry the beautiful flowers every Sunday into the courts of His House. On Sunday (last) we had fine floral decorations, and a children's service. Both the Hymns and chanting and musical responses were rendered in a way that reflected the greatest credit upon the children and their instructor, Miss Jannison. It was quite astonishing to see their confidence, and most delightful to hear the perfection of praise from the mouth of these babes, singing to the accompaniment of a newly-tuned organ. Our Sunday School is quite large and very regularly

attended, and served by teachers devoted to their Saviour, His Lambs and His Church. We are pleased to be able to record the fact that almost everybody within a distance of 3 miles worships God every time the door of His House is opened. On Sunday we had overflowing congregations both in the morning and evening, and again were pleased to see the face of our Dissenting brother. He was delighted with the brightness and heartiness of the Church Service.

We shall be glad to welcome back our Lay Reader, Mr. W. S. H. Morris, who has been spending his well earned vacation at home.

GUYSBORO.—The Lord Bishop visited this Parish (now vacant) on Sunday morning, Aug. 1st. The Church was handsomely decorated with flowers, the cross of flowers on the altar was the prettiest seen out of Halifax, I think. The Rev. H. Hamilton read prayers, and Rev. W. J. Arnold read lessons and epistle. His Lordship then gave a touching address to the Church people of this place, and complimented the choir. He then preached a powerful sermon founded on Rev. xxii, 1-2, afterwards administered the Holy Communion to a large number of communicants. In the afternoon His Lordship visited the Halfway Cove Mission and administered the holy rite of Confirmation to sixteen candidates. The old Dutch Church was crowded to suffocation. It was very interesting to see two whole families, fathers and mothers with their sons and daughters all kneeling together to receive the laying on of hands.

YARMOUTH.—The two Sunday Schools of Holy Trinity Parish held their annual picnic on July 27th, going this year, in response to the invitation of several Weymouth friends, to the beautiful grove of Geo. H. Dunbar, Esq., a short distance from the depot at Weymouth. The dense fog in the early morning prevented many from going, who, had the day been fine, would have availed themselves of the low-priced excursion tickets to Weymouth. However, five well-filled cars left Yarmouth Station at 8 a. m., and in two hours and a half arrived safely at Weymouth, where we were met by the teachers and scholars of their school, and escorted to the picnic ground, where tables were soon laid for dinner, the children meanwhile amusing themselves with swings and other games, and discussing the bushels of cherries which had been provided by the hospitable Weymouth people. Soon the call to dinner was given, and after singing "the Doxology" as grace, an attack was made on the liberal supply of good things provided. After dinner amusement was found for the younger ones in games, while the elders dispersed in various directions—some to inspect the beautiful new Parish Church, others walked around Mr. Dunbar's grounds, and the hours passed very pleasantly until about 4 p. m., when a start was made for the depot; but before leaving the grounds, the Rev. R. Shrove, in a neat speech, moved a vote of thanks to Messrs. Dunbar, Jones, Taylor and others, of Weymouth, who had been especially kind to us, and proposed three cheers for the Weymouth school, which were given with a will. Rev. P. J. Filleul responded very pleasantly, and at 4.36 we left for home, arriving safely a little after 7, having had a very enjoyable picnic, and enough cherries to satisfy all the children for once.

HALIFAX.—St. Mark's.—The exterior of this pretty edifice has lately been improved by the addition of fresh coats of paint and the gilding of the weathercock. The bell has also been repaired and cleaned, and once more occupies its old position in the neat little turret.

INGONIST, C.B.—S. Gibbons, travelling missionary in Cape Breton, acknowledges with many thanks the receipt of \$10.50, per Rev. J. Abbott, of St. Luke's, towards the Church at New Haven.

PRINCE EDWARD ISLAND.

CRAPAUD.—The Rev. T. W. Johnston having lost a valuable cow, was presented by his Parishioners, on his return from attending the Synod at Halifax, with a purse containing sufficient to purchase another. The Crapaud Church people are deserving of all praise.

DIOCESE OF FREDERICTON.

PERSONAL.—Benjamin Stark, Esq., of New London, Conn., one of the most

prominent Laymen of that Diocese, has been staying in St. John.

Rev. Milledge Walker, of Lime Rock, and Rev. John White, of Saybrook, Connecticut, are visiting New Brunswick.

The denominational schools of St. John, and Carleton, celebrated the Raikes' Centennial on August 2nd in Queen's Square. Dr. Botsford presided. We were glad to find that the children recited the Creed, and the Lord's Prayer, and had responsive readings.

SACKVILLE.—The church people of Sackville are giving another proof of their zeal. The Rectory, bought last year, is some distance from the church, and is an old building. Since the arrival of Rev. C. F. Wiggins, they have decided to erect a house near the Church, the style to be in keeping with the school-house. The present Rectory will be sold. The plans for the new house has been drawn, and J. F. Allison Esq., with his wonted liberality has given a site. We hope soon to chronicle the completion of a tasteful wooden house, designed for a Clergyman's use.

The Journal of the 10th Session of the Diocesan Synod of Fredericton, with Appendices, has just been printed. We notice that out of 69 clergy then resident in the Diocese, only one was absent, and 74 Lay Delegates attended out of 116. We should like to see a list of the Licensed Lay Readers in the Diocese published in the Journal. This is done in all American Convention Reports.

ST. STEPHEN.—The Lord Bishop of Fredericton arrived by train August 4th, and held a confirmation service in Christ Church last evening, when thirty persons were the recipients of the rite.

DORCHESTER.—A very pleasant Drawing Room Concert was held at the residence of Charles N. Chandler, Esq., realizing about \$20 towards the small balance due on the Rectory.

ST. JOHN.—Trinity Church will probably be opened during the time of the Exhibition in October.

DALHOUSIE.—In the list of contributions towards the W. & O. Fund of the Church Society of Fredericton, in your issue of the 29th ult., there is no account given of the contribution from Dalhousie, which sent \$3.00 towards the above fund for the year ending July 1st, 1880.

DIOCESE OF QUEBEC.

Episcopal Acts.—The following are the places visited for confirmations in the course of the past month by the Bishop of Quebec, with the number of candidates presented:—Cranbourne, 8; West Frampton, 32; Hemisen and Standon, 36; Montmorenci, 10. His Lordship has also visited the Island of Orleans.

Clerical Appointments and Arrangements.—Rev. Dr. Lobley did duty at St. Matthew's Church, Quebec, in July, yet the Rector Rev. C. Hamilton, was prevented from leaving the city, and taking much needed rest, by the sickness and death of a dear little girl, and by the succeeding illness of Mrs. Hamilton, who is now happily convalescent, and it is to be hoped that both will be able to benefit by a change of air and scene during the month of August. Some specially temporary provision is to be made for the work of St. Matthew's Parish, for Dr. Lobley has returned to Lennoxville to superintend sanitary and other preparations for the coming Scholastic year, so full of good promise in many ways.

At Shigwage, the Rev. Dr. Ros has been combining missionary work with pleasure, as have also several clergymen fortunate enough to have been asked to do duty at Cacouna and elsewhere. The Rector of Quebec is at Tadousac, and Mr. Fothergill, at Murray Bay, as usual. Mr. King lately visited the sick, and baptized three children at Ha-Ha Bay and Chicoutimi. Mr. Richardson is acting as a chaplain at the Quarantine Station. Mr. Rawson, of the Cathedral, Mr. Wood, for St. Paul's, and a divinity student for St. Peter's Churches are in residence. The Bishop has not been far from headquarters in spite of the hot weather.

Any Clerical exchanges made for the holidays in the Townships have not been reported, but we believe, Mr. Read, Rector of B. C. School, has been officiating at Westbury.

Rev. Clement D. Brown having filled the vacancy at Riviere du Loup, en bas for three or four weeks, has now gone to take charge of Shigwage, to which he was appointed after his ordination. A brother, Rev. R. Brown, is now his substitute, and will officiate till the return of Mr. Tambs, who is appointed to Riviere du Loup, and is expected back from the continent ere long.

After being admitted to Priests' Orders, Rev. F. Webster returned as missionary, with Mr. Willis again as teacher to the coast of Labrador.

The Rev. C. P. Reid, M. A., of Sherbrooke, and Robert Hamilton, Esq., of Quebec, have nobly presented Bishop's College with \$2,000 each, to be applied to the formation of a Divinity Professorship Fund, to be called the Harrold Fund, and which would provide for an additional chair.—*Quebec Diocesan Record.*

DIOCESE OF MONTREAL.

(From our own Correspondent)

In matters ecclesiastical there is little to record. Our Bishop is in the country on duty, the last heard of him being that he was holding an Ordination in the mission of Aylwin, an extreme point in the diocese, for the purpose of admitting to the Diaconate Sept. Thicke, Esq., a gentleman that has for some time been qualified for Orders, but being below the canonical number as to age has had to exercise the duties of a lay reader or Catechist. He has been so doing with great acceptability in two or more places, for the last year, however Aylwin has had his services. The tact, talent and earnestness that he has so far manifested gives great indication of greater usefulness when endowed with the grace of Orders. And as regards the ordination Service itself held in this border mission, it will without doubt give greater impetus to the work of the Church there. Church news from the city is meagre. Some of our Incumbents and Rectors have been, or are about to enjoy their summer vacation. We are informed that preparations, so far as music is concerned, are being made for the approaching Provincial Synod. But if these preparations do not result in a Choral Service better than the one that inaugurated the late diocesan synod, there will be little satisfaction in taking part therein by those who come from other portions of the Ecclesiastical Province. Let there be a proper precenter, one that will "sing or say" the priest's part and that in his proper stall in the choir; not mouthing it some twelve or fifteen feet from the Choir in a reading desk facing the people, as has been done. We do hope that Churchmen will see a thoroughly hearty and stirring Service or that occasion, and that the clergy and laity present will do their utmost in making it so. Your correspondent has one proposition to put before those interested. It is this. As the Provincial Synod is a representative body, should not the clerical and lay representatives walk in procession from the Synod Hall to the Cathedral at the opening service, instead of gathering in as the ordinary congregation? It is the Synod as a body that is about to offer the Worship, and not merely a few bishops representing them. Was not this the way Synods of old used to do? Would it not add stateliness to the occasion? It would be more than a piece of ritual, for it would be suggestive of the idea that here the Church through its representatives was about to enter upon a solemn function and taking possession of the Cathedral Church of the Metropolitan city for the same. In taking a glance at our country parishes we have to note that the parish of Granby is still vacant. If we are to credit what is reported, it will not be easily filled. The people have the privilege of submitting names to the Bishop, from which his lordship nominates one for rector. This privilege, we are told, they care not to exercise at present and are desirous that the Bishop should appoint without their action. Yet they desire that if the gentleman he appoints does not, after a month's trial be deemed by them satisfactory, they shall be allowed to give him his congé. Do they imagine that the Bishop or clergy will consent to such terms? If they do, doubtless they will be disappointed. The Rectory of Chambly is also vacant. Chambly is quite aristocratic for a country place, and it seems they require an aristocratic incumbent, and yet they offer only \$600 per annum. On this paltry sum they want one who will keep a good table, be always in unspotted

breadcloth; ready to take part in their social gatherings and able to keep up wife and family in carriage, company and dress. If there is any priest with private means and of good lineage, who desires a quiet parish only 12 miles from Montreal he had better apply. The Sunday Schools here and there are being treated to excursions and pic-nics and such like. On the 3rd August a combination of Sunday Schools from the district bordering on the famed Lake Memphemagog chartered the steamer Lady of the Lake and made an excursion to Newport. About three hundred people were on board. An hour was spent pleasantly at the Pic-Nic grounds opposite Owl's Head and another hour in the town of Newport. The clergy present were the Rev. Messrs Thornloa, Hepburn of the diocese of Quebec and Messrs Clayton, Brown and Haslam, of Montreal.

DIOCESE OF ONTARIO.

OXFORD MILLS.—The Rev. Mr. Read has been appointed missionary incumbent of the new parish of Oxford Mills. We congratulate the Incumbent of this new parish upon his appointment. And the parish ought to feel profoundly thankful in being able to retain such a man.

PICTON.—Miss M. A. Barker, of Picton, has decided to the Synod of Ontario the land known as the Barker burying ground, upon which it is proposed to build a church.

BURRITT'S RAPIDS.—Extensive improvements are in progress at Christ Church, under the care of its faithful Incumbent this parish is making headway.

DIOCESE OF TORONTO.

PARKDALE.—On Sunday July 25th the Bishop held a Confirmation in St. Mark's Church. There was a very large congregation present. The candidates, 19 in number, had been carefully prepared and seemed deeply impressed with the solemnity of the occasion. The Bishop's address was exceedingly appropriate.

NEWCASTLE.—On Friday evening, July 23rd, the Lord Bishop held a Confirmation at St. George's Church. Fifteen males and eighteen females were confirmed.

LOSSERONTIO.—On the eighth Sunday after Trinity, St. David's Church, Losserontio, was opened for Divine Service. The building, consisting of chancel, vestry, nave, tower, and spire is of "brick-clad" is quite ecclesiastical in its way, will seat nearly three hundred, and its erection is chiefly due to the tact and energy of Mr. Sibbald, lay-reader.

ORILLIA.—St. James' Church has adopted the voluntary system with the happiest results. The seats are free and unappropriated, and the whole of the funds are raised by the offertory. Besides meeting their parochial obligations in a much more liberal spirit than previously the parish has contributed more than usual to outside objects. This is another evidence of the benefit of the Gospel system. The congregation are about to place a tablet in the Church to the memory of the late Mrs. Stewart, wife of the Incumbent. The cost will be defrayed by subscriptions.

ENGLAND.

The proceedings connected with the celebration of the 179th Anniversary of the Society commenced with a Service in the nave of Westminster Abbey, on the evening of Tuesday, June 15th, when the Sermon was preached by the Rev. Canon Butler, Vicar of Wantage, and the musical portion of the Service was undertaken, as in former years, by members of the Lay Helpers' Association. Owing to the unfavorable weather, the congregation was smaller than is usual on such occasions; but a rich compensation awaited those who, in spite of a heavy rain and a cold wind, were present in the Abbey, for the Service was beautifully rendered, and the Sermon was an excellent exposition of St. Mark xvi: 15 and 16. This Sermon will be published by the Society, and it is hoped will be widely read.

The Annual Sermon at St. Paul's Cathedral, on Wednesday, June 16th, was connected with the Afternoon Service

at four o'clock; this return to the old custom of the Society being made in the hope that it would enable a much greater number of its friends to be present.

An eloquent Sermon was preached by the Bishop of St. Alban's from St. Matthew xxiv. 14:—And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Annual Meeting was held in St. James' Hall on the afternoon of Thursday, June 17th, and was largely attended. The Archbishop of Canterbury presided, and the meeting was addressed by the Right Hon. the Lord Viscount Cranbrook, the Hon. C. L. Wood, the Right Rev. the Lord Bishop of Rangoon, the Right Rev. R. K. Keestell-Cornish, Missionary Bishop in Madagascar, the Ven. Douglas McKenzie, Archdeacon of Harrismith, and Vicar-General of the Diocese of Zululand.

"During the past year the Society's General Fund has maintained wholly or partially 593 ordained Missionaries in fifty-three dioceses, and nearly 1,400 Catechists and Lay Teachers, mostly natives, and 259 students in theological colleges in foreign parts, the hope of the indigenous churches of the future.

"The great feature in our Indian Missions within recent times has been the celebration of the centenary of the introduction of Christianity into Tinnevely, when on January 30th the Bishop of Madras, with his two Missionary suffragans and ninety native clergy, joined in a solemn celebration of the Holy Communion. "Who can predict," said Bishop Caldwell on that memorable day, "what the state of things will be in Tinnevely in 1930? But it is useless to attempt to predict what may be witnessed in so distant a future. That future is in God's hands, but hitherto we have always found that the future takes its rise out of the past."

"The Theological College at Madras, under its able Principal on whom his Grace the Archbishop of Canterbury has recently conferred the degree of D. D., has submitted four native students to the preliminary theological examination at Cambridge, of whom one obtained a first class, and the other three appeared in the second class. Professor Westcott, in communicating the result of the examination, which he says 'must be highly satisfactory to Mr. Kennet and to the Society,' adds that 'it is a proof of excellent teaching, and of careful study on the part of the candidates.'

"The accessions from heathenism in South India still continue, in decreasing volume it is true, but in numbers quite as great as the Missionary staff can adequately provide for. In the last six months of 1879 1,697 persons thus offered themselves for Christian instruction. In Northern India the Mission of Delhi has received two more representatives of the University of Cambridge, and with Mr. Winter, now returned to the scene of his life's work, the Society's Mission in the ancient capital is a type of what it would wish all its Missions to be. The Society welcomes the prospect of Oxford sending its representative Mission to Calcutta, and only regrets the decision which has been arrived at, by which the Society is excluded from the privilege of giving to the undertaking more than sympathy.

"In China the Society is thankful to state that a purely Missionary Bishopric is about to be established for the provinces of Shantung and Pe-che-li, towards the endowment of which an anonymous donor has contributed £10,000.

"In Africa the sad story of war and its effects on Missions has yet to be told. At present the Church is commencing to rebuild what war has destroyed, and in Zululand the prospect of the work does not seem to be brighter because of the influence which is exercised by Great Britain in that land.

"The Australasian Church has lost the great and famous Bishop Tyrrell, whose unbroken Episcopal labours dated from 1847. He is succeeded by the Rev. J. B. Pearson, vicar of Newark, who was consecrated at St. Paul's on May 1st, 1880. From New Zealand the Society has now wholly withdrawn, and it is with much thankfulness that it points to the fact that its aid, first given in 1839 to

a solitary colonial pastor, has now been with justice withdrawn from a province of six dioceses well able to provide for themselves, both in spiritual and in temporal things. The Gospel has literally been 'propagated' in these islands; the branches of the Mother Church have taken root and filled the land.

"From the older Dioceses of North America the Society is annually withdrawing its assistance, but faster than adequate reductions can safely be effected claims on its funds are made by the rapidly opening districts in Rupert's Land and the Saskatchewan. The Diocese of Columbia has been divided during the past year, and Bishops Ridley and Sillitoe respectively hold the sees of California and New Westminster.

"The Continental Chaplaincies Committee have, with very insufficient funds, provided the comfort of Divine Service at many places on the Continent to which tourists resort, and have made provision for the ministrations of the Church at Athens, Blankenberge, Caen, Darmstadt, Frankfurt, Havre, Lisbon, Marseilles, Ostende, Patras, Spa, and Saxe Weimar.

"To this brief summary of the past should be added the statement that every Mission to the heathen is crippled by the inadequate provision which the Society is compelled to make for its conduct; that the wants of the Church abroad, which have been brought under the notice of the Society, and are admitted by it as legitimate objects of its support if means were available, point to an additional expenditure during this year of £19,000; that ten Bishops, unendowed and independent, in eight instances, on annual grants from the Society's Treasury, require £57,700 to secure to each the very moderate endowment of £10,000; that beyond all material resources the Church abroad needs the personal services of devoted men of liberal education and cultivated intellect.

"For the attainment of these blessings, as well as for the grace of united counsels and brotherly concord at home, the Society calls upon the members and friends to strive and to pray."

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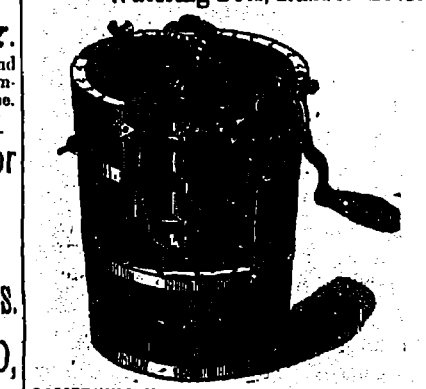
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DECLINE OF INFANT BAPTISM AMONG THE SECTS.

The Independent says, speaking of a proposition made, that children should be dedicated to God by prayer, and baptized when they grow up:—
 "As to the proposed compromise itself, we do not see, but so far as several of our Pædo-baptist Churches are concerned, it has already been practically adopted. Whatever words may be in their formularies, Congregationalists, Presbyterians, Methodists, usually regard infant baptism as nothing more than a rite of consecration. They put no stress on it as a prescribed sacrament. They do not feel sure it was so prescribed. The rite is falling into some disregard, and is not retained as possessing any sacramental value. These denominations generally do not regard infant baptism as initiating church-membership. It does not secure one of the privileges of membership; but is simply regarded as a form of parental dedication before the church, which makes the church responsible, in part, for the Christian education of the child. We think that Baptists generally misapprehend the pleasant relation of Pædobaptist churches to infant baptism, very much as Unitarians and Universalists go back a century for their pedigrees of orthodoxy.

This is a serious charge against these bodies, but it is true. They have almost entirely lost the Scriptural doctrine of Baptism which was held by their forefathers, and which is still embodied in the confessions of Faith, recognized as standards among them.

In the last Report of the General Association of New Hampshire, (Congregational), there were 193 churches, including six Presbyterian churches and they had in one year only 144 infant baptisms. In the two churches of Manchester, numbering together 1,093 members, there were but thirteen infant baptisms.

The Congregational churches of Massachusetts recently held their General Association in Salem. They reported, 628 churches, with a membership of 91,273; and only 931 infant baptisms; not quite two to each church.

Having lost the Apostolic doctrine on this point; it is no wonder the Apostolic practice has fallen into contempt. If Jesus, in His human form, was "much displeased" at the narrow and intolerant spirit which kept the children back from receiving His blessing, we cannot doubt that He feels a divine displeasure against those who refuse the privileges of the covenant of the little ones whom He has redeemed. It behoves us to be more earnest and diligent in impressing on our people the Bible doctrine of Baptism, to be thorough in our instructions on the Catechism and Prayer Book, and to hold fast the doctrine on this point, from which the non-liturgical bodies have so sadly fallen away.

A FOOLISH MAN.

DR. TANNER, of New York, has completed his self-imposed task of fasting for forty consecutive days.

This foolhardy act accomplished, one is naturally led to enquire, "What benefits upon himself or upon humanity has the doctor succeeded in conferring?" According to the secular press the man most of the time was lying asleep, or in a semi-conscious state, and at times being tortured with the most excruciating agonies. If all the pain and inconvenience of the endurance were borne with some great and good object in view, the christian public might well sympathize with the effort and applaud the success, but if it has been done simply to win a wager or to acquire notoriety, as seems to have been the case, then we certainly think it cannot be approved but must be condemned by all sensible people.

It has been suggested in some quarters that from the time occupied in the fast being forty days, it has been endured in order to disprove the miraculous character of our Blessed Lord's fasting, and of the fasts of Moses and Elijah. But if that be the object in view, it seems preposterous that any person could entertain, for a moment, the supposition that any analogy exists between the accounts recorded in the Bible and this fast of Dr. Tanner's. Assuming that the doctor's fast has been a real one, and not a fraudulent hoax, as Dr. Hammond and other eminent men have no hesitation in characterizing it, it may be said to have been, in a scriptural sense, no fast at all. Dr. Tanner was nursed pretty much as a sick man is nursed, with tender care from the very first. He had every comfort and every attention that skilled art could give him. Ice was freely used. Water was brought hundreds of miles for his especial use. Carbonic acid water was drunk, and mixtures innumerable concocted for all sorts of purposes.

But how was it with the cases to which reference has been made, found in Scripture? It is said, respecting Moses, "And he was there with the Lord forty days and forty nights, he did neither eat bread nor drink water," Ex. 34, 28. Of Elijah, it is written, "And he arose, and did eat and drink, and he went on the strength of that meat forty days," 1 Kgs. 19, 8. (The obvious inference here is, that he neither ate nor drank for forty days). And of our Lord's fast there can be no doubt.

There is another feature in Dr. Tanner's case which strikes out the others in striking contrast to it, and it is this—He has been practising for many years, gradually qualifying himself for his present effort. By degrees, he has been increasing the length of his fasts, and thus hardening himself to endure long fasts. He is a professional faster of long practice and experience, and so occupies a unique position. But about all this there is nothing savoring of the miraculous.

Let no one be led astray by any such attempts to disprove the miraculous in God's word. Miracles stand or fall with the rest of Scripture. If they are not true, then Scripture is not true, and God and Christ are not true.

All attacks upon God's Word have signally failed, and there is everything to justify us in feeling confident that if this be a like attempt it will share no better fate.

IMMERSION.

The following concise and admirable argument against the Baptist's position that Baptism is exclusively and necessarily Immersion, we copy from a correspondent's letter in the Southern Churchman:—

Baptism is not exclusively and necessarily immersion, because first, it is by no means certain that it always means immersion; the lexicons give baptize as one of the meanings of the verb, but baptize is a Greek word anglicised and used by our translators, because the Greek word does not express any one particular mode of applying water so as to justify them in restricting themselves to that, and the lexicographers in giving baptize as one of the meanings of the Greek word, recognized the correctness of the translators of our version. Secondly, the word when applied to other things than the religious rite, does not necessarily mean to immerse. St. Luke xi.: "And when the Pharisee saw it he marvelled that he had not first washed (abaptishe, baptised himself, before dinner;" where the reference is evidently to washing the hands, a partial application of water. Thirdly, the circumstances attending the baptisms of the New Testament do not favor immersion exclusively. John the Baptist baptized in Jordan; nothing was more natural in that warm climate, than that John should take off his sandals and go a little way into the water, and there stand probably for hours baptizing the multitudes who came to him and baptized them by pouring. If they had been immersed all their clothing must have been wet, which would have been a serious thing at a distance from home as many were. It would also have overtaxed John's strength, as there is no intimation that any one assisted him in baptizing. It would also have been very hazardous to the health of the people, as John so far as we know, baptized in winter as well as summer and the winter of Palestine was sometimes cold enough for snow and ice, and we find Peter warning himself at a fire oven at Easter. Just conceive of hundreds of people being immersed in cold weather at a distance from home and wearing their best cloths until they could get home again—again it is very improbable, to say the least, in the absence of a clear and invariable use of baptize to immerse, that the three thousand on the day of Pentecost were baptized by immersion. It is improbable that the uncouth was baptized by Philip by immersion. We do not know that there was any water in that desert region at that season deep enough for immersion. Cornelius and his family and the Philippian jailer and his family were baptized straightway, as far as appears, the former in his house and the latter in the jail and after midnight; and unless the word baptize always and exclusively means immerse, the probabilities in these cases are against immersion. There is no evidence that there was anything in either house in which they could be immersed. Fourth, the design of the rite is against the exclusive use of immersion. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." St. Mark xvi. 15-16. But how will you immerse a man in Greenland in winter, or in the desert of Sahara where you have only an occasional spring, or when he is too sick to be immersed without great danger in any climate? And yet according to the commission the baptism is to be as universal as the preaching, intended for all times, places, and circumstances, and no man is to be denied the privilege of following his Master and obeying his command in baptism, because you can't melt ice enough, or make a hole in the sand big enough to immerse him in, or because he is too sick or too delicate to be immersed. My argument therefore is this: First, the meaning of the word as given by the lexicographers is opposed to exclusive immersion. Second, the application of baptism to other things than the religious rite is opposed to it. Third, the circumstances of the baptism spoken of in the New Testament are opposed to it. Fourth, the design of baptism as a rite of universal application to "every creature" who believes: in an arctic region or a torrid desert, in health or in sickness, is opposed to it. I conclude therefore that baptism, is not always exclusively and necessarily immersion.

"THE REFORMED EPISCOPALS."

WITH reference to several of the Parishes referred to by Mr. Quailes, copied in our last issue from the Living Church, we can speak from personal knowledge. Mr. Q. says "there is at this moment" in Canada "not one that can be called in a flourishing condition." At St. John's in a fine evening a few Sun-

days ago, on the authority of one who was present, there were just twenty-seven in the congregation, including several who, like this person, went out of curiosity. In Moncton, on a fine morning recently, there were thirteen. Fifty is a very large congregation. In Chatham the attendance is very small. In the city of St. John, the congregation is small, and makes not the slightest mark on the life or thought of the city. In Digby, N. S., the Parish is swamped with debt. It will take more than a man brought up among the denominations as Dr. Wilson was, with the high-sounding title of Bishop of Canada, to revive twelve Parishes, almost extinct, with a rival organization in Montreal to show the sectarian spirit in full blast among them.

CHURCH WARDENS.

In the Diocese of Quebec the Church Wardens are obliged to report to the Synod up to Easter in each year, the following particulars which are tabulated and printed with the Report:—

Name of Station, Church. Its value, insurance, debt, state of repairs, material, No. of Pews, number rented, free sittings, average number also who occupy free sittings, total amount of pew rents collected. Special Collections. Parsonage. Its material, value, insurance, debt, state of repair, other Church property, have the accounts been kept and audited?

There is also an admirable Canon on the duties of Church Wardens, which is to be read at the meeting when they are elected. It provides among other things, that "within 14 days after their appointment, the Church Wardens shall personally inspect all the Church property belonging to the Congregation, making a fresh inventory of it, and comparing it carefully with the description given in book or books kept by their predecessors."

RE-ARRANGEMENT OF SERVICES.

THE phraseology of our correspondent "Layman's" letter, and of the newspaper extract appended to it, may be viewed with disfavor by some who do not like the use of certain expressions, but some such change as he suggests must commend itself to all. It need not necessarily imply a "high" Church origin, for we have enjoyed, at different times, the services after the pattern described, in the Church of the Holy Communion, New York City, of which the noble-hearted Muhlenburg was founder and first rector for many years. There the services are somewhat after the order suggested, and the large numbers who attend testify to their adaptability to the wants of a city Parish.

WHY DO YOU WANT ME TO COME TO CHURCH?

(Continued).

Much more, surely, must there be a manifestation of the Divine Presence, and a blessing vouchsafed, in our Christian Churches. "Emmanuel" was to be His name not only for His three-and-thirty years upon earth but forever; He is still "God with us," to convey grace and to receive homage.

But, moreover, we were meant, as Christians baptized into Christ, to bear witness that we are members of Christ's body. We are not merely isolated beings, each having only his own individual wants and aspirations. We are members of that One Body and should be drawn together by the attracting power of His Spirit, His prayer was that they may be One, and the oneness was to be after the likeness of that Indivisible Unity, the Father and the Son, "even as we are One." He said: "Christian worship maintains our connexion in the mystical Body of Christ. It is the voice of the community showing that it lives, even as every organized body, must have its own expression of life."

The communion of saints should be no dead letter in our Creed; but a living power. We would thus have all the claim

their place in Public Worship as members of Christ's body, and we trust the time will come when the spirit of exclusiveness shall be banished from our Churches, and that rich and poor, learned and unlearned, without distinction, shall worship together in the House of God, as children of one Father, and that the whole assembly shall express that we are one in Christ.

Public Worship, then, is a duty resting upon all to express their loyalty to God.

It is necessary because it is an appointed way of access to God to receive His blessing, as marked out by Him to His people in all time.

It is needful for the world as a witness (1) of the unity of Christ's body; and (2) of the presence and requirements of the Living God, keeping alive that alone which can give true strength—for "righteousness is the strength of a nation."

May it be, then, the expression of your heart—"I was glad when they said unto me, Let us go into the house of the Lord," for, "A day in Thy courts is better than a thousand.—Prize Tract.

DELEGATES TO PROVINCIAL SYNOD.

The Clerical Secretary of Nova Scotia has received the following from the "Committee on Entertainment" in Montreal. We presume this refers to the Lay Delegates and not to the Clerical order who have always been generously entertained by the kind Church people of that hospitable city.

CAN you kindly inform those of your Delegates to the Provincial Synod, who have made no private arrangement with friends in Montreal, that the Hotel scale of charges during the Session will be, for each person:

- Windsor Hotel.....\$2 50
- St. Lawrence Hall..... 2 00
- Ottawa Hotel..... 2 00
- Albion Hotel..... 1 50

for themselves and families. Sorry it is not lower, but there will be much travel at that time. Those who desire such hotel accommodation, must kindly let me know without delay, specifying for how much accommodation will be wanted.

R. W. NORMAN.

Montreal, July 29.

CATECHISM ON CONFIRMATION.

WHAT is Confirmation? A solemn rite instituted by the Apostles, wherein the Bishop, by laying on of hands, and by fervent prayer, and authoritative benediction, conveys to such persons, who, in the presence of God and the congregation sincerely renew their Baptismal vow, a further degree of God's grace and Holy Spirit.

What is the end and design of Confirmation? That Baptized Christians should by their own deliberate choice, take upon themselves that vow and promise, which was made in their names by their godfathers and godfathers, when they were admitted members of Christ's Church, so that the confirmed person expressly consents to the Baptismal covenant, and before God and many witnesses engages to perform his part of it.

At what age is Confirmation to be administered? The Church of England hath not determined any certain age, but requires it to be done to such as are come to a competent age, which implies that none should be admitted till they understood the nature of the Baptismal vow, which they then renew, and till they are capable of making a prudent and firm resolution of observing it.

What custom was there among the Jews which bore any resemblance to Confirmation? The Jews were wont to bring their children before the Congregation at thirteen years old, when they had learned the law and the explication thereof, and their daily prayers, whereupon, they were declared Sons of the Precept, and henceforth they were to answer for their own sins, for which before, the fathers, and not the children, had been responsible, and this Rite ended with prayers and praises.

What hath the Church of England declared concerning Confirmation?

That it hath been a solemn, ancient, and laudable custom, continued from the Apostles time, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of the Christian religion, praying over them and blessing them.

How doth it appear that this rite was used by the Apostles?

We have the scripture itself for the evidence of the fact, for when the men of Samaria had been converted and baptized, and had received the word of God, the Apostles, St. Peter and St. John, were sent to confirm those new converts, to lay their hands upon them that they might receive the Holy Ghost; and the Disciples at Ephesus, after they had been baptized in the name of Jesus, were confirmed by St. Paul, who laid his hands upon them, and then they received the Holy Ghost. And further, the same Apostle mentions as fundamentals, not only the doctrine of Baptism, but the laying on of hands by which the ancient interpreters have always understood Confirmation, which appeared so plain to Calvin himself, that it was his opinion that this one place shows evidently that Confirmation was instituted by the Apostles.

How does it appear that Confirmation was not confined to the age of the Apostles?

Because this solemn rite is highly useful and beneficial to the spiritual wants of Christians in all ages, who stand in need of the influences of God's Holy Spirit to the great purpose of Sanctification, and was as such accordingly practised by them in all the succeeding ages of the Church, as appears by the testimonies of fathers and councils who, in this matter, speak as witnesses of a Catholic custom.

Give me some testimonies of this practice?

Tertullian, who flourished about four-score years after St. John, and who is very careful in relating the practice of the Primitive Church tells us, that after Baptism, succeeds laying on of hands by prayer, calling for and inviting the Holy Spirit. And St. Cyprian, who flourished about sixty years after Tertullian, hath this remark upon the history of the Samaritan converts. The same thing, says he, is practised among us that they who are baptized in the Church are presented to the Governors of it, the Bishops, that by our prayers and impositions of hands, they may obtain the Holy Ghost, and be perfected with the Seal of Christ, which is by Confirmation, to attain the highest order of Christians. St. Jerome speaks full to the point. If you ask, says he, where it is written, it is written in the Acts of the Apostles, but if there be no authority of scripture for it, yet the consent of all the world in this particular is instead of a command.

What are the effects of Confirmation?

In the Primitive Church these effects were extraordinary gifts, such as were necessary then in the Infant state of the Church, but upon the settlement of it, the Holy Spirit guides it by secret and invisible communications, which those receive who are qualified to partake of them in this regular and ministerial way, and they are those ordinary helps and assistances which are necessary for the performing the conditions of our salvation, which we cannot work out the influences of God's Holy Spirit. Who is the proper Minister of Confirmation? The administration of this rite was devolved by the Apostles on their Successors—the Bishops of the Catholic Church—for though Philip the Deacon had liberty both to preach and baptize, yet the Apostles only had the power to confirm, as is plain by the History of the Samaritan Converts, and, therefore, this rite is appropriated to the Bishops as being Successors of the Apostles in the Government of the Church in all the Primitive records of Christianity.

What ceremony is used in Confirmation? The laying on of the hands of the Bishop upon the Head of the Person to be confirmed; a very ancient ceremony in giving of blessings practised by the Jews and made use of by our Saviour himself, and adopted by the Apostles with Prayer for communicating the Holy Spirit, in confirmation, and which gave name to the whole office which is called the laying on of Hands. What qualifications are necessary for the Candidates of this Holy Ordinance? Those who are brought to be confirmed ought to be thoroughly instructed in the nature of their Baptismal vow which

they then renew, and of that obligation they lie under to perform it, they ought to be acquainted with the meaning of this Holy Rite and whose office it is to administer it, they ought to have a competent degree of the knowledge of those christian duties that relate to God, their neighbour and themselves, and in order to these ends it is advisable that they should some time before read over the Confirmation Office.

(To be Continued.)

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

RE-ARRANGEMENT OF SERVICES.

(To the Editors of the Church Guardian.)

Sirs,—In the Church Guardian of the 29th July you have some very good Editorial suggestions of means for attracting larger congregations to the Services of the Church. So far as I have opportunity of judging the subject is one of increasing importance. According to my experience great numbers of persons are content to attend one service only on Sunday, and not one on week days. Fully one-half of the population of towns and cities, is regularly absent from any place either of worship or of preaching; and of those who do attend not even one fourth are men. Might not a re-arrangement of our services, such as is now quite common in England, but very rare in Canada, conduce to bring about a better result? I am quite sure that all who are in the habit of attending early celebrations would rejoice in almost any modification of the customary Eleven o'clock service which prevails, comprising, as it does, Matins, Litany, the Anti-Communion office, Sermon &c., &c.

If you can afford me space, I purpose detailing some of the disadvantages of the ordinary system, and appending part of an admirable letter from an English Church paper showing, better than I could do, the advantages of one change that might be made. I hope the *inertia*, which seems so much the property of the clerical mind in this respect, will not be too violently disturbed by the propositions which follow:—

A person attending, as many now do, an early celebration at 7.30 or 8 a.m., and also what is usually called "Morning Prayer," at Eleven,—says or hears said the Anti-Communion office twice over, involving the collect for the day three times, and the Commandments, Epistle and Gospel and prayer for the Church Militant, twice. He says the Lord's Prayer six times, the Nicene Creed twice, and the Apostles' Creed once. He is required to pray five times for his semipresbyterian Queen, and several times for other state dignitaries. He makes two different kinds of Confession, and receives first the greater and then the lesser absolution; and he has, besides a lengthy Sermon, six separate readings from the Scriptures, exclusive of the Psalter. Other inconveniences and anomalies arise from the complication of Services usually known as 'Morning Prayer' on Sundays.

1. I am convinced that people unfamiliar with our Prayer Book are often prevented from coming to Church, both by the length of the Service and Sermon combined, and by the intricate task of threading their way through so many parts and places of an unknown manual: 2. As a consequence of adding, which is almost everywhere done at least once a month, a celebration to Matin, one encounters (a) very frequently, the anomaly of a choral or semi-choral anti-communion Office, succeeded by the exit of the organist and Choir, and a plain celebration; and, (c) invariably, the unseemly and grossly irreligious spectacle of one-half or two thirds of the congregation turning their backs upon the Holy Table; openly declining to take part in the one great act of worship of the Lord's Day, and interrupting and discomposing with tumultuous departure, those who remain to the end of the Service.

To show how these and other evils may be and are overcome, and the advantages which accrue from the separation of Services, very often blended, I now ask leave to add the letter, to which I have above alluded. It is dated July 3rd, and describes particularly the con-

duct of the morning Services at St. Faith's, Stoke, Newington. The writer says:—

"After one or more early Celebrations on Sunday, there is choral Celebration, or sometimes High Celebration, at 10 a.m. This, on ordinary Sundays, lasts forty-five or fifty minutes; and, after an interval of bell-ringing, Matins begins at 11.15 After the third collect is sung an anthem or a hymn, and then the office concludes with the usual "occasional prayers and thanksgivings," the Prayer of St. Chrysostom, &c. After this some hymns and sermon, as at Evensong. The Litany is sung in the afternoon.

The advantages of this plan, which has had to work its way for years against well-meant but uninstructed dislike, are these:

1. Anyone can communicate fasting on Sunday forenoon.
2. If the priest be single-handed, he can celebrate at ten o'clock, have time for slight refreshment, and then go on with Matins and sermon.
3. There are two distinct services, each of reasonable length, and with liberty to have a sermon at each. On all great occasions there is a sermon of five or ten minutes at the High Celebration.
4. It gives the utmost liberty to loyal Churchmen who do not feel a taste for much music or for High Celebrations, to attend their Lord's Day early Eucharist, and good old-fashioned Church of England Matins too.
5. It enables them who like to attend two Celebrations in one day to do so.
6. It gives families without servants, servants themselves, young persons, and those prevented by family duties, from attending church at the old-fashioned hours, the fullest privileges and liberty.
7. It enables the church to hold many more during the day, than it can hold at any one time.
8. It keeps the Celebrations practically for "the faithful." The attendance is not so large at ten as if it were at mid-day, but there is deliverance from sight-seers, from the mixed multitude, and from the saints who "rejoice in their beds." There are also two collections.
9. It maintains Matins on an equality with Evensong, ritually and musically, as ought to be the case, and as the Prayer Book provides.
10. It enables Church-people who may be seeking for instruction, and those who do not fully sympathize with high ritual to come and pray and be taught. This is largely made use of. The church of a parish is thus prevented from dwindling into the meeting-house of a sect; and the public teaching office of an educated ministry is properly used.
11. It prevents the Sunday morning sermon been rendered practically useless by being shunted into a corner, and unreasonably abbreviated.
12. It enables the clergy to conduct their discourses on two distinct and equally necessary lines, the sermons in the morning being mostly discourses carefully written, intended for intelligent men, and those of higher education; while those preached in the evening are more popular in style, and more fitted for a "mixed" congregation.—*Layman.*

FAMILY BIBLES.

(To the Editors of the Church Guardian.)

Sirs,—One does not care to censure people for providing themselves and their families with the Holy Bible, but certainly there is room to find fault with many of our people in allowing themselves and their Church to be imposed upon by travelling agents. In every parish one finds a number of large Bibles bought of agents for ten or twelve dollars. In the first place, large bibles can be obtained through the S. P. C. K. book-stores, in Halifax or St. John, at a far less cost. Again, the accounts of the various denominations, given within the same covers with the inspired Word itself, are sometimes most fallacious, e.g. the Church being ignorantly or wilfully represented as originating in the reign of Henry VIII. Moreover, one finds that these bibles are seldom used, except most unseemly as photograph albums. Why, may one ask, is there no place for autographs and newspaper cuttings, etc.? Even in the family registers—that part which is, perhaps, the least objectionable amongst additional matter—there is seldom a place to record Holy Baptisms. Prominence is given to the fact that one has been born into the world, but no place to record one's birth into the Kingdom of Heaven. Would it not be better (by spending one half of the amount of

money) to place in the hands of each member of a family a small Bible, that one would not be afraid of soiling, and by using of which one's name may be recorded in God's Book of Life.

V.

PATRONAGE OF THE RECTORIES, ETC.

(To the Editors of the Church Guardian.)

Sirs,—Allow me, through your columns, to draw the attention of the Committee appointed at the late Session of the Diocesan Synod of Nova Scotia to the following Canon of the Diocese of Toronto:—

"On the vacancy of any Rectory, Incumbency, or Mission within the Diocese (with the exception of Missions sustained, in whole or in part, by the Mission Board, the mode of appointment to which shall continue as heretofore), the appointment to the vacancy shall rest in the Lord Bishop of the Diocese; it being, however, provided that, before making such appointment, the Bishop shall consult with the Church Wardens of the said Parish or Mission and with the Lay Representatives of the same, provided that such Lay Representatives are resident within the said Parish or Mission."

I copy this from the Canons of the Diocese, and it strikes me as being excellent, not only for the purpose intended, but as making the appointment of Synod Delegates more important, and as likely to increase the number of resident Delegates, thereby lessening the centralizing influence complained of in your last with regard to Fredericton Diocese.

Yours sincerely,

QUINQUIS.

NATURAL HISTORY.

(To the Editors of the Church Guardian.)

Sirs,—Why is it that clergymen do not take more interest in Natural History than they do? It seems that whilst a new country is growing, man undoubtedly assists in giving the educational advantages necessary. Now, Natural History, although it may seem to some as progressing sufficiently without needful attention, to my mind is far in the background. The people of the neighbouring Republic are making wonderful progress in this particular, whilst we in Canada are as yet far behind. Now, my only desire is to awaken an interest in this important subject with the clergy of the several "Dioceses, for, no doubt, they could impart much useful knowledge in this respect. It is difficult to make regular rules, for the position alters the case wonderfully, but with such instruction that the Sunday School scholar would receive, a good result would ensue, whether engaged in practically by the clergyman or not, certainly it would be much better if he would interest himself in the work. What a pleasure it would then be for the student when roaming about the country; knowing the mode of behaviour of plants and insects, birds, and general features of the country, it seems to give one a grander view of existence than what one now possesses. It would make him exclaim with the Duke in "As You Like It"—

"Found tongues in trees, books in the running brooks; Sermons in stones, and good in everything."

Very familiar are clergymen's names connected with branches of this science. Who has not heard of Rev. Mr. Wood, well known to boy or girl who has followed him in their studies, or Mr. Henslow, who has taught us much in Botany. The Annals of Solborne cannot be read without a deep affection for the devotion held by the author to a branch he became so much attached to.

There is no reason to imagine it would interfere with ordinary business, for the business man could take it as a pastime.

Let us hope that some good will ensue, and that the clergy will interest themselves in what many of us would consider an important move in the right direction.

Yours truly,

NATURALIST.

RECTORS, ETC.

(To the Editors of the Church Guardian.)

DEAR SIR,—In the notice about "Rights of Rectors, Wardens and Vestries" there are two errors. For Rev. Mason "Barnes" read Mason Baum, and for "a portion" read "a fortiore" of the Church of England in the Colonies. Rector.

VARIATIONS OF ROME.

(To the Editors of the Church Guardian.)

Sirs,—In your last issue you gave an excellent extract on the above subject. Since Roman Catholics are so fond of thrusting forward Bossuet's harpings on the "Variations of Protestantism," it is fitting that we should be prepared with a rejoinder. No branch of the Church has varied so much as the Roman; and it seems hard that a layman should write what our ordinary clergy seem entirely ignorant of these "Variations of Rome."

The following paper is mainly founded on one by Dean Stanley, entitled "Variations of the Roman Church":—

1st. Pre-reformation changes. The Roman Church broke off from the Old Eastern, in the same way and under impulses of a similar kind with those which led to the disruption of the so-called Protestant Churches from itself. The Pope is, in the eyes of the Eastern Church, the first Protestant, the first Schismatic, the first Rationalist. In the self-asserting arrogance of the Papal See, we have the first great infringement of the ancient historical government of equal patriarchal sees, coming down from the 5th century.

Under similar impulses, there took place, in the middle ages, changes of such magnitude in ritual and worship as have not been approached by the Reformation itself. The two Sacraments were wholly transformed, both from superstitious motives and from material rationalism. The Holy Communion, which in the early ages was, and in the Eastern Church still is, given to infants, was in the 13th century withheld from them by the Roman Church. Baptism was universally understood in the Primitive Church to mean total immersion; this also in the 13th century was gradually superseded by the rite of sprinkling and pouring. Confirmation, too, was deferred to an age of consciousness, and thus transformed into a new and instructive ceremony.

Now, let us trace another element of similarity to the Protestant character in the medieval Church of Rome.

The peculiar development of the genius of architecture took place between the 11th and the 15 century. After the 16th century this entirely died out of the Roman Church, and has been subsequently revived more actively in the so-called Protestant branches.

Again, notice the free-spoken language used by both clergy and laymen before the Reformation on the subject of Church abuses. Hardly one of the following mentioned works could have been produced in the Roman Church since the Council of Trent: Would the Roman Church now stand another "Divine Comedy?" How sarcastically that work touches on the relations of the Empire and the Pope, the worldly view of the Papal See, and the vices of its clergy. Would the stinging satires of another Chaucer or another Petrarch be borne after the Council of Trent? Thomas a Kempis speaks of pilgrimages in a tone far more Protestant than Roman. Now wholly unlike the Roman modern books of devotion, yes, quite contrary to them. Bernard, Gerson, Erasmus, all, with fierceness and eloquence, inveighed against the superstitions and corruptions of the Church in their days; this has become impossible since; now, nothing but servile submission, entire self-surrender, and blind-following can be tolerated.

Then, too, we notice in the Medieval Church, the incessant rivalries of the Monastic Orders, sometimes between themselves, sometimes against the Bishops, and often against the scholastic systems. These were at times most disgraceful, and Erasmus notices them as obstacles to the spread of the Gospel among the heathen.

How very few Romans care to own to this; now-a-days we hear little or nothing about this discord of life in the Roman Communion. The power of the confessional is now much stronger than of old; and utterances of discontent rarely reach the outer world.

As far as I have gone, I have endeavoured to shew that the Church of Rome has "varied" considerably, that she has shown, in her changes and discords, the same elements of similarity as those she now seeks to smother in the so-called Protestant Branches, and consequently is appropriately named by the Eastern Church The First Protestant.

The next paper will contain her "Variations" since the Reformation. Wm. Chas. Winsor.

Family Department.

ADORATION.

"I saw also the Lord upon a throne." Isa. vi. 1. Bright the vision that delighted Once the sight of Judah's seer; Sweet the countless tongues united To entrance the prophet's ear. Round the Lord in glory seated, Cherulims and Seraphim Filled His temple, and repeated Each to each the alternate hymn: "Lord, Thy glory fills the heaven, Earth is with its fulness stored; Unto Thee be glory given, Holy, Holy, Holy Lord!" Heaven is still with glory ringing, Earth takes up the angels cry, "Holy, Holy, Holy,"—sing, "Lord of hosts, the Lord most high!" With His seraph train before Him, With His Holy Church below, Thus conspire we to adore Him, Bid us thus our anthem flow. Thus, Thy glorious name confessing, We adopt Thy angel's cry, "Holy, Holy, Holy,"—blessing Thee, "the Lord of hosts most high!"—Bishop Mant, in Songs of Grace and Glory.

(From the Mission Field.)

HOW A CHURCH MAY BE BUILT.

By the Rev. G. M. Johnson, Rector of Barningham, Norfolk, at present in charge of the Cathedral of Newfoundland.

Postscript, March 8, 1880.

To-day has been a most lovely day, with good snow roads—one of those peculiarly clear beautiful blue skies and transparent atmospheres that from time to time occur, called here "pot days," or "weather broaders," as being supposed to precede stormy snowy changes. As the morrow however what it may, the motto carpe diem has been fully acted on, and Saturday having been a lost day already through a snow-drift which lasted from morning till night, and this the very last day sailing crews can conveniently work, they turned out in great strength. Five noble crews, those of the steamships Ranger, Proteus, Eagle, Neptune, and Hector, have been at work, and the excitement has been greater than on any of the previous days, and the numbers of men larger, for beside those crews under the command of their several captains, and the Society of United Fishermen, a strong and able band of men, all cheered and inspired with music and flags numerous horses have been bringing loads all day. Nor has the enthusiasm been confined to men, for a crew of boys has also joined, and has worked with unflinching spirit; a labour of love which will result to them—I venture confidently to predict—in sound, because well-earned, sleep to-night.

The satisfactory result of the whole haul now stands thus: a thousand tons at least of heavy stones have been placed upon the ground which were not there a week ago, and the good intentions of the captains and crews of the Panther and Wolf, who were to have turned out to-morrow for the purpose of hauling stones, at whatever inconvenience to themselves, have had to be declined because no more quarried stone remains, the whole quantity at present available having been swept, by the gallant crews that have been at work, from the various places where it had been deposited, into the Cathedral yard. It has been great matter of regret, and one which the clergy who have each evening addressed the men at breaking off have dwelt upon, that the Bishop is now absent in Bermuda. No doubt the news will greatly cheer his heart, and assuredly his warmth and most grateful thanks will be accorded.

The wildest excitement prevailed at the close to night of the men's successful labors. In the presence of I suppose not less than two thousand cheering, shouting fellows, whose voices broke out at the end of almost every sentence, as they stood listening with eager upturned faces to those who spoke to them from the vantage coign of the top of the churchyard wall, the difficulty was to gasp out between each roar the hearty thanks which the clergy and all members of the Church so deeply felt. The captains of eleven powerful steamships have either given or proffered their help with crews whose numbers range from 205 the largest, to 160 the smallest, giving an

average of 220 men to each. A finer fleet, or one manned by finer men, has never been fitted out for this voyage. May the providence of God protect them in all peril, and may their return be crowned with the success which I trust it is not presumptuous to say their behavior as above recorded has so far deserved!

More will no doubt be done, because, now that the sailing crews have left others will go to work as soon as more stone can be procured.

The local mail contractor, a Roman Catholic, to-day offered to put all his horses to work whenever they could be used to advantage. The value of the return of those now engaged collecting subscriptions will also assuredly be largely enhanced by the strong feeling aroused, and the time for their being brought in will be looked for with interest. The result will no doubt be shortly known.

PAROCHIAL BEDOUINS.

We had occasion not long since to call attention to the ease with which communicants may transfer their connection from one parish to another for reasons which are unworthy of the Christian name. It has pleased us to see that this subject has been brought to public notice by those in authority over us, and an effort is being made in some directions to prevent as much as possible a continuance of this grievous shame. In the Diocese of Central New York it has become a law that no rector or other minister shall receive as an habitual communicant any person who cannot present a letter dismissory from the parish to which he previously belonged. It is true that this special enactment is covered by one of the Canons of the General Convention, yet how necessary it is to make the duty more stringent by Diocesan legislation every city rector can testify. There is a growing belief among us that Church membership has no binding relation to a special parish or minister, and in consequence we have a species of ecclesiastical vagrancy, whose supporters declare it their privilege to join or sever Church connections at their pleasure, and laugh at Church discipline and censure. The view held by many about us is, the laity have nothing to do with the law of the Church; they are independent of it; they cannot be controlled by it. As the Bishop of Long Island in his late convention address says:

"Discipline is impossible. Suspended from the communion in one parish, the guilty have only to settle down quietly in another, and live on as though nothing had happened. So with troupers of Israel in certain ways, which, though very serious, yet do not fall within the reach of formal discipline. They wander from parish to parish, neither asking nor taking any credential of character, in each leaving some foot-print of scandal in the shape of loose living, or factious conduct, or un-Churchly behavior; and so travelling on unchecked and unexposed, it may be for years—secret disturbers of the peace, sour and evil-malignant consors of the clergy, tale-bearers and busy bodies, giving nothing and doing nothing except to build small fires of gossip by which good and quiet people are scorched before they have warning of the foe. If it could be made known by the clergy themselves, acting with some degree of concert, that no person would be received as a communicant without compliance with the canon, it would have a sobering effect upon all that class to whom I have referred; and would be a protection also of the true and the good among the flock against annoyance and imposition at the hands of the unworthy and the mischievous."

It is easy to see the necessity of agitating this subject, and more such stirring words as those from the lips of our Bishops may arouse the clergy to effect a reform.—Kalender.

CLERICAL REPUTATIONS.

The man ordained of God to minister to his fellow men, must of necessity propose to them the highest standard of moral excellence. He does not, and cannot, claim freedom from the infirmities of mankind. One of the greatest of all the heralds of Divine truth, affirmed, "We also are men of like passions with you." Indeed, while the preacher announces the possible recovery of men from their sinful estate, it is not affirmed that absolute perfection is here attainable. While the Divine power exercised by

the Holy Spirit may overcome sinful habits, and the means of grace, may, by their use, be efficacious in gradually promoting higher attainments, yet there is ever a conflict, a tempter, and a consequent peril.

Those who do not themselves believe in the Gospel, are very apt to seize upon any lapse to prove the inefficiency of the Gospel system, but others who know that it is a provision for a fallen nature, should be the last to regard any such falls as evidences of its insufficiency for the purpose for which it is given. There are none, probably, however, who feel more than clergymen themselves, how needful it is to maintain a good report of them who are without. For this, they must have all proper and becoming support from their fellow Christians. For these to help to propagate injurious reports is certainly inconsistent with their own profession and their duty to God and man.

The point, however, which we would especially advert to now, is the comparatively defenceless condition of a minister whose reputation is assailed. He cannot use without great peril to himself any of the means which a mere civilian may employ. It must be an extraordinary case which will justify him to go to the courts for redress. The example of his Saviour, as well as the Divine precepts, require him to bear indignity and reproach. But notwithstanding this, it is unworthy of any man to take advantage of his weakness and assault his character, knowing the effect it will have upon his life and mission. Let all good men remember this before they aid in giving currency to that which affects clerical reputation.—Church Register.

GIVING.

"ONE of the Diocesan clergy of Missouri, with family, who received last year in all for his income less than \$450, giving, as he is accustomed to do, the tenth of his income to the Church, dividing it between different objects. If all our Church people would give as God has prospered them, even at a less rate, we would have no trouble with our affairs."

We have seen the above in nearly every one of our exchanges, and now give it place here, not only to be in the fashion, but in order to add a word or two. To many it may seem an extraordinary instance of faithful stewardship; others may even pronounce it an unwarranted robbing of his family for the sake of a bigoted religious "rule." But if we mistake not, a majority of our clergy conscientiously do the same thing, out of incomes large and small, that is to say, give at least one-tenth to distinctly religious purposes; and we venture to affirm that their sufferings are not one whit increased by it, but contrariwise, their blessings, to themselves and their families. If the laity, especially those of them whose incomes are larger than their pastor's salaries, would, as a rule, give one-half as large a proportion, our Church treasuries would be filled as they never have been. While we do not claim the "tenth" as obligatory upon Christian people, it is doubtless a rule and measure of the Christian privilege in having a very high, not to say Divine sanction.—Pacific Churchman.

"WORLD WITHOUT END."

Did you ever consider the meaning of these words? Many of you hear them over and over again every Sunday; but there are few, perhaps, who try to understand them, or give to them a moment's serious thought.

"World without end!" Not the world in which we are living now, for the Bible tells us that it shall be destroyed in the great and terrible day of judgment; it is the world to come, the life that is after death, which shall last forever and forever.

To the young it seems a very long period when they look forward to ten or twenty years; while the old, having experienced the rapid flight of time, will say, that twenty years have passed over them like a dream. But neither young nor old can calculate the duration of eternity. The mind is lost in thinking of the thousands and thousands of years that will roll on, and yet when they are gone, eternity will be only just beginning; and tens of thousands and tens of millions will follow, but still eternity will be the same. It is from everlasting to everlasting, world without end!

Away through all these long, long years, and through ages after them which

you cannot count; your soul must live, either in a state of bliss or woe. For which are you now preparing? Have you been to Christ for the pardon of your sins? Do you pray for His Holy Spirit to change your heart and make you a child of God? If not, your soul is in exceeding danger, for there is no other way by which you can be saved. Then seek the Saviour without delay; for this life will soon be over, and unless you join God's people here, you will not hereafter be admitted with the happy number who shall surround the throne in heaven, there to unite in the song of praise and glory to the Lamb, world without end, forever and ever.—Episcopal Register.

CAST A LINE FOR YOURSELF

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last, approaching a basket filled with wholesome-looking fish, he sighed:

"If now I had these I would be happy I could sell them at a fair price and buy me food and lodging."

"I will give you just as many and just as good fish," said the owner, who had chanced to overhear his words, "if you will do me a trifling favor."

"What is it?" asked the other.

"Only to tend this line till I come back I wish to go on a short errand."

The proposal was gladly accepted. The old man was gone so long that the young man began to get impatient. Meanwhile the hungry fish snapped greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfill my promise from the fish you have caught to teach you whenever you see others earning what you need, to waste no time in fruitless wishing, but cast a line for yourself."—Selected.

AN AMUSING STORY.

An amusing story is told of Mr. Gough, when he went to Oxford to address the students on temperance. A few evenings before an eminent man was to have delivered a lecture at Oxford on "The Evils of Tobacco." The boys got into the hall an hour beforehand, each with what Dr. Carroll drolly emphasized as a "college pipe" in his mouth. The time for the lecture arrived, but if the lecturer did, it was never discovered—he was not visible through the fog. The students sent word to Gough when he came, that they wouldn't have any temperance, and advised him not to persist in lecturing. But he went to the hall. For twenty minutes he spoke in pantomime amid the deafening catcalls of the boys. Finally he stepped forward, demanded British fair play and offered to whip every one of the 500 singly. This offer was loudly cheered and promptly accepted, and a big six foot athlete was sent up on the stage. Gough, who is a little man, backed of as the big fellow approached him, and explained, "My friends, you evidently misunderstood me. This is to be an intellectual contest, not a prize fight." The students cheered again at this evidence of the American's shrewdness and ordered the debate to proceed. The college lad was therefore obliged to tackle the temperance champion. He was at a disadvantage, but he quoted Scripture and reminded the plucky lecturer that it was one of the apostles who wrote to Timothy—a young man, too, like themselves—to take a little wine for his stomach's sake and for his other infirmities. The lad shouted vociferously at this, and wanted to know how Gough could get around it.

Gough slowly examined the six footer from top to toe and then said, "My friends, look at this athlete, this fellow with muscles like steel, who can wield the club of Hercules, who can bend an English yeoman's bow, who could knock down an ox with the blow of a hammer. He is the personification of health and strength, but he thinks he needs a little wine for his stomach's sake."

Gough's inimitable manner of saying this had a tremendous effect. The students fairly yelled with delight and their defeated champion retreated. Another was sent up. He was the intellectual giant of his class, in contradistinction to the six footer. He, with much self-confidence, made a finished argument for

liquor drinking, based on Christ's changing the water into wine at the wedding feast. His comrades cheered him to the echo and thought his argument unanswerable, and Gough was chafed for his defeat. "Young men," said he, solemnly, "I admit that your champion has forestalled me. He has said for me just what I came here to charge you to do. Drink all the wine you can find that is made entirely out of water!"—Southern Churchman.

CHRIST'S PATIENCE.

What sorrows did He undergo, and with what patience did He suffer them! Patient when Judas unworthily betrayed Him with a kiss; patient when Caiaphas lespitefully used Him; patient when hurried from one place to another; patient when Herod with his men of war set Him at nought; patient when Pilot so unrighteously condemned Him; patient when scourged and crowned with thorns; patient when His cross was laid upon Him, when He was reviled, reproached, scoffed at, and every way abused. Lord Jesus grant me patience after this example to bear Thy Holy will in all things.

If we could see others as we see ourselves there, would be more good-looking people in the world.

"Be thou faithful unto death, and I will give thee a crown of life."—Rev. ii. 11.

Children's Department.

A BOY'S OPPORTUNITIES.

"WELL, what is it, my boy?" asked Mrs. Leonard, as Frank came in from school one Thursday afternoon, and pettishly threw his books upon the table. Twirling his hat in his hands, Frank answered:—"It's everything, mother. You know it's composition day. Well, the subject is 'My Opportunities.' I don't believe I have any opportunities. I think I might write about some other person's opportunities, though. Only think, the boys have all gone over to the cricket ground this afternoon, and here I have got to stay shut up in the house to write that miserable composition. The other boys can write theirs this evening, while I am tied up to that old store. That's just the way all my opportunities slip from me,—my opportunities for sport, at any rate."

"I am glad you added that last clause," said his mother; "but you know you could have gone with the boys." "Why, mother Leonard! Do you think I would give up my chance of going to college for an afternoon's fun? When I promised father I would save him the expense of hiring a clerk by helping in the store evenings and Saturdays, so he could better afford to send me to college, I meant to stick to it. But, you see, the fathers of the other fellows are able to send them to college, without their having to pinch and dig for it."

"Frank, you are looking only at your opportunities for sport. Just think of some of your opportunities for making a noble, strong-minded, educated man of yourself. You forget how many boys there are who cannot possibly receive so good an education as you, because they haven't the advantages. There is Tom Howard. You have often told me what a desire that boy has for learning. And there's a whole family looking to him for support, on account of the father's intemperance. But the boy is fast learning many things that neither books nor schools could teach him."

Frank lifted his face with a penitent yet eager look, and said:—"Mother, I had entirely forgotten that blessed old Tom. I am afraid I have been—well, at least, cracking the tenth commandment. Preach away, marm!"

"I knew you would come round to the right view," she answered. "In missing the sport, you are really gaining something better. By being obliged to depend on yourself in part for the expense of your education, you are learning self-reliance, which will be of inestimable value to you in your future life. I think, too, that you will improve—and are improving your opportunities for learning better than if you were at no trouble to attain it. We always prize a thing that costs something."

"Thanks for your sermon, mother," said Frank. "I believe 'My Opportunities' will make a first-rate subject for a composition."—Christian Register.

The Week.

HOME NEWS.

Major-General Richard George Amherst Luard, having arrived in Canada on the 1st inst., has assumed the command of the Militia of the Dominion.

Telegraphic correspondence between the Governor of Newfoundland and the Secretary of the British Admiralty, established the identity of the figure head found at sea as that of the lost training ship Atalanta.

The quantity and value of goods entered for consumption in the Dominion, exclusive of British Columbia, and the duty collected thereon during June, the total entered was \$6,660,493 duty, \$1,278,903; exports same month, produce of Canada, \$8,684,226; other countries, \$2,364,201.

London, Aug. 6.—Sir John Macdonald, Sir Charles Tupper, Sir Alex. Galt, Col. Dennis, Hon. Mr. Pope, Col. Williams, Earl Derby, and Sir Garnet Wolseley, were entertained last night by the Fishmongers Company. The Prime Minister proposed the toast of "The British Colonies." Sir John Macdonald responded, and said they in Canada were desirous of having Englishmen and Scotchmen come among them and settle. They had 250,000,000 acres of land, where the Government gives men of eighteen years of age and upwards farms of 160 acres, gratuitously, of the finest land, as the Yankee would say, "that ever lay out of doors, Sir Charles also responded, and corrected the suggestion that the object of the Canadian visitors was to obtain money from England except by way of securing profitable investments for the construction of railways and development of the country. He dwelt upon the advantages Canada offered to emigrants, and the importance of emigration as a means of contributing to the solution of some of the difficulties which were the subject of controversy in this country.

NEWS FROM ABROAD.

The Duchess of Cambridge completed her 83rd birthday on the 19th ult., when she received numerous visits of congratulation.

The majority of the officers of the 66th regiment in Afghanistan were killed in defending the colors, which were lost.

Portsmouth (England) Aug. 9.—The troopship Tamar sailed to-day for Bombay with one thousand men, who are destined to reinforce the army in Afghanistan.

New York, Aug. 7.—Dr. Tanner completed his task of fasting forty days at 12 o'clock to-day. His condition is very favorable. His weight at the end of the fast was 121 1/2 pounds, showing a loss of 36 pounds in 40 days.

London, Aug. 9.—On July 20th a large Russian foraging party were driven back by Tekkes near Gluktipt. The entire Turcoman army is concentrated at Gluktipt. Reinforcements numbering 12,000 from Meru, arrived, and a battle seems imminent.

London, Aug. 8.—The Standard has the following from Bombay:—A generally accepted rumor is current here that the Afghans have taken Chaman Chake. It is reported that 4,000 Afghans have gathered in the vicinity of Quetta. Gen. Roberts' force has left Cabul.

The London Times says both from England and India reinforcements are being energetically despatched, and six battalions of infantry and three batteries of artillery would soon be passed through the Suez Canal. Without counting the recent addition, the total number of troops occupied by the Afghan war is 60,000, of whom 40,000 are within the frontier of Afghanistan.

Constantinople, Aug. 7.—Details of the murder of Dr. Parsons an American missionary, and his servant Mar Ismid, several days since, show that Dr. Parsons and servants were making a professional tour in the mountains east of Ismid and encamped the night of the 4th inst. by the roadside, in the vicinity of some three members of a semi-nomadic tribe. Two Murak shepherds who have since been arrested, confessed with cynical composure that they shot two travellers as they slept and robbed them of their money amounting to less than a pound. Dr. Parsons did not reach his destination at the expected time, and as his horse were found wandering about the hills his

friends instituted searches, and their bodies were discovered under some bushes near the scene of the murder. The authorities, hearing that a despatch on the subject had been sent to the British Embassy, showed more than usual zeal, and arrested the criminals; but the fact of their being Mahomedans may put obstacles in the way of ordinary judicial proceedings.

WORKINGMEN.

Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Biliousness, Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in your family this month. Don't wait. See other column.

Births.

IRVINE—On 9th July, at St. Mary's Rectory, Colchester, England, the wife of Rev. J. W. Irvine, of a son.

JOHNSTONE—On the 6th inst. at Bridgeport, C. B., the wife of Prescott Johnstone, of twins, a boy and a girl.

Marriages.

SNAIR—PUBLICCOVER.—At St. Stephen's Church, Chester, on Thursday, 5th inst., by the Rev. George H. Butler, Deacon in Charge, Henry Snair, of East Chester, to Amelia Publiccover, of the same place.

Deaths.

WHITE—At Westville, Parish of Albion Mines suddenly, Willard W. White, Esq., of New Haven, Conn., U. S., for 9 years Manager of the Nova Scotia Company's Colliery, &c., deeply regretted by all.—(United States papers please copy.)

FIFE—At Spring Hill, July 24, Melinda Fife, aged 18, only five months ago a bride.

THE TIDY HOUSEWIFE.

The careful tidy housewife, when she is giving her house its spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.

ROBERT RAIKES Founder of Sunday Schools, 1780.

STANDARD MEMORIAL PORTRAIT. Line and Stipple Steel Engraving

This Portrait has been produced at a cost of \$500 from the original painting by (Ratney) in possession of Maj-Gen. Raikes, London, by Rev. C. O. Goss, 77 Arick St., New York.

Officially recognized by the London Sunday School Union and S. S. workers of Great Britain, and circulated there among the various Sunday Schools.

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Half Life Size Printed on plate paper, 22x28 inches—the only large steel plate or Raikes extant. Front impression, \$2, each. No inferior prints made from the plate. All Sunday Schools and S. S. workers desire it.

This Portrait commemorates CENTENARY of the Sunday School work begun by ROBERT RAIKES ONE HUNDRED YEARS AGO. It is a faithful presentation from a portrait by Hemmey, in possession of Major-General Raikes of London—a portrait officially recognized as the standard Memorial Portrait of Robert Raikes, and accepted as such by the Sunday-School workers throughout Great Britain.

As a work of ART it is one of the finest of Line and Stipple Steel Engravings, by Mr. A. G. Campbell, a well-known artist of New York. For near a year he pursued the work with such continuous zeal and fidelity, that it is regarded as his MASTER EFFORT.

This Engraving represents RAIKES sitting in his study in sweet and serene contemplation. His countenance, full of characteristic expression, combines the tender and humane, with firmness and decision—a happy blending of benignity with power. It is an expression such as we should naturally expect a philanthropist to possess—one that children delight to gaze upon. The engraved head is veiled in high relief—more than half the size of life; the embellishments forming the back-ground is 14 1/2 by 16 inches and printed on paper 22x28 inches.

Morgan Dix, D. D. Rector of Trinity Church, New York, says, "I have examined with great care the portrait of Robert Raikes issued by Rev. C. O. Goss of this city, and take great pleasure in commending it as a fine specimen of Art, and a very pleasing picture."

The Clergy, S. S. Teachers and Scholars, and others interested in Sunday Schools have now an opportunity of getting a superior likeness of this philanthropic Churchman. Orders accompanied with the cash may be sent to this office. Forwarded to any address on receipt of the money.

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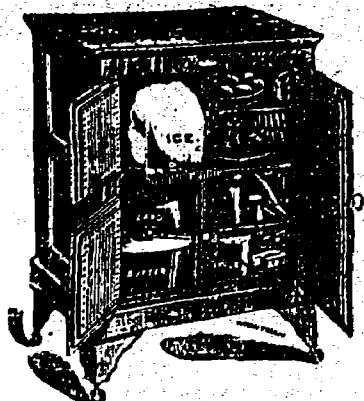
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