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1824 to the present time

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

**GRANTS.**—The Church of England Book Society made grants of books last year to the poor clergy and missionaries to the amount of £2,752.

**BAMPTON LECTURER.**—The new Bampton Lecturer will be Canon Cheyne, who will take as his subject the "Book of Psalms."

**GENEROUS INTENTIONS.**—It is stated that Lord Grimthorpe intends to give £10,000 towards providing a Suffragan-Bishop for the Archdiocese of York, of which he is the Chancellor.

**CAMBRIDGE PREACHER.**—The Rev. George H. Whitaker, of St. John's College, Cambridge, and Canon of Truro, has been appointed to the office of Cambridge Preacher, at the Chapel Royal, Whitehall, in succession to the Rev. J. A. Robinson, whose term of service has expired.

**DEAN BURGON.**—The death is announced of the Very Rev. John W. Burgon, Dean of Chichester. Dean Burgon was born in 1819. He gained the Nowdegate prize for English verse in Oxford in 1845. He became Vicar of St. Mary the Virgin, Oxford, in 1863, and Professor of Divinity in Gresham College, London, in 1868. In 1875 he was appointed Dean of Chichester to succeed the famous Dr. Hook. He was a voluminous writer.

**REGRETTABLE.**—The serious illness of the Right Rev. Dr. Harris, Bishop of Michigan, is announced. He went to England early in the Summer to be present at the Pan-Anglican; and it is now said has been stricken with paralysis. His many friends and admirers in the Church in Canada will sympathize deeply with him, and pray for his restoration to health.

**ROME.**—Rome has a less population than Manchester, and yet according to Government returns it has 30 cardinals, 35 bishops, 1,469 priests and persons in holy orders, 828 pupils destined for the Church, 2,832 monks and friars, 2,315 nuns, sisters of charity, &c., in addition to the Pope; but with all these religious appliances there was more crime and immorality in it than in any other city in Europe; and there are more than 100,000 of the inhabitants who can neither read nor write.

**CAMBRIDGE.**—The Archbishops and Bishops attending the Lambeth Conference, visited the University of Cambridge on July 17, to the number of eighty. Upon arrival by train they were formally received by the Vice-Chancellor in the Senate House, where they met with a cordial reception. In the afternoon honorary degrees were conferred upon the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of Guiana, the Bishop of Fredericton, the Bishop of Cape Town, the Bishop of Calcutta, the Bishop of Minnesota, and the Bishop of New York. Places of interest were afterwards visited.

**DEACONS.**—The Bishop of Ely proposes for

the future to grant his license to deacons to preach only one sermon of their own composition each week. If circumstances require that more sermons than this should at times devolve on the deacon, the difficulty will be met by the Bishop sanctioning certain volumes of printed sermons, one of which may be copied out and preached as a homily. It is hoped that this scheme will secure to deacons a less limited time for their special theological reading, at the same time ensuring closer, because less hurried attention to that very important part of ministerial work—the preparation of sermons.

**NONCONFORMISTS AND THE CHURCH.**—A statement was made a few weeks ago by the Bishop of Llandaff, stating that he was constantly being applied to by Nonconformist preachers for admission to the ministry to the Church of England. This statement has been received in dissenting quarters with absurd denials and abuse. The Bishop was challenged to give names; but he honourably refused to betray the confidence reposed in him, knowing well that the applicants if their names were known would be subjected to cruel tyranny and religious ostracism. The *Western Mail*, a paper published at Cardiff, however, has addressed a circular letter to each of the 150 gentlemen who were said to have joined the Church, asking why the ranks of dissent had been abandoned. The *Mail* has printed a few of the answers, and they form very instructive reading. We have only room for the following specimen of the replies received:—"My father was a Nonconformist and a deacon, and I, of course, was brought up to be the same (I mean a Nonconformist), simply because I was my father's son. This is a fact applicable to the majority of Nonconformists in Wales this day. They are Nonconformists pure and simple because their parents happened to be the same. Soon after I was ordained a minister a Prayer Book came into my hands quite by accident, Curiosity at first prompted me to read the book but quickly that curiosity developed into interest. I could not help seeing that the Collects, prayers, &c., were far superior to the extempore prayers, &c., of the chapel service. This book led me to think of the Church whose book it is. After a little consideration I saw that that Church was undoubtedly a branch of the visible Church of Christ on earth. My thoughts then turned naturally to the denomination to which I belonged. I did my best to believe it to be a branch of the invisible Church; but I could not bring myself to believe that it was a branch of the visible Church as well. I could only see that it was a sect—a branch cut off. The more I thought of this the more it troubled me. To take the step which I had determined upon was no light matter for me. I was married and had a little family. It involved the loss of my stipend for some time, and there were college expenses, and also the repayment of a considerable sum to the Connection for my previous education to be considered. There was also the risk of failure in college through not being able to pass the examination again before the Bishop, and eventually in the Church. I did not, however, fail anywhere, and I am glad very glad,

that I took the step. The late Bishop of St. David's, who ordained me, asked me why I left the Nonconformists. *Inter alia* I told him—'My lord, if the founders of Nonconformity were now alive, I believe they would do the same.' His prompt reply was, 'I quite agree with you.'—*Church Review*.

WE WANT 10,000 Subscribers; who will help in securing them?

A LONDON SUNDAY.

(From The Iowa Churchman.)

There are some who deem a London Sunday dull, and a gossip writer on "London of Today" apologizes for its stupidity, and suggests a trip out of town, or some special effort to drive away *ennui* on the day of rest. But to an American, the English Sunday should be full of interest and alive with opportunity. It is the day of rest such as his forefathers shaped and moulded in the busy years following the reformation period and prefacing the epoch when the burning enthusiasm of Whitefield and Wesley awoke the Church of which they were faithful priests, and the whole religious world of England and America as well, to a new and higher spiritual life. The "Book of Sports," set forth in the time of King James I., countenancing a light and trifling observance of the Lords' day, and authorizing the sports, which, after the matins had been said in the parish church, were specially grateful to the villagers and tenantry who assembled in the church-yard or on the common green, was among the causes of the downfall of the dynasty of the Stuarts. The absurd rigor of the Puritans, ridiculed by the poets and dramatists, and caricatured by the cavaliers, caused a reaction, when once the king had come to claim his own again. The wildest excesses prevailed on every hand, as if to flout the sobriety and punctiliousness of the precisians of the day. All will recall the pitiful picture Macauley reproduces from no less a Churchman than Clarendon himself, of the disregard of the sacred day by the Court of Charles II., a license too generally followed throughout the land. In the effort for a "reformation of manners," which characterized the days of Queen Anne, there was still again a healthy reaction, and to this day the English Sunday is a day of sober, solemn observance. A hush comes over the great metropolis with the first streakings of the dawn. The Church-bells ring out their solemn peals at an early hour, for the thousand churches of the establishment each has its bell or bells, and most are open for an early sacrament. Indeed, the London Church of England churches are open for service all through the day, ministering, as they do, to all classes and conditions of men. One congregation crowding the church leaves the consecrated place only to give way to another and different assembly. In many of the London churches there are eight distinct services on each Lord's

say. The dissenters' chapels usually confine themselves to two or three services, as their congregations are homogeneous; but the churches are thronged from early in the morning till late at night. I have again and again been forced to stand in the street, and in the midst of a crowd filling the sidewalk and all the approaches, till the congregation already inside were ready to give place to those waiting without. At St. Paul's Cathedral, at St. Andrew's, Wells street, at All Saints', Margaret street, at St. Mary's, Kensington, at St. Peter's, Eaton Square, and at countless other churches, the usual Sunday services are continuous throughout the sacred day. To these are added daily matins and evensong throughout the week, with numerous other "instructions." Sunday-school services, mothers' meetings, guilds, friendly societies, and the like. The life of a London curate is no easy, idle task. It is work, work, work, to which there is no rest, save the brief "outing" in the summer, when the overworked clergyman hurries to Switzerland and climbs mountains and makes the various "passes" for a fortnight's holiday. It was the testimony of a prominent independent minister of the North of England, with whom I travelled for half a day, that for zeal, intelligent devotion to work, success, and thorough spirituality, the clergy of the Established Church far exceeded the dissenting ministers. His own son, with his hearty approbation, was about applying for orders in the Church. He had graduated at an English university with honor, and had found that his companions who were preparing for the Church were far more imbued with the spirit of the gospel than his dissenting associates, who were largely influenced by rationalism and materialism. Such was the testimony of an intelligent and earnest man, who deplored the fact of the "dissidence of dissent," but found consolation in the great advance made by the National Church during the period of his own ministry of two-score years.

In London, every one appears in his best and brightest attire on Sunday, and when the day chances to be bright, the city wears a most attractive aspect. The parks are thronged by an orderly assembly, who stroll along the broad avenues or lounge on the abundant and comfortable seats, in evident enjoyment of the day of rest. The streets are filled with old and young. Many, with their Bibles and Prayer-Books in hand, are hurrying to or from church or chapel or Sunday-school. All traffic is suspended. It is even hard to get a lunch if one is away from one's hotel or lodging and wishes to satisfy the cravings of hunger between the services. There would be no difficulty in getting "something to drink," for at every corner is the gorgeous "gin palace," and the crowd thronging its portals ceases not, day or night. One finds a strong argument for prohibition as one sees the thin clad woman, with scarcely more than a faded, ragged gown to cover her nakedness, and a worn, discolored shawl over the wan neck and arms, slinking into the publican's presence to get a penny's worth of drink, while even children of tender age are often sent on errands by their wretched parents to bring them the means to satisfy their insatiate thirst.

The American in London naturally turns to St. Paul's, on Sunday, if he desires an early service; and he takes his choice of one either before or after his morning meal, as he prefers. The early sacrament at St. Paul's is quiet and restful to the body, as well as nourishing to the soul. To pass from the hurry and busy hum of the densest portion of the world's capital to the stillness and solemnity of the interior of this grand cathedral is of itself a rest. The musical intonations of the clergy, the splendor of the organ-playing, the absolute perfection of the choral service, and the spirit of reverence pervading everything around, is to the visitor a special means of grace. By all means,

the American Churchman should make his first pilgrimage to the shrine erected by the genius of Christopher Wren on the hill of Lud, and offer to him the praise due to the architect of the cathedral of his ancestors before the war of independence; for, prior to our separation from England, the Bishop of London was the diocesan of the American colonies, and St. Paul's was America's cathedral, as well as that of London itself.

The musical service at St. Paul's is considered the finest in the world. If excelled, it is only surpassed by the choir of the Imperial Chapel at Berlin; and, surely, one need not seek a more perfect rendering of choral song than that which is given morning and evening, day by day, all through the year, by the magnificent choir of St. Paul's. A choir of upward of fifty men and boys is heard there at matins and evensong, daily, year after year. The choir is composed of soloists of wonderful power and musical taste, who render the Anglican music most effectively, and all this is done as an act of worship to God, without money or price. The prince and peasant kneel together here. There are no pews—no pew doors. Chairs fill the vast open space under the dome and reaching out into the transepts and nave. Strangers are frequently placed by the attentive vergers in the clergy stalls, curiously and exquisitely carved by the celebrated Grinling Gibbons, and no one, however squalid his appearance, is turned away from this grand temple of his Heavenly Father. No one who visits London will fail to thank God for the stately shrine and solemn services of St. Paul's.

At the usual hour of morning prayer, one cannot make a mistake, if, in turning in from the crowded Fleet street, near the magnificent Inns of Court, and hard by the site of old Temple Bar, one seeks sanctuary and a service in the famous Temple Church, the church of the London Benchers—the church over which the judicious Hooker was once "Master." The present Master of the Temple is the Very Rev. Dr. C. J. Vaughan, Dean of Landaff Cathedral, in Wales, and one of the most noted of English preachers. The church is of great antiquity, and was consecrated by a Bishop of Jerusalem in the twelfth century. It is one of the many shrines once held by the Knights Templar, and built, as their sanctuaries were, after the pattern of the Holy Sepulchre. The effigies of cross-legged Templars, who had fought in the Holy Land, abound, and the old stained glass reproduces the memory and the pictured presentation of those days of old, when, at the beginning of the order, and in its days of poverty and privation, two of the brothers sat astride a single horse. In this grand Temple Church assemble, Sunday after Sunday, twelve hundred of the leading "benchers" of England—lawyers, Queen's councillors, Judges, and Chancellors, the most learned and distinguished of their kind. Ladies have no place, save in a few most contracted and uncomfortable seats, which make their presence penitential to themselves; even though it is an artistic treat to listen to the Temple choral service, and an intellectual feast to hear the "Master" preach. The spectacle of a thousand intellectual, cultivated faces turned toward the preacher, himself one of the saintliest, most devout, and most learned of the English clergy, where all are scholars, and all are of standing and a measure of culture, is of itself an edifying spectacle. The music is choral, and of the highest perfection. The service is charming, and one cannot fail of satisfaction, who, on his first London Sunday, worships in the Temple Church. Outside is Goldsmith's grave. Near by are the chambers occupied by Dr. Samuel Johnson, the lexicographer. Leaving the church, the cloisters, the chambers, the gardens, the noble library building, with its treasures of books, attracts one's straying feet. A step, and one is again amidst the busy hum and drive of the

densest part of London. We stroll along the streets. There is no unseemly noise. Every one is hurrying home from service, or if like ourselves, homeless amidst the crowds of the world's capital, intent on getting the mid-day meal, for Sunday is not half over, and we shall be in ample time, after rest and refreshment, for the evensong in Westminster Abbey.

In this historic shrine one is profoundly impressed. We are in England's mausoleum, and the greatest of England's dead are here commemorated, and here their sacred ashes mingle with the dust. Here have been the coronations, marriages, and burials of England's sovereigns, and here, but a few weeks ago, at the grand Jubilee services of prayer and thanksgiving, I beheld the noblest pageant this age has witnessed—one in which the rulers and the people of England, and the crowned heads and nobles of other lands as well, united in praise to God, the giver of every good and perfect gift, for the blessings of fifty noteworthy years, bestowed on Victoria the Good. The service at Westminster is excellent. Interrupted while preparations were being made for the Jubilee, the Abbey choir officiated in St. Margaret's, close beside the shrine of Westminster and the burial-place of Raleigh and of William Caxton. At the Abbey several of our American clergy have preached, among them the late Bishop of Pennsylvania, the Bishops of Rhode Island and Iowa, and Dr. Phillips Brooks. It was here that the Bishop of Iowa preached the centenary sermon commemorative of the consecration of Dr. Charles Inglis, of Nova Scotia, England's first Colonial Bishop.

The sermon at the Abbey is usually delivered in the choir, and the preacher's voice can reach an auditory of between three and four thousand. Special services are had, from time to time, in the choir, and the numbers who can hear are only limited by the strength of the preacher's voice. One sometimes chances on a sermon by the Dean, Dr. Bradley, who fills the place lately occupied by Dean Stanley, well known in America as well as in England. Dr. Bradley is a great scholar, though not a remarkable preacher. The pulpit orator of the Abbey is Canon Farrar, who is always interesting, and whom we have always heard with great pleasure. On the occasion of our last Sunday in London, Canon Duckworth preached an excellent discourse. The service was charmingly rendered. Our visit to the Abbey was most successful.

The evening still remains. We have dined, and a "fly" brings us to one of the great parish churches we have named—St. Andrew's, Wells street, where a congregation of fifteen hundred assemble at the sixth full service of the day; or at St. Peter's, Eaton Square, where even greater numbers are filling every seat of the great church, the center of countless activities of good; or at St. Mary Abbott, Kensington, holding over two thousand worshippers, the church which when we last preached in its pulpit was that of the present Lord Bishop of Lichfield, Dr. MacLagan; or at St. Pancras, Euston Square, which averages throughout the year between nineteen hundred and two thousand attendants at every Sunday service. There are churches everywhere. They are always filled. The services are generally choral. They are always hearty, and crowds attend evidently because they believe that it is good for them to go to the House of the Lord. The evensong and sermon are not prolonged, and by nine o'clock the streets, which have been filling every moment more and more, are crowded with passers to and fro. We drive homeward through the Seven Dials one of the worst parts of London. It is all ablaze with the gleaming gas-lights of the gin-shops, and the people who are pouring in and out of these humble resorts are sad proof that all Londoners do not spend Sunday in church-going. Snatches of coarse songs rise in the air. Loud words and angry voices tell of brawls sure to arise

and make the Sunday night a poor preparation for the week of work. We turn with a shudder from these scenes of shameful sin and are soon in our pleasant quarters in Euston Square, where a century since there were broad fields and country houses some miles from the great metropolis now extending far beyond on every side. Our London Sunday is, at length, over. If not a day of rest, with its four services, it has been to us a day of spiritual refreshment. We shall find no Sunday like it elsewhere on the face of the earth.

### THROUGH THE KEYHOLE.

"The best of lessons for many good people would be to listen at the keyhole. 'Tis a pity for such that the practice is dishonorable."

Let us, "good people," of the laity imagine ourselves at the keyhole while some of our respective Rectors unburden their hearts regarding the little faults in their dear parishioners that cannot well be put on the category of sins to be preached against. Listen!

"I don't know what is the matter with my people on Sundays," one says, "for they are a busy lot, right up to the mark in all week day matters, but on Sunday they seem to lose all idea of time and responsibility. They desire a Church, a Rector and services, but many of them seem to feel very little responsibility about being in their places, and with some, save that I know more or less of their everyday habits, I should think that the element of time was left out in their composition. If I called the roll before beginning service on Sunday morning of all those in my parish who are professedly "Soldiers of Christ" though the majority might answer 'Here,' the number that did not respond would be far too many. There are some who always hurry in as the service begins, not realizing that we all need a quiet moment for self-recollection, to think in whose Presence we are, and why we seek Him. Then there's a strange thing about some later-comers, they are always just so late; one family always comes in during the Psalter. I wonder if it ever occurs to them what an opportunity they have lost of confessing their manifold sins and wickedness, and receiving the assurance that 'He pardoneth and absolveth all those who truly repent.'

If no one were later than the Psalter I would be glad, but there is one man I never give up till after the second Lesson! People are punctual enough if any social or material advantage is to be gained, but seem very insensible of their opportunities for spiritual advantages, or their need of them. It is trying to begin the service with so many vacant places, though I know that before we sing the *Te Deum* many of them will be filled, but what troubles me, is the fact that these people so busy and earnest in all other matters are, and are content to be, so lax about their spiritual opportunities. I confess that I am adverse to speaking to my people about this; it is so difficult to touch on personalities and not mar more than we make; but it troubles me greatly, and I do not yet see the way to remedy it."

"I wish my people," said another voice, "would not muffle their prayers. They respond heartily in all other ways, but during the Prayers many seem not to realize that the low voice murmured in hands or handkerchief, and which in the 'Amen's' grows fainter and fainter, hardly follows the direction of the rubric, 'The people shall answer here and at the end of every prayer, Amen,' any more than the resting the head on the back of the seat in front of them answers to the 'all-kneeling' which the rubric enjoins; not in any half-way fashion, but as all would kneel if they fully realized that they are praying to the Lord of Heaven and Earth. I believe if I could get

my congregation to feel the importance of these two little things, their prayers would be so much more earnest that they would gain greater blessings therefrom."

"Nothing is easier than to find fault I know," we hear a sensitive voice say, "but I begin to think that it would be a good thing for many people in all parishes if the tables could be turned sometimes, and they receive a little real criticism. There are critical spirits in my parish, good people too, but I feel their criticism. I hear so much fault found with my predecessors that I am forced to realize that I, too, am put through the fire, and much as I try to rise above it, it prevents my freedom in a trying way. I know that my gestures and pronunciation and phraseology are as strongly criticised as if they were matters of moment, the hymns I give out and the tunes they are sung to, why I do, or do not do, some little thing; these are all minor matters, too small to have weight, save that with some they seem to overbalance the 'weightier matters of the Law.' It is strange that a man's intonation or articulation should be more important than the great truths of the Gospel he is proclaiming! If the congregation would only realize, as has been well said, that these little things 'rasp their nerves but not their principles,' and that it is their duty to see to it that these little raspings of the nerves do not prevent their worship, or their receiving the instruction they go to Church for; if they would exercise the same self-control over those easily rasped nerves that they do when it is for their social or material advantage to do so, they would soon cease to be troubled and could worship much more fully 'in spirit and in truth.' I wonder, too, that it never seems to occur to them that the man in the pulpit has eyes and nerves, that if his voice or gestures rasp them, their fidgetting and inattention, and opening and shutting watches are seen, and were it not for his self-control, his nerves would be rasped greatly. I am tempted sometimes to think some individuals worship their nerves and their critical faculty more than they do their Creator, and entirely forget His command, 'Touch not mine Anointed, and do my Prophets no harm.'

The next voice has a sad tone as it says gently, "I should rejoice to find a method by which I could make some people listen. Those who take their full part in the service are sure to listen to the sermon, but I have reason to know that some of those men and women most interested in the material and financial welfare of the Church, lose sight of the spiritual side altogether. They are willing to give time and money for the support of the Church, and perhaps flatter themselves that they do well thereby, but they evidently do not realize what it should be to them. They follow the service in a mechanical way, with all outward decorum, but with so little heart in it, that when I go into the pulpit I know that they settle themselves to think over their own affairs; some business project or problem that is very absorbing, so much so that it is all the world to them, and they forget entirely 'what shall it profit a man if he shall gain the whole world and lose his own soul?' They are not ignorant people by any means in all earthly matters, and know something of canon law and Church organization, but though they desire a 'Spiritual Pastor' and have chosen me to fill that office, they will not, or do not listen to what they have elected me to teach them. Is it any wonder that I 'preach over their heads' sometimes? When they have turned dull ears and pre-occupied minds to the pulpit Sunday after Sunday, is it any wonder that their intelligence in such matters has not increased and that they would have to take their places 'at the foot of the class' if called on to pass an examination in Church doctrine, or history, or on spiritual questions? Their apathy I greatly lament, and I know it exists, because of their

too evident ignorance when in social converse anything of this nature is the subject. They never take a religious paper, or read anything on the right side, but will read and get much enjoyment from undesirable books, delighting in the new line of thought, saying, "there's a good deal of truth in what that book says." Poor judges of 'truth' themselves, and very ignorant of the 'Word of Truth,' save in a fragmentary way, never reading it to any purpose, much less studying it. These men and women too, are my greatest burden. They seem to think they do their part by being in their places once nearly every Sunday, giving liberally, and discussing ways and means at vestry and other meetings. Although some of them are communicants it seems as if that solemn service itself, were not much beyond 'the proper thing to do.' I know it is all because they are so satisfied with themselves, their visible support of the Church, their moral lives, their honor, honesty and integrity, and never think far enough to realize that 'no man can keep alive his own soul.' All these busy people who are so absorbed with worldly things, have got to die, some sooner, some later, and the burden of their souls is a great one. I long for power to rouse them. I think the fault is theirs, but still,

'I search my soul  
To see if there be aught  
That can persuade;  
To good, or aught forsooth  
That can beguile,  
From evil, that I.....  
.....have left unsaid,  
Undone.'

Men and women of the laity, are not some of these things true of each of us!—*Layman in the Church Record.*

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

HORTON.—The *Western Chronicle*, Kentville says that at a meeting of the parish of Horton last evening, Aug 14th, the Rev. Canon Brock, late President of Kings College, was unanimously elected to succeed the Rev. J. O. Ruggles in the Rectorship of this parish.

KENTVILLE.—The *Kentville Star* contains an address presented to the Rev. J. O. Ruggles, Rector of St. James', who has resigned his charge on account of failing health. In the address the Rector is urged to reconsider his decision, but in his reply he states that he would gladly do so were it not that his failing strength renders him quite unequal to the duties of the position. The address is signed by 83 persons.

#### DIOCESE OF FREDERICTON.

ST. JOHN.—Rev. L. G. Stevens presided at the meeting of the Church of England S. S. Teachers' Association, which was held Tuesday evening in St. Luke's church school-room, Portland. After prayers, Rev. W. O. Raymond reported that he had received the returns of the S. S. Teachers' examination, which were of a most gratifying character. All of those who sought certificates in the elementary section received them, and of those who sought the higher grade certificates only one failed, by a very few marks, receiving, however a second-class certificate with high marks. The highest marks in the first named class were made by Miss Annie Tingey, and in the higher class by Miss J. R. Barlow. Rev. Mr. Raymond added that in all Canada, of the 18 who received certificates, nine were St. John teachers. This examination was held under the auspices of the C. of E. Institute, and was participated in by upwards of 500 teachers in England and the colonies. After a hymn had

been sung the chairman introduced Miss Edith Ruddock, who read a thoughtful paper on the Instruction and Management of Infant Classes. After intermission, Mrs. George Matthew read an essay on Object Teaching in Infant Classes, which showed evidence of careful preparation. Rev. Mr. Stevens, having made a few remarks on the papers, votes of thanks were tendered to the ladies who read them. The next meeting will be held in the school-room of St. John's church on the evening of October 9th, when papers will be read on the subject of Mistakes in S. S. Teaching.—*St. John Globe.*

On Monday afternoon, Aug. 6th, The Festival of The Transfiguration of Our Lord, the corner stone of another church was laid by the Rev. T. E. Dowling in the Rev. J. W. Milledge's parish, at the entrance of the Croix road, about five miles from St. George, and 16 from St. Andrews. Mr. Milledge has already built two new churches since his incumbency of 7 years, and expects to build a fourth at Beaconsfield.

There were a goodly number present to witness the laying of the stone. In a tin box were placed some late newspapers, a list of subscribers, the names of the Metropolitan, Rural Dean of St. Andrews, and the Rector of St. David's.

A very appropriate office had been prepared in which were the hymns, "The Church's One Foundation," and "We love the place, O Lord."

The trowel used was the same as that with which Mr. Dowling laid the corner stone of the Church of the Ascension, Tower Hill.

This is to be named the Church of the Transfiguration of Our Lord, and the Rector and people hope to have it consecrated on that Festival a year hence.

Addresses were made by the Rural Dean and the Rev. T. E. Dowling. All seemed to rejoice at the prospect of a Church being built. It seems an excellent plan to build these comparatively inexpensive churches, the people aiding with their labour and their money. There are nearly \$300 in hand, and they are determined to work with a will in both ways.

**BATHURST.**—The annual Festival of Christ Church congregation, New Bandon, took place on Aug. 15th, and its interest was greatly enhanced by the laying of the corner stone of the new church. The frame of the new building, which is to be 46 by 23 feet, with chancel 17 by 18 feet, was cut and hauled by the men during the winter. The foundation has also since been laid by the same means. The old building built between fifty and sixty years ago has become much dilapidated, and is altogether too small for the wants of the congregation. At 2 o'clock a large concourse of people from all parts of the country assembled at the present church, where a procession was formed in the following order:

Cross-bearer and two Acolytes.  
Choristers of S. George's Ch., Bathurst.  
The Lay Readers.  
The Rector.  
Rev. D. Forsythe, Rural Dean.  
Cornet player  
The Church Wardens.  
The Church Wardens of St. George's Church.  
The Contractor.  
The Confirmees of last year.  
The General Congregation.

The procession moved forward to the new site, singing the hymn "O God our help in Ages past." Arriving there the stone was prepared, blessed, and laid in its place, the formal act being performed by Mrs. Morso, sister of the priest incumbent, with the usual words "In the faith of Jesus Christ, we place this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost." Amen. The priest adding "Here let true Faith, the fear of God, and brotherly love remain; this place is consecrated to prayer and to the praise of the Most Holy Name of our Lord Jesus Christ." etc.

In the cavity of the stone were placed the last copy of the CHURCH GUARDIAN, a copy of the special hymns used in the parish, and a copy each of the latest Intercession papers of the Confraternity of the Blessed Sacrament, and the Guild of All Souls.

After this "The Church's One Foundation" was sung, and Dean Forsythe, with the newly laid stone as pulpit, delivered a very earnest and encouraging address, which was much appreciated by all his hearers, who intend to keep him to his promise of coming again at the consecration. After the Benediction the procession reformed, and returned to the Church to the familiar and stirring strains of "Onward Christian Soldiers." We were much helped by our organist No. 2, Mr. Reggie Ross, who accompanied the hymns and chants with his cornet.

After the Ceremony all repaired to the picnic grounds, where a very enjoyable time was spent and, best still, close upon \$200.00 netted for the new church.

At Telagouche Mission a new church has been commenced and the frame is now partly up. We also hope to raise a frame at Salmon Beach before snow time. Much of the good results above chronicled, has been brought about by the faithful and systematic labours of our very much loved lay reader, Mr. Allan Smithers, who has this year been helped materially by "another as good as he," Mr. R. F. Hutchings. Those who deery lay readers—see late CHURCH GUARDIAN—should see the work of the Gloucester Co. lay readers. The Rector of Bathurst begs loudly to protest that he "couldn't get along without them."

#### DIocese OF MONTREAL.

The following are His Lordship Bishop Bond's Visitations for August and September:

August 22nd, Wednesday, Leslie, Rev. N. A. F. Bourne.

August 23rd, Thursday, Thorne, Rev. N. A. F. Bourne.

August 24th, Friday, Onslow N., Rev. A. B. Given.

August 25th, Saturday, Quio, Rev. A. B. Given.

August 26th, Sunday, Eardley, St. Luke's, Rev. G. A. Smith.

August 27th, Monday, Eardley, Rev. G. A. Smith.

August 28th, Tuesday, Masham, Rev. C. Boyd.

August 29th, Wednesday, Alleyne, Rev. J. Senior, Danford Lake.

August 30th, Thursday, Cawood, Rev. J. Senior, Danford Lake.

August 31st, Friday, Wright, Rev. L. B. Pearse, Aylwin.

September 1st, Saturday, Northfield, Rev. H. Plaisted, River Desert.

Sept. 2nd, Sunday, River Desert, Rev. H. Plaisted, River Desert.

Sept. 4th, Tuesday, Aylwin, Rev. L. B. Pearse.

Sept. 5th, Wednesday, Piche, Rev. C. Boyd.

Sept. 6th, Thursday, Chelsea, Rev. G. Johnson.

Sept. 7th, Friday, Chelsea, Rev. G. Johnson.

The Bishop's address during the Visitation will be as follows:

From August 12th to August 23rd, care Rural Dean Naylor, Shawville, P.Q.

From August 23rd to Sept. 3rd, care Rev. C. Boyd, North Wakefield, P.Q.

From Sept. 3rd to Sept. 6th, care Rev. G. Johnson, Chelsea, P.Q.

**HULL.**—The Lord Bishop of the Diocese is visiting the Rural Deanery of Clarendon.

At St. James' Church, Hull, on Sunday morning, the 12th inst., a large congregation witnessed the Apostolic rite of Confirmation. Fifteen persons were presented to acknowledge God's claim upon their hearts and lives and to receive his blessing. In the evening of the

same day Christ Church, Aylmer, was crowded to its utmost capacity with an attentive congregation.

On Monday morning, St. Augustine's, Eardley, was visited and two persons confirmed. The rain kept many at home who would have been glad to attend the service. At night the Bishop proceeded by train to Shawville.

**SHAWVILLE.**—People were beginning to gather at the Church at 9 o'clock, and by 10 o'clock, when the service began it was full. Forty-one candidates were presented for Confirmation. They were addressed by the Rev. N. A. F. Bourne, of Thorne. The Bishop preached a sermon which could not fail to benefit all who heard it. There was a large attendance at the Lord's Supper, and \$85 was placed upon the alms' bason for missionary purposes.

**CLARENDON DEANERY.**—A Ruri-decanal meeting will be held at Chelsea on the 6th September; when the following subjects will be considered: 1. S.P.C.K. work; 2. Immigration; 3. Religious Training of the Young: (a) How can the Clergy best direct Scripture History, Study and Moral Training in the Public Schools; (b) How can the teaching of Church History be secured; (c) Best Methods of teaching the Catechism and Prayer Book in Sunday-schools. It is expected that the Bishop of the Diocese will be present at this meeting.

**BOLTON.**—By way of preparing for the Quebec plan, the principal congregation has adopted the envelope system of collecting, so far with results for exceeding the most sanguine expectations.

The Parsonage having been taken in hand by the ladies of the Mission and neatly painted; the men have now in hand the erection of a fence around the parsonage property.

A beautiful site for a graveyard has been secured near the parsonage, and is now being put in order and properly laid out. The scandal of burying in unconsecrated ground and of subsequent desecration is to be put an end to in Bolton.

**MAGIC LANTERN.**—The S.P.C.K. whose liberality increases rather than diminishes as years roll by, has made a grant to this Diocese of a large (Newton) magic lantern, and upwards of fifty slides illustrative of Church History from the earliest ages. The Rev. W. P. Chambers has been appointed custodian of the apparatus, and to him application should be made for its use, or for lectures.

**MANSONVILLE.**—The monthly meeting of the Clerical Union of the District of Bedford was held last week, Thursday 9th, in this parish. Although the members did not gather in as good force as was anticipated we doubt very much if it has ever had a more pleasant and instructive session. This was in part largely due to the presence of the Right Rev. Bishop Niles, D.D., of New Hampshire, whose profound learning and great conversational powers lent a charm and an attractiveness to the meeting that it otherwise might have come short of having. The discussion of the 1st chapter of St. John's 1st Epistle, and the question in the Ordinal; "Do you think in your heart, &c." seemed to open up more and more as it went forward, so much so, that had time and circumstances permitted the meeting would have continued into a night session. The Holy Communion was celebrated by the Bishop in St. Paul's Church, assisted by Canon Mussen, as Epistoler, and the incumbent as Gospeller. The next meeting will D.V. be held in September in Farnham. The Union by resolution made Bishop Niles an honorary member and returned him special thanks for his great consideration in making a special effort (having only returned from his diocese the evening before) to be with us.

In connection with the above Clerical Union,

it may be as well here to state that it was felt by the brethren, that it would be injudicious to have our meetings, as suggested, only every alternate month, and the thought of discontinuing them not at all entertainable. True, some of the meetings have been failures from lack of attendance, and also true that some of the members have too far to come, and likewise true, that some forget the obligation they took, viz: the promise, "that paramount obligations not forbidding to take part in each of the regular association meetings"; yet, it was never supposed that those from the more distant parts would always appear, but that those within reasonable driving distance would, of course; and if these convened there would be sufficient for the object in view.

DIOCESE OF ONTARIO.

TYENDINGAGA.—The services in Christ's Church, Tyendingaga Reserve on the last Sunday morning in July, were marked by several incidents of a most interesting character. There was a very large congregation present on the occasion including many visitors from Deseronto. The services which were very hearty, were conducted by the missionary, Rev. G. A. Anderson, M. A. After morning prayer, etc., the venerable clergyman proceeded to address the people, stating that the occasion was one of peculiar interest to himself, as the morrow was the fortieth anniversary of his ordination to the ministry of the Church of England. On the 30th of July, 1848, in Christ Church, Hamilton, he had been ordained deacon by Bishop Strachan, of Toronto. Of the ten ordained at that time only three were left, viz, Archdeacon Dickson, of Guelph, Rural Dean Allen, of Milbrook, and the speaker himself. He thanked God for sparing his life even though he felt that his shortcomings were great and he asked the congregation to pray for him that the few remaining days of his life might find him more devoted to the duties of his position, so that at the last he might receive the "Well done" from his Master. As he thought they might be of interest to his hearers he then read the Declaration he made prior to his ordination; his License by Bishop Strachan; and his appointment by the Bishop to his first charge of Sault Ste Marie. At his ordination the Bishop chose as his text II. Timothy, 3rd. chap., 14th verse. "But continue thou in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them." He well remembered when the Bishop gave out the text and preached from these words of St. Paul, how he felt that the address was meant for himself personally, for if ever any one had been like Timothy trained by a devout mother from infancy it was he. Mr. Anderson, who was visibly affected at this portion of his address, referred to the good training and instruction he had ever received from his pious mother. Her constant and earnest prayer was that he would become a minister of the gospel and that his mission should be to the aborigines of America. Her believing prayer had been answered in both respects. As he had stated he was appointed to Sault Ste Marie where he laboured for a short time. He here read a letter which he had at that time received from Rev. Saltern Givens, the Missionary to the Mohawks of the Bay of Quinte. It abounded in friendly advice and counsel to the young pastor; pointed out the great importance of the "Soo" as the key to the northwest and the natural centre for aggressive mission work among the Indians of the vast interior of the continent. The climate of Algoma, he stated did not agree with his health, and he was constrained to resign that appointment. Before his departure he received a flattering address from the white residents and this he also read as an interesting document. His next field of labor was Oneida, near London, where he remained only a short time, when he

was removed to his present parish Tyendingaga, in which, with the exception of a short intermission of a few years which he spent at Penetanguishene, he has laboured ever since. He had, while Missionary in Tyendingaga, baptized 981 persons; presented for Confirmation 852 candidates; married 275 couples; officiated at the funerals of 649 persons; and paid thousands of pastoral visits. He concluded his interesting address by asking all his people to pray that God would make him the means of doing much good among them, and by thanking them all for the kindness he had ever experienced at their hands.

At the request of the churchwardens the congregation was invited to remain after the services and after the benediction was pronounced Chief Annosothkah stepped forward and read an address from the Churchwardens, Delegates, and Chiefs of the Mohawk Band of the Bay of Quinte, conveying to Mr. Anderson, on behalf of their people, their hearty congratulations on this the fortieth Anniversary of his Ordination to the Ministry of the Gospel of our blessed Lord and Saviour, Jesus Christ; and expressing in affectionate terms their deep appreciation of his long and faithful labours. They also referred to the fact that while he was ever animated with a spirit of broad charity to their brethren of other denominations he had laboured especially to advance the interests of our beloved Church of England—that Church at whose font we were baptized, at whose altar we have knelt, and in whose pale we hope to die. To your untiring energy, her success in this parish is chiefly due.

We regret that during your absence from us for a few years, some of our people, for various reasons, grew careless, and neglected to attend the services of our beloved church, and that a few weak members were led astray by other doctrines; but we are pleased to state that since your return the attendance at the various services in the parish has increased, and that many wanderers have returned to enjoy the ordinances of that Church which we love so well, and whose doctrines, handed down to us from Apostolic times, you have so faithfully taught and by your godly walk and conversation commended to our people.

Finally we would express our fond hopes that by the mercy of our heavenly Father, you may be spared to enjoy many returns of this anniversary, which to you must be connected with so many precious and solemn memories; that with improved health you may for many years to come be enabled to continue your blessed ministry among our people; and that your beloved partner in life and the members of your family may also be enriched with all spiritual and temporal blessings through Jesus Christ our Lord and Master.

Signed on behalf of the Mohawk Band,

CHIEF ANNOSOTKAH, } Lay Delegates.  
JOHN A. LOFT, }

CHIEF JACOB B. BRANT, } Church Wardens  
JOSEPH J. MARASLE, } for Christ Church.

DOW CLAUS, } Church Wardens for All  
FRANCIS CLAUS, } Saints' Church.

DIOCESE OF HURON.

MITCHELL.—The annual picnic of Trinity Church Sunday-school was held a few days since, in Mr. Etty's grove. The weather was most propitious, the attendance large, and all enjoyed themselves amazingly. Rev. Mr. Taylor, Mrs. Taylor, and in fact the whole family, were present, doing their utmost to entertain the little ones. The teachers, wardens, and other members of the congregation were also on the grounds, and assisted in making the affair a success. Eatables were supplied in great abundance, and several games for prizes were participated in by girls as well as boys. Too much praise cannot be given the Rector for the way in which he threw himself into

the work. He seemed to be all over at the same time, and engaged in the fun with as much enthusiasm as the little ones, and won golden opinions from all who were present. The picnic was certainly one of the most enjoyable ever held in connection with the Church.

CONTEMPORARY CHURCH OPINION.

The Church Guardian, of Omaha, Neb., says of the duty of the Clergy as to choice of HYMNS:—

The Church has put upon the Clergy the duty of guiding the devotions of the people. A very important part of that duty is the assignment of hymns to be sung in public worship. It is one of the abuses of the choir system that this serious obligation is put off, for one reason or another, or no reason upon a male or female "leader." This person tells the clergyman, instead of being told by him, what hymns shall be sung. They are apt to be such as the choir can sing with least trouble or with the most musical effect. It is not strange if incongruities occur. Several times lately at Confirmation, before the ceremony had begun, the choir has vigorously called upon "men and angels" to "witness," in that poetical and melodious line, that

'Tis done, the great transaction's done!  
when in fact, in spite of the "'Tis," and the "'s," there has been no "transaction" "done" at all.

The Church Year, Florida, says:—

A correspondent appears to raise the question as to what ought to be the natural and spiritual results of sorrow and bereavement on the activity and usefulness of Christian people. The just settlement of such questions should come from a proper understanding of the two facts, everywhere presented in Holy Scripture, first the Fatherhood of God, and next that we are here, under His guidance and direction, passing through a training school of preparation for the only true, permanent and real life, which lies in the future. Towards that life, all God's dealings with us look. The child, in his home life, often thinks his lot a hard one, even in those things which after experience teaches him were absolutely necessary to his own best good. The child is looking only at the immediate present; what he wishes, likes, enjoys, thinks he cannot get along without. The Father is looking beyond all these, and through the preparation and building up of character, is laying the foundation and fixing the landmarks of the child's future. So he restrains desires, denies wants, and enforces self-sacrifice. Through these the faculties of mind, heart and body are developed, strengthened and made right. To these the grown up man looks back in after life, with thankful heart, as unequalled blessings, and wonders that he could have chafed or fretted under them. So we must ever rest in loving faith, hope, and obedience under the restraining and guiding hand of the Great Father of us all. No true growth or development in any sphere of life is reached without the discipline of self-denial, self-sacrifice and pain. It is through suffering and loss we grow and gain. The magnificent temple of Solomon, is a true symbol of man's perfect life. It sprung up from its foundation into its grand and finished proportions without the sound of axe or hammer or any tool of iron; not because noise and struggle and confusion were separable from the builder's work, but because all these had done their part and furnished their vocation in the quarries and forests of preparation. Here, we are marked and hewn and sawed fittingly for our places in the building of God. Without this we are never fitted to become living stones in that building. To use another metaphor, "planted into the

likeness of Christ's death, we are to be transplanted into the likeness of His resurrection; through loss we gain, as through death we rise. The loves of our present life, under the natural law, eventuate surely in separations. But to the Christian these separations are *temporary*, and become the means and the measure of the treasures laid by in store for the future. So suffering and sorrow do not come as *punishments*, but as the Father's call to *further advances and growth*. They are not meant to cripple energies, or teach us that the bereaved life is henceforth to be spent in inactive retrospection of past blessings, and a nerveless un-laboring waiting for the end of life. The heart cry of sanctified sorrow is for more thorough and renewed consecration of the life to God—*a life that labors while it waits, and waits best, as it labors most.*

The *Scottish Churchman* says:—

The opinion prevails, and some recent discussions seem calculated to make it even more popular, that the Anglican Communion is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians, who have anathematized her, by a denial of the claims of the papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology are largely scholastic. The symbols of both are exhaustive intellectual definitions. Their creeds and confessions of faith are fine-spun theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon Holy Scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of public opinion. It asks not what scholars think, but what the Church has held from the beginning. It allows a large liberty of private judgment and individual opinion, but admits nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and Catholic use. So, abiding in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican Communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.

#### THE DUTY OF COMMUNICANTS IN A DECAYED PARISH OR MISSION.

SIR:—When an Episcopalian family with children they wish brought up under Church influence find themselves in a town where there is a dead Episcopal Church, and ninety-seven one-hundredths of the members dead as far as moving in Church work is concerned, and they have a love of Christian work, what does the Episcopal Church recommend them to do? Shall they wrap around their children the prevailing dead church influences that can thrive and prosper only on a soil where all circumstances are favorable? Shall they lie down in ease and selfishness and permit their children and companions to join the devil's Sunday brigade; or is it commendable for them to try and help along what they think is good work in some church that has not so much form and ceremony?

We are compelled to infer from the closing words of the foregoing that the writer's real difficulty is in the fact that he is not a thorough Churchman from conviction. Circumstances made him an Episcopalian and now it seems to him that circumstances point to his becoming something else for the time be-

ing. Not that he purposes to abandon the Communion of the Catholic Church and enter some denominational communion, but simply proposes to co-operate in some denominational forms and ceremonies for the sake of a healthy Christian exercise. In other words the question he is pondering is Whether he shall co-operate with 3 per cent. of live members in that pitiable parish, or be counted with the 97 per cent of dead members? Shall he change the figures to 98 per cent. and 2 per cent? Only the heroism of faith and love and absolute conviction can sustain a Churchman in persistent devotion to Church work when on the one hand he must face indifference, prejudice, coldness, past failures and the omnipresent sectarian jealousy and antagonism; and on the other, is assailed by the coquetry of the popular denomination, pressing on him all those grateful social attractions which the average man craves. It is very pleasant to be appreciated, perhaps petted, to be "brother and sister so and so," to be put on the Committees, and made generally useful; and if there is no such thing as "The Faith once (for all) delivered" to be "earnestly contended for," why should not an Episcopal family go where it is welcome? If it is only a question of much form and ceremony vs. little or none, why not be content, for a time at least, with less or other ritual?

In these circumstances the mere Episcopalian is apt to yield and "make the best of it," as he thinks, but the intelligent, earnest, Churchman feels that such a surrender is not a simple waiving of form, but an abandonment of the substance of "the Faith," and he cannot bring himself to do that. He will hold on, even "hoping against hope." But he will not for that reason "lie down in ease and selfishness, and permit" his children to form such Sunday companionships as they choose. He will only the more faithfully discharge his parental duty.

We do not think an "Episcopalian family is obliged to choose between the three alternatives named by our correspondent. There is "a more excellent way." And yet we know how unspeakably discouraging the Church situation often is. It would often seem that the less the numbers and the greater the need of unanimity the greater the discord. And yet where there is a good Church property in a thriving town, we cannot think it commendable for any reason whatever to suspend its use or abandon the field. "If I forget thee, O Jerusalem—" but if one's "Jerusalem" is among the "Denominations" indiscriminately, that is another matter entirely and we have nothing to say.—*The Church Helper, W. Michigan.*

#### HOW GOD PROVIDES FOR HIS OWN HOUSE.

Our duty to worship the Lord our God and to serve Him alone is not completed in public worship; but in public worship and by all the blessed influences of God's house we are fitted for God's service everywhere; we are taught, assisted, directed, furnished and comforted in all good works. God supplies us, in His house, for our work in the world. The worship which we render in God's house is chiefly grateful acknowledgment, the profession of our loyal submission and stewardship. It is, therefore, not complete without an offering of substance; this is the very act of worship: of man's worship, whose spirit is declared by the acts and labors of his body. By these God must be honored. The honor due unto God is given when men bring an offering of substance and come into His courts. Thus God is declared by them to be the Most High, possessor of heaven and earth; and so the faithful have ever worshipped at His altar.

Government is acknowledged by tribute, and protection is bestowed in response to tribute

We pay taxes to earthly governments for these ends. Our taxes are not charity, but duty. The obligations of charity to our fellow-citizens are not thus fulfilled. So the tribute by which we acknowledge the Divine government; that portion of our substance offered to God in public worship (which offering is essential to complete human worship) is not charity, but duty. It is honor due to the Lord of all. The obligations of charity are commensurate with our ability, but the obligation of public worship is fulfilled when we bring a certain part of our increase before God in acknowledgment of His sovereignty and providence. This dutiful tribute forms now, as it has ever formed, the meat of God's House; His provision for His own, which He gives for the support of those whom He calls from other occupations to serve in His house, to be ministers of His Word unto men. Thus the treasury of God's house is supplied, and it becomes a house of blessing, a place of refuge, refreshment, instruction and comfort. Neglect to render this dutiful tribute impairs worship and destroys the character of God's house, casting dishonor upon His name; nor can men by any human devices provide sufficiently for the house of God. Their labors to do so are as transient, changeful and perishing as themselves.

God, who abundantly provides for natural wants by natural agents, no less abundantly provides for wants by spiritual agencies; but men, by their own wisdom and benevolence, cannot supply these sufficiently, and the neglect of God's methods results in spiritual weakness and poverty. Churches are beggars and Christ's ministers despised, saving where, and so long as by natural gifts they command a return of means to the Church in payment for services rendered. That certain portion of our substance, which is due to God in acknowledgment of His ownership of all, is essential to the maintenance of public worship, and He devotes it for the support and extension of His kingdom upon earth. Thus are the temporal means of spiritual life supplied, and God's house is a storehouse of blessings, a house of prayer unto all people. God's all-sufficient grace which He freely bestows can thus be freely offered to men. The Church keeps open house to supply all comers in God's name. Were this not so, we should be left to imagine that He who condemns the man who provides not for his own and chiefly for them of his own house, had Himself failed to make His house sufficient for its necessary and blessed purposes. All pew-selling, renting, begging, merchandising and cajoling for the support of God's house is inevitably dishonorable to Him, hurtful to faith and destructive of spiritual life.

The great point is, that a certain tribute be ever set apart to God, out of all our gains, to be brought unto Him in worshipful acknowledgment that He is Lord of all. This, His due, is inalienable. This forms the meat of His house. The consideration of the proportion of this offering or tribute is a lesser point; but for this both reason and revelation offer us instruction. The very hands with which we labor present us, one in ten, as the least of portions, and God has recorded His acceptance and blessing upon those who rendered tithes in the duty of worship. His blessing signally follows its practice to this day, as He accepted and approved this acknowledgment in the case of Jacob, who, recognizing God's house and desiring to serve Him, declared that he would surely render it. Like taxes to the State, tithes to the Church are of double benefit—they acknowledge authority and secure protection. In both cases the duties of charity lie quite beyond them. Says George Herbert, "Restore to God His due in tithe and time; tithe purloined cankers the whole estate."

Until we can show some other means by which God provides for His own house, do we not sin in resisting and avoiding to offering of tithes, which practice is signally blest, abundantly supplies the Church's need and fulfils the

requirement of worship; which is that God in all things may be glorified through Jesus Christ our King and Priest (Melchisedec), who ever lives to receive tithes. (Heb. 7: 8.)—*Rev. Charles R. Bonnell.*

**CORRESPONDENCE.**

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

**UNITY OF CHRISTENDOM.**

To the Editor of the CHURCH GUARDIAN:

SIR,—As the local Secretary for the Dominion of Canada, may I call the attention of your readers to the Association for the Promotion of the Unity of Christendom, the rules and constitution of which I subjoin.

It seems to me that the Association has hit upon the one practical way of furthering the desired reunion, viz.: by prayer. It will be seen by what follows, that by joining the Society one is not committed to any special idea of the way in which the reunion is to come about. The members are allowed to hold different opinions on the subject. The idea is simply united prayer and a waiting God's will. I shall be glad to receive the names of any who would care to join the Association.

F. G. SCOTT.

THE RECTORY, Drummondville, P.Q.

Association for the Promotion of the Unity of Christendom, Established Sept. 8th, 1857.

An Association has been formed under the above title, to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican Communions. It is hoped and believed that many however widely separated at present in their religious convictions, who deplore the grievous scandal to unbelievers, and the hindrance to the promotion of truth and holiness among Christians, caused by the unhappy divisions existing amongst those who profess to have "One Lord, One Faith, One Baptism," will recognise the consequent duty of joining their intercession to the Redeemer's dying prayer, "that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me." To all, then, who, while they lament the divisions among Christians, look forward for their healing mainly to a Corporate Re-Union of those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they rightly or wrongly hold dear. They are simply asked to unite for the promotion of a high and holy end, in reliance on the promise of our Divine Lord, that "whatsoever we shall ask in prayer, believing, we shall receive;" and that "if two of you agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in heaven." The daily use of a short form of prayer, together with one "Our Father"—for the intention of the Association—is the only obligation incurred by those who join it; to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice for the same intention.

FORM OF PRAYER.—O Lord Jesus Christ, Who saidst unto Thine Apostles, My peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and grant Her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest God for ever and ever. Amen.

OUR FATHER, &c.

Note.—In joining the Association, no one is understood as thereby expressing an opinion on any matter which may be deemed a point of

controversy, or any religious question except that the object of the Association is desirable.

Declaration.—"I willingly join the Association for the Promotion of the Unity of Christendom, and undertake (to offer the Holy Sacrifice once in three months and\*) to daily recite above prayer for the intention of the same."

Here follows name, address and date.

\*Lay delegates will omit the words in brackets.

**THE EVANGELICAL ALLIANCE.**

SIR,—Sir J. W. Dawson has issued a programme and a kind of encyclical letter, as President of the Evangelical Alliance of Montreal, to all "Ministers and Laity of the Evangelical Churches in the Dominion of Canada." He, and those who act with him, are "satisfied of the need and utility of the Evangelical Alliance as a means of promoting genuine unity among Christian people of all denominations." For this it would appear that unity is regarded as a good in itself, and a desirable attainment for the present age. It would seem to have, likewise, a reflex application upon the past, and to imply a weariness of sect-making, so that some of the mischief done in the past may be undone by influences which the parties to this movement desire to put in operation. Influences in the direction of a real unity it is to be hoped will increase, so that the tendency towards sect-making which appears to be inherent in the Protestant world may be effectually kept in check. So far good may be done; and so far there is an advance towards the standpoint of the true churchman, who regards unity, not merely as a thing desirable in itself, but as a necessity of the Gospel. But there is a serious question as to the means to be employed for the end. The Evangelical Alliance thinks it may be done by the grace and favor of those who co-operate for the end, in an organization founded (I believe) by the late Baron Bunsen: the Churchman thinks it can only be done by the organization founded by our Lord Jesus Christ for that end, namely, The Holy Catholic Church, which is one fundamental object of his belief. It is true there are serious difficulties in the way of realizing this belief, but to adopt the Evangelical Alliance, or the Roman Alliance, or any other Alliance in the place of the true one, is not to lessen, but to increase those difficulties, by formalizing another object in place of that which rests on a higher claim. This was seen and expressed by the Pere Hyacinthe, when in replying to an address presented to him in the United States, he said that what was wanted was not a federation of separated bodies, but an organic unity. To the writer it seems to require a marvellous amount of credulity, and an equal absence of modesty to propose the Evangelical Alliance as a fitting instrument for reaching the end for which a higher power had already launched another organization upon the world. If churchmen, therefore, cannot see their way to go with the Evangelical Alliance, it is because they are conscious of being in possession of a better thing, which they cannot barter away. It would indeed be a reproach to their religion if it did not already contain, as a fundamental, ample provision for realizing a true unity. And it is remarkable how, since his belief has found enlarged expression in the Church of England, the people have rallied to her with a warmth and enthusiasm unknown in her for a long previous period.

Let not this advantage be sacrificed for the sake of running after a shadow, which slips away from the ground when an attempt is made to secure it.

Yours,

ECCE, QUAM BONUM! Ps. 133.

WE WANT a Correspondent and Agent in every Deanery, and in the large cities. It is suggested to us that the Clergy should choose such an one.

**THE CHURCH HOUSE, LONDON.**

On Saturday afternoon, July 21st, the first annual meeting of the recently formed Corporation of the Church House was held in Dean's-yard, Westminster, for the purpose of inaugurating the possession of the site which has been secured. Previous to the meeting most of those present attended the usual afternoon service in Westminster Abbey, an anthem appropriate to the occasion having been specially composed by Dr. Bridge. The words chosen by the precentor, the Rev. S. Flood Jones, are taken from Nehemiah ii. 20, and Psalm cxxxvii. 1, and cxxiv. 8:—"The God of Heaven, He will prosper us; therefore we His servants will arise and build. Except the Lord build the house, their labour is but lost that build it. Our help standeth in the name of the Lord, who hath made heaven and earth." Immediately after the service the meeting took place in a large tent erected on the grass plot in the centre of Dean's-yard, Westminster. The Archbishop presided over a large gathering, which included amongst others the Duke of Westminster, the Earl of Powis, the Marquis of Bristol, Lord Justice Cotton; the Bishops of Durham, Carlisle, Exeter, Newcastle, Wakefield, Dover, Shrewsbury, Sydney, Aberdeen, Brechin, Guiana, Iowa, Adelaide, Nelson, Grahamstown, Zululand, Ontario; Bishop Bickersteth of Japan, Saint David, N. Queensland, Jamaica, Brisbane, Honolulu, Rangoon, Ruperts Land, Newfoundland, Albany, Coadjutor of Fredericton; Archdeacon Sumner (Prolocutor of the Southern Convocation), Chancellor Espin (Prolocutor of York Convocation).

In less than two years the committee has collected funds and promises, amounting to £51,000, of which £46,945 is actually in hand. It has purchased the freehold of the block, an acre in extent, which is bounded by the south side of Dean's-yard, Westminster, Tufton street, Little Smith street, and Great Smith street. It is at present occupied by leaseholds, a portion of which will not fall in till the year 1932, but arrangements have been made for the purchase of the leases of a considerable portion of the area. The house, number 10, Dean's-yard, is already in possession, and was the home of three of the committees of the Lambeth Conference. It is thought a decided advantage that the Corporation of the Church House should gradually come into its property, and the first provision made is for a convocation house and a library. For this latter a nucleus has already been formed by the donation of a number of papers relating to the earliest history of the American Church, which have been collected and presented by the Bishops of Missouri and Albany, and by the bequests of the late Mr. John Walter Lea's library, augmented by some valuable additions from his nephew, Mr. Simcox Lee. The Royal charter which was signed on the 23rd of February, incorporates donors of ten guineas as life, and subscribers of one guinea as annual, members.—Ex.

ONE of the most venerable and able of the Clergy of the Diocese of Toronto, writes, (enclosing the name of a new subscriber):—"I am greatly pleased with the ability and sound judgment with which the GUARDIAN is conducted. Would that its subscription list covered the Dominion! I shall make another attempt to increase it."

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."



# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., WINNIPEG, MAN.

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR AUGUST.

- AUG. 5th—10th Sunday after Trinity.  
 " 6th—TRANSFIGURATION.  
 " 12th—11th Sunday after Trinity.  
 " 19th—12th Sunday after Trinity.  
 (Notice of St. Bartholomew.)  
 " 24th—ST. BARTHOLOMEW. [A. & M.]  
 Athanasian Creed.  
 " 26th—13th Sunday after Trinity.

## Special Notice.

We shall give *in extenso* in the next number of THE CHURCH GUARDIAN, "THE ENCYCLICAL LETTER OF THE LAMBETH CONFERENCE OF 1888." Extra numbers may be had at Two CENTS each, provided orders therefor be sent in to this office on or before Monday, the 27th instant.

## WOMAN AND WOMAN'S REALM.

The Rev. Dr. Holland preached a sermon at the consecration of St. Mary's Church, Knoxville, Illinois, the parish church for St. Mary's School at that place, his hearers being largely young ladies from the seminary. We take the following portions from the *Pacific Churchman* as not only choice in language, but also suggestive of wholesome thought:

"As Jesus is a pattern of men, Mary, the mother of Jesus, must be of women, most womanly, when, like her, they desire to bless and be called blessed.

To this office men, by a religious instinct deeper than their intentions, have consecrated Woman. Her privacy is a sacredness not to be

profaned by word or look—a Galilean dale with its own pure well of purest life, shut in from the world; and they are the hills around it, making home a stronghold that she may make it a sanctuary. They expect, and rightly expect her to be better than themselves. The scars, which on their souls might be marks of heroism, would utterly deface her beauty. The vice they have to rub against and, perhaps, be defiled with every day, must not come into her presence; or, should they take some of its clinging defilement there, they trust that, as the good angel of home, she will stand aloof from it, and frown it into shame, and so save herself and them from the curse of their sacrifice. No man ever loved his wife more for a partnership in his vices, or easy compliance toward them. He thinks that unless she is better than himself, she is worse, having fallen from a greater height, and shattered a more precious image. He has looked to her for a strength that would lift him above himself, and mourns as false to her wifely office the weakness that stoops to his degradation. Though despising her faith, and laughing at her scruples, he will nevertheless, if she yields or parleys, reproach her in his heart for not having resisted his siege with a virtue invincible as Eud's in Earl Doorm's Hall of Sin.

\* \* \* \* \*

Already the would and maker of men, among whom never yet lived one great that had not a great mother, she may be certain that her intelligence, learning, refinement, moral habit, and religious devotion, however hidden by the privacy of domestic life, shall at last reach the world, and become public with all proper publicity of action and fame. What, then, is there that man possesses and woman lacks, of opportunity for making character felt to the furthest possible play of its forces? Can she ever expect to wield a more regal power than she now possesses? Can she ever hope to gain over the hardened adult an influence she has failed to exercise over plastic youth? Can she imagine that the caucus, the hustings, the polls will prove more potent talismans than the fascinations of wife and mother? Does the hand that casts the ballot perform a higher function than the subtle, unseen nerve that guides its motion? Suppose all women had the right to be what a few of them are seeking—the right to be men, or rather to ape them, for men they never can be—and insisted on using the right, do you not see that just in proportion as they became like men, they would be treated as men, and would have to meet this treatment with a man's courage, cunning, hardness, and cruelty of competition, and that under such competition the qualities effigied in their grace of feature and form—delicacy of thought, serenity of temper, candor, confidingness, ignorance of those ways of the world, the purest knowledge of which stains, and pity that never becomes callous—all that makes womanhood to manhood as rest after toil, shade after noontide glare, moonlight and music after common place, vexatious day—all would be lost, and life dried into a flat and torrid and universal desert.\*

Home, then, is woman's realm. There she is supreme. Her royalty is one of meek and quiet wisdom, and governs more absolutely than any Czar—governs not merely acts, but wills, not merely wills, but motives, not merely motives, but loves the fountain-head of all disposition. For such government, with such eternal ends as it contemplates, remember, young ladies, you, who are one day to inherit it, no culture can be too diligent, no knowledge too vast or profound, no art too exquisite, no piety too faithful and devout. Greatly do you err if you imagine that you can spend your girlhood in frivolity, and trust Chance for the

\* I should not wish women to desire political functions nor, if granted, to assume them. I imagine that a woman whom all men feel to be the best, would decline such privileges if offered and feel them to be obstacles to her legitimate influence.—Emerson. Cabot's Life, p. 455.

powers that shall make your reign worshipful and benign. It is to be a reign of character, alone, and character must be imperial to command the reverence of its subjects. Ignorance they will not reverence, nor caprice, nor any frowiness of thought. Should they prove disloyal, the fault will belong largely to a girlhood which, while looking forward to a crown, neglected the brow that was to wear it. Forget not, then, that you are princesses, every one, and that no education befits your rank, which fails to qualify you for a reign that exacts more versatile wit than any that sways gross masses of men. Forget not that your every charm and accomplishment of dress, manners, literature, art, needle-work, house-keeping—or rather home-keeping, which includes all other accomplishments and charms—will tend to establish your future reign more firmly and make it more lasting over the lives it has to bless. Above all, bear in mind that to have aught of a Madonna's influence you must have somewhat of the Madonna's disposition, and be a genuine handmaid of the Lord. For without religion the fairest woman lacks the very complexion of womanly character and even sense and sin see the fatal defect. Be her natural beauty what it may, her embrace, like Undine's kills the soul. Instead of angel, she is witch.

But what of the princesses that never come to their thrones, and the queens who are driven from them by misfortune? They do not covet the prizes of men, yet they must perform men's tasks to preserve life and self-respect. It is only because they have no champions to stand between them and the world that they must face the world themselves. Women in every instinct and principle of their natures, delicate, modest, home-loving, they, notwithstanding, would rather earn their bread in any decent way than accept it as a gift without exchange of favor, or as the bride of marriage unpromoted by love; for there is no betrayal of womanhood like that which enslaves it, body and soul, to loveless wedlock. Shall they not be acknowledged as queens and princesses still, though in exile—Zenobias of the hearth—and receive from men the compassionate honor due to exiled royalty? Whether at the desk or in the shop, or amid the whirr of factories, they are entitled to the loyalty which can sympathize and protect as well as compliment and caress; and which only cloaks a hypocrite's heart if the devotion it pays to dress, jewels, elegant mansion, family name, or prospective wealth, be denied to unadorned essential womanhood. And should their need, which none deplore more than themselves, happen to displace men, let the men withdraw to tasks more distinctively their own, or use their great strength and courage to explore new vocations. Is gallantry only a trick of the back-bone learned from dancing-masters, and inapt, outside of the ball-room? Has it no place in work? Wherever they go, do not right-minded women take with them the home, which, after all, is not a style of house so much as the sense of right-minded woman's presence, claiming though they be neither wives nor mothers all the homage due to both, especially when they do the mother's part in teaching the young and the part of wife in nursing the sick, a joint endeavor to make the limits of home as wide as the world, so that the wide world shall contain no vagrant or lost soul unblest by woman's wisest and kindest tendance. Has heaven any holier angels on earth than these sisters of truest charity, who should need no habit of nun to command reverence wherever they walk or work?

APPOINTMENT.—Mr. J. K. SHIRLEY, of Calgary, has been appointed Travelling Agent for this paper for Alberta and British Columbia, and is authorized to solicit and receive subscriptions and advertisements. We bespeak for him the cordial assistance of the Clergy and Laity of The Church.

## TRIAL SERMONS.

We refer again to a crying abuse of a divine institution existing among us. I allude to the practice of 'trial sermons,' or 'preaching matches,' as they may be called, an ordeal to which candidates for vacant cures are in most cases called to submit themselves in our Church. Such a theory of the work of the preacher is excusable among Presbyterians, according to whose teaching the call of a congregation to a probationer is the necessary prelude to his ordination as a minister. But among Churchmen such a theory is at once an abuse and a degradation of spiritual gifts, for it is utterly alien to the spirit of her teaching on the sacramental gift of orders, as laid down in the services for the ordination of clergy. Preaching is the authoritative instruction in righteousness, in faith and morals, to be delivered in disregard of the personal feelings of both the preacher and the people who hear him. But according to the system of 'preaching matches,' a sermon is no longer a means of instruction, but becomes an oratorical display of the preacher's learning or fluency, delivered with a view to his own temporal benefit, as having a constitutional right to a comfortable house and a share in the equal dividend. Such a low carnal use of a divine institution may fitly be called prostitution, for 'corruptio optimi pessima est.' These 'preaching matches' are also indefensible on other grounds. In the Church system the work of the laity, and therefore of the lay patrons who represent them, in the choice of an applicant is ecclesiastical rather than spiritual. It concerns the financial work of the church and the morals of the candidates who offer themselves, if we may judge from the analogy of the *si quis* which is addressed by the Bishop to the laity at the ordination of the clergy. Certainly it is not of a spiritual kind, for spiritual work belongs to the clergy, and to the clergy alone, and as the laity often remind us when that kind of work is of a laborious kind. Besides, the laity, though they may be able to judge whether a man has a good voice, or even whether he has an effective manner, are, from a defect in their theological learning, unable to judge whether a man rightly and scientifically ministers the preached Word. The same rule applies elsewhere. Any educated person who serves a jury can distinguish between an effective and ineffective speaker at the bar, but for an opinion as to the legal abilities of the two speakers as exemplified in their speeches, resort must be made to 'persons learned in the law.' So, as to preaching, the right judges are not the laity, however learned and experienced they may be in secular knowledge, but spiritual persons such as the Bishop, with spiritual assessors such as the Canons of his Cathedral to assist his judgment. Practically, too, the system of 'preaching matches' is indefensible, for no priest, though of ordinary acquirements, yet with a high sense of his office, and with due self-respect, would submit to such an ordeal, so that in practice the best men fail to be appointed where the best men are urgently wanted. Letting alone, however, these higher considerations, there is the absurdity, of supposing that the best way of judging about the best person is to listen to an isolated sermon or two specially got up for delivery to a people who know nothing of him except as the preacher of a trial sermon. For surely there are other departments of work as important as sermons, such as parochial organization, visitation of the sick, mission work, and instruction of the young. An efficient parish priest who does not shine in the pulpit is better than a mere windbag who spends the time which he ought to give to the parish to the concoction of sonorous phrases and picturesque descriptions which some lay patrons call elo-

quence. But there is a financial objection to the scheme also, which alone should drown the whole system of 'preaching matches.' Out of say, fifty candidates for a vacant cure, forty-nine clergy, most of them of moderate income have to travel many miles at their own expense without any returns, while the richer lay patrons, through a corporation, and therefore doubly qualified to meet expenses, suffer no pecuniary loss at all, but content themselves with handing over to each contestant preacher each Monday morning, his legal fee of £2 2s. and nothing more, which, of course, is taken from the income due to the incumbent, and not from their own pockets as should be the case. In short, this system of 'preaching matches' demands from our spiritual fathers, the Bishops, instant and searching consideration with a view to its speedy abolition, as an abuse which degrades 'the office and work of a priest in the Church of God.'—*Scrutator in John Bull.*

## PRESBYTERIANS ON THE LITURGY.

At a Presbyterian Council at Philadelphia the Rev. Dr. Roswell D. Hitchcock, of the Union Theological Seminary, New York, once read a paper on "The Ceremonial, the Moral and the Emotional, in which he speaks as follows:

"If Christianity were a body without a soul, its life would not be worth insuring. But neither is it a soul without a body. The Disciples of our Lord asked Him for a Form of Prayer, and he gave it to them. The Ten Commandments they possessed already. The Apostles' Creed had not long to be waited for. These three as the germ of all the liturgies were oral, flexible and varied. Not till after the Nicene epoch were they reduced to writing. Later still was the Roman usurpation, with intolerance and exclusion of other forms. Now, in all liturgical churches, or nearly all, the liturgy is no longer servant, but master. There is too much of it for constant repetition. Liberty of omitting portions not always apposite is unwisely denied. The absolute exclusion of individual extempore petitions is equally unwise. And the overshadowed, dwarfed discourse would be a great misfortune were good discourse otherwise more likely to be had.

"But these abuses of liturgy are no argument against the use. Our present Presbyterian baldness of public service is hurting us—hurting us in many ways which need not be specified. And the hurt is quite gratuitous, since the cause of it is not one of our old Presbyterian traditions. Martin Luther, John Calvin, John Knox and the early reformers generally were liturgists. Even the Westminster Assembly, which was anti-liturgical, set forth its directory of worship which concedes, of course, the liturgical idea. A liturgy, it has been said, is for children. Very well. What place have we now for children but in the Sunday-school? And by what arts of responsive reading, light secular singing, amusing anecdotes, annual parades and picnics, the institution is kept going you need not be told. This whole Sunday-school interest will have to be taken in hand by and by for review and revision. Children who now go to the Sunday-school, but not to Church, shall be brought also to Church. And one of these days, though not probably till we are all gone, there will be a form of public service which will suit the mature and cultured none the less for suiting also the immature and uncultured. In this matter of public worship we have yet to learn, and we shall learn, that what is really best for anybody is best for everybody. No existing Prayer Book satisfies any good Presbyterian. Still less would any good, wise Presbyterian ask to have a new Prayer Book made up out of materials that are new. The materials mostly are old, some of them very old—such as the '*Gloria in Excelsis*,' the '*Tersanctus*,' and the '*Te Deum*.' The doxology

of Bishop Ken, 'Praise God, from whom all blessings flow,' is our chief modern contribution to the worship of the ages. Prayer, especially, is a great inspiration and a high art. Somehow the old collects put us all to shame. Christendom to-day could better spare any treatise of Athanasius than the Prayer of Chrysostom. 'Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world of knowledge of Thy truth and in the world to come life everlasting.' The further on we get down the centuries the more precious will be to us the long, unbroken melodies of praise and prayer.

"I anticipate, also, a revival of the old Church year. Clear back, close up to Apostolic times, we find at least Passover, Pentecost and Epiphany. Christmas appears not long after. And then the calendar is crowded rapidly with festivals, which disgusted our Protestant fathers, bringing the whole system into disrepute. As between Puritan and Papist, we side, of course, with the Puritan; but the older way is better than either. Judaism had more than its weekly Sabbath; and Christendom needs more and is steadily taking more. Christmas is leading this new procession. Good Friday, Easter and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasize the three grand facts and features of our religion—Incarnation, Atonement and Regeneration."—*Exchange.*

## REPORT OF THE LAMBETH CONFERENCE.

The Church Times says:—

"The Encyclical Letter of the Bishops, together with their resolutions and the reports of the Committees, are to be issued by the S.P.C.K. in the form of a pamphlet in the course of a day or two. Meanwhile the Bishop of Salisbury has published in his Diocesan Gazette a sort of preliminary sketch of their contents. From his Lordship's statement we learn that with the exception of that on purity the reports were received and not adopted; so that they have no force beyond what they derive from the individual prelates who drafted them. The resolutions, however, stand on a different footing, and Bishop Wordsworth says they are weighty not only 'from the authority that propounds them, but in the definiteness of their conclusions on most important subjects. The Conference is not a Council or a Synod; and therefore its conclusions are not embodied in the form of Canons, much less are they weighed with anathemas; but their moral force cannot but be immense.' We are glad to see that one of the resolutions he mentions entirely discountenances the use of 'the unfermented juice of the grape or any other liquid than true wine, diluted or undiluted,' as the element to be administered in the Eucharistic cup. The resolutions on divorce and polygamy (he says) are most serious and important. Those on divorce were passed unanimously, or without expression of dissent, and will be a great support in the maintenance of the law of the Church, and of the sanctity of marriage for the sake of which that law exists. As to Home Re-union, we are told the Conference 'practically decided to follow the example set by the American General Convention of 1886. It lays down certain bases on which approach may be made—thereby tacitly excluding from its views any bodies who cannot accept such articles—and then invites approaches and conferences on the part of those who may be willing to accept them. Such advances will have to be considered by the constituted authorities of the different branches of our communion.' The Conference gives a distinct recognition to the Old Catholics of Germany and Switzerland, but without establishing any formal alliance with them. Bishop Wordsworth is quite right in predicting that the pamphlet will be read with great interest. Personally he appears to

be very sanguine as to the salutary effect both of the gathering and of the conclusions at which it arrived."

### FAMILY DEPARTMENT.

#### "UNANSWERED RIDDLES."

In the poetry, under this title, to be found in August 8th number, a line of the 3rd verse was unfortunately dropped: add

"But when the roads converge at death's fresh start,"—

In the last verse, 2nd line, omit "of," and in the fifth line read "mists"; and "quest" instead of guest.

#### IN MEMORIAM, S. L.

"She is not dead, but sleepeth,"  
Our Saviour said, long years ago.  
And still the same words He repeateth  
To fond hearts weeping here below.

He is not dead, but gone before,  
To rest upon the farther shore;  
Sorrow, and pain, and toil are done,  
The faithful laborer's rest is won.

He is not dead, but sleeping,  
His soul is in God's tender keeping;  
And now, through love's redeeming grace  
He sees our Saviour's blessed face.

God's ways are past our finding out;  
Though sore perplexed we cannot doubt  
That He knows best, Who planned that  
life

And took our loved one from the strife.

He's gone, but we have still to fight,  
And struggle onward thro' the night;  
Lord, give us grace to walk in love  
That we may meet again above.

Not him alone, but that great band  
Of loved ones in the Better land;  
Through Faith redeemed, a mighty throng  
They raise the victor's triumph song.

Soon to us will come that solemn day  
When God shall call our souls away.

May we, like him, who is at rest,  
Find refuge then, on Jesus' breast.

Shawville, P. Q., July 30th. M. D.

#### SONNET: SELF-RENUNCIATION.

Must life, then, be a daily pruning pain  
Of tender branches? A sharp severing  
From eager life of faulty limbs that cling  
And still are dear, even when we know them  
vain

To bring true joy? The wavering will would  
fain

Lose the old sins, which thought of, ever  
bring

Heart sorrow,—but the keen knife's piercing  
sting

Must one bear *this* to know a future gain?

Oh dull, short-seeing soul! Thou must be  
made

Ready for Heaven, thy earth limbs lopped  
that wings

May grow unhindered. Self-denial brings  
Even here its good,—Heaven to our purer  
sight

Lies bare—and we may say, earth's pleasures  
weighed,

His Yoke is easy, and His Burden light

SOPHIE M. ALMON.

Pictou, Nova Scotia.

### EDITH'S GREEN DRESS.

A STORY OF SELF DENIAL.

By M. Payne-Smith (From the Quiver for August.)

It was such a charming dress, that it was no wonder Edith Mapleson lost her heart to it. She saw it at a concert soon after Christmas, and it so took her fancy, that before long she began to wonder whether it would not be possible to have one like it some day.

Mr. Mapleson was a poor man, with a large family of daughters, and as they had plenty of brains, and but little money, he and his wife came to the very sensible conclusion that the girls had better learn to work while they were young and strong, and so have something better to trust to for their future than the little money he could leave them or the chance of marriage. So Maud went to Newnham, and then got a situation as mathematical mistress in a high-school, and Edith, who cared only for music, spent two years in a German Conservatoire, and then came home to try her best at teaching. She was fortunate, too, for the music mistress at Maud's school was rather overdone with pupils, and was glad to hand over the younger ones to Edith, who thereby earned enough to pay for her dress, and put a little money into the savings bank for a rainy day. After a year or so she got a few more pupils, and then her extravagant design gradually took hold of her mind.

It was such a tasteful dress, so simple and yet so elegant, soft folds of elegant green with the faintest suspicion of blue in it (not enough to make it a decided peacock), and the draperies hung as only an Indian silk can hang—just the colour for a fair girl, just the material for a slender figure; and Edith was both fair and slender.

The Maplesons were not gay people, but when there is a house full of pleasant, pretty girls, there is sure to be a little society, and Tom, who was in his father's office, never lost an opportunity of bringing his friends home to see his sisters, so that evening dresses were wanted; and as the girls made them at home, they did not cost much.

Now Edith's idea, when it got so far into shape as to be confided to Maud and Katie (the eldest sister, who stayed at home and looked after household matters), was this. She would buy a soft Indian silk in the spring, and wear it on Sundays and for grand afternoon occasions, tennis parties or "at homes," during the summer; then in the autumn she would alter it a little, and make it her best evening dress for the winter, so that by using it for two dresses she should not be afraid of spending the extra money it would cost her. Maud and Katie both agreed that it would be delightful, for what girl is not interested in pretty dresses? and Katie promised to help make it when the time came, and the precious silk was really bought. Then Edith began to save up her money, and soon found out several ways of saving a little. She mended up her old gloves, and decided that she would have no new ones while she could hide them in her muff. She went in the orchestra at the Saturday "Pops," instead of the balcony, thereby saving two shillings nearly every week, for she was a regular attendant at concerts, knowing that nothing is so useful for a musician as hearing good music well played. Then it struck her that she might just as well walk to and from the high-school, and not only save her omnibus fare, but get some wholesome exercise. This last ceremony brought her a new friend, and in a very natural manner. Among the numerous teachers at the high school were two Miss Hendersons, the elder a careworn middle-aged woman, who taught one of the younger classes;

the younger a bright-faced girl about Edith's age, who gave drawing lessons, and, being an afternoon teacher, left about the same time as Edith. It was not long before the two girls found that their roads lay together, and soon they got into a habit of waiting for each other, and in their daily homeward walk soon grew from acquaintance to friends.

Faith Henderson talked a good deal about her own affairs, and before long Edith found out that teaching for a living was a very different thing from teaching when there was a home to go to, and when the loss of a pupil was not a very serious matter. The two Hendersons had nothing but their earnings to live on, and as Faith could not make much money as yet, there was a very narrow margin, and Miss Henderson had every reason to look anxious and careworn.

Faith had a castle in the air, which she confided to Edith, which was that if only she could get some illustrating to do, she might make more money by her original drawings than by teaching, and so save her sister anxiety and worry. But illustrating is not to be had for the asking, and all Faith's inquiries so far had been fruitless, which was a great pity, as she had considerable talent, and had been thoroughly well taught.

So the short winter days gave place to the promise of spring, and Edith's savings grew larger, and her dress became something more than a hope. "I saw just the colour I want in Regent street to-day," she told Maud one evening. "It was three and eleven-pence a yard, so with enough velvet for collar and cuffs, and a little nice lace, I ought to be able to get it for four pounds."

"Four pounds is a good deal for a dress," said Maud thoughtfully. "How much have you got towards it?"

"I have saved fifteen shillings in little expenses, and I mean to put the money I get for my lessons to the Johnsons to it. I shall have three guineas from them, so I have only two more shillings to make up," answered Edith. "Isn't it nice to earn money and be able to buy one's own things? I should hate to have to go to father for everything, like some girls do."

"Some girls don't have sensible fathers, who teach them to work," answered Maud; "but you are quite right, Edie. You will wear your dress with much more satisfaction than if it were just given you."

"I am quite sure of that," said Edith; "and besides the pleasure of earning it, I have had the pleasure of saving for it. It is quite astonishing how many pence one wastes when one is not looking after them. And then, if I had not taken to walking home after school, I should not have known Faith Henderson, so I have gained that as well."

"Yes: that is a good thing too," said Maud, who was getting sleepy. "Had not we better go to—sleep?" which remark was accompanied by such a tremendous yawn that Edith could only agree to it.

March winds were more than usually trying that year, and one day a sudden heavy shower caught Faith Henderson on her way to school, and though she made light of it, the cold rain and the damp clothes in which she gave her lessons told on her, and the biting wind on her way back finished by giving her a severe chill. Edith missed her at school several days, and then asked Miss Henderson what had become of her. Miss Henderson's anxious face was a little more troubled than usual as she answered, "Faith's cold has turned to congestion of the lungs, I am sorry to say;" then, as Edith's sympathising face drew her from her usual reserve, "She is so good and patient, but I am afraid it will be some time before she is strong again, and she won't be able to come back this term at all."

"Never mind," said Edith, who guessed at the anxiety which the elder sister must feel, "she will soon get better, and the holidays will set her up again. May I come and see her?"

SPECIAL NOTICE.—Clergy or others desiring SPECIMEN COPIES of the CHURCH GUARDIAN can obtain them by addressing the Editor P. O. Box 504, Montreal.

"She will be delighted to see you," answered Miss Henderson, "she finds the long day alone so wearisome, but you must not stay long, as she is very weak."

Then the elder sister went off to give another lesson, and Edith made her way to the shabby lodgings where Faith was spending the long dull day. She brightened up on Edith's entrance, and was quite cheery for about ten minutes, but she was so weak from illness that the short visit tired her, and Edith had to leave her, promising to come again.

Come again she did with great regularity, bringing books, and anything she or her mother could think of to cheer the invalid, sometimes it was a tiny mould of jelly or blanc-mange, sometimes a book of engravings for her to look at, sometimes a bunch of violets to sweeten the room. At any rate her visits shortened the long dreary days, when Miss Henderson must be out and at work, and Faith could only lie on the sofa, too weak to draw, and tired of the room and everything in it, with that weariness which only an invalid can feel.

It wanted a week to the Easter holidays when a very exciting invitation came to the Maplesons. Some friends of theirs in the country, with a big house and grounds, wrote to invite Maud and Edith to spend a fortnight with them. "We shan't have much going on," they wrote, "but the east wind must stop blowing soon, and you two Londoners will be happy in the woods among primroses and violets."

"Happy? I should think so!" cried Maud, forgetting her dignity as a high-schoolmistress as she fairly danced round the room. "Fancy woods full of primroses, and all the green things coming out! Oh, Edie! won't we enjoy ourselves?"

(To be continued.)



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**MARRIED.**  
**BURNHAM-WATSON.**—At Woods'ock, N.B., August 15th, by Rev. Canon Neales, rector, St. Luke's Church, G. N. Arnold Burnham and Allicia A., elder daughter, of the late Samuel Watson, of Woodstock.

**WALTERS-WESTGATE.**—At Boston, on July 30th, by the Rev. A. E. George, Mr. Chas. L. Walters, of Montreal, to Miss Carrie V. Westgate, of Cote St. Paul.

**DIED.**  
**MOPHERSON.**—On August 4th, at the Picton County Asylum, Stellarton, N.S., Archibald Moperson, in his 7th year.

**WILLIAMS.**—At Lakeville, Carleton Co. N.B., after a lingering illness, George Frederic, youngest son of Mr. and Mrs. Isaac P. Williams, aged 19 years 3 days, leaving a large circle of relatives and friends to mourn his departure.

**WHITE.**—At Westville, N.S., Sydney Edgar, son of E. Proctor White and Maud M. White, aged 1 year and 7 months.

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**SAULT STE. MARIE CANAL.**  
NOTICE TO CONTRACTORS.

**SEALED TENDERS**, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on **TUESDAY**, the 23rd day of October next, for the formation and construction of a Canal on the Canadian side of the river, through the Island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after **TUESDAY**, the 8th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.  
A. P. BRADLEY,  
Secretary.  
Department of Railways and Canals,  
Ottawa, 8th August, 1887. } 6-8

**ST. LAWRENCE CANALS.**  
NOTICE TO CONTRACTORS.

**SEALED TENDERS**, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on **TUESDAY**, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall canal between the Town of Cornwall and Maple Grove; the deepening and widening the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after **Tuesday** the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places:  
For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$8,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$1,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.  
By order,  
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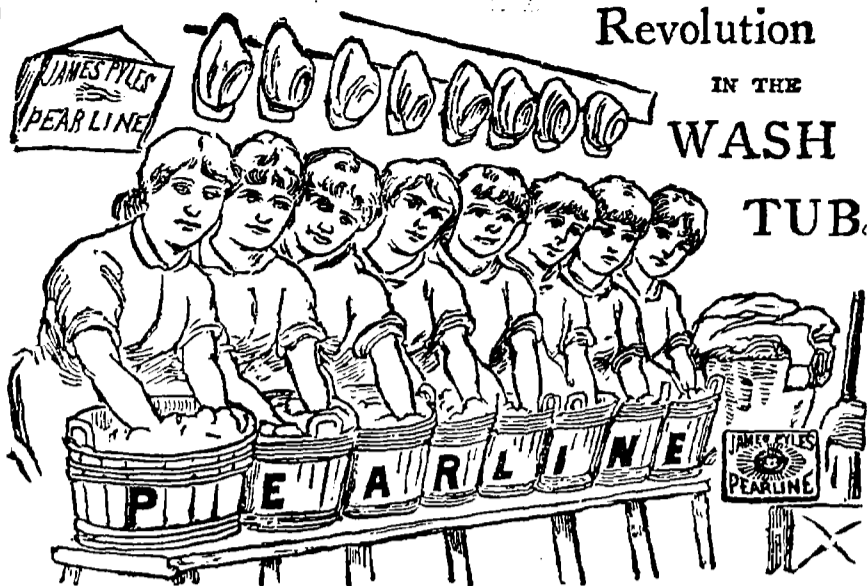
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RAIN.

There are perhaps a few natural phenomena which appear less indicative at first sight of the operations of nature's giant forces than the downfall of rain. Yet the forces actually called into action before rain can fall are among the most gigantic experienced on our earth. Compared with them, terrestrial gravitation is more feeble than is the puniest infant compared with an army of giants. Let us look into the matter a little closely, and we shall see that it is so. It is a common occurrence for rain to fall over an area of one hundred square miles to a depth of one inch in twenty-four hours. Now, what is the expenditure of power of which such a phenomenon is the equivalent? The downfall is, so to speak, the loosening of the spring; but how much force was expended in winding up the spring? The evaporation from the sea or from moist soils of the quantity of water precipitated, is not the whole of the work to be estimated, since the vapour has to be raised to the higher regions of the air, and to be wafted by the winds—themselves the representatives of giant forces—to the district over which the moisture is discharged in rain. But let us take the evaporation only, and estimate its real force-equivalent. It may be shown by a calculation founded on Mr. Joule's experiments that to evaporate a quantity of water sufficient to cover an area of one hundred miles to the depth of one inch would require as much heat as is produced by the combustion of half a million of tons of coal; and, further, that the amount of which such a consumption of heat is the equivalent corresponds to that which would be required to raise a weight of upwards of one thousand millions of tons to a height of one mile! Such is the amount of force whose effects are exhibited in a day's steady downpour over a region of one hundred square miles, for instance, over about one-third of Middlesex. The same amount of water falling in form of snow would represent a yet greater expenditure of force. 'I have seen,' says Tyndall, 'the wild stone avalanches of the Alps, which smoke and thunder down the declivities with a vehemence almost sufficient to stun the observer. I have also seen snowflakes descending so softly as not to hurt the fragile spangles of which they were composed. Yet, to produce from aqueous vapour a quantity which a child could carry of that tender material demands an exertion of energy competent to gather up the shattered block of the largest snow avalanche I have ever seen, and pitch them to twice the height from which they fell.' But it is when we come to estimate the fall of rain as a terrestrial phenomenon—as a process continually going on over large regions of the earth's surface, as a process in which energies exhibited over one region are expended frequently



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