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# The Church Guardian

A. P. Willis  
Proprietor

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.

**THE OXFORD MISSION TO CALCUTTA**—A meeting in connection with the Oxford University's Mission to Calcutta was held the evening of July 25th, in the Grosvenor Hall, Buckingham Palace-road, London, England. Mr. J. T. Tabbot, M.P., presided, and was supported by the Bishop of Calcutta, the Bishop of Salisbury, and Sir Charles Turner. The Bishop of Calcutta said that the idea of the Oxford Brotherhood was that men who felt themselves called upon to do so should dedicate their lives absolutely to work in India for the benefit of the people with whom they might be brought in contact. He had found that men of the highest calibre, both intellectually and spiritually, were prepared to lay down everything in order to devote themselves to this work. They had formed themselves into a brotherhood, and had acquired great influence over the intelligent native community of Calcutta. At present the brotherhood was composed solely of Oxford men, but he hoped it might eventually become a native community. They now had a house in connection with the Mission, but they were anxious to improve it, and acquire an adjoining piece of land as a site for a Church and lecture-room. To do this they need £2,500, towards which sum £1,000 had already been collected, and £500 was promised by an anonymous donor, on the condition that another £500 could be raised. Addresses were also delivered by the Bishop of Salisbury and Sir Charles Turner.—*English Churchman.*

**NOT ALL ON ONE SIDE**—Wesleyan ministers in England like the clergy of the Established Church, are feeling the pinch of the times. The *Sheffield Daily Telegraph* says that circuits situated in agricultural districts are finding it impossible to support as large a staff of ministers as they did some few years ago. This is a matter which the annual Conference will need to take into serious consideration. Ways and means will have to be provided in order that certain circuits, in certain agricultural counties, shall not be forced to reduce their ministerial staff. Probably few, if any, students for the Wesleyan ministry will receive ministerial appointments this year. There is, moreover, a serious falling off, throughout the connection, of contributions to the supernumerary ministers and ministers' widows funds. All the Methodist bodies—not the Wesleyans only—are suffering in the same way, and probably it is this fact which is drawing the older and the newer sections more closely together at the present time, and bringing to the front the great question of "Union."

**SALISBURY**—The *Salisbury and Winchester Journal* publishes a statement showing the serious decrease that has taken place in the income of the Dean and Chapter of Salisbury. In 1875 the Dean and Chapter, who had given up all sources of income which they previously

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possessed, were endowed with estates which were computed to produce a yearly income of £4,700. Owing to the depreciation of landed property, the income of the Cathedral body has been reduced to £3,200. This only furnishes an income of about £600 to the Dean, and of £300 to each of the canons residentiary, while there is only £1,000 available for the expenses of the establishment, instead of £1,700. It has, therefore, been found necessary to reduce the income of everyone receiving payments from the Cathedral funds.

**NARROW**—The *English Churchman* is responsible for the following:—"The Ritualists of the diocese have obtained the consent of Dr. How to present him with a pastoral staff—a silver gilt stick, chased, headed by a crook—which is to cost £110. A relative of Canon Brooke is the treasurer, and collecting cards have been issued throughout the diocese, subscriptions of a shilling being taken to make the movement popular. It is, however, being resented by the Low Churchmen, who have held a meeting and decided to make a bold stand against certain threatened innovations in the Cathedral service. A symbolical frontal to the pulpit is condemned, and also the Eastern position, which the Bishop favours."

**FURTHER EVIDENCE**—A correspondent of the *Church Year* affirms that the growth of the Church in Long Island in some respects is greater than in New York. Last year its confirmations 1,600, were one hundred in excess of the highest previous annual record, and twenty per cent was gained in parish missionary fields. Since the organization of the diocese its gain has been one hundred per cent, and that of New York twenty five per cent. In St. John's Hospital, the Home for the Aged, the Orphan's Home, the Sheltering Arms, St. Phoebe's Mission, and the Schools in Garden City, it shows a remarkable addition to its strength.

**VERY UNIQUE**—A unique ceremony was that at Bethany Presbyterian Church, Philadelphia, when a mortgage of \$30 000 was burned. There was a procession headed by the officers of the Church, while the tolling of the bell, twenty strokes, marked the age of the Church debt. Then the pastor and a few others made speeches, after which the mortgage was placed upon a large tin waiter and burned. This ritual was deemed a great success (!)

**BISHOP WORTHINGTON**, of Nebraska, is visiting such parts of Western New York as need Episcopal attention during the absence of Bishop Coxe. While the Bishop is truly upholding the honor and respect of the Church by his Christian and Apostolic spirit and teaching, he is also being met at every turn with sights of good work and growth in this diocese.—[Ex.]

**CHURCH MUSIC**—And so, the Catholic Church has ever deemed singing in public worship a

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very important thing; a thing not to be left to the regulation of individual fancy, but one provided for in many liturgical rubrics, and even in canons of Councils. Church singing has its own history, and its own literature, and its own art; and these are worth the study of a lifetime.—*Church Times.*

**PRINCELY BEQUEST**—The will of the late Mrs. James S. Waterman, of Sycamore, Ill., provides for the erection of a school for girls on the site of her house, and gives \$200,000 as a permanent endowment for the purpose of educating girls for the duties of Christian womanhood, in conformity to the Book of Common Prayer of the Episcopal Church. The new school will be called "Waterman Hall."

**GENEROUS OFFER**—Mrs. Rushton, of Bowdon, has offered £2,000 towards the erection of a new church for the parish of Cloughfold, Rosendale, which was constituted a separate ecclesiastical district about two years ago.

**ANOTHER**—The Bishop of Central New York ordained to the priesthood, June 23, in Grace Church, Utica, the Rev. Robert E. Campbell, who came into the Church last winter from the Presbyterian body.

**GROWTH**—By the action of the recent Convention of the diocese of California, that diocese is to be divided, and Southern California set apart as a separate jurisdiction. This will give California three Bishops.

**PROPORTIONS**—The *Church News*, of St. Louis, has prepared statistics, showing the number of communicants in the different dioceses in proportion to the population. We take such as bear upon the Southern dioceses:

Alabama.....	one in every	271 of population.
Arkansas....	"	570 "
E. Carolina.	"	148 "
Easton .....	"	66 "
Florida.....	"	108 "
Georgia.....	"	505 "
Kentucky ...	"	286 "
Louisiana ...	"	211 "
Maryland...	"	30 "
Mississippi .	"	312 "
N. Carolina.	"	264 "
S. Carolina...	"	192 "
Tennessee ...	"	380 "
Texas.....	"	348 "
Virginia.....	"	95 "
W. Virginia.	"	236 "

**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.

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.

## TRUE PHILANTHROPY.

One of the distinguishing efforts of some literary men in the last century was the attempt to give a new and special prominence to a virtue, which was treated almost as if it had been a new manufacture or discovery—the virtue of philanthropy. And two singular mistakes were made about it. Philanthropy was assumed to have reference only to the external and earthly life of man, and it was regarded as a virtue which had been created by modern philosophy. Now, if anything is historically certain, it is certain that philosophy—which from time to time has said very fine things about our duties to each other within certain limits—never created any such virtue among the people as philanthropy. Philanthropy was created at the foot of the Cross of Christ, and then it was patronized by the eighteenth century philosophy. And this mistake about the origin of philanthropy was only less considerable than the other mistake about its true range of operations. What is philanthropy but the love of man? Is that a true love of man which loves only his body and not his soul? Has philanthropy done its all, or its best, when it has built hospitals, when it has organized the relief of the poor, when it has advocated secular education, when it has generally promoted the temporal well-being of people? How can such-like efforts exhaust the duties of philanthropy, unless, indeed, man be only a body, with perhaps, an added endowment of transient and perishing intelligence, unless his body be the central seat of his life, the only feature of his being whereof a true love of him need take serious account? Has philanthropy then nothing to say to the true indestructible man, to the being who lives within and beyond the senses, to the being who still lives when disease has done its worst, and when the coffin has been nailed down? Surely a philanthropy that would deserve the name cannot thus exclude from its purview the most intimate essence, the true being, the higher nature of man, his undying personality, his soul. Certainly, He Who loved man better than any other, the Divine Philanthropist, He did not do so. If he fed the hungry, He also bade men “labour not for the meat that perisheth, but for that which endureth to everlasting life.” If He healed the sick, He told men of those worse diseases of the soul which He also, and He alone, could heal. He told them of a life which would last when that which His wonder-working touch had invigorated should have passed away. No doubt, my brethren, if there were no hereafter, if all really ended at death, there would be reason in confining ourselves to provisions for the needs, and to relieving the wants of this present life; it would be folly to spend time and money on unsubstantial creations of fancy. They who deny the life after death are quite consistent in resenting the supreme importance which we Christians attach to preparation for it, but for any Christian who says, with the Apostle, “we look not to the things which are seen, but to the things which are not seen, for the things that are seen are temporal, but the things that are not seen are eternal,” it must be clear that a true philanthropy must devote its highest and most strenuous efforts to the soul of man, to its enlightenment by the knowledge of God, to its expansion through the love of God, to its elevation, to its invigoration through conformity to the will of God. And how is this possible without the knowledge and love of Him Who has bridged over the gulf that separated man from God, “the one Mediator between God and man, the man Christ Jesus,”—how is it possible without the Divine Guide Who has dared to say, “I am the way, the truth, and

the life, no man cometh unto the Father but by me,”—how is it possible, apart from His faith, His Word, His Church, His sacraments, if His apostle is right in saying that “neither is there salvation in any other, for there is no other name given among men under Heaven whereby we may be saved”?—*Canon Liddon.*

## CHURCHMANSHIP.

When “Church Unity” is spoken of, many people understand that by that term is meant a retreating from the historic position of our Church, a breaking down of the principles which she has always cherished, and in general, a degraded idea of churchmanship. It is needless to say that such is a misconception. The very strength which comes from the consciousness of a security of position is the power which makes it possible for our Church to take initiatory steps towards unity. If we were not sure of the validity of the orders of our ministry, coming in unbroken succession from the early Church, we might hold ourselves in fear aloof from religious bodies. But such narrow exclusiveness could not strengthen a doubtful position, even though it might give a sort of selfish satisfaction, and with consciousness of strength it is needless. There is a word which we hold as dear in our creeds, and of which we profess to have a large understanding—the word *catholic*. On the ground of true catholicity, we can indeed pray that “all who profess and call themselves Christians, may \* \* \* hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.” As one of the Church papers has recently well said, it is only taste, not principle, which a churchman has to sacrifice in making practical advances towards Christian unity; and in making these advances we may feel sure that with the precious possession of the Book of Common Prayer, we are in no peril of falling into any unorthodox ways of worship; and with the greater value we attach to a sacrament administered by priests in the order of succession, we need not apprehend falling into any debased conception of these ordinances. The feeling of strong churchmanship—trust in the authority of the ordinances of the Church—is the very thing which enables churchmen to go farther than others in the search for unity, and to give up those things which are merely matters of taste, that our catholicity may become stronger and purer.—*Rev. F. Mc. Foster, in Parish Magazine.*

## SOME CONUNDRUMS.

Why is it that good Churchmen find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to attend meetings of the vestry or committees, occasionally, to transact the important work of the Lord?

Why does ten dollars seem so large when asked for church purposes, and so small when it is to be expended on personal indulgence?

Why is time so scarce when the church-bell calls to worship, but so plenty when the world calls for pleasure?

Why are Sundays and other church days colder, and hotter, and wetter than other days?

Why do people who seldom, or never, respond to special calls for money, find most fault because the calls are made?

Why is Sunday sickness the sickest sickness?

Why are excuses that will keep people from church not thought sufficient for “regrets” when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?—*North East, Maine.*

## WHY DID YOU LEAVE THE WESLEYANS AND JOIN THE CHURCH OF ENGLAND?

(S.P.C.K. Tract No. 1592.)

## JOHN WESLEY'S REASONS AGAINST A SEPARATION FROM THE CHURCH OF ENGLAND.—(Continued.)

[10.] Because the experiment has been so frequently tried already, and the success never answered the expectation. God has since the Reformation raised up from time to time many witnesses of pure religion. If these lived and died (like John Arndt, Robert Bolton, and many others) in the churches to which they belonged, notwithstanding the wickedness which overflowed both the Teachers and people therein, they spread the leaven of true religion far and wide, and were more and more useful, till they went to paradise. But if, upon any provocation or consideration whatever, they separated, and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy.

[11.] Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them from a real persuasion that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful, than they were before?

[12.] Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved; but should act in direct contradiction to that very end for which we believe God hath raised us up. The chief design of His providence in sending us out is, undoubtedly, to quicken our brethren. And the first message of all our Preachers is to the lost sheep of the Church of England. Now, would it not be a flat contradiction to this design, to separate from the Church? These things being considered, we cannot apprehend (whether it be lawful in itself or no) that it is lawful for us; were it only on this ground, that it is by no means expedient.

2. It has indeed been objected, that till we do separate, we cannot be a compact, united body.

It is true, we cannot till then be “a compact united body,” if you mean by that expression, a body distinct from all others. And we have no desire so to be.

It has been objected, secondly, “It is mere cowardice and fear of persecution which makes you desire to remain united with them.”

This cannot be proved. Let every one examine his own heart, and not judge his brother.

It is not probable. We never yet for any persecution, when we were in the midst of it, either turned back from the work or even slackened our pace.

But this is certain; that although persecution many times proves an unspeakable blessing to them that suffer it, yet we ought not wilfully to bring it upon ourselves. Nay, we ought to do whatever can lawfully be done in order to prevent it. We ought to avoid it so far as we lawfully can; when persecuted in one city to flee into another. If God should suffer a general persecution, who would be able to abide it we know not. Perhaps those who talk loudest might flee first. Remember the case of Dr. Pendleton.

3. Upon the whole, one cannot but observe how desirable it is, that all of us who are engaged in the same work should think and speak the same thing, be united in one judgment, and use one and the same language.

Do we not all now see ourselves, the Methodists (so called) in general, the Church and the Clergy, in a clear light?

We look upon ourselves, not as the authors or ringleaders of a particular sect or party (it is the farthest thing from our thoughts); but as messengers of God to those who are Christians in name, but heathens in heart and in life, to call them back to that from which they are fallen, to real genuine Christianity. We are, therefore, debtors to all these, of whatever opinion or denomination; and are consequently to do all that in us lies, to please all for their good, to edification.

We look upon the Methodists (so called) in general, not as any particular party (this would exceedingly obstruct the grand design, for which we conceive God has raised them up); but as living witnesses, in and to every party, of that Christianity which we preach; which is hereby demonstrated to be a real thing, and visibly held out to all the world.

We look upon England as that part of the world, and the Church as that part of England, to which all we who are born and have been brought up therein, owe our first and chief regard. We feel in ourselves a strong storge, a kind of natural affection for our country, which we apprehend Christianity was never designed either to root out or impair. We have a more peculiar concern for our brethren, for that part of our countrymen to whom we have been joined from our youth up, by ties of a religious as well as of a civil nature. True it is, that they are, in general, "without God in the world:" so much the more do our bowels yearn over them. They do lie "in darkness and the shadow of death:" the more tender is our compassion for them. And when we have the fullest conviction of that complicated wickedness which covers them as a flood, then do we feel the most (and we desire to feel yet more) of that inexpressible emotion with which our blessed Lord beheld Jerusalem, and wept and lamented over it. Then are we the most willing "to spend and to be spent" for them; yea, to "lay down our lives for our brethren."

We look upon the Clergy, not only as a part of these our brethren, but as that part whom God, by His adorable providence, has called to be watchmen over the rest, for whom therefore they are to give a strict account. If these then neglect their important charge, if they do not watch over them with all their power, they will be of all most miserable, and so are entitled to our deepest compassion. So that to feel, and much more to express, either contempt or bitterness towards them, betrays an utter ignorance of ourselves and of the spirit which we especially should be of.

Because this is a point of uncommon concern, let us consider it a little further.

[1.] The Clergy, wherever we are, are either friends to the truth, or neutrals, or enemies to it.

If they are friends to it, certainly we should do everything and omit everything, we can with a safe conscience, in order to continue and, if it be possible, increase their good-will to it.

If they neither further nor hinder it, we should do all that in us lies, both for their sakes and for the sake of their several flocks, to give their neutrality the right turn, that it may change into love rather than hatred.

If they are enemies, still we should not despair of lessening, if not removing their prejudice. We should try every means again and again; we should employ all our care, labour, prudence, joined with fervent prayer, to overcome evil with good, to melt their hardness into love.

It is true, that when any of these openly

wrest the Scriptures, and deny the grand truths of the Gospel, we cannot but declare and defend, at convenient opportunities, the important truths which they deny. But in this case especially we have need of all gentleness and meekness of wisdom. Contempt, sharpness, bitterness, can do no good. "The wrath of man worketh not the righteousness of God." Harsh methods have been tried again and again (by two or three unsettled raiders) at Wednesbury, St. Ives, Cork, Canterbury. And how did they succeed? They always occasioned numberless evils: often wholly stopped the course of the Gospel. Therefore, were it only on a prudential account, were conscience unconcerned therein, it should be a sacred rule to all our Preachers,—"No contempt, no bitterness, to the Clergy."

[2.] Might it not be another (at least prudential) rule for every Methodist Preacher, not to frequent any Dissenting meeting? (Though blame none who have been always accustomed to it.) But if we do this, certainly our people will. Now, this is *actually separating from the Church*. If, therefore, it is (at least) not expedient to separate, neither is this expedient. Indeed we may attend our assemblies, and the Church too; because they are at different hours. But we cannot attend both the meeting and the Church, because they are at the same hours.

If it be said, "But at the Church we are fed with chaff, whereas at the meeting we have wholesome food;" we answer, (i.) The *prayers of the Church* are not chaff; they are *substantial food* for any who are alive to God. (ii.) The Lord's Supper is not chaff, but pure and wholesome for all who receive it with upright hearts. Yea, (iii.) In almost all the sermons we here there, *we hear many great and important truths*: and whoever has a spiritual discernment, may easily separate the chaff from the wheat therein. (iv.) How little is the *case mended at the meeting!* Either the teachers are "new light" men, denying the Lord that bought them, and overturning His Gospel from the very foundations; or they are Predestinarians, and so preach predestination and final perseverance, more or less. Now, whatever this may be to them who are educated therein, yet to those of our brethren who have lately embraced it, repeated experience shows it is not wholesome food; rather, to them it has the effect of deadly poison. In a short time it destroys all their zeal for God. They grow fond of opinions, and strife of words; they *despise self-denial and the daily cross*; and to complete all, wholly separate from their brethren.

[3.] Nor is it expedient for any Methodist Preacher to imitate the Dissenters in their *manner of praying*: either in his tone,—all particular tones both in prayer and preaching should be avoided with the utmost care; nor in his language,—all his words should be plain and simple, such as the lowest of his hearers both use and understand; or in the length of his prayer, which should not usually exceed four or five minutes, either before or after sermon. One might add, neither should we sing like them, in a slow, drawling manner; we sing swift, both because it saves time, and because it tends to awake and enliven the soul.

[4.] If we continue in the Church, not by chance, or for want of thought, but upon solid and well-weighed reasons, then we should never speak contemptuously of the Church, or anything pertaining to it. In some sense it is the mother of us all, who have been brought up therein. We ought never to make her blemishes matter of diversion, but rather of solemn sorrow before God. We ought never to talk ludicrously of them; no, not at all, without clear necessity. Rather, we should conceal them as far as ever we can, without bringing guilt upon our own conscience. And we should all use every rational and scriptural means, to bring others to the same temper and behaviour. I say, "all;" for if some of us are thus minded,

and others of an opposite spirit or behaviour, this will breed a real schism among ourselves. It will of course divide us into two parties; each of which will be liable to perpetual jealousies, suspicions, and animosities against the other. Therefore, on this account likewise, it is expedient, in the highest degree, that we should be tender of the *Church to which we belong*.

[5.] In order to secure this end, to cut off all jealousy and suspicion from our friends, and hope for our enemies, of our having any design to separate from the Church, it would be well for every Methodist Preacher, who has no scruple concerning it, to attend the service of the Church as often as conveniently he can. *And the more we attend it, the more we love it, as constant experience shows*. On the contrary, the longer we abstain from it, the less desire we have to attend it at all.

[6.] Lastly. Whereas we are surrounded on every side by those who are equally enemies to us and to the Church of England; and whereas these are long practised in this war, and skilled in all the objections against it; while our brethren, on the other hand, are quite strangers to them all, and so, on a sudden, know not how to answer them; it is highly expedient for every Preacher to be provided with sound answers to those objections, and then to instruct the societies where he labours, how to defend themselves against those assaults. It would be therefore, well for you carefully to read over the "Preservative against unsettled Notions in Religion," together with "Predestination calmly considered." And when you are masters of them yourselves, it will be easy for you to recommend and explain to our societies; that they may "no more be tossed to and fro by every wind of doctrine;" but, being settled in one mind and one judgment by solid scriptural and rational arguments, "may grow up in all things into Him who is our Head, even Jesus Christ."

JOHN WESLEY.

I think myself bound in duty to add my testimony to thy brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart. Only, with regard to the first, I am quite clear that it is *neither expedient nor lawful* for me to separate; and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever; and I clearly see my calling; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

I have subjoined the Hymns for the lay-Preachers; \* still further to secure this end, to cut off all jealousy and suspicion from our friends, or hope from our enemies, of our having any design of ever separating from the Church. I have no secret reserve, or distant thought of it. I never had. Would to God all the Methodist preachers were, in some respect, like-minded with

CHARLES WESLEY.

Had the above sentiments, shared as will be seen by both the brothers Wesley, continued to be entertained by their followers at the present juncture, there would have been no necessity for the great schism which undeniably exists in our own day between the Methodist body and the Church. Greater liberality of feeling would have characterized Wesley's disciples, and a union with the Church so much desired by many of them, would have been no longer impracticable. Our space does not permit us to enter into all the details of Wesley's career during the latter period of his long life. "The position he occupied was most anomalous. He was a clergyman without regular duty, with no pulpit of his own, no cure of souls, no right to interfere in the instruction of the people. From this curious platform of

unofficial authority he admonished everybody who came in his way, from a stone-breaker on a country roadside to the Bishop of London, whom he not only endeavored to convert to his new views, but whom he took upon himself to make suggestions to, urging upon him, for example (of all things in the world), the duty of re-baptizing Dissenters!; thus giving the most cogent proof of his doubt of the validity of the Sacraments as administered by Separatists. Had he been in the Church of Rome, Wesley would have been splendidly utilized, would have taken his place with St. Dominac, and St. Francis, as founder of a vast community. The Church of England, less wise, was moved too late by the influence he had thrown abroad into the air, and roused herself (as Englishmen do), when the hour was past, to make up as best she could for that inadvertence. *Wesley died as he had lived, no schismatic, but a true son of the Church.* The work of Wesley lived after him, like every great work. Long as his life was, it was not long enough to see the full effects of his influence. And there can be no doubt that, had he lived to see it, the awakening of the Church of England would have been to him a more joyful event than even the increase of the great Society, which, for nearly a hundred years, has borne his name."

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**KING'S COLLEGE.**—We are requested to publish the following minute of the Board of Governors of King's College in regard to the Resolution adopted by the Synod, advising amalgamation with Dalhousie:

"This Board having been informed of the adoption by the Synod of Nova Scotia, although at the close of its session and after the retirement of very many of its members, of the foregoing resolution: Resolved, 'That this Board regrets the adoption by the Synod of the foregoing resolution and refuses to accept the same as a true indication of the opinion of Churchmen generally in the Diocese, and also regrets that the Synod should have adopted such a resolution without the concurrence of or apparent reference to the Synods of the other Dioceses interested in the maintenance of King's College. That this Board earnestly trusts that ill-advised efforts heretofore made with great persistence but with the very opposite of success to deprive the Church in the Maritime Provinces of the single Institution for imparting higher learning, in which Churchmanship is distinctly recognized, will not be renewed, and that in the future it will not be suggested at least by those who are interested in the welfare of the Church and the inculcation of the Church's truths, or by those who have a true regard for honest administration of Trust property, that this Board should resort to measures which they are satisfied would be at the same time inimical to the true interests of the Church in every respect and a flagrant violation of most clearly expressed Trusts.' And further resolved, 'That this Board will continue to endeavor with earnestness and devotion to manage the affairs of the College, according to the intention of its founders and the wishes of its true friends, in the hope that the apathy of some and the perhaps unintentional hostility of others, of the advocates of a change in existing condition towards King's College may be removed, and that the members of the Church in the Maritime Provinces may be induced to lend that assistance which will eventually result in placing the College in such a position that its proper work will be effectually performed.' Passed one member of the Board dissenting.

The Board of Governors of King's College met on August 2nd, at Windsor, and by a resolution passed thereat unanimously resolved to maintain the College according to the original

foundation. This resolution will be found above. Mr. Arnold Miller, of Parkdale, Ont., who comes recommended with the highest testimonials, was appointed head master of the Collegiate school. Mr. Jones, a former student, and recently from Germany, where he has obtained the highest testimonials at one of the Universities, was appointed professor of modern languages—a new chair.

The *Hant's Journal* gives the following additional particulars regarding the meeting above referred to: In addition to the five resident Governors there were present, Dr. I. Allen Jack, Barrister, St. John; Dr. Partridge, Rector of St. George's, Halifax; Dr. Ambrose, Rector of Digby and Senator Almon.

A committee was appointed to thoroughly investigate all financial matters relating to the College and Collegiate School, and to take necessary steps to increase the endowment.

The meeting was a most harmonious one, and elicited a strong determination on the part of the Governors to sustain the College in accordance with the provisions of the Charter and the Acts of Incorporation, and also to extend the work and influence by all legitimate means.

The *St. John Sun* thus refers to the meeting: the Governors of King's College propose to fight it out on the old lines. They are making a brave stand in spite of financial embarrassments and a dreary succession of vicissitudes. The proposed reorganization of the staff brings to the University a teacher of experience and recognized value, and a young man whose career as a student gives high promise of success as an instructor.

### DIOCESE OF FREDERICTON.

**FAIRVILLE.**—The Flower service in the Church of the Good Shepherd on Sunday afternoon, Aug. 5th, attracted a large congregation. Each child appeared with a pretty bouquet and as the children advanced to the rail and presented their flowers to their pastor, Rev. J. C. Titcombe, who placed them on the altar, it made a beautiful sight. Sacred hymns were sung by the children, assisted by the scholars and choir of the Mission Church. A brief address was delivered by Rev. J. C. Titcombe, who bade the children an affectionate farewell, previous to leaving for England on his vacation. Rev. J. M. Davenport and Rev. R. Mathers took part in the service. Prof. Morley presided at the organ. The flowers were subsequently distributed among the patients in the hospital.

**ST. STEPHEN.**—Rev. T. E. Dowling and Mrs. Dowling, who is still in delicate health, intend to leave Halifax for London by the SS. "Damara," Farness Line, about the last week of this month. Letters, after August 24th, to be addressed to 32 Craven st., Charing Cross, London W.C., England.

**ST. CROIX ROAD.**—On Monday afternoon, 6th August, the corner stone of a new Church was laid at the entrance of the St. Croix Road, five miles from St. George. The ceremony was performed by the Rev. T. E. Dowling. The church is in the Rev. J. W. Millidge's parish.

### DIOCESE OF MONTREAL.

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

August 15th, Wednesday, Portage du Fort, Rev. A. A. Allen.

August 16th, Thursday, Bryson and Clarks, Rev. A. A. Allen.

August 17th, Friday, Fort Coulogno, Mr. H. Young.

August 19th, Sunday, Bristol, Rev. S. Mills.

August 20th, Monday, Clarendon N., 10:30, Rev. N. A. F. Bourne, Greer Mount.

August 21st, Tuesday, Thorne Centre, Rev. N. A. F. Bourne.

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.

**WEST FARNHAM.**—The new Church hall lately erected in the town of Farnham, was inaugurated by a public meeting on the evening of Tuesday, the 31st of July. The programme consisted of the Litany, with special Prayers, appropriate hymns, and addresses by the rector, (Canon Mussen), Revs. S. Forrey, F. Allen, and the Rural Dean (Rev. H. W. Nye). The building is neat, commodious and admirably adapted to the purposes for which it has been erected. We heartily congratulate both rector and people on the successful completion of this important undertaking.

**SHAWVILLE.**—It is with feelings of sadness that we report through the columns of your valuable paper the illness and death of Mr. Swithen Lane a student of the Montreal Diocesan Theological College.

Mr. Lane was in the prime of life, he came from Cork, Ireland, last September and entered the M. D. T. C. with the intention of spending a few years there, and then to make application to His Lordship the Bishop for Ordination.

After completing a very creditable year's work at the College, he was sent last April to conduct services in the Mission of Leslie (one of the most northerly missions of the Diocese) during the summer vacation. Mr. Lane was unwell before leaving Montreal, but was advised by the doctor to go to the country, and that he would soon recover when there. He hastened, therefore, to get to his Mission, but instead of recovery, his health began to decline, and on his first Sunday in the Mission he was unable to fulfil his second appointment at Thorne Centre. During the week he did not improve any, and on his second Sunday kept his appointment at Leslie with great difficulty, being so weak that he was obliged to hold to the Prayer Desk to keep himself from falling. This was his last service in the Church. The following Sunday he was unable to go out, but conducted Divine service in the house where he was boarding. He sank rapidly after this, and when in a very low condition changed doctors, and under a change of treatment improved

slowly, from about the first of July. On the fourteenth of July he was brought down from Leslie to the Parsonage at Shawville in an ambulance constructed for the occasion, so as to be more immediately under the doctor's care. He revived considerably after this change, so much so that we had hopes of his recovery. But on Wednesday 25th there was another change, and from this day his condition was very low, and on Monday 30th he passed to his rest, after suffering much pain during the day.

It is sad to think that he died as a stranger in a strange land, without any of his relations near. The intelligence of his death will be a great shock to that mother and those brothers whom he left in the Mother country. I am sure they have our warmest sympathy in their bereavement.

Mr. Lane bore up under his afflictions with such Christian fortitude and patience, that his example will be worth more than many sermons to those who witnessed his sufferings.

He endeared himself very much to the people of both Leslie and Shawville, and we all feel that by his death the Church sustains a great loss. On the Sunday morning before his death he partook of the Holy Communion for the last time in the Church Militant here on earth. He then bade us all good-bye, with many thanks to all who had shewed him kindness during his long illness. He requested us to sing at his funeral two hymns (*viz.*) "The sands of time are sinking, The dawn of Heaven breaks," and "Forever with the Lord," (former from "Irish Hymnal.") On Monday he joined in the prayers with a clear voice and in the recital of the Apostles Creed. During the day he desired us to read portions of the Scripture and the Church services to him, for his comfort and guidance in his last moments, and so he passed peacefully to his rest. Mr. Lane was a general favorite in the College, and his pleasant face will be missed greatly at its ensuing Session in September.—*Com.*

#### BISHOP'S COLLEGE, LENNOXVILLE.

While the students and boys as well as the Professors and Masters are enjoying their vacation, the Bishop William's Wing has been steadily rising from its foundations, and it is hoped that it will be ready for use before winter sets in. An admirable ventilation and sanitary system has been introduced into the Wing: a system which having succeeded admirably in Toronto has since been introduced into some of the largest schools in Montreal, and is recommended by Mr. Radford, the well known sanitary inspector. As regards funds, at least \$1000 more is required to complete the addition to the building, and this in addition to \$500 recently promised to the Principal from various sources.

The Principal has remained on the spot during July. For the first three Sundays he was responsible for the Church services in St. George's Parish Church, Lennoxville. The Rector Rev. A. C. Scarth, M.A., Professor of History in the College, returned from a short English trip on July 15th; and on July 17th a large and enthusiastic reception was held to welcome him, when addresses of welcome were presented, by the parishioners and by the local Foresters, to the Rector.

Archdeacon Roe is at Port Daniel; Professor Allnutt, at Cap a l'Aigle—the last named has taken the Sunday services at Cookshire for many months. Our new Professor of Classics, the Rev. B. Watkins, M.A., Scholar of Jesus College, Cambridge, and an old Rugbeian, is expected in September. He is a ripe and elegant scholar, active and sympathetic and is likely to prove an excellent Professor.

In the school we are losing Mr. P. E. Ritchie, B.A., after two years of useful service in the classroom and in the field. Mr. Ritchie has joined the legal profession, as has also Mr. H. F. Clinton, B.A., our former senior resident mas-

ter, who left us for a headmastership in British Columbia in 1886. We expect Mr. F. W. Frith, B.A., and Mr. R. W. Wright, B.A., as assistant masters in September; thus adding a full master to the permanent staff. Both gentlemen are already well known in Lennoxville. Mr. Frith, after graduating at King's, Windsor, took classical honors as a graduate of King's College, Cambridge, and has spent a year as an assistant in the great American school of St. Paul's, Concord, N.H. Mr. Wright is a graduate in classical honors of Bishop's College.

Principal Adams has been invited to assist the Very Rev. The Dean of Quebec for two or three Sundays, beginning with August 12th. As the school term re-opens on Sept. 1st, and the College on Sept. 11th, (for Matriculants). Dr. Adams will be glad to receive communications till August 27th, at the Rectory, Quebec. The Secretary, Mr. Chapman, and the Assistant Secretary, Mr. R. H. Tylee, will be glad to show visitors the Institution any day between 10 and 1 o'clock. Our students are employed very generally this summer. Mr. King is at Scots-town; Mr. Dickson at Megantic; Mr. Brooke at Coaticooke; Mr. Wilkinson at Milby; besides others who are working.

We regret exceedingly the postponement of the Retreat for Clergy, which was to have been held in September.

#### DIOCESE OF QUEBEC.

COMPTON.—The Ladies' College, Compton, under the management of a body of Churchmen appointed by the Synod of the Diocese, the Lord Bishop himself being Chairman, is winning its way and making itself a good reputation for efficiency. It has shown itself deserving of the confidence and support of the public. The wonder is that with an institution of this kind and character at their doors, offering a good Christian education at such marvellously low rates, our Church people should still send their daughters to Roman convents. Surely as they learn the merits of their own Diocesan school, and the fact that the money they save by sending to convents is the merest trifle, the church people of this Diocese will more and more thankfully avail themselves of the advantages offered in Compton. We are glad to say that the Lady Principal and the Lady Matron, both most popular and efficient, continue to hold office. The two retiring teachers are replaced by ladies of experience and ability.

#### DIOCESE OF HURON.

ST. MARY'S.—The Rev. Charles O'Meara has entered upon his duties in this parish. There may be difficulties in the way, but he seems to be the right man to meet them in Petrolia, where he has been acting as *locum tenens* for the past year; he has been instrumental in settling a difficulty of many years standing which was most harassing to all concerned. If Mr. O'Meara proves to be as successful in this his new field as he was in Petrolia, we anticipate a bright future for the Church.

BLYTH.—Rev. J. F. Parke and wife, of Kenton, Ohio, formerly rector of the Episcopal Church, Blyth, are spending a few days visiting amongst old parishioners and acquaintances there.

Rev. C. W. Ball was presented on Friday evening last with a handsome dressing-case, accompanied by an address, by the members of his Glanworth congregation residing in the Township of Southwold.

LONDON.—The Very Rev. Dean Innes is spending a few weeks in Muskoka.

The Rev. Principal Fowell has returned from his holiday by the lake.

The new brick chapel of St. John the Evangelist is now roofed in and looks as though the

contractors were going to have it completed by the fall. It promises to be one of the prettiest churches in the Diocese.

LONDON SOUTH.—St. James' Church Sunday-school held their annual picnic at Port Stanley on August 1st. The weather was all that could be desired. The attendance of teachers, scholars and friends larger than in former years. The Rector and his family were present and all thoroughly enjoyed themselves.

#### DIOCESE OF ALGOMA.

PORT ARTHUR.—The *Daily Sentinel* of 6th August, says of our old friend, the Rev. C. J. Machin, that he has left on a trip westward. Mr. Machin has not been very well for some time, in consequence of which he has been urged to take a little rest and change. His duties are far more onerous than is generally supposed. The difficulty in obtaining fully ordained clergymen for the numerous settlements so rapidly springing up on this Thunder Bay of ours, gives Mr. Machin much anxiety and care in arranging the work in this district so that none may be entirely neglected. He, being at the head of the Church of England in Thunder Bay district, under the Bishop of Algoma, has to direct the duties of the young men engaged with him in missionary work; and he has also to supplement their labors in matters wherein they are not yet authorized to office. Mr. Machin recently visited White River (a 500 mile journey) for the purpose of administering baptism. It is not then surprising that he should need a little trip; and his fellow townsmen, as well as the members of his church will wish him a pleasant holiday and a safe return, with improved health.

#### DIOCESE OF NEW WESTMINSTER.

TRENANT.—*All Saints*.—The choir of this Church, having for a long time felt that the Church was inadequately lighted, held a concert during the first week in July, and raised nearly fifty dollars for that object. This improvement has made the congregation dissatisfied with other things and a movement has been made to paint the building.

CHILLIWAOK.—The Ven. Archdeacon of Columbia and Bishop's Commissary held his first visitation to St. Thomas' Church, during the incumbency of the present vicar, on the 30th. June last. A meeting was held at the parsonage house for the inspection of registers, receiving reports of Churchwardens &c. The Archdeacon expressed himself well satisfied with the state of the parsonage house, the painting of which was completed that afternoon and a new gate placed in front of the Church porch. As to the Church, an old building put up by the Sappers some twenty years ago, at Douglas, and removed here some fourteen years ago, the Archdeacon could not express himself so well pleased until it was explained to him that the Dorcas Guild have raised sufficient funds to cover it with rustic in the fall. Now that our parsonage house is painted it is admittedly the prettiest house in the valley.

The Venerable Archdeacon preached morning and evening and celebrated the Holy Eucharist at mid-day. Twenty-two, including an Indian, made their communion.

MOODYVILLE.—The Concert held in June, at Moodyville, under the management of Mr. Paiton, Organist of St. James', Vancouver, was a great success, a sum of \$62.00 being handed over to the treasurer of the Mission Church, Mr. A. C. N. King, the debt upon the seating &c., being quite extinguished.

On Monday evening, July 25th., a meeting of the congregation of the Mission Church was held, for the purpose of guaranteeing a fund towards securing the regular services of a priest

in future. The sum of \$30 a month was offered if the Diocesan fund would guarantee a sum of \$20 a month in addition.

**NEW WESTMINSTER.—Holy Trinity.**—On July 17th., some of the children of the Holy Trinity Church, N. W., gave an entertainment in aid of the Bell Tower, which was very well attended. The first part of the programme opened with a chorus, sung by girls, followed by recitations and songs. A great deal of the success was owing to the kind help of Miss Maggie Kay and Miss Blanche Millard. The performance was repeated with equal success, on the following evening. The children also gave, during the week, a Raspberry Festival, making altogether close on \$30.

#### CONTEMPORARY CHURCH OPINION.

The *N. Y. Sun*, says:—

By the law of the Episcopal Church, and according to the religious theory generally, the marriage of the Duke of Marlborough and Mrs. Hamersley was, therefore, in direct violation of the Scriptural command; was no valid marriage at all in the sight of God; and laws of the State permitting the new contract are in sinful conflict with the Divine prohibition. Accordingly, no Episcopal clergyman, from Bishop Potter down to the humblest and poorest, was found willing to set the seal of the Church's approbation upon such a union. But a Baptist minister had no scruples about performing the religious ceremony, and many Protestant ministers of other churches than the Episcopal would have been elated at the opportunity of praying over the union of two persons so exalted in title and wealth.

Yet there is a great outcry in these very denominations and among these very ministers against our divorce laws, as subversive of Scripture, and the sacredness of the marriage relation. They get up leagues and sign petitions to Congress in favor of a Federal divorce law that shall be in strict accord with Scripture, but all the time they are blessing marriages contracted in defiance of Scripture.

We respect the devotion to principle in the Episcopal Church, but what shall we say of the others when their ministers, tempted by a fee or influenced by fear or vanity, are so quick to solemnize marriages which, according to their own teachings, are contracted in defiance of the Divine law, and are therefore adulterous unions merely?

The *Living Church* says:—

So far as the increase of Bishops is a text, the growth of the Church of England and of the other Churches represented in the Lambeth Conference, has been in the last twenty years very remarkable. The whole number of invitations sent out was, in 1867, 144, as against 173 in 1878, and 209 in 1888. Of these 76 responded in the first-named year, 100 in the second, and 142 in the third. In other words the Episcopate has been added to by 65 Bishops, while the number attending the present conference is nearly twice as great as in 1867. This represents not only a very great growth in the Anglican Communion and of the Churches in affiliation with it, but it is a growth in all parts of the world. The United States, British America, India, China, Africa, the Sandwich Islands—these, together with nearly all lands on the habitable globe, were represented in the conference. And think, too, what a various and full body of information is brought together on a given subject, as for instance: "Native Races and the Liquor Traffic," when it is spoken to by men as widely separated as the Bishops of Sierra Leone, Minnesota, Calcutta, Central Africa, Sydney, Waiapu in New Zealand, to say nothing of the Bishops of Carlisle and Dublin. This is to give an epitome of the subject for a large part of the earth's sur-

face. But this, too, represents the wonderful growth and expansiveness of a Communion, which nobody in these days talks about "dying of dignity."

The *N. Y. correspondent of the Church Year*, Florida, writes:—

The *Christian at Work* which is, we believe, Congregational in persuasion, is clamorous for a national marriage and divorce law, as the only check in our progress towards Sodom. It says "then all marriages outside of the legal requirements will be uniformly null and void, and the present easy-divorce-easy-marriage-again method of to-day will be done away with. In this matter we are going from bad to worse every year." We are disposed to say Amen, though we think *God's law* should be a sufficient enactment. But if the threat of a prison, will preserve our brethren *without*, from giving sanction to unlawful marriages let it come, though, as a rule, we are not much in favor of too much paternal government. The camel's head once within the tent is likely to be followed by his body, and the civil authority right to-day may be wrong to-morrow. Let Cæsar take care of his own affairs and make the Church responsible for the laws of morality and religion. But public sentiment is rapidly crystallizing, and there is a growing anxiety for the preservation of the family and home. There is a Christian law for Christian people, and its voice will be heard.

#### APOLOGETIC PREACHING.

We often meet with people who blame the average parochial clergy for not dealing more extensively in apologetic preaching. And it is very popular nowadays for a minister of the denominations to undertake with a confident assurance the supposed necessary harmonizing of the Bible and Science, or the regulation of the vexed question of the relations of Capital and Labor, or the meeting of the Agnostic, (with the Agnostic absent), and the demolishing of his citadel, and destruction of his armor. We say a minister of the denominations, because such are more addicted to the mode, but Church priests also often indulge in the same kind of preaching. To such the baccalaureate sermon of Rev. Dr. McConnell in Hartford, and an article by Bishop Coxe in the *Homiletic Monthly* for June might prove profitable reading.

There is no question but that such preaching is popular, and the man who so indulges is considered to be alive to the tendencies of the day, but after all the real questions are: Does this class of sermonizing accomplish its supposed end? Is such preaching the kind that the pastor is set to give? Or does such instruction serve to feed the souls with the Bread of Life, and build them up in the verities of the Christian faith?

We are ready to admit that the tendency to this class of preaching, and the desire for it is in part at least a healthy symptom of the day. It is proof that the minds of men are looking to the Church as the only agency that can answer the puzzles and set right the inequalities of the day and that the Church also is waking to a sense of her mission, and is prepared to bear the responsibility and its consequences. But because the Church must do this, does it follow that every clergyman is equipped for the special task, or that apologetics is the best pabulum for the souls that are fed week by week by the same hand in the same congregation?

As a matter of fact infidelity, scepticism, or discontent that antagonizes Christianity speaks always through the mouth of its best champion. Men trained in dialectics, equipped with knowledge, often enthusiastic with an honesty of purpose, enunciate the claimed new truths, their

followers but reiterate their utterances. Can the stripling orator, or man of God burdened with the ceaseless care of many souls, devote the time necessary for an equal equipment on the special topic? Can the average man of learning meet and conquer the specialist in his peculiar field? Too often we believe the hand of doubt is strengthened, and the cause of divine truth brought into contempt, by over-zealous attempts of these champions, who reckon not the peculiar training of their foe. One David there was that slew the Giant with a stone; it is not promised, (nor does experience prove it true) that to half-prepared champions is given the victory as a rule.

In all cases where definite assault is made upon the Church of God, there is need of a champion, but that champion should be as thoroughly furnished as his opponent. Every priest is not called to his work.

So too the assumption that doubt is prevalent in the congregation, is both unfair and untrue. Of the people who attend Church, the majority have not seriously doubted, and are in need of the positive comforts, and encouragements of the Christian faith. To many a youthful mind, the first thought of uncertainty has come from the suggestions of the pulpit-effort to annihilate doubt. And were doubters more numerous than they are, the peace of those who come for Christian nutrition should not be sacrificed to the captious requirements of the few. Of old "the common people heard Him gladly" and "because He spoke as one that had authority." The office of the pastor in the pulpit is still as of yore to declare the positive verities of the Word of God, not hedged about by "peradventures, and perhaps," but positively, tenderly, simply as did the saints of old. It is the old human nature that still needs Christ. Men are still burdened, care worn, heavy laden; changes and uncertainties are plenty enough on every hand, they come to the Church as one definite fixity, if that fails them if her doctrines have to be defended and apologized for, then truly they are "without hope and without God in the world."

So far as the world's story has gone it has not been the giant apologists, great though the debt of the Church is to them, that have best ministered to the people's needs, but the patient man of God, simply cherishing his flock.

So, too, while, thank God! the questions of poverty and woe, of capital and labor, are attracting great notice in the Church, yet it is not the pulpit that is meeting them, but the patient labor of men and women consecrated unto God, who are silently permeating the masses with the spirit of the Living Christ.

We fear that to many of our brethren these words may sound antiquated, and we know we are treading on dangerous ground. But we do believe that the relationship of the parish priest to the doubter should not be in the pulpit but in private converse; that scientific positions are not sufficiently fixed to admit of "harmonizing," for while we are constructing our harmony the dogma of science has changed; that economic difficulties offer to the parish priest his best opportunity to apply Christianity in personal ministrations; and that the people are as hungry for the old fashioned simplicity of divine truth applied to their daily needs, sins, experiences, as in any age before this. And the apologists should be specially-equipped champions, while the parish priest should declare with unflinching positiveness of conviction and utterance the olden verities sealed, "thus saith the Lord."

And we are the more convinced of the correctness of this position by the witness of this single fact: while youth and enthusiasm often lead the priest to this apologetic warfare experience, which has seen a assault after assault upon the citadel of God and notes the Church of God still undisturbed as a city set on a hill (while her foes have perished), makes him

doubt the expediency of wasting time upon such temporary matters and causes him to confine his instruction more and more to the satisfying of the cravings of his people with the Word of truth undefended and not apologized for but uttered simply and positively as the direct message of God to the souls to whom he ministers.—*The Church Record, Conn.*

#### END OF THE CONFERENCE.

With a service which Ritualists will probably describe as a "High Celebration" at St. Paul's, on Saturday, July 28th, the third Lambeth Conference was brought to a fitting and stately conclusion. Nearly all the Bishops attended, the exact number of seats reserved being one hundred and forty-four. Additional interest was given to the function by the presence of members of both Houses of Convocation in their robes, together with them being a score of representative members of the lay house. Never before has such an impressive service taken place in St. Paul's Cathedral. Except, indeed, at Rome, no such gathering of Bishops could possibly be seen elsewhere. Marshalled in the south aisle by the Rev. Montague Fowler, according to the strictest rules of ecclesiastical precedence, the Bishops, with their chaplains, the Convocations, and choir, walked in procession to the chancel, singing "The Church's one Foundation." So long was the procession that the hymn was concluded some minutes before the Primate, preceded by his crozier, and attended by the Archbishop of York and the Bishop of London, took his place on the altar steps. All the Metropolitan Bishops took seats within the sanctuary; the others were accommodated in the Prebendal stalls and in chairs arranged up and down the chancel.

In the nave and transepts the scene was a most brilliant one. The vast space under the dome was almost entirely allotted to relatives and friends of the Bishops, who were admitted by ticket, the arrangement being in the hands of the secretaries of the S.P.G., to whom Canon Gregory had delegated the stewardship (so to speak) of the service. The general public crowded as early as ten o'clock into the transepts. By the time the service commenced quite five thousand persons must have been present—a heartily reverent congregation. Being Dr. Martin's first golden opportunity, it need only be said that the musical part of the service left nothing to be desired. The *Kyrie*, *Credo*, and *Gloria in Excelsis* were sung to H. Smart in F.—a favourite setting at St. Paul's. When the offertory was being collected the choir sang a number of the sentences with great effect. Nothing need be said here in praise of the sermon, which we print elsewhere. That it was a powerful and eloquent address goes without saying. Never, we venture to say, has the Archbishop of York been heard in London to so eminent advantage; never before did his words so burn into our hearts as when he discoursed upon the conflict of classes, and terrible problem of poverty, and the expected manifestation of the sons of God. At the close of the service, which proceeded in the usual way, Gounod's magnificent *Te Deum* was sung by the choir, all the prelates, and the congregation standing. Altogether it was a memorable service, fitting conclusions to a memorable gathering.—*Family Churchman.*

A Subscriber in Ontario Diocese writes:—"Enclosed find our order to renew subscription for the CHURCH GUARDIAN. I consider the GUARDIAN the best and most welcome among the many daily and weekly papers that I receive."

A Clerical Subscriber in Nova Scotia writes, respecting the CH. GUARDIAN: "I always look for my paper with joyful expectation and am not often disappointed."

#### 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.]

#### PRESENTATION OF THE ALMS.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you, or any of your numerous readers, kindly inform me what has been, and what is the rule of the Church in the matter of the presentation of the Alms? Are the people to stand or sit during the presentation?

Also, what authority is there for "singing" the responses after the commandments as the Rubric distinctly says, "the people shall 'ask,' &c.?"

As these questions are perplexing many "country" congregations and causing much irritation, I trust some one will kindly reply to them.

Yours truly,

RUBRICKS.

[1. We are not aware of any positive rule as to the posture of the people during the presentation of the Alms; but the terms employed in the Rubric as to the nature of the offerings—*alms; devotions of the people*—and the injunction that the "deacons or churchwardens" are "reverently to bring the bason containing the alms" to the priest, who shall humbly present and place it upon the Holy Table, sufficiently, in our judgment, indicate that there should be some corresponding "reverence" on the part of the people, which is scarcely shown by continuing seated, and it is to be feared indifferent. Bishop Barry says: "Laid, as these offerings are, before God they are an integral part of worship"; and the theory of the Church is that the posture for "worship proper" is kneeling for prayer, or standing for praise. We would also quote the words of Rev. Dr. Snively, of Brooklyn, (from "Parish Lectures on the Prayer Book,") on this Rubric: "When the Alms are all collected, they are reverently brought to the Priest, who is then to humbly present and place them upon the Holy Table. There is a deep significance in the act. It lifts the whole transaction above the level of a mere collection, and makes it an act of worship, and it emphasizes the truth that our giving to the cause of Christ may be just as sacred as the duty of prayer. There is high authority for the assurance that "with such sacrifices God is well pleased." And the more fully we understand the meaning of this rubric, and the Scriptural principle which underlies it, the more certainly will the offertory be lifted above the sordid idea of collecting money from reluctant contributors, into a sacred and willing offering of grateful praise, in which each one is to give as God hath prospered him and to make that gift an acceptable sacrifice to Him. It is for this reason also that the custom is becoming general for the whole congregation to rise at the presentation of the alms—an act which is an emphatic assertion of the universal priesthood of the people, and which enables each giver—the rich man with his generous offering, and the poor widow with her mite—to take part in the service which makes their gifts an offering unto the Lord."

2. Does not the word "ask" cover singing as well as plain speech? In singing Hymns do we not "ask" oftentimes for "Mercy." The *Te Deum* is to be "sung" or "said"; but none can deny that in it we "ask"; e. g., "We

therefore, pray Thee help Thy servants",—and the four following clauses. That appears to us to be a very narrow construction and definition of the word "Ask," which would limit it as our correspondent implies.—Ed.]

#### MAGAZINES.

*Littell's Living Age*, of August 4, contains Prof. Seeley's paper on The Important Study of Politics from *Contemporary Review*; Our Missionaries, from *The Nineteenth Century*; The Music of the Synagogue, from *The St. James' Gazette*; The Valley of Waterfalls—from *MacMillans Magazine*, &c., &c., (Littell & Co., Boston.)

*The Century*.—The midsummer number of this excellent monthly is very attractive. The introductory paper is a description of the Abbey of La Trappe in Kentucky, by James Lane Allen; Geo. Kennans illustrated papers in regard to Siberia and its Exiles are continued, the months contribution describing His meeting with the political Exiles; Mrs. Van Rensselaer gives a very full and admirable description of *Lincoln Cathedral*; and there is also the first of a series of papers on *Sidereal Astronomy*; Old and New, by Edward S. Holden; this first article containing a reference to the important advances in this study which have been made by the aid of photography during the past two years.—(The Century Co., Union Sq., New York.)

*The Atlantic Monthly* gives its readers under the title, A Bishop of the 5th Century, a sketch of the life of Sidonius Appollinaris, which will be found interesting; H. E. Scudon discusses the question of the Literature used in Public Schools, and pleads for the introduction of "inspiring noble luminous literature, in place of the cheap common place fragmentary American Literature of our School Text Books." Chas. W. Elliott asks and answers from his standpoint the question: Can School programmes be shortened and enriched? his paper is worthy of the attention of Superintendents and Teachers. (Houghton, Mifflin, & Co., Boston.)

*The American Magazine* opens its August number with an interesting description (illustrated) of the "Island of the Trinity," being the 4th paper of Dr. Wm. F. Hutchinson's series "Along the Caribbean," "The American Arctic Savage" is described by Fred. G. Schwatker. H. C. Badger furnishes "Notes from Harvard College," and Trebor Ohl gives a sketch of six of those whose special gift lies in writing stories for children, viz.: L. J. Guiney, Margaret Sidney; Abby Morton Diaz; Nora Perry; Lizzie W. Champney, and Alice Wellington Rollins. The American Magazine Pub. Co. N.Y.

*The English Illustrated*.—Under the title "A Rugby Ramble," H. A. Newton admirably describes, with the aid of good illustrations, this celebrated English school; and the August number also contains a very enjoyable account of the Post office parcel and Teiograph system of the old country. There is also the usual quantity of light reading: this number as a whole being unusually attractive. Macmillan & Co., 112 Fourth ave., N.Y.

*Treasure Trove* closes its xth volume with its August number, which loses nothing in excellence in comparison with previous numbers. There is a large amount of good and instructive reading in every number of this favorite magazine. Treasure Trove Co., 25 Clinton Place, N.Y.

A Subscriber in Toronto renewing subscription expresses "best wishes for the success of the GUARDIAN, which I consider the best church paper in Canada."



# The Church Guardian

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## Warning to Subscribers in Montreal

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## 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.

## THE PRESS—AN ALLY OF THE CHURCH.

One of the most admirable and useful books that we have met with for many a day is that from the pen of Bishop Spalding, of Colorado, under the title *THE BEST MODE OF WORKING A PARISH*, lately issued by The Young Churchman Co., of Milwaukee. From beginning to end it is full of practical hints and instruction in relation to all departments of Parish work, and it ought to be very welcome and useful to Clergy and Laity alike. In the second chapter on "Lay Help in Religious Teaching" the Bishop thus refers to the Press and to Church Literature—(the italics throughout are ours):—

I must first call your attention to an agency of great efficiency and value; the publication and generous distribution of Bibles and Prayer-Books, and of religious books and tracts specially prepared for popular effect. The press has become a mighty engine both of good and evil, and I believe the good predominates. It is a means of diffusing ever kind and variety of information, assisting thoughtful minds among all classes to form intelligent opinions upon every conceivable topic of human interest. It promotes the habit of general reading, excites inquiry, advances the general intelligence. We must grant, indeed, that its multitudinous issues; its books of every description, of which it would take more time

than most could command, to keep up a knowledge even of the titles; its periodical literature, annual, semi-annual, quarterly, monthly, weekly and daily, which form the sole reading of most intelligent men, must inevitably tend to produce narrow, superficial, ill-formed minds and crude intellectual character. Still, the facilities it gives to the masses of the people of gaining information, the facts and truths it communicates, the thought it quickens, the intellectual culture it subserves, are more than a compensation. As an instance of its importance, which will be most readily appreciated: What an absurdity without it, would not universal suffrage become in a federated Republic like ours? There are, indeed, multitudes who exercise this high prerogative of citizens without the slightest qualification. But how vastly greater would be the number, were not the facilities of gaining knowledge and forming accurate opinions so abundant. Every politician well knows the power of the press. It is wielded with success not only by the high-principled and patriotic, but also by the ambitious demagogue and the unscrupulous political charlatan. Its best uses have become indispensable to the safety of our institutions. Its demoralization and abuse will too surely help on their destruction.

Surely, *religion* is justified in making large use of the press for its purpose of instruction. *Sectaries* of all descriptions have shown how effectually their tenets may be propagated through this agency. There is scarcely an intelligent person in the country who is not constantly receiving pamphlets and periodicals advocating the restoration of the Jewish Sabbath, giving information concerning the prophecies of the Lord's Second Advent, or the peculiar doctrines of Spiritualism or of Swedenborgianism. The extent and the volume of literature of these sorts is indeed surprising. It should teach us a lesson. *It is the imperative duty of our Church people to sustain with like generosity our Bible and Prayer-Book societies, and the publication of Church books, and tracts, and periodicals, and to be at least equally zealous in their circulation.* By liberal support, by generous contributions, by all possible efforts to promote their wide distribution, we might vastly increase their usefulness.

There are few families in which there is no Bible, though it be dust-covered and seldom read. The Prayer-Book is to us the *best and indispensable companion* to the Bible, for it is the *authoritative guide in its interpretation*, embodying all doctrine and teaching all duty, and turning both into prayer, thus securing the entrance into the heart of all truth, and building up the Spiritual life. Let every Churchman *keep on hand* a good supply of Prayer-Books. Sell them to those who can purchase. Give them to those who cannot buy. Patiently and lovingly explain the services to those who will use them. It would be impossible to estimate the number of those whom the Prayer-Book has led to the Saviour, and instructed in saving knowledge. In many a dwelling in the wilderness it has gone before the Church and has fulfilled the offices of both Church and Ministry, until these could be solicited and obtained. No other book but the Bible has guided and trained so many souls for heaven.

Next in value are popular books and tracts on practical religion and the doctrine, polity and usages of the Church. How many have been taught by Thomas a Kempis to imitate Christ; by Jeremy Taylor to live holily, and to die happily; by Bunyan to overcome their spiritual enemies in life's pilgrimage; by Keble to follow our Lord's life in the observances of the Christian year, and walk in His blessed footsteps. He who writes a good book, or a good hymn, is among the world's greatest benefactors. The precious treasures of Christian literature should be placed within reach of all. They who have understanding will spare no trouble or expense in this effort to instruct the people.

The great obstacle to the extension of the Church among the masses is ignorance and prejudice. Never was there a controversy with those who oppose us that did not greatly further our progress. Never was there a book or tract written with a high Christian motive and circulated and read in a dispassionate and prayerful spirit, that has not brought multitudes to rally beneath the standard of the Church. Chapman's "Sermons on the Church," Richardson's "Churchman's Reasons for His Faith and Practice," Kip's "Double Witness," Randall's "Why I Am a Churchman," Onderdonk's "Episcopacy Tested by Scripture," Timlow's "Plain Footprints," Little's "Reasons," and other like works should be in every Churchman's hands for generous and wide circulation among all people who would desire or can be induced to read them. Let us make full use of this agency, by which so much has been done and is doing, and make it as efficient as possible for Christ and the Church. Let us avail ourselves of the general fondness for reading. Let us give to the people a Christian literature, full of fact and of truth, and of divine and holy unction, such as will instruct, purify, reform, and elevate the people. Infidelity is subsidizing the press to its own godless purposes. Every form of error and misbelief depends on the press for its advocacy. Let the truth have free course. Give it a fair field. Let it grapple with error and falsehood. The result can not be doubtful.

In this use of the press you must first become yourselves well instructed. Ignorance means indifference. With increasing knowledge there will be the growth of interest. *Every family in the Church should take the best of the Church papers and periodicals.* It is indispensable that you should be thoroughly conversant with the religious needs, with missionary intelligence at home and abroad, with all the various operations of the Church, Diocesan and General, and with the movements of thought and opinion in the Church and in the world about us. It is strange, indeed, that any intelligent Churchman should be content to remain in ignorance of the constitution of the Church; its polity, history and doctrine, and usages; its operations for human good; its progress; its wants; the instrumentalities employed in its extension. What is so indispensable to man individually and socially as Christianity? What institution is of such priceless value as the Church? Better that the government we love should fail, than that the Church of God should fall into decay and barrenness. If you are citizens of Christ's Kingdom, you will be sure of a heavenly country, though the earthly should perish. Why not give your interest to the more important? Why be indifferent to those things which are so intimately connected with the welfare of man here and forever? For your own good, as well as for the good you can do, you should acquire familiarity with all the facts and truths it behooves you to know in reference to Christianity and the Church of Christ. Then, knowing the truth, you must proclaim it. Have your Church books and pamphlets, and periodicals, as an armory from which to draw whatever arms and ammunition may be needed to repel assaults of unbelief and sectarianism, and to fight the battles of the Church.

But you must remember that after all, invaluable as it may be made, the press can only be an *ally*. Bibles and tracts alone can never convert and reform the world. Much practical harm has come from the common delusion that to secure the salvation of the sinner, it is only necessary to put a Bible and a few good tracts into his hands. It will not do to put a book in place of the Ministry, and reading in the place of direct personal teaching. If it has been thought by some that the Bible and a few good books of devotion and practical religion, translated and generally circulated in heathen lands, would disperse and scatter the old

heathen religions and superstitions like the mists before the rising sun, or that here at home Bible and tract distribution is the sure means of Christianizing the people, little experience is needed to show the fatal mistake. There are many who cannot read; there are more who will not; still more who would not understand if they did. In Apostolic and primitive times the Church made greatest progress and wrought her most stupendous victories without books. Christianity had been orally taught throughout the world, and multitudes were thoroughly instructed for the Kingdom of Heaven, partly before the New Testament had been written, and wholly before it had been collected in a volume and was in the hands of Christians. The Apostolic method, long so successful, can never give place to any other. The Church wants living teachers. The book or tract will seldom, of itself, awaken interest. This can ordinarily be done only by the living voice, from the heart of love and sympathy. Most of those who are indifferent to religion steel themselves against its influence. There must be found in every man some impressible side, some vulnerable point, at which your spiritual assaults may be successful. There are none so hardened, none so encased in unbelief and prejudice, that they may not be softened and subdued, and won to Christ and the Church by methods which a loving, gentle heart, full of human interest and sympathy, would find available. Gain the attention, excite the interest, win the good-will and confidence; then give your book, point out what is to be read, direct the manner of reading, and your time, expense and effort will be at last rewarded. Times of trouble, affliction or sickness, are precious opportunities not to be lost. The heart is more tender and susceptible, if rightly approached. In such times you may gain a ready ear for the truth, and lead the weary and heavy-laden to the great source of rest and consolation.

But not confining your interest to these, let each member of the Church determine to make some person or persons the special object of prayer and intercession, leaving no effort untried to win their interest and lead them to Christ and His Church; can anybody doubt, that with God's help, success will in due time follow? How soon would you double your communicants and your stated worshippers. Even without that organized effort, by which the world has long since taught us the greatest results are attainable, each of you might bring in recruits for the Christian army from those of every age and rank in life. They would come gladly as volunteers, well instructed and eager for further knowledge. Each in turn would become a worker and a teacher. The many would be reached with the Gospel of love, and the truth of God's Word, which the Church upholds and proclaims, would be gloriously triumphant!

EDITORIAL NOTES.

We notice with much satisfaction the action of the Board of Governor's of King's College respecting the proposal of Synod to amalgamate with Dalhousie. The resolutions adopted—to be found in our Nova Scotia Home Field Columns—in distinct terms negative the unwisdom, and we fear somewhat hasty, proposals of Synod; and nailing as it were the colours to the masthead, the Governors call upon those interested to stand by the ship, and never again think of abandoning her, though the waves of adversity do run high and the attack of the enemy be, though concealed, persistent and severe. All honour to those who have stood faithful to the trust committed to them in connection with this old and honoured Seat of learning; and who in our opinion, have saved

the Church from disgrace. We can hardly conceive of any course of action better calculated to lower the Church of England in the Diocese of Nova Scotia in the eyes of the public, and afford ground for withdrawal from her as dead or dying and unfaithful to her trust than the abandonment of the secular education of her children as was proposed.

We are also glad to notice that the Board determines to "continue to endeavour with earnestness and devotion to manage the affairs of the College &c." This should mean more than merely administering the funds accumulated and looking after the local interests of the College School. It should mean being in the forefront of every effort for raising the necessary funds to carry on the work of the Institution successfully. This is a time for individual and personal effort; effort beyond mere resolutions. Why will not the 60,000 Church people (to whom one of the speakers at the last Synod referred) rise to the privilege of giving in support of the Master's work, and make this particular part of it his or her present and imperative duty. Is it not time that The Church in Canada, in every part, should learn to lean less upon others and to depend more upon itself, for the carrying on of its local works? One reason advanced by some—as we understand it—for accepting the resolution to amalgamate, was the ill success which had attended appeals for help for the College, as well outside the diocese as within it. We do not wonder that little success attended the appeal to the Sister Church in the U. S.; it should not have been made, in our judgment, in view of the manifold and ever pressing calls upon the Church there for its own work; in view of the assistance still received in Nova Scotia (and other dioceses in Canada) from the S. P. G.; and in view of the number and position of Church people here. It is time that we ceased to be beggars; and realizing that childhood is passed and full manhood has come, set to work to maintain our own family institutions by the labours of our hands and the self-denial of our lives.

We quote in this number at considerable length Bishop Spalding's remarks as to the Press, and its relation to the Church; and we heartily commend these to the careful consideration of our readers. There is a lamentable and astounding indifference on the part of Church people to the support and distribution of Church papers and Church Literature; and there is too an amount of self-deception or worse which is surprising. Imagine for instance a statement seriously made by people in good positions in life that, though they approve of the Church paper they cannot afford to pay \$1.00 per annum—not two cents a week—for it, for their own benefit, and to help on a work as truly in the interest of the Church as preaching. Why should it be necessary to keep a canvasser everlastingly going over the various parishes and missions to secure and hold subscribers? It lessens our power by largely reducing the returns. If we give our labour, without remuneration, is it too much to expect the active assistance of Clergy and Laity to extend the circulation of what is ad-

mitted to be a valuable ally to the Church's work, the weekly Church paper. Our Wesleyan friends do not hesitate to push their special organ; every now and again we notice announcements of additional subscribers received, through the efforts of their ministers, especially the younger preachers,—and we become on the one hand almost envious, and on the other almost disheartened. We would be very thankful if greater interest were taken in increasing the circulation of the GUARDIAN, not for personal benefit, but for the strengthening and up-building of The Church.

THE 3rd Pan Anglican Council closed with what appears to have been a most impressive and somewhat magnificent service in St. Paul's Cathedral on the 28th July last, when as already announced the Primate of England (His Grace the Archbishop of York) delivered an eloquent sermon. Of course nothing authentic as to the decisions or recommendations of the Council is yet obtainable, though already hints as to its action on two questions, that of creating Archbishoprics in the Colonies, and as to recognition of non-Episcopally ordained ministers, are given in the English papers. It is better to wait for the authorized statement.

FORGOT TO CREDIT.—Our esteemed contemporary the Dominion Churchman gives, in its August 2nd number, a report of the proceedings of the Synod of Nova Scotia, which, as will be seen by comparing the two, is taken *literatim et verbatim* (saving a few phrases dropped) and including the typographical error in the date of meeting of Synod, from the report (prepared by ourselves) and published in the Church Guardian of the 18th July. We have no objection of course, only it is usual to credit.

WORSE AND WORSE.—On looking further into the Aug. 2nd number of the Dominion Churchman we find that it has also appropriated without credit our report of the Fredericton Synod, —only leaving out portions here and there, but copying even the italics. This makes three columns of the August 2nd number, taken from the CHURCH GUARDIAN of 18th July.

NEED OF THE PRESENCE OF THE HOLY GHOST,

Without the Holy Ghost to lead men they end in the total rejection of the supernatural, —a rejection whose outcome is to be "without God in the world," to refuse to have him in all their thoughts, to reject the Saviour and his teaching, and, finally, to do despite to and deny the Holy Ghost. Conscience with its voice becomes a dead letter, and thus the victim of free thought gradually drifts into the shoals of anarchism in things natural and supernatural. The necessary result of the spread of such principles or rather want of principles—is the gradual relaxation of the bonds of social order, the breaking down of all restraint, the reign of lawlessness, and, in time, the total upheaval of society itself, as in the days of the first French revolution. The office and work of the Holy Ghost is to counteract these evil influences of that spirit of anti Christ, which is forever working in the world, and to present to mankind a system of truth that, by enlisting them under banners, shall render them "free indeed," as standing fast in the liberty with which Christ has made them free, the "glorious liberty of the children of God." their own common Father.—North East, Maine.

## FAMILY DEPARTMENT.

'YOUR LIFE IS HID WITH CHRIST IN GOD.'—Col. iii. 2.

Oh! let my life be hid with Thee,  
My Saviour, Christ in God!  
Until at last—my spirit free—  
I reach Thy blest abode!

In sweet communion I would blend  
My hidden life with Thine,  
Would have Thee, Lord, mine Inner Friend,  
My Comforter Divine.

Then, when the surface of life's stream  
Is ruffled up by sin,  
What'er life's outward guise might seem,  
I should have peace within.

E'en as the mighty ocean deep,—  
When sudden gales arise,—  
Beneath, its waters calmly sleep:  
In peace its bosom lies.

So may Thy never failing peace,  
Within my breast flow on,  
Till all its joys and sorrows cease,  
And life's hard battle's won.

—Jeanie.

## ALTAR FLOWERS.

Standing one day by an altar,  
I longed for an angel's pen,  
To trace its flowers on my mem'ry,  
As they look'd in their beauty then—

In their fulness of red and white,  
In their delicate placing rare,  
In their sheen and shadow light,  
As they leant on the perfumed air.

And a soft breeze passed me by,  
And a something whisper'd me then,  
And I felt on my inmost soul  
The swift strokes of an angel's pen.

And the red and the white are there,  
All the beauty of sheen and shade,  
Deep down in my soul's deep mem'ry,  
Where the pen of the angel stray'd.

Whene'er I reach my Home  
In the amaranthine bowers,  
Then methinks I'll thank the angel  
Who traced me those Altar Flowers.

—Ellen Crosse.

## KITTY AND "PLEASE."

Kitty had of late got a bad tone to her voice. It was a tone of command, very unbecoming a little girl. Instead of saying 'will you be kind enough to do this or that?' in a gentle tone, she said 'Do this,' or 'Do that,' like a little tyrant. Her mother, as you may well think, was very sorry, and talked with her little girl about this new fault.

One day her shoe come off while she was playing. When it was near dinner-time she called Bridget to put it on.

'Bridget,' she said, 'I want my shoe on. Put it on quick, for my pa will come soon.'

Bridget was doing something else in the closet, and did not immediately come out.

'Bridget,' she called again, 'dost you hear me? Come and put my shoe on.'

Her mother was in the next room, and over-hearing her little daughter, said:

'Say "please," Kitty, and Bridget will put your shoe on.'

Kitty pouted, and did not speak. She took her shoe, sat down on the floor and tried to put it on herself, which was all very well had she not done it angrily, for children ought always to help themselves. Kitty tugged and tugged at her shoe, but her little, fat foot having grown fatter since the shoe was bought, it

fitted very tight, in fact, Kitty could not get the shoe on.

Soon she heard her papa's step in the entry, and began to cry.

'Bridget will help you, Kitty,' said her mother, looking into her chamber; 'ask her, my child.'

But Kitty looked 'No, I sha'n't,' though she did not say so in so many words. The dinner bell rang.

'You stay here, Kitty, until you can ask Bridget properly to put on your shoes,' and her mother went down stairs.

Kitty turned very red and burst out into a hard, angry fit of crying. Then she got up, ran into a little dressing-room and shut the door. O naughty, foolish Kitty! How much trouble she was making herself and how grieved her parents were to see no dear little Kitty in her own high chair at the table! and for such a reason, too; that was the worst of it.

By and by her papa came up stairs, and not finding her in her mother's room, went to the little room.

The little girl jumped up from the corner and going towards him, said:

'O papa, "please" would not come out of my throat; it stayed there; it almost choked me; but it will now.'

She took her father's hand, and taking up the shoe, went to find Bridget, and when she found Bridget, she said:

'Please, Bridget, put my shoe on a naughty little girl's foot.'

Bridget did it very willingly. Then she ran down stairs and throwing her arms around her mother's neck, said, with a tear in her eye:

'Mamma, "please" did stay in my throat so long that it felt big and almost choked me; but, mamma its out, and I think it will come quick next time. Please kiss me, mamma, I'm very sorry.'

Kitty did not get choked so again. She found it easy to say 'please' afterwards; and 'please' made the little girl a great many friends.—S. S. Visitor.

## THE HARD PROBLEM.

I know of a boy who was preparing to enter the junior class of the New York University. He was studying trigonometry and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him, "Shall I help you?"

"No sir. I can and will do it if you give me time."

I said, "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and will do it if you will give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars, and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had cost him many hours of the severest mental labor. Not only had he solved the problem, but, what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and will," he had continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges and one of

the ablest mathematicians of his years in our country.

My young friends, let your motto ever be, "If I can, I will."—Evangelist.

## SPONSORS.

Sponsors (or God parents) are provided by the Church to be real helps in Christian nurture. They ought always to be communicants of the Church. To stand and blunder through the responses in Baptism, to attend Church only at one ceremony, to give the child a little present, and ever after to forget the responsibility assumed in such sponsorship; such a course does only harm. It renders the Sacrament a mere hollow form and the relation of sponsor a mockery. But true sponsorship, entered into prayerfully, intelligently, and followed up by persistent, kind, wise, instructive, personal influence, is a grand help in the Church. In that case, the decrease or carelessness of parents does not deprive the child of all Christian nurture, while a Christian parents' influence is strengthened. True, our frequent moves break up the relation between God parent and God child, and other things often hinder it; but even so, much more might be made of it than we have ever dared to hope for. Can we not improve in this matter?—Ch. Life.

## CAN'T AND TRY.

Can't do it sticks in the mud; but Try soon drags the wagon out of the rut. The fox said, "Try," and he got away from the hounds when they almost snapped at him. The bees said, "Try," and turned flowers into honey. The squirrel said, "Try," and he went to the top of the beech tree. The snowdrop said, "Try," and bloomed in the cold snows of winter. The sun said, "Try," and spring soon threw Jack Frost out of the saddle. The young lark said, "Try," and he found that his new wings took him over hedges and ditches and up where his father was singing. The ox said, "Try," and ploughed the field from end to end. No hill too steep for Try to climb, no clay too stiff for Try to plough, no field too wet for Try to drain, no hole too big for Try to mend.

## "BUT GOD DID."

A brother and sister were playing in the dining-room, when their mother set a basket of cakes on the tea table, and went out.

"How nice they look," said the boy, reaching to take one. His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But God did," answered the sister.

So he withdrew from the temptation, and, sitting down, seemed to meditate.

"You are right," said he, looking at her with a cheerful, yet serious air; "God does count; for the Bible says, 'the hairs of our heads are all numbered.'"

The highest, the best, the most permanent pleasures are those which are not sought, but which come from the faithful fulfilment of life's duties and obligations. Indeed, eager search after pleasure in any direction is always fruitless, because it implies a condition of mind to which enduring happiness is a stranger. Selfishness and enjoyment may dwell together for a brief season, but the latter will soon wither away under the scorching influence of the former.

Two little girls were playing Church. One said, "Now we are going to have prayer, you kneel down and be a real Christian, I'll just sit down and put my hand up to my face, I'm going to be one of those stylish Christians."

**BIRTHDAY THOUGHTS.**

"We bless Thee for our creation." Thus has the Church taught each of us to regard our birthday, a day for which we should thank and bless Almighty God, our Heavenly Father. And the world, too, look upon such days as times of rejoicing; while the old familiar greeting, "we wish you many happy returns of the day;" shows clearly that the leading thought connected with birth is one of joy and happiness. And rightly so, for at such times our thoughts must naturally go back to that first birthday when "God created man in His own image," and made him to have dominion over all the works of His hand. Nor must our thoughts stop here; for in addition to all this honour, in making man the head and lord of creation, God, in the person of Jesus Christ, has forever united human nature with the Divine, thus exalting man to the highest position that any creature can possibly occupy. No wonder, then, that the Church has taught her children to say day by day, "We bless Thee for our creation." But there is another side to this truth, and that a very dark one. We cannot be blind to the fact that in many, many cases life seems anything but a blessing; sickness and misery are its accompaniments from first to last; it opens its eyes in the midst of wickedness and vice, and it closes them in death amidst the same surroundings. Nor need we go to the streets and lanes of the city; the houses of the rich and well to do are often occupied by those who have so lost touch with God's original design in the creation of man, that they devote their days to killing time, and oftentimes to dissipation and vice. Such as these cannot possibly with any degree of sincerity join in the General Thanksgiving so far as their creation is concerned.

But the sin of man has not altered or destroyed the purpose of God; and therefore we do well, at the anniversary of our birth, to recall to mind what that purpose is, and to stir up ourselves, that we may be fellow-workers with God, and not amongst those who, by yielding to sin and Satan, are doing their best to mar and thwart that purpose. God has blessed us with life that we may be channels of blessings, each in his and her degree, wherever our lot in life is cast. "For there is no man, however low in the social scale, who may not do something to make one little corner of human society the greener and brighter for his existence, and in relieving a little that sorrow and suffering which are the dark shadows thrown by sin upon a fallen world." In acting thus we are not only following in the footsteps of our Blessed Lord, who "went about doing good," but we are also so using our present life that we may be prepared for that still higher life, "the life of the world to come," wherein all the powers of the regenerate man shall be fully and perfectly exercised.

If then, from any cause, these words of thanksgiving have not hitherto come as the true expression of our heart, let us determine, God helping us, that our next birthday shall witness a change, that we will lay hold of God's purpose in creating us, and day by day see that our life in all its details is fashioned according to the commandments of God. And this being the case, there can be no more weariness of life, no more killing time, either by wasting the morning hours in bed, or by spending the day on a mere round of gaieties, for life will then be estimated at its true value, and will be wholly dedicated to the service of Him who gave it, and we shall walk 'before Him in holiness and righteousness all our days.'

A. B. C.

**THE CREED.**

"Then shall be said or sung the Apostles' Creed, the minister and people standing." After having heard God's word read in the lessons, we are called on to declare our belief in it. This is a very important part in public worship. It has a somewhat different character from the rest of the service. Each member of the congregation takes a more personal part in it. In repeating the Creed we say, *I*, for the first time, instead of *we*, and we do not address God, as in praise and prayer, but are making a profession of our faith before the Church. Creed, as I dare say you know, means belief. There are three Creeds in the Prayer Book, but this one which is appointed for daily use is the shortest, the simplest, and the most ancient. It is called the Apostle's Creed, because it contains the doctrine which the Apostles taught, and which they handed on to the Church (see Acts ii, 43); and the Church has by God's grace, and with the help of this Creed, "continued steadfastly" in this doctrine ever since Apostolic times.

The Apostles' Creed gives a short summary of all the vital truths of Christianity. By this I mean that to be *Christians at all* we must believe in all its "Articles." Any one who doubts or denies any of these forfeits his right to be called a believer in the Christian religion. You remember, that at baptism and confirmation, every Churchman and Churchwoman has solemnly vowed to "believe steadfastly" all the Articles of this Creed. It is very necessary for us to be constantly reminded of this solemn vow, and be called on again and again to make a public profession of our Faith. The Creed is to be repeated by all "standing." This is to express our readiness, if need be, to "stand up," and take an active part in defence of our religion. Long ago, when Christians were still in danger of persecution, it was the custom, in one faithful Church, for all the men to stand with drawn swords as they repeated the Creed, to show how ready they were to fight to defend this precious faith.

I greatly fear that there is not very much of this ardent spirit in our congregations now; and yet, we are all enlisted in Christ's army, and have all received a commission to be His faithful soldiers, and to "fight manfully under His banner." The Holy Apostles thought it a glory to suffer shame for their Master's name, and they gladly died that they might hand on to us His precious faith. We are not called on to do such great things, but yet, it is an all-important question for each of us, Do we think our Belief worth fighting for? Or, is it precious to us? Could we imagine dying for it?

The Apostles lived and died to bear witness to the name of Jesus, because they knew that there is no "salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

BEAUTY is not confined to youthfulness, neither is it the exclusive monopoly of those who are upon the hither side of middle age. There is a slow but steadily growing beauty which can come to maturity only in old age. It is the fruit of noble hopes and purposes; it is the result of having something to do, something to live for, something worthy of humanity.

**MARRIED.**

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.**

MCPHERSON.—On August 4th, at the Pictou County Asylum, Stellarton, N.S., Archibald McPherson, 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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16-5



**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 9th 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. } 16-8

**Letters from Hell.**

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## MISSION FIELD.

## THE SUPREME QUESTION OF THE HOUR.

The supreme question of the hour, in respect to Missions both at home and abroad, is, How can Missions be supported generously and systematically?

We deliberately say, after much thought and prayer over this matter, that something is radically wrong in this matter of the financial support of missions. Our methods are either unscriptural and unspiritual, or else they are defective in their application. God certainly does not need our money; it is for our sake that he uses us for almoners of his gifts. We need the discipline of unselfish giving, and the Church will never grow in the grace of giving until she recognizes the fact that no believer ever puts God under any obligation by the most "munificent donation," as though "he needed anything." We must from the bottom rebuild both the science and the art of giving. We must learn for ourselves and teach others, that

1. It is a privilege to give, rather than a duty. To scatter is to increase, to give is to get. The richest growth comes by the most heroic pruning. It makes one comparatively omnipotent and omnipresent to use money aright—multiplying his power and his presence a thousand-fold.

2. The giver can sanctify the gift, however small or insignificant, by his unselfishness and magnanimity of motive. A cup of cold water in the name of a disciple cannot lose its reward. It becomes a great gift by a great motive and

spirit in the giver. Whatever is done in His name is divine. Give what you can, when you can, where you can, but give it cheerfully; give a cup of water, a mite, a kiss, a word, a smile, grandly, nobly, as His disciple. The way of giving swells the gift, and God will use it grandly.

3. The altar sanctifies the gift. Put on God's altar as such, the humblest offering acquires dignity. We should study to give discriminatingly, to the worthiest objects, not carelessly or indiscriminately. Money may be thrown away and lavishly wasted on nothings, while the greatest objects appeal in vain for our aid. Where can be found any altar so sacred as that of missions? The Lord Himself laid himself on that same altar, the first grand whole burnt-offering, and any gift laid there is made divinely sacred by his sacrifice.

4. God values the little gifts from the many more than the greater gifts from the few. For the Church to depend upon large donations from a comparatively few is not God's way. It is bad alike for the many and for the few. The many learn to lean on the few, and the few become self-complacent and self-righteous as though the progress of the Church depended on their munificence. God's way is not that other men be eased and a few burdened, but that there be equality *i. e.* a sharing of responsibility according to ability. "Organize the little," make many little rills unite in one great river. The Women's Boards both teach and illustrate this lesson; they have gone straight on, giving more and more, and yet the immense sums they gather are all the aggregate of small and regular gifts.

5. Giving does us little good until it comes to the point of down-

right self-denial. The tithe system may answer for the minimum, but never for the maximum of our gifts. It is obvious that one hundred dollars from a man whose income is a thousand is a very much larger proportion than is one thousand for him who gets ten thousand, or ten thousand for him who gets one hundred thousand a year. In one case the man has 900, in the next 9 000, and in the last 90 000 dollars left for his own expenses. The fact is that all these mathematics of giving are sadly, radically misleading. The ethics of giving reach higher, but we need some higher plane than either. Shall we call it the æsthetics of giving? We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most æsthetic productions of the artist, the sculptor, the architect, the musician. Then giving will not need to be urged; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty, in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury. To illustrate and enforce this truth, we add to this article a few facts from history and biography.

(To be Continued.)

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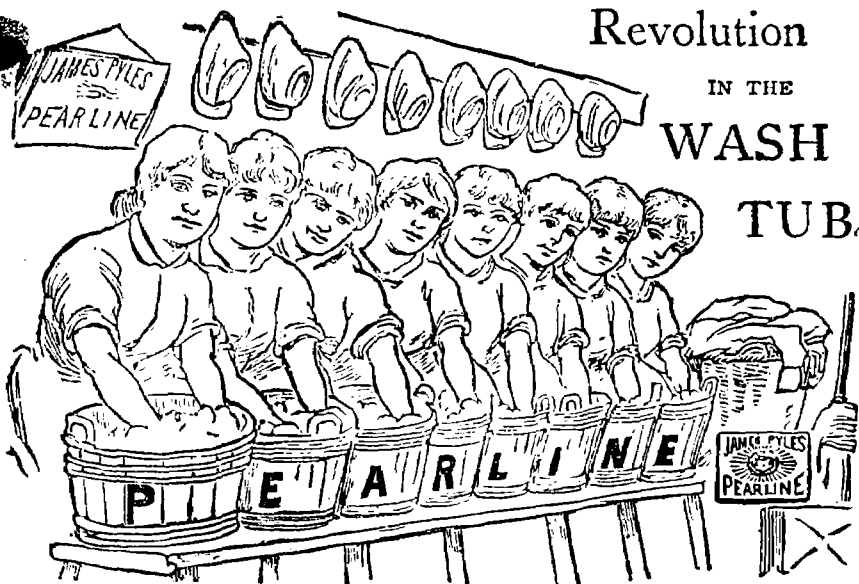
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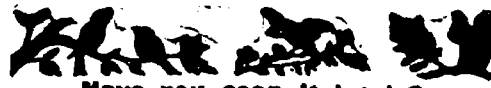
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