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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.
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MONTREAL, WEDNESDAY, MAY 20, 1891.

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ECCLIASTICAL NOTES.

THE Rev. Charles Soadding, rector of Grace Church, Middletown, N. Y., has accepted the rectorship of Trinity Church, Toledo, O., and expects to enter on his duties there June 1.

THE contributions of Churchmen towards the funds for domestic and home mission work of the Ecclesiastical Province of Canada last year exceeded those of all previous years by \$7,000.

IT is a notable fact that, whereas twenty or five and twenty years ago there were surpliced choirs in seven only of the Liverpool (Eng.) city and suburban churches, now they exist in fifty-three.

THE Rev. William H. Vibbert, D.D., rector of St. Peter's Church, Philadelphia, has been elected an assistant-minister of Trinity parish, New York, with the charge of Trinity chapel, Twenty-fifth street.

THE whole cost, £30,000, of the new Church of Scunthorpe, in North Lincolnshire, has been borne by Lord St. Oswald. The church is intended to meet the requirements of the inhabitants who occupy the estates of his Lordship.

AT the Church of St. Mary the Virgin, N. Y., a Chapter of the St. Andrew's Brotherhood was organized lately under the title of the Sons of St. Sebastian. Nine members were received by the rector, the Rev. Thomas McKee Brown, and a number more are to be admitted next week.

AT the Holy Cross mission, N. Y., on Friday, May 1, Bishop Potter administered confirmation to a class of 105, composed principally of Germans. The class presented a striking appearance—the boys being neatly dressed in black and the girls, to the number of sixty, in white, with long veils.

THERE are said to be 125,000 Indians in Canada, who at present are, for the most part, living on reserves which they hold in common. No better way could be devised for the destruction of man's higher capabilities and desire for advancement than the present Indian reserve scheme.—*Algoma News*.

AT St. George's, Schenectady, N. Y., the Bishop of Delaware, acting for the Bishop of Albany, absent on duty in Europe, confirmed twenty-four persons, fully one half of whom were converts from the various denominations; and Mr. Eugene Griggs, recently a Methodist minister, at Ashland, N. Y., was ordained to the diaconate.

THE *Record* (London) says the Mohammedan missionaries have left for England, and will soon be amongst us to conduct their educational campaign. They are perfectly serious, and it would be a mistake to underestimate the success they may at first meet with. The clergy must deal gently with the subject when it comes under their notice.

THE first parliament of Japan has elected as

its first president, Mr. Nakashima. Thirteen Christians in all have been elected members, a result greater than the missionaries expected. Least of all did they anticipate that a Christian would be chosen as the presiding officer. It is indeed a gratifying fact, and a happy omen for the future of Christianity in Japan.

MR. HAKES, the prosecutor of the Rev. J. Bell-Cox in the Liverpool, Eng., Ritual case, has resolved to proceed to the bitter end, and Mr. Girdlestone, the solicitor for Mr. Hakes has deposited in the registry of the Chancery Court of York the necessary papers for an application to enforce the original monition. This is equivalent to a demand for the imprisonment of Mr. Bell-Cox.

THE *Adelaide Review* remarks that in the last year or so four Australian Bishops have been chosen from the ranks of Australian clergy. These are Bishops Dawes, Julius, Stanton, and now the Bishop elect of North Queensland, Canon Barlow. As the Church grows we shall not have to import Bishops at all, but the change will have to be made gradually, and there should be no ingratitude to those English men who have done so much for the Church in these colonies.

THE fourth Provincial Synod of South Africa met last January under the presidency of the Metropolitan, the Bishop of Capetown. Among other questions discussed was whether the Metropolitan should be styled 'Arohbishop.' The matter is left in the hands of the Bishops, it having been felt that Australia ought to lead in this matter. The *Qu'Appelle Church Messenger* suggests that Canada should lead, as the Canadian Church contains the oldest Bishopsrics in the Colonies.

THE Rector of All Hallows, in the City of London, Eng., was recently induced to closely search an old chest which had, tradition declared, remained in the vestry for centuries. In the bottom he found a register dating back to the reign of Henry VI. Its contents throw a considerable light on the relations of the City towards the ecclesiastical authorities. Its condition is excellent, and the rector is now closely examining it. It will go ultimately to the British Museum.

IN "Darkest England," page 189, 'General' Booth boasts of the thirteen Homes in Great Britain, accomodating 307 girls, together with seventeen Homes abroad, as constituting, perhaps, the largest and most efficient effort of its character in the world. But the *Church Penitentiary Association* has eighty three Homes connected with it and last year reported over two thousand five hundred fallen girls and women restored to respectable life—and yet we have not heard of its boasting at all.

THE munificent appeal of Dean Argles to spend another sum of £2,000 or £3,000 upon Peterborough (Eng.) Cathedral ought to convey another rebuke to the Liberationists who claim that all church buildings more than a certain number of years old should become national property. They ought to know that

within the last fifty years alone the voluntary offerings of Churchmen for the repair of ancient fabrics must amount to some millions of money. Men like Dean Argles and the late Dean (Dr. Percwne) are, in their lavish outlay upon Church restoration and the like, but representatives of a very widespread feeling in the Church. Men have delighted to spend money on works of restoration, who could hardly have been expected to show the same liberality if the buildings were soon to be reft from them and pronounced national.—*Family Churchman*.

MICHIGAN.—On Sunday evening, April 19, Bishop Davies administered confirmation in St. Paul's Church, Jackson, the Rev. R. B. Balcom, rector. In the class were three deaf mutes, two of whom were baptized in the afternoon by the Rev. A. W. Mann. He addressed them for the Bishop. The next evening found Mr. Mann with a congregation of 'silent' worshippers at St. Paul's Church, Lansing. Two, a man and his wife, came sixteen miles by team, and returned home after service, making thirty-two miles of travel over heavy roads for the glorious privilege of worshipping Almighty God, and receiving religious instruction in the language that best meets their needs. Truly the devotion of such people,—and there are many like them in this 'silent community,'—is encouraging to their pastor; and an example to Church people who hear.

INCOMES OF THE CLERGY.—The following is extracted from the *Cheltenham Chronicle*:—"The constant attacks by Nonconformists upon the clergy of the Established Church have doubtless persuaded many people that they form a very rich body, who occupy their present positions not so much from a sense of duty as from a desire to secure a good income. To such persons a few plain facts should be acceptable. There are 21,000 clergy engaged in parochial work in England and Wales. What are their incomes? 400 benefices are worth less than £50 a year; 3,600 are beneficed with incomes under £150 a year; 7,000 curates have an average income of £130 (without parsonage houses); and 7,000 other clergy receive incomes from their profession utterly insufficient for even a moderate maintenance of themselves and families. The fact is that the clerical profession is the worst paid of any, and thousands of clergymen would be unable to occupy their office unless they had private means, or earned an income from other sources. Those anxious to know the real facts about clerical incomes cannot do better than refer to the *Church Year Book* first. To a Churchman this book should be a *vade mecum*, but we suspect that many more people have read the Book of 'General' Booth and Mr. Stead's reviews thereof, than have even seen the *Church Year Book*. The latter deals with facts and figures, and its rivals in the sensational vagueness which is all too popular.

TRAIN the body not merely as a Greek athlete, or as a beautiful animal in the hope of an earthly prize; but train it as a destined partaker in these scenes of transcendent joy and worship which are described in the Apocalypse.—*Liddon*.

SERMON FOR TRINITY SUNDAY.

By H. GOODWIN, D. D., LORD BISHOP OF CARLISLE.

[Epistle.]

"They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—REV. iv. 8.

There is a remarkable resemblance between these words and some which occur in the First Lesson for Trinity Sunday—a resemblance, in fact, between that which was revealed to St. John, when 'a door was opened in heaven,' and that which had been revealed to the Prophet Isaiah some eight hundred years before, when in a vision he saw the Lord sitting upon a throne, and His train filling the temple. Perhaps, if it were the same door that was opened to both, it is not to be wondered at that they both saw and heard the same things; but it is certainly a striking thought that the worship of God in heaven should have been witnessed in a vision centuries before the coming of our Lord, and that the same worship should have been seen nearly a century after His coming by His beloved disciple. Such heavenly service is no doubt independent of time; but to us, who conceive all things under the conditions of time, the comparison of these two distant peeps into heaven gives a striking emphasis to the words, 'They rest not day and night saying, Holy, holy, holy, Lord God Almighty.'

It has been a very ancient practice to read the passage from the Book of the Revelation which contain these words as the Epistle on Trinity Sunday. Many passages might have been chosen from the Apostolic Epistles which would have been most appropriate; but I suppose that the striking triple repetition of the word 'Holy,' as addressed to Him Who sits upon the throne, was regarded as giving the portion of Scripture appointed for the Epistle a claim of precedence over any passage from the Epistles, just as the occurrence of the same triple invocation must undoubtedly have led to the selection of the First Morning Lesson. In truth, there is something unspeakably grand in the invocation. Who can fail to be struck by it, as it occurs in the Church's hymn, *Te Deum*?

"To Thee all Angels cry aloud; the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth; Heaven and earth are full of the Majesty of Thy Glory."

And you will remember, also, the magnificent use that Bishop Heber has made of the same in his well-known hymn—

"Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee:

Holy, Holy, Holy! merciful and mighty;
God in Three Persons, Blessed Trinity!"

and each successive verse of the hymn re-echoes the invocation, 'Holy, holy, holy!'

I do not at all wonder that the use of this triple ascription of holiness to Almighty God, both in the vision of Isaiah and in the vision of St. John, should have commended itself to the minds of those who arranged the Scripture readings for Trinity Sunday. It conveys no logical proof. If any one should undertake to prove the doctrine which the Church holds upon the basis of the words, 'Holy, holy, holy,' I conceive that he must necessarily fail; to the doubting, or unbelieving, or scoffing, they convey no proof, nor anything approaching to it. Even the most sincere believer would not like to hang his faith upon so obviously insufficient a support. But the words are just of that kind

which is so helpful and satisfactory to the mind that does not look for proof, that believes on other sufficient grounds, that deems the offering of more proof an impertinence. The very fact that the words do not prove, but merely suggest; that they speak to the initiated, and not to those without; that they sing the doctrine, rather than discuss it;—all this makes the cry of the cherubim and seraphim more grateful to the ears of worshippers on Trinity Sunday than whole volumes of divinity written by St. Augustine, or Waterland, or Pearson, or any other divine, whether ancient or modern.

But there is a feature in the passage chosen from the Revelation of St. John for Trinity Sunday, which is not so much upon the surface as the triple ascription, and which, therefore, it may be worth while to exhibit, and to dwell upon for a time. You will observe that the whole passage represents a service of worship on the part of the inhabitants of heaven before the throne of God. 'The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created.' There can be no doubt as to who it is that sits upon that throne; it is 'God the Father Almighty, Maker of heaven and earth.' Now, please to look on to the next chapter. There we find St. John saying, 'I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain;' and then you will find that the slain Lamb is admitted to the same kind of worship as that which had previously been rendered to Almighty God. 'They sang a new song . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.' Observe, 'Him that sitteth upon the throne, and the Lamb;' the two put side by side. Whatever is ascribed to one is ascribed to the other—a marvelous and mysterious union; unity asserted between the two which would seem to involve blasphemy, or rather impossibility, unless that Lamb was the Apocalyptic representation of a divine Person, Who might be worshipped even as God is worshipped, Who, in fact, might claim to be worshipped as God.

You will find this view strengthened if you look on to the seventh chapter of the Book of Revelation, where the worship of the Lamb forms a prominent feature. St. John describes the great multitude, which no man can number, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands; and he tells us that they 'cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.' Observe, 'God and the Lamb.' Who and what can that Lamb be which is thus coupled with God? But, still further, we read that this vast multitude had 'washed their robes, and made them white in the blood! And, lastly, this same multitude of white-robed worshippers are to hunger no more, and to thirst no more, because 'the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters.' 'The Lamb which is in the midst of the throne.' Note the words. The position of the Lamb, the office attributed to Him of washing the robes of saints white in His own blood, the declaration that the eternal life and peace of those same saints are safe in the hands of that same Lamb,—all these mysterious things are simple and credible enough if we recognize that He Who is thus described in vision is the Lamb of God, Who, by the shedding of His most

precious blood, has taken away the sins of the world; if, in fact, we recognize the truth that He Who, as having been sacrificed for the sins of the world, is described as the Lamb which had been slain is indeed the only begotten Son of God, Who, being in the form of God, and thinking it no robbery to be equal with God, made Himself of no reputation, and in the form of man suffered upon the Cross of Calvary. The Catholic faith makes all plain. When the Lamb was seen in the midst of the throne, there was no usurpation of divine majesty by a creature, but only the vision of the Son of God, who shares the Father's throne by eternal right.

Thus it seems to me that the Epistle of Trinity Sunday carries us further into the mystery of the Holy Trinity than we might gather from simply reading the words, 'Holy, holy, holy.' It reveals to us a throne, which we find to be in reality occupied, not by the Father only, but by the co-eternal Son too. He Who dwells in light which no man can approach, and He Who for us men and for our salvation came down from heaven, alike occupy that throne. And if we realize as much as this, I think we may say that we have 'acknowledged the glory of the Eternal Trinity.' For it is, I apprehend, distinctly the Second Person in the Holy Trinity, not the Third, with Whom the difficulty, when there is a difficulty, may be said to rest. That there should be a Holy Spirit, Who sanctifies men's hearts, Who lives in us as in a temple, Who speaks to our consciences, Who strives with us and will not cease to strive until He be driven away by persistent rebellion against His loving efforts,—all this, I think, presents no great difficulty. I do not say that we should have put the truth exactly in this form for ourselves—perhaps not; but when we find it so stated in Scripture, and so presented to us in the Church Catechism, it seems to me that it is a doctrine which any one, who thinks about the nature and being of God, and about his own nature and his own needs, may easily accept. It is the Second Person in the Holy Trinity concerning Whom a difficulty of belief may be so easily felt; nay, I go further, and say that unless a man has felt a difficulty about the divinity of this Second Person, it may be doubted whether he has really grasped the greatness of the mystery which that divinity involves. For what we have to do is, not to worship some revelation of God in the distant region which we call heaven, but to fall down before One Who carried our nature and the trappings of human life and human poverty, and to say to Him, like St. Thomas, 'My Lord, and my God!' It is God made man that is so difficult and so wonderful; it is the Incarnation which is so passing strange; it is the Lamb taking away the sins of the world, and yet claiming a place in the midst of the throne of God, which needs a divine revelation in order to assure us that the doctrine is true.

Therefore, I say that if the mind has mastered the mystery of the Son, it will not find it hard to accept the mystery of the Holy Ghost. And, in reality, although the divinity of our Lord must be, and ever will be, a mystery, yet it seems to me that much help may be gained from considering the question as we have now been considering it. The peep into heaven which was vouchsafed to St. John, and through him to us, seems to make it easier than it otherwise would be to believe in the Son of God. St. John seems to have been in nowise shocked (if I may use such an expression) by the adoration of the Lamb which he witnessed. Neither was any one else. All seemed just as it should be. The adoration was the spontaneous outcome of thankful hearts. They whose robes had been washed white in the Lamb's most precious blood felt that they could not do otherwise than adore; and to be permitted to join in imagination St. John and the great multitude whom no man can number, as we have done to-day, may help us to perceive that, although the mystery of the Holy Trinity and the worship of the

Lamb may cause difficulties to us here on earth, all is simple, and just as it would seem that it should be, to those who live in that blessed place, whither we trust that we too shall one day be brought.

After all, when we speak of difficulties, when we are tempted to regard the doctrine of the Holy Trinity as a hard saying which men cannot hear, may it not be argued that from some points of view, even to us in this life, the doctrine is one easily to be received? Is not the picture of the Son of God—in other words, God Himself—stooping to our infirmities in order to preach a gospel of reconciliation, coming down to the condition of man in order that men might be raised up to God, dying in time that we poor creatures might live in eternity,—is not this picture, which is drawn so simply yet so nobly on the pages of the New Testament, something which plain people can regard with loving wonder, if it passes their power to understand the whole of it? Has it not, in fact, been proved by the experience of centuries 'hat somehow the divine power, the divine character, the divine love of Christ, do commend themselves to the highest intellects that God has made, as well as to the ignorant and the simple? No one can fathom the mystery of God's being; but every one can listen with a feeling of worshipping love to One Who says, in a tone which carries conviction to the heart that His words are real, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'

Now let me add a few words for the purpose of drawing one or two useful conclusions from the words which I have taken as a text.

In the first place, let it be observed that the occupation of creatures higher than ourselves, as well as those who, having been dwellers upon earth, have attained to celestial joys, would seem to be the adoration of the Holy Trinity. I apprehend that this does not exhaust the description of the occupation of the heavenly host. We read of angels as 'ministering spirits, sent forth to minister to those who shall be heirs of salvation,' from which we may conclude that there is active work for spirits before the throne of God as there is active work for God's servants on earth. Nevertheless, adoration of the holiness of God, service of worship and praise, a higher knowledge of mysteries, and a closer communion with Father, Son, and Holy Ghost than is possible here,—this may be regarded as an important part of the occupation of heaven. And if this be so, I think we may learn the lesson that adoration of the Holy Trinity is the most wholesome preparation of the soul of man for eternal life. It is not everything; there is plenty of hard, commonplace, wearying work to be done in this world, and the doing of this work is a necessary condition of spiritual health; but, depend upon it, we shall do our daily work most thoroughly, when our hearts are most in accord with those blessed creatures who offer constant worship before the throne of God. The best worshipper will be the best worker, and worship is the life of work.

Then, secondly, note those words which tell us that they "rest not day or night." But rest is that which to many a weary soul is the great hope of heaven; to many this world is full of labour and care and trouble. He who can give rest is the deliverer whom many a tired man or woman desiderates with heart and soul. Yes, this is easy to understand. But though there is no rest for the choir before the throne, there is no weariness. It is the sense of weariness which animates the cry for rest. The strong man who feels no fatigue delights in using his powers; the strong youth climbs the mountains; the healthy student enjoys his work by night and day; the man who is placed in a position of difficulty and responsibility rejoices in carrying the honorable burden put upon him, because he feels that he can do it. And so, doubtless, they who rest not day nor night before the

throne of God need no rest, because the presence of God is their strength, their joy, all that they desire or need.

Lastly, let us observe the continuity which ought to exist between the life of man on earth and the life of man before the throne of God and the Lamb. The work begun here should be continued there. The worship in which we have learned to join on earth should be the prelude to higher and more spiritual worship. The music of praise which we try to utter here with faltering voices, and sometimes with jarring notes and imperfect harmony, should lead up to those more perfect songs and choruses in which the whole host of heaven take part. How the gap between things seen and things not seen, between the temporal and the eternal, will be bridged over, we cannot say. If we fall asleep in Christ, we may be satisfied that in some way we shall wake up in his His likeness and be satisfied with it. But the great practical question is, how we can bring our lives here into the most complete harmony with what we learn that our lives must be in the great future, if that future is to be spent in the presence of God. There is much in this world to recommend to us a lower view of human life than that which is thus indicated; and if we strive to adopt the higher view, we may often find it to be painfully true that the spirit is willing, but the flesh is weak. Yet certainly we may hope to find assistance in our struggle by striving to peep through that door in heaven which was opened to St. John, and through which he saw and heard such wonderful things. Who will not feel himself strengthened for his daily task, encouraged to persevere, ashamed to fall back from his profession, steadfast in his determination to imitate Christ, who can hear daily the echo of that heavenly hymn, 'Holy, holy, Lord God Almighty, which was, and is, and is to come?'—*Sermons for the People, S.P.C.K.*

CONGREGATIONAL SINGING.

The "Church Congregational Music Association" was founded in England two years ago avowedly to provide 'simple, solid, devotional' compositions for use in the service of the Church, to induce composers to work on such lines as will best tend towards this end, and to acquire, when possible, the copyright of approved works. A circular recently issued gives the following description of the association's method: 1. The adoption of *preces* and responses, similar to the Ancient Plain Song, with a low reciting note (E), and sufficiently simple for general use. 2. The providing of the simplest and most expressive settings for canticles, when used instead of chants, fully printed with the necessary directions for people as well as choir; also the printing of the music over every word in the case of both canticles and psalter; the chants being low pitched, and no recitation note higher than B. 3. The placing of the music so provided in the hands of every member of the congregation. 4. The promotion of regular congregational practices, and the occasional meeting together of congregations for a united service, as may be arranged by the council. 5. The delivering of lectures, with illustrations, upon invitation of the clergy, in different parts of the country.

The principles and policy of the association are actively opposed by Church musicians and others who are interested in, or lovers of, a more elaborate musical service than any in which a congregation can take part. Not a few persons, moreover, see in the movement a real, though, perhaps, unavowed attack on the ornate forms of worship at present so much in vogue.

An interesting speech was made at the same meeting by Mr. J. C. Horsley, R.A., who pointed out that the Germans 'threw all their knowledge and science to the winds in the churches.' The veteran artist continued:

'Mendelssohn was one of my dearest friends, and he, Maofarren, Benediot, and others had told him that that was the great crux and secret; 'if you will have part singing in your churches you cannot have congregational singing.' There is, no doubt, much to be said for this view, and it is satisfactory to know that the congregation, whose right to join in public praise cannot be doubted, have now an organized body of champions, by whom that right will not readily be surrendered.—*Ex.*

MAN'S WORK.

Man's use and function is to be witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. Whatever enables us to fulfil this function is, in the pure and first sense of the word, useful to us. Pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are, in a secondary and mean sense, useful, or rather, if they be looked for alone, they are useless, and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence. And yet people speak in this working age, when they speak from their hearts, as if houses, and lands, and food, and raiment were alone useful; and as if sight, thought and admiration were all profitless, so that men insolently call themselves Utilitarians, who would turn, if they had their way, themselves and their race into vegetables—men who think, so far as such can be said to think, that the meat is more than the life, and the raiment than the body; who look to the earth as a stable, and its fruit as fodder; vine-dressers and husbandmen, who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. And so comes upon us that woe of the Preacher—that although God 'hath made everything beautiful in His time, also He hath set the world in their heart, so that no man can find out the works that God maketh from the beginning to the end.'—*J. Ruskin in Fam. ly Churchman.*

DIOCESE OF FREDERICTON.

GRAND MANAN—Grand Manan was visited by his Lordship the Coadjutor Bishop on Wednesday, the 6th inst. In the morning at St. Paul's Church, Grand Harbour, he administered the rite of Confirmation to eighteen candidates, after which he delivered an eloquent address to a large and attentive congregation. The Bishop had to return to Fredricton on Thursday morning, but we hope that in the near future he will come again and make us a longer visit. The Church here is steadily increasing. Since the middle of March the Rector, Rev. W. S. Covert, has baptized twelve persons. Although times have been so hard on this Island for the last two years, improvements have been made in both Churches. A carpet has been placed in the chancel of St. Paul's, and two very handsome chairs in the Church of the Ascension, Northern Head. The evening services held throughout the week are much better attended than formerly, which is very encouraging.

The LORD'S DAY is to be unlike other days, and it is also to be marked by pentive characteristics which shall proclaim its dedication to God.—*Liddon.*

One noble act suggests another, one great sacrifice for truth prompts another.—*Liddon.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital:

Collection from St. Thomas' Church, Morden, Manitoba, per W. P. Duncalfe, \$31.35; a friend Port Dover, Ont., per Rev. Dyson Hague, \$1 per Rev. R. Hewton, Lachine, T. A. Trenholme \$5; James Doran \$10; A. P. Bastable \$1; The Misses Rothwell \$1; Walter Bunison 25c; M. Mounsey 50c; Anonymous 25c. Total \$50.35 Full total \$684.92.

A striking instance of the necessity of the Hospital took place this week. One of the company's employees was taken seriously sick with inflammation of the lungs at midnight, while sleeping in an isolated room (he is a single man). He suffered agonies until the morning, when assistance came. He is now being cared for at the hotel, which is naturally enough not the most quiet place.

I remain yours, very sincerely,

W. CHAS. WILSON.

Springhill Mines, N.S., May 13th, 1891.

DIOCESE OF FREDERICTON.

S. S. CONVENTION—The opening service of the Sunday School Convention of this Diocese so eagerly anticipated by many (and indeed called together at the express desire of the S. S. Teachers of the dioceses) took place in Trinity Church, St. John, on the evening of Tuesday, the 12th May inst., a number of the clergy of the diocese were present and a large congregation assembled. The Right Rev. H. T. Kingdon, D. D., Bishop Coadjutor, preached an excellent sermon from 2d Kings, iv, 26. On pressing upon those present the necessity of not merely a good secular education but also that of the spiritual faculties, the duties and responsibilities of the Sunday School teacher in this connection, and in these days are clearly defined and enforced, and they were urged to qualify themselves fully for their important work.

The Convention assembled in Trinity school-room at 10:30 a.m. on Wednesday. There was a very large attendance, a number of teachers being present from Fredericton, Rothesay, Sussex and other places, besides a good number from the city. The Coadjutor Bishop presided, and of the clergy were present: Rev. Canon Brigstocke, Canon Forsyth, Canon Roberts, and Revs. Smith, Little, Newnham, Stevens, deSoyres, Raymond, Parkinson, Sampson, James, Hanington, Hudgell, Hooper, Maynard, Neales, Kutough, Montgomery and Sherman. The meeting was opened with prayer by Rev. Canon Brigstocke, and the singing of the hymn, 'Through the night of doubt and sorrow.'

Bishop Kingdon, then briefly addressed the Convention on the advantages and benefits of the Sabbath School, and called upon Rev. Canon Forsyth to read the first paper. His subject was 'The necessary Qualifications for a good Sunday Teacher.' The paper was a most interesting and instructive one, and was listened to with marked attention. The advantages of the Sabbath school were plainly pointed out, and the various requisites of a good teacher, prayerful consideration, careful preparation, punctuality, patience and perseverance, were dwelt upon at some length and in a manner that impressed itself upon all present.

The 'Training of Sunday School Teachers' was the subject of the address of Rev. G. E. Lloyd, of Rothesay. The training of the teachers was not in the hands of the clergymen, but it should be done in the schools. The best teachers should be put in charge of the infant classes, for there the groundwork of all training

was laid. He advocated the abolishing of examinations of teachers and the substitution thereof of yearly or half yearly examinations of the scholars. The irregular attendance of many teachers was a drawback, but by this the older scholars had a chance and were developed into good teachers. Mr. Lloyd next referred to the teachers' meeting with their clergymen. This, if possible, was a good idea, but in a country diocese the minister was so busy that it was almost impossible. He urged the teachers to confer with their clergymen on any matters in doubt, and next urged the establishment, where possible, of good libraries of standard books for the use of the teachers and scholars. The benefit of lectures was also pointed out.

Rev. J. S. Parkinson, of St. Mary's, next gave a model lesson on the methods of teaching the Scriptures. He took as his illustration the parable of the unjust judge contained in the first eight verses of the 18th chapter of St. Luke.

A model lesson on the Catechism was given by Rev. Canon Roberts, of Fredericton. His discourse was a very instructive one and was enjoyed by those present. He impressed upon his hearers the sacredness of Christian names and gave some valuable hints on the methods of teaching the catechism.

An interesting and instructive paper on Sunday schools in scattered missions, how best to establish and maintain them, was read by the Rev. C. P. Hanington, of Johnstown. The difficulties in the way of maintaining and carrying on Sabbath schools in country districts was clearly pointed out, and he urged the ministers and teachers to make the most of their opportunities and to strive to have schools established in every centre. They must remember that the Sunday school was not the most important place for religious instruction—that was the home, and the parents should conscientiously discharge their duties in this respect. He said that in his own parish, being unable to hold a Sabbath school on Sunday, he had established one which meets on Thursday evening, where he is superintendent, teacher, librarian and organist. He continued this school throughout the summer, and finds it working very satisfactorily. He thought that in many places the laymen might take up this work and do a great deal of good.

Rev. Mr. Raymond spoke of a lady in Kingston who had followed this course, and of the good results that had attended her labors. The chairman referred to another similar instance.

Rev. H. W. Little said that in the parish of Kingston the examinations of teachers was regarded as a special feature and he would be glad if some systematic method of examination could be devised. With the Convention he was not much in sympathy, for it was not possible for many outsiders to come to the city, but if deanery conventions could be held they might result in good. He thought the clergyman should be instructor of the teachers. At his parish the teachers met every Monday evening and went over the lessons most thoroughly.

Rev. O. S. Newnham spoke briefly of the duties of the ministers and teachers in connection with the Sabbath schools.

Hon. D. L. Hanington referred briefly to the good results of Sabbath school teaching and urged that schools be established and maintained wherever practicable.

Rev. Mr. Montgomery held it was the duty of the clergymen to know what the teachers were teaching the scholars.

Adjourned till 3 o'clock.

At the afternoon session of the Church of England Sunday School Convention the attendance was even larger than during the morning. The first speaker was Rev. Scovill Neales, who discussed the subject how best to overcome the difficulties of Sabbath school teaching in scattered missions. He advised that, wherever practicable, the services of those who have been trained for secular teaching should be engaged. An interesting and instructive paper

on "Sunday School Libraries" was read by Mr. Vivian W. Tippet. Mr. Eldon Mullin's paper on "Teachers' Associations and Examinations," was read by Rev. Canon Roberts. He advised more careful training of the Sabbath school teachers, and associations were the readiest means for such an end. He did not consider examinations necessary, but a course of study might most properly be applied. Mr. J. H. Wran, of Moncton, discussed the desirability of examinations of scholars, and advocated the giving of prizes. It worked well in the secular schools and should in the Sunday schools. Rev. Mr. Hudgell, of Derby, addressed the meeting on the neglect of the services of the Church by the Sunday school scholars. He argued that Sunday school services should be concluded by a service in the church. Rev. Mr. Montgomery, of Fredericton, spoke upon the loss to the Church of the elder scholars. He paid a high compliment to Miss Murray for an essay she had written on the best methods of teaching. This finished the programme, and a general discussion of the papers followed. Those who took part were Rev. Canon Brigstocke, Miss Murray, Rev. Messrs. Newnham, Smith, James and Kutough, and Messrs. Frith, Vroom, Tippet, Hanington and Cornwall. Votes of thanks were tendered those who had prepared papers, and the meeting adjourned.

A public meeting was held in the evening and there was a large attendance. After a brief address by the chairman, Bishop Kingdon, Rev. L. G. Stevens read a very instructive paper on the religious training of the young, and laid particular stress on the need of home education. Rev. Canon Brigstocke spoke of the need of definite religious instruction in the schools. Because of the lack of this many young men thought there was much to be said against the Christian religion. The clergy should be more definite and systematic, and so should be the Sabbath school teaching. The last speaker was Mr. C. N. Vroom, Mayor of St. Stephen, who discussed the relation of the Sunday school to the Church. The Sunday school was a part of the Church, he held, and the training school of Christ's soldiers. The singing of a hymn brought the meeting to a close.—Globe.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE, LENNOXVILLE.—The reports and accounts for 1890, adopted at the annual meeting of Corporation in February last has been issued in printed form. These are made up to the 1st February, and therefore show the position of affairs anterior to the fire, which took place on the 3rd of that month. The statements showed an increase on the assets of the Institution of \$2,688.30 on real estate account, and of \$310.76 on moveable property. The income for the year had amounted to \$11,496.45, and the expenditure \$10,940.14, showing a profit of \$556.31, though the 'salaries' had been larger in amount than ever before, there having been five Professors and four Lecturers on the staff. The collections on Trinity Sunday in the Dioceses of Quebec and Montreal had fallen off somewhat; but the enormous difference between those taken up in the former and these in the latter should shame the Diocese of Montreal into doing something worthy of mention for this College, in which it has as much interest, ownership and control as has the Diocese of Quebec. The collections from Quebec amounted to \$423.54; those from Montreal to only \$67.35, and these too all, except \$15.60, from one parish. The Diocese of Montreal should either wake up and deal fairly with this institution, or abandon all claim to control over, or ownership in it. It is quite possible that more active participation in its affairs by the representatives of the Synod of Montreal would redound to the real benefit of the Institution, and serve to prevent the recurrence of the unfortunate complications which

have occurred lately leading to the resignation of one of the oldest and probably the ablest of the staff, and this too on the serious ground of dissatisfaction with the administration and discipline. That there should be any, the least ground, for a charge of lack of discipline in school or college is regrettable. Steps have been taken it is said to remove any further cause of complaint in this respect.

A special meeting of the Corporation of the College has been called for Saturday, May 30th, at 10 a.m., to receive and consider the report of the Committee appointed to consider the relations of the College and the School; to inquire into the discipline and education of the school, and to suggest such modifications in the present system as may tend to increase the efficiency of the institution.

DIOCESE OF MONTREAL.

MONTREAL.—*St. James the Apostle.*—The Ministering Children's League of St. James the Apostle Church held a fancy sale and concert in the school-room on Thursday last. There was a fine display of saleable articles, contributed principally by friends of the League, and quite a business was done. The concert in the evening was most enjoyable. The League was started two years ago, and has 134 members and 11 associate members. It has on view the erection of a free church on St. Luke street in connection with St. James the Apostle, and has contributed \$153 towards the object for which yesterday's sale was held.

Work has commenced on the extension of the Parish Church. This is to be done by taking out the Eastern end wall and extending the building almost to the street line. It will add a number of sittings and will architecturally improve the Church.

Ascension Day.—Under this heading in our last issue we omitted to mention that on Ascension Day there were two services in Christ Church Cathedral. At 11 a.m., when there was a considerable congregation, there was Morning service, a sermon by the Rector on the duty of observing the day, and celebration of the Holy Communion, for which a large proportion of the congregation remained. There was evening service at 5 o'clock.

St. James.—We are glad to learn from the Rector of this parish that he had a celebration on *Ascension Day* last, and has had it on such festival for years and years previous. St. James' is one of the city parishes in which the festivals of the Church are, as a rule, duly observed by one or more services.

KNOWLTON.—The Lord Bishop of Montreal reached Knowlton for his annual visitation on Saturday, May 9th. For some days His Lordship had been suffering from a severe cold with threatening bronchial symptoms. He was able however, to hold two Confirmation services in this parish on Sunday, to administer the Holy Communion to a large number of communicants and to deliver three of his practical, inspiring sermons. Morning prayer began at 9.45 a. m. at which service an address was given by the Rector to the large number of children present, who afterwards withdrew to make room for another congregation. Eight persons received the Apostolic rite of Confirmation at the hands of the Bishop, and nearly seventy communicants, received the Sacrament of the Lord's supper. In the afternoon there was a second Confirmation service at the beautiful little Mission Church of "Christ the Good Shepherd," Bondville, where also, eight persons presented themselves for the holy rite. At evening in the parish church the Bishop preached a most excellent sermon upon Romans xii. 1. Both churches were made bright and pleasing with growing and out flowers. On Monday his Lordship left for West Brome, the neighboring mission.—*St. Johns News.*

DIOCESE OF TORONTO.

TORONTO.—*St. Philip's.*—A successful congregational gathering was held in the basement of St. Philip's Church on Tuesday evening, 12th May, on the occasion of the opening of the basement for Sunday school purposes. Addresses were delivered by Rev. Canon Sweeney, D.D., Rev. A. H. Baldwin, M.A., Sir Daniel Wilson, LL.D., and Dr. Millman and Mr. W. D. McPherson, the churchwardens. The choir rendered several selections during the evening. The meeting was confined to members of the congregation, and gave a splendid opportunity for them to become better acquainted with one another, in which respect it was a great success. From the reports of the various associations connected with the Church, it is evident that the Church is in a very flourishing condition, and doing a good work.

Trinity University.—The regular May meeting of the corporation was held at Trinity College, on Wednesday last. The Bishop of Toronto presided, and there were also present the Bishop of Niagara, the Chancellor, the Provost, the Dean, Professors Clark, Lloyd, and Symonds, Archdeacon Dixon (Guelph), Revs. Canon Brant, Canon Cayley, Revs. A. G. Broughall, Dr. Langry, Dr. Bethune, E. P. Crawford, Messrs. E. Martin, Q.C., J. A. Worrell, Q.C., Richard Bayly, Q.C., C. J. Campbell, Harlow Camberland, and Dr. Bingham. A letter was read from the Rev. Prof. Jones, registrar, announcing the result of the recent voting for Chancellor and members of the College council as follows:—For chancellor, for ensuing five years, Hon. G. W. Allan, D.C.L.; for two representatives of graduates in Arts and Divinity, for four years, Elmes Henderson, M.A., and J. G. Bourinot, D.C.L.; for one representative of Graduates in Law, for two years, Sir Adam Wilson, D.C.L.; for one representative of Graduates in Medicine, for two years, C. Sheard, M.D., C.M.; for one representative of Associate Members of Convocation, for two years, Hon. Mr. Justice Osler. A letter was read from the Bishop of Ontario announcing his nomination of Edward H. Smythe, Q.C., D.C.L., as Member of the Council, vice the late Chancellor Henderson. A letter was also received from Registrar Shannon, of Queen's University, Kingston, inviting the co-operation of Trinity University in an application to the Dominion Government for the remission of the Customs duties on university library books. It was resolved that the corporation unite with McGill, Queen's, and Toronto Universities in petitioning the Government of Canada to provide that books imported for the use of the libraries of colleges or universities shall be placed on the free list in regard to Customs duty. Dr. Sheard was admitted and took his seat as a member of the council. Several changes were made in the music curriculum, including the following addition to the subjects of the final examination:—"Playing at sight from figured bass and from local and instrumental score." A by-law was enacted raising the standard of examinations in the divinity class as follows:—For honors, 75 per cent.; for first class, 70 per cent.; for second class, 60 per cent.; for passing 40 per cent. of the whole marks and 33 per cent. of each paper. A satisfactory report was received from the Committee appointed to arrange for the collection for the new building and endowment fund, and authority was given them to proceed further with the canvass. It was unanimously resolved to recommend the following gentlemen to convocation for the degree of D.C.L., *honoris causa*:—R. T. Walkem, Q.C., Kingston; Edward Martin, Q.C., Hamilton; and Rev. Prof. Clark. Drs. Bingham, Sheard, and Nevitt were appointed a committee to confer with the Executive Committee on the subject of Degrees in Dentistry, Dr. Bingham to be the convener.

DIOCESE OF HURON.

LONDON.—The Dean of Huron has made arrangements for the carrying on of the Cathedral parish Principal Millar and Professor Williams, of Huron College, are to preach twice a month each. And a young man who is to be ordained at the approaching ordination service on May 24th, is to be appointed curate. Thus the Dean will have able assistance in the parish.

The Rev. R. Hincks, B.D., Rector of Simcoe, was married in the Cathedral on the 6th inst. Canon Richardson supplied his place in Simcoe on Sunday, the 10th, and Professor Williams will undertake it on the 17th.

The Synod of the Diocese will meet in the Chapter House on the 16th.

The visit of the Bishop of Algoma to the Diocese has already borne fruit. We are told of one congregation which last year gave \$10 in response to the Ascensiontide appeal, has this year given over \$90, being deeply interested by the Bishop's remarks, and the urgent and eloquent appeal he made in behalf of the Northwest Missions.

It becomes more and more evident that what church people want is information. It would be well if Church papers and Missionary journals were in every house and read by all.

At the Easter vestry meeting of the Memorial Church, a committee was appointed to take steps towards securing assistance for the Rector, Canon Richardson. At present he gets help from a student who attends the Mission Chapel, but the committee is now about to secure the services of a clergyman of some years experience. This is a step in the right direction and not any too soon.

Rev. Canon Hincks, of Windsor, in his service Sunday, made an affecting allusion to his pleasant pastorate of the church in Windsor, extending over a period of five years. He stated that during this time not a single event had occurred to mar the peace of the parish, and that the finances of the church are in excellent condition.

DIOCESE OF ALGOMA.

The Algoma Mission News says:—There are now in this diocese two self-supporting parishes (Sault Ste. Marie and Port Arthur), 24 centres occupied by Missionaries, and five Missions vacant.

The sum of \$8,000 is needed at once for the general purpose fund of the Diocese of Algoma, or, in other words, the fund out of which the stipends of the Missionaries are paid.

The Church and Parsonage fund is wholly exhausted, leaving several structures unfinished, while some Missions are patiently deferring the commencement of building operations until they can depend on a grant from the diocese to augment their tiny offerings.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Christ Church, Winnipeg, of which Canon Pentreath is the Rector, is to be rebuilt this summer, the old building being in a shaky condition. The site of the old church will probably be taken over by the C.P.R. for their offices, and a site for the new church will be obtained a little further from the railway. The plans for the new church show a cruciform building of simply treated gothic, to seat 700 persons, which it is estimated will cost \$7,000 providing the lumber from the old building is used. There will be a side chapel heated separately which can be used for week day services and marriages.

DIOCESE OF QU'APPELLE.

The Church Messenger, Qu'Appelle, says:—There is no truth in the report that has been circulated in the newspapers that the Bishop of Qu'Appelle is likely to leave the Northwest for Ontario.

CONTEMPORARY CHURCH OPINION.

Church Bells :

On Monday in last week five deaconesses were set apart to their offices by the Bishop of London, at Michael's, Paddington. After the service was ended the Bishop sealed the commissions of the newly appointed deaconesses, and gave a Bible to each. The other day a number of gentlemen, more or less distinguished, were also set apart by the Bishop to the office of reader, and we have for some time now been hearing much of the revival of brotherhoods. These things are signs and results of a spirit of development within the English Church which calls for attention. They are a patent evidence that the Church no longer merits the charge of too much rigidity and conservatism which used to be so freely thrown in her teeth, and from which it was said that so much loss and harm came to her. There is another point, too, in connection with these matters, which is of great significance. The readers, the deaconesses, the brotherhoods, are by the immediate appointment and under the direct sanction of the Bishop; he not only allows them, but himself, as it were, establishes them. They have, therefore, this great favour, that they are under authority; they do not spring up merely by some private enterprise, and are then more or less allowed, but they are ordained by legitimate authority and owe it constant obedience. This fact is surely one great safeguard against possible difficulties in the future, one great ground for hope that these new practical developments may work much good for the Church. A spirit of obedience is a great virtue in matters religious and ecclesiastical, a submission to the law of decency and order. The claim to such obedience may, no doubt, be stretched too far; but, speaking generally, where there is such a spirit there is the fundamental requisite for much spiritual growth and edification.

The Bishop of Bedford is an admitted authority upon all matters connected with the East End of London. When, therefore, he stated at last Monday's meeting of the East London Church fund that the Salvation Army is so little known in East London that any of its proposals were not likely to move them to any great extent there, his Lordship made an announcement which may come to some of us as a surprise. It is certainly well that we should know these things. Bishop Billing further declared that although some had said that the Church had allowed judgment to go by default, the clergy and the Church workers in London were so busy about their own work that they felt they had no time to look into and consider plans devised by others; and, wisely, he thought, they determined to go on with their work, as the end justified their policy. While it was impossible to co-operate with a body that ignored the Sacraments of Christ's Church, and held doctrines which they could not approve, at the same time the clergy were quite willing to be taught what was their duty, and when they knew it they would endeavour to do it to the best of their ability. Though they could not approve, on economic grounds, the scheme proposed by General Booth, they were thankful that attention had been directed to the East of London. This seems to be the best outcome of the plan which has been so energetically put forward by Mr. Booth. It has directed attention to the East End. Meanwhile the work of the Church is quietly proceeding there, and although admittedly that work is capable of enormous development and extension, yet it is very satisfactory to know that the Bishop of Bedford is so hopeful as to what is now being done. Perhaps Mr. Booth's book may result in increased support being given to the East London Church Fund. We sincerely hope that it may be so.

BY-PATH MEADOW; OR, THE PIT-FALLS OF LIFE.

By the Author of "How to be Happy though Married."

[CONTINUED]

It has been said that all sin is ignorance: that if we knew to what consequences our actions would lead us we would abstain from them. We do not believe this theory, for we see people continually doing wrong with their eyes open, and quite understanding that evil consequences must ensue. And yet, would not many lives be saved from ruin if parents, in parting words to their children leaving home, would point out clearly, but delicately, some of the pitfalls into which young people fall because they are ignorant of them and thoughtless about them, quite as much as by reason of the downward tendencies of their nature? Indeed, we should all, when we have escaped or gone through temptations ourselves, feel in duty bound to warn the inexperienced. This is what Christian and Hopeful did when they escaped from Doubting Castle. They erected a pillar, and engraved on the side of it this sentence: 'Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy His holy pilgrims.'

I remember once, when I was an undergraduate, as I was walking with a friend, there passed one whom we both knew well, for he was at school with us. He looked the dissipated life he was living, so I remarked: 'Poor A. seems to be going rather to the bad.' My friend replied: 'I have known A. many years, and have never known him tell a lie, so he is sure to pull himself together again. If a young fellow can escape the pitfall of falsehood, he is certain to get right in the end.' Coming from one who did not profess to be religious, this testimony impressed itself upon me.

There lived in Ghent a beggar who was accustomed to collect alms upon the pretence that he had a secret disease lying in his bones and weakening his whole body, and that he dared not, for shame, mention the name of it. This appeal was exceedingly successful, until a person in authority, more curious than the rest, insisted upon following him, and examining him at home. At last the beggar confessed as follows: "That which pains me you see not; but I have a shameful disease in my bones, so that I cannot work—some call it sloth, and others term it idleness."

This disease is not only wicked in itself, but the parent of most other sins. Yet it must be admitted that in these days the pitfall frequently lies in the opposite direction. People turn themselves into machines by working too uninterruptedly, and by not taking time to cultivate the higher and better parts of their natures. I am almost afraid to say so, for fear idle boys might get encouragement from it, but I do know a man who says that the great mistake of his life was working too hard at school and college. This prevented him, he says, from developing his health and strength by athletic exercises, and from forming the valuable friendships that are the happiness of those who cultivate the social side of their nature.

Talking of friendship, we may observe that when it is the *wrong* kind it is one of the most dangerous pitfalls that beset the journey of life. The vanity of all friendship which is not founded in true principle was never more plainly expressed than in an honest but heartless sentence of one of Horace Walpole's letters: 'If one of my friends happens to die, I drive down to St. James' Coffee-house, and bring home a new one.' The name of 'friend' is desecrated when thus spoken of. It is strange

that people should be as careless as they are in choosing friends, though they must know that from their choice will result great good or great evil. Yes, even life partners are chosen in a haphazard way, and then we wonder that marriage is often a failure! A wrong or foolish marriage is the especial danger or pitfall of women; as a bad choice of a profession is in the case of men.

'Love is of man's life a thing apart,
'Tis woman's whole existence.'

If parents realized the amount of misery and comparative uselessness that is inflicted upon a man who has got into a business or profession which does not suit him, they would be more careful not to interfere with the tastes of their children. Two cases of the kind came into my mind. One is that of a man who was almost forced into becoming a clergyman by his father, in order that he might obtain a large family living, out of which he was to provide for a mother and six sisters. The other was induced by his father, a general, to be an officer in the army, because it was, he said, the only thing in which he could push him forward. In both cases they are round men in square holes.

Every age, every profession, and, indeed, every way of human life, has its own pitfalls. Is not an excessive love of pleasure the danger of youth; a too great love of gain that of middle life; and a love of ease that of old age? The young must learn to 'scorn delights and live laborious days'; the pushing and successful middle-aged man that it will profit him nothing to gain the whole world if he lose his soul; and the aged that it is better to wear out than to rust out.

The pitfall which unmarried people have to guard against is that of *selfishness*; that of the married very often is selfishness too, but of a kind which may be called selfishness once removed. I mean that they are in danger of being so engrossed in their families that they become hard and indifferent to the rest of the world.

A diamond found itself, to its extreme annoyance, lying side by side with a piece of common black lead under a gas jet. 'Disgusting?' it remarked; 'this is not fit society for a diamond of the first water.' 'Poo!' said the black-lead carelessly, 'you're only a bit of carbon like me.' The diamond flashed furiously. 'We are absolutely and fundamentally different. I have nothing in common with you, so be silent.' Presently in came a chemist, with half a dozen pupils. 'See here!' he said, taking up the diamond, and applying to it the full force of the blow-pipe; and lo! to its horror, the diamond felt and saw itself swelling up into a horrible black mass before resolving into an invisible and noxious gas. As it faded away, its last recognized sensation was of a malicious gleam emanating from the black lead. The rich too often regard themselves as diamonds, and forget that in the Great Chemist's furnace they will prove to be of the same elements as the poor.

Quite as great moral dangers, however, beset the poor, though, of course, of a different kind. They are tempted to lead a merely animal life, and to become hard and cynical. It is possible to be as unscrupulous and worldly in gaining twenty pounds a year as it is in getting twenty thousand. Others of a different disposition are very kind to each other, but they are too often prodigal and careless of their small resources.

Many a one, after recovery from sickness, is ready to confess that he never was well until he became ill; that is to say, that he never knew himself and the needs of his nature until the scales of pride, as it were, fell from his eyes, and he saw.

Sickness, too, may become a pitfall through which we may fall into moral perdition: and that was a good answer which a lady once gave to a man who was complaining that he

had not put his health to a good use. 'Now,' she said, 'you must take care not to abuse your sickness.'

But we need not attempt to enumerate more of life's pitfalls; for, indeed, everything in life may become a pitfall, which only means that this world is a world of trials or temptations. This fact is inevitable; but it is not one that should be mourned as an unmixed evil. So far, indeed, is this from being the case, that in the absence of trials and temptations it would be impossible for us men upon this earth to be good. How ridiculous it would be to praise a man shut up in prison for honesty and sobriety! As it is impossible to catalogue all the pitfalls of life, we may conclude by saying that every kind of excess is a pitfall to be avoided. Virtue lies in the middle, and on each side are extremes ready to swallow up the unwary. These we shall see in time, and be enabled to avoid them, if we follow simply that Word of God which He has given to be a guide to our feet and a lamp to our path.—*American Church Sunday school Magazine.*

EDITORIAL NOTES.

SOME of the clergy of the Church apparently think little of her age and history and they sometimes yield assent to statements attributing her origin to the reign of Henry VIII., and limiting her existence to the Reformation period. The best informed of their brethren of the denominations around them, from time to time, however, admit her antiquity, and in this connection we lately noticed in the 'Voice' of New York, a report of an address by the Rev. T. DeWitt Talmage delivered on the evening of May 1st inst., in which, after congratulating himself and the various religious bodies outside of the Church, upon the election of the Rev. Philips Brooks as Bishop of the Diocese of Massachusetts, he went on to speak of the Church itself; of course classing her as a denomination. He invoked the blessing of God upon Bishop-elect Brooks and "upon the great denomination in which he stands. It is no doubt one of the oldest denominations now in existence. Her history may be traced back twelve hundred years. The Presbyterian, Methodist, Baptist, Quaker and Congregationalist churches are offshoots from this. For hundreds of years she trod the burning ploughshares of persecution. She has a long roll of martyrs in which are the names of Wycliffe, Cranmer, Latimer and Ridley. Her Bishop Hooper and Bishop Rogers were offered pardon at the stake, and refused the offer. In four years three hundred of her members were burned, five Bishops and 21 clergymen, with their families, but the flame had no power to consume the principles for which these men died. Whatever may be your likings or your dislikes in reference to her form of worship, I think you must admit that the man who with his heart goes through the liturgical service of that Church, has confessed every sin, acknowledged every mercy, and sought help in every trial. Excepting the family prayers conducted by my mother when father was absent, in my boyhood days, no prayers have more effected me than when I have in the Episcopal Church joined in the supplications; and no worship of any denomination can be more impressive than the one passage, heard every Sabbath throughout all the Episcopal churches clear round the world, and which I never hear without being overwhelmed with it; By Thy agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious Resurrection and Ascension, good Lord deliver us. In all time of our tribulation, in all time of our prosperity, in the hour of death and in the day of judgment; good Lord deliver us."

SUCH testimony from Brooklyn's now most prominent preacher, in favor of the Church's system and as to the Church's antiquity is worthy of being remembered. Dr. Talmage, however, made a slight mistake in fixing the period of her existence as *twelve hundred years*; he might safely have added at least six hundred and fifty years to that period and have been within the mark. Historically there can be little doubt now that the Church was established in the British Isles in Apostolic days, and there is no doubt historically that the Church of England is the direct continuation of such Church.

WE have already referred to the meeting of the Provincial Synod of the Province of South Africa which took place in January last at Cape Town, under the presidency of the most Rev. the Bishop of Cape Town, Metropolitan. A very full report of its proceedings is contained in the Supplement of our valued exchange. *The Southern Cross*, published at Port Elizabeth, South Africa. From it, it appears to us, our own Provincial Synod might learn something. One is that the business of the Church merits time and due consideration. At this the fourth meeting of such Provincial Synod, three weeks were occupied in discussing the affairs of the Church. In this Province if the Synod holds together for from twelve to fourteen days, it is considered extraordinary. Another point is, the gravity of the subjects submitted to and considered by the Synod and the earnest and thorough manner in which they were severally dealt with. The spirit of haste which characterizes both our Diocesan and Provincial Synod seems absent from that of South Africa.

THE question of the title of the senior and presiding Bishop of the Church in South Africa was again discussed at the last meeting of the Provincial Synod. Evidently there is a strong feeling in favor of the title 'Archbishop' instead of 'Metropolitan,' the laity being strongly in favor of the former. The Metropolitan, himself, however, deprecated the immediate adoption of the title Archbishop; and in deference to his view the Synod simply reaffirmed the resolution passed at its session in 1870 as follows: 'This Synod is of opinion that it would prevent misapprehension as to the ecclesiastical status of the several Provinces of the Anglican Communion as co-ordinate members of the same body and might be expedient for several causes if all the Metropolitans of these provinces should hold the same title; and it requests the Bishops of this province to take such measures as in their judgment may be best calculated to obtain sufficient recognition of the title of Archbishop for the Metropolitan of this Province.' If we mistake not the feeling of the last Pan-Anglican Council was in favor of the employment of the title Archbishop for Metropolitans of Province; and as the question may possibly come up again at our Provincial Synod this reference to the discussion in South Africa will not be without interest.

Evidently in South Africa they believe in surrounding the Synod services with all possible dignity and honor. The practice apparently is to have a closing service as well as an opening one. The latter consists of a full Choral Celebration of Holy Communion, and the inaugural address by the Metropolitan, which was introduced with the usual Invocation, (says our Contemporary), 'in the name of the Father and of the Son and of the Holy Ghost, Amen,' and was delivered by the Metropolitan standing on the sanctuary steps. The administrator of the Government of the Province together with several members of the Ministry, including the Colonial Secretary Attorney-General, and Treasurer General were present at this service.

The closing service took place in the evening in St. George's Cathedral, after the business of the Synod was ended. Our exchange gives the following report of that service:

'The lay members of the Synod occupied the front seats in the Cathedral. The clergy formed in procession in their surplices, hoods and stoles. The Altar was vested in Pentecostal red, and the clergy almost all wore red stoles. The Bishops were vested in their scarlet Convocation robes, and each Bishop was attended by his Chaplain, bearing his Pastoral Staff. The Metropolitan's Crozier was borne by his domestic Chaplain, Rev. E. Burroughs, and he was also attended by Canon Ogilvie and Canon Peters as his chaplains. The choir, preceded by the Cross bearer carrying a Processional Cross, entered the Cathedral, singing hymn 306 (A. & M.) Then came the Cathedral banner, borne before the clergy, who were marshalled in order of seniority, the Canons, Archdeacons and Deans coming last. Then followed the Bishops, in order of seniority, each preceded by his chaplain, the procession being closed by the Metropolitan and his chaplains. The Metropolitan stood at the altar and solemnly ratified the Acts of the Synod, after which a solemn *Te Deum* was sung, during which the Metropolitan stood, facing eastwards, at the altar, with his Suffragan Bishops round him, and the other clergy also standing in the sanctuary in order of seniority. The Metropolitan gave the closing Benediction, and the procession of Bishops, Clergy and choir reformed and left the Cathedral, singing a Recessional hymn. The service was most dignified and impressive, and was attended by a very large congregation. The *Te Deum* was a heartfelt aspiration of praise and thanksgiving; for the Church of the Province of South Africa has great cause to be thankful for the results of the Provincial Synod of 1891.'

NEW BOOKS.

PREPARATION FOR WORSHIP, by Rev. F. E. Carter, M. A., Canon Missioner of Truro Cathedral; Longmans, Green & Co., New York, cloth, pp. 69.

These are five short addresses delivered in St. Paul's Cathedral at the Mid-day services during Lent, 1889, by Canon Carter, based upon and expanding the teaching contained in the last answer of the Church Catechism. The titles are: 1, Self-examination; 2, Repentance and Resolution; 3, Faith; 4, Thanksgiving; 5, Love. The addresses are admirable in the simplicity of expression, and in directness of application, and in the depth of their thought and teaching. Though delivered in Lent, the subject matter renders them suitable for any season, and for either private or public use.

MAXIMS FROM DR. LIDDON'S WRITINGS, is the title of a beautiful little Daily Helper, containing selections from the writings of this greatest of modern preachers arranged for daily use. To the admirers of the saintly and learned Liddon (and they are numberless) this reproduction of some of his deep thoughts will be welcome indeed. No one can fail to reap benefit from carrying one of such thoughts with him or her through the day. Longmans, Green & Co., New York; cloth, pp. 124

HEMLOCK, by Robert Sellar; F. E. Grafton & Sons, Montreal. This one of the second series of the 'Gleaner Tales,' by the accomplished editor of the *Huntingdon Gleaner*. It is historical in character, having reference to the war of 1812, and contains striking pictures of the life and hardship endured by the early settlers. It describes the movements of the opposing forces before the battle of Chateauguay and the engagement itself, and is throughout of deep interest. Mr. Sellar's descriptions of natural scenery is accurate and admirable, and his style clear and forcible.

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CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 “ 3rd—5th Sunday after Easter.
 “ 4th }
 “ 5th } Rogation Days.
 “ 6th }
 “ 7th—Ascension Day, Pr. Pss. M. 8, 15, 21.
 E. 24, 47, 108. Athan. Creed.
 Pr. Pref. in Com. Service.
 “ 10th—Sunday after the Ascension.
 “ 17th—Whitsunday, Pr. Pss., M. 48, 68
 Ev. 104, 145. Athan. Cr.; Pr.
 Pref. in Com. Service till 23rd,
 Notice of Monday and Tuesday,
 and Ember Days.
 “ 18th—Monday in Whitsun week.
 “ 19th—Tuesday in Whitsun week.
 “ 20th— }
 “ 22nd— } Ember Days.
 “ 23rd— }
 “ 24th—Trinity Sunday. Ath. Cr. Pr. Pref.
 in Communion Service.
 “ 31st—1st Sunday after Trinity.

THE CHURCH IN HER RELATIONS TO SECTARIANISM.

(By the Rev. Erastus W. Spalding, D.D., Dean of All Saints Cathedral, Milwaukee, Wis.)

(CONTINUED.)

The Apostles accepted the declaration, and loyally and faithfully set to work to teach and enforce it. They held doctrinal integrity to be vital. They did not say, 'It makes no difference what a man believes, provided he is sincere.' And they held the 'Church of the Living God' to be the 'Pillar and ground of the Truth.' They held that there was a definite Faith, and the Church knew what that Faith was and had been entrusted with the keeping and promulgation of it. They spoke 'concerning Christ and the Church.'

And consequently they treated

HERESY AND SCHISM AS SINS.

Says St. Paul to St. Titus, 'A man that is an Heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth being condemned of himself.' And again to the Corinthians, 'For there

must also be Heresies among you, that they which are approved may be made manifest among you.' And in his letter to the Galatians, he puts Heresies in the catalogue of the Lusts of the Flesh, of which he says, 'they who do such things shall not inherit the kingdom of God.' And again in the same letter he says, 'Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.' And he repeats the curse for emphasis.

And again, the same Apostle besought St. Timothy to abide at Ephesus that he might 'charge some that they teach no other doctrine.' And St. Peter says, in his general epistle, 'But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of Truth shall be evil spoken of.'

And says St. John, the very Apostle of love, 'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that bideth him God-speed is partaker of his evil deeds.'

And in regard to Schism, says St. Paul to the Romans, 'Now, I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.' And to the Corinthians, as quoted above, 'Now, I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment.' And again, 'For ye are yet carnal, for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?' And again, in illustrating by the human body, and showing how God had put the different members in their places by His own authority, he continues, 'That there should be no Schism in the Body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the Body of Christ and members in particular. And God hath set some in the Church,' and then he goes on to recount and specify the threefold ministry and other officers. And St. John says of Separatists; 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us.' And we might add that the action of the early Church, as indicated by Apostolic instruction, has been the organic action of the Church ever since.

As a natural conclusion from all this, it would seem as if the

LOYAL AND CONSISTENT CHURCHMAN

must feel it his duty to act in harmony with Apostolic teaching. He has no option. Whatever he does, he must keep in line with the Church's traditional practice. He must keep on bearing witness to the changeless Faith, and living the changeless life, in the Historic Church. In word and act he must speak the truth.

The course of action of the Christians of today should be the same as that of the Pentecostal Christians in the same one Body. 'They continued steadfastly in the Apostles' doctrine (believing and teaching what the Apostles did) and fellowship (keeping the same Church association the Apostles did), and breaking of bread (receiving the same Holy Communion the Apostles did), and prayers (joining in the same authorized public worship with the Apostles). And one should believe the purpose

of the unchanging God to be the same to-day as at the beginning. 'The Lord added to the Church daily such as should be saved.'

It should go without saying, that this duty must be discharged in love. It is a very unpleasant duty in many ways and it will be vastly more so if it be not done in love. One is liable to the charge of exclusiveness and bigotry, self-sufficiency and uncharitableness, and while this charge cannot always be avoided, any reasonable ground for the charge can be done away with by a right spirit. One must be careful not only to speak the Truth, but to 'speak the Truth in Love.' We started with the reminder that the great principle of the

DIVINE NATURE IS LOVE;

and this principle must be carried out and exemplified in those who represent the Living God. Love cannot of course exempt one from the duty of proclaiming the truth; indeed, charity, or love, the Apostle tells us, 'rejoiceth in the Truth.' It is the highest charity to tell the truth. We observe that the great love of God (which all true Christians will try to imitate) did not prevent the Heavenly Father from making the declarations, and giving the instructions quoted above. The love of Apostles did not hinder them from faithfully promulgating them and writing them down for the guidance of the Church for all time. It is hard then to conceive why, so far from being uncharitable, it should not be evidence of the highest and wisest love in Christians to repeat the same inspired utterances and to try to act up to their spirit. It is certainly to be assumed that Christians are bound to accept the Gospel as God has delivered it, and to disseminate it, and thus to manifest their love as God has shown His and the inspired Apostles has shown theirs.

St. John, the Disciple of love, as we before noted, imitated his Lord in this regard, jealously and unsparingly. So did the other Apostles. And St. Paul bids St. Timothy, consecrated by him Bishop of Ephesus, 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.' And St. Peter bids all Christians, 'Sanctify the Lord God in your hearts; and be always ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.'

It will be well to add to what has been said two important observations:

One is: Christians must remember that it is God who is converting the world, and not themselves. He is using them merely as instruments: He has told them what to do. They can forward His plans best by promptly and exactly obeying. He has set each in his place. If the soldier does his duty, the great 'Captain of our Salvation' will look after the results. If the soldier does not do his duty, but meddles and disobeys, he may jeopardize or delay the favorable conclusion of the campaign. And it is well that he should heed Mordecai's warning to Queen Esther, 'For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's place shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this.'

And the other observation is: If we try to please God and not man, and keep a single eye to His glory; and then try to persuade those who dissent from us to make the same effort to seek His will and to please Him, we shall all be drawing closer to Him, and so shall be really drawing closer to each other, though we be not, like Herod and Pontius Pilate, made visible friends together, as we might perhaps be by the sacrifice of Christ. And we may be sure many a one who declines to conform to our will, will be ready to conform to the Divine Will, if he can be made to feel it is that we desire and not

personal success in debate and proselytizing. Certainly the Psalmist's inspired declaration is true, 'The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel.' Man cannot do this. 'Except the Lord build the house, their labour is but lost who build it.'

'Now of these things which we have spoken, this is the sum. We are members of an

HISTORIC BODY,

founded by Christ, officered by Him, and 'set in order' in its machinery and operation during the great forty days between His Resurrection and Ascension.

This Body is the *Family or Household of God*. We did not choose this family, nor construct it ourselves, but God made it and brought us into it for His own loving purposes, in the New Birth of water and of the Spirit.

We are bound as dutiful children to respect, and conform to, its traditions and principles, and its continuous policy derived from Apostolic inspiration; and not to fashion ourselves . . . in our ignorance.

We are not in the same category as are the members of other religious bodies. They can conscientiously and consistently do, with their organizations and their views of duty, what we members of the historic Anglican Communion cannot possibly do, with ours. They, from their standpoint of belief in the individual interpretation of Scripture, and of practical disbelief in any *historic Church*, think they can please God in ways in which we honestly think if we should act, we should offend and displease Him. We believe *the Church*, and not any *individual*, however great and wise and learned, is the 'Pillar and Ground of the Truth;' and we know her ways are widely different from the ways of individualism so often urged upon us. We must act with the Body. The whole weight of precedent, and the spirit and action of the historic past is forcing us on in a definite and clearly marked out line of action. The Saviour said in regard to a member of the One Body, 'If he will not hear the Church, let him be as a heathen man and a publican;' i. e., as an outsider and renegade. And this was in regard even to what we should consider a very trifling and purely personal matter.

A Church member must stay in his place and bear his witness to the will of God and the Divine way; and this though it bring misapprehension and persecution. He must speak and act the truth lovingly, but firmly. He must keep the old light burning. He must maintain the old life and the old maxims, even though they appear weird and strange, and out of date, in the glare and gaslight of this modern civilization, this 'Vanity Fair.' And it is usually a good sign for the Christian when the world criticises, and faults as old fashioned and behind the times his Church conformity.

The office of the Church is to educate the world and assimilate it to the Divine ways of the Eternal Kingdom above; which ways never change, being ways of Divine perfection.

The Church is not to conform to the world, to become like it and to be absorbed into it, and to abandon the ancient method for the modern invention. It is not to adapt itself to the world, but to adapt the world to itself. It is not proof that the Church is not right because the world does not like it, and does not approve its ancient, changeless fashions and discipline; but it is very good proof that the world is all wrong and needs reconciling to God.

The issue, which has made this discussion necessary, really narrows down to this: Is there a revelation from God? Is the Church set in the world to make known this revelation and to exemplify it? Is the membership of the Church the family of God, and composed of a race of exiled kings soon to enter into their ancestral possessions, and trying now to reclaim to their Father the lost possessions of the world? If so, the way is clear; and it is a way

of exclusiveness (Truth is always exclusive of error, and right of wrong); a way of straightforwardness, of uncompromising adherence to the thing that is from God. It is a way of patient waiting. One can wait for results as long as God can; and can say with the Psalmist, 'it is good for me to hold me fast by God, and to put my trust in Him.'

Or, on the other hand, is Christianity a mere human philosophy, claiming to itself only a more exalted wisdom, and a more perfect system of morals?

If so, every philosophical leader simply comes into the common market with his wares, and gets as many people to accept them as he possibly can persuade to do so. Any one can, without presumption, believe and claim that his way is better than any other way, be that way Christian or otherwise.

One can champion Buddhism and affirm the doctrinal soundness of the 'Light of Asia,' with as much reasonableness as the Christian can of the prophecy of Isaiah or the Gospels of the New Testament.

And, correlatively and resultantly, if the way we are advocating, of dealing with Sectarianism, is God's way, then our strenuous adhesion to it is evidence of the charity which 'rejoiceth in the Truth,' and of meekness, humility and modesty.

And if, on the other hand (and this the Book of God will tell), it is merely our way, then our ardent adherence to it may possibly be just the bigotry, intolerance and self-sufficiency it is too often considered to be, and is constantly charged as being.

THE BISHOP OF DURHAM ON RECREATION.

The Bishop of Durham, in opening a gymnasium in the city of Durham a few days ago, said: It seemed to him their meeting for the opening of a gymnasium really represented an important principle with which they were all familiar, that their Christian faith dealt with the whole sum of human powers—with body, with soul, and with spirit. And they were reminded on all sides that they were so made that their physical training had an important effect on their whole life. The skill, the courage, the endurance, the self-control which they so gained could not but increase in a remarkable degree their powers of usefulness, and so it was that they constantly found that images of physical training were used to bring vividly before them the powers of a higher life. 'He that striveth for the mastery is temperate in all things' was the maxim which St. Paul employed to speak to the hearts of those whom he addressed. Even while that physical training was, as they felt, so precious, and carried with it such promises and such capabilities, they must remember that it must be used in due proportion, not alone, not excessively, not to the setting aside of other discipline and other training and the development of the other forces with which it has pleased God to endow them. He could remember in his early days when physical training first received that attention which was its due. It soon passed into excess. He could also remember when what was called 'Muscular Christianity' became exceedingly popular. But Christianity seemed almost to pass out of sight, and muscularity assumed a very remarkable predominance. That brought before them a truth on which he wished to lay stress. Their physical development must take its *true and its proportionate* place in development of the whole of their nature. If it was excessive, if it was unduly preponderant, then would follow sad trouble. As they reflected upon such a principle he thought they would be able to gain a tolerably clear sense of what the law of amusement was. They recognized frankly and without the least reserve that, men

being such creatures as they were, they sought amusement naturally and rightly. They sought something of the nature of excitement, but then how did they seek it? They did not seek it as an end in itself, they did not seek it as a serious occupation of life, they did not seek it 'to kill time,' a phrase which might well fill them with amazement. As an American writer had said, 'Can a man kill time and not hurt eternity?' They did not then seek amusement, excitement and refreshment for such purposes as those. They sought them as recreation, and if they would only pause upon that word they would see how rich it was in suggestiveness. What was recreation? The finding them anew to be what they were at first, giving back to them that vigour, that force, and that freshness which the wear and tear of their occupation had perhaps diminished; their amusement, that refreshment then must be sought as recreation, that they might be once again possessed of that fulness of vigour which they needed for the fulfilment of the real serious duties of life. And that which applied to the body applied, if he might venture to say so, also to the mind. Their spiritual no less than their bodily and physical refreshments must be used in moderation. They must feel that they were the preparation for something which after all was their real business. Man was not made for spiritual or physical exercises only. Man was made to live amongst his fellows, and bodily exercise must be gained that it might be used in the fulfilment of his real, serious, God-given duties. Therefore they had in a certain sense in the recognition of that principle what was to be the law of their amusements. He would say this, that their amusements, their excitements, their refreshments must be *occasional* and *self-sufficing*. Their amusements, if they were to recreate them and make them masters again of all the energy with which God had endowed them, must be *occasional*, and he trusted that in the use of that room they would let their amusement in order that it might be really efficacious, be occasional. Their amusements must not only be occasional but *self-sufficing*, and must in themselves give them that kind of help which they needed. If they found it necessary to add to the physical effort, or the particular feat which they were aiming to accomplish, some other attraction, they might be quite sure that their amusement had failed. If they could not play a game except for money it would cease to be a gain for them. He knew enough of human nature and of common nature to know what the case was. He was quite sure that if even now he were to play a game for money or to endeavour to accomplish some difficult feat for a wager, the game or the feat would assume an entirely changed character in his mind. He was not going to argue a mere abstract question whether, as had been said by a very competent authority, it was right to back his skill against another's. He did not care about the abstract principle, but he was perfectly sure of the concrete fact that if he did do it, what he should seek would be *superiority* over the person who was matched with him, and not merely the healthy independent exercise of his own powers. What he would seek would be simply to be better than another man, and not good in himself. He earnestly hoped when they were engaged in that room that what they would think most of would be how well they could do different exercises that were proposed to them, and not whether they could do them better than someone who might do them very badly. These were the two principles which he trusted might rule them in the use of that room.

—*Family Churchman.*

A well spent Lord's Day should always commence with that supreme act of Christian worship in which we meet Jesus verily and indeed: the only public service known to the early and Apostolic Church; the most Holy Sacrament of the Body and Blood of our Redeemer.—*Liddon.*

FAMILY DEPARTMENT.

TRINITY SUNDAY.

"And one cried unto another and said: Holy, holy, holy is the Lord of Hosts: the whole earth is full of His Glory."—ISA. vi. 3.

Father of heaven above,
Dwelling in light and love,
Ancient of days;
Light unapproachable,
Love inexhaustible,
Thee, the Invisible
Laud we, and praise.

Christ, the Eternal Word,
Christ, the Incarnate Lord,
Saviour of all;
High throned above all height,
God of God, Light of Light,
Increate, Infinite
On Thee we call.

O God, the Holy Ghost,
Whose fires of Pentecost,
Burn evermore;
In this far wilderness
Leave us not comfortless;
Thee we love, Thee we bless,
Thee we adore.

Strike your harps, heavenly powers,
With your glad chant shall ours
Trembling ascend;
All praise, O God, to Thee
Three in One, One in Three,
Praise everlastingly
World without end.

—Bickersteth.

THE GOOD OLD CHURCH OF ENGLAND.

"The good old Church of England:
A thousand years have fled,
Since first upon our island home
Thy lamp its lustre shed.
Whatever adverse wind might blow,
'Twas lit by holy men,
And God has kept alive till now
The flame they kindled then.

The good old Church of England:
Beneath the sway of time,
Thy roots have reached to many a land,
And spread in every clime;
Till, far around as eye can see
A goodly grove appears,
Where high the patriarchal tree,
Its stately crown uprears.

The good old Church of England:
No wave shall thee o'erwhelm,
We trust a mightier Hand than ours,
Is laid upon thy helm.
That safely steered through storm and tide
The foaming breakers past,
Thy weather-beaten hull shall ride
Within the port at last!

The good old Church of England:
A faithful guide be thou,
Amid the dangers and the doubt
That crowd around us now.
True to the simple Gospel word,
Lead on thy pilgrim band,
Till their glad eyes behold their Lord,
And greet the promised land.

The good old Church of England:
Founded upon a Rock,
May strength Divine preserve thy fold,
Secure from every shock.
Till the Great Shepherd of the sheep,
In clouds of glory come,
His flock on earth to take and keep,
In one Eternal Home!"

BEN, THE GORDON BOY.

(Continued)

CHAP. V. YMS OR NO.

Not many days passed before Miss Carew was

told that Ben Collins would like to see her, and in another minute the boy was ushered into the room. There he stood a forlorn looking figure, a fair specimen of a drunkard's child. His boots were one, if not two sizes too large for him, and it seemed as if his toes were already peeping out at more than one corner. His jacket, on the other hand, was decidedly too small, and the elbows were more ragged than when he first appeared at Allan Lodge. But he had one redeeming feature, a clean face and a pair of honest eyes, which looked straight at Miss Carew.

'Well, Ben,' she said brightly; have you come to tell me your decision?'

'Yes ma'am.'

'Well, what is it?'

'Please ma'am, I'd like to go.'

'That's right; well, I will do my best to get you to the Home; but you must understand, Ben, that you on your side will also do your best. Life at the Home will be very different to life in Rengate. The boys are trained much like young soldiers, though they are quite free to choose what they will be when they grow into manhood. Some choose to be soldiers, some sailors, others prefer to be carpenters or tailors. There is one thing absolutely necessary in a soldier. I wonder if you can tell me what it is?'

Ben stood twisting his cap with his eyes bent on the carpet, as if he were counting the threads, then said in a low voice.

'A soldier must be brave.'

'Yes, that is true Ben. We expect a soldier to be full of courage, and able and willing to bear a great deal of hardship; but there is something more important still, and that is obedience. On the field of battle courage is a great thing, but if each soldier showed his courage just in the way he thought best, the day would surely go against us. No, beyond all else he must unquestionably obey the orders of his commanding officer. This is what you must do at the Home. If you want to be like Gordon you must learn to obey now. I think it was this that made his life so beautiful. It was this rule of his life that helped him to obey his Lord so fully. He knew that Christ had said, 'If ye love me, keep my commandments.' I suppose you have told your parents of your wish to leave Rengate and go to the Home.'

'I told them as I'd seen a lady who would help to get me away, but they don't take much count of me.'

'Yes; but we must have their consent.'

At this Ben's countenance fell considerably.

'Well, I will go and see them, and tell them all about it.'

The next day Miss Carew, true to her word, set out to find Ben's home. As she feared, neither of the parents were at home when she arrived, but at Ben's request she consented to wait while he went to seek his mother.

In the meantime Miss Carew had time to look around, and accustomed as she was to cottage homes, she felt she had never looked upon one so wretched as Ben's. It seemed as if every particle of furniture that could possibly be parted with had already found its way to the neighboring pawnshop, and the children were unwashed, uncared for. Presently the mother appeared followed by Ben, who was evidently ashamed of all his belongings.

'Good morning, Mrs Collins,' said Miss Carew; 'I have come to talk to you about Ben.'

'Yes, so he says,' said Mrs. Collins, ungraciously.

'I should like to help the boy to a good start in life if possible, and I have come to ask if you and his father would consent to his going away from Rengate to the Gordon Boys' Home.'

'I don't know what his father would say; you see he's getting a big boy now, and ought to be earning something.'

Yes; and I want to help him to earn good

money by placing him where he will be taught a trade, or prepared for a soldier's or sailor's life if he should wish it.'

Mrs. Collins sat silent, a hard-set look upon her face, as if she thought Miss Carew were doing her some ill turn.

It was not difficult to see that even then she was scarcely sober, and was certainly in no state to think of her boy's future. In her arms she held her baby, Baby Nell that evidently was so precious to Ben, but to any one else looked such a feeble specimen of humanity.

While Miss Carew was thinking how best to touch this poor lost woman, a heavy step was heard outside, and one of the children said in a half-frightened voice—

'There's father,' and in another moment Ben's other parent stood before her. It was hard to believe that he had once been tall and erect as any man in her Majesty's army. Now his walk was shuffling, his shoulders round, and his bleared eyes looked defiant, but not intelligent. Miss Carew felt she had no easy task before her, and yet as she saw more of Ben's home, she felt more resolute in saving the lad if she could. If only he could be taken away from such associations, what might not be possible for him in the future.

Little by little she tried to make these unworthy parents see that it would be good to send their boy away, but strong within them was the conviction that he ought to work for them. At that moment they seemed utterly incapable of caring for the lad's moral good. She was getting almost weary of persuasions when at last she produced the Form that required their signatures.

'This Form needs to be signed by you both,' she said, holding up the paper. Can you not see what a benefit it would be to you at once if Ben were gone. He is a stout, hungry boy, and you would have one mouth less to fill.'

'That's true, wife, ain't it?' said Collins, rubbing his head as if to gather his thoughts together; 'we've got a long winter before us, maybe he'd better go, as the lady says.'

'Just as yer like, I don't care,' was the mother's answer; and so Ben's future life was settled.

Miss Carew lost no time in taking the necessary steps for Ben to become a candidate for the Home, and before long she had the pleasure of knowing that he was considered eligible for admission. Nothing remained now to be arranged except the naming of the day on which he was to travel down.

Two or three weeks passed in waiting, while Ben, ragged and hungry, often appeared at Miss Carew's back door. Sometimes she feared that the boy would change his mind, and be unwilling to place himself under restraint after his free roving life. He was often to be seen wandering about with a group of other boys, Ned Willet being one of the number, and more than once she feared lest poor Ben should be led into real crime before he could be safely sheltered. Ned bore more than a doubtful character, and Ben was not long in finding out that some of his tricks, as he called them, were more than likely to land him in prison before he was many months older.

CHAP. VI.—BEN MAKES A START.

But the summons came at last, and Ben had orders to appear at the London office of the Gordon home early on the following Tuesday, so that he might travel down with one or two other boys to their new home. It was not till the last day had come that Ben seemed to have any misgivings about leaving Rengate. In spite of all her shortcomings, Ben dearly loved his mother, and when he felt the baby arms of Nell clinging round his neck, the boy felt for the first time that it was hard to leave everything he loved behind him. On the last evening he went to see Miss Carew, and she noticed in a moment that the usually bright face was some what clouded.

'You have not changed your mind, Ben, have you?' she asked. 'No, ma'am; but I can't help him thinking as the little 'un will miss me a bit, and mother won't have nobody to go and gather up sticks for her.'

'But you still wish to go?' 'Yes, ma'am,' said Ben, more decidedly.

'And, Ben, when you come back again, determined, as I hope, to be a good man, you cannot tell how you may help to win others. Fancy, my boy, if some day you might be the means of helping your poor mother to a higher life.'

'Poor mother, if only she wouldn't go to the 'Hunter's Arms,' said Ben, with a sad look upon his face that Miss Carew felt pained to see.

'As your father is a soldier, Ben, perhaps you understand what 'right about face' means?'

'Yes, ma'am, when father's good humoured he tells the little 'uns something about soldiering.'

'Then you will understand that it means a turning right round. That is just what I want you to do. Turn your back on the evil of your past life, and set your face towards the good. Aim high, Ben. I want you to set your face Godwards, heavenwards. Good bye, my boy, and may God bless you.'

'Good-bye, ma'am,' said Ben in a choky voice, and the next moment he was out in the road.

The next morning was bright and balmy, one of those February days that sometimes break upon us and seem more like April. Ben would have been different to the thorough boy he was if, after he had once given back little Nell into his sister's arms, he had not begun to rejoice in the prospect of change before him. He had been but little out of Rngate, and his visits to London had been rare and at long intervals. But on this day he was not only going to London, but on a railway journey which to him was quite a long one. Mrs. Collins at last had waked up to the idea that a change was coming in the family life, and had expressed her determination to go and see the last of Ben. Perhaps the thought of a day's outing had something to do with it, but at the bottom she had a motherly heart that still clung to her first born.

Ben found another lad at the office also waiting to be transferred to the 'Home,' and he looked with interest on this other boy, who was in some ways like himself. After Mrs. Collins had at last said 'Good bye,' the two boys became more friendly, and little by little Ben drew out something of his story.

'Your mother hasn't come to see you off,' remarked Ben.

'I ain't got no mother,' said Harry.

'Do you come from the country?' 'No,' said Harry, shaking his head; 'I come from near London Bridge.'

'London Bridge? what a queer place! I've seen it once, it's one of them big bridges over the Thames, ain't it?'

'Yes; I specs yer don't know it as I do. I've slept on them steps

leading down to the river many a night.'

Ben looked at his companion. If his clothes were threadbare, this poor lad's were beyond description, and his body so thin that it was a mere bag of bones. Ben knew what it was to be hungry, but never yet had he known what it was to be without a night's shelter.

'Where's yer father?' asked Ben. 'He's dead, and mother too. Then Tom, that's my brother, said as he couldn't stand it no longer, and he set off to Ameriky.'

'And have you been shifting for yourself?'

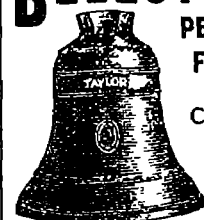
'Yes, that's it. Sometimes I'd be in luck, and then I'd pay for a night's lodging, but sometimes I couldn't, and then I did the best I could. I used to wish as I was at the bottom of the river. One night I was that wretched that I thought as I'd throw myself in and make an end of it. But something seemed to hold me back. It seemed like mother's voice close beside me, and I thought I heard her say, 'Don't, Harry; God loves yer still.' I couldn't do it then, and I went up the steps again and curled myself up and went fast asleep. My mother was a good 'un,' said Harry, and the boy, as he spoke rubbed his coat sleeve across his eyes and his voice was a bit husky.

'But how did you get here?'

'Well, when I woke a bobby was standing over me, and I was that frightened that I jumped up like a shot. Yer know there are bobbies and bobbies. Some o' 'em are that sharp that they make yer feel as if yer must jump out o' yer skin the next minute, but some o' 'em are real kind. I knew as this one wor kind the moment as I looked at him. 'What are you doing here?' he asked, quite gentle like. I burst out a crying, for I couldn't help it, I was just like a big baby. 'Haven't yer no home?' says he; no father, or mother? I told him as I hadn't a friend in the world; nobody cared for me. 'I'm going off duty,' says he, 'in a few minutes; you shall come along o' me, and my missus will give you some breakfast; I had a little lad like you once.' So he took me home; and his missus was good to me. They'd got a lot of little 'uns, or she said as she'd like to keep me, but as they couldn't, he took me to the Mansion House, and when the Lord Mayor and the other gentlemen heard as I'd got no home they said as they'd get me into a 'Home,' and so I'm going down to-day.'

[To be continued.]

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MISSION FIELD.

[From the S. P. G. Mission Field for April.]

AHMEDNAGAR.

Ahmednagar is an extensive district in the diocese of Bombay, measuring one hundred miles in one direction by eighty in the other. Over it is spread a large number of village missions in three groups, with some three or four thousand converts. There are about fifty schools in the Mission, but the large area occupied has made the pastoral care of the converts one of extreme difficulty. If there were more Missionaries at work these who are already Christians would be built up in the Faith, and there is no doubt that large numbers of all castes would become candidates for baptism. Most of the converts at present are Mahars. The Rev. A. C. Laughlin, one of the Missionaries, is able to tell of interest in the Gospel recently evinced by some people of another sort. They are the Bhils, a class of people who, though professional thieves, are, by virtue of the terror they inspire, allowed caste privileges. These people—who live in their separate 'wadas,' or quarters—have received the Mission agents very kindly, and really seem desirous to become Christians, manifesting moreover a distinct wish to have their children educated (which is a considerable upward step in a people's civilising).

S.P.G. NOTES FOR MAY.

At the Anniversary Service in St. Paul's Cathedral on Wednesday, 17th June, the preacher will be the Lord Bishop of Derry and Raphoe. The service, which will be (as usual) a choral celebration of the Holy Communion is to begin at 11 a.m.

Durham University has lately inaugurated an Association for the S.P.G. Society, with the Bishop as Patron, and the Archdeacon as President. The other members of the committee are under graduates. There seems to be a most hopeful growth of the Missionary spirit in our home universities.

A meeting of very unusual interest will be held in St. James' Hall, London, Eng., on May 29th. The Colonial Bishopric Council will then have completed the first half century of its existence, having been formally established by the Archbishops and Bishops on June 1st, 1841. The three treasurers then appointed were the late Mr. Justice Coleridge, the late Archdeacon Hale, and Mr. Gladstone, who still retains office in that capacity. The fund has been worked very quietly, with little pleading for money, and only two public meetings have been held in its behalf, viz: in 1853 and 1874. It has administered nearly £300,000, and has been the means of establishing between 50 and 60 dioceses. In 1841 there were only ten dioceses in foreign parts, and these all supported by public funds. There are now 82 dioceses, of which 61 are grouped in seven provinces, the



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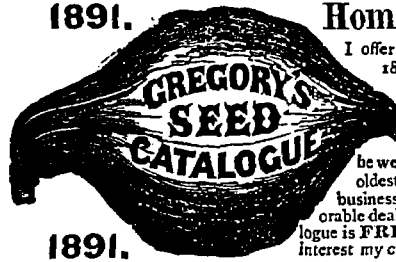
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remainder being attached to the See of Canterbury.

At the proposed 'Jubilee' meeting the Archbishop of Canterbury will preside, and among the speakers will be Mr. Gladstone and Mr. W. H. Smith.

In the consecration of the Bishop of Honduras a new departure has been taken by the West Indian Church. No Bishop had been consecrated in the West Indies before. Until the Church there had become an Ecclesiastical province, such an act was scarcely possible. The consecration took place at Barbados on Sunday, March 1st, the Primate (the Bishop of Guiana) being assisted by the Bishops of Barbados, Jamaica, and Trinidad, and by the coadjutor Bishops of Antigua and Jamaica.

The new Bishop is the Right Rev. Henry Redmayne Holme who was made Archdeacon of St. Kitt's, Diocese of Antigua, in 1885. Although the Diocese of Honduras was founded in 1883, the consecration of Bishop Holme is really an addition to the number of the West Indian Sees. His Lordship relieves the Bishop of Jamaica of what, for practical purposes, was part of his Diocese—or, to speak more accurately, of one of the two Dioceses over which he presided.

Upper Paarl, like most parishes in the Diocese of Capetown, has a white or Colonial congregation, while there is much work to be done among the natives. Of this latter

side of his duties the Rev. R. M. Clark thus writes, after commending the liberality of the offerings of the white portion of his flock;

'One other circumstance during this year has been to me of an encouraging nature. It is this: I have prepared a larger number than usual of our poor colored brethren for baptism and confirmation. Of the seventeen belonging to this part of the parish whom the Bishop confirmed last week only three were whites; and of the fourteen others, five had been baptised but a few days before. These numbers, I know, are exceedingly small when contrasted with the numbers baptised and confirmed elsewhere; but for this place they are comparatively large, and indicate, in regard to work accomplished, growth and improvement.'

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OBJECTS.

- I. The Promotion of Habits of Temperance.
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III. The Removal of the Causes which lead to Intemperance.

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"I HEREBY PROMISE,* by God's help, to abstain from the use of all intoxicating liquors † so long as I retain this Card of Membership."

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2. Systematic Teaching, with a view to the formation of a sound public opinion on the advantages, physical, social, and economical, of Temperance; on the extent of the existing intemperance, the deadly nature of the sin, and the countless evils which flow from it. This may be done—

- (a) By Sermons.
(b) By Lectures, or courses of Lectures.
(c) By circulation of Books, Tracts, and Leaflets, and of the Periodical Publications of the Society, and by forming, wherever possible, a Depot for their sale.
(d) By the introduction of Temperance Reading Books in Schools, and Readings at Mothers' Meetings, &c.
(e) By reward schemes—inducing members, especially the young

* It is to be distinctly understood that this promise has no reference to the use of Wine in the Holy Communion, nor yet to the use of intoxicating liquors under medical order.

† The words following this remark may be omitted if preferred.

to study Temperance Primers, and by encouraging boys to learn suitable songs and pieces for recitation.
3. Association—by gathering into Branches all who are desirous of working in the Cause, and who feel that, either by persuasion, by example, or by pecuniary help, they can do something to promote the cause of Temperance.

4. Legislation—in the direction of—

- (a) A large and progressive diminution in the number of Drinking Houses and Licenses of all descriptions.
(b) Giving to the Ratepayers a voice in the licensing and control of Public-houses.
(c) Closing Public-houses on Sundays, and further restricting the hours of sale on week days, as public opinion may permit.
(d) The stoppage of Music and Dancing Licenses in connection with Public-houses.
(e) Further limitations on the sale of drink to children.
(f) Withdrawing Spirit Licenses from Grocers, Confectioners, and other mixed traders.
(g) Separation of Post Offices from licensed premises.

5. Memorials—against the granting of new, or (where desirable) the renewal of old Licenses, or in the form of petitions to Parliament.

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