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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.

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ECCLESIASTICAL NOTES.

THE confirmations in England last year numbered 217,500; in 1878 the number was 150,000.

TOWARDS the Bristol Bishopric a sum of nearly £50,000, has been subscribed and a residence provided.

TEMPERANCE sermons were preached last year in 500 churches in Ireland, and the special offertories amounted to £310,13s.

In the Convocation held in Oxford in June, the honorary degree of D.D., was conferred upon His eminence the Most Rev. the Archbishop of Cyprus.

It is stated that in Berkshire there are seventy parishes, with a population of 20,000, in which there is not a single Nonconformist place of worship.

At his recent confirmation at Newport, Mammouthshire, the Bishop of Llandaff confirmed twenty soldiers belonging to the Duke of Cornwall's Light Infantry.

It is stated that the Ven. William Lefroy, Archdeacon of Warrington, who has been appointed to the deanery of Norwich, started life as a compositor in Dublin, and was subsequently sub editor of the *Irish Times*.

THE Rev. Hyma Redgrave, for over three years minister of the Congregational Church, Algernon Road, Lewisham, has announced his decision to enter the Church of England. He is to be ordained by the Bishop of Rochester.

THE class-meeting, an indispensable condition of membership with the Methodists, is evidently doomed. At the Conference of the Methodist New Connexion no less than 123 out of 152 members voted in favour of a relaxation of the present stringent conditions.

ARCHEOLOGISTS will be interested to hear that just outside Sophia the walls of a tiny ancient church have been discovered. The interior is, as yet, entirely filled with earth, and interesting excavations are expected to be made, the church being supposed to be the famous old sanctum *sanctorum* in which, in the year 343, the Council of Sardica was held.

Two new windows are about to be placed in the English Church at St. Petersburg, of which the Rev. A. E. Watson is chaplain, the one a Jubilee window given by A. F. Clark, Esq., the other in memory of the wife of C. Woodbine

Parish, Esq., for many years a member of the congregation, and greatly beloved by the numerous English residents in the capital.

At the Trinity English Ordinations 514 men were ordained, Oxford led off this year—which is an unusual circumstance—with 168. Cambridge followed with 145; then came Durham 34; London, 31; Dublin, 16. The minor colleges supplied the rest. There were only a few literates. The answering of the C. M. S. students from Islington College was reputed to be above the average.

CONFIRMATION OF AN EX CALVINIST PREACHER. The Bishop of Landaff confirmed, in the palace chapel, last week, the Rev. John Williams, until lately a Calvinistic Methodist minister. Mr. Williams is now working gratuitously as a lay reader in a populous parish in the diocese, and will probably be accepted as a candidate for deacon's orders in September. On leaving Trevecca College he was placed first in the final examination. Mrs. Williams, wife of this gentleman, was confirmed at the same time.

THE Anniversary Service of the Girl's Friendly Society was held at St. Paul's Cathedral, London, Eng., on Thursday, June 27th, at 11.30 a.m., when there was a Celebration of the Holy Communion with a sermon by the Right Rev. the Bishop of Shrewsbury. The Annual Conference of Branch Secretaries took place the following day at Grosvenor Hall. The Dean of Worcester gave the opening address, and very interesting papers were read on the work of the Girl's Friendly Society for Girls in Workhouses and Orphanages. The latest returns of the Society, as appeared by the Annual Report read at the Conference, are as follows:—Members, 121,263; Candidates, 23,020; Associates, 27,174; Branches, 980. The Society's work exists in 5727 parishes of England and Wales.

AN amusing story is told of the Hon. and Rev. John Stafford Northcote, third son of the late Lord Iddlesleigh, who is leaving Upton Pyne for St. Andrew's, Ashley-place, Westminster. Mr. Northcote—as we stated last week—was one of the most hardworking and zealous of Dr. Maclagan's host of curates when the Bishop was vicar of St. Mary's, Kensington. One of the works Dr. Maclagan gave to his curate was to inquire at all the houses in certain parts of the parish as to the spiritual condition of the servants of each house, and he described often how on one of the first occasions after he began his census he rang at the door of a large house in Queen's-gate, which was opened by a magnificent butler and two tall footmen, who remained listening while he explained the desire of his spiritual master to know whether the footmen had been confirmed. The butler listened attentively, and then surveying Mr. Northcote, who is a very small man, with great disdain, replied, "I will mention the fact to her ladyship, who will see that he never think that his proper his done," and shut the door in his face.

THE BISHOP OF CHESTER ON RELIGIOUS INSTRUCTION.—Addressing the Chester Sunday-school Teacher's Association at Eccleston, the

Bishop of Chester said these were days in which a certain number of popular writers and speakers, moving from a certain quarter, were constantly dinning into their ears that day schools need not necessarily teach religion, because the Sunday-school system was so admirable. Looking at the number of scholars in the Sunday-schools of the Church and various Nonconformist bodies, they set this forward as a proof that our day schools might have the religious element, so to speak, safely left out of them. He was sure those present would be the very first to set their faces like a flint against such a dangerous fallacy and misrepresentation as that. They knew that Sunday-schools could supplement the day schools, but they would be the very last to wish to see them supplant and become the substitute for day school. They knew they could not carry on the teaching of religion under the same favourable conditions as those afforded by day schools, and therefore Sunday-school teachers could be confidently reckoned upon as being among the most staunch and enlightened champions of their religious system in the day schools.

ON Thursday, 27th June, the Bishop of Exeter entertained a thousand Sunday-school teachers of all rank and ages at his episcopal palace. The party was organized by the Rural Deans, who were present, and several other clergy. The good Bishop gave all an affectionate welcome. Dinner was served on the lawn, beneath some of the fine old trees. After partaking of this repast, the party were invited to walk through the grounds, and also to visit the Palace, the whole of which was thrown open for their inspection, and nearly everyone availed himself or herself of this opportunity of viewing this most ancient and interesting edifice. At 3 p. m. the party attended service in the Cathedral close by, when special psalms were sung, and the Bishop gave a very telling address, founded on the text, 'The love of Christ constraineth us,' with special reference to Sunday-school teachers. The nave was well-nigh full of earnest worshippers. After the service the party was conducted round the Cathedral in detachments, several gentlemen and ladies being stationed at different points in order to give information respecting the building and the monuments. At five o'clock the company returned to the Palace grounds, and partook of tea and coffee, after which they separated, having spent a most enjoyable day.

PLINY, in his celebrated letter to Trajan, when referring to Christians, spoke of them as singing hymns of praise to Christ as God. Pliny was right. There is no doubt that the early Christians did worship Christ as a Divine being. Paul speaks of them as calling "upon the name of Jesus Christ our Lord." Stephen, when dying, said, "Lord Jesus, receive my spirit." (Acts vii. 59.)

CLEAR the window of the soul of cobwebs, spider webs, and unbelief and sin; that through the crystaline atmosphere, you may look through the Gate into the Heavenly City.—J. R. Macduff, D. D.

TITHING.

There is a difference of opinion between clergy and laity upon the duty of tithing, as there is upon every other duty. The simple truth is, that there is an amazing amount of indifference upon the subject among clergy; and therefore no positive teaching to give to the laity. We have had a good many talks, and looked over not a few libraries, and for all the various literature upon the subject it is seldom seen where it ought to be. We venture the assertion that no Bishop, Priest or Layman can studiously read "Gold and the Gospel," being the "Ulster Prize Essays," Leslie's "The Divine Right of Tithes," Granger's "Divine Plan of Church Finance," and Arthur's small but conclusive pamphlet, "Systematic Giving," without being convinced that the tithe is as binding to-day as it ever was. Like many other things in Christianity, it has been long neglected, and its practical restoration must come slowly, in the face of much opposition. But come it will, as men in all Christian bodies are striving to make it come. Considering the unquestioned righteousness of the cause, and the certainty of Divine blessings following upon its restoration, its advocates can afford to pass through the fires of criticism and opposition. For as a verse in the proposed new Hymnals says, (we italicize the point it makes for tithing:)

Yes, the sorrow and the suffering,
Which on every hand we see,
Channels are for tithes and offerings
Due by solemn right to Thee;
Right of which we may not rob Thee,
Debt we may not choose but pay,
Lest that face of love and pity,
Turn from us another day.

—Parish Helper.

SIX FACTS ABOUT INFANT BAPTISM.

1. It is a fact that infant baptism was the acknowledged doctrine and common practice of the Christian Church in the next age after the Apostles.

2. It is a fact that infant baptism was the received doctrine and usage of Christians before the books of the New Testament had been received among the various churches and the question of their inspiration settled.

3. It is a fact that Christian contemporaries of the Apostles and the primitive Fathers generally, taught that "all ages, young and old, were corrupt through the infection of original sin, and, therefore, baptism (in a ritual sense) necessary to all."

4. It is a fact that infant baptism had the consented testimony of all antiquity to its validity; that it was believed "everywhere, always, by all," in the Primitive Church, so far as anything to the contrary has been found on record.

5. It is a fact that the most noted of the early Christian fathers taught that baptism had superseded circumcision; that it held the same place under the new dispensation which circumcision did under the old, and hence they called baptism "Christian circumcision."

6. It is a fact that the first Christian (Jews) did for some time keep both the old Sabbath and the Lord's Day, and practiced both baptism and circumcision, and that circumcision and the Jewish Sabbath gradually ceased to be observed in the Church, leaving only baptism and the Lord's Day remaining. Therefore, as an initiatory rite, baptism has superseded circumcision, and as a day of rest the Lord's day has superseded the old Sabbath.—Hodges.

THE BOOK OF COMMON PRAYER.

THE LITANY

joined on to the Morning Prayer, and mixed in with it, as it commonly now is, we are apt to forget its true character—its real distinctness from all other services.

That character is an ever-increasing sense of sin and misery which cannot be fully realized without a fresh examination of our hearts, and recollection of our sins. And this deep sense of sin leads to another characteristic of the service—a cry for mercy and deliverance—a cry far more deep and earnest than any contained in the daily services. This distinct characteristic of the Litany was much more easily borne in mind when it was used as a separate service (by itself) offered up at a different hour of the day, from all the other services. This was the intention of those who, at the time of the Reformation, arranged our Book of Common Prayer. In those days the Morning Prayer was read on Sundays and on week-days, at a very early hour of the morning, and that ended—the custom was for the people to go home, and at a later hour come again for Litany. Thus they had time, both before and after entering the church, to make a fitting preparation for this solemn service. In the course of time permission was given to join the Litany to the Morning Prayer, thus making one unbroken service. But when the Litany is read with the morning Prayer, there should be a short pause at that part of the service in which it is used, in order to give the people the opportunity of employing the few moments this break may give in bringing their minds into such a frame as will gain a favourable hearing for their cries for mercy.

A Litany is an earnest prayer offered up to God to turn away His wrath and the punishments which sin justly deserves. During the first 500 years after Christ many forms of Litanies for the removal of evils were used. But the most perfect of all was that arranged by Gregory, the Great, a Bishop of Rome, who lived before any of the false additions to the true Christian faith had begun to be taught in the Church of Rome (590). Gregory's Litany was the pattern for all others in the Christian Church, and the one we now use is most like it of any that have been taken from it. Sunday seems a strange day to be appointed for a service of humble, sorrowing supplication, but we must remember that shame and sorrow ever go before joy. Sunday is a day, too, on which there is a larger gathering of worshippers.

Wednesday and Friday are yet more suitably chosen, they having been days of prayer and humiliation in the Church—Wednesday in remembrance of the infamous agreement made on that day by Judas to betray our blessed Lord; Friday in still more sad remembrance of the sufferings on that day endured for us. In former times Litanies were sung by the people as they walked in procession through the country, to implore the removal of some especial calamity. But in this, as in other customs of old days, evil was found to be so mingled with good that what began in piety ended in impiety.

The Litany is divided into four parts:—

1. The Invocations, or calls to God.
2. The Deprecations, for the removal of sin and punishment.
3. The Intercessions, or petitions for others.
4. The Supplications, or earnest prayers for the whole Church.

The Deprecations begin with "Remember not, Lord, our offences."

The Intercessions begin with "We sinners do beseech Thee."

The Supplications begin with "Son of God, we beseech Thee."

Thus we call upon the Trinity, and then having, through the "Son of God," made our way

"to the throne of grace," we begin our supplications to the Father in the prayer taught us by His Son.

Our last petitions in that prayer are for the special mercies we are seeking in this Litany—"Forgiveness of our sins and deliverance from sin and wickedness and from everlasting death," which is the just punishment of sin.

In the ten alternate supplications we again seek admission to the Throne of Grace through Christ the Son, and in the last prayer twice over is the duty set before us of doing all we can to magnify the honour of God's name and His Glory.

With this thought we wind up the Litany, offering our prayers "through the same Jesus Christ our Lord," the One Mediator between God and man.

The Litany was the first part of the Prayer Book that was printed in English, 1544.—Aid to the Book of Common Prayer.—by R.A. Rogers, in the *Irish Ecclesiastical Gazette*.

DUTIES AND DELIGHTS.

In living the Christian life, in the common course of events, we find that there are some things which we are expected to do as a matter of course, some that we are to do as a matter of duty, and some as a matter of delight.

As a matter of course, we are to live in obedience to law, Divine and human. We are to commit no crime. We are to be upright in our conduct, and honourable in our dealings. We are to keep the second table of the law, and to love our neighbour as we do ourselves. We are to do unto others as we wish them to do to us. And we are to keep the Lord's day, attend on sacred ordinances, maintain daily worship in our household, and sustain meetings for prayer by the constancy and cheer of our presence.

As a matter of duty, we are to give our utmost toward the maintenance of the services of the Church, the spread of Christian truth, and the elevation of mankind. We are to take our part in the teaching of Sunday-schools, the visitation of the sick, the relief of the poor, the deliverance of the wronged, and the reformation of the depraved. These things and such as these are classed as duties, because there may be something disagreeable in one way or another, in them; something repulsive, something trying, something that demands sacrifice and denial; in a word, something in the nature of a cross. Now, that which brings with it a cross, real or imaginary, is not done as a matter of course, nor is it marked with any special delight; and it can be done, ordinarily, only as a duty—a something we do because it is right to do it, and we must, rather than because we have any great or direct enjoyment in it.

As a matter of delight, we are to have communion with God, in prayer, in meditation, in song, in worship, by means of His works, His providences, His Word, His Spirit. We are to have delight in God's being, in God's kingdom, in God's people, in God's truth, as in nature and art, beauty and sublimity. And most of all, in such a world as this, we are to have delight in Christian growth and attainment, in the conversion and sanctification of souls, in the spread of the Redeemer's kingdom, and in the triumphs of Divine grace.

We see at once that our labour should be, on the one hand, to get rid as fast as possible, of sins, faults, follies, and infirmities; and on the other hand, to lift our matter of course things as fast as possible, into the sacredness of duties, and our things done as duties into the blessedness of all our delights; and to persevere in this until we have carried them all into that exalted region of holy attainment where all things spring of good will, and sins have passed away.—*Church Messenger*.

DISCOVERY OF AN ASSYRIAN LIBRARY 3,500 YEARS OLD.

Professor Sayce's Description of It.

The Victoria Institute of London held its annual meeting at Adelphi Terrace on July 1st. An immense audience crowded the Hall in every part, the President, Sir George Stokes, Bart., President of the Royal Society, took the chair. The proceedings were commenced by mentioning that the Emperor of Brazil had sent a message expressing special interest in the Institute's *Journal*, and desired to obtain it regularly for translation. The report for the past year was then read by Captain Francis Petrie, the honorary Secretary, by which it appeared that the number of home, foreign, and Colonial members had increased to over 1,300, and there had been an important advance in the practical work in the Institute in investigating philosophical and scientific questions, especially any questions used by those who unhappily sought to attack religion in the name of science.

The adoption of the report was moved by Sir Henry Barkley, G. C. B., F. R. S., and seconded Admiral Sir Leopold McClintock, F. R. S., after which it was announced that family matters, consequent on the death of his father, prevented Professor Sayce's presence, and he had chosen the Rev. Dr. Wright, author of "The Hittites," to read the Address. It gave an historical description of what has become known in regard to the conquests of Amenophis III., as shown by the archives of his palace, which have only lately been discovered, and which the Professor went last winter to investigate on the spot before writing the Address for the Victoria Institute. Of the tablets and inscriptions, he said:—"From them we learn that in the fifteenth century before our era,—a century before the Exodus,—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary require years of hard labour and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of Southern Palestine. Kirjath-Sepher, or "Book-town," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tell-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. It may be that they are still lying under the soil, awaiting the day when the spade of the excavator shall restore them to the light. The literary influence of Babylonia in the age before the Israelitish conquest of Palestine explains the occurrence of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mount Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-

god, Sin, amid the solitudes of the desert. Moloch or Malik, was a Babylonian divinity like Rimmon, the Air god, after whom more than one locality in Palestine was named, and Anat, the wife, of Ann, the Sky-god, gave her name to the Palestinian Anab, as well as to Anathoth, the city of "Anat-goddesses."

In a careful reading of the tablets Canon Sayce came upon many ancient names and incidents known up to the present only from their appearance in the Bible. All these he carefully described, as well as several references in the tablets to the Hittites.

In regard to another point he said:—

"Ever since the progress of Egyptology made it clear that Ramesses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the 18th Dynasty could lie between him and the 'new king' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tell-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten, the Semite had greater influence than the native in the land of Miraim."

Referring to those who have formed opinions as to the non-historical character of the Pentateuch, Professor Sayce said:—"The Tell-Amarna tablets have already overthrown the primary foundation on which much of this criticism has been built."

Professor Sayce closed his paper with a peroration of passing eloquence as to the duty of searching for the rich libraries that must lie buried beneath the sands of Syria and Palestine, a matter the importance of which has been urged in the Victoria Institute *Journal* more than once, especially in the last volume presented to all its supporters. A vote of thanks was passed to Professor Sayce for his splendid address, and to Dr. Wright for reading it. This was moved by the Lord Chancellor in a speech of great interest, in which he said there was nothing more interesting in the literary history of mankind than such discoveries as those alluded to in the address, which he considered a perfect mine of wealth. M. Navide, the Egyptian discoverer, expressed his admiration of the labours of Professor Sayce, and declared the discovery the greatest one of the present century.

PARISH WORK.

BY REV. M. M. MOORE.

Our reading of many parish papers shows that parish work, in all its branches as ordinarily done, has a very perplexing side to it. Unquestionably the permanent success of a parish depends largely upon the persons who do the work. In some parishes there is a current success, so to speak, because one man has put himself into every phase and feature of the work, and has himself done what others have left undone. That man is the Rector. He has made *himself* responsible (for the Lord nor the Church puts not upon him this table serving) for every detail of work. He has assumed the duties and management of all monetary matters, is a self-constituted finance committee of one, and where treasurers and secretaries fail, he rallies the women to his side, and becomes the corypheus, the leader of a work that constitutes no part of his ministry. He does the same with the details of Society or Guild work. He is designer and executor, head and feet, and all-round man. Of course there is success there, in such work as that, but we call it "current success." Parish reports an admiring public, relieved of its own tiresome work, and Church papers, all shout, See! But if the truth be told it is not parish success, it is *one man success*, and it is not success at all

in a healthy sense. The fact becomes evident when a change comes. When this artificial "parish" vigor is gone, there follows partial or entire collapse. The man who next follows, if he attends solely to his own business—the spiritualities of the parish—will soon be roused from his prayers and sermons by the clang and clatter of temporal duties half done, or not done at all, and perforce dragged down to the level of table serving. We believe heartily in the words of Bishop Tuttle: "A corner stone of civilization is *division and distribution of labor*. Then let us lay some duties, more that we do upon the laity. To a reasonable degree believe me, they will accept them, and try to discharge them. But when we impose those duties we must afterwards keep our hands off. They must have the responsibility of doing or not doing them!" It is pernicious clerical zeal that accepts or assumes the duties and responsibilities that, by Divine direction, rests upon the laity. It may elicit plaudits on all sides, and be exceeding pleasant to personal ambition to be able to show fine results for clerical business aptitude and financiering, but it is anything than charity to a parish to carry it on one's shoulders, in one's head, by one's hand and feet, that when it is left to itself matters begin to be at six and sevens. Parishes, like children, show the result of their training. And though the Rector must needs suffer many inconveniences, and much mortification, and not a little fault-finding—not always *sub rosa*—yet if he wants to raise and perfect the parish standard and character, rather than seek his own popularity, he can do no less than to point out and impose lawful duties, and then—"hands off," leaving to the laity, in the sight of God and to the Church, "the responsibility of doing or not doing."

SELF-DENIAL.

The word self-denial slips easily from our lips, and but seldom reaches deep into the motives of our lives.

Yet as prayer is the test of our faith toward God, so self-denial is the test of our love to man, and without these two, faith and love, there can be no earnestness in religion—we might say no religion at all.

And here, to guard against a mistake, let us look at the words of Christ: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

While we deny ourselves we must follow Jesus. There is a self-denial which is not a following of Jesus.

Men often deny themselves in one respect in order to indulge themselves in another. The greatest drunkards often work the hardest, they deny themselves food and rest and warmth in order to have more to drink.

Again, self-denial for its own sake is not a following of Jesus. The priests of Baal cut themselves with stones; the Hindoos in India to this day torture themselves and go without food for days. But this is not self-denial of the cross of Jesus. He suffered; as the hymn says, He died to make us good. I cannot believe there would have been any merit in the sufferings and death of Christ Himself had there not been a world of guilty sinners to suffer for. In the matter of self-denial, as in everything else, the evil one has his counterfeit imitation of the work of Christ.

Let love then, the very spirit of the cross, be the guide of our self-denial, and we shall not go wrong. Let us bear pain and shame for love's sake, denying ourselves for others in small things that we may be accounted worthy of self-denial in greater things. Then, depend upon it, the burden of the cross will fall from us. We shall bear it as many thousand saints have born it, at first patiently, then willingly, then joyfully. The way of the cross shall be the road to heaven, the crown of thorns a crown of glory.—*Day of Rest.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

KING'S COLLEGE ENCENIA.

The address given by the Rev. Dr. Ambrose, of Digby, referred chiefly to the secularization of Education. He thought that there was nothing more noticeable or suggestive in our day than the zealous interference of secularists with public education. Taking advantage of sectarian jealousies, they had supplied politicians with an axiom by which the problem of excluding religion from public education has been so simplified as to quiet the consciences of unwary religious people. He regretted that the free school system excluded the Bible and definite religious instruction. An earnest attempt is being made to secularize the colleges and universities. But in the Maritime Provinces, as in Ontario, Australia and the United States, the determination to resist this effort is very manifest among Catholics and the dissenting bodies. They were stoutly maintaining the denominational institutions by which they hoped to overtake the great duty omitted in the free schools, viz: that of the definite religious instruction of the youth. All Maritime denominational Colleges were flourishing. The duty of Churchmen in the face of such facts was to stand manfully by King's College and make a stirring effort to raise money to maintain its efficiency. "To those who may be dazzled by the vision of a great secular University in the Maritime Provinces, I would say secure in the first place a University in which the lack in the free and secularized schools may be supplied, concurrently with and subsequently to our thoroughly good art courses. A past graduate's course can afterwards be taken—not in one of these small Provinces but in one of the really great Universities and cities of Europe, in which a sojourn of a few years among thoroughly educated people is an education in itself."

Dr. Ambrose spoke also in favor of throwing open all courses of lectures to women. This course would be of great value to the Church, and be a benefit to the University itself.

Rev. Canon Brigstocke, of St. John (upon whom the degree of D.D., had been conferred), also addressed the Convocation and spoke of the growth of interest and sympathy for the college in New Brunswick where the first of a series of popular meetings had been held. King's had property worth \$250,000, and it was absurd to speak of such a College as a poverty stricken institution. The income of \$9,000 ought to be increased to \$12,000 a year. He asked the women to talk of King's College, and arouse interest in it. Dr. Ambrose had collected a respectable sum in St. John. Halifax ought now to hold a public meeting and raise money. After that meetings ought to be held in all parts of the country. The fact that King's is a Church institution ought to be emphasized. The Church people ought to be zealous and enthusiastic as the people of other denominations. He regarded a blow against King's College as a blow against *The Church*.

The Rev. S. T. Rand, D. D., L. L. D., the famous Mio-Mac Missionary who received the degree of D.C.L., also made a short and humorous address after which Bishop Courtney spoke. He expressed his belief that King's had gained in public opinion and stood much better in the public estimation now, than it did a year ago. It had more sympathy among the people of Nova Scotia, and he hoped its affairs would be so managed that that sympathy and confidence would be deepened. There had been and should be no lowering of the standard aimed at. The aim of the Governors was an ever rising standard. So that while still representing the standard of excellence it has enjoyed in the past, it will represent something more—the additional excellence of the requirements of modern life. He expressed the hope that the

time was not far distant when King's College would be able to extend the blessings of co-education to the sons and daughters of The Church. He strongly urged the friends of the College to prepare now for celebrating its centennial next year. A concise history should be prepared that would show the church and the public a justification for the founding of the college, and a justification for its continued existence. He wanted the celebration to be worthy of the occasion. Preparations should begin at once. Everyman interested in King's should begin to think, talk and work now for the proper celebration of the centenary. The it would be a success. Then friends will arise to the help of the College. The Bishop explained why the collections for the College had been so small. It was an easy matter for the Synod to pass a resolution. It was next to impossible to carry it into effect in many parishes. In some places the people couldn't give. It was important to take up a collection for King's. It was still more important for the parson and his family to have bread and be clothed. He spoke feelingly of the extreme poverty of some of the parishes and the clergy, and said: "If there is blame to be placed anywhere, take it home to your hearts and conscience; but don't blame my clergy."

Besides the degrees already mentioned M. A., was conferred upon Rev. C. Croucher, of British Columbia, and on Rev. C. E. Willets, and B. A. upon the graduates F. S. Reddin, C. S. Martin, Rev. H. H. Pitman, and Rev. D. P. Allison. There were twenty-five students of whom five graduated.

DIOCESE OF FREDERICTON.

ST JOHN.—Bishop Kingdon has purchased the Minchin property, corner of King and St. John streets. The building is a very handsome and spacious one, of brick, and was used for years, many years ago, by the Bank of British North America. Bishop Kingdon intends making it his residence. We congratulate His Lordship on becoming the owner of this valuable property. Its proximity to the Cathedral, its surroundings, its fine garden, and the large space which it occupies, will enable him to convert it into an ideal Bishop's Palace.—*The Capital, Fredericton.*

TEMPERANCE VALE.—The new church at this place was consecrated lately by the Bishop Coadjutor of this diocese. There were also present the Revs. Neales, of Woodstock; McKiel, of Keswick; Hoyt, of Grand Falls, and Scovil Neales, of Southampton. Miss Tibbits, of Fredericton, presided at the organ. On the same evening thirteen candidates were confirmed.

SYNOD NOTES.

The Mission Church difficulty at St. John is at last settled to the satisfaction of all parties. The Chief Justice submitted a report recommending a application to the Legislature to confirm the agreement made by which Messrs. H. W. Frith, G. A. Schofield, L. A. Jack, J. P. Hanington, H. Peters, W. G. Lee and Thomas Stead and their successors under the declaration of trust, shall be a body corporate, by name of The Trustees of the Mission Church of St. John Baptist, and in whom the lot of land, church buildings, &c., shall be vested for the purposes of the Trust, and said buildings, land, &c., for ecclesiastical purposes are separated from the Parish of St. Paul,

The contributions, to the Board of Domestic and Foreign Missions of the Church of England in Canada from the Diocese and for the Home Field amounted to \$563.82. For Foreign Missions \$708.37 in all were raised, an increase in the latter case of \$21.87 over the amount raised last year for the same purpose. Only \$40 were sent in for the Bishop of Algoma's stipend; the balance of the sum assessed upon the Diocese

(\$260) was taken from the monies sent for the Diocese of Algoma and included in the first sum mentioned.

Sunday School.—Four Deaneries had Sunday schools teachers' unions or associations in working order, namely, St. John, Kingston, Shediac and Fredericton. The Association in St. John was formed in 1873 and has 125 members, and six meetings were held in the year for reading of papers and general discussion. One public meeting in the interest of Sunday schools; three united services, one for teachers, one for scholars, and one annual examination for teachers were also held. All the Deaneries considered the formation of a diocesan organization as desirable. The total number of scholars attending various schools is reported at 5,776.

The following clergy and laity were elected as Delegates to the Provincial Synod: Clerical—Revs. Brigstocke, Neales, Roberts, Campbell, Newnam, Forsyth, Ketchum, Talbot, deSoyres, Cowie, Hanington, Hoyt; Lay—Sir J. C. Allen, Messrs. Hanington, Vroom, Jarvis, Fairweather, Clinch, Weldon, Wilkinson, Robinson, Stevenson, Sterling, Foster; substitutes: Revs. Messrs. Raymond, Montgomery, Wiggins, Smith, Cresswell, Stevens; Messrs. Starr, Street, Crawford; Dibblee, Powys, Taylor.

The Diocesan members elected for the Board of Domestic and Foreign Missions are Revs. Canon Brigstocke, D. D., Talbot and Raymond, and Messrs. G. H. Lee, W. M. Jarvis and C. N. Vroom.

A motion was made against the raising of money for church purposes by means of entertainments of various kinds, and caused some discussion; but was afterwards withdrawn on the suggestion of the Bishop, who thought the object of the resolution had been obtained through the discussion.

The report of the Book Depository Committee to the Church Society of the Diocese showed that the sale of publications from 30th April, 1888 to 1889, amounted to \$758.68: 1,262 copies of *Dawn of Day* had been subscribed for; 500 of these going to Prince Edward Island alone.

Two hundred and fifty dollars were appropriated by the Society for the employment of a colporteur to travel through the diocese to sell the publications.

The Board of Home Missions announced that Sackville had become self sustaining.

There was a deficit in the General Purposes Fund of \$1,403; of which \$917.50 is shortage on assessments in self supporting missions.

During the past year \$1,3612.80 had been paid as grants in aid of the several missions of the Diocese.

DIOCESE OF MONTREAL.

ADAMSVILLE.—The pretty little parsonage house in this place has lately been undergoing repairs by way of preparation for its new occupants; in addition to other repairs it has been freshly painted inside and out, and papered throughout and made altogether as bright and pleasant a home as one could wish. The new incumbent, the Rev. W. C. Bernard, took charge of this Mission on the first Sunday in July, officiating for the first time both here and at East Farnham, being assisted at both churches by W. H. Mitchell, lay reader, who for two months previously has laboured zealously in that place. The first Sunday in this month was further marked for the people of Adamsville by the presentation to the church of two very handsome heavy silver offertory plates by Mr. P. W. Taber, churchwarden.

DIOCESE OF TORONTO.

TORONTO.—On Trinity Sunday, just before the morning service, a deputation consisting of Messrs. Dykes, Gander, and Alderman Verral, waited on Mr. Darling, and in the name of some members of St. Matthias' Congregation, presented him with a very handsome Sterling Silver Chalice and Paten, specially suitable for communicating the sick, as a recognition of his long connection with St. Matthias'. Mr. Darling in acknowledging the gift pointed out the fact that it had come to him on the tenth anniversary of his ordination to the Priesthood in Ely Cathedral, and said that it would ever be appreciated by him as coming from members of a congregation, where he had met kindness and sympathy in no ordinary degree.

St. Mary Magdalene.—The Chalice and Paten for the use of St. Mary Magdalene, manufactured in England, is greatly admired by all who have seen it. It is of highly wrought silver, and very handsome. It is called the "Pillington Chalice," and is the exact copy of an ancient chalice found in the walls of an old house in Staffordshire about the year 1470, together with the sum of 17,000 Moidores. It was repaired, it is said, by one "Lambert," to whom permission was given to make a copy of it. The cost (\$75) was raised through the efforts of Mrs. Baker.

The Sunday-school of St. Mary Magdalene has received some forty dollars worth of books to form the nucleus of a library. The Catalogue at present embraces about 120 volumes of excellent and well bound books.

A special service for helping people in the matter of Intercessory prayer is held after evensong on the last Wednesday in each month.

Special prayer is made for special objects, and any one who desires prayer in behalf of themselves or others, are requested to speak to the Rector.

It is proposed to have a Sale of Work in aid of the Building Fund of St. Mary Magdalene, sometime in November. As the enlargement of the Church, indicated in our last issue, can only be undertaken at very considerable cost, and by increasing considerably the burden of a still small congregation; yet, in view of the rapidly increasing population, and the number of large building lately erected by other religious bodies, it is an effort that is absolutely required, if the Church of England is to maintain her position and influence in this district. It is hoped that the congregation will cordially throw themselves into any and every scheme for the furtherance and extension of the work, and by efforts outside and inside the parish, help forward the Building Fund of St. Mary Magdalene: and if friends at home and abroad will remember this intended Sale in November, and by work now, and interest and co-operation then, make it a great success.

BRITISH HONDURAS.

BELIZE.—*St. Mary's*.—Miss Annie Nowall having resigned her class in the Primary department of the Sunday-school, Mr. William Moody has been appointed by the Rector as her successor. This appointment will make the boys section of the school entirely supplied by male teachers—a very rare occurrence in modern Sunday school annals.

Corporate Body.—By the resignation of H. Ganz, Esq., a vacancy occurred in this body, which has been filled up by the Standing Committee in the appointment of Edward Evans, Esq.

By the retirement of H. Ganz, Esq., from the Corporate Body, the Treasurership of the S. Committee, became vacant. Charles Blockley, Esq., has been appointed to fill said vacancy.

Diocesan School.—On the retirement of Mrs. Engstrom as mistress of the girls' department of said school, Miss Alice Blockley has been

appointed temporarily to fill the office of assistant mistress. May every success and blessing attend her efforts.

St. Stephen's Guild.—The semi-annual festival of the Guild was held on St. John the Baptist Day. The services commenced with the corporate communion of the members at the 7 a.m. celebration when the Rector was celebrant. There was a fair attendance of the members.

The Festival Evensong was sung in the new church. The members both of the Guild of St. Stephen, in number about thirty-five, and those of St. Mary's Guild, in number about sixty, met in the old church, when they put on their respective badges. In the procession the members of St. Mary's Guild led the way followed by the St. Stephen's Guild, who preceded the choir and clergy, and all wended their way into church singing the "Church's One Foundation." The Rector sang the plain Tallis' Evensong, and Mr. Lay-reader Blockley read the lessons for St. John the Baptist Day. The Rector gave the motto for the next half year, "Watch ye, stand fast in the faith, quit you like men, be strong—1 Cor. xvi, 13; and made it the basis of the four fold division of his semi-annual address to the Men's Guild. The retrocessional was "through the night of doubt and sorrow." The service was very hearty and well rendered by the choir, almost all of whom were present. The Magnificat and Psalms were sung to a very beautiful Jewish chant and the *Nunc Dimittis* to Barmby.

The Guild now numbers about fifty members, and the attendance during the past six months have been large and regular. As the principles of the Guild are based upon "Temperance, soberness and chastity," it will be readily seen how wide is the field of the Guild work, and how much steady persevering work lies at its door, both of a direct and indirect character, whereby the members may make themselves a power for good to those within their reach—a lever of strength to the Church in her work and a means whereby God may be glorified.

The offertory amounted to \$4.31, which will be devoted towards providing a special Guild banner.

The New Church.—A meeting of the Rector, churchwardens and committee was held in the new church, on Monday, June 24th, at 11 a.m. in order to meet Mr. Kewlin its builder, in order to take over from him the building in its finished state. This was done, so that now, the internal fittings will have to be attended to to fit it for consecration.

The pulpit, a memorial one to the late Mrs. Henry Ganz, wife of the present churchwarden, has been removed to its position in the new building. It is made of the native wood. A new altar will be so made so as to utilize the wood of the old altar. The stone font will remain in the old Church until the day of consecration. A Litany desk and credence table will be required, together with a chair for the Bishop. Books for the Prayer and Litany desks have just arrived from England, the kind gift of the Very Rev. Dr. Edwin Gilpin, late Archdeacon, now Dean of Nova Scotia.

"MANY roads," said a French writer, "lead to Truth. The Church wants every road to lead to Rome, but let us, rather, demand to-day that every road lead Rome to God." "Let us practice the charitable amenities of a Christian tolerance towards the religious aberrations of good men and women, but an absolute and freezing contempt to the hypocrites that make of their religion an instrument of hatred and cruelty, or, simply, the platform of their ambition, and heap lies on the word of God." "Renting a pew in a church, and being seen in it every Sunday, is by no means the whole duty of man."—*S. S. Times*.

CONTEMPORARY CHURCH OPINION

The Church Eclectic for May in an article under the title "The Anglican Standard of Catholicity" says:—

In our early days, the deluge of controversy was on Baptismal Regeneration and Apostolic Succession. We doubt if the average of our congregations even yet understand the sacramental meaning of the Baptismal office, or the nature of the gift in that of Confirmation which succeeds it. And although there has been some recrudescence of debate on the Apostolic Succession, how far have we yet advanced in making the laity practically recognise any difference in character or status between the clergy of the Church and ministers of any other form of ordination? In fact, do the clergy themselves as a rule, act as if they were sensible of any such distinction, or insist upon it in any such way as will make the public perceive at least the real fact of their belief? As long as Sectarianism can succeed in thus keeping in abeyance any such claim or character on our part, it will not hesitate to imitate the Church in all other respects, even to the details of our services and commemorations, in order to fortify the impression it seeks to make habitual in the public mind that all sects are but parts and families of one "Church universal."

We need quite as much as ever then to carry on the work of teaching as well as preaching the things pertaining to the Kingdom of God on earth, which is the Church He hath purchased with His own Blood; not hesitating to declare the whole counsel of God, as the Catholic Church has received the same from the beginning, and drawing the line sharply between the inventions of men and the authority of Christ in those institutions of Ministry, Word and Sacraments which in His own person He established for all time; and which, only because they are external and visible, popular religionism agrees to make of little or no account.

The Irish Ecclesiastical Gazette says:—

The Dissenting organs are rejoicing over the fact that at length Mr. Gladstone (the renegade) has committed himself unreservedly to Disestablishment, with the hope, as we all know, that this step will bring him back to power. The *Nonconformist* finds in Mr. Gladstone's speech "a full and unmistakable adhesion, both personal and as leader of the Liberal party, to the cause of Disestablishment, both for Scotland and for Wales." It thinks Mr. Gladstone evidently foresees Disestablishment in England even while he carefully abstains from the tone of prediction. The *Nonconformist* deprecates any attempt to minimise the gravity of Mr. Gladstone's words.—The *Baptist* fastens upon the sentence in Mr. Gladstone's speech about Disestablishment which referred to a "great religious community which will have learned to disavow all slavish dependence upon the temporal and secular arm, which will know that the Establishment is one thing and the Church another." There, it says, is the whole Nonconformist case, and Mr. Gladstone, in delaying his recognition of it until now, has been sinning against the light. The *Baptist* reflects that Mr. Gladstone cannot live for ever, and advises that a definite bargain should be struck with him at once.—To the *British Weekly* it appears that "Mr. Gladstone crossed the Rubicon" in his Disestablishment speech. It was not all that Nonconformists looked for, but more than they hoped. The *British Weekly* is for putting still more pressure to bear on Mr. Gladstone, and predicts that when once convinced (by the North Wales Federation or otherwise) that the Nonconformists are in earnest, he will throw himself into their cause with enthusiasm. "Mr. Gladstone," says the *British Weekly*, "is not played out."

Church Bells says in its "Notes on Passing

Events":—"One of the minor excitements of last week was the Conference of 'Protestant Churchmen' held during two days in Exeter Hall. The proceedings were not open to the public, but rumours reached the public of what went on—and they were rumours that within that secret conclave all was not peace. The Church Association has no doubt grown to be greatly discredited in the eyes of many people, and the Evangelicals have for some time past felt that they must establish another society to take its place and to rally the scattered forces of Protestantism as it is within the English Church. Hence, as the outcome of last week's Exeter Hall Conference there has been formed the 'Protestant Churchman's Alliance,' whose aim indeed is to be much that of our old friend, the Church Association, but which is to differ from this distinguished body by not devoting itself to prosecutions. We are glad that for its own sake. Religious prosecutions are bad things—for the prosecutors. It is further to be noticed that those who met last week to set going this new body were not entirely agreed as to the desirability of using the word 'Protestant' in connexion with it. Finally, indeed, it was determined that the word should occur in the title, but it was not without some vigorous opposition. A new phase surely has come over Evangelicalism when any Evangelical hesitates for a moment as to whether or not he shall use the word 'Protestant' on any possible occasion."

THE JESUITS' ESTATES ACT.

When Canada was won from the French in 1763 the British Government treated the land generally very leniently, and although the Society of Jesuits—an institution whose practices were most abhorrent to the English people—was proclaimed and its possessions theoretically confiscated to the Crown, so great was the consideration actually shown to the body that it was allowed to die out, and it was only at the beginning of the present century, on the death of the last member, that its lands reverted to King George III. In the interval Pope Clement XIV. had abolished the Order as being dangerous to Church and State, so that even from a Roman point of view its existence was terminated. In 1832 the property which had till then remained in the hands of the British Government was appropriated for educational purposes in the province of Quebec, being, it is stated, fairly apportioned for this object among the different denominations. We believe we are right in adding that the French Government, before the conquest of Canada by the British, had refused to admit that the Jesuits had a valid title to the property.

Notwithstanding all this, now after more than one hundred years the toleration and moderation of the British have permitted the Romish element to acquire a preponderating power in the Quebec Legislature. Their use of this influence is instructive. It has been to force an Act through the Legislature, known as the 'Jesuits' Estates Act,' which gives back to the Jesuits the property that it is now alleged they were unjustly deprived of. It is impossible to describe the indignation which this Act has excited among the non-Romish element throughout the Dominion. Everywhere meetings are being held and protests formulated. Language of a very heated character which, although we deplore, we are bound to admit is largely justified by the circumstances of the case, has been used. It will be well if the passions so unhappily and unwisely roused content themselves with words. Mark the audacity of such a Bill. It is a direct insult to the Crown. It is an assertion that the British Government have given away what was not their own. Men such as those who have passed this Act would, had they the power in England, hand back to Rome

every foot of land, every brick and every stone which were taken out of her hands at the time of the Reformation. Fortunately we have good watch dogs, and the people generally are not likely to emulate the example of the sheep who accepted the advice of the wolves in Aesop's well-known fable.—*Church Bells.*

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, in the city of Montreal, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10:30 a. m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley street. All *Notices of Motion* which any desire to have placed on the *Agenda* paper must be in the hands of the Hon. Lay Secretary (Dr. Davidson, Q. C., Montreal), on or before the 17th day of August next at latest, and proposed *Canons* before the 7th August. It is desirable that all such *Notices* and *Canons* should be sent in as soon as possible.

CANONS OF THE PROVINCIAL SYNOD.

Though these are binding upon the whole Church in the Ecclesiastical Province of Canada they are not, we fear, known to many of our Laity, and, perhaps, not to all of the Clergy. They are only to be found in printed form in the Reports issued by the Provincial Synod; of which only a comparatively small number are issued. We have thought that it might, therefore, be of interest to many of our readers, to have the most important and most general in application of these Canons given in our columns. At the present time much greater use is being made of the laity in the services of the Church, and in this connection we give this week, two of the Provincial Canons:

CANON VI.

OF MINISTERING IN PARISHES.

1. No Clergyman shall absent himself from his charge, for more than four weeks at a time, without the written consent of the Bishop, or, in his absence, of his Commissary.

2. No person shall be permitted to celebrate Divine Service or perform any office of the Church, permanently or occasionally, except he shall have been Episcopally and Canonically ordained, and it shall be the duty of the Incumbent, or, in his absence, of the Church-wardens, to demand proof of such ordination and of the good standing of the Clergyman before permitting him to officiate.

No person shall perform the office of Lay Reader except he shall hold the Bishop's licence.

This Canon shall not apply to the students of any Theological College, so as to prevent them from reading the Lessons in the College Chapel, or to Laymen occasionally officiating when there is a necessity for it.

3. No Clergyman shall officiate in any Mission or Parish, either as a substitute for the Incumbent or his assistant, for more than one month, without the written Licence of the Bishop, and no person who has availed himself of this implied permission shall be allowed to officiate again in the same Mission or Parish within a period of three months, unless he

obtain the license of the Bishop or the Bishop's commissary.

4. No Bishop of one Diocese shall perform any Episcopal functions in another without the sanction of the Bishop thereof, save in the case provided for by the Canon relating to the powers of the Metropolitan, nor shall any Bishop perform any such functions in any vacant diocese except by instructions from the Metropolitan; or, in case of the voidance of his Diocese, from the Senior Bishop of the Province.

CANON XVII.

OF LAY READERS.

Lay readers may be employed in any parish or mission under the following conditions:—The lay reader shall be selected by the Rector or missionary in charge, and shall be recommended by him to the Bishop for his licence.

The Bishop, having satisfied himself that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer Book for the office, may licence him as lay reader in the form hereto subjoined, and shall, when practicable, admit him, in person or by deputy, to his office in the presence of the people among whom he is to serve.

We by Divine permission, Bishop of do by these presents grant unto you, our well beloved in Christ, in whose good morals and sound doctrine we do confide, our Licence and Authority to perform the duties of Lay Reader and Catechist, in the Parish or Mission of , under the guidance and direction of the Reverend the Minister in charge. This Licence to continue during our pleasure, or until the said Reverend shall signify to us and to you in writing under his hand that he no longer desires to avail himself of your services, when it shall cease and determine. Given under our Hand and Seal, this day of in the year one thousand eight hundred and eighty and in the year of our consecration.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The Rev. R. S. Radcliffe, Rector of East Saginaw, Mich., paid his old parish a visit, and the opportunity was taken advantage of to tender him receptions at different points in the parish, so that he might see all his old friends in the quickest and pleasantest way possible. Three garden parties were consequently got up, at Mr. Orr's pleasant residence in Mount Forest, one at Mr. H. Morrison's at Farwell, and one at the Tighe settlement, an entirely new station; all were a great success the gross receipts reaching the handsome sum of \$119. The Rev. gentleman is in the enjoyment of the best of health and spirits, and full of information and enthusiasm with regard to his work in the state of Michigan. He preached whilst in Mount Forest to overflowing congregations both in town and country.

WHAT can we conceive of that first Eden which we might not yet win back, if we chose? It was a place full of flowers, we say. Well; the flowers are always striving to grow wherever we suffer them; and the fairer the closer. There may indeed have been a fall of flowers, as a fall of man, but assuredly creatures such as we are can now fancy nothing lovelier than roses and lilies, which would grow for us side by side, leaf overlapping leaf, till the earth was white and red with them, if we cared to have it so.—*John Ruskin.*

Live as with God; and whatever be your calling, pray for the gift that will perfectly qualify you in it.—*Horace Bushnell.*

CORRESPONDENCE.

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

A SUGGESTION TO THE PROVINCIAL SYNOD.

To the Editor of the Church Guardian:

SIR,—There is no Churchman, be he clergyman or layman, who does not grieve over the most unhappy controversies ever arising about ritual and church decoration. There is hardly a parish, however remote, where these things are not discussed, and in most parishes there is some one whose special work it is to act as censor of the practices of his own parish church and who will condemn those practices either as "Romish" on the one hand, or "unchurchly" on the other. These persons are for ever raising the discussion and sides are at once formed. The small spark is fanned into a flame and burns up all true godliness in the parish, the spiritual life of the people is endangered, the Master's work is stopped and the Church is discredited in the eyes of her own children and of those outside her pale. Some even of her sons and daughters go to some of the various Christian bodies, others become cold and indifferent. Now these are facts which we can all verify from our own experience and deeply deplore as ruinous to the Church. Controversy is never conducive to spirituality; when it is about some great essential truth of revelation, it is to be regretted, but it is necessary and becomes, when happily ended, beneficial to the true interests of our Master's Kingdom. But when the bitter storms of controversy rage upon the attitude of the worshipper, the color of a stole, the use of a symbol or an emblem, then it is useless and gradually destroys the spirituality of the controversialists.

We have suffered much in Canada from such controversies, and are reaping to-day what was sown in past years, only unfortunately we are sowing the same seed still.

Each side claims to be right, to have precedent and usage on its side. Much truth, no doubt, can be advanced by both parties. Extreme things are said and done by all. But we seem as far from the settlement as ever. Our Ornament's rubric is professedly ambiguous and we need some authoritative interpretation of its meaning. To rest on the courts in England, even for those who believe in their jurisdiction in this matter, is to rest upon a broken reed. They have only embittered the controversy. As long as we look to England for our peaceful settlement, we shall be left in warfare. There may be no other course for them but that of the courts. It is to be regretted. But why should we in the Canadian church be fighting over these matters and continuing to look to English courts for an ending of the dispute, when a remedy is at our very hand? We are an independent church with our own Metropolitan, and I can see no reason why our Provincial Synod should not pass a Canon upon this subject and so let us have an authoritative judgment as to what we allow in the matters of ornaments and ritual.

Opinions will ever differ as to the true interpretation of various rubrics. As the Canadian Church we have authority to make our own laws, to regulate our own ritual, to direct our own ornamentation. Why not use such power? We can say "opinions differ upon certain interpretations and while expressing no opinion upon either side of the controversy, we direct that such and such be allowed, and such and such disallowed." We will by such a course do nothing to estrange our brothers in England from us. We could go far from them in practice and yet be in the closest communion with them. One thing seems certain and it is this—we shall never gain appreciably in numbers in Canada, so long as these unfortu-

nate divisions exist amongst us. The course I have suggested means a close fight now, but better have it out at once, than let the controversy prolong its present destructive life. It means more than this. It means a sacrifice of personal taste for the general good. For any Canon to be effectual must be broad and comprehensive, and not drawn up on any close party lines. I am sure no one would object to give up any small matter of ritual when it would be for the good of the Church. No one considers such essential to the worship of God, or the administration of His Sacraments. I do not mean that any attempt should be made to enforce uniformity. This would be neither possible nor advisable. But define what is legal and leave the individual free within broad limits. Then when any question arises, we can refer to the Canon of the Provincial Synod and be put right without opening up the endless controversy of the Ornaments Rubric and the legal decisions of the courts in England thereon.

The Synod has made a beginning in this direction by a resolution. But we have seen that it is not possible to enforce a resolution. A Canon can be enforced. I express no opinion upon that resolution. I desire that this suggestion should lose no force it might perhaps otherwise have by rousing any party feeling. I have my own judgment as to the limits of such a Canon and should be glad when desirable to express it.

Yours truly

J. C. FARTHING
Rector of Woodstock, Ont.

FESTIVAL OF THE TRANSFIGURATION.

SIR,—I send you a form of service for the Festival of the Transfiguration, August 6th; if you think it worthy of a place in your paper. It has been compiled from various sources; and part being my own. That the Church will some day order its observance, I sincerely pray.

Yours truly,

TABOR.

Festival of the Transfiguration, 6th August.

Proper Psalms: Morning, 21, 41, 93; Evening, 84, 99, 133.

Proper Lessons: Exodus xxxiv. Chapter to verse 29; 2 Corin. iii. chapter; 1 Kings xix., 4 to 14; Matthew xvii., to verse 14.

Epistle: 2 Peter i. chap., 13 to 19; Gospel: Luke ix., 28 to 37.

Hymns: 460, 461, A. & M.

Collect: O God our Heavenly Father who didst reveal on the Holy Mount the Glorious Mystery of thine only begotten Son, Jesus Christ our Lord, to three of his chosen Apostles being there wonderfully transfigured before them, Mercifully grant that when we are delivered from the disquietude and cares of this life, we may rest in Him, and finally be permitted to behold Thy Blessed Son in His beauty, where with Thee O Father and Thee O Holy Ghost He liveth and reigneth ever one God, world without end. Amen.

JULY MAGAZINES RECEIVED.

The English Illustrated.—Macmillan & Co., New York; \$1.75 per annum,—contains the 23rd and 24th chapters of F. Marion Crawford's serial "Sant Ilario"; Recollections of Snakim (fully illustrated) by Walter Truscott; "Who liveth so merry," from *Deuterometia* 1609, also illustrated; St. Andrew's Marine Laboratory, by Ed. Ernest Prince; "Jenny Harlove," by W. Clark Russell; and chapters 7-9 of Arthur Patterson's, "The Better Man."

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston, \$4 per annum,—"devoted to Literature, science, art and politics," well maintains its character, and fulfils the purposes referred to in its title. In this number, amongst many

other excellent articles, besides the usual quantity of light reading, "The Problem of discipline in Higher Education" is discussed by N. S. Shuler; The Power of the Speaker of the House of Representatives of the U.S. is examined by Henry Loomis Nelson, and Agnes Repplier writes upon "Books that have hindered me."

The Sidereal Messenger is conducted by W. W. Payne, Director of Carleton College Observatory, Northfield, Minn., and is issued every month except July and September. It contains monthly the latest notes on Astronomical matters, together with papers from leading men. The June number contains the following articles: The wave, length of light, as a practicable and a feasible standard of length, by Professors Michaelson and Morley; a note on Double Stars by W. H. S. Merriok; Errors in Astronomical Text Books by Lewis Swift, and the Study of Variable Stars by the editor.

The Spirit of Missions, the organ of the Board of Missions of the Prot. Epis. Church in the U.S., gives the latest news in regard to the Home and Foreign Mission work of the Sister Church, and will always be found interesting to Canadian Churchmen. The subscription is \$1 per annum; 22 Bible House, N. Y.

The D. LOTHROP Co's., Boston, publications for young people, viz.: *The Pansy*; *Our Little Men and Women*, and *Babyland*, are worthy of all commendation. Each is specially suited for its particular field; and *Pansy* intended for the elder children is specially attractive by reason of the bright and high toned stories it contains. *Babyland* for July will "take" with the little ones by reason of its pretty pink cover and amusing pictures. The subscription to *Pansy* and *Our Little Men and Women* is \$1 per an. each; *Babyland* 50c.

Our Little Ones and The Nursery.—The Russell Publishing Co., 36 Bromfield st., Boston; \$1.50 per annum, cannot be surpassed either in illustrations or reading matter. Two of the pictures in the July number, 'The Swinging Song,' and 'The Bean that would not stay in bed' are extremely natural and pretty. Boys and girls alike will be pleased with this ever attractive magazine.

The Report of the Society for the Propagation of the Gospel in Foreign Parts for the year 1888, is to hand. It deserves careful perusal by all; if it could be placed in the hands of Churchmen generally it would awaken still greater interest in this noble S. P. G.

THE spirit of the age is intense. Modern ingenuity and methods are pushing us ahead at the rate of a mile a minute. The wonderful development of the century thus far promises to be fairly eclipsed by the improvements already contemplated in the few years that remain before the twentieth century dawns upon us. We live more in a day now than our forefathers lived in a week, and the tendency of it all is to make us forget for the most part where we are and whither we are going. It is well to stop and think a while of life in all its aspects and see whether we are negligent in any one duty. After all, life is real, and while taking advantage of all that this progressive age affords us, we should not forget the real object of living, or neglect one particle of the work we have to do.

Reason and experience both forbid us to suppose that personal morality can be maintained without religion, or national morality to the exclusion of the religious principle.—*Washington.*

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Brooks.*

The Church Guardian

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See page 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued and pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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

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

CALENDAR FOR JULY.

JULY 7th—3rd Sunday after Trinity.

" 14th—4th Sunday after Trinity.

" 21st—5th Sunday after Trinity. (*Notice of St. James.*)

" 25th—ST. JAMES. A. & M. (*Athanasian Creed.*)

" 28th—6th Sunday after Trinity.

THE TRINITY.

"In the word 'Trinity,'" says Bishop Coxe, "the Church simply sums up what is revealed concerning God—that in substance He is one, but, in persons, three. In this there is nothing contradictory, for is it not asserted that He is *three* in the same sense in which He is *one*. But yet it is something mysterious; for we know not how this unity of substance consists with the Trinity of persons. Nor do we know anything of God which He has not told us; nor is there anything told us of God which is not mysterious."

How can it be otherwise? We are rocked upon a sea of mystery—infinite. Earth and air and sea are full of wonders past our finding out. "The wind bloweth where it listeth," and we cannot tell whence it cometh or whither it goeth. Concerning ourselves we know that we are "made in the image of God." *Somehow* we know that it is so, but *how* we know not. *Somehow* we know that we have in us a divine nature, a soul that will not perish, but will live forever. We know also that in this we differ from all else breathing the breath of life which God hath created on this earth; but never yet have we fathomed the mystery of that soul! What, then? Shall we believe only what we understand? Will any man assert such a thing as that? And if we understand not our own nature, yet believe in its trinity of body, soul and spirit, how shall we refuse the word of God because, like Nicodemus, we are astonished at the saying, and know not how these things can be?

That the Bible does teach the doctrine of the Trinity may be abundantly proven. In the beginning, we are told in the book of Genesis, God said, "Let us make man in our own

image." And again, at the dispersion at the Tower of Babel, "Let us go down and confound their language"—words spoken not in the royal style as has been surmised—for this mode of speech is of comparatively modern origin, not used by Saul or David or Solomon, by the Kings of Homer, or in any ancient writings; words not addressed to the Angels, as has again been supposed, for we are expressly told that man was not made in the image of the Angels, and further, from the very structure of the sentences an equality of rank is distinctly assumed between the speaker and those whom he is addressing. The only adequate alternative, says Canon Liddon, to that interpretation of these texts which is furnished by the Trinitarian doctrine, is the violent assumption of some kind of Pro-Mosaic Olympus, the many deities of which are upon a level of strict equality with the others.

Turning to the New Testament we find that St. John's Gospel opens thus: "In the beginning was the word, and the word was with God, and the word was God. All things were made by Him and without him was not anything made that was made."

We read also that in the beginning, when God made the Heaven and the Earth, the spirit of God brooded over the face of the waters. Here then in the work of Creation we have a distinct recognition of the three persons of the Adorable Trinity.

The third chapter of St. Matthew's Gospel gives an account of the baptism of Jesus—when the heavens were opened unto Him and He saw the spirit of God descending like a dove and lighting upon Him, and lo! a voice from heaven saying: "This is my beloved son in whom I am well pleased." Clearly a manifestation again of the three persons of the God-head.

Finally the formula itself is plainly set forth in our Saviour's parting instructions to the chosen twelve—"Go ye therefore and teach—rather, make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

The Jews, says Bishop Wordsworth, baptized proselytes into the Name of One God. This One God is revealed to Christians in three persons, Father, Son and Holy Ghost. The Apostolic number twelve is formed of three multiplied with four. *Three* is the number of persons in the Trinity. *Four* is the symbol of all space. (North, South, East, West) The Apostolic Church is commissioned to baptize *all* into One Faith. Not *in*, but *into the Name*; and not *Names* (plural) but *into the One Name*; i. e., admit them by the sacrament of Baptism into the privileges and duties of Faith in and Obedience to, the Name of the One God in three persons. The Father, and the Son and the Holy Ghost, and into participation of and communion with the *Divine Nature*. In both the Hebrew and Greek scriptures God's *Name* has a comprehensive meaning. It signifies whatever belongs to God,—His Essence, Attributes, House, Word, &c. "Christ" says Athanasius "has founded his Church in the belief in the Holy Trinity." Indeed, continues Bishop Wordsworth; this Baptismal formula is a declaration from Christ that His religion is grounded on a profession of, Belief in, and Obedience to, One God, in *three Divine Persons*, Father, Son and Holy Ghost.

In the name of the Holy Trinity then are we baptized into the body of Christ, and in the same blessed name do we worship and glorify God day after day. That it is a mystery we do not deny; and we do not presume to explain any more that we try to account for a thousand wonderful things which we understand not, yet unquestionably believe. It is a mystery, but it is not the only mystery,—only the most profound of all; and it cannot be less, seeing that

it involves the knowledge of the Divine Mystery,—the Lord of Heaven and earth,—the Maker of all things, visible and invisible!

THE NATIONAL CHURCH AND THE NATION.

An Address given to Axbridge Deanery Clerical and Lay Conference by the Rev. Henry George Tomkins

Brethren, we have a 'goodly heritage,' and a 'high calling of God in Christ Jesus.' We stand between 'our fathers' and the 'old time before them' on the other hand, and 'all generations' that will follow us on the other. Whatever we may think of any self-constituted society, our own place and work are altogether a different matter. I want to remind you that our Church is the kingdom of God in our nation in its higher aspect and effort, it is 'the state of Christ's Church militant here,' in England, and throughout our empire round the world. Within the last four or five years it is true that very valuable work has been done in the way of opening the eyes of our people, in general, to the broad and solid truth as to Church history, and its bearings on our own welfare and duty. Still, it is hard to realize the destructive effects of sophistry, and that worst kind of ignorance which is bred by neglect of sound teaching on the one hand, and a swarming circulation of false information on the other.

There are those everywhere, within the Church as well as without, who handle revealed truth as if it were their own stock in trade, and not the property of our Master in heaven. The business compromise and surrender, agreeing to differ and prophesying smooth things, goes on briskly, and the treacherous dealers deal very treacherously as of old, in exact contravention of that sacred saying, 'buy the truth and sell it not.' For instance, religious agencies which indifferently favour all sects, and ignore the Church, are exalted as 'unsectarian.' Those which embrace (if it be possible) all 'denominations' are entitled 'undenominational,' the veriest husk of a 'vain word, that ever deluded the unwary. A divine who will 'agree to differ' with all false doctrine, heresy, and schism is applauded as 'truly catholic-spirited.'

Old, intelligible, and time-honoured terms of definition are now twisted hind before and upside down, out of disaffection to their true meaning. What with the new vocabulary of 'vain words,' and old words that have lost their savour by being taken in vain, it is difficult indeed to convey a positive and honest meaning to this generation.

I confess to a great fear that 'the faithful are diminished from among the children of men;' but we must remember that our lot is cast in one of those great times when the earth is shaken terribly, 'that those things which cannot be shaken may remain.' The nation that is founded and built up on 'those things' will remain, and it is our part and duty to strengthen 'those things' amongst our own people to the ends of the earth and to all generations. That is precisely the old commandment which our Lord gave to His Church with the promise of His presence. 'All things whatsoever I have commanded you.' We are not to *let go* a jot or title, nor to *add*, in teaching and discipline, in word and sacraments. How, then, can we send the young members of The Church for religious instruction to those who formally dispense with both the Sacraments instituted by Christ our Lord; to those who not only forsake, but would destroy (were it possible) The Church of our nation,

and meanwhile account it as one of the unlimited number of sects, schisms, and denominations, and teach men so? Is God 'the author of confusion? Is confusion, which St. James classes with 'every evil work,' at last become so pleasant in our sight as to be reckoned a good work?

Among Nonconformists there appears to be the same sort of leaven spreading its ferment. Among ourselves a straightforward loyalty to Bible and Prayer-book, to Church and Catechism, to order and discipline, will generally secure to a man especially to a clergyman, unpopularity and obloquy, at least for a good while, often until he is carried to the churchyard. Then the neighbours find out that they really respect an honest, consistent man. Such a man was the upright, venerable Bishop Wordsworth of Lincoln; and what he says of a certain kind of Conservatism is just as true if we read 'Churchmanship' 'There is a kind of (Churchmanship) which is very friendly to its enemies, but not quite so cordial to its friends, and which thinks it may conciliate the former without alienating the latter . . . ; and that its best policy, therefore, is to patronise their opponents.' The good Bishop's bold words are sadly true of many stewards who are required, indeed, to be faithful, but who, somehow, win golden opinions from the bitterest enemies and basest destroyers of their own Church. Such policy may earn a kind of popularity, but never a sincere respect. It is in the end a mere 'gain' of 'harm and loss.'

These things concern us all—fathers, mothers, masters, and dames, as well as spiritual pastors. The home, as well as church and school, should be the place of good catechising and Bible and Prayer-book teaching. The school ought never to supersede the home, but to strengthen and enlighten it. This is one of the chief things to be minded by Sunday-school teachers. We shall never have a Church or nation in good working order unless the home is what it ought to be. Through Christian teaching and influence to build up godly and wholesome homes is the great work of The Church. Without this we fail in our endeavours to reform society by protective and prohibitory laws. This, indeed, ought we to do, but it is ruinous to leave the other undone. Never was pure and wise teaching and good breeding more needed, in every degree of society than now. A good reaction is set up against the evil system of ' cramming,' and we need common sense and good principle to strengthen the old and sure foundation of duty to God and to our neighbour, and on that to build our learning, our science, literature, statesmanship, political economy, and what not. And here the National Church must construct the fabric of society in the only fashion that will insure God's blessing.

We have two grand duties in this time of 'social revolution,' as the word goes. The one is to uphold and teach the law of universal morality contained in the ten commandments. This has been the constant work of the Church from the beginning; and the practical value of such teaching is recognized in a most remarkable way by Mr. Justice Stephen in his *History of Criminal Law*. 'The Criminal Law,' he writes, 'may be described as an expansion of the Ten Commandments.' The statement in the Catechism of the positive duties of man correspond step by step with the prohibitions of a code. This correspondence is traced throughout by the learned judge. We thus come back to the foundation laid a thousand years ago by our King Alfred, who began his laws with the ten commandments, and their confirmation by our Lord, and the declaration by the Apostles to the first Gentile Christians.

Now the Divine law forbidding to take that which belongs to our neighbour, or even to covet anything that is his, forms the strong foundation of personal liberty and safety, and

the protection against wild theories of communism and socialism. These sanctions are our only safeguard against those who in our days are banded together to destroy society. But the Church has in charge (as King Alfred taught), not only warnings and prohibitions, but the golden law of love to our neighbour, and of self-denying stewardship on our own part.

Let us remember that our nation has certainly owed its continuance in peace and safety to the practice of Christian virtues—such as righteousness, truth, fair dealing, contentment; but not only to goodness of this level, rather to the higher motives of the smaller number of citizens which have issued in self-devotion, enterprising charity, patient labours of love, goodness to the unthankful and the evil. This is the salt of the earth which preserves a nation from utter decay.

We must teach the children of our people the great duty of service and usefulness, the pleasure of unpaid work for the public good. We must teach and train them to put both hands to their task, and set the example of hearty, patient, and skilful work, whatever they find to do. Let them rise to the dignity of useful life in 'bad times,' that they may be called 'the repairers of the breach, the restorers of paths to dwell in.' Let them carry the old flag under new skies in the name of the Lord, and in the faith of their fathers. Be sure there is enough in store to be done under the wide heavens, and if we are the right men we shall do it well.

The Church is already doing excellent work in assisting and directing healthy emigration both in the home and at the port of embarkation, and all the way to the new place of settlement in our colonies. The Christian Knowledge Society has long since been at work by its chaplains, and now the operations of the Church Emigration Society attempt to make the way straight and happy to the new home. This cannot be too well known in our parishes, and it is in every aspect most important to send the wholesome strength of our emigrants to our own great Dominion of Canada under our own flag rather than to the United States.

And now a word on the actual conditions of things at home. There is a great cross cleavage going on in the world of politics which demands the attention of Churchmen. The great question of imperial unity has drawn together the greater part by far of English Churchmen with the loyal Roman Catholics of England, and the Churchmen and Presbyterians and other Nonconformists of Ireland, and, lastly, a very eminent section of English Nonconformists, into one camp for the maintenance of the rights of person and property, the individual freedom of the subject, and the loyal observance of the laws of the realm under the royal standard. Such vital movements as these must engage the attention and claim the hearty sympathy of enlightened Churchmen. We must not be blind to the issues involved in the present contest. I read, for instance, in the *Journal of the Home Rule Union* for March, 1889, the following declaration in reference to a great judicial examination now in progress:—'Courts of Justice must be swallowed up whenever they presume to arrest great political issues which divide the nation, and which are fast hastening into the regions of civil war.' Now the cover of this journal gives us the 'list of officers' of this 'Home Rule Union,' and we find that among the vice-presidents nearly half are privy councillors, a late Viceroy of India, and several late Cabinet ministers among these vice-presidents, a significant blank representing the name of the somehow omitted president. It is such eminent sanction, and the fact that under such authority this teaching is spread among our people, that gives importance to such matter as this.

I ask your earnest attention. Reflect for a moment that even extreme revolutions of civilized nations hold the Courts of Justice sacred

and inviolable, and then consider where would Church or State, Crown or Subject, Life or Liberty, be if Courts of Justice must be 'swallowed up' at the bidding of rebellious factions 'whenever they presume to arrest great political issues that divide the nation.'

If we either fear God or regard man we cannot afford to affect neutrality in the face of teaching such as this given by the authority of the very men who have ruled over us already, and are moving heaven and earth to rule over us again. It is the bounden duty of a National Church not only to pray without ceasing for 'the safety, honour, and welfare of our Sovereign and her dominions,' but so to teach and so to fulfil our parts, whether as ordained clergymen, or as faithful, loyal, and religious citizens, that 'peace and happiness, truth and justice, religion and piety, may be established among us for all generations.' How otherwise can we obey our Lord's behest to render to Cæsar the things that are Cæsar's, and unto God the things that are God's? How else, so far as our parts and duties are concerned, can God's kingdom come, His Will be done on earth as it is in heaven? These are not among the matters in which it is lawful for a Christian man to pick and choose at his own private liking. It is at such times as ours that the Church, which by God's grace made the nation, is able in the same Divine strength to save it. This great work does not call for learning or subtlety of mind so much as for plain dealing, moral courage, earnest watchfulness, and public spirit.

An English Churchman ought to be the best of citizens. His instructions are of no private interpretation; they ought to be known and read of all men. Who has such a goodly heritage to defend? Who so grand a future?—so large a share of 'the mighty hopes that make us men?' Let us try to estimate and use our blessings as we ought, keep the heart of England 'above all keeping' sound and strong in the Lord, and in the faith and unity of His Church. Let me plead with my brethren in charge of parishes and churches to remember the Apostolic Rubric, 'that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' By virtue of this rubric I entreat that we should constantly say the prayer for the High Court of Parliament during its session, and not omit the General Thanksgiving, for which we have, both here and elsewhere such imperative authority of the Apostles. Prayers without thanksgiving seem to me to stand self-rebuked.

Lastly, I would say that the Church of our nation has the high calling to raise the conduct of public affairs, the wielding of the state which we call 'politics' into the pure air and sunshine of the kingdom of God. The National Church is not dealing with a 'denomination,' but with an empire, with a Christian empire still, that we may be a kingdom of the Lord and of His Christ.—*Church Bells*.

The movement in favor of the more general observance of Sunday as a day of rest is growing. Everywhere we see indications of a more advanced sentiment regarding the Lord's Day. The Sunday newspapers are largely to blame for its desecration it must be admitted, not so much on account of their publication as the nature of their contents. To abolish the Sunday issues entirely is possibly out of the question, but they can be so elevated in tone as to be really helpful, as they are in a position to be.—*Church Messenger*.

A New Brunswick subscriber paying in advance for another year writes:

"I would not be without the paper if I had to PAY TWO DOLLARS. EVERY CHURCHMAN SHOULD TAKE IT."

FAMILY DEPARTMENT.

IF I COULD ONLY KNOW.

"Casting all your care upon him; for He careth for you." Peter v, 7.

If I could only surely know
That all these things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The noise, the weariness, the strife—
What peace it would afford!

I wonder if He really shares
In all these little human cares,
This mighty King of Kings;
If He who guides through boundless space
Each blazing planet in its place,
Can have the condescending grace
To mind these petty things!

It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The loving thought of Deity,
And sense of Christ's sweet sympathy,
Not loss, but richest gain.

Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine,
Thy love for me, One crucified,
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

Pacific Churchman.

Daddy's Boy.

(By L. T. MEAD.)

CHAPTER X.—[Continued]

"Oh, didn't know it would hurt you, Uncle Ben; that makes an immense difference. But you see, Miss Green has such queer ideas; she's making some of me—not all of me, but some of me—wicked as hard as she can. Now, why doesn't she try to make some things pleasant for me; my poetry, for instance? The only poems I love are Macaulay's 'Lays of Ancient Rome' and the 'Burial of Sir John Moore,' and she will make me stick to that old Wordsworth; she won't even let me say, 'We are Seven,' which I rather like. Well that's one thing. Our poetry doesn't suit; she likes Wordsworth and I like Macaulay, and I'm going to stick to Macaulay always, because he's a grand, warlike poet. Then she's always giving me lessons in deportment; but she has not the most remote idea how to drill; I could teach her a lesson or two, for father put me through all my steps long ago! but of course, she would not like that. Then there's botany; she never sees a dear little flower she doesn't want to pull it to pieces, and call each part of it by a long Latin name. It hurts me to see the dear little flowers torn; I should not be surprised if they felt."

"Botany, deportment, poetry," said Uncle Ben; "these are not such grave matters after all. Come Ronald, you may as well take up Wordsworth with a good grace; you will appreciate him by-and-by; and as to deportment, I have no doubt you are deficient in a lot of things; and botany will take you into natural history, a science this old hulk, as you term him, used to delight in once on a time. I call these things rather trivial, and if I were you I'd give in like a manly boy."

"Oh, I say my Wordsworth," said Ronald, "and I go through my deportment—and—no,

I won't do the horrid botany. But there, that's not the worst, Uncle Ben; the worst is, she's always hinting at the way I was brought up, at what father did—as if she could even dream of understanding a man like my father. But there, even you can't see it; so there's no use talking."

Here Ronald quite gave way to a little choking sob, and before the Major had time to lay his cramped old hand on the boy's little head he was gone.

CHAPTER XI.

Uncle Ben was very well satisfied with himself after his talk with Ronald. The next time he met his wife he said to her: "I had it out with the boy, Eleanor. I took him to task, and he behaved very well. I have no doubt Miss Green will see an improvement from this out. After all, my dear, don't you think she might suit her style of teaching to the little fellow's comprehension?—Now, for instance, he might learn some of Macaulay's poetry, or Aytoun's Scotch Lays, instead of Wordsworth's Excursion. Eh, my dear, what do you say? shall we suggest this change and a few similar changes to Miss Green?"

Mrs. Frere favored her husband with a long and comprehensive stare.

"I never did consider Ronald a particularly intelligent boy," she said. "I agree with Miss Green, that in all respects he is backward. I fear, Ben, that we must leave the selection of his lessons to the lady whom I have chosen to instruct him; she will doubtless develop and bring out his peculiar form of mind in the most suitably way. No, my dear, I cannot ask her to change Wordsworth for Macaulay or Aytoun."

"As you please, Eleanor," said the Major; "I only trust that I shall not be worried and my night's rest disturbed with any more stories about Ronald and his governess. What I said before I now repeat—the boy should go to school."

The Major turned on his heel and walked away, and Mrs. Frere entering her very lovely drawing room, sat down by the window.

It was a beautiful day in late October, a day with a last lingering taste of summer about it, and a lovely scene of wood and winding river and gently undulating land lay before the lady. Summerleigh was undoubtedly a beautiful place, and Ronald's patrimony was a goodly one. Mrs. Frere was sincerely anxious to do her best for her brother's child, and so to train and develop him that he might become a worthy owner of these fair lands by and by.

"I know I'm doing the right thing," she said to herself. "Ben, if he had his own way, would ruin the boy; he is in many respects a nice child; certainly he is extremely attractive in appearance, but I don't consider him clever, nor is this feeling strong. I never saw a child grieve less for his father. Yes, I know I'm right. Miss Green is the right person to train and develop Ronald, and if he does not behave better to her after his uncle's conversation with him, I must myself speak most seriously to him."

While Mrs. Frere was indulging in these meditations, Uncle Ben was congratulating himself that on the whole he had made an impression, and Ronald would in future endeavor to behave better, the little fellow had quickly dashed the tears from his own eyes, and running with headlong speed down the avenue, had come suddenly in contact with an old man of the name of Solomon, who used to sometimes walk out from the neighboring town of Canton to sell needles and little pin cushions and all kinds of small, cheap wares.

Solomon carried his wares in a wide, flat-bottomed basket; and Ronald, who had often met him before, thought him a most interesting person.

"Hallo, Solomon, there you are!" he shouted, running up to him eagerly, and peering into his basket, "and what have you got to sell

to-day, Solomon? I do hope trade is brisk with you to-day?"

"No, no, little master," answered old Solomon, "nobody seems to have nothing at all in their pockets to-day. I've met a many people, and they are all that poor they've nothing to say to Solomon's needles and pins. You might almost suppose they was all every one of them a going to be married, from the way they shirk from old Solomon's needles and pins."

"Going to be married?" echoed Ronald; "don't married people want needles and pins? Father was married, and he always had a few pins, and I once saw a crooked needle in his room."

"Needles and pins, needles and pins, When a man marries his trouble begins," quoted Solomon with gravity. "May I sit down, little master? I'm a bit wheezy and short of breath, and I likes to talk to you uncommon well, Master Ronald."

"And so do I like to talk to you, Solomon," answered Ronald; "it's a great comfort to me to have a man to exchange a word with. I don't see many men, Solomon; I'm altogether thrown with women, and it's an awful change after what I've been accustomed to. Of course, I've got a warrior uncle in the house; if it was not for him I'm afraid I should die. I really like very much indeed talking to you, Solomon."

Old Solomon coughed in a very wheezy manner over the compliment, and raised his watery and dim eyes to the bright boy's glowing face.

"Oh, dear," he said, "if it was you as was carrying the needles and pins about you'd sell 'em fast enough!—No one'd think about the marrying proverb when they see'd your bonny face; but the times are hard for the aged, and in especial is the times hard for old Solomon."

Ronald became immensely interested in these remarks, his little childish brow grew anxious, and he sat down near the old man.

"I am sorry you have got such a wheezy cough," he said, "and that people are getting married so fast they don't care to buy your needles and pins. Do you take a mixture for your cough? The woman at the lodge has a cough, and she takes a mixture; I went into the lodge one day and saw her; she poured out a tablespoonful, and she drank it all, and when I asked her what it was, she said it was cough mixture, and that she took it three times a day regularly. I hope you have got a bottle of mixture, Solomon, and that you take it regularly, for your cough is very wheezy."

Solomon coughed again.

"Mixtures cost money, same as other things," said Solomon; "I ain't got nothing but an empty purse. There, little master, I'll be moving on; there ain't no use in my offering my needles and pins where no one wants them."

"Dear, dear," said Ronald, "I wish people weren't getting married so fast! I'm not going to be married, Solomon, and I'll buy some needles and pins. I've got fourpence in my pocket, and I'll buy twopenn'th of needles and twopenn'th of pins. Oh, I say, there's lady Marjory Fitzhugh driving down the avenue. Give me your basket, Solomon, and I'll run to her and ask her if she wants needles and pins."

I'm almost certain she does, for she's the kind of lady who would be sure to wish to do a lot of sewing. Give me the basket quick, Solomon, and I'll run to her."

"There's bodkins, too, in the basket," wheezed out old Solomon; "bodkins four a penny, and scissors sixpence apiece, and little pin cushions fourpence and threepence—you mind the prices, master."

"Yes, yes," shouted Ronald; and holding the basket aloft in his two hands he rushed up to the carriage which stood still at his approach and almost thrust Solomon's wares into old Lady Marjory's face.

"Oh, I trust, I hope you're not going to be married," he said. "Nearly every one is, and it's dreadful for Solomon. He has no money

to buy his cough mixture, and his cough is nearly killing him. Here are needles and pins, Lady Marjory, and bodkins four a penny, and scissors—are they nice, bright scissors? They are only sixpence a pair, and little pinoushions for fourpence and threepence. What will you buy? I do hope you'll want to buy lots."

Lady Marjory Fitzhugh was one of the kindest old ladies in existence, and when she had recovered from the shock of having a large basket nearly trust into her face, and could take in Ronald's very rapid utterance, she did make an excellent purchase. Ronald shoved the contents of the basket into her lap, and in the end ran back to Solomon with five beautiful silver shillings clasped tightly in his little hand.

"Didn't I say as the bright and bonny face would do it?" exclaimed the old man, tears springing to his eyes. "Oh, dear little master, if I only had you with me to help sell my wares every day!"

"If you didn't live so far away as Conton I would do it," said Ronald. "I could be with you for two or three hours a day; I shouldn't mind it at all; in fact I would rather like it. I find my play-hours dull since father went away, and it would be very entertaining going about with you, Solomon, and I know father wouldn't mind it, for it would be helping you to buy your cough mixture and things. You will buy some cough mixture now out of your five shillings, and can't you get a bed in the village to night, and I'll meet you just here at three o'clock to-morrow and we'll go round with the basket together? Oh, do you say yes, dear Solomon, for I'd like it just awfully!"

Old Solomon did not find it difficult to say yes; indeed he would have found it impossible to say no. He knew well that with Ronald by his side he would probably make quite a harvest out of his basket, and alas! he knew also only too well that without this bright and attractive little personage he would most probably fail to sell any of his small goods.

Accordingly he yielded to the very strong temptation offered to him, and trusting that no one at Summerleigh would discover Ronald's kind intention towards him, he arranged to meet the little fellow the next day at the entrance to the back avenue.

[To be continued.]

TWO ENDS.

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. My father, instead of scolding me, made me stop, and said very quietly:—

"Look here, my son, there is one thing I wish you to remember, that is every ladder has two ends."

I have never forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a

young man getting "fast" habits, I think he sees only one end of the ladder, the one pointing towards pleasure, and that he does not know that the other is wounding his parents' heart.

Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one. —Pacific Advocate

ALWAYS AT HOME.

It has been said that it was a precious characteristic of the olden times that the father was always to be found at home. He abode in the circle of his family, and was a priest of God at his own fireside. During the day he was diligently about his calling, but at evening he was found with his own. He brought up with the mother his children in the fear and admonition of the Lord, and himself pointed the way to a better life by his own example. But where now, it is asked, and not impertinently, are the fathers in the evening? Is it not true that at least one-fourth, or twenty-five per cent., spend their evenings somewhere else than at home? The modern theory is that a man must spend some of his leisure hours away from home. That quiet though perhaps bright and intelligent circle is not lively and diversified enough. He must be in society, wherever that may lead him. With society we have no quarrels; it is what it is, according to what we make it. The fact cannot be concealed or gainsayed, however, that the father who seeks his enjoyment away from his wife and children thereby deprives his family of its best friend, and the home of its orderly discipline. The fathers who thus, by their example, say, "It is more pleasant away from home, and I find no reason for staying there," must expect to see the half or full grown sons and daughters inclining in the same way, or at least their own way, for the mother cannot furnish the conservative principle, promulgate the home laws and execute them herself. She necessarily becomes disheartened, and in her despair often partakes of the general demoralization. —Church Messenger.

WHEN men, weary with the world's battle, return to the shelter of their own home, they need the kindness, the refinement, the high cultivation, the usefulness, the gentle piety which woman as she was meant to be knows how to afford him. The cultivation of a woman's mind cannot be carried too high, but it must be a cultivation proper to her—to her constitution, her marked gifts, her work in the world. Woman is equal to man—equal by being herself, and not a pale copy of him.

We little dream of the conflict Fought in each human soul, And earth knows of her heroes Upon God's honor roll. Eben E. R. Oxford.

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MISSION FIELD.**JAPAN.***(Continued.)*

"It has been a pleasure to recognize the long and faithful service of the Rev. A. C. Shaw by appointing him Archdeacon of the Church of England in Northern Japan.

"The Rev. A. F. King, of Keble College, Oxford, accompanied me from England. He is followed by the Rev. F. E. Freese, of Trinity College, Oxford. These two clergymen, both of whom have had considerable experience in English parishes, will give most important assistance in developing the work carried on from this house.

"Two members of St. Hilda's Mission have completed their first year in Japan. Two others—one a lady nurse—have just joined them. A boarding school was opened in the spring, and is making progress. Next year will, I hope, see the beginning of their evangelistic and medical work. A school, itineration in the country districts, and a training institution for Japanese nurses are the three objects which, as I mentioned to many English audiences last summer, this Mission has in view. May their work be as fruitful and permanent as hers whose name they bear. St. Hilda's Mission House, through the liberality of the Society for Promoting Christian Knowledge, and of the members of St. Paul's Guild, was completed in March last. It is both well situated and serviceable. During next year we hope to add to it a chapel, with additional rooms over it. This will cost, without the fittings for the chapel, about £250. I shall be glad to receive any special donation towards this object.

"The band of English mistresses which, at the invitation of a Japanese company, undertook the teaching of a high-class institute for ladies have arrived. This letter is not the place for a record of their work. I will not say more than it is already apparent that the expectation which was formed before hand that they would have in their hands a unique opportunity of widest usefulness is already being justified. Several other lady workers are likely to come to Japan during next year, of whose plans and work I may have more to write hereafter. For the present they will find a home at St. Hilda's Mission House.

The native Japanese Missionary Society is more fully described by Archdeacon Shaw:—

"An interesting event in the history of the year has been the commencement of work by the Missionary Society of the Native Church. This Society was organized by the General Synod held at Osaka in the previous year. It is a missionary society directly responsible to the whole Church. According to its plan, there are four local societies in connection with, and more or less under the control of, the parent society, the latter receiving and distributing

in proportion to the local contributions all moneys collected from the whole Church. In the Tokyo district two stations have been filled during the year, and one each in the districts of Osaka and Kumamoto. This work is undoubtedly one of the most hopeful signs of Church progress, and deserves in every way to be encouraged. At one of these stations the Christians have also raised the funds and have built a small church for themselves during the past few months. I was present at the opening, and it was a time of great rejoicing both for young and old. After the celebration and an address which I gave, we all adjourned to a neat little house next to the Church, which had been rented for the catechist in charge, and there held a Japanese feast in honour of the occasion. Services and preaching were kept up for three days, and there seemed much earnestness among the little band. We had a similar church-opening the following month at one of the stations more directly in connection with the S. P. G.—a village called Shimo Fakuda, distant about a day's journey to the east of Tokyo. The Christians here have made good progress during the year, but it has been impossible up to the present to furnish them with a regular catechist. Certainly one of the most satisfactory aspects of the work at present is the increased activity among the village Christians, and their effort towards self-help and independence. The Buddhists, too, have been stirred up by this, and are doing what they can to stem the tide, and now regularly send their most famous preachers to visit those parts where Christianity is especially making headway. Mr. Nanjo, who was for some years a pupil of Professor Max Muller, is now a priest stationed at the great Temple of Hougnauji, in Nagoya, and from thence he also visits the country districts in that neighbourhood. The effects, however, of his preaching a reformed Buddhism are often more disastrous than otherwise, for when he tells the people that they ought no longer to worship or reverence the idols and shrines to which they have been for ages accustomed, he is very apt to bring both the priests and people about his ears. All this, however, helps to forward the process of disintegration which is going on in the old religion, and to prepare the way for the new."

Now there can be no doubt that all this shows that an immense deal is being done with very slender resources. It is a painful fact that the Bishop's special appeal for £21,700, which was endorsed and issued by the Society last year, met with but very scant response. It is a great opportunity which Japan now offers to the Church and the Church offers to Japan. For the youngest member of the family of constitutional kingdoms our desire is that it should enter the brotherhood of Christendom, and form part of the Kingdom of the Lord of All.

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nature or art must add to it before it is really good to drink. How tasteless is rain-water! The distilled water that some manufacturers have upon the market is insipid until it is carbonated or charged with some of the salt that are natural to the human blood. Add to absolutely pure water a small proportion of salts or bases—throw in a little potash, a little sulphate of lime or magnesia, a little iron, a little common salt—and we have at once a drink that meets the need of the body for solid, as well as fluid, food. Nature supplies in nearly all countries an abundance of these admirable waters, the appointed drink of man. In Auvergne, in France, is a spring that has almost the exact composition of the serum of the blood. Of course it is an invaluable tonic.

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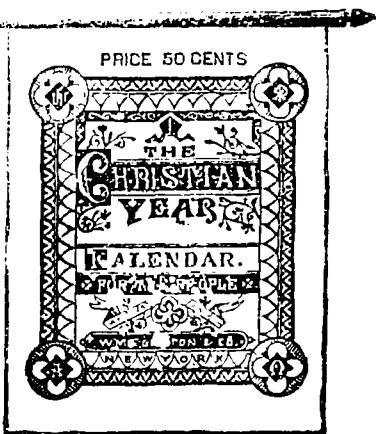
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