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The Church Guardian

OF MONTREAL.

"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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NOTICE.

"The Guardian" will not be issued on the 3rd and 10th August, owing to absence of Editor for usual holiday.

A. P. Willis
103 Upper Ave. NOTES.

BOSTON.—The churches of Boston will, with scarcely an exception, continue their services without intermission during the summer.

ADVANCING.—A Church paper has been started in Zululand. It is printed in Zulu, and published monthly at the mission press, Isandhlwana.

NEW YORK.—Miss Grace Wilkes has given \$4,000 to St. Luke's Home, to endow a room in memory of her aunts, Frances Colden and Anne Wilkes.

AT St. Ann's Church, the Rev. Thomas Galaudet, D.D., rector, daily services are being maintained during the summer, without interruption.

BOSTON.—The late Mrs. Winthrop in her will left the Bishop of the diocese \$1,000. The same amount was given to the rector of St. Paul's Church, Brookline.

C. E. TENT.—The Church Temperance Tent at Maine Park, City Point, South Boston, was opened with a special dedication service on Sunday afternoon, July 3rd.

GIFT.—A generous friend in New York ("A. L.") has recently sent through Bishop Randolph \$1,000, as a gift to the trustees of the Virginia Theological Seminary and High School.

W.C.L.—The 9th annual meeting of the WHITE CROSS LEAGUE was held in Lambeth Palace, last month, under the presidency of His Grace the Lord Bishop of Canterbury. The Bishops of London and Newcastle were also presents.

CONNECTICUT.—The tenth anniversary of the laying of the corner stone of St. Mary's, South Manchester was celebrated June 26th. Fourteen years ago there were but 13 communicants, now there are 350. Then there was neither Church nor rectory, now there is both; convenient, beautiful and paid for.

NEW YORK.—A number of city churches will remain open all summer and, by means of attractive services and popular preaching attempt to reach the migratory congregations which gather in our churches in the warm weather. A corps of attentive ushers to receive and seat strangers,

congregational singing and plain preaching have been found in several parishes essential factors to summer work.

DELAWARE.—The dedication festival of Trinity Church, Wilmington, was held June 12th. This ancient parish was formed about 1638 and the old Church was built in 1689.

The Old Swedes' Church (now called Holy Trinity,) Wilmington, was dedicated in 1699 and has still an excellent congregation worshipping within its walls, and has over 200 communicants.

LAY HELPERS.—The annual meeting of the Lay Helpers Association for the diocese of London was well attended and the report showed an immense amount of energy well expended in the service of the Church by the members of the Association. The increase in numbers from 6397 in 1890 to 6471 at the close of 1891, though small, was satisfactory in the face of the growth of parochial societies, guilds, &c., which, in some parishes, prevented men from joining the Diocesan Association.

N.S.P.E.P.—The Archbishop of Canterbury presided at the eighty-first annual meeting of the National Society for Promoting the Education of the Poor in the Principles of the Church of England held in the last week in June at the Society's house, Broad Sanctuary. The report stated that since 1870 the average attendance at the schools had increased from 844,334 to 1,677,133.

ARMY WORK.—Some of the men selected from the Tramps, Criminals, and Inebriates' Labour Homes of the Church Army are promoted, after careful testing, to the Church Army Boarding Home in the Edgware-road. Most of these poor fellows, who had become a part of the "submerged tenth," are now most respectable and deserving men. They are all actively engaged in the daytime.

JESUITICAL.—The British East Africa Company has received intelligence from Uganda which throws a very different light upon the causes of the recent troubles in that place. The account which reached England through foreign sources from the Roman Catholic missionaries seems to have been cunningly distorted, and to have wholly misrepresented the position of affairs. The disturbances seem to have been originated by the murder of a Protestant chief by some Roman Catholic converts, who apparently afterwards attacked Captain Lugard. It is said that the intelligence clearly proves that Mwanga and the Roman Catholic converts were the aggressors which is just what we should have imagined to be the case.—*Church Bells.*

FREE NEWS.—Mr. H. Clark, of Liverpool, England, treasurer of the Open Church Association in the dioceses of Chester and Liverpool and an indefatigable and able advocate of the movement, in reviewing the work of the association, said that thirty years ago there was not a single Church with free and unappropriated sittings in the dioceses of Chester and Liverpool. Now three-quarters of the churches in the Chester diocese were free and unappropriated, and in Liverpool two-fifths of the churches were such.

WELL-FOUNDED.—The following tribute to the Mother Church was written by a Methodist:

Reformed, not revolutionized; thou hast
Ne'er broken with the great historic past;
Freely from the yoke, purged from the papal stain,
Thy ancient monuments and forms remain.
Thine are those mighty shrines of prayer and praise,
Which bow the soul and then to heaven upraise.
Thy noble ritual is a sure defence
Against weak caprice or crude irreverence;
Thine is the glorious anthem, and the choir
Of seraph voices that in song aspire;
Thine are the sacred liturgies, more sweet
As generations the same prayers repeat;
More deeply hallowed, as from sire to son
The holy, immemorial words pass on,
With ever richer fragrance around them shed
By filial reverence for the sainted dead,
Binding the earlier and the later days
In one continual chain of prayer and praise.

—St. Louis Church News.

G.F.S.—The Annual Service of the G.F.S. was held on Thursday, the 23rd June, at St. Paul's Cathedral, London, Eng. The preacher was the Bishop of Truro, and there was a Choral celebration. Celebrations of the Holy Communion were also held on the same day at the following churches:—St. George's, Hanover Square; St. Peter's, Eaton Square; Christ Church, Lancaster Gate; Christ Church, Albany Street; St. Stephen's, Westminster; St. Mary Abbott's, Kensington; St. Mark's, North Audley Street; St. Gabriel's, Warwick Square; St. Mark's, Regent's Park; and St. Clement's, Bamsbury. On the following day the Annual Conference of Branch Secretaries was held at the Portman Rooms, Baker Street. The opening address was given by the Rev. Canon Curteis, who also took the chair. The report for 1891 gave the following statistics:—Members, 137,350; Candidates, 35,342; Associates, 29,362; Branches, 1090; parishes, 6307. The number of lodges has risen to 56, and the Society has 225 recreation-rooms. During the anniversary week interesting conferences were held of the following departments:—Members in Professions and Business; Members in Mills, Factories, and Warehouses (when the chair was taken by Lord Thring); Lodges and Lodgings; Literature; Sick Members and Domestic Economy, and Emigration. The number of members of the Society coming under the department for Members in Mills, Factories, and Warehouses has increased very much, and is now 16,614.

PRIZE TRACT.

By the special contributions of a few friends, the Society for the Propagation of the Gospel announce that they are enabled to offer a Prize of Ten Guineas, and another of Five Guineas for the best and second best Tract, not exceeding two pages 8vo, of good printing type, on "WHY WE SUPPORT THE S.P.C. AS A MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND."

All the manuscripts will be at the absolute disposal of the Society, and must be sent in by the end of September to the Secretary, 19, Delahay Street, Westminster. They must be headed by a motto, and be accompanied by a sealed envelope (endorsed with the same motto) containing the authors's name and address.

WHY AM I A CHURCHMAN ?

CONTINUED FROM NO. OF JUNE 22ND.

But far more important than any such legal and comparatively external evidence as to the continuity of the Church of England before and after the Reformation, is the internal evidence as to its continuity as a *spiritual* body.

This is witnessed to by the continuity of its (a) Faith, (b) Ministry, (c) Forms of Worship. Holy Scripture gives as the note of the Unity of the Christians in the Early Church that

"They continued steadfastly in the Apostles' doctrine and fellowship, in [the] breaking of bread and in [the] prayers." Acts ii. 42.

Without pressing too minutely the exact meaning of the word "fellowship," which it is possible may, in the original, according to the Vulgate and some ancient versions, have been intended to be taken in connection with the following words, "in the communion of the breaking of bread," there is evidently implied in these words a unity of (a) Faith, (b) of Organization in connection with the Ministry of the Apostles, and (c) of Common Worship. The same is implied also in many other places (e.g., Eph. iv. 5, 11-14). Of the continuity of the FAITH in our Church we shall have to speak in the next chapter.

Equally important with the confession of a true faith—"the faith once for all delivered to the saints"—is the maintenance of continuity in the Ministry of the Church.

The two Sacraments of the Gospel are the bands of unity of the Church; for by the one (Holy Baptism) the perpetuity of the Body is sustained by the addition of new members; by the other (Holy Communion) the unity is maintained, and strengthened amongst those who are its members.

"The Lord added to the Church daily such as were being saved." "They that gladly received the word were baptized." "By one Spirit we are all baptized into one Body." Acts ii. 47, 41; 1 Cor. xii. 13.

"We being many are one bread and one body; for we are all partakers of that one bread" 1 Cor. x. 17. Who, then, has the power and authority to administer these Sacraments? The answer to this question must be of vital importance, for on it must depend the maintenance of the unity of the Body as one organization.

"The perpetuity of doctrine is in itself undoubtedly of the very first importance..... But

if it were attempted to insist on succession in doctrine as the sole condition of the essence of a Church, any such proposition would be self-contradictory, inasmuch as that which would be perpetuated would not be a society at all, but a creed or body of tenets."—*Mr. Gladstone Church Principles*, p. 194.

Christ, the One Founder, and Head of the Church, gave this commission to His Apostles. See S. Matt. xxviii. 16-20; 1 Cor. xi. 23-25; S. John xx. 21-23. S. Paul therefore affirms that to them is "committed the Ministry of Reconciliation," that they are the "Stewards of the Mysteries of God," they have to "watch for souls as those that must give an account."

The Apostles committed that same commission to other faithful men, with power to rule in the Church, and to Ordain others.

None but those who have received this commission to the Ministry from those who have previously had power given to them to call and send others, can lawfully, under ordinary circumstances, presume to minister the word and Sacraments to others. "There is not in this world a greater presumption than that any should think to convey a gift of God, unless by God appointed to it."—*Bishop Jeremy Taylor Ductor Dubit*.

"The right to administer Sacraments, and to teach as an ambassador of Christ, depends upon the validity of the Ordination which has been received by the claimant of that right."—*Mr. Gladstone*, ib. p. 227.

Hence the Ministry has well been called by one of the most learned of England's Bishops in this century "*the historic backbone of the Church*." (*Bishop Lightfoot, Leaders in the Northern Church*.) "We cannot surrender for any immediate advantage the three-fold Ministry which we have inherited from Apostolic times, which is the historic backbone of the Church."

"Let them produce," says Tertullian, "the account of the origin of their Churches: let them unroll the line of their Bishop." *Praesert.*, 32.

Has our Church then this unbroken succession of Ministry from those whom Christ first commissioned? *Most undoubtedly*.

Certainly the Church *claims* to have that succession, and on it, alone, bases the authority of her Bishops, Priests, and Deacons to execute their office.

"It is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public, *with imposition of hands*, were approved and *admitted thereunto by lawful authority*. And therefore to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England; no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon.....except," &c., &c.—*Preface to Ordination Offices*.

When a society, whether secular or religious, by its accepted laws, is known to require certain qualifications, and regular methods of appointment, in its officers and governing body, the fact of any one having held such office therein is usually deemed a sufficient evidence of the fact that such person had been constitutionally appointed. For instance, if it is known that a certain person has commanded an army in the

field, it would be taken for granted that he had received his commission in the usual manner; it would not be thought necessary that he should produce the paper on which it was written, nor if in the lapse of time all record of his actual commission was lost, would any sane person for that reason doubt that he had been properly appointed? So it is with the Church and her Ministry. The records of the actual succession of some of her bishops may have been lost, and it may therefore be almost impossible to trace back the Commission step by step till we come to the first giving of the Commission to the Apostles, but if it is a sufficiently notorious fact, as it undoubtedly is, that the Church has always considered Consecration by other bishops to be necessary before any one should presume to execute the office of a bishop, or to ordain others to the Ministry, it ought to satisfy all reasonable requirements of proof, that a man who is known to have executed that office with the consent of the Church and of other bishops, did receive his appointment and commission in the usually accepted manner.

This is undoubtedly sufficient for ordinary circumstances and to answer those who assert that the Apostolic Succession of the Ministry is a myth because we are unable to bring forward actual legal proof of each link in the chain.

But it is said that in such a crisis as the Reformation, when there was a great unsettlement of opinions, and some, as it is known, regarded the Episcopal office very lightly, it is quite possible that the succession may have been lost.

The actual circumstances, moreover, in the reign of Queen Elizabeth, undoubtedly reduced the succession to a very narrow limit.

Cardinal Pole, Archbishop of Canterbury in Queen Mary's reign, died within a few hours of the death of that Queen. The Archbishoprick was thus vacant on the accession of Queen Elizabeth, and eight other Sees were also vacant through death. Fourteen bishops were deprived for refusing to take the Oath of Supremacy. These, however, were mostly men who had been thrust into Sees, the rightful bishop of which were still alive, *without any canonical process*, by Mary, while the four consecrated previously had accepted under Henry VIII. all that they were now asked to accept. Only one of the bishops, Kitchin, of Llandaff, conformed. It must be remembered that the bishops appointed under Queen Mary, were so appointed, in a time of considerable agitation, as notoriously strong upholders of the Papal power. The action of the bishops under Henry VIII. was a far truer criterion of the real feeling of the English Church. Of about 9,400 clergy only 200 to 400 (accounts differ between these numbers) refused to conform.

Fortunately there were some of the bishops who had been consecrated previously, surviving. To six of these Queen Elizabeth issued the mandate for the Consecration of Parker, who had been chaplain to her mother, as Archbishop of Canterbury. He was consecrated in due form on Dec. 17th, 1559, by William Barlow, elect of Chichester who had been consecrated June 11th, 1536, by Cranmer and two others, John Scory, elect of Hereford, Miles Coverdale, formerly of Exeter, who had been consecrated on the same day, Aug. 30th, 1551, by Cranmer and two others, and John Hodgkins (Suffragan of London under Bonner), of Bedford, who had been consecrated Dec. 9th, 1537, by J. Stokesley, Bishop of London, and two others.

About forty-four years afterwards an absurd story (generally called the Nag's Head Fable) was invented by the Romanist party, which asserted that Parker and other bishops were ordained in a hasty and ludicrous way at a tavern in Fleet Street. This invention, however, has been amply disproved not only by writers of our Church but by Romanists such as Dr. Lingard,

the historian, and Courayer, a French priest, who made the Orders of our Church a special study. There is ample legal evidence of all kinds, as to the Consecration of Parker having taken place in Lambeth Palace with all due form. This story is now therefore discarded by all respectable controversialists. Canon Estcourt, a late Roman writer, says: "It is impossible to doubt that everything did take place according to the Register."

But another objection has since been raised. It is said that Barlow, the chief Consecrator, had never been duly Consecrated. The only reason for this assertion is that the record of his Consecration is absent from the Register at Lambeth, though his Confirmation is recorded. But the Register is confessedly incomplete, many other records being absent, and amongst them that of Bishop Gardiner. But even if there was any truth in the supposition, three other bishops, of whose Consecration there is no doubt whatever, joined in the act of laying on of hands, and it is recorded that *all repeated the words*. Therefore, as one is sufficient for a valid Consecration by the laws of the Church, there can be no doubt of Barlow's valid Consecration.

Lingard, the Roman historian, says: "When we find Barlow during ten years, the remainder of Henry's reign, constantly associated, as a brother with the other Consecrated bishops, discharging with them all the duties, both spiritual and secular, of a Consecrated bishop, summoned equally with them to parliament and convocation, taking his seat among them, according to seniority, and voting on all subjects as one of them; it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite without which, according to the laws of both Church and State, he could not have become a member of the Episcopal body."

Romanists driven from these matters of historical fact have taken refuge in various technical pleas, such as (1) want of proper "form" in the Consecration, (2) want of proper "intention" in the Consecration, (3) want of jurisdiction.

But (1) it has been generally acknowledged, even officially at Rome, that "*Receive the Holy Ghost*" is a sufficient form of Consecration [Rec. of Sacred Congregation of the Holy office, April 9th, 1704], *Roman Catholic Claims—Gore*, p. 143. (2) The general intent of the Church is sufficient, and it certainly was her intention to continue the Order of Bishops [Preface to Ordination Offices.] (3) The claim of the jurisdiction of the Pope is unwarranted by the laws of the Catholic Church. This latter, indeed, is the only reason that can now be urged by the Church of Rome against the perfect validity of our Orders, as indeed was fully admitted at the Council of Trent.

A discussion at that Council as to the necessity of Papal confirmation to the status of the bishops. The Spanish bishops strongly opposed it. An Irish bishop (Fitzmaurice of Aghadoc) thereupon urged that to rule against it would be very dangerous as there were bishops in England who gave themselves out as true. "But we deny it, BECAUSE they are not approved by the Pontiff, and we say so rightly, and it is with this one reason and no other that we argue against them, for they prove that they have been called, elected, consecrated, and given mission."

Dr. Von Dollinger ("perhaps the most learned theologian of these modern times") who was excommunicated for refusing to accept the doctrine of Papal Infallibility, is certainly an unprejudiced witness, and he said at the Bonn Conference, in 1874: "The result of my investigation is that I have no manner of doubt as to the validity of the Episcopal succession in the Church of England." (p. 50.)

Again, in 1875, he said, "The fact that Parker was Consecrated by four rightly consecrated bishops, *rites et legitime*, with imposition of hands and the necessary words, is so well

assured that if one chooses to doubt this fact, one could, with the same right, doubt one hundred thousand facts.....Bossuet has acknowledged the validity of Parker's Consecration, and no critical historian can dispute it. *The Orders of the Roman Church could be disputed with more appearance of reason.*" [Report, p. 96, quoted by Littledale, *Words of Truth—Qu'Appelle Messenger*.

SUNDAY-SCHOOL TEACHING—A TWO-FOLD RESPONSIBILITY.

"Nature teaches us and inclines us to take up with our lot; the consideration that the course of things is unalterable hath a tendency to quiet the mind under it, to beget a submission of temper to it."

This quotation of Bishop Butler's has not, I am aware, any real connection with the calling and office of Sunday-school teacher, and yet I think many of us will confess sadly enough that, with regard to our work, high and spiritual as we believe it to be, our thoughts do often run on some such level of placid acquiescence. We hear much of the enormity of the responsibility we have undertaken; every address listened to, every article or book read on the subject lays such particular stress on the point, that I am afraid we grow used to the oft repeated tale, and accept our burden of responsibility quietly, indifferently, it may be hopelessly.

This, however, does not alter the fact that our position is a responsible one—perhaps one of the most responsible; though regarding the essence and source of this responsibility in a way less usually recognised, we may be better able to face it bravely, and cope with it successfully.

Let us consider, then, that the chief responsibility lies, firstly in *ourselves*, not so much in the actual work, and secondly as a natural consequence in the *influence of our character on those we teach*. This fact once grasped we can, as it were, begin at the beginning, and little by little learn the lesson so difficult and yet so necessary for the best among us to master:—

Unless above himself he can
Erect himself—how poor a thing is man.

In a simple, but beautifully told, American story, entitled, "Hitherto," the character of the hero is represented and unexpressed; and being a man of few words and practical turn of mind, the beauty of the silent side could be but dimly guessed at by the reader, had the author not drawn aside the veil and shown him the sanctity of the inner self of a good man. And it is just this silent, unexpressed side of the Sunday School teacher's character upon which hangs the real responsibility of his or her work, because of its inseparable relation to it.

What we *are*, not what we say or teach, is the all important point, dealing as it does with our motive as teachers, our perseverance in the work, and the reward we expect for our labour.

Only one motive, that of true whole-hearted loyalty to the cause of One we profess to love and serve above all others, will prevent disappointment and failure in our work, because the silent or God-like side of our character refuses to be either satisfied or sustained by the mere approval of clergy, or friends, or some other such like incentive to the work; and if such a motive be ours, then we shall feel no pains too great to spend on self-culture of body, soul, or spirit, knowing the issues at stake are not a cleverly-taught lesson or well-conducted class, but an influence for good or evil on the lives and cha-

acters of a future generation of men and women, for—

We must be true if we would teach men truth;
We must be pure if we would tell God's purity;
We must be loving would we point an upward path,
That leads to love throughout eternity.

But motive, however high, however pure of itself, will not avail much unless *perseverance*, neither always easy nor always pleasant, characterize our work, and to this there are many difficulties, many drawbacks. The advancement of education, while a matter for great thankfulness, does necessitate on our part an extra amount of thorough conscientious study, and that not of Bible history only, but of almost every branch of literature and science in some small degree; and that *carelessness of creed*, common, alas, to many, must strike the teacher, of elder scholars especially, as a *serious evil*, one only to be undermined by a definite and liberal view of every subject taught.

And to teach the truth without proving its advantage and ascendancy over false views and dogmas as far, of course, as the scholars can receive such, will afford them but little assistance, should the time come, as it may do, to any one of them, when questions of faith and doctrine they must settle for themselves will arise either from without or within.

There may not be found many "Paul Nugent" among the numbers of our class, but there are surely countless "Robert Elsmers"; and though uniring, persevering energy in preparation of our weekly lesson may prove at times no easy task, would we provide those who listen to us with a sure standing ground as worthy members of our grand old Church, we must be ready to strain every nerve to make its tenets and its privileges clear, real and invaluable.

With reference to younger scholars the case differs. The teacher's spirits and energies flag often from feeling that the work, cheerfully undertaken, is little else than keeping a few restless beings still and interested for a given time. Consequently perseverance becomes difficult, for the work loses somewhat of its spiritual importance, and the teacher grows disheartened.

But can we be wrong in expecting too much? If the children get but one idea of good during the lesson, surely our energies are not entirely wasted, and considering how little of the teaching we ourselves receive week by week calls forth any corresponding results in our own lives, we can at least judge the children more leniently and more hopefully.

This brings us to the question of reward, one of the requirements of a Sunday School teacher, which always seems the most unreasonable.

We not unfrequently hear it said, "I don't seem to be doing much good, in fact I think I might as well give up the class altogether," forgetting that, as teachers, we profess to give, not to get; and if the idea of payment for any small sacrifice made for an earthly friend be repulsive to us, how much more repulsive should be the idea of payment where the matter is one of loving, private contract between God and man! Besides this, where unable to see results, ought we not to be content to trust them? Some of us may have read that by the fusing of horses' hoofs and other refuse matter with impure potassium carbonate, our bright colour, known as Prussian blue, is made, the beautiful and useful thus being extracted from what is commonly regarded as useless and unattractive. And is there not a skill and power far more powerful of extracting, by processes unseen or known by us, many a good and noble character from what we in our human ignorance would consider poor, unattractive, raw material. If the motive of the teacher's work is love, perseverance and energy in teaching will be gladly given as the best proof of love; and reward, if reward be demanded, will simply be the happiness experienced in trying to do our duty, remembering "All may mend; and sympathies are healing, and reason hath its influence with the worst; and in those worst is ample if only thou have charity and faith."

In considering the second source of the responsibility of teaching, namely, our influence on those we teach, we may divide influence into two classes—*conscious* and *unconscious*. Conscious influence we know we must have if we are to be teachers worth the name, and the three principal working factors we may call to our aid, are known, I think, as firmness, dignity and prayer. *Firmness* is not always pleasant to either teacher or scholar, but patient firmness is most certainly needed if both are to be benefitted; and reference to the clergy and superintendant not being desirable, except in extreme cases of misbehaviour, then our stand against any infringement of rule or conduct must be both definite and decided, and faithful adherence to what we know to be right and just, spite of any annoyance, we may have to undergo in consequence, will prove, I think, in the long run one of our greatest aids to successful teaching. And *dignity*, too, is essential for the well-being of the class; for while the teacher is undoubtedly the friend, that word must be somewhat limited to its meaning as companion, or the uplifting properties of the friendship will cease, and the power of discipline or conscious influence be lost. Good manners are not proverbial with regard to the boys and girls in our schools of the present day; but it is wonderful how quickly the precept of "manners make the man" is calculated, when the teacher wisely but kindly insists on respect, not so much as a due, but rather as a means of improvement and advancement to the scholars themselves as shown in Biblical history to be one of the first steps in the formation of Christian gentlemen and gentle-women.

Still, nothing can aid us more than regular, earnest *intercessory prayer*, and, as Coleridge puts it, "He prayeth best who loveth best," for we don't think much of a person we never pray for, "love being rooted and nourished by prayer, and finding its surest stronghold against doubt and difficulty in prayer"; and so if our class is to be collectively and individually blessed, prayer for it collectively and individually must be the teacher's never-failing resource.

Some have found it useful in observing intercessory prayer for individual scholars to remember the names of those causing most trouble on the last day of the week, or on the Sunday before the lesson, finding thus fresh and immediate strength for special trials of faith and patience; but in these matters all know best how to arrange for themselves, and firmness, dignity, and prayer being established constituents of our conscious influence, we turn next to unconscious influence, the most secret and yet the most powerful of the two.

All the workings of our real selves are here called into action; in our words, our looks, our deeds ooze out silently, unknown to us, the hidden thoughts and aspirations of our inmost being; and when least conscious of it we are influencing most those around us.

I think it is Martin Tupper who says,

Planets govern not the soul, nor guide the destinies of man;
But trifles lighter than straws are levers in the building up of character.

So by our unconscious influence we are building up the characters of those under our care, building them so as to form part of an earthly erection, or stones in the living temple of the Church of God. It is a solemn thought, but one surely of comfort, too.

Are we conscious that the Bible is to us no sealed book, intellectually, practically, spiritually portraying to us as an able writer has said, three essential kingdoms, "animal, vegetable, mineral, the Lamb of God, the Rose of Sharon, the pearl of great price"? Are we conscious also of truly realising the privileges of the Church to which we belong—the joy of its services, the blessings of its sacraments? Then by the power of God and the law of unconscious influence we are infusing the same realisation into the minds of others; this knowledge must cheer and encourage us to hope for results we may never see.

The two-fold responsibility of Sunday-school teaching is, indeed, no light one; motive, perseverance, firmness, dignity, prayer, all needed to be of the highest order before the work attempted can attain its end and glorify God; but because our work is of Divine origin, Divine promise and Divine blessing, it cannot and will not fail, and it only remains for us to go steadily and trustfully on, bearing in mind the beautiful maxim of the poet Wordsworth—

Be strong, be worthy of the grace of God,
And fill thy destined place.

GRETCHEN, in the Family Chuchman.

THE PRINCIPLES OF CHURCH MUSIC.

A SERMON PREACHED BY THE VEN. ARCHDEACON SINCLAIR AT THE LONDON CHURCH CHOIR ASSOCIATION NINETEENTH ANNUAL FESTIVAL.

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."—1 COR. xiv. 9.

THE element of simple joy and gladness was to be a leading part of the Christian life. He who had done with the world, and whose whole being was fixed on the anticipation of a glorious future, would spontaneously burst forth into happy songs of delight, as the lark cannot help carolling when it soars high, and bathes itself in the rapturous glow of the sunshine. "Be ye filled with the spirit," the Christians at Ephesus are told, "speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." "Let the word of Christ dwell in you richly in all wisdom," it is said to the little flock at Colossæ, "teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." It was part of the common worship of that primitive time that every Christian who was so disposed, or who felt the gift within him, composed his own little sacred poem, or verse of praise, and brought it to the meeting, and chanted, or recited, it as the case might be. So great was the competition to sing these little original productions at Corinth, that St. Paul had gently to insist that there should be some order and method in the service.

My brothers, you will like to hear the beginning of the system which you see before you at this festival. Gradually the glowing energy of the Apostolic period died away, and the congregations settled down to more regular forms. By the time of the sixth century it seems to have been the custom of the presbyters and deacons themselves to execute the singers' part; and this they often performed, as might be expected, very inefficiently. It was Gregory the Great; the reformer of Church music, who seems to have established at Rome a regular choir school for the education of youths in ecclesiastical chant and sacred learning, who should be able, not to lead the praise at every religious assembly, but to sing the solemn offices at the several churches of the city on special and great occasions. It was governed by an officer of great dignity, who was sometimes called prior of the choir school, sometimes precentor. The institution has been ascribed to previous Bishops of Rome; but at any rate, it was Gregory the Great who endowed it, and constructed its own proper college or residence. From Rome the new arrangement spread to other churches, so that by the time of Charlemagne we also find mention of such a choir school at Lyons. In this school of Lyons, says their archbishop, several became so learned that they could even instruct others. It was King Pippin, the father of Charlemagne, who

first took measures for the introduction of Roman chanters into France to instruct the Gallicans, who appear to have been far less skilled in the execution of this heavenly art. Among the several schools which thus came into being, that of Metz seems speedily to have acquired distinction. In the time of Charlemagne it was said that in proportion as the Roman chant surpassed that of Metz, so that of Metz surpassed that of the other schools of the Franks. Charlemagne himself ordered the establishment of such schools in suitable places throughout his empire, with the object of settling the bishops and presbyters free from the necessity of attending to the music, and so enabling them to execute their offices with the greater seemliness and dignity. A choir school of a somewhat similar character appears to have existed in Africa two hundred years before Gregory the Great. There is a touching story that, in the Arian persecutions twelve of the children of such a school were tortured to make them renounce the orthodox faith, and were highly esteemed at Carthage for the strenuous resistance that they made.

My brothers, we have in these earthly beginnings the origin of the cathedral choirs and choristers' schools, which have brought sacred music to so great a perfection in subsequent ages and in our own time.

Now, in addressing the choirs of the Church of London on the present occasion, I would have you remember that while there are certain principles in common to all choirs, which all choirs are bound to remember, unless they would fail in their very first duties, yet, on the other hand, there are certain broad distinctions between the choir of a cathedral and the choir of a parish church, which it is equally fatal not to acknowledge.

Among the principles common to all choirs alike, are, *Reverence*, *Edification*, and *Distinctness*.

There can be no true *Reverence* unless all who take in the service, whether the minister who intones or the men and boys who sing, habitually realise every moment that they are at the very footstool of the Almighty, and in His presence. The absence of this consciousness, that we are speaking to the Divine Being, makes itself felt in a moment. No substitute can be offered for it, either by a pious and melodious drawl, or by sharp mechanical utterance. Words so given by the minister reach neither the ear of the Almighty nor the heart of the people. There is in them none of the penetrating thrill of real conscious reverence. The same difference can be felt when the choir realise to themselves the awful words which they are using, and when they do not.

For this end the prayer which is said with the singers in the vestry should be a real earnest supplication; not a mere shibboleth. I have heard it shouted, I have heard it gabbled; but not often have I heard it in those tones of reality which alone would be acceptable to the awful Being who inhabiteth eternity. It is probably better said than intoned, because intoning in such circumstances is apt to become perfunctory. It is better varied in words as often as possible, because the stereotyped form of words becomes more like a charm than a prayer. Too often the stentorian and ear-splitting "Amen" shows how little impression it has made. Such an "Amen" should be exceedingly soft, like the simple, humble, words, of a little child. The loud boisterous "Amen" is, in truth, a very insolent beginning for the humility and penitence of the worship of God.

Part of the reverence by which all the service should be characterised, should be the whispered softness of the General Confession, and of the Lord's Prayer, in whatever part of the service it comes. The note of the General Confession should be dropped, to show the difference of its associations, and it should never be greatly above a whisper. To hear merry-looking, chubby-faced choristers shouting, with jubilant and reckless carelessness, aloud to Almighty

God that they are miserable sinners, and that there is no health in them, is indeed distressing, and a woeful, almost irreparable shock to the whole devotional spirit of the service. The Lord's Prayer, too, is so infinitely pathetic and solemn that it should always be said with extreme quietness; otherwise, as the words are so well known, the tendency will be, as, alas, is so often the case, to rattle them through like a meaning less jig. In the same way the distresses and sorrows of the human heart which pour themselves out with such inexpressible tenderness in the Litany, should be rendered in a tone that is throughout gentle, devotional, and subdued.

My brothers, when I speak of *Edification* in Church music, I mean what our Lord said about the day of rest, that it exists for man, and not man for it. The service, however beautiful, does not exist for itself, that it should be performed even with the greatest ideal perfection without regard to the worshippers. Prose and poetry, music and plain, unmodulated speaking are all alike to Him, to Whose perfection and delight we can add nothing, and to Whom we can only offer ourselves. Some persons seem to have mistaken the Almighty, as revealed in the Lord Jesus Christ, for some sublime musical Deity, like the Apollo of the Greeks, in whose honour the perfection of music must be perpetually offered, without reference to the woes and passions, the joys and griefs, the passing temporary incidents and emotions of the frail human beings who are worshipping Him. That is not the view of St. Paul. All must be done to edification, to the building up of God's people. That is the sole point of view. A cathedral will edify in one way, a parish church in another. A cathedral, by the abundance of its resources, and by its daily and continuous practice, can offer a perfection of tone, a delicacy of harmony, a skillfulness of musical art, which will appeal to the highest faculties of educated men. A parish church will aim rather at encouraging all God's people to sing. But the beginning and end of the aim of both must be a thoroughly sympathetic, a thoroughly intelligent aim at edification.

The third principle common to both sorts of choirs in *Distinctness*. No possible good can result from either cathedral or parish church unless the words are understood. This object is probably more easily attained in a cathedral, because of the greater perfection of the singing, and the greater space or medium through which the words are heard. But it should always be remembered that, just as by far the greater part of the population of the country are the working-classes, so by far the greater part of our worshippers ought to be the working-classes, and that they do not catch words or meanings so readily as those whose ear is fully practised and educated. Whether they are in our churches in great numbers or not makes no difference. They ought to be there. We ought to expect them to be there. All our preparations should be as if they were coming. They are by far the most important class of our fellow-Christians in the present day, even if it were only from the sheer weight of multitude. If we conduct our services as if we did not expect them, then they will not come. No trouble can be too great to spend on absolute distinctness of utterance, the avoidance of harsh and screaming resonance, the elimination of confusion and echo, the calculation of accuracy in effect.

How strong and clear is St. Paul's rule on the subject! "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may exceed to the edifying of the church."

TO BE CONTINUED.

FAMILY PRAYERS

It has been stated, in Convocation and elsewhere, that the good and right practice of holding family worship has of late fallen much into disuse. While hoping that this is not so much the case as is supposed, it is very easy to point out one or two causes for this state of things, which, if attended to, might be removed.

In the first place, many religious and well-meaning people have unconsciously set up a stumbling-block by unduly insisting upon the desirability, if not the absolute necessity, of a separate room for family prayers. They throw ridicule upon the idea of the table spread for breakfast, paterfamilias kneeling at it, and the rest of the family kneeling at chairs in all directions. How much more seemly, they say, to have chairs arranged in another room, with a sort of reading desk, and as much imitation of a private chapel or oratory as is consistent with the very secular surroundings. And no doubt many wealthy pictures in religion who find the most expensive music that can be had in Church, and the 'dim religious light,' and all the rest of it, a help to devotion, have gratified themselves hugely by turning some room into a sort of chapel, and putting painted glass in the windows, &c. At Cambridge thirty years ago, an eccentric undergraduate, here and there, would delight to be pointed out, *digito preterentium*, as 'the man who has turned his gyp-room into an oratory;' and very likely there are men there in these days of the same sort.

But such persons seem to forget that all this is a kind of spiritual selfishness and luxury, and that, by insisting upon things which are expensive as adjuncts of domestic worship, they are promulgating the dreadful heresy that only the wealthy can worship God acceptably, and that poor people who have but one sitting-room in their house must give up family prayers altogether. If there is any parish where it is well known that the gentlefolk consider it necessary that a separate room should be used for family prayers, it is no wonder that many of the poorer families should be altogether discouraged from attempting to begin or end the day's work by gathering together in their Redeemer's name. It would, then, surely be a well-pleasing sacrifice if wealthier Churchmen would give up such æsthetic luxuries in domestic worship as are beyond the reach of their poorer neighbours, for the purpose of setting them an example which it is possible for them to follow in a matter whose importance cannot be exaggerated.

But, secondly, people have been discouraged from instituting family prayers by the difficulty of deciding what form to adopt, and also by the formidable appearance of many of the printed forms suggested. The compilers of these, with the best intentions, have defeated their own object in the case of numerous families, both by making the little services far too long, and also by complicating them with versicles and responses, which present a difficulty to many minds. If artisans and labourers are to be encouraged to hold family worship, the forms adopted must be (at any rate, *at first*) very short and very plain, that there may be no excuse for the plea, 'Oh, we found it took up too much time,' or, 'We didn't quite understand how it was meant to be done.'

It seems highly desirable, therefore, that a sort of *minimum* form of prayer should be recommended from the pulpit and elsewhere for adoption by those heads of families who have but little time and are not experienced in family worship. Perhaps, as a *minimum* from which could afterwards be added to, the following would be best:—

MORNING.

1. Collect for the week.
2. The third collect, for grace.
3. The Lord's Prayer.
4. The Prayer of St. Chrysostom.
5. 'The Grace,' &c.

EVENING.

1. The Confession.
2. The Lord's Prayer.
3. Collect for the week.
4. 'Lighten our darkness; &c.
5. 'The grace,' &c.

A part, if not the whole, of that Second Lesson for the day which is from the Gospels or the Acts might be read before the evening prayers; and before the morning prayer it would be well for a few verses—say not more than four—of the Psalms for the day to be read, all standing. But these verses would have to be marked beforehand, according to some plan or list compiled by authority. For, while on certain days of the month, as the 5th, 10th, 18th, or 27th, it would be easy enough to make a suitable and edifying selection, on other days, as the 13th, 15th, 16th, or 22nd, it would be rather difficult to do so.

To the minimum form suggested above there might be added for those who had more time the prayer for all conditions of men in the morning, and the general thanksgiving in the evening. And on festivals the collect for the day could be either substituted for, or added to, the collect for the week.

For several reasons the Prayer-book itself seems preferable to any other book for the purposes of family prayer. Everybody has a Prayer-book, and no outlay is required to procure a special book of family prayers. No compilation that has ever been made is so comprehensive or so rhythmically beautiful as the collects of the Church. Many persons who have tried various manuals have grown tired of them, and have given them up for that all-but-inspired book of which loyal Church folk never grow tired, but rather learn to love it more and more. And, finally, where attendance at daily matins and evensong is not practicable it is a comfort and an encouragement to feel that one is nevertheless, joining to some extent in the daily prayer of the Church.—A. M. W. in *Church Bells*.

TWO VIEWS—FORWARD, BACKWARD.

Two men stand by the cross of Christ. The one looks back, the other looks forward. He who looks back admires the character of Jesus Christ, accepts the truth of His moral teachings, and never tires as he tells of the noble life of Him who went about doing good. That cross represents to him the power of rage, and he looks upon Christ as a victim of a malice so intense as to put to cruel death the noblest man that ever trod this earth. In so far as that man tries to imitate the kindness and benevolence of Jesus, he becomes a better man. This is the moral man of this age.

The other man looks forward. He sees the empty sepulchre; the several appearances of Jesus Christ to His disciples; the gathering upon the mountain side; the command of the Saviour, "Go ye unto all the world;" the cloud receiving the ascending Lord; the tongue of fire, lighting upon the disciples; the power of the Holy Ghost descending upon them. Every moral teaching of Jesus, every noble hope inspired by those teachings, every deed of love, every word of truth receives a divine character, a divine force by these wonderful scenes on which he looks. He feels truly that God has visited this earth and established His kingdom among men. Impressed with the glories of the scenes, and the wondrous victory to which they give unquestionable evidence, he gives his life to the service of Christ. He seeks, by an obedient walk before God, to share his Master's victory over every power of evil. He rejoices over the

fact that he too shall some day leave the tomb empty, and meet his risen Lord. This is the Christian man of this age.

Is it not so with us? Some of us look back, and Christ's truth is simply a human influence; others look forward, and that truth is clothed with divine power. Some look back, content with morality tendered by Jesus; others look forward and embrace Christianity as a divine influence—yea, more—a divine life. To one, the ministry of Christ is completed at the cross; to the other, the cross of sacrifice is but the forerunner of the crown of victory. It is for each one of us to determine which way we will look—whether we will be simply moral, or whether we will add to it the Christian's faith and hope.—*Selected.*

A BEAUTIFUL TRADITION

There is a tradition that the site upon which the temple of Solomon was built was owned in common by two brothers, one of whom had a family, the other none. On the evening after harvest, the elder brother said to his wife: My younger brother is unable to bear the burden and heat of the day. I will arise, take some of my shocks, and place them without his knowledge with his shocks." The younger brother, being actuated by similar kind motives, said within himself: "My brother has a family and I have none. I will contribute to their support. I will take of my shocks and place them with his, without his knowledge." Great was the astonishment of both when next morning they found their shocks undiminished. This happened several nights in succession when each resolved to stand guard and solve the mystery. They did so and the following night met half-way between their respective shocks with arms full. Upon ground hallowed by such associations as these, was the temple of Solomon erected—that temple so spacious, so magnificent, the admiration and wonder of the world. It is only on ground hallowed by love that any enduring structure can be built. On no other basis can peace and good-will, righteousness and justice, be permanently placed. Other foundation for all the interests of mankind can no one lay than that which is laid deep and firm in the best affections of the heart.—*Selected.*

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS.—Mr. Justice Hawkins's decision, made in our Law Courts on Monday last, ought to be effective both in checking dishonest advertising, and in reminding people that when they publicly promise to do a certain thing, if certain specified conditions are observed, they are bound to fulfil such promise. A Company advertised a certain smoke ball as a cure for influenza; and further, promised in their advertisement a reward of 100% to any one who should have influenza after using one of their smoke balls according to the printed directions. A lady bought and used the smoke ball strictly as the directions instructed her; then, unfortunately, she *did* have the influenza. Naturally she expected to receive, without demur, the promised solatium of 100%. But the way of some advertisers is strange. They pooh-poohed the claim, and in effect pleaded that although they had said they would give the 100% under these very conditions, they did not really mean to do anything of the kind. They went to law; they resisted the payment of their promised reward; they deliberately attempted to break their word. Judge Hawkins, happily for truth and justice, could see in their refusal to pay only an evasion of a promise, and an infringement of a contract. He said, 'It may be that of the many readers

of the advertisement, very few of the sensible ones would have entertained expectations that, in the event of the smoke ball failing to act as a preventive against the disease, the defendants had any real intention to fulfil their attractive and alluring promise; but it must be remembered that such advertisements do not appeal so much to the wise and thoughtful as to the credulous and weak portions of the community, and if the vendor of an article, whether it be medicine, smoke, or anything else, with a view to increase its sale or use, thinks fit to promise to all who buy or use it that to those who shall not find it as surely efficacious as it is represented by him to be he will pay a substantial sum of money, he must not be surprised if, occasionally, he is held to his promise.' Thereupon the judge ordered the 100% to be paid, together with all costs in the action. Of commodities advertised it is, we fear, too true that things are not always what they seem. But a check ought to be put upon the iniquitous system of holding out promises of rewards which are never meant to be kept. It is just as wrong to tell lies in an advertisement as to tell lies anywhere else, and we are very glad that one of Her Majesty's judges has decided that when vendors promise, they must perform.

PROVINCIAL SYNOD OF CANADA.

The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal on the second Wednesday in September. Any *new* Canon intended to be brought before that meeting should be forwarded to the *Hon. Lay Secretary* Dr. I. H. DAVIDSON, Q.C., MONTREAL; without delay, as No. 34 of the Rules of Order provides that "No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least *one month* before the meeting of the Synod."

The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices from the Lower House should be sent to the *Lay Secretary*.

News from the Home-Field.

Diocese of Nova Scotia.

HALIFAX.

ST. LUKE'S.—It is announced that the Rev. E. P. Crawford, M.A., Rector of the Church of the Ascension, Hamilton, Ont., has been elected unanimously to the office of Rector of this parish; and that he has accepted. The parishioners are certainly to be congratulated upon their choice. Mr. Crawford is an energetic and faithful parish priest of ripe experience and much ability. He did admirable work in Brockville for the Church; and succeeded in building up there a new and important parish, and in erecting a well designed and beautiful Church. Though difficulties have surrounded his path in the Parish of the Ascension, Hamilton, (to which he removed from Brockville), owing to opposition of a character which it is unnecessary to characterize—the acts and conduct of the parties concerned being their own condemnation—he has conducted himself with much Christian forbearance and fortitude; and there is little doubt has done a work which will sooner or later bear fruits in better churchmanship, and greater charity. His removal from the diocese of Niagara and from the Synod and important committees, will be regretted by very many who knowing his worth, heartily wish him God-speed in his new field of labour.

WINDSOR.

KING'S COLLEGE.—This institution ought to be much established in the confidence of all churchmen, and ought to secure their still more hearty support in view of the discussion which took place at the last synod meeting. One of the clergy of the diocese made an open and distinct attack upon the character of its religious training; and charged that books were used as text books in its Divinity Course which were not consonant with the teaching of the Church. This led to a spirited debate in which the Lord Bishop of the diocese took part; bearing noble testimony to the soundness of the instruction given and its freedom from party leanings. One of the professors challenged at once the statement of the Reverend speaker as to the character of the text books used; and time being given him to make proof of the charges, they, it would appear, utterly failed. It is to be hoped that this free discussion may conduce to the removal of all suspicious of the kind and establish the college firmly in the confidence of all true churchmen.

Diocese of Fredericton.

SYNOD NOTES.—At the last Synod meeting a special resolution was unanimously adopted by a standing vote expressing the loss sustained by the Church and the Synod by the death of Messrs. R. T. Clinch and R. L. Starr both zealous members of the Church and able workers in Synod.

Mr. J. B. Forster is the diocesan trustee for the Girl's School, Windsor.

The Rev. J. Roy Campbell and Judge Hanington were elected Governors of King's College.

A resolution was adopted that the assessments upon the several parishes for the contingent fund of the diocese must hereafter be paid before Lay representatives will be entitled to vote at Synod.

The total contributions from the diocese to the Domestic and Foreign Missionary Society of the Ecclesiastical Province of Canada during the past year amounted to \$2,551.78 as against \$1,465.00 for the previous year. Of this sum \$1,028.56 was applied to missions in the North West and Algoma and \$1,122.52 to missions in Foreign lands, S.P.G. Jews, C.C.C.S., C.M.S., Japan, and Bishop Blyth's work.

The Women's Aid Association of the diocese has 120 names on its roll, the receipts for the past year being \$386.36. Girls' branches have been formed and moneys raised in the parishes as follows:—Fredericton 30 members, \$120.00 raised; St. John, St. Paul's Branch 77 members, \$140.00; and the junior branch of the same parish raised \$83.00. \$207.00; St. Martins \$264.00; Stanley 26 members, \$177.00. Branches also exist in Ludlow, Blissfield, Doaktown, Kingsclear, Burton Douglas and Edmunston.

The Bishop Medley's scholarship fund receipts for the past year amounted to \$1,603.24 and the expenditure to \$1,205.06.

The following were elected delegates to Provincial Synod:

Clergy—Rev. Canon Brigstocke, Rev. Canon Roberts, Rev. O. S. Newnham, Rev. J. R. Campbell, Rev. Canon Neales, Rev. Canon Forsyth, Rev. Canon Ketchum, Rev. J. R. S. Parkinson, Rev. W. O. Raymond, Rev. John deSoyres, Rev. L. A. Hoyt, Rev. C. F. Wiggins.

Substitutes—Rev. H. Montgomery, Rev. E.

H. Hooper, Rev. Geo. E. Lloyd, Rev. C. J. James, Rev. A. J. Cresswell, Rev. H. W. Little. Laity.—Sir John C. Allen, Judge Hanington, Gen. A. Schofield, C. N. Vroom, C. W. Weldon, G. E. Fairweather, W. M. Jarvis, H. L. Sturdee, Judge Wilkinson, A. P. Tippet, J. R. Forster, C. H. Fairweather.

Substitutes.—I. Allen Jack, H. W. Frith, T. C. Allen, Geo. Burchill, A. A. Sterling, J. R. Armstrong.

It was resolved in reply to a letter from the Bishop of Algoma that the diocese renew its guarantee of \$300.00 per annum towards the stipend of the Bishops for the next three years.

Diocese of Quebec.

QUEBEC SYNOD.—140 were present, 50 clergy and 90 lay delegates.

Synod solemnly opened with prayer for the guidance of the Holy Spirit in the choice of a Bishop.

73 were Hamiltonians, 33 clergy and 40 lay; 36 were for Canon Thornloe, 9 clergy and 27 lay; 13 were Low Church, 2 clergy and 11 lay; 18 not in any way pledged or guided by party, 6 clergy and 12 lay.

Man proposes; God disposes. Rev. A. H. Dunne elected by 100 votes; XVI 1st Samuel, 6 verse, to end 13 verse.

LAY DELEGATE.

Diocese of Niagara.

NIAGARA, ST. MARKS.—The celebration of the 100th anniversary of St. Marks commencing on July 9 and referred to in the previous issue of the *Guardian* was carried out in a manner fitting the importance of such an auspicious occasion. There was a large attendance of prominent Clergy of the Province, many of whom took part in the services which were continued over several days, and also a large attendance of Laity. The parish of the St. Marks closely identified with the history of Upper Canada with most of the interesting events connected therewith,—was founded in July 1792; the first entry in the parish records being a baptismal service performed on the 9th of July in that year the Rev. Robert Addison being then Incumbent. He continued in occupation of the parish until October 20th 1829 when his assistant, the Rev. Thomas Greene, succeeded him and continued in office until 1856 being then succeeded by the present Rector The Ven. Archdeacon McMurray—the three Incumbencies filling up the period of 100 years.

The exact date of the erection of the Church cannot be ascertained owing to the destruction of the early records when the town was burnt by the Americans in 1813. The present edifice is supposed to have been commenced in 1807 and dedicated in 1828;—The Hon. and Rt. Rev. Charles James brother of the Earl of Galloway and the Lord Bishop of Quebec officiating; His Excellency Sir Peregrine Maitland, K. C. B. and other prominent men of the time being present at the service. The Church is cruciform in shape built of stone and its entire surrounding strongly remind the visitor of some of the old churches of the Motherland. It has been the scene of stirring events in the early history of the town and province. In the war of 1812–1814 when the Americans overran the Niagara Peninsula the Church was converted into a barracks and some of the flatstones in the burial

ground still bear the marks of the axes used probably in preparing food supplies. Within the building are many relics of its ancientness, the chief amongst these being a number of memorial tablets relating to the lives and deaths of men prominent in the history of the town and district, and of much interest. On the outside of the Church wall is a tablet in memory of the first Incumbent, the Rev. Robert Addison whose self-denying labors and zeal in behalf of the Church well deserve to be remembered.

In the afternoon of the 9th the unveiling of the tablet erected to commemorate the centenary of the parish took place and was attended by a large number of Clergy and other visitors assembled in the nave of the old Church. The service opened by the reading of the Collect and the Scripture lesson Genesis XXVII, 10 by the Ven. Archdeacon McMurray, after which the Rev. Canon Read, D. D. then proceeded to unveil the tablet with the invocation "In the name of the Father and of the Son, and of the Holy Ghost" and read the inscription thereon, as follows:

TO THE GLORY OF GOD THIS TABLET IS ERECTED BY THE CONGREGATION OF ST. MARK'S CHURCH.

IN GRATEFUL COMMEMORATION OF THE 100th ANNIVERSARY OF THE FOUNDATION OF THE PARISH ON THE 9TH JULY, 1792.

The nave of the Church was built about 1807 and burned during the war of 1812, the walls only remaining. It was restored in 1820 and enlarged to its present dimensions in 1843. During the century the living has been held by the following incumbents: The Rev. Robert Addison, July 1792 to 1829; the Rev. Thomas Green, from 1729 to 1857; the Rev. William McMurray, D.D., D.C.L., Archdeacon of Niagara at the present time, assisted since 1888 by Rev. J. C. Garrett as curate in charge.

He then delivered a brief address and was followed by Mr. Fessenden and the Ven. Rector of the parish himself who, notwithstanding his weight of years 'he, being 82 years old' still retains the remarkably clear intellect which has distinguished him throughout life... He reviewed briefly the history of the parish and his own Incumbency of 35 years and concluded his remarks with the following touching words: "Feeling, as I now do, that the end of my work in the ministry cannot long be delayed after a servitude of six-y-one years, and having already exceeded the years allotted to man, permit me, as I may not have another occasion so suitable to leave you, my dear parishioners, as a memorial, to which I trust you and your children may frequently refer when all that is mortal of your pastor is placed in yonder grave, awaiting the resurrection morn; and in what more appropriate language can I express it than in those of the beloved apostle St. Paul, which I have so frequently endeavored to press upon your minds, and now again: 'Therefore, my brethren, dearly beloved and longed for, my joy and my crown, so stand fast in the Lord, my dearly beloved.' Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things; and the God of peace shall be with you. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

Another service was held on the evening of the same day at which the Rev. R. Kerr of St. Catherine's preached a sermon replete with historical information. On Sunday July 10th the

centennial services were continued and large congregations attended. The singing at both services was led by the Surpliced choir of the Church of St. Mary on the Hill Buffalo, N. Y., and the sermon being preached by the Rt. Rev. Dr. Coxe. Amongst those present at the services were Mrs. Manners of Toronto and Mrs. Kirkpatrick of Chippewa grandchildren of the first rector the Rev. Robert Addison and also six great-grandchildren of the late missionary.

Another remarkable fact incidental to the service was that there were present four clergymen whose combined ages summed up 334 years. These were: The Ven. Archdeacon McMurray, aged 83; Rev. Dr. Ker, of Niagara, aged 80; Rev. Canon Arnold, aged 86; Rev. Canon Read, aged 85.

The services were continued on Monday July the 11th both afternoon and evening: At the afternoon service the Rev. Rural Dean Wade being the preacher and in the evening the Ven. Archdeacon Dixon of Guelph. Large numbers attended the service; and the celebrations of Holy Communion each day were also well attended. On the last day the Deanery of Lincoln and Welland held its quarterly meeting, being presided over by the Rev. Rural Dean Gribble. In the afternoon at two o'clock a considerable number gathered in the Church when a paper by Rev. Dr. Scadding entitled "Church annals at Niagara from 1792 to 1892" was read, the paper being replete with valuable information regarding the history of St. Mark's parish, probably this will be published in pamphlet form for general use. In the evening of the last day a parish social reunion was held the chief feature of which was the presentation of a handsome onyx clock with side ornaments and lamp, to Archdeacon and Mrs. McMurray. Mayor Poffard made a brief address in behalf of the congregation expressing its feeling that the congregation could not possibly repay the great debt of gratitude which they owed to Dr. McMurray; and introducing Mrs. Masson, Mrs. H. A. Garret and the Misses Waters, Best and Manning, the gifts were presented by them to the Archdeacon who replied in words suitable to the occasion.

The offertories at the several services amounted to \$350.00 which will be applied toward the reduction of the debt incurred in the erection of the schoolhouse.

The celebration was a complete success throughout, largely due to the energetic and untiring labors of Mr. R. G. McDougall, one of the Church Wardens, and of Mayor Poffard.

Diocese of Algona.

EMSDALE.

The Revd. Alfred W. H. Chowne, incumbent of Emsdale, begs to acknowledge with hearty thanks the gift of £5.00 per Miss Gore, Currie, England, towards painting the Parsonage.

Correspondence.

The Rothsay Collegiate School of New Brunswick.

July 17th.

To the Editor of the CHURCH GUARDIAN.

DEAR SIR.—In thanking you for the notice in last week's *GUARDIAN* of the closing day of the above school, kindly allow me to correct two points which may create a wrong impression. The institution *now* owns 200 acres of land and all the buildings upon it, and has now accommodation for a married and single master in each house and 45 boys altogether, making a staff of four resident clergymen, here to-day.

Believe me to be,

Faithfully yours,

GEORGE FATON LLOYD,
Rector and Principal.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 15.

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 he must 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.

EDITORIAL NOTES.

AID FOR ST. JOHN'S CHURCHMEN.—We learn that the Lord Bishop of Newfoundland has already set out to seek aid for the distressed people of his diocese and was in Halifax and St. John last week. Our own Metropolitan too has lost no time in bringing the matter to the attention of the Bishops of his ecclesiastical Province. But offertories alone will not, we fear, be sufficient; what is required is the *individual* offering from every churchman and churchwoman, and that too as liberal as possible. We hope for the credit of THE CHURCH that the response to the appeal of the Bishop of Newfoundland may be both prompt and generous. Let every one have some part in this good work.

The great council of the Church of England in Eastern Canada will meet in Montreal next September. It is composed of all the Bishops of Canada, east of Winnipeg, and of representative clergy and laity for each of the nine dioceses comprised in the ecclesiastical Province. Its deliberations should result in great good to the Church; though we are bound to admit that this result has not apparently followed from the meetings of former years. Up to the present time the only matter of business which has been publicly announced is that of *The Consolidation of the Church*; one which undoubtedly calls for the most serious consideration and the wisest action on the part of the synod. But there are other other matters, little if any less important which should receive careful attention. One is that of the *state of the Church* in Canada—as to the adherents—as disclosed by the census lately taken. That in many respects this has been a grave

disappointment to churchmen, is undeniable. The position in which the Church stands as to numbers and growth relatively to other Christian bodies; the actual decrease in numbers in some Provinces; the unsatisfactory advance in others; and the general percentage of growth, indicate the need of enquiry, and that carefully and prayerfully, into the *causes*. With the advantages possessed by the Church in her Prayer Book; musical service, distinct dogmatic teaching, and above all undoubted authority for the ministrations of Her Clergy, the showing at this census taking should have been different; and if the Synod be true to its obligations, the question will receive careful attention, and steps be taken to extend her influence still more surely and widely.

Another matter which it seems to us might well receive more attention than in previous meetings, is that of IMMIGRATION. We feel sure that failure to deal adequately with this important subject has caused very considerable loss to the Church; and that many who have come out to this country as Church people, have in some way or other gone to swell the numbers of the various denominations around them. We need a *live* CHURCH IMMIGRATION, and perhaps COLONIZATION SOCIETY; one in touch with all the societies at home through which emigrants come out; receiving from them, before sailing such full information as will enable it to receive and follow up all such as belong to the Church on their arrival here; and keep them true to Her.

A third matter of urgent importance is that of TEMPERANCE. We confidently believe that in THE CHURCH OF ENGLAND TEMPERANCE SOCIETY with its *dual* basis, and its religious character opportunity is offered for the most effective opposition to the great evil of intemperance; and that it should receive the *imprimatur* of the whole Church. But if it should appear that this Society does not meet with the approbation of the Synod, none the less should some action be taken, on the sober conservative lines of the Church, lest her people be entangled in other associations, whose principles and teaching not only go far beyond, but actually conflict with much in her instructions and practice.

THE CHRISTIAN ENDEAVOR CONVENTION, NEW YORK.

The *Churchman* of New York thus refers to this meeting.

The event of last week in this city was the surprising convention of the Christian Endeavor Society. The members are said to have mustered nearly 30,000 strong. Certainly they were sufficient in numbers not only to keep the great Madison Square Garden continuously packed, but also to pervade every part of the city. In the Garden they were serious and enthusiastic, in sightseeing they were enthusiastic and happy. They produced a marked impression in the great city and it was a most favorable impression.

In a day when many deny the very existence of Christian belief and declare that all tokens of it are but as the failing rays of an extinguished solar star, such a valid display of religious enthusiasm deserves more than a passing notice.

No one can deny the fact of an earnest and hearty participation in almost continuous meet-

ings for worship and devout conference. Nor can it be said that this was owing to the pressure of public danger or calamity. It had no kinship with the wailing processions whose litanies in mediæval days were heard in the streets and echoed from the Church porches of cities stricken with pestilence or menaced with hostile armies.

On the other hand it would be easy to criticise the methods and the motives which appeared on the surface of this demonstration. Without exaggeration, much might be said on the lighter social side of this gathering, on the proneness of the average American to take his or her pleasure in a crowd, and the desire to visit a great metropolis by means of cheap excursion rates, and in the certainty of doing so in a large and congenial company. It is easy to see the fascination of making part of a vast and reputable Society. The badges timidly or bravely assumed as one of a little coterie in a rural town or provincial city become proud decorations when they mark the affiliation with 30,000 delegates, representing a constituency of nearly a million and a half. The local sense of possible pretentiousness is lost, and very fitly, in the idea of being one of so vast a multitude with such a praiseworthy purpose.

But these are surface aspects. The true treatment of the topic requires a deeper looking into the questions this gathering suggests. To do this it is necessary to consider not so much the ostensible as the real motives involved. With the ostensible purpose of the Society of Christian Endeavor we are not in entire sympathy. So far as it is an effort to uphold *sectarianism*, by proclaiming that it seeks rather to *preserve* than to *remove* denominational differences, it is not a good thing. But as an evidence of a real weariness of sectarian division and of a longing after some other base of unity than a mere compromise, which can end only by settling on the lowest and vaguest terms of agreement, this movement has its hopeful side. It is one step in the direction of true unity in the Historic Church of Christ. Just as it approaches a true unity it will be forced to grasp at something objective and lasting, and to let go of hindrances which belong to the era of separation. It is the *practical denial* of the *sect* idea—that the body to which one belongs is the one and only Church of Christ, and that all others are in heresy and schism. This point raises directly the question as to the right of denominational differences to remain. The Society of Christian Endeavor has not yet solved this. It claims to be a league for practical Christian living—leaving its members free to join whatever body (evangelical) they will, and to continue in the same. When his practical code of living comes to positive definition its weakness as well as its strength must appear. It must have its test question as to what it, as a collective body, will do and how it will do it. It can hardly hope to rest content in denouncing evil and affirming good. It is not enough to say that all its members are pledged to lead a true Christian life. It must determine, whether it like or no *what is a true Christian life.*

Its membership is largely drawn from four denominations, Baptist, Methodist, Presbyterian and Congregationalist. Are each of these bodies *at one* with the rest as to what makes a true Christian life? Does the covenant to lead such

a life according to the standards of one's own denomination fill the requirement ?

If not, one of two conclusions follows. Either there are four different standards of practical Christianity, or the denominational differences are unpractical and non-essential. If conduct is based on the personal religious tie, then there is not a common standard of conduct.

If it is not so based, but on some general ground of agreement, then the religious tie is not needed. Unless doctrine, worship, ministrations have a living outcome and purpose, what are they? Mere subjective features of the man's life. They are no longer objective realities. Whether its promoters know it or not, this is the question they will have to meet.

A TEST LIKELY TO ARISE.

Already signs of one difficulty have appeared. The Epworth League among the Methodists mark a drawing away. These convention meetings are likely to precipitate the trouble which might otherwise remain for a time in solution.

So long as denominational differences are real, the question must arise, when united action becomes inevitable, as to which of the component sects shall have the control. The success of such a demonstration as this in New York city makes the prize worth contending for. It is not in human nature to decline the combat. And each leading sect will think itself entitled to the supremacy. That Baptists will see Methodists gaining in numbers and putting to the front their especial ideas; that Presbyterians will allow Congregationalists to have the say in matters involving tenets and practices, is not to be thought of.

The defeated party in any important issue will either drop its interest or secede and form a league of its own. It is one thing to shout enthusiastically,

"Onward, Christian soldiers"

and quite another to follow an alien lead as to the line of march and to the choice of a battle-field.

History is continually repeating itself; and when a veritable issue against the world, the flesh and the devil comes to be joined, one may look for the same spectacle as that presented by the Covenanters at Bothwell Brigg. In the face of the artillery of Monmouth, the Highlanders of Dalzell and the dragoons of Claverhouse, the Scotch leaders persisted in disputing over the doctrines of grace—and questioning the right of any not sound in the faith to rally their ranks—until the decisive moment was passed and the royal troops had pierced their centre and rolled up their flanks. Such may be the fate of Christian Endeavor when it has to trust to the coherence of mere enthusiasm and a unity of sentiment rather than of principle.

INFALLIBILITY.

HOW FAR, AND WHERE, MAY CERTAINTY OF TRUTH BE EXPECTED IN THE TEACHING OF THE CHURCH?

By the Bishop of Qu'Appelle.

In the midst of all the doubts and difficulties and differences of opinion on religious questions by which we are surrounded, and of the many forms of faith into which Christendom is now so unhappily divided, many devout and earnest

Christians, not unnaturally, very fervently desire that they could find some infallible authority to tell them what *is* truth. Undoubtedly it would be an inexpressible relief, and would give an intense satisfaction and rest, to many minds now tossed about and wearied with the contentions of Christians if only they could be *certain* as to what they ought to believe.

And it is, of course, the most earnest souls that feel this craving for "peace in believing" the most deeply and painfully. Moreover, the want of an infallible guide and teacher being so trying to the soul, it is very easy to pass to the conviction that there *must* be some such authority somewhere.

It is probably because the Church of Rome professes to give this certainty, and to teach with an *infallible authority*, that most who join her communion are attracted to her. It certainly was so with by far the greatest of the converts that she has drawn to her communion from the Church of England in this century, John Henry Newman. To the last, he himself tells us, he felt the full force of all that he had himself so powerfully said about the particular errors of that Church, but he was willing to renounce all his reason against those errors for the acceptance of the one dogma that *what the Church teaches must be right*. No one can read that most wonderful Biography, the "Apologia pro Vita Sua," without feeling that when he wrote that exquisitely pathetic hymn, which so many now sing without for a moment thinking of the heart agony from which it poured forth, or of the end to which he who wrote it was hastening—

Lead kindly Light, amid the encircling gloom,
Lead Thou me on;

it was simply a question, for Newman, between infidelity and the acceptance of the guidance of an authority that professed to be *infallible*. And so it has been with many. Moments of heart agony are not the time for judicial judgment.

But it is obvious that the mere fact of a certain religious body *professing* to be able to teach the truth infallibly, is no proof that it *has* the authority and power to do so.

It is our solemn duty as creatures endued with reason and understanding, for the use of which we shall have to give an account to Him Who created us, as for all His other gifts, to investigate the claims and see if it is based on sufficient authority. It is impossible to escape from this responsibility.

We must ever remember that *ultimately* in the last resort, our faith must rest on *our private judgment* as to what has sufficient authority for being believed. Supposing the Pope is appointed infallible teacher of the Church, before I can be certain that *I have* the truth from him I must be convinced in my own mind that he has been so appointed. Or, to take the most extreme case: Our Lord Jesus Christ is undoubtedly the ultimate authority, and an infallible authority to the Christian believer, in all matters of faith and morals. But, even here, it is our *private judgment* that accepts His authority on what we deem sufficient reliable evidence concerning His Resurrection, His miracles, His Word, His character. It is undeniably true that "the basis of every one's faith, Romanist's just as much as ours, is authority regarded as reliable in his *private judgment*, whether that judgment is shallow or solid."

This being so, it is our duty before God, earnestly and patiently, to examine the foundation of the claim before accepting any authority as an infallible teacher.

As Christians, indeed, we are all agreed in accepting Christ Himself as our Lord and Master and infallible Teacher. All authority, all Truth, proceeds from Him. We are all agreed moreover in accepting the New Testament Scriptures as a sufficient witness, at the very least, as to what the Apostles, to whom it had been promised that "Holy Spirit" would "lead them into *into all truth*," and the early Christians believed, taught, and did.

We need not stay to examine the authority on which we accept this basis, which is common to all Christians, Catholics, Romanists, and Protestants alike.

The first question that arises then is, "Is there sufficient ground for the supposition that because want of certainty as to what we ought to believe is so trying to the soul there *must* be an infallible guide somewhere to which we can go for a certain resolution of all questions that may arise?"

It is obvious that the only answer to this question that we can have is, "Did Christ think it necessary that His disciples should have such a Teacher?" or in other words, "Did He give them such a Teacher? If He did *not* give them such a Teacher then it is evident that it is *not necessary* for us, however much we may desire it, that we should have such infallible guidance on all questions. If He did give them any such Teacher, then the further question will arise, "In whom or in what was that teaching power vested, and how was it to be exercised?"

TO BE CONTINUED.

A SCEPTIC UNDECEIVED.

Here is the testimony of a sceptic himself to the truth of Christianity, made before death. This was the brilliant Henri Heine; and the authority for this is a French newspaper, which is quoted by the *Christian Guardian* of Toronto. Heine, it says, made an extraordinary avowal of his conversion to Christianity before his death. Amid great and terrible sufferings he displayed astonishing peace and resignation. When the friend who reports the matter asked him to explain his serenity he replied: "My friend, believe me, it is Henri Heine who tells you so; and after having reflected on it for years, and having reconsidered and maturely weighed what has been written on this subject by men of all sorts, believe me that I have reached a conclusion that there *is a God* who judges our conduct; that the *soul is immortal*, and that after this life there *is another*, when the good will be rewarded and the wicked punished. Yes; this is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have doubted these grand truths, fling from you these doubts, and learn by my example that nothing but simple faith in God's mercy can sustain, without repining, atrocious pains. Without that faith, convinced as I am that my bodily state is desperate, I should long since have put an end to my days." Then he added: "There are fools who, having passed their lives in scepticism and mistake, and denied God in their works and acts, have not *courage to own that they are worthily deceived*. As for me, I feel compelled to declare that it is a *curse* which long made me blind.—Selected,

Family Department.

RULES FOR RIGHT LIVING.

When you think, when you speak, when you read,
when you write,
When you walk, when you sing, when you seek for
delight,
To be kept from all evil at home and abroad,
Live always as under the eye of the Lord.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal;
Whatever you say, in a whisper or clear,
Say nothing you would not like God to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Condemnation at once would be seen in your look,
If God should say solemnly, "Show me that book!"

Whatever you write, in haste or with heed,
Write nothing you would not like God to read;
Wherever you go, never go where you fear
God's question being asked you, "What dost thou
here?"

Whatever you sing, in the midst of your glees,
Sing nothing that God's listening ear can displease.
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from
pursuing.
If God should look down and say, "What are you
doing?"

—Selected.

Early Missionary Heroes.

By REV. WILLIAM WILBERFORCE NEWTON.

SAINT BONIFACE.

ONCE upon a time there was a little boy who lived in Devonshire, England. He was born in the year 680 A. D., and his real name was Winfrid. Now we always think of Winfrid as a girl's name, and an Irish name, but this boy was an English boy. This Winfrid was the son of very wealthy parents. I suppose they were the nobility of that day. He had everything around him that luxury could procure; he had wealth, and was a darling, petted boy. I wonder if we cannot see in our mind's eye just how that boy looked. He probably had blue eyes and yellow hair, like those Saxon boys that old Gregory saw in Rome. He was brought up for a scholarly profession, a teacher, a lawyer, or a soldier. Probably his parents thought they would have him go for a soldier. It was in Devonshire, England, where he lived. This people had been converted by Augustine, and they were Christians. I wonder how they lived; how and where they got their clothes, and what they had in the way of books. I wonder what it must have been to have lived about the year 600 A. D.

One time there came some of the clergy to his father's house to stay for a time. Sometimes when a minister comes to the house it makes a great difference in the family, especially if he is the right kind of a minister. Well, they staid some days, and they made a great impression on Winfrid. So, when he grew up to be a little older, he said to his father: "Father, I do not want to be a soldier, I don't want to be a teacher, and I don't want to be a lawyer, but I want to be a priest; I want to go into the Church." "Nonsense, nonsense," said his father, "we cannot have any of our family enter the Church. You must stay at home and study, as I told you, and be fitted for a profession." Well,

after awhile his father lost his money. I wonder if this was not God's hand in his life? This affected him so that he took to his bed and was very sick. Now, when a man cannot eat, and cannot sleep, and has no money, and things have gone wrong, it makes a great difference in his life. I think this was God's hand laid on that father to stop his opposition. Well, anyhow, when he grew better and went out a little, he got back some of his money again and was able to take care of the boy, he said to him, "Winfrid, you may go and preach; you may go and be a priest." Then the boy took to the study of the Word of God, so that he might be ordained a deacon and a priest, for he wanted to go and be a missionary. He knew about these countries where they had not heard or known anything about God. He had heard about the pagans in Germany on the Rhine and in the Black Forest, and he had heard of their being wild, and he wanted to go there as a missionary to them. Now, I wonder what it is that makes people want to do these things? What made St. Patrick and St. Augustine want to do the hard work they did? And what was it that came into the heart of this bright-eyed boy to make him turn his back on his father and mother and go to the Black Forest to be a missionary to these people? It is very easy now to sail up the Rhine, and to see the populous cities, and their institutions of learning; but you must remember that there was a time when all this country was occupied by heathen. There were great stretches of forest, and there were wild men, the same as the Indians who were here in the forest of America when the Pilgrim Fathers came here to try to found a Church of God and to establish a new order of things. You remember that when they arrived here they found the heathen in the red Indians, who set fire to their buildings, and killed the people, and tried to destroy their homes.

Well, this boy wanted to be a missionary, and his father at last said, "You can be a missionary." So he set to work to be a missionary, and he studied under a man named Willabrod, who was a great priest. He soon found that this boy had a wonderful faculty for learning the Scriptures, and it came so easily that all the people said, "How quick he learns the Word of God!" He knew all about Jesus, and about Moses, and about Paul, and the Early Church, and the History of the Jews. All these things Boniface studied. He took hold of the Bible and handled its teachings quickly. They did not have the St. James' version, nor a Bible Society then, but he studied out of a roll, like a great map. He had great skill in his studies, and when he was alone with the other boys, he would steal up into the pulpit and preach to them. The priests, as they passed by the room and stopped to listen, would often say, "What a wonderful man he is going to be, and how easily he learns the Scriptures." Boniface had a wonderful power over the other boys, and they would listen to him preach and explain the Word of God. Possibly he would stand on dining-room table and preach to them when the elders had gone away. He had great power in managing boys. I wonder how many of my readers can manage their friends.

So, then, St. Boniface was a good manager; he knew how to manage these boys, and how to preach to them, and to take care of them. He was a very bright boy. So he grew up

and was ordained a priest, and became a missionary, and at last he sailed for Friesland in the year 716. That was a part of Germany now known as the Black Forest. He did a great work there, though the tribes were fighting, and so he could not do much then. There was a great war between the people and a leader named Charles Martell, known as "The Hammer," or the man with the iron hammer. So Boniface came back and waited until the time when the war was over, and then went back with other missionaries who went with him. He went through that country of the Black Forest, and planted schools here and churches there, and managed the natives very well. After awhile the other missionaries went back, but St. Boniface stayed with the natives. But they told such great stories of what he was doing over there in the Black Forest, and how much he was able to do, that they elected him the abbot of the old monastery where he was a boy. They could not telegraph to him, for they did not have cables and telegraphs then, and could not send him a cablegram or a dispatch, but they wrote him a long letter, telling him they had elected him abbot of the old monastery. When Boniface received the letter he said, "I do not want to go home and wear all those great robes and have a mitre on my head. I want to stay here and work and convert these people. I have got hold of their hearts now, so they had better elect somebody else there. I am going to stay here." When a man gets a taste of something better than this world gives, he does not care to go back to the old life; he gets a touch of something divine, and, of course, he will have power when he has a life that has a divine element in it.

At last, however, they made him Bishop, and he was consecrated at St. Andrews in the year 723. So he went to the Pope of Rome, and he made him reginary Bishop, or missionary Bishop for Germany. Now, think of what it was to go out to the forests of Germany, a mature man of fifty, where he was when he had been a man of twenty-five, and build churches and schools. But his churches were not like ours; they were rough, rude buildings, made out of logs, which he built up and down the Rhine and in the Black Forest. Is it not wonderful to think how this missionary work is spreading all over this world? Well, Boniface lived in the Black Forest, working, and preaching, and teaching, and converting these German heathen to the faith of Jesus Christ.

Now, I want to tell you how brave he was. He found that these people on a certain day had a large oak tree which they worshiped. It was the oak of the God of Thor. The word Thursday used to be called "Thor's Day," and that is where we get our Thursday from. All the days of the week are named from the old Scandinavian legends of mythology. Well, on a certain great Thursday these people used to go up and worship their heathen divinity. Most of them had been converted and baptized and received into the church; but still on a certain day they could not help going with their friends to worship with them. It is as if we had pagans here in America who had never heard of the Word of God, and we should find that on the Fourth of July, when all our friends were firing off fire-crackers, that by doing it we were worshipping some heathen divinity. You see how hard it would be for us to break off firing crackers.

So it was hard for these pagans not to indulge in these same heathen practices, when they came on Tors-day and saw their aunts and their cousins and their friends going up to this tree and taking their gifts to this god who resided above this tree. Boniface did not know what to do about this. He used to tell the people that they ought not to worship these idols, and when he found that they could not resist the habit he made up his mind to cut the tree down and put the axe to the root of the tree. So he dressed up in his robes of office and brought his clergymen around him and took a great battle-axe and went up to the tree of the god Tor. The people asked him what he was going to do: "You are not going to cut down Tor's tree, are you?" they asked. He said that he was. So they all stood around him, his priests and his companions, and they sung a hymn and then he said, "If the Lord is king, let him be worshiped, and if Tor is king, let him speak." So he asked Tor to speak, and Tor remained silent. Then he asked him if he had any reason why this people should not worship him, but he never said a word. Then Boniface took his great battle-axe and struck a great blow at the roots of the tree. Then he passed it to his priests, and they struck it hard at the roots, by-and-by down came the tree with a crash. "Now," said he, "we have cut down the tree of Tor, and we are not going to have any more idolatry in this place. It has gone down, and the god Tor did not preserve it," and that is what John the Baptist said, "Lay the axe at the root of the tree." That shows us what kind of a man he was.

TO BE CONTINUED.

—The good people can more easily understand bad people than these can the good.

The ant is said to have the largest brain, according to its size, of any creature in the world, and it stands to reason that so much brain must give rise to numerous complaints of the head, and some things we have seen through a microscope strengthen us in our opinion. On one occasion a number of poor, sickly ants came up to the surface, each accompanied by several attendants. I knew they were sickly because they were so emaciated and feeble—indeed, we imagined a whole hospital had turned out for an airing, but there seemed to be another object. A grave, strong looking ant was sitting a foot above the ground on a brick wall, and imagine our surprise when an invalid crept slowly up the wall, and immediately the physician ant began to make passes over the afflicted one's head, as though he was trying to effect a cure by the electrical qualities of his antennae or feelers. The sick one remained perfectly motionless, with bowed head, while going through the operation. And so one after another came up for treatment from sunrise to sunset, when I ceased observation. The next morning early we went out again to watch further progress, but the mites had gone, save a very few dead ones that must have been too far to be cured. The dead ones were emaciated indeed.—*Selected.*

MARRIAGES.

STRATHY-TEMPERST.—At Port Hope, on the 25th of June, by the Rev. Mr. Daniels, rector, *Emilia W. Strathy, Manager of the Traders Bank of Canada, Orillia, to Eliza Townsend, daughter of the late W. S. Temperst, of Port Hope.*

BATE-MCMULLEN.—At Brockville, on the 25th of June, by the Rev. F. T. Dibb, of Odesa, assisted by the Rev. Dr. Nimmo, of Trinity Church, the Rev. William J. Bate, rector of the parish of Crayder, County of Stormont, to *Alice Colclough, youngest daughter of J. M. McMullen, Esq., J.P.*

DEATHS.

SQUIRE.—On the 6th July, at 108 Channon St., Montreal, *Jordan Squire, in the 63rd year of his age.*

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FAMILY RELIGION.

Rev. S. D. McConnell, D.D.

The most enthusiastic Sunday-school worker will admit, I think, that if the children in every household were taught at home "those things that a Christian ought to know and believe to his soul's health," the whole Sunday-school might well be abandoned. It has been often charged against the Sunday-school that it operated to lift the responsibility off the parents for the religious training of their children. No doubt, in some cases, it does do so; but then, in other cases, it does the very opposite; and whether it is good or bad, upon the whole it has secured a place for itself in religious economy which nothing at present in sight can fill. But, for this very reason, I think it is well to call attention to the quite unequalled importance of family religion.

Among Anglo-Saxon folk the family has always been the basis of everything. It is the unit of the State, and has always, since the race became Christian, been clearly recognized in the economy of religion. Among Latin races this is not so. There the individuals and the State are the only personalities considered. With them "households" do not count in politics, and "family prayers" have not been an institution in religion. The Latin Church-like the Latin State, deals with individuals alone and does not encourage family religion.

It is within the memory of many still living when family worship and grace before meal was the custom in nearly every Christian household. It is not so now. Why? And can the custom be restored? I am fully persuaded that if the Church should set herself deliberately and determinedly to restore this old Anglican custom she could do so, and that in doing so she would do more good than can be done by her along any other line.

It is difficult to estimate the power for good which regular family worship a household is. In the first place it guarantees the integrity of its head. A man is not likely to go from reading prayers to his office and cheat. He may do so, of course but the sense of incongruity alone will largely restrain him. It connects the family together as nothing else can. A husband and wife who kneel every morning with their children about them are never found in the divorce court. The custom unobtrusively maintains discipline in the household; for the constant recognition of God brings with it the sense of order. Where God's blessing is asked upon the spread table there is not likely to be either gluttony or wine-bibbing.

Why has the custom so largely passed away? Various causes have tended to it. One of the chief has been the non-liturgical custom of religious worship in America. Many a son who was accustomed to family prayers in his father's house does not gather his own children for prayers because he does not feel himself to be as "gifted" as his father was. If he had been accustomed to some

simple form he could and would have used it. Another thing which has operated to the same end has been the wonderful breaking up of family life in America. Sons and daughters live and work away from home; families and individuals live in boarding-houses and hotels. But this is passing away, and as the country becomes old, family life becomes more stable. I may venture to say also that Church life has been a hindrance. Where individuals are exhorted to too frequent services, where they get the impression that their whole religious life is to be a Church life, they gradually lose the idea of family piety.

How can it be cured? First, by every priest making a special point that every head of a family whom he presents for confirmation shall then and there promise that he will at once set up and maintain family worship. Second, that when he marries a Christian man he will try to secure a promise that he and his bride shall say their prayers together and aloud every morning. Third, by diligently putting into the hands of heads of families some plain, simple form of grace and family prayer. There is no lack of such manuals. Many of them are excellent. Give the newly confirmed man one. It will produce far better results both for him and for the Church than will a "Communicant's Manual" or a "Companion to the Altar." Let Bible-class teachers urge this duty upon their students, and make the way easy for them to perform it by putting a form in each one's hands, and secure from him or her a promise that he or she will use it, not "some time," but to-morrow morning while the family, having finished their morning meal, are still sitting around the breakfast-table. *American Church S.S. Magazine.*

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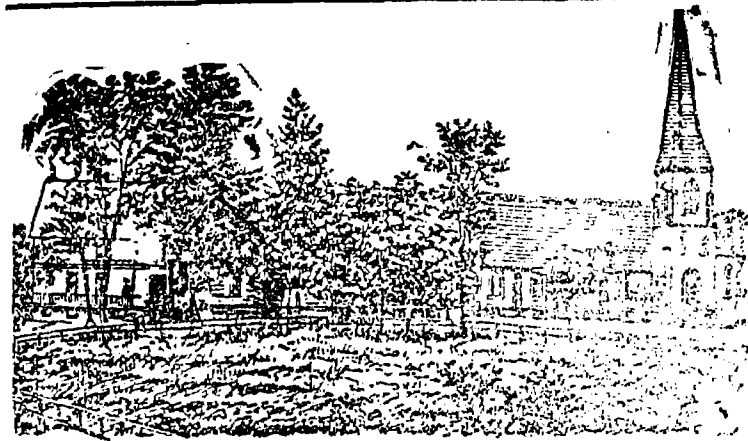
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Temperance Column.

THE TEMPERANCE QUESTION FROM A MEDICAL STANDPOINT.

By Mr. Vaughan Hughes, M. D. (1847).

(Concluded.)

Such a mode of passing through this life must be condemned as a farcical drama unworthy of a man of common sense and sound reasoning, even taken from a worldly, social, or national standpoint, but how much more less becoming in the professing Christian, who with his eyes open to its bitter fruits, obstinately refuses to give up his daily luxury (or even its occasional use), which prevents him from keeping the body in subjection to his rational mind and thought, and which clouds over every refined feeling of our nature. Let us look the above facts fearlessly in the face of truth and science, and may we not justly say that they constitute a keynote to the argument against the continuous use of alcoholic drinking, and, further, form the basis of our indictment against them as daily human beverages. It is to be hoped some good will eventuate to the reader when he reflects that we cannot alter by one iota the peculiar characteristics of alcohol when it is once within us; and, secondly, let him be thoroughly convinced and warned this evil spirit has an irresistible tendency to accumulate within us, and set up disease in our vital organs, notably the heart, brain, and lungs.

Let all those struggling young members who are desirous of getting on and succeeding in either of the professions, or in any of our competitive commercial pursuits, remember and take to heart that nothing tends so much to obstruct their progress as alcoholic drinking, leaving alone excessive smoking. Let them record deeply the stubborn facts which have been laid down for their guidance in the log-book of their memories, so that they will serve them as an unshakable rock upon which they can rest their faith and practice, and also base their replies when asked for their reasons for total abstinence, or, if not total abstainers, for ceasing to be daily and habitual drinkers of an alcoholic beverage.

There are 400 honest, courageous, and patriotic medical men in London who have associated together to give up alcohol, and not to prescribe it for their patients if possible, and then only as a drug. And I shall be excused if I agree with them, for after fifty years of my life spent amid the sufferings of my fellow beings, and witnessing the fearful evils arising

from drink in active warfare and in peace time, also in my hospital and private practice in London, embracing every rank in society, graduating down from the peer to the pauper—the evils involving in their destruction and ruin the high and the low, the rich and the poor, men, women, and children indiscriminately—my large and sad experience will not allow me to sit passively down and do nothing to reclaim and reform them. My conscience is in a painful state of unrest at the idea. I feel I must be up and doing, otherwise my better and higher nature tells me that I should be indeed recreant to all that is good, lovely, and Christ-like, if I did not proclaim aloud without a sense of fear or favour the shocking and heartrending scenes I have witnessed, and condemn their cause and origin in language of no uncertain sound, and exert all my humble energies in support of the Gospel of Temperance, the pioneer of that still greater thing, the ever blessed Gospel of the Saviour. What is the dictum which I find in the good Old-Book with respect to doing good? Why this (see St. James iv. 18): "Therefore to him that knoweth how to do good and doeth it not, to him it is a sin." Before I quit this important subject I would like to have just a little say in respect to the indulgence in drink, even to a moderate extent, upon the prospects of a professional man in London. This will be endorsed by many a poor talented fellow who has taken early warning by the forelock, but this I shall leave for a future article.—*The Temperance Chronicle.*

OFF FOR THE LABRADOR.

ACADIAN RECORDER, Halifax, N.S.

Prof. W. M. Reid, J. D. Scomborger, Lyle Vincent and W. D. Vincent, arrived by the Halifax last night. They are some of the party who go to Labrador in the schooner *Evelina* in the interests of the World's Fair to secure an Esquimaux village with some fifty inhabitants and all appurtenances thereto belonging. The schooner left Cunningham & Curren's wharf to-day on her mission.

A Recorder reporter was talking to-day to Capt. Wm. McConnell, of Port Hillford, Guysboro, who is in charge of the vessel. An interesting incident was mentioned (and although it sounds like a "puff" of a patent medicine it is worth nothing.) "Do you see that man over there," said a friend, "that is Capt. McConnell, who is going after Esquimaux. I have known him for years, and he was that bad with asthma that he had sometimes to be held up on board his vessel. You see him"—(he was piloting wood in a could measure to take on board)—"he is a well man; and he attributes it to some of Dr. William's Pink Pills that he took, two after each meal."

Out of curiosity, the reporter secured an introduction to the captain, and after some talk about the expedition, remarked: "Is that correct, Captain, about your recovery from asthma, and that you attribute it to those pills?"

"Well, I don't know anything else. I recovered after taking them."

"And haven't been troubled since?"

"No. Of course we will see what this winter may bring forth; I haven't said anything about it."

"But last winter?"

"I began taking them in December, and found the change brought in my condition, which Dr. Parker, of Halifax, said was about as bad as it could be."

It isn't often that a patent medicine gets such a big boom in the incidence of news-gathering, as is furnished in the above; but it is all set down just as it transpired, incidentally.

The whole Labrador party consists of Messrs. Tabor and Vincent, Prof. Reid, of Harvard College; Mr. Lyle Vincent, St. Louis; Dr. Baur, Philadelphia, a distinguished naturalist; Prof. Gillette, New Haven, Conn., and Hon. W. F. Ryder, Quebec. They expect to return with about 50 Esquimaux, with dogs, komaticks, kayacks, and a general collection of curiosities from Esquimaux land. The schooner is a handsome model, 95 tons, and is a fast sailer. John Silver & Co. furnished the supplies.

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousand of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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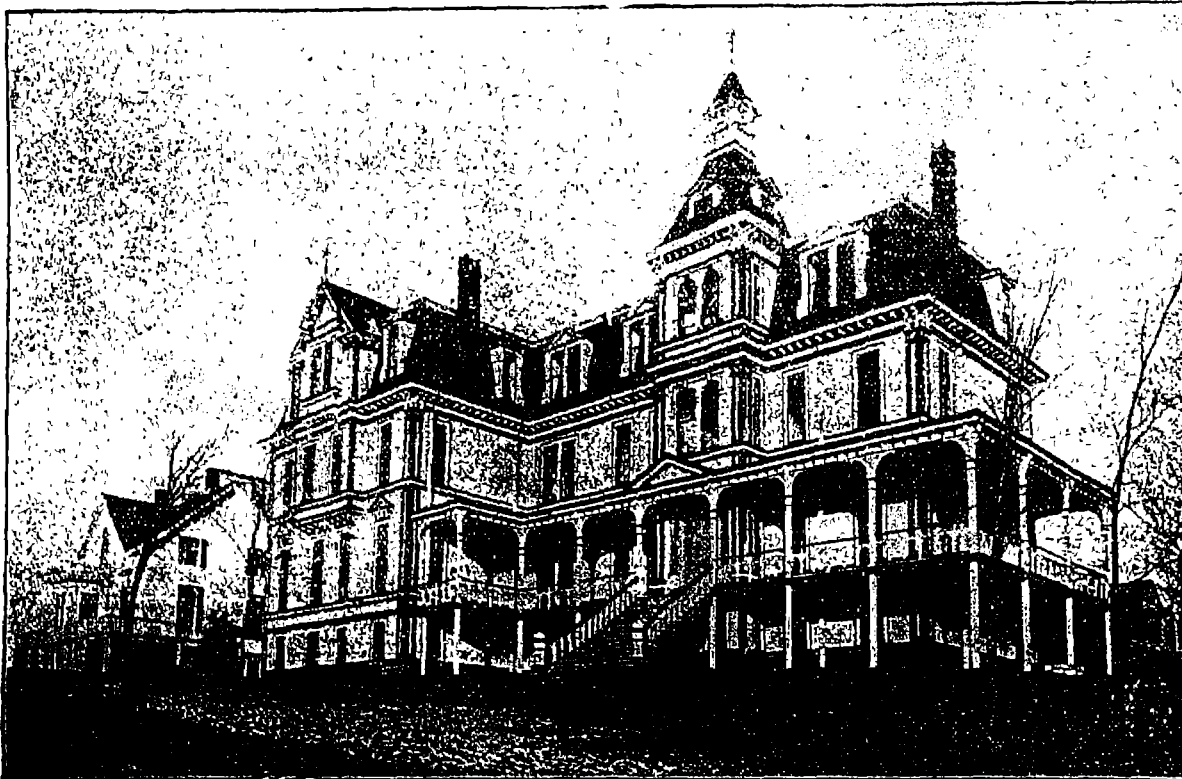
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