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The Church Guardian.

holds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

THE EGYPT EXPLORATION FUND.—Mr. Ernest Gardner, by whom the excavation of Naukratis has this season been superintended (the site having been discovered and worked during the proceeding season (1885) by Mr. W. M. Flinders Petrie), read a paper before a Special General Meeting held in the Royal Institution, London, last month, on the results of the present season's explorations, which he was careful to state, had been much facilitated by the excellent system established by Mr. Petrie during the previous year. With workmen accustomed to this kind of digging, and (which was of even more importance) already thoroughly disciplined, he found his task comparatively easy. Going back to the descriptions of Naukratis which have been handed down to us by Herodotus and other classical writers, Mr. Gardner then reminded his hearers that this ancient Greek settlement contained five famous temples; namely, the Pan-Hellenion, and the temples of Zeus, Hera, Apollo, and Aphrodite. Of these, four were now discovered—i.e., two last year, and two this season. The cemetery of Naukratis, lying at some little distance from the city, had also been found during the present year. Unfortunately, a great part of this necropolis was still concealed beneath a modern Arab cemetery, and could not yet be excavated. This would probably be the most ancient and interesting part, since that end which it had been possible to explore, contained only graves of an epoch subsequent to the sixth century B.C., the most flourishing period of Naukratian history. These graves contained coffins of tile and wood, the latter decorated with terra-cotta ornaments, gorgoneia, etc., many of which had been turned up. The burials were always after the Greek customs, no traces of embalming been found. Articles of use and ornament were also buried with the dead, some of which (as for instance, a beautiful rouge-pot with cover, exquisitely painted, and still half full of rouge) were on the table.

RE-OPENING OF WARLEGGAN CHURCH.—The Bishop of Truro re-opened Warleggan church, which has just undergone complete restoration. Warleggan is a small parish of about 200 souls, situated some seven miles south-east of Liskeard. The Bishop preached from the text, St. Luke xv. 2. "This man receiveth sinners, and eateth with them." His Lordship said that day was just one of the signs of God's love to them in Cornwall. It seemed only the other day that he came into that church of Warleggan before. He should never forget it—never he thought, for all eternity; for there was growing up in his mind a conviction that that little church and parish were in the great counsels of God destined to have a mighty influence on the future of the Church of England. He should never forget the morning upon which he last visited Warleggan. He had seen many wretched-looking churches, but never had he seen a church looking in such a pitiable condition. He should never forget that day when with the clergyman who had charge of the parish and three or four old men who had come up to meet their Bishop, they looked

about for a place where the damp and rot did not actually come up through the floor, and at last they found the place,—just by one of the columns of the arcade—and there they knelt down together, and they told God that they deserved nothing, that they were not fit to gather up the crumbs under his table, but they besought him, for the sake of the Lord who died to redeem them, they prayed to him—God knew with how little faith, but still saying, "Lord, we believe, help Thou our unbelief"—to help them: and week after week in his own little chapel, with his servants and children, they used to pray for Warleggan. And then, when the requests went out, God stirred the hearts of the people to whom the requests went in a wonderful manner; and that day the Archdeacon, the Rural Dean, the neighboring clergy and the choir came out to make the service a bright and holy service,—a day of joy and rejoicing to every one in the parish.

THE BISHOP OF MANCHESTER ON CHURCH LIFE.—A handsome new church which has been erected at Silverdale, a growing little watering-place at the head of the Borecambe Bay, was consecrated the other day by the Bishop of Manchester. The Bishop declared that the clergy were doing their work with all their might here and everywhere throughout the country. He firmly believed they were: he could not have dared to say so some years ago. He remembered the time when the church was nearly asleep, and when it was absolutely necessary to waken it up; when probably abuse and criticism were the best things that could happen to it; but he believed the church was wide-awake now a days. He had only to go over the large diocese of Manchester and see the great number of churches that were built, the bright services, and the large number of persons congregated for proof of this. It was absolutely astonishing to see what a great church spirit their was through Lancashire—to him it was astonishing. He went to Bolton the other day and confirmed 3,400 persons within that rural deanery in eight days. It was stupendous, for each one of those persons represented a church family. Moreover, the interest which the outside public took in those confirmations was wonderful. It was not to see the Bishop that they crowded the paths and the streets, but to see the young people going to church to join the army of Christ.

THE CHURCH'S MISSION.—In his recent charge, the Bishop of Rochester said:—

"We think we know what a Church should strive for: we hope that the best men in the Church are striving for it ardently. To present Christ as the life and hope of men, to feel that whatever touches and elevates humanity has His living sympathy and His supreme blessing; to love the people, all the people with a sincere and complete and passionate love; to claim freedom as the secret of self-respect, and to promote virtue as the very breath of a country's greatness; to declare truth, all sorts of truth, everywhere and always; to promote brotherliness, to save body as well as soul, to love God with mind as well as heart, and to love man because he belongs to God, to

tolerate differences, because we cherish independence, to learn from others, if we expect them to listen to us; to be gentle and yet strong, and to live together for the faith of the Gospel.

THE CLERGY AND POLITICS.—At a recent meeting in the Diocese of Manchester, the Bishop replied to the toast of "The Bishop and Clergy," and in the course of his remarks said it was understood on occasions of that sort that politics were not to be mentioned. He agreed with that, but he had often had the greatest trouble in refraining from making allusion to politics. For instance, he had just heard the name of Lowther mentioned at the table, and he understood it was the name of a gentleman who had won a seat in a neighbouring county, and he (the Bishop) had the greatest difficulty in refraining from applause. (Laughter.) They in the Church were politically neutral, and it was very wrong indeed for the representatives of the Church to publicly take sides in a party sense. A clergyman was, of course, a man and had the common right to make manifest his political feelings in his private talk and conduct; but they had no business to do this in public, because then they became political partisans, and they would displeasure one party in the Church if they pleased another. Proceeding to the question of Disestablishment, the Bishop said that if anyone attacked the Church of England as a historical body attached to the State, they, as Churchmen, had a perfect right to defend themselves. If people made the connection of the Church with the State a political question, then Churchmen must and would enter the arena. They did not wish to go into it, but if they were dragged into it they must speak up.

A NOVEL GARDEN PARTY.—The *Rock*, of July 16th, contains the following item:—

A garden party of a most interesting, though unusual kind, was given last week at the Episcopal Palace at Exeter by the Bishop and Mrs. Bickersteth. A party of over six hundred persons, all over sixty years of age, assembled at the invitation of the Bishop, sent through the Parochial Clergy. Tea was partaken of under two spacious marquees. The tables were well provided, and were tastefully decorated. The party was waited upon by Mrs. Bickersteth, her daughters, many of the Clergy, their wives and daughters, and the local gentry. After tea, when the party were assembled in the grounds, the Bishop and Mrs. Bickersteth called upon the oldest male, William Leverton, aged eighty-nine, and the oldest female, Maria Burridge ninety-eight, and crowned them with wreaths of roses as the "king and queen of the evening."

AN INTERESTING EXPERIMENT ON SUNDAY OBSERVANCE.—The Pennsylvania Railroad has been quietly making some experiments to ascertain whether it would pay for a big railroad company to remember the Lord's Day. A good many excursion trains and some regular passenger trains have been discontinued. All the freight trains except those carrying live stock and perishable goods have been ordered off from eight o'clock Saturday night until

midnight Sunday, and all repairing on Sunday has been stopped. To make the opportunity still more beneficial, freight engineers are allowed the use of their locomotives to take them home for the day. *The results have proved so satisfactory that the directors are now arranging to make these experimental changes permanent and to extend them.* That a large corporation like the Pennsylvania Railroad should have been willing to try the experiment of Sunday observance, after years of violation of that day, is a most hopeful sign of the development in moral tone. That after trying the experiment it has found the result so satisfactory that the change is to be extended and made permanent, was not unlooked for by those who had examined this subject in its physical and social as well as moral bearings. Such a fact as this is one of those practical arguments that are *wholly unanswerable.*

A NOBLE EXAMPLE.—Mr. Amos A. Lawrence, already widely known for his munificent gifts to the Episcopal Theological School, Cambridge, Mass., (where his son, Rev. Wm. Lawrence, is now Professor), and to all good works, has given the parish a valuable piece of property, the income of which is to be applied to keep the church buildings in thorough repair, and any surplus to be used in the charitable work of the parish. Mr. and Mrs. Lawrence offer an example well worth following, of giving *during their lifetime*, of the means of which God has blessed them, and thus making sure that their intentions are carried out as they would have them, instead of being generous, as too many are, at the expense of their heirs, and often enriching the lawyer instead of the church. (We wonder if there were any "Gault" limitations in this gift.—Ed.)

FAMILY PRAYER.—Canon Liddon, in one of his striking sermons, enforces the value of this most important and most neglected duty:—

There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the *practice of family prayer.* Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, *do make a great difference to any household at the end of a year.* How, indeed, can it be otherwise, when each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of the same equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings one by one nearer to the true end of our existence, so does he, and he alone, makes us to be "of one mind in a house," here within the narrow precincts of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with him, the universal parent of all eternity.—*Canon Liddon.*

AN ANCIENT "GRACE BEFORE MEAT."—The following beautiful form of grace, entitled "A Prayer at Dinner," is found in the "Apostolic Constitutions" (vii: 49), the date of which is probably the latter part of the third century (A. D. 260-300). It is literally translated as follows: "Blessed art Thou, O Lord (Psalms cxix: 12), that nourishest me from my youth (Gen. xlviii: 15), that givest nourishment to all flesh (Ps. cxxxvi: 25). Fill our hearts with joy and gladness (Ac. xiv: 17), that al-

ways having all sufficiency, we may abound unto every good work (Cor. ix: 8) in Christ Jesus our Lord (1 Co. xv: 31), through whom to Thee be glory, honor, dominion forever. Amen." (1 Pet. v: 2.)

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALFWAY COVE.—On Sunday afternoon, July 25th, the new church at Halfway Cove was consecrated by the Lord Bishop of Nova Scotia. Four o'clock p.m. was the time appointed for the service, and a little after that time the Bishop arrived, accompanied by Rev. Rural Dean Hamilton. A large congregation were gathered at the church to receive them. After robing in the vestry, the incumbent of the parish, Rev. W. J. Arnold, and his churchwarden, Mr. John G. Henderson, then read the petition, and the Bishop, after replying to it, proceeded with the consecration service. The conduct of the congregation was a pleasing attestation to their interest in the solemn service. The Bishop's address was a very clear setting forth of the Church's views concerning the dedication of her sacred buildings. He also complimented the congregation on the completion of their church, and expressed his satisfaction with the internal arrangements of the different parts. Seven candidates afterwards received the rite of Laying on of Hands.

On Monday, the Bishop, with the incumbent and Rural Dean Hamilton, went to Cape Canso, where a new church has been put up, and is at present roughly seated, service being held in it since last Christmas. The Bishop was kindly entertained by W. B. Colloy, Esq., of the Commercial Cable Company's staff. In the evening a good congregation assembled in the church for service. One child was baptized by the bishop, who afterwards gave a suitable address, and then preached a powerful sermon, which was highly appreciated by the people. This was the first visit of an English Bishop to Canso.

The Bishop left Canso by the steamship Rimouski for Arichat at six o'clock on Tuesday morning, well pleased with his visit to this part of his diocese.

The Rev. Mr. Arnold is to be congratulated on having such a large, well trained congregation, for we must say that life and progress characterize the work of the Church in this Mission.

SHIP HARBOR.—The parish of Ship Harbor has not frequently of late been mentioned in the columns of the CHURCH GUARDIAN. The Church, however, in that place is alive and doing quiet work, nevertheless. The Lord Bishop of the Diocese visited us last month, and gave us kind words of encouragement not soon to be forgotten. His Lordship spent three very wet days in this parish, and in spite of the rain, which came down in torrents nearly all the time, did considerable work.

St. George's Chapel, Musquodoboit Harbor, was the first scene of his labor. Some of the good people here had never had the pleasure of a sight of the Bishop, and expressed themselves to "the poor darling man" to that effect in a quaint way. The new chapel was consecrated, and six candidates received the Apostolic rite of the Laying on of Hands. The Bishop expressed himself very much pleased with the chapel, and spoke very kindly to the people of Mr. Lowry, their late pastor.

The next day, St. James', Jeddore, and St. John's, Oyster Ponds, were visited. But oh! what rain. The Rector and Bishop managed to reach St. James', as announced, at 10.30 a.m., but found not a single sign even of a ser-

vice—not a person being present, and the doors locked. Nothing daunted, the good Bishop pushed on. There was not, however, much push in the Rector just at this time, as he thought of the labor bestowed on the large number of candidates who were to have been presented at this service. He fears his courage was much dampened, and that he was anything but a pleasant companion, until Oyster Ponds was reached, and a sign of the raining ceasing. It did cease a little, and after dinner and a greatly needed drying and rest, at 3 p.m. the service commenced at St. John's. There was a very good congregation present, and much to the credit, may it be said, of the Confirmation candidates, some of whom had walked six miles, in many places ankle deep in water, 22 were presented and received the sacred rite. The service was a long to be remembered one. His Lordship's address to the candidates was very touching, and drew tears to the eyes of hardy fishermen, whom, to look at, appear impregnable.

The Rector's spirits after this service revived rapidly, and, amidst the most drenching though at the same time glorious rain, tacked up and drove home ten miles to the rectory, where the Bishop—not to say a word about his luggage—the Rector fears, found himself slightly damp.

Sunday morning opened up bright and clear, though it did not remain so. The parish church was unusually bright and festive looking. The floral decorations were just perfect, having had the benefit of a young lady's skill and taste from the city. The floral cross especially called forth the admiration and praise of the Bishop. Flowers and roses were very abundant and most artistically arranged. Service commenced at 10.30, by consecration of a new addition to the churchyard. Immediately after this service came the consecration of the new chancel. Morning Prayer, now commenced, when sixteen candidates were presented for confirmation, all of whom remained to Holy Communion. There was a very large congregation present. His Lordship addressed the candidates and congregation most lovingly, and especially dwelt on the fact that at the last visitation the late Rector (Rev. Robert Jamieson) and Curate (Rev. James Lowry) were both present. The former, after a life-long labor, had entered his well-earned rest. The latter, from incessant work amongst them, had been obliged to seek health in a milder climate. His Lordship, after having complimented the present rector and people on the great improvements and neat appearance of the church, both outside and in, brou ht his most welcome visit to a close.

The Rector of Ship Harbor takes this opportunity of thankfully acknowledging the sum of \$40 collected in Halifax by Miss Jamieson for the repairing fund of St. Stephen's Church, which, together with the sum of \$212 clear of all expenses realized from the late bazaar, places the Church again free of debt.

RAWDON.—On August 1st the congregation worshipping in the parish church had the pleasure of listening to the strains of the new organ, for which all have been working for several months past. It is a reed organ by the Dominion Company, and appears to give general satisfaction. The old one, a Mason & Hamlin, has been placed in the new hall at Pleasant Valley, where it was used for the first time on August 8th, and where it will add to the attractiveness and, let us hope, the heartiness of the worship.

The pretty little church at Lakelands, a small Mission attached to this parish, is undergoing a course of improvement, by having the chancel repainted and carpeted. We are expecting the arrival of a new altar cloth, the gift of the Kilburn sisters, for this church, which, with the improvements just mentioned, will make this one of the prettiest country churches in the diocese.

DIOCESE OF MONTREAL.

- August 16, Monday.—Fort Colouge.
 " 18, Wednesday.—Thorne and Leslie, Rev. A. J. Greer, M.A.
 " 21, Saturday.—Alleyne and Aylwin, Rev. W. P. Chambers, M.A.
 " 24, Tuesday.—River Desert, Rev. H. Plaisted, M.A.
 " 27, Friday.—North Wakefield, Churchwardens.
 " 29, Sunday.—Chelsea, Rev. G. Johnson. —Hull, Rev. F. R. Smith.

Communications addressed as follows:—

- From August 8th to August 11th—Care of Rev. A. B. Given, Quio.
 From August 12th to August 17th—Care of Rev. W. H. Naylor, Shawville.
 From August 18th to August 26th—Care of Rev. W. P. Chambers, Aylwin.
 From August 27th to August 28th—Care of Rev. G. Johnson, Chelsea.

GLEN SUTTON.—The Church in this parish has undergone some repairs in the interior and has been retinted, and now the whole interior looks clean and neat. The incumbent of this parish had to take a week's sojourn at Bolton Springs in behalf of his little daughter, who is in very poor health. His duties, while absent, were taken by the incumbent of Mansonville. Your correspondent was informed by one of the Churchwardens that the services, in point of attendance had considerably improved during the past year.

DIOCESE OF ONTARIO.

BROCKVILLE.—A delightful excursion took place on Tuesday, the 10th inst., from this place to the Thousand Island Park, under the management of the Young Ladies of Trinity Parish, the object being to aid in reducing the debt upon the Church—a beautiful and thoroughly appointed one, and of which the Rev. E. P. Crawford, M.A., is the Rector. The large and commodious steamer "Armstrong" had been chartered for the occasion, and leaving Brockville at 2 p.m. she carried a large and happy "crowd." The Rector and his most valuable and ever ready and amiable helper in all parish work, Mrs. Crawford, joined the party at Hillcrest Park, one of the beautiful summer resorts of the St. Lawrence, situated about three miles above the town, and where they with a number of families from Brockville and elsewhere are spending the summer; some in beautiful cottages, (prominent among which is that of Mr. Sherwood, Esq., Barrister), some in hardly less attractive tents, and others in the capacious and well kept "Hillcrest Park hotel," (James Norris, proprietor). This particular resort seems to be growing in favour year by year, judging from the additions in cottages and tents. The ladies had made ample provision for satisfying the hunger of the several hundred passengers on board, and after leaving Hillcrest three long tables were quickly spread on the forepart of the boat covered with most tempting viands, and whilst the "Armstrong" ploughed her way up towards Alexandria Bay and the Park, her seemingly hungry passengers refreshed themselves by a thoroughly good repast, served by the young ladies of the congregation. About two hours and a-half were spent at the Thousand Island Park, affording ample time to the excursionists to visit its various points of interest. Leaving about 8 p.m. the trip up was further extended to "Round Island Park," where the illuminations were most extensive and beautiful, and then the return trip commenced; a continuous stretch of illuminations from the many beautiful cottages and summer hotels—parks which line the American shore. The large hotel at "Round Hill Park" and "Alexandria Bay" were covered with innum-

erable lights of various colours, presenting a grand appearance; but the smaller hotels and private cottages excelled them in the beauty of the designs, Central Park taking the palm. Hillcrest Park too was well illuminated, and the effect of the variously colored lights through the beautiful pine trees, which form one of the special features of this attractive point, was exceedingly pleasing. All seemed to thoroughly enjoy the trip, and the young ladies deserve the highest praise, as well for their energy and enterprise in designing, as for the successful carrying out of the day's pleasure. And the Rector is to be congratulated on having about him so willing and efficient a band of workers. He well deserves this, however, for he has not spared himself in working up what is now possibly the foremost and most active parish in this thriving town.

GANANOQUE.—Some difficulty has arisen in Christ Church in this parish owing to the recent introduction into the services of vesper lights on the altar or Lord's Table. These vesper lights consist of fourteen candles, which are lit at evening service, together with two larger candles used on the occasion of celebration of the Holy Eucharist. A memorial has been presented to the Rector, together with an open letter from the people's churchwarden complaining of the use of these ornaments as contrary to the principles and ritual of the Church of England, and requesting their removal. It is said the memorialists represent a large portion of the congregation.

It is certainly to be regretted that the harmony heretofore existing has been broken, and that the progress which was being made will be impeded. Whilst the principle that the Incumbent is responsible for, and has control of, the services is doubtless true, it would seem to be limited of necessity by the law of the church, and be another recognition to some extent of the will and wishes of the people. In this connection the words of Bishop Worthington are not without application:—

"Who is there," asks Thomas a Kempis, "who has all his own way?" Nevertheless most men wish for it, and many think it their duty to try and get it; but the *Clergy and laity* soon learn, if they are wise men, that in the service of the Church not only that they cannot always get it, but that they ought not always even to wish to get it. Individual preference in regard to order of service of ritual, or even more important matters, unless the Church by rubrics or Canon has clearly defined duty and obligation, should be disregarded in the desire for peace and harmony, and extension of the Kingdom of God. That spirit of self-will which we all deprecate in others, we are slow to discover in ourselves. It would promote the welfare of our parochial life if both *Clergy and laity* would have the Apostolic injunction ever in mind—"Let every man esteem others better than themselves." There is a failure to appreciate fully "the Church Idea" in certain Parishes and Missions. A spirit which is thoroughly congregational prevails. It is manifest in the neglect of the Diocesan claim for support, and of the Canonical offerings which are required; as well as the lack of association and fellowship in the general work which belongs to the Church of Christ to undertake and carry forward. I am not sure but the responsibility for this un-Churchly spirit rests quite as much with the Clergy as it does with the laity. We cannot hope for satisfactory growth anywhere, until we are animated more entirely by that spirit of the early Church which is expressed in these words, "They had all things common." Certainly we cannot expect that general institutions, either educational or eleemosynary, will be maintained, or to secure the proper support for those who are the servants of the Diocese, until the people understand the *unity of the Church and family of God*; and that the Parochial or Mis-

sion organization is an *accident*, and that their efficiency comes from association in Diocesan relations. "Those who are strong ought to bear the infirmities of the weak and not please themselves." The Catholic Church has no boundaries; it is not more in one Parish or Mission, where a priest is ready to serve, than another; for "we are members one of another." —Bishop Worthington.

DIOCESE OF TORONTO.

PERSONAL.—The Rev. Clarence Paget, M.A., of the Cathedral, Davenport, Iowa, is at present on a visit to Ontario. He officiated on the 8th inst., at Penetanguishene, and is now in the parish of Georgina rusticating.

The Rev. W. H. A. French, formerly of the Mission of Cobocok, has been appointed to the charge of the parish of Cookston. He has also been promoted to the rank of the Benedict, on which event we offer congratulations.

The Rev. S. Macklem, curate of All Saints, Toronto, is now enjoying a holiday at the Georgian Bay. Mr. Macklem is the fortunate possessor of an island there, and has erected a cottage on it, where he enjoys life thoroughly.

The Holiday hegira still continues! Rev. Rural Dean Stewart and Miss Stewart are now at the sea side. The old cry of "they come," is changed to "and still they go."

Mr. J. A. McCleary is taking temporary duty as Lay Reader at St. Mark's Church, Otonabee. Mr. McCleary will enter Nashotah College, Wisconsin, U.S., on the 28th of September.

SUNDAY-SCHOOL FESTIVAL.—St. Mark's Sunday-school, Parkdale, held their annual picnic at the Humber recently. The children and friends numbered about two hundred. The usual games under the able management of the Rector, passed off successfully.

Grace Church Sunday-school, Toronto, held their annual excursion and picnic at High Park. The arrangements were complete and everything passed off well. The attendance was very large, and the crowd returned to the city at 8 p.m., well satisfied with their day's pleasure.

Carlton parish held their annual picnic on the grounds of Major Foster, Ecclescomb. The attendance numbered about 200. About twenty-eight prizes were presented by the Superintendent, Mr. Foster, for regular attendance and good conduct. Games were provided for the little ones, which greatly amused and delighted them.

WEST TORONTO.—A correspondent in the *Mail* thus writes of Church progress here: Just now there is quite a boom in building lots. Beautiful residences and stores are springing up in every direction. In May, the Rev. Mr. Thomson, incumbent of the Church of England, and lady left for a tour in Europe. The Rev. P. Tocque, of Toronto, has been appointed incumbent *pro tem*. The rev. gentleman, though far advanced in life, seems to have the old fire of his youth, and by his diligence in visiting and adopting a short, energetic, plain pointed and practical style of preaching, has attracted quite a congregation. The Guild of St. Mark in connection with the parish is doing a good work. There is also a Band of Hope and other organizations to promote the interest of the parish. Miss Charlotte Thomson, the incumbent's daughter, is a most indefatigable worker in the parish. Recently the guild held a strawberry festival, from which quite a sum was realized for church purposes. Last week the guild gave a free social, with refreshments, music, songs and games, and it was largely patronized.

THE ITINERANT SYSTEM.—At the recent meeting of Synod, the subject of the itinerancy was fully discussed, when Mr. Langtry's motion regarding the permutation of the clergy was being considered. Several speakers made the

assertion there that the Methodists were getting very tired of the itinerancy, and proposed to extend the pastorates especially in towns and cities. Others said the denomination would never consent to giving up their system of itinerancy in mission and country districts. To show the drift of opinion on this most important point the following extract is taken from the London *Methodist Times*:

"The three years' limit is almost fatal to individual influence in a great city. We have as many able and devout men as the other churches of London, but the three years' limit is so disastrous in this vast community, that there are not half a dozen Methodist preachers who exert an appreciable influence outside the narrow boundaries of our own inner Church life. This is becoming increasingly obvious to the thoughtful and observant, and we cannot expect that young men will be willing in the future to sacrifice a large part of their power to serve Christ merely for the sake of keeping the machinery of Methodism in the precise condition suited to a totally different state of society. If we wish to give the preachers and pastors of our large churches fair play, we must maintain the Itinerancy, but extend the time. We believe that even in London the principle of the Itinerancy has its great advantages, but to limit it to three years is so suicidal that it would be difficult to find a single human being outside traditional Methodism who has a word to say in its favor. To extend the time, therefore, is the first and chief way to give circuit ministers a real opportunity of great success.

ANNUAL SPEECH-DAY AT TRINITY COLLEGE SCHOOL.—The annual speech-day exercises at Trinity College School took place at the school on the 14th ult., and were taken part in by the boys and their visiting friends with the heartiness which always characterizes the proceedings of speech-day.

At eleven o'clock there was choral morning prayer in the chapel. The service was rendered in an excellent manner, the singing of the boys being very fine. The Ven. Archdeacon of Kingston, Dr. Bedford-Jones, intoned the prayers. The lessons were read by Rev. Professors Roper and Jones. Rev. G. M. Christian preached a powerful sermon on the words, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"—Job xi. 7. Luncheon was next partaken of in the dining-room, after which the company adjourned to the assembly-room.

The Bishop of Toronto took the chair, having on the platform around him Hon. G. W. Allan, Chancellor of Trinity College; Rev. Dr. Bethune, rector of the school; the Ven. Archdeacon of Kingston, Rev. Professor Jones, Trinity College, and the masters of the school. A pleasing feature of the proceedings was the introduction at intervals of vocal and instrumental music. An orchestra under Mr. Perry's direction rendered several pieces of music in capital style, and were rewarded by receiving the plaudits of the company.

After the opening prayers, the rector, Rev. Dr. Bethune, stated that he was glad to tell them that the school had now attained its majority, having reached the twenty-first year of its existence. He then read the following list of boys, recent pupils of the school, who had carried off honors at more advanced institutions:—

Mr. E. C. Cayley, second-class honors in classics at Trinity College; Mr. J. S. Broughall, Wellington scholarship in classics, Trinity College; Mr. M. A. Mackenzie, Wellington scholarship in mathematics and scholarship in mental philosophy, Trinity College; Mr. W. M. Loucks, Burnside scholarship in classics and scholarship in divinity, Trinity College; Mr. E. L. Cox, scholarship in modern languages, Trinity College; Mr. T. A. Vicars, first place in matriculation in College of Physicians and Surgeons;

Messrs. Williams, Morris and Emery, passed Royal Military College entrance examination.

The prizes were then presented to the pupils who had been awarded them. The chairman presented the larger part of the prizes, and in doing so had a kindly word for each boy, and made many apt remarks, which were received with applause.

Chancellor Allan, in presenting his prize to Master Bedford-Jones, who carried off this and many other prizes, in a pleasant way spoke of the winner as a "dreadful pluralist." The clever pupil received an ovation as he went forward again and again to receive his prizes.

The Rev. Professor Boys, of Toronto, who examined the highest forms in classics, reported that "the Latin papers, for accuracy, style and general information, are the best set I have ever seen. The school is to be congratulated on the efficiency of its classical masters. Neither could the best masters have produced such results without the most praiseworthy industry and co-operation on the part of the pupils."

The Rev. Dr. Mockridge, of Hamilton, who examined in divinity, wrote: "Of the first three boys I can scarcely speak too highly, as their marks indicate. I have examined for many years, and in a variety of subjects, but to young Bedford-Jones belongs the honor of being the only candidate to whom I was ever able to give the maximum of marks. His Greek Testament paper also was remarkably good. Indeed all the boys, with perhaps one or two exceptions, did remarkably well, and showed good form of expression in writing their papers."

The Rev. Professor Jones, who examined in mathematics, remarked upon the very great improvement he observed in the style and quality of the boys' papers over those of a few years ago.

Rev. Professor Roper, who examined the boys in divinity, stated that the papers had a reverent tone, showing that the boys felt what they wrote, and had been much benefited by the religious teaching imparted to them. He had very great pleasure in stating this fact.

Rev. Prof. Jones, Mr. J. A. Worrell, Mr. Sutherland Macklem and Rev. W. E. Cooper each presented their prizes to the winners.

SUTTON WEST.—It has been the good fortune of your correspondent to visit this beautiful little Church, erected by the Sibbald family in fond remembrance of their loved and lost; the Church is erected on the banks of Lake Simcoe, about three miles from the village of Sutton, and it would be hard to imagine a more charming situation; it is of white stone and of Gothic architecture; the grounds are finely laid out and well kept; an avenue of cedars leads up to the Church from the Black river on one side, and from Capt. Sibbald's on the other. The Rev. G. Nesbitt is in charge of this Parish, and it is owing to his untiring zeal and devotion the congregation is so large and the worship so hearty. We would be very pleased to see others imitate the noble example of the Sibbald family in adding to our Grand Old Church instead of that vain endeavor to tear it down by so called "old members of the Church of England."

DIOCESE OF ALGOMA.

NEPIGON NOTES.

(Continued.)

Sunday dawned bright and clear. The services were attended by every Indian in the Mission, old and young, save one or two in attendance on the sick boy. Elsewhere the great Trinity Festival was being celebrated with all due honor. Here no attempt was made to state the doctrine very definitely, or to trouble the minds of these poor untutored children of the forest with the metaphysical distinctions and logical arguments needed by more cultivated minds. Enough for them to know that

God loved them; that Jesus Christ died for them; and that the Holy Spirit was even then whispering in their hearts, asking them to love Him in return, and to hate the sinful thing that caused Him to be nailed to the accursed tree; and, in their own simple, unquestioning way, they do believe, and many of them are trying to live better and more Christian lives. But much of the old leaven still clings to them. We cannot wonder at it. The force of habit is not easily broken, either in red or white. In the former, reason suggests that only a comparatively low standard can be maintained. "To whom little is given, of them will little be required." Responsibility will be measured by knowledge and opportunity. But judged even by this merciful and considerate law, I believe that many an Indian in Nepigon and elsewhere will hereafter rise up and condemn not a few among his so-called superiors whose light has been, as compared with his, the full blaze of noonday, beside the dim, grey dawn of morning.

Holy Communion followed morning prayer and sermon, all the adults in the Mission, save one or two, remaining to partake of it. In the afternoon the children sang their hymns and recited the Apostles' Creed and verses in Scripture, with a readiness and accuracy which showed that no little time and attention had been given by Mr. Renison to their instruction. Service was again held at 4 p.m., and the "old, old story" told once more, as simply as "to a little child." Then followed the customary dole of flour, pork and tea, and after a while the little community settled down to its wonted repose, broken only by the frequent howling of one or other—sometimes several together—of the forty dogs that the necessities of winter travel and hunting compel the Indians to keep. Before nightfall, however, the Bishop had a solitary visitor; this was Genees, who had come as a deputation of one to ask the "big black coat" whether he thought it would be wrong for the Indians to set their nets on Sunday evening. Hitherto they had never done so, in their desire to follow out the Missionary's teaching as to the sacredness of the day, but now they had no food, and without fish they and their children must begin the week's work hungry. The answer was that since the Great Spirit did not work miracles now, as in the old times, when the day before the Sabbath brought manna enough for itself and the Sabbath too, therefore, if Saturday's nets did not contain fish enough for Sunday as well, their Father in heaven, who knew that they had need of food, would not be angry if they set their nets on His holy day. Genees went away greatly relieved; but the interview serves to illustrate two things—first, the conscientious scruples which our Indians have as to even a seeming breach of the Fourth Commandment, and next, the pressing importance of their having some less precarious means of support than the uncertain contents of their fishing nets.

Monday morning was devoted to an inspection of the little school, numbering fifteen or sixteen children. For this department of our work we have also been fortunate enough to obtain valuable assistance, in the shape of an annual grant of \$200 for a teacher, and we are now trying to find one who to his other qualifications will add some little knowledge of agriculture, to enable him to serve as a kind of farm instructor for the adult Indians. If he can act in this dual capacity, and also as a Christian man co-operate with Mr. Renison, his presence will be an invaluable boon to the Mission.

(To be continued.)

As the Dead Sea drinks in the River Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God and still remain insensible to them, unthankful for them.

CONTEMPORARY CHURCH OPINION.

The *Standard of the Cross* says:

The justification of Christian moral instruction in secular schools, we must frankly confess, lies in the fact that a limited application of Christian principles alone fails to lead to a confession of Christ. Give the law of justice its widest spiritual application, and it demands trust in One who is just. "With what measure ye mete withal it shall be measured so you again;" the State may encourage the application of this rule upon the market; but what else than the doctrine of immortality can make it apply to measuring out life itself for others? In our Lord's own teachings, absolute morality and personal devotion to Himself are taught independently, yet interchangeably. The reason and the affections are enlisted as integral parts of one nature. Let Him have the mind, and He will take the heart also. The State in its secular capacity can take no account of the final outcome of these teachings; but neither can she object to them. The State needs elementary Christian character; the Church can supply the need by furnishing teachers and other officers in whom the Christian character is ripe and complete and supported by infinite spiritual hope.

The *Southern Churchman* says:

People will talk of their minister, as has been observed more than once. Happy if he gives them no occasion to speak evil of him. As no life is perfect, so no life is perfectly happy. All must have their ups and downs; times when things look bright, times when they look dark. Oftentimes the clergymen is sensitive, thinks he is not appreciated, and is looking about for another parish. "Twas always thus." He need not expect unalloyed bliss no matter where he lives; on the contrary, should expect troubles and disappointments. He has them in this parish, he will have them in that. Only one parish where the perfection of happiness will be his; the troubles in his present parish to make him long more for this other parish; for does not parish mean church district, a living near together? And shall we not live near together there, near to the saints without fault, near to the Christ? Let the parson be cheerful, let him do his duty as unto Christ, and the perfect parish will surely be his after awhile and his rectory one of the mansions.

The *Church Press* has the following, under the appropriate heading of "The More Excellent Way":—

"A lady has written: 'It seems very strange to be in a Church where I know so few people, and nothing of the parish and its news and gossip. I find it very delightful, too. The rector has been very cordial the few times I have met him, and I like his sermons and his way of conducting the services. I have no personal feeling for him, and it is really a very comfortable thing, for when I hear people abuse him I can keep very cool about it.'

There is much in this common phase of parish life and experience. Many a new parishioner dreads to get acquainted in a parish. At times he will even prefer 'not to know the rector,' i.e., too well. There is a dread of finding people out, finding them to be only human and full of foibles, and even inconsistencies.

Yet, is there not a better way? Let the new-comer set all this feeling aside, enter on parish duty, avoid himself or herself all smallness of action, eschew gossip, and be an example unto others of that which it is the earnest longing of each to find in a new place of worship—the loyal and loving parishioner, the humble and willing worker, the patient and forbearing disciple of the Master."

The *Church Record* (Conn.) asks:—

Are the Churchmen of this generation as

loyal, self-sacrificing, well grounded in the fundamentals of Christian truth, and order as their predecessors one hundred years ago? Are they as valiant for essentials, as indisposed to battle over trivialities,—are they as capable of judging between the essential and the trifling? Are they as ready to suffer for the truth and consecrate their possessions absolutely to the glory of God and the honor of His holy Church? These are vital questions, which such an event as this forces into notice, and upon their affirmative answer depends the advance of the cause of Christ for the next hundred years. Other men labored, and we are enjoying the fruit of their labors. It depends upon our devotion and labor whether those that follow us have a harvest to enjoy. No age reaps the harvest of its own deeds. The glorious eras are the consequence of the seemingly inglorious days when faithfulness wrought its work in obscurity. Popular ideas demand of us the sacrifice of many things our fathers cherished as of paramount importance, and the persecution is no less hard because its main weapon is only a half-contemptuous, half-pitying smile that treats us as relics of antiquity. It is hard to row patiently against the stream; but had not our fathers so struggled, the honorable position of the Church to-day would not have been attained. And as we yield to the current, or strive against the tide, so will the story of our lives, for time and for eternity, be recorded in prosperity or barrenness of the Church during the generations that follow ours.

HINTS TO A VILLAGE CHOIR.

(TRACT No. 1,634 S.P.C.K.)

"Young men and maidens, old men and children, praise the name of the Lord."

PSALM cxlviii. 2.

Here we see whose duty it is to sing praise to God; King David exhorts all of every age to do so. It is the duty of every one, "high and low, rich and poor, one with another," when we meet together in the congregation, to sing praises to the Lord; but in order that our praises may be harmonious, it is well that some should form a choir to lead the rest. Happy the village where some of superior station and real knowledge of music, will devote their time and talent to instructing and guiding their humbler neighbours. To the members of a village choir I more especially address these hints for their consideration.

"Young men and maidens, old men and children"; some of all should belong to it, that every voice in Church may be enabled to join. And "what manner of persons suppose ye that ye ought to be in all holy conversation and godliness," who take so prominent a part in the service of the sanctuary?

Surely ye should be examples in every good word and work!

Think seriously before you offer yourselves for this holy work: a good voice is not the only requisite, God looks upon the heart, and if that is not His, it is but mockery to sing praises to His Name. Take special heed lest it be your own honour and glory, and not the honour and glory of God, that you seek.

Let no profane person (no one who takes God's holy name in vain) dare to lift up his voice in His house, until by the grace of God his lips be cleansed from such iniquity. Remember what St. James says of the unruly tongue: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." No, my friends, let not such things be! Sing with the heart, as well as with the under-

standing, and let no evil communications proceed out of your mouth.

In the next place, take care that the music does not so absorb your thoughts, as to prevent your joining devoutly in the prayers, and listening reverently to God's Word, read, and preached. It is a sad sight to see people sitting looking over their music, when they ought to be on their knees, praying to Almighty God! Be examples of devout behaviour *in church*, and of Christian conduct *out of church*, as well as leaders of the singing.

Be communicants: if you are fit to sing praises to God, you are fit to communicate; and through that life-giving Communion you will become more and more fit for the service of God. Do you not see how wrong and how inconsistent it is on a Communion Sunday to sing, as so many do, "My God, and is Thy table spread?" &c., and then to turn your backs upon the Holy Sacraments?

Lastly, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves;" and then, we may hope that your praises may be acceptable to God; and that others may catch, not the tune merely, but the spirit of the words; and that our choirs may be, as they ought to be, a real help to the devotions of the congregation, so that "all who come in may worship God, and report that God is in you of a truth." "Let all things be done unto edifying;" and may God accept your praises, and your service on earth, until He has fitted you for higher service and better praises in Heaven.

COLONIAL AND INDIAN EXHIBITION.

[From the "Canadian Gazette," London, England, July 29th, 1886.]

CURRENT NOTES.

Canada is justly proud of the position she occupies to day as a manufacturing community. A few weeks since we spoke of the development in mining since the last great effort of the Dominion in the way of exhibitions. The result of the comparison then made was most gratifying. And yet it is probably within the mark to say that the growth of Canadian mining is small as compared with the growth of Canadian manufactures. The increase in all branches has truly been marvellous. Take, for instance, the year of the Paris Exhibition, 1878. It is seen that the number of factories in Ontario and Quebec has risen from 467 in that year to 725, or 100 per cent., according to the last return; the value of the product has risen from 34,131,100 dols. to 77,267,100 dols., or 126 per cent.; and the capital invested from 26,160,500 dol. to 48,425,100 dols., or 85 per cent. Then, again, in the Maritime Provinces, the number of industries has grown from 376 to 1,410; the value of the product from 15,832,182 dols. to 25,603,066 dols., an increase of 9,770,884 dols., and the capital invested from 11,659,431 dols. to 18,868,273 dols., an increase of 7,208,842 dols. Seeing this substantial growth, it is natural to expect that Canada's actual representation of manufactures to-day will at least proportionately exceed its display of eight years ago. "We are," says Dr. S. P. May, who is in charge of the Ontario Educational Exhibit, and whose official position at Paris and at Philadelphia enables him to speak with weight, "we are far ahead to-day in number of exhibitors and character of exhibits to the collection at Philadelphia or at Paris. Owing to various circumstances a large number of manufactures have since been developed. Canada is, as people here are beginning to realize, very rich in natural products, and those which we previously sold in the raw state to the United States and England are now largely manufactured in our country. They are shown here in their manufactured state with a practical end in view—that they may be ordered and purchased at any time.

We don't care about bringing forward our aboriginal tribes as perhaps our Australian friends do; everything is in our section of a practical character to lead to business with other countries."

Prince Albert Victor was in the Canadian Section on Wednesday of last week in company with his two cousins, the sons of the Duke of Connaught. The Prince spent some little time in the Machinery Court, and expressed his pleasure with the exhibits there and in the Central Gallery.

Dr. Selwyn and the Hon. Hector Fabre go to Osborne on August 2nd, to be invested with the distinction of C.M.G. recently conferred upon them by the Queen.

It is interesting to note as an evidence of the almost universal interest aroused by the Exhibition, that application was recently made to the Canadian Executive Commissioner by the I. and R. Austro-Hungarian Consul-General for a complete set of publications in regard to Canada. An interesting collection has been duly despatched to the Consulate, and thence forwarded to the I. and R. Ministry of Affairs in Vienna.

Inquiries with practical objects in view would seem to be largely increasing in the Canadian Section. During the past week a very considerable number of English and Scotch farmers have shown great interest in the display, especially the agricultural products. With most of them there are a few years of the leases of their farms to run, and they are now seeking information with the view of settling in one of the Colonies when free.

RITUALISM.

Beyond doubt the drift of the general sentiment in the Church is at present in favor of surrounding the worship of Almighty God with the best appliances of refined taste and artistic skill. Unconth buildings, flaunty, inharmonious decoration, crude, unskilful music, are properly regarded as unworthy tributes to the Majesty of the Most High. With this general sentiment we are in full accord. But there is another side of the case that demands our attention. Right, as it is, to make the house of God as beautiful, and its services as dignified, reverent, and tasteful as we can, we must remember that the house of God is *not a mere museum of art nor an academy of music*. Good architecture, fine painting, melodious, harmonious music, are *proper* offerings to Him that built the universe, painted the skies and fields and the wings of insects, and made the woods vocal with the songs of the birds, and heaven itself with angelic choirs. But neither architecture, nor painting, nor music, is the *end and object* of the Church's service of her Lord. Each is expressive of her regard for Him. It is inevitable that each shall lend something of attractiveness to her worship of Him, and make the place of His feet glorious. But they are at best minor attractions—mere adjuncts—to Divine worship. God Himself is the object of our admiration and love. The Son of God, King of love, on His Cross, King of Glory, in heaven; King of grace, in His Divine Presence in earthly sanctuaries, He only, He ever must be the grand centre, object, and aim of the Church's service. Beauty of form and color that does not bring the soul near to Him is *misapplied* or *misinterpreted*. *Music that does not lift the soul to Him is poor and ineffective*. Grottesqueness, secularity, mere sensuousness, ought to be avoided in all the ap-

pliances of Divine worship. Our smallest churches can easily be built in graceful and reverent forms. Plain music can be very good music. It is never necessary to compromise Church principles with the world. If men wish for operatic strains, they must go to the opera and get them. If men wish mere spectacular effects of color, they can secure these on the stage. *The Church is for God. Is it not irreverent to fit holy words to a secular melody, and to offer it to God in His holy house as a special tribute of praise to His Majesty?*

Let us make ourselves understood. Nothing can be too beautiful, too grand, too costly, for the service of God, but we urge that the beauty, the grandeur, the costliness, shall be *pure, holy, and unworldly*. God ought to be honored with the *best* of the taste, the skill, and the wealth of His children. Our chancels ought to show the utmost reach of their skill. Our choirs ought to be strong and rich with tuneful voices. But all ought to be conformed to the mind of the great King, and to proclaim and magnify Him. Ritual is the *setting* of the *gems* of truth and grace—and the *setting* must not be allowed to *cutshine the jewels*. Good ritual exalts truth and shows the loveliness of Divine grace. Bad and slothful ritual obscures truth and even makes Divine love seem repellant and cold. If the usages of our respective parishes bring our Blessed Lord very near to our spiritual consciousness, and help us to know, and love, and worship Him, they cannot be far astray. If they keep us *from Him*, if they exalt the world, if they pander to our vanity, or our pride, or our laziness, and nourish in us a love of self, then they ought to be promptly amended. In a picture gallery once we heard a traveller say: *What beautiful frames!* It is enough, ordinarily, to show that there is something wrong in our habits of worship, if voices, colors, postures, make more impression on the mind and heart than the majesty, holiness, mercy, and love of God. We must remember, however, that there are eyes that can see gorgeous frames and not the more beautiful paintings, and ears that never receive anything from music but sounds. When the seeing eyes and the hearing ears, when faithful and devout souls, are troubled about ritual forms, their criticisms must be thoughtfully weighed. What we plead for here is a fair and generous view of the whole movement designated as "ritualism." The faithful pastor ministering to a destitute man is content with a chair or a window-sill as an altar. Some exigencies are so sudden that he cannot wait to find or to put on a surplice. He is thankful in the briefest and plainest mode to give his sick brother the bread of life. Is it just to charge that man with superstition because in ministering to a congregation of wealthy Christians he expects them to surround the Holy Table of their Lord with something of costliness and splendor? *The day has come for fairer and more tolerant views of brethren of different views in the Church, as well as for gentler and more Catholic treatment of those outside of our communion who really love our Master and show in their lives many tokens of His Spirit.*—*Irish Ecclesiastical Gazette*, 17th July, 1886.

EDITORIAL NOTES.

THE composition of the new Salisbury Ministry is not altogether satisfactory to those who expected that the return of the Conservative party to power would result in the formation of a strong and stable Government. The promotion of Lord Randolph Churchill to the leadership of the House of Commons is regarded with grave misgiving by the older and wiser heads even of his own party; and is heralded as a presage of coming disaster by

the enemies of the administration. A still more objectionable appointment from a Churchman's point of view is that of Mr. Henry Matthews to the post of one of her Majesty's principal Secretaries of State. The new Home Secretary is a Roman Catholic, utterly unknown to fame as a politician, and with very shady moral antecedents, having figured some years ago as the co-respondent in a famous divorce suit. We do not wonder that the *Rock* counsels its readers to assume an attitude of complete independence, in the present condition of political parties in England.

THE reports of the serious disorder and loss of life in Belfast during and since the late election show us what might be expected in the event of the granting of Home Rule to Ireland. The inflammable materials of which the Irish nation is composed need a strong and firm hand to keep them in control. The phantom of self-government simply means anarchy, as all but the wilfully blind or hopelessly prejudiced must now recognize.

THE opposition to the application of the Montreal Diocesan College for the power of granting degrees did not proceed, as is assumed by many, solely from the friends of Lennoxville, or, as others claim, from members of the so-called High Church party. Some, at least, of the opponents of the measure, and those, perhaps, not the least worthy of regard, based their action on the ground that the *degree-conferring institutions are already too numerous*, and that to increase their number would intensify an existing evil. We have already some half-dozen colleges in Canada which confer degrees in Divinity, viz.: King's College, Windsor, N.S.; Bishop's College, Lennoxville; Trinity College, Toronto; the Western University at London; and the University of Manitoba. Instead of adding to the list, would it not be well to curtail it by the establishment of one central Church University (to which all these colleges and that of Montreal might be affiliated), which should have the exclusive right of making B.D.'s and D.D.'s? The degrees would then be worth something, and their recipients might hope for recognition, on something like equal terms, by the great Universities in the Old World. The suggestion is not now made for the first time, but we respectfully submit that the time has arrived for action.

THE trouble which arose from the recent nomination of a Rector in a parish in the suburbs of Montreal has very unpleasantly reminded us of the unsatisfactory state of the law with regard to the constitution of vestries in free churches. The existing statute ought to be repealed and replaced by one just in its provisions and clear as to its meaning. The lawyer who will frame such an enactment will confer a real boon on the Church, and receive the gratitude of many perplexed Churchmen.

A PROMINENT Clergyman in the Diocese of Niagara writes: "I like your paper (THE CHURCH GUARDIAN) very much, and only wish it were in the hands of every member of the Church in our Dominion."

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—The true reasons why the Provincial Synod, not of Canada, let us remember, but of the Eastern section only of Canada, should abstain from any movement in the direction proposed in the Toronto resolution, are, I am persuaded, those stated in my former letter. Be the new version ever so good, and be the members of the Provincial Synod, which is a difficult matter, ever so well qualified to judge of and decide upon its goodness, the Canadian Church would be putting herself in a false position, committing a great impropriety, exposing herself to just reproach, if not ridicule, by thrusting herself forward and assuming to solve this question, while it is still under the consideration of the Mother Church.

While, however, this consideration seems to me alone and of itself to decide the point, there is another akin to it which, now that the question of authorizing the version has been raised, it may be well to inquire into. Is our Provincial Synod qualified to adjudicate upon this matter? I do not mean, is it within its competence to set aside our old English Bible and bring in a new version,—surely one small Provincial Synod cannot do that; but has it the knowledge, the learning, the scholarship, the experience and skill in literature requisite for such a task? For the work is a very complicated one. It is to decide upon the comparative merits of two versions of the Bible made out of two languages long dead, the Old Testament out of the Hebrew language and the New Testament of Greek into English. How many Hebrew scholars are there in our Provincial Synod? The one half of the Lower House are laymen, and it is not probable that one of them knows anything of Hebrew. How could they vote intelligently upon the question whether a disputed rendering of a passage in the Old Testament from the Hebrew were correct or not?

If the Provincial Synod is to decide at first hand upon the merits of the version, every member will have to give his vote, not upon some general principle of confidence in his Mother Church, (for there is no such thing, this version only represents the private opinions of an ominous gathering of all sects of believers and unbelievers), but upon the merits of innumerable particular disputed renderings. That he has to take all the thousands of them *en bloc* can make no difference to his responsibility. To take one example, in the great Messianic prophecy of the seventh chapter of Isaiah, ought the rendering to be *Virgin* or simply *Maiden*, ought it to be 'the virgin,' or 'a virgin'; ought it to be 'shall conceive' or 'is with child'? Here are three questions raised in the revision in one single verse, all of them of prime importance to the true application of the prophecy, and upon which no one who is not a first-rate Hebrew scholar is competent to speak.

I have spoken of laymen, but how many of the Clerical delegates are Hebrew scholars, possessed of such advanced Hebrew scholarship as to make them competent judges of this version? How many qualified to give an intelligent vote on the question whether this new version of the Old Testament, judged by its merits, ought to supersede our English Bible. It is no reproach to the Clergy to say that the proportion of our ninety-six clerical delegates so qualified would be very small.

But this is only the beginning of the difficulty. For one disputed rendering in the Old Testament there are ten at least in the New, and for a decision upon these, the nicest Greek scholarship is required, besides a world of other learning. Here again nearly all the lay-delegates would have to vote blindly; and of the

clergy, certainly not a majority would make any claim to scholarship competent for a judge. For it is not in a few texts only that disputed questions demanding fine scholarship arise, they are numbered by hundreds. Nay, entire departments of grammatical construction are in dispute. There is for example the treatment of the Greek tenses, of the illative particles, of the article,—to name no more,—how the true equivalents of these in all their various uses may best be reproduced in a language so widely different from the Greek in its genesis as the English. No one, I am quite certain, who has read the criticisms of the late unequalled scholar, Dr. Field, and the brilliant scholarly papers of Canon T. S. Evans can be satisfied in his mind that the revision is in this capital point trustworthy, can be free from the gravest doubt of its soundness in many important places.

There is another department of still graver difficulty. In the Old Testament, the revisers have wisely abstained to a great degree from tampering with the text; unfortunately this is not the case in the new. In the New Testament they have altered the received text,—the text from which our English Bible was made, the text which all the rest of Christendom reads as the true inspired Word of God, and has so read confessedly for 1,500 years,—in many hundreds of places. Now this complicates the problem seriously. The textual criticism of the New Testament is a department quite by itself, the experts in which are very few even if you include the whole world. The soundness of judgment of the revisers in making these alterations is vehemently controverted by many of the ablest men of the day. It is a vital matter and decides nothing less than the ejection from our English Bible of much that all Christendom has read as God's Word written for 1,500 years. Is the Provincial Synod of Eastern Canada a competent judge of the innumerable questions raised under this head? No one will pretend that it is. If the Toronto resolution should prevail, and the Synod were persuaded to take the judgment of the revision out of the hands of the Synod of Canterbury, which is responsible for it, and which, more than any existing representative Christian Council is competent for it, then every member of the Canadian Synod, lay and clerical, must vote upon and decide all these grave and abstruse questions. Are those gentlemen prepared for such a responsibility? I do not believe they will think so.

One word in answer to an objection which may be raised here. It may be said that supposing the Church of England should decide in favor of the revision and authorize it for use, the Provincial Synod of Canada would, in voting upon the question of accepting that judgment, be involved in all the same difficulties.

Not so. The conditions would be changed. The question in that case for the Canadian Church to decide would be, not *the merits of the revision*, but confidence in the judgment of the Mother Church;—not, Is this revision so sound and good, so very superior in all respects to our English Bible, that we are justified in rejecting our English Bible for it?—but the question would be, Are we justified in accepting in this grave matter the judgment and following the action of our Mother Church of England? Such general knowledge of the proceedings of the Mother Church and of the grounds of her action would be sufficiently within the reach of the members of the Provincial Synod to render them competent judges of the question. But I think it will be a long time before they will have to face it.

HENRY ROE.

Port Daniel, 30th July, 1886.

DEAR SIR,—“A lover of order and decency” asks two questions. To answer the first is quite impossible on any Liturgical principle that I have ever heard of. Just think of reading 1 Sam. xv. to v. 24 and then going straight

on to 2 Kings i. to v. 16!!! A glance at Wheatley or Burgon's "Treatise on the Pastoral Office," or Bishop Barry's "Teachers' Prayer Book," might have relieved the mind of this extra-rubrical priest your correspondent complains of.

In answer to his second question, if your correspondent will refer to p. 163 of the Journal of Provincial Synod for 1883, he will see, under the heading of "Separation of Services," that Morning Prayer may be said without either the Litany or the Ante-Communion Office, under certain conditions. Next, he will find on p. 162 that permission is granted to use, with "the written sanction and approval of the Bishop," the Shortened Order for Morning and Evening Prayer, under certain expressed conditions. Hence the Prayer for All Sorts, &c., and General Thanksgiving may be omitted.

Yours, ALEPH.

August 5, 1886.

DEAR SIR,—I have just finished reading the GUARDIAN for this week, to me always most welcome. Several articles have struck me forcibly, but chief among them is the one headed "Preaching on Trial," and the text quoted, "He that despiseth you despiseth Me." Surely it is one which should oftener be printed in this day. But what is it to despise a clergyman? My idea of it is, to go day after day and hear sermon after sermon, lesson after lesson, and go home and forget them again as soon as possible. And where is the authority to preach to such at all? "If they receive you not, shake the dust off your feet, and leave them," is the *command* given. Surely that did not mean simply their persons, but their message. Are not most of our people committing the unpardonable sin of sinning in "the light?"

In your Temperance Column allusion is made to the reformation of drunkards. I give you an account of two cases coming under my own observation, both cures. The first one was a woman, apparently lost in that respect, but a fine woman, with a large, kind heart, and devoted to her children, and a widow. When I joined our Temperance Society and had no special work appointed, I took her as my "case," and visited her often, but could never do more than pray with and for her. To chide I *could not*, and felt powerless. Then I remembered One who is *Almighty* and Who has promised aid, "*without money and without price.*" So I asked for the prayers of the congregations of two churches, our own and the Presbyterian, and received in reply the comforting words of our Lord, "If two of you shall ask the Father anything in My Name," &c. The reply came in less than two years, and is satisfactory, thanks be to Him. The other case was told me by an old man, a member of our Church. He was cured simply by faith in the use of the Communion office.

Now, let none say there is no help or salvation.

"A MOTHER IN ISRAEL."

Aug. 5th, 1886.

THE VOLUNTARY PRINCIPLE IN THE CHURCH OF ENGLAND.—Mr. John Bright, who has no great love for the Church of England, recently commended the Church's testimony to the "voluntary principle" as great and worthy of esteem. A recent inquiry as to the comparative volume of such testimony elicits the fact that in 1885 for charitable purposes, clubs sick clubs, and hospitals of every kind, and for the preservation and restoration of ancient church fabrics, there was raised, in the county of Kent alone, the large sum of £208,000, and that without any effort whatever. In other words, a sum approaching the aggregate income of several of the great Nonconformist bodies is collected in a single county for religious purposes by the Church.

The Church Guardian

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CALENDAR FOR AUGUST.

- AUGUST 1st—6th Sunday after Trinity.
 " 6th—Transfiguration of Our Lord.
 " 8th—7th Sunday after Trinity.
 " 15th—8th Sunday after Trinity,
 " 22nd—9th Sunday after Trinity.
 " 24th—St. BARTHOLOMEW, A. & M.
 " 29th—10th Sunday after Trinity—Beheading of St. John Baptist.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

CONVENT SCHOOLS AND PROTESTANT CHILDREN.

The writer of the contributed article on Ladies' Colleges or Schools, which appeared in our issue of the 11th inst., adverted in terms of strong but just censure to the practice of sending the children of the Church to Roman Catholic convents for their education. Certain facts which have recently come to our knowledge have convinced us that the custom is growing in favor amongst our people, and, being deeply impressed with its dangers, we feel it our duty to return to the subject, in the hope that further words of warning may not be without effect in diminishing a great and growing evil.

We are fully aware of the specious arguments that are used in favor of the Convent Schools. We are told that the secular teaching is admirable in its scope and thoroughness; that the system of moral supervision is well-nigh perfect, and that *there is no danger of a child's changing her religion*. On this last point we unhesitatingly join issue with the advocates of these schools. It is true that the authorities of a Convent will in most cases promise that nothing shall be done to disturb the faith of their Protestant pupils, but how is it possible to see and know that this rule is observed? Most, almost all, of the pupils are, very naturally, devout Romanists; the very atmosphere of the school breathes of Romanism; the children are imbued with its spirit; the teachers (nuns) can hardly help (if they wished it) introducing all sorts of Romanist rules, doctrines, and observances. There is the pretty chapel, surely, it is no harm at all to peep into that? Scarcely less harm to listen when the charming music

is echoing, to admire the images, pictures, and decorations. A child is a child, all the world over, to be attracted and won over by such things. The secular education may be of the best, but the child insensibly draws in other lessons besides those that she is supposed to get, and that are, Heaven knows, purchased only too dearly. Her companions talk to her, and amongst themselves of this, that, and the other Romanist doctrine. They have possibly no intention of anything like proselytism, but the harm is not the less present and real. They attend the daily worship in the chapel; they have the "holy water" in constant use; they believe that the Masses that are being said for their dead friends are able to change their state from torment to beatitude. They speak of this and that miracle, how 'So-and-so was cured by a pilgrimage to St. Anne's; how the eyes of, such an image were seen to shed tears,' and so forth. They wear all sorts of amulets, beads, and crucifixes round their necks and about their persons. Children, each and all of them, are naturally gifted with the power and wish of close imitation. The Protestant child must either hold aloof in the most wonderful and most unchildlike manner, from all her Romanist companions, or she must very soon learn of and from them many things that the Protestant parent shudders to think of. One might as well, and with as much reason, send a child into the atmosphere of some dangerous illness, into a fever or small-pox hospital, and expect that perfect immunity would result. And for this one reason, if for no other, that one of the doctrines that Romanists most carefully teach is that 'it is allowable to do evil that good may result.' If, therefore—arguing from their point of view—it be a treacherous thing to the parent to try and pervert the child, yet such treachery is quite annulled, and, in fact, turned into a positive virtue, by the 'saving' of a soul. Is it any wonder that a child returns from a convent-school wearing (in secret) the rosary and the crucifix, using the Litany to the Virgin, and with a firm belief in the invocation of saints and angels? We rather think the wonder would lie in the freedom of the facile young nature—easily attracted by exterior influences, won by kindness to see a value in Romish ornaments and rules—from any such taint. If the child does escape, thankful indeed should the careless parent be. But such safety is not to be expected, and the father or mother may thank themselves if the little one loses in the conventual atmosphere the pure faith for which our fathers contended, for which so many martyrs have gone joyfully to the stake, and which it ought to be our highest ambition to hand down untarnished to our descendants.

MISMANAGING THE LORD'S BUSINESS.

The Church is always in want. Half the worry of bishops, conventions, convocations, missionary boards, etc., is to raise money. And altogether, and for all purposes, a good deal is raised. Steadily, too, year by year, the amount increases. And yet, with every year, the demand increases, and, like Oliver Twist, the Church, in all departments of her activity, is asking for more. She will keep right on doing so, we have no doubt, indefi-

nitely. She will yearly get more, and, with every increase, her demands will increase. We do not complain of this. No one ought to. It is a good sign. The more we do, the more we see to do. We trust the day will come, and come soon, when the gifts of Churchmen will bear some due proportion to their blessings. And when that day does come, the cry for more will be, in good degree, satisfied.

It would seem, however, that since there is so much difficulty at present in the getting, there should be double wisdom in the using. The misuse or non-use of capital in hand already affords no great encouragement to those who are asked to make that capital more. The wise business man knows that unused accumulations are no better than heaps of pebbles. He is not content to let any part of his capital lie idle. He seeks to keep it turning over and accumulating all the time.

It seems to us that here is a wisdom which the Church has not learned. The children of this world are, in their generation, in this respect, too, wiser than the children of light. The amount of unused, or misused, capital in the Church is enormous. The sums lying comparatively idle, locked up out of sight and use, are amazing when one considers how continuously the cry goes out for money for Church purposes.

The other day we passed a church. It is a rather grand building, as our American parish churches go. It cost one hundred and twenty-five thousand dollars, and is not yet finished. This church, unfinished, represents, then, a capital which would produce twelve thousand five hundred dollars a year. The total number of services in this building was one hundred and twelve during the past year, averaging, it would be fair to say, at most, two hours each. That is, the building was used, for the purposes of its erection, two hundred and twenty-four hours in three hundred and sixty-five days. These hours, reduced to days of twenty-four hours each, give nine days and one-third. The cost of house room for a moderate congregation of seven or eight hundred people to worship their nine days and a fraction was, as we calculated, twelve thousand five hundred dollars, or twelve hundred and fifty dollars a day, and something to spare. Who will deny that we are so managing matters that religion is becoming a luxury?

Near this church stands a neat chapel, which cost about twelve thousand dollars, representing an income, therefore, of twelve hundred. The chapel was used, during the year, two hours every Sunday, as a Sunday-school room,—one hundred and four hours. It was also used twenty times for services, averaging, let us say, one hour and a half each, one hundred and five hours. The chapel, therefore, was in use two hundred and nine hours,—about nine days. These nine days' use of the chapel cost the parish, as we see, twelve hundred dollars, or over one hundred and twenty dollars a day.

It is very curious, when one thinks of it, how that sort of thing goes on, and how it is accepted as the correct thing, without question. We have brought up a very favorable case indeed. There are those, more marked still, where several hundred thousand dollars are invested in building and grounds, for the

sole return of an occupancy of four hours a week. And this will be managed and brought about and borne by gentlemen who would consider the same course in their private affairs as a *prima facie* qualification for the lunatic asylum.

Ask any member of a vestry which will build a church to cost a quarter of a million, on a lot that is worth a hundred thousand more, for occupancy one hundred and four hours in a year, what he would think of one who would invest three hundred thousand in a residence which he proposed to occupy nine days in the three hundred and sixty-five; and he would tell you the man must be a madman or a fabulous millionaire. And yet this same vestryman, a member of a Church, which, as we have said, is always in the highway begging, which never has enough, which pleads and implores for more,—this vestryman, we say, will coolly become one of a half dozen to do, in Church financiering and investing, just this amazing performance. Over all the country the Church has enormous and unproductive investments of this sort,—hundreds of thousands of dollars locked up in stone and mortar, to be used four hours a week, and to be utterly useless all the rest.

We are not blaming people for investing largely in church building. We have no fault to find with costly and grand churches. Buildings of that sort are always a legitimate method of investment for Church funds.

What we want to call attention to, is the fact that we do not use them. We build them and lock them up. We keep them, as in some neighborhoods, we have heard, they used to keep a "best room"—the largest, airiest, most attractive, and best furnished room in the house—shut up and closely curtained, into which nobody enters, except on occasion of a wedding or a funeral, or when "the minister" comes to tea. Our churches are our best rooms. We have no rooms in our houses now, shut up like hermetically-sealed cans, and too good for family use; but we erect costly churches as "best rooms" for the community, and let nobody peep in except on state occasions,—and, unfortunately, these state occasions are very rare and far apart.

We have done nothing extraordinary yet in church building in America, and it is very evident, from what we have here discoursed upon, that we are not likely to do much at present. There is a self-imposed limit on absurdity, and that limit is reached when people build a church, costing three hundred thousand dollars, for use four hours in a week. They really will not go on and build one costing five hundred thousand for that purpose. We think the other is the limit that can be depended on. Of course, to build one costing a million or two,—a cathedral,—for that extent of use, is too glaring an absurdity for even building committees, in this great country, to perpetrate in cool blood.

Matters are bad enough as they are, and we never hear of the proposed erection of "an elegant and costly church" without a sigh,—so much more capital buried.

For, as we see, we have not learned what to do with our elegant and costly churches. We will not be guilty of so poor a jest as to suppose that any sane man can dream that "an elegant and costly church" is really to stand like an empty jail, on the street, all the year round, except those four poor hours on a Sunday. A religion that wants a church only four hours on Sunday, is a very absurd and recklessly extravagant religion, if it wants an elegant and costly one. That sort of religion never built elegant or costly churches in the past. It never put two stones together in a cathedral. It is a religion that built wooden meeting-houses in America, and "little Bethels" of red brick, for "protracted meetings" and tea-drinkings in England. When it takes to building churches, unless that act is a prophecy of better things to come, it is only *dilettante* af-

fection. Perhaps there is something of the first extant among us, but thus far there has been a fearful deal of the latter in our attempts at Church architecture.

We are every day making religion more and costly, more and more a luxury, and not a necessity of life. It will soon be as far away from ordinary people, for common use, as turtle-soup and ortolans from their dinners. When it costs religion an investment of from one to five hundred thousand dollars capital to house itself for two hundred and eight hours in a year, it does not need much skill in figures to see that to provide it house room—not for nine days, but for the whole three hundred and sixty-five—will require an amount of outlay which is entirely hopeless of attainment.

We need scarcely make the evident suggestion that our elegant and costly churches might be used to much better purpose. It would not hurt them to air them, occasionally, on other days than Sundays. Also to make the most use of our invested capital, it requires no wonderful wisdom to discern that there are twelve hours in a day on Sunday, as on all other days—twelve, and not four—and, having digested that fact, it might occur to us that a much larger number of people—indeed, two or three quite different congregations, one or two free—might occupy the same house without interfering. Moreover, a neat building which will accommodate our Sunday-school for two hours a week might, quite as easily, accommodate our parish school six hours a day, and be free, then, for a night school besides.

We are doing a good deal in the way of those permanent investments of the Lord's money in stone, or brick and mortar; but thus far, as we have hinted, we have not done much to make these investments yield adequate returns. It would seem that the time has come to study up this matter a little and discover what churches are built for, and for what purpose money is put into their walls and roofs. It strikes us, at times, that some of our parishes, which have become possessed of elegant and costly churches, are very much in the position of the man who drew the elephant in the lottery. They have one advantage over him, however. The parish can "close the church for the season," and be rid of the elephant during the hot weather.—From "Copy," by the Right Rev. Hugh Miller Thompson.

EDITORIAL NOTES.

An able letter over the *nom de plume* of "Churchman" appeared in the *Toronto Globe* of the 31st July in regard to the coming Provincial Synod, suggesting various matters requiring early consideration by that Assembly. Amongst these is that already referred to by us in previous numbers of the *GUARDIAN*, viz., the relative powers of the Provincial Assembly and of the Diocesan Synods. This we regard as the most pressing of all subjects, in view of the cry of "diocesan autonomy" raised whenever any particular local interest is, or is thought to be, interfered with in behalf of the Church as a whole. If the system of Provincial and Diocesan Synods mean anything, the former must possess powers not only greater than the latter, and of more general character, but also of control over the several dioceses forming this Ecclesiastical Province in so far as any local matter or interest affects the Church at large. And there are many such matters; and whenever they have been mooted in the Provincial Synod the bugbear of diocesan rights and diocesan autonomy has immediately been raised. The interests of the Church in this Ecclesiastical Province imperatively de-

mand an early and careful consideration of this question and a definite expression of the powers claimed and to be enforced by the General Assembly of the Church.

ANOTHER matter referred to by "Churchman" was the *name*; and he seemed to favor a change. This we cannot regard as desirable, nor do we believe the matter one of sufficient importance to occupy any portion of the time coming Synod. The writer is not quite accurate, we think, in stating the position of the Church in Canada relatively to the Mother Church, and is most unfortunate in his statements as to the Church of Rome being the "established" Church of the Province of Quebec. That we deny, and fail to find any such recognition of it in the Cession and the Agreement following, or in the Acts of the Imperial Parliament. And such statements only serve to strengthen the already too prevalent feeling of aggression on the part of the Roman Catholic element of the Province of Quebec.

In some dioceses it has become a common practice to employ the students of our various Theological Colleges in carrying on the work of the Church in vacant or extensive parishes or missions. This is specially the case during the summer months. Whilst we are not prepared to dissent entirely from the practice, we yet consider it to be *one fraught with great danger*, and to be adopted only under necessity and with the strictest precautions taken to limit the authority and define the duties and position of these so employed. We regret to say that in many instances complaints have reached us in regard to the position assumed and the style of teaching given by some of these young men, who seem to forget that though *in training* for the ministry they are nevertheless but *laymen*, and are not entitled to preach and teach and act as those who have been admitted to Holy Orders. One of the latest peculiarities of such teaching that has been reported to us is that of one such young *theologue*, who in explaining the Apostles' Creed, in every allusion to the "Catholic Church," endeavored to impress the people with the idea that the "Church of England" alone was meant; and that the word "Catholic" was equivalent to or meant "Romanist." We have also heard another assuming to baptize where necessity did not exist, and even in the parish of a resident Priest. We fear, too, that in many instances no limitation is placed upon them in regard to using the sermons of others only, and such too as have been "approved." We would earnestly urge the necessity of greater caution in the employment of such an agency, and also that wherever possible not only the consent of the Incumbent should be had (*that is essential*), but also that personal supervising and direction should be provided for. To place a student in *sole* control of a parish or mission is in our judgment a grave injury and wrong to the Church, and well calculated to develop the pernicious tendency existing in some parishes to claim the services of this or that particular individual before ordination.

People seldom improve when they have no better model than themselves to copy.

FAMILY DEPARTMENT.

LOOKING.

BY MRS. AGNES HASKELL.

Looking backward—what do I see?
A checkered path fate mapped for me;
Rosy dreamings, that proved but dust;
Gold, that turned in my hands to rust;
An April day of smiles and tears;
False Hope, beckoning up the years.

Looking forward—what do I see?
Thorns and crosses awaiting me;
Care and sorrow on every hand;
Atoms of grain and worlds of sand;
Ragged hills for my feet to climb;
Sickle sharp in the hand of Time.

Looking upward—what do I see?
A crown of glory bought for me;
Faded palms for victories won;
Troubles ended, and joys begun;
River of life by great white throne;
Safe at home with the Risen One!

A CONFIRMATION HYMN.

Holy Spirit, now come down
On the souls upraised toward Thee;
Thy baptismal blessing crown;
Let our hearts Thy temple be;
Make us for Communion meet
With our Lord, blest Paraclete.*

When of old Apostles' hands
Touched the heads in meekness bent,
Thus obeying Christ's commands,
Instant grace from Heaven was sent—
Grace confirming every soul
Yielding to Thy blest control.

To Thy servants now draw nigh
Who their hands upon us lay;
Equal virtue from on high
Through them to our souls convey.
Gracious Spirit, blessings give;
'Tis in Thee our spirits live.

Bow of promise span our sky;
Seven-fold grace our path attend;
Comforter, be ever nigh,
From all evil to defend.
That to Father, Son and Thee
Glory may forever be.

J. H. A.

* See the Rubric after Communion Office in the Prayer Book.
† St. Matt., last verse.

A GIRL WITHOUT A GIFT.

BY DAISY R. CAMPBELL.—(Continued.)

"I want to ask a great favor of you, Isabel, and I don't know how to begin." Reginald spoke very fast, and the color mounted to his forehead.

"Oh, if I can help you, Reginald, I'm more than willing," said the unsuspecting Isabel.

"Well, the truth is, I'm in a peck of trouble," Reginald said. "I must have some money, and I spent my last allowance before I had it."

"Why don't you go to your mother," the girl asked quickly. It seems to be the simplest, and, indeed, the only thing, to go to one's mother in trouble.

"Mother!" exclaimed Reginald, in a tone of amazement and incredulity. "Why, Isabel, are you crazy? I know the lecture I'd get, and no help either. The fact is, Isabel, mother just expects boys to be like old men and women, and have all the wisdom of Solomon, and she's awful hard on a fellow who does wrong. Oh no, it would never do to go to mother."

"Your father?" suggested the other.

"Father's kind as kind can be, but he'd tell mother, he can't help it. The fact is, Isabel, you're the only one to help me. I wonder—if—if—you couldn't—if you'd just as lief—lend me your money. If you knew the awful pinch I'm in, but I can't tell even you. Of course it's only a loan," he added magnificently.

Isabel hesitated a moment. That precious money which was to give me so much happiness! It was only for a moment. "Certainly," said she, handing it to him. "I'm glad to help you, Reginald, for you've looked so worried lately, it has worried me."

"Isabel!" called Aunt Henrietta, from below, "I want you to do some mending for me; were are you?"

"I can trust you, Isabel," said Reginald, as she left him.

"Certainly," his cousin replied.

Isabel did her mending that morning, in a thoughtful frame of mind. Anything like secrecy was utterly foreign to her nature, and while nothing definite shaped itself in her mind, she felt uneasy. She wished that Reginald had gone to his mother, instead of to her. Perhaps she had done wrong to lend him the money.

The next day, however, drove all troublesome thoughts from Isabel's mind. It was a perfect day, cool, and with roads in fine condition from the rain. A party of ten, five boys and five girls, met at the Kingsleys at an early hour. Ned Peyton rode a fine gray, and was to be Isabel's escort. The latter, thanks to Reginald's teaching rode unusually well. She and Ned took the lead, and when they reached the beautiful country which surrounds Clifton, Isabel's bay gained on Ned's gray, and to her delight, she found herself far ahead. A few moments later, the sound of a horse's hoofs, which she supposed to be Ned's, made Isabel use her whip without turning around, when a familiar voice reached her ears:—"Oh, Isabel, do wait a moment." Looking behind her, she saw Ned Peyton's sister Marian, a few yards off. She was a bright, lively girl, and she and Isabel were already the best of friends.

"Oh, Isabel," she said, panting and breathless, "I want to see you, I've sent Ned back. Do you see that cross-road? Follow me, and we'll join the party further up." Wondering at her earnestness, Isabel complied, and the two were soon cantering off on the road indicated by Marian, before the party behind them saw where they went. Suddenly, Marian drew rein, and leaning forward, said hurriedly: "Oh, Isabel, I'm so troubled about Ned. He's just the best boy, but lately he's acted so strangely. He's been away from the house so much, and Reginald is with him. I can see that Mama is troubled, and she'd be more so if she knew what I do. Yesterday, as I turned Franklin street corner, I saw just ahead of me, Reginald and Ned with a stranger—a tall man and real stylish, but rather common looking. I happened to look away to see a fast horse that was coming, and when I looked back, they were gone. Then Ned asked me for money lately, and it wasn't only that, but he acted so strangely when I gave him the little I had—wouldn't tell me a thing, and he's generally so different from that. Ned's awfully straightforward, and I'm so proud of him. Oh, perhaps you can't understand, but if Ned goes wrong, it would just break my heart."

Marian stopped suddenly, with a little suspicious click in her throat, and then winked the tears resolutely away, and went on: "You're so much with Reginald, I wondered if you knew anything. I can't bear to speak of it to anyone—Ned's such a good fellow—but I'm so worried and you seem the kind to trust, so I've told you."

"Just right, too," said Isabel warmly. "There's no telling what girls can do, even if the boys do pretend to snub us." Yet Isabel's heart sank as she spoke. She remembered the borrowed money, and Reginald's confusion. Had he fallen into bad company? What would Uncle Albert say if Reginald should go wrong? Aunt Henrietta, cold as she was, all her hopes and ambitions were centered upon her eldest son.

The girls rode on, talking earnestly. They decided on nothing yet, except to try and be as bright and agreeable as possible, and especially to make the evenings attractive, and keep the boys at home.

Many were the exclamations of wonder over their absence, when the two overtook the party later, but all was easily forgotten in the excitement of a race. Isabel astonished herself that morning. She joked, revived old conundrums, and even made up new ones, and was the life of the party. Ned Peyton, who had always liked her because she was so lively, and "no nonsense about her," now thought her the best

of companions, and the moments flew. When they returned to town, Ned and Isabel, Reginald and Marian rode together.

"What shall we do to-night?" Marion asked, as they halted before their own door.

"We've an—" Reginald began, when he was interrupted by Isabel. I know what we're to do. You're to bring Maud Symond's now game over to our house to-night, Marian. You know she said she'd lend it to us any time. And Reginald is to play on his guitar, and we can try his college songs. I've found out since I've been here that I've an alto voice; and you, Marian, have a good contralto, and Ned has a tenor, and Reginald sings bass. We'll have lots of fun," Isabel concluded, with enthusiasm, "and when we've learned a good many songs, we'll make up a serenade party some night."

Reginald was exceptionally fond of music, and wise Isabel knew it.

"And I'll bring some fresh taffy and chocolate creams Carrie and I made yesterday, and we'll have a real treat," promised Marian.

"But really, girls,"—Ned began, when Isabel said, "Now you needn't make us believe you're so backward about eating good things, for we girls know better than that."

"We can not come early," said Reginald, quickly and decidedly, "but we'll come later."

"Oh, if you do, you won't find us,"—this from Isabel. "Come now, boys, there aren't such attractions elsewhere as we can offer you, and besides, you couldn't have the heart to let us make other plans." Never had Isabel looked so attractive as she did at that moment. Her cheeks were flushed, her eyes darker than usual, and a womanly look came into them as she talked, far more becoming than her usual careless, merry expression.

(To be continued.)

FOUL WORDS.

The first time that Eric heard indecent words in the dormitory he was shocked beyond bound or measure. Dark though it was he felt himself blushing scarlet to the roots of his hair, and then growing pale again, while a hot dew was left upon his forehead. Ball was the speaker; but this time there was a silence, and the subject instantly dropped. The others felt that there was a new boy in the room; they did not know how he would take it; they were unconsciously abashed. Besides though they had themselves joined in such conversation before, they did not love it, and on the contrary felt ashamed of yielding to it.

Now, Eric, now or never! Life and death, ruin and salvation, corruption and purity, are perhaps in the balance together, and the scale of your destiny may hang on a single word of yours. Speak out, boy!—Tell these fellows that unseemly words wound your conscience; tell them that they are ruinous, sinful, damnable; speak out, and save yourself and the rest. Virtue is strong and beautiful, Eric, and vice is downcast in her awful presence. Lose your purity of heart, Eric, and you have lost a jewel which the world cannot replace.

Good spirits, guard that young boy, and give him grace in this hour of trial. Open his eyes that he may see the fiery horses and the fiery chariots of the angels who defend him, and the dark array of spiritual foes who throng around his bed,—Point a pitying finger to the yawning abyss of shame, ruin and despair that even now is being cleft beneath his feet. . . In pity show him the canker which he is introducing into the sap of the tree of life, which shall cause its root to be hereafter as bitterness, and its blossoms to go up as dust.—Archdeacon Farrar.

Consideration of peculiarities must be made even in very young children. Seldom two children can be governed in the same way; and it is a duty of parents to study their individualities, otherwise there is no discipline.

SPECIAL NOTICE.

We hope to be able to furnish our readers, in the GUARDIAN of the 16th and if need be the 23rd of September, with a pretty full and accurate report of the proceedings of Provincial Synod, which meets in Montreal on the 8th of September next. If practicable, these numbers will also contain portraits of the several Bishops forming the Upper House, and of the Prolocutor of the Lower House.

There will, doubtless, be many besides our regular subscribers who will desire to have this record of the proceedings referred to, and we therefore propose to print double the usual number of these two issues. As this will involve very considerable extra expense, we would be obliged if those desiring extra copies would send forward their orders without delay. Ext. a numbers will be supplied at Five cents each.

DIOCESE OF MONTREAL.

Preparations are being made for the approaching meeting of Provincial Synod, which will commence its Sessions in this city on 8th September next. Notwithstanding the discourteous action of the Diocesan body towards the Clerical Secretary, the Rev. Dr. Norman, in not re-electing him on the Montreal delegation, he has kindly continued to act, as we see from the notices of the meeting of Provincial Synod sent out. Probably some definite provision for such an emergency will be made at the approaching Synod.

COTE ST. PAUL.—Church of the Redeemer.—During the absence of Dr. Davidson (seeking rest from overwork) his place at this Mission is being filled by F. Crispo, Esq., of the Customs House.

The Bishop of the Diocese has returned from his sojourn on the Lower St. Lawrence, and has commenced his visitation in the Ottawa section of his Diocese.

The Rev. Dr. Norman will enter upon his duties at the Cathedral, about the third week in September. He is still officiating at Cote St. Antoine. It is not yet known what the result of the present differences as to the appointment of a successor will be, many think that in view of the large number who are not satisfied with the manner of his election, the Rev. Mr. Newham, although appointed by the Bishop to the Rectory, will not accept a divided parish.

LACHINE.—The many friends of the Rector of this Parish will regret to learn that he is in poor state of health, and that notwithstanding an absence of ten days or more he was unable to complete the service on the Sunday following his return. Mr. Macfarlane is a most earnest worker and much beloved by his people, who will much regret any interruptions in his services.

DIOCESE OF QUEBEC.

IRELAND MISSION.—The Rev. Mr. Hewton has taken a six weeks holiday, which he is spending in the Maritime Provinces, and writes his health is greatly improved by the bracing atmosphere. F. H. Wood, Esq., of Woodside, who has acted for many years most efficiently as Lay Reader, took service on two Sundays, and the Rev. Peter Roe, of Inverness, took the Sunday work on the 15th inst. This is a very large district for our Missionary and very trying to the health. Mr. Hewton has been in charge only two years, and it is his first mission. If many of the districts in this Diocese could be divided it would be a boon to overworked men and would no doubt be a great step in advance in Church work.

BRITISH BUDGET.

The important living of Islington, vacant by the death of the Rev. Daniel Wilson, is in the gift of five trustees, who, according to the Record, are well known and honoured in the evangelical world.

Upwards of one thousand pounds has been subscribed in Leeds for the purpose of presenting a testimonial to Dr. Gott, the late Vicar, recently appointed Dean of Worcester.

The Lord Bishop of Clogher has conferred the Archdeaconry of Clogher upon the Rev. Canon Finlay, D.D., Rector of Clones.

Mr. William Inglis, the President of the Church of England Working Men's Society, has been appointed lay reader at Invergowrie Church, Scotland.

BIRTHS.

MARTELL.—At the Rectory, Matfield, N.S., on August 5th, the wife of Rev. G. R. Martell, of a son.

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Temperance Column.

THE AZTECS ON DRUNKENNESS.

H. H. Bancroft in his "Indian Races on the Pacific Coast" gives an account of the way in which the ancient Aztecs treated drunkenness.

The young man who became drunk was conveyed to jail, and there beaten to death with clubs; the young woman was stoned to death. In some parts, if the drunkard was a plebeian, he was sold for a slave for the first offense and suffered death for the second; and at other times the offender's hair was cut off in the public market place, he was lashed through the streets, and finally his house was razed to the ground, because, they said, one who would give up his reason to the use of strong drink was unworthy to possess a house, and be numbered among respectable citizens. Cutting off the hair, as we shall see, was a mode of punishment frequently resorted to by these people, and so deep was the degradation supposed to be attached to it, that it was dreaded almost equally with death itself. Should a military man, who had gained a distinction in the war, become drunk, he was deprived of his rank and honors, and considered henceforth as infamous. Conviction of this crime rendered the culprit ineligible for all future emoluments, and especially was he debarred from holding any public office. A noble was invariably hanged for the first offense, his body being afterward dragged without the limits of the town, and cast into a stream used for that purpose only.

But a mightier influence than mere fear of the penal law restrained the Aztec nobility and gentry from drinking to excess; this influence was a social law. It was considered degrading for a person of quality to touch wine at all, even in seasons of festivity when, as I have said, it was customary and lawful for the lower classes to indulge to a certain extent. Wine-bibbing was looked upon as a coarse pleasure, peculiar exclusively to the common people, and a member of the higher orders who was suspected of practicing the habit would have forfeited his social position, even though the law suffered him to remain unpunished. These heathens, however, seem to have recognized the natural incongruity existing between precept and practice, fully as much as the most advanced Christians.

THE BISHOP OF LONDON ON CONCERTED TEMPERANCE WORK.

The British and Colonial Temperance Congress, held in London, under the auspices of the National Temperance League, was in every respect a great success. Deeply interesting papers were contributed by representative workers from India and the Colonies, and these, with the discussions, will be found

fully reported in the current issue of the *Temperance Record*.

We have pleasure in reproducing the remarks of the President (the Bishop of London), at the end of his admirable opening address:—

It is impossible for the community at large to say that the Temperance cause workers are nothing but a mere knot of fanatical people. We are too many for them now; they cannot say that any longer. They still, of course, can say that we are in a minority. No doubt we are, but nevertheless we are a considerable minority, and we have made our numbers sufficient to make it impossible for us to be altogether shut out of sight and neglect. And secondly, besides this growth in our numbers, there has gone along with it a great growth in the enthusiasm and earnestness with which the whole body of Temperance workers has been animated. I go to meeting after meeting year after year—for many years I have attended many such meetings, and I can testify that the earnestness and the determination, and the willingness to make self-sacrifice for the cause, is greater now than ever it was before, and I have no doubt that it will go on increasing in force just as it increases in volume. Then, in the third place, there is great growth in public opinion on this matter. There cannot be the least doubt that we have affected public opinion very largely indeed. I suppose many a man among the older workers in this cause would naturally point to the Bishop who presides on this very day—(cheers)—and say that there was a time when nobody would have dreamed of seeing a Bishop here, and the Bishop being here is a certain symbol of a very considerable change. (Renewed cheers.) There was not a single Bishop in the House of Lords the other day who did not vote for the Durham Sunday closing Bill. (Cheers.) Several came on purpose at very considerable inconvenience, and, in fact, the House was very much disposed to treat it as a "fad" of the Bishop's, and say it was all the Bishops' doings.

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