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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ENCYCLICAL LETTER FROM THE LAMBETH CONFERENCE.

TO THE FAITHFUL IN CHRIST JESUS, GREETING:

WE, Archbishops, Bishops, Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England, 145 in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth, at Lambeth Palace, in the year of our Lord, 1888, under the presidency of the Most Reverend Edward, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, after receiving in the Chapel of the said palace the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions which have been submitted to us affecting the welfare of God's people and the condition of the Church in divers parts of the world.

We have made these matters the subject of careful and serious deliberation during the month past, both in general conference and in committees specially appointed to consider the several questions; and we now commend to the faithful the conclusions at which we have arrived.

We have appended to this letter two sets of documents, the one containing the formal resolutions of the Conference, and the other the reports of the several committees. We desire you to bear in mind that the Conference is responsible for the first alone. The reports of committees can only be taken to represent the mind of the Conference in so far as they are reaffirmed or directly adopted in the resolutions; but we have thought good to print these reports, believing that they will offer fruitful matter of consideration.

In the first place we desire to speak of the moral and practical questions which have engaged the attention of the Conference: and in the forefront we would place the duty of the Church in the promotion of Temperance and Purity.

Temperance.—Noble and self-denying efforts have been made for many years, within and without the Church, for the suppression of intemperance, and it is our earnest hope that these efforts will be increased manifold. The evil effects of this sin on the life of the Church and the nation can scarcely be exaggerated. But we are constrained to utter a caution against a false principle which threatens to creep in and vitiate much useful work. Highly valuable as we believe total abstinence to be as a means to an end, we desire to discountenance the language which condemns the use of wine as wrong in itself, independently of its effects on ourselves or on others, and we have expressed our disapproval of a reported practice (which seems to be due to some extent to the tacit assumption of this principle) of substituting some other liquid in the celebration of Holy Communion.

Purity.—On the other hand, Christian society is only now awakening to a sense of its active duty in the matter of purity; and we therefore desire to avail ourselves of an occasion which has brought together representatives of the Anglican Communion from distant parts of the world, to proclaim a crusade against that sin which is before all others a defilement of the Body of Christ, and a desecration of the temple of the Holy Spirit. We recall the earnest language of the report—we believe that nothing short of general action by all Christian people will avail to arrest the evil; we call upon you to rally round the standard of a high and pure morality; and we appeal to all whom our voice may reach to assist us in raising the tone of public opinion and in stamping out ignoble and corrupt traditions which are not only a dishonour to the name of our Master, Christ, but degrading to the dignity of a being created in the image of God.

Sanctity of Marriage.—In vital connection with the promotion of purity is the maintenance of the sanctity of Marriage, which is the centre of social morality. This is seriously compromised by facilities of divorce, which have been increased in recent years by legislation in some countries. We have therefore held it our duty to reaffirm emphatically the precept of Christ relating thereto, and to offer some advice which may guide the Clergy of our Communion in their attitude towards any infringement of the Master's rule.

Polygamy.—The sanctity of Marriage as a Christian obligation implies the faithful union of one man with one woman until the union is severed by death. The polygamous alliances of heathen races are allowed on all hands to be condemned by the law of Christ; but they present many difficult practical problems which have been solved in various ways in the past. We have carefully considered this question in the different lights thrown upon it from various parts of the mission field. While we have refrained from offering advice on minor points, leaving these to be settled by the local authorities of the Church, we have laid down some broad lines on which alone we consider that the missionary may safely act. Our first care has been to maintain and protect the Christian conception of marriage, believing that any immediate and rapid successes which might otherwise have been secured in the mission field would be dearly purchased by any lowering or confusion of this idea.

Observance of the Lord's Day.—The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisurely classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In "the Lord's Day" we have a priceless heritage. Whoever misuses it incurs a terrible responsibility.

Socialism.—Intimately connected with these moral questions is the attitude of the Christian

Church towards the social problems of the day. Excessive inequality in the distribution of this world's goods—vast accumulation and desperate poverty side by side; these suggest many anxious considerations to any thoughtful person, who is penetrated with the mind of Christ. No more important problems can well occupy the attention—whether of Clergy or Laity—than such as are connected with what is popularly called Socialism. To study schemes proposed for redressing the social balance, to welcome the good which may be found in the aims or operations of any, and to devise methods, whether by legislation or by social combinations, or in any other way, for a peaceful solution of the problems without violence or injustice, is one of the noblest pursuits which can engage the thoughts of those who strive to follow in the footsteps of Christ. Suggestions are offered in the report which may assist in solving this problem.

Care of Emigrants.—One class of persons more especially had a claim upon the consideration and sympathy of the Conference. In our emigrants we have a social link which binds the Churches of the British Islands to the Church of the United States, and to the Churches in the colonies. No more pertinent question, therefore, could have been suggested for our deliberations than our duty towards this large body of our fellow Christians. It is especially incumbent upon the Church to follow them with the eye of sympathy at every point in their passage from their old home to their new, to exercise a watchful care over them, and to protect them from the dangers, moral and spiritual, which beset their path. We have endeavoured to offer some suggestions by following which this end may be attained.

Definite Teaching of the Faith.—Recognising thus the primary importance of maintaining the moral precepts and discipline of the Gospel in all the relations of life and society, we proceed to the consideration of the means, within the reach and contemplation of the Churches, for inculcating the definite truths of the faith which are the basis of such moral teaching.

We cannot escape the conviction that this department of work requires great attention and much improvement. The religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the Laity must be prepared to share with the Clergy. On parents it lies as a Divine charge. Godfathers and godmothers should be urged to fulfil the duty which they have undertaken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for confirmation. The use of public catechising and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday-schools requires, as we believe, more constant supervision and more sustained interest than, in a great many cases, it receives from the Clergy. The instruction of Sunday-school teachers, and of the pupil-teachers in elementary schools, ought to be regarded as an indispensable part of the pastoral work of a parish priest; and the moral and practical lessons from the Bible ought to be en-

forced by constant reference to the sanctions, and to the illustrations of doctrine and discipline belonging to them, to be found in the same Holy Scripture. It would be possible, to a greater extent than is now done, to make sermons in church combine doctrinal and moral efficiency, and, by illustrating the rationale of Divine service, lead on the congregations to the perception of the definite relations between worship, faith, and work—the lessons of the Prayer-Book, the Catechism, and the Creeds.

It is not, however, with reference to the young alone, or to the recognized members of their own flock, that the Clergy have need to look carefully to the security of definiteness in teaching the faith.

The study of Holy Scripture is a great part of the mental discipline of the Christian, and the Bible itself is the main instrument in all teaching of religion. Unhappily, in the present day there is a widespread system of propagandism hostile to the reception of the Bible as a treasury of Divine knowledge; and throughout society, in all its ranks, misgivings, doubts, hostile criticisms, and sceptical estimates of doctrinal truths as based on Revelation, are very common.

The doubts which arise from the misapprehension of the due relations between science and Revelation may be, and ought to be, treated with respect and a sympathetic patience; and, where minds have been disquieted by scientific discovery or assertion, great care should be taken not to extinguish the elements of faith, but rather to direct the thinker to the realization of the fact that such discoveries elucidate the action of laws which, rightly conceived, tend to the higher appreciation of the glorious work of the Creator, upheld by the word of His power.

The dangers arising from the hostile or sceptical temper and attitude are increased by the difficulty of determining how far our teaching and the popular acceptance of it can be harmonised with a due consideration for the views on Inspiration, and especially on the character of the discipline of the Old Testament dispensation, which, although they have never received definite sanction in the Church, have been long and widely prevalent.

We must recommend to the Clergy cautious and industrious treatment of these points of controversy, and most earnestly press upon them the importance of taking, as the central thought of their teaching, our Lord Jesus Christ, as the sacrifice for our sins, as the healer of our sinfulness, the source of all our spiritual life, and the revelation to our conscience of the law and motive of all moral virtue. To Him and to His work all the teachings of the Old Testament converged, and from Him all the teachings of the New Testament flow in spirit, in force, and in form. The work of the Church is the application and extension of the blessings of the Incarnation, and her teaching the development of its doctrinal issues as contained in the Creeds of the Church.

Mutual Relations.—Our discussion on the mutual relations of dioceses and branches of our Communion has brought out some points which we desire to commend to your consideration. It appears necessary to draw attention to the principles laid down in the Conference of 1873, and to urge that within our Communion the duly certified action of each Church or Province should be respected by the other Churches and their members; that no Bishop or clergyman should exercise his functions within any regularly constituted diocese without the consent of the Bishop of that diocese; and that no Bishop should authorise the action of any clergyman coming from another diocese without proper Letters Testimonial. The neglect of these rules has led to some grievous scandals. The Bishops, on their part, are prepared to do their best to guard against such mischiefs, by adding private advice to the formal document in use, but the Clergy must re-

solve to exercise great caution in signing such testimonials; and those who require them must check all tendency to over sensitiveness, when they find themselves subjected to inquiries as to character and identification, which however unnecessary they may deem them in their own case, are certainly indispensable for securing such measure of safety as we require.

This caution applies with special force to the Clergy ordained for Colonial work. We must heartily recognize the principle that those who have given the best years of their life to work abroad are entitled to great consideration when the time comes at which they want such rest or change of employment as may be found at home. But to lay down any general rules on this point is impossible.

One matter has been laid before us in a more formal way—the possibility of constituting a Council or Councils of reference to advise upon, or even to decide, questions laid before them by the authorities of the Provinces of the Colonial Church. As to this, we would counsel patient consideration and consultation of such character as may eventually supersede the necessity for creating an authority which might, whether as a council of advice or in a function more closely resembling that of a court, place us in circumstances prejudicial alike to order and to liberty of action.

Home Reunion.—After anxious discussion we have resolved to content ourselves with laying down certain articles as a basis on which approach may be, by God's blessing, made towards home reunion. These articles, four in number, will be found in the appended resolutions.

The attitude of the Anglican Communion towards the religious bodies now separated from it by unhappy divisions would appear to be this:—We hold ourselves in readiness to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion, and according to our conviction, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the One flock under the One Shepherd may be realized, we must not be unfaithful stewards of the great deposit intrusted to us. We cannot desert our position either as to faith or discipline. That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender.

But we gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our Communion. We cannot close our eyes to the visible blessing which has been vouchsafed to their labours for Christ's sake. Let us not be misunderstood on this point. We are not insensible to the strong ties, the rooted convictions, which attach them to their present position. These we respect, as we wish that on our side our own principles and feelings may be respected. Competent observers, indeed, assert that not in England only, but in all parts of the Christian world, there is a real yearning for unity—that men's hearts are moved more than heretofore towards Christian fellowship. The Conference has shown in its discussions as well as its resolutions that it is deeply penetrated with this feeling. May the spirit of love move on the troubled waters of religious differences.

Relation to the Scandinavian Church.—Among the nations with whom English-speaking peoples are brought directly in contact are the Scandinavian races, who form an important element of the population in many of our dioceses. The attitude, therefore, which the Anglican Communion should take towards the Scandinavian Churches could not be a matter of indifference to this Conference. We have recommended that fuller knowledge should be sought and friendly intercourse interchanged until such times as matters may be ripe for a

closer alliance without any sacrifice of principles which we hold to be essential.

To the Catholics and others.—Nor, again, is it possible for members of the Anglican Communion to withhold their sympathies from those Continental movements towards reformation which, under the greatest difficulties, have proceeded mainly on the same lines as our own, retaining Episcopacy as an Apostolic ordinance. Though we believe that the time has not come for any direct alliance with any of these and, though we deprecate any precipitancy of action which would transgress primitive and established principles of jurisdiction, we believe that advances may be made without sacrifice of these, and we entertain the hope that the time may come when a more formal alliance with some at least of these bodies will be possible.

To the Eastern Churches.—The Conference has expressed its earnest desire to confirm and to improve the friendly relations which now exist between the Churches of the East and the Anglican Communion. These Churches have well earned the sympathy of Christendom, for through long ages of persecution they have kept alive in many a dark place the light of the Gospel. If that light is here and there feeble or dim, there is all the more reason that we, as we have opportunity, should tend and cherish it; and we need not fear that our offices of brotherly charity, if offered in a right spirit, will not be accepted. We reflect with thankfulness that there exists no bars, such as are presented to communion with the Latins by the formulated sanction of the infallibility of the Church residing in the person of the Supreme Pontiff, by the doctrine of the Immaculate Conception, and other dogmas imposed by the decrees of Papal Councils. The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient dioceses, and keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican Communion to take care that we do not offend in like manner.

Individuals craving fuller light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people.

But though all schemes of proselytizing are to be avoided, it is only right that our real claims and position as a historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity. Help should be given towards the education of the clergy, and, in more destitute communities, extended to schools for general instruction.

Authoritative Standards.—The authoritative standards of doctrine and worship claim your careful attention in connection with these subjects. It is of the utmost importance that our faith and practice should be represented, both to the ancient Churches and to the native and growing Churches in the Mission field, in a manner which shall neither give cause for offence nor restrict due liberty, nor present any stumbling blocks in the way of complete communion.

In conformity with the practice of the former Conferences, we declare that we are united under our Divine Head in the fellowship of the One Catholic and Apostolic Church, holding the One faith revealed in Holy Writ, defined in the Creeds, maintained by the primitive Church, and affirmed by the undisputed Ecumenical Councils; as standards of doctrine and worship alike we recognise the Prayer Book with its Catechism, the Ordinal, and the Thirty-nine Articles—the special heritage of the Church of England and, to a greater or less extent, received by all the Churches of our Communion. We desire that these standards should be set before the foreign Churches in their purity and

simplicity. A certain liberty of treatment must be extended to the cases of native and growing Churches, on which it would be unreasonable to impose, as conditions of communion, the whole of the Thirty-nine Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up. On the other hand, it would be impossible for us to share with them in the matter of Holy Orders as in complete intercommunion, without satisfactory evidence that they hold substantially the same form of doctrine as ourselves. It ought not to be difficult, much less impossible, to formulate articles in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such churches.

We close this letter rendering our humble and hearty thanks to Almighty God for His great goodness towards us. We have been permitted to meet together in larger numbers than heretofore. Contributions of knowledge and experience have been poured into the common stock from all parts of the earth. We have realized, more fully than it was possible to realize before, the extent, the power, and the influence of the great Anglican Communion. We have felt its capacities, its opportunities, its privileges. In our common deliberations we have tested its essential oneness amid all varieties of condition and development. Wherever there was diversity of opinion among us there was also harmony of spirit and unity of aim; and we shall return to our several dioceses refreshed, strengthened, and inspired, by the memories which we shall carry away.

But the sense of thanksgiving is closely linked with the obligation of duty. This fuller realization of our privileges as members of the Anglican Communion carries with it a heightened sense of our responsibilities which do not end with our own people or with the Mission-field alone, but extend to all the Churches of God. The opportunities of an exceptional position call us to an exceptional work. It is our earnest prayer that all—Clergy and Laity alike—may take God's manifest purpose to heart, and strive in their several stations to work it out in all its fullness.

With these parting words we commend the results at which we have arrived in this Conference to your careful consideration, praying that the Holy Spirit may direct your thoughts and lead you to all truth, and that our counsels may redound through your action to the glory of God and the increase of Christ's kingdom.

Signed, on behalf of the Conference,

EDW. CANTUAR.

C. J. GLOUCESTER and BRISTOL, Episcopal Secretary.

RANDALL T. DAVIDSON, Dean of Windsor, General Secretary.

B. F. SMITH, Archdeacon of Maidstone, Assistant Secretary.

The following are the resolutions adopted by the Conference:—

1. That this Conference, without pledging itself to all the statements and opinions embodied in the report of the Committee on Intemperance, commends the report to the consideration of the Church.

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any liquid other than true wine, diluted or undiluted, as the element in the administration of the Cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

3. That this Conference earnestly commends to all those into whose hands it may come the report on the subject of purity, as expressing the mind of the Conference on this great subject.

4. a. That inasmuch as our Lord's words ex-

pressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law during the life of the other party.

b. That under no circumstances ought the guilty party in the case of a divorce for fornication or adultery to be regarded during the lifetime of the innocent party as a fit recipient of the blessing of the Church on marriage.

c. That recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who under civil sanction are thus married.

5. a. That it is the opinion of this Conference that persons living in polygamy be not admitted to Baptism; but that they be accepted as candidates, and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ. (Carried by 83 votes to 21.)

b. That the wives of polygamists may, in the opinion of this Conference, be admitted in some cases to Baptism; but that it must be left to the local authorities of the Church to decide under what circumstances they may be baptised. (Carried by 54 votes to 34.)

6. a. That the principle of the religious observance of one day in seven, embodied in the Fourth Commandment, is of Divine obligation.

b. That from the time of our Lord's Resurrection the first day of the week was observed by Christians as a day of worship and rest, and, under the name of "The Lord's Day," gradually succeeded as the great weekly festival of the Christian Church to the sacred position of the Sabbath.

c. That the observance of the Lord's Day as a day of rest, of worship, and of religious teaching, has been a priceless blessing in all Christian lands in which it has been maintained.

d. That the growing laxity in its observance threatens a great change in its sacred and beneficent character.

e. That especially the increasing practice on the part of some of the wealthy and leisurely classes of making Sunday a day of secular amusement, is most strongly to be deprecated.

f. That the most careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as their masters, and of the working classes as well as their employers.

7. That this Conference receives the report drawn up by the committee on the subject of Socialism, and submits it to the consideration of the Churches of the Anglican communion.

8. That this Conference receives the report drawn up by the committee on the subject of emigration, and commends the suggestions embodied in it to the consideration of the churches of the Anglican Communion,

9. a. That this Conference receives the report drawn up by the committee on the subject of the mutual relation of dioceses and branches of the Anglican Communion, and submits it to the consideration of the Church, as containing suggestions of much practical importance.

b. That the Archbishop of Canterbury be requested to give his attention to the appendix attached to the report, with a view to action in the direction indicated, if, upon consideration, his Grace should think such action desirable.

10. That inasmuch as the Book of Common Prayer is not the possession of one diocese or province, but of all, and that a revision in one portion of the Anglican Communion must, therefore, be extensively felt, this Conference is of opinion that no particular portion of the Church should undertake revision without seri-

ously considering the possible effect of such action on other branches of the Church.

11. That, in the opinion of this Conference, the following articles supply a basis on which approach may be, by God's blessings made towards home reunion:—

a. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

b. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed, as the sufficient statement of the Christian faith.

c. The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

d. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

12. That this Conference earnestly requests the constituted authorities of the various branches of our communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter.

13. That this Conference recommends, as of great importance in tending to bring about reunion, the dissemination of information respecting the standards of doctrine, and the formulas in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.

14. That in the opinion of this Conference earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of intercommunion on sound principles of ecclesiastical polity.

15. a. That this Conference recognises with thankfulness the dignified and independent position of the Old Catholic Church of Holland, and looks to more frequent brotherly intercourse to remove many of the barriers which at present separate us.

(b) That we regard it as a duty to promote friendly relations with the Old Catholic Community in Germany, and with the "Christian Catholic Church" in Switzerland, not only out of sympathy with them, but also in thankfulness to God who has strengthened them to suffer for the truth under great discouragements, difficulties, and temptations; and that we offer them the privileges recommended by the committee under the conditions specified in its report.

(c) That the sacrifices made by the Old Catholics in Austria deserve our sympathy, and that we hope when their organisation is sufficiently tried and complete, a more formal relation may be found possible.

(d) That with regard to the reformers in Italy, France, Spain, and Portugal struggling to free themselves from the burden of unlawful terms of communion, we trust that they may be enabled to adopt such sound forms of doctrine and discipline, and to secure such Catholic organisation as will permit us to give them a fuller recognition.

(e) That without desiring to interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity, we de-

precate any action that does not regard primitive and established principles of jurisdiction, and the interests of the whole Anglican communion (Resolutions *a, b, c, d, e*, were carried *nemine contradicente*).

16. That, having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference to a committee, which has hitherto presented no report on the subject, the Archbishop of Canterbury be requested to appoint a committee of Bishops who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their report as he shall deem right.

17. That this Conference, rejoicing in the friendly communications which have passed between the Archbishops of Canterbury and other Anglican Bishops, and the Patriarchs of Constantinople and other Eastern Patriarchs and Bishops, desires to express its hope that the barriers to fuller communion may be, in course of time, removed by further intercourse and extended enlightenment. The Conference commends this subject to the devout prayers of the faithful, and recommends that the counsels and efforts of our fellow Christians should be directed to the encouragement of internal reformation in the Eastern Churches rather than to the drawing away from them of individual members of their communion.

18. That the Archbishop of Canterbury be requested to take counsel with such persons as he may see fit to consult, with a view to ascertaining whether it is desirable to revise the English version of the Nicene Creed or of the *Quicumque vult*. (Carried by 57 votes to 20.)

19. That, as regards newly constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete inter-communion with us, and especially of their receiving from us Episcopal succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion.

THE LAMBETH CONFERENCE.

The deliberations of the Conference closed on Friday, 27th July, and the results of the venerable Assembly's discussions will be published in a few days by the Society for Promoting Christian Knowledge. On Saturday, 28th July, at St. Paul's there was a valedictory function of unexampled dignity and impressiveness. The Cathedral was opened to the public at ten, and in a few minutes the area under the dome was completely filled, the vast concourse gradually increasing till it reached nearly to the space near the west door, which had been railed off for convenience in marshalling the procession. The south aisle of the nave had also been set apart as a robing-room; and as eleven o'clock approached the Prelates and others were, through the exertions of the Dean of Windsor, arranged in the following order:

Vergers.

Choristers (two and two).

Gentlemen of the Choir (two and two)

Members of the House of Laymen.

Members of the Lower House of Convocation of the Northern Province.

Prolocutor of the Convocation of the Northern Province.

Members of the Lower House of Convocation of the Southern Province.

Prolocutor of the Convocation of the Southern Province.

The Bishops according to the date of their consecration (followed by their chaplains).

Metropolitans according to the date of their consecration.

Vergers.

The Minor Canons.

Canons' Vergers.

The Prebendaries.

Vergers.

The Canons Residentiary.

The Dean's Vergers.

The Dean.

The Archbishop's Vergers.

Apparitor-General and Secretary and Registrar.

The Archbishop of Canterbury, supported by the Archbishop of York on his right and the Bishop of London on his left.

Their Chaplains.

As the full list of the conference is of some historical interest we print it here from the programme:

The Bishops of

- 1 Leicester; Thicknesse.
- 2 Bedford; Billing.
- 3 Penrith; Palleine.
- 4 Nova Scotia; Courtney.
- 5 Shrewsbury; Stamer.
- 6 Marlborough; Earle.
- 7 Sodor and Man; Bardsley.
- 8 Saskatchewan; Pinkham.
- 9 Jerusalem; Blyth.
- 10 Edinburg; Dowden.
- 11 Clogher; Stack.
- 12 Nassau; Churton.
- 13 Japan; Bickersteth.
- 14 Ely; Compton.
- 15 Salisbury; Wordsworth.
- 16 Meath; Reichel.
- 17 Brisbane; Webber.
- 18 Niagara; Hamilton.
- 19 Exeter; Bickersteth.
- 20 Lincoln; King.
- 21 Maryland; Paret.
- 22 Central Pennsylvania; Howe.
- 23 Ripon; Carpenter.
- 24 Qu'Appelle; Anson.
- 25 Southwell; Ridding.
- 26 Chester; Stubbs.
- 27 Kilmore; Shone.
- 28 Killaloe; Chester.
- 29 North Dakota; Walker.
- 30 Huron; Baldwin.
- 31 Central Africa; Smytheis.
- 32 New York; Potter.
- 33 Indiana; Knickerbacker.
- 34 Argyll; Chinnery-Haldane.
- 35 Kaffraria; Key.
- 36 Aberdeen; Douglas.
- 37 Truro; Wilkinson.
- 38 Llandaff; Lewis.
- 39 Sierra Leone; Ingham.
- 40 Mississippi; Thompson.
- 41 Adelaide; Kennion.
- 42 Antigua, Coadjutor; Branch.
- 43 Newcastle; Wilberforce.
- 44 Algoma; Sullivan.
- 45 Colchester; Blomfield.
- 46 Barbados; Bree.
- 47 Rangoon; Strachan.
- 48 Pittsburg; Whitehead.
- 49 Fredericton, Coadjutor, Kingdon.
- 50 Singapore; Hose.
- 51 Washington; J. A. Paddock.
- 52 Zululand; McKenzie.
- 53 New Mexico; Dunlop.
- 54 North China; Scott.
- 55 Jamaica; Nuttall.
- 56 Liverpool; Ryle.
- 57 Newark; Starkey.
- 58 New Westminister; Sillitoe.
- 59 Michigan; Harris.
- 60 Caledonia; Ridley.
- 61 Travancore; Speechly.
- 62 Wakefield; How.
- 63 Toronto; Sweetman.
- 64 Ossory; Walsh.
- 65 North Queensland; Stanton.
- 66 Bishop Cramer Roberts.
- 67 Liebfield; MacLagan.
- 68 Springfield; Seymour.
- 69 Quincy; Burgess.
- 70 Newfoundland; Llewellyn Jones.
- 71 Pretoria; Bousfield.
- 72 Waiapu; Stuart.
- 73 Nottingham; Trollope.
- 74 Rochester; Thorold.
- 75 Manchester; Moorhouse.
- 76 Iowa; Perry.
- 77 Bombay; Mylne.
- 78 Colombo; Copleston.
- 79 Chicago; McLaren.
- 80 Cork; Gregg.
- 81 New Jersey; Scarborough.
- 82 Milwaukee; Wells.
- 83 St. David's; Basil Jones.
- 84 Gibraltar; Sandford.
- 85 Colorado; Spalding.
- 86 North Carolina; Lyman.
- 87 Massachusetts; B. H. Paddock.
- 88 Bishop Mitchinson.
- 89 South Dakota; Hare.
- 90 Moosonee; Horden.
- 91 Trinidad; Rawle.
- 92 Casnel; Dav.
- 93 Honolulu; Willis.
- 94 Dunedin; Nevill.
- 95 Grahamstown; Webb.
- 96 Bishop Wilkinson.
- 97 St. Asaph; Hughes.
- 98 Chichester; Durnford.
- 99 Dover; Parry.
- 100 Arkansas; Pierce.
- 101 Falkland Islands; Stirling.
- 102 Bath and Wells; Hervey.
- 103 Carlisle; Goodwin.
- 104 Pennsylvania; Whitaker.
- 105 Auckland; Cowie.
- 106 Albany; Doane.
- 107 Maritzburg; Macrorie.
- 108 Oregon; Morris.
- 109 Peterborough; Magee.
- 110 Hereford; Atlay.
- 111 Derry; Alexander.
- 112 Moray; Kelly.
- 113 St Albans; Claughton.
- 114 Missouri; Tuttle.
- 115 Maine; Neely.
- 116 Nelson; Suter.
- 117 Limerick; Graves.
- 118 Tennessee; Quintard.
- 119 Western New York; Coxe.
- 120 Bishop Bromby.
- 121 Niger; Crowther.
- 122 Quebec; Williams.
- 123 Glouc. and Bristol; Ellicott.
- 124 Ontario; Lewis.
- 125 Antigua; Jackson.
- 126 Minnesota; Whipple.
- 127 Bangor; Campbell.
- 128 Bishop Tufnell.
- 129 Columbia; Hills.
- 130 Norwich; Pelham.
- 131 Bishop Perry.
- 132 Winchester; Browne.
- 133 Durham; Lightfoot.
- 134 Sydney; Barry.
- 135 Calcutta; Johnson.
- 136 Capetown; West Jones.
- 137 Brechin; Jermyn.
- 138 Rupertsland; Machray.
- 139 Fredericton; Medley.
- 140 Guiana; Auetin.
- 141 Dublin; Plunket.
- 142 Armagh; Knox.
- 143 London; Temple.
- 144 York; Thomson.
- 145 Canterbury; Bonson.

The procession when fully ordered reached almost to the dome, and as it moved into the choir, it sang the familiar but never hackneyed hymn, "The Church's One Foundation." The Bishops with odd numbers took their seats on the north side, and those with even numbers on the south, their chaplains leaving them at the choir step and going to the north and south

aisles respectively. The Prolocutor of Canterbury (Archdeacon Sumner) sat below the central stall, which by an odd arrangement at St. Paul's is assigned by the Lord Mayor. The Prolocutor of York (Chancellor Espin) occupied the opposite seat. The Lower House and the House of Laymen were placed west of the Bishops. No one was admitted to the altar space but the Archbishops, the Metropolitans, and the Diocesan, whose places were arranged as follows: On the north side the Archbishops of Canterbury, York, and Armagh, the Bishops of Guiana, Rupertsland, Capetown, and Sydney; on the south, the Archbishop of Dublin, the Bishops of London, Minnesota, Fredericton, Brechin, and Calcutta. The chaplains of these Most Reverend Prelates had seats behind them. Those in attendance upon the Archbishop of Canterbury were the Dean of Windsor, the Master of Trinity, the Master of Charterhouse, Archdeacon Smith, principal of King's College, London, the Rev. Montague Fowler (who bore the Primatial Cross), the Rev. J. H. Pierce, vicar of Brabourne, and the Rev. A. H. Baynes. The officials of the Province were also in attendance.

The Archbishop of Canterbury at once commenced the service for the Holy Communion, standing at the north side, but west of the altar and looking east. The holy table was adorned with a beautiful and elaborately embroidered frontal, and on the shelf behind it stood a cross flanked by two vases filled with white flowers and ferns, and by as many tall tapers; which however, were left unlighted. His Grace, who skilfully intoned the prayers, was assisted by the Bishop of Minnesota as Epistoler and the Bishop of London as Gospeller. The service was Smart in F, the Creed and *Gloria* being preceded by the succentor (the Rev. W. Russell). The sermon was preached by the Archbishop of York, from the words: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Rom. viii. 19.

After the sermon the Archbishops and Metropolitans made their offerings in turn, each kneeling before the altar, and putting their contributions into the great silver alms-dish. It was afterwards removed to a stand near the communicants' step, and a long procession of collectors brought up their purses and deposited them upon it. It was then carried to the Most Rev. Celebrant, who presented the alms and laid the dish on the south side of the Holy Table. Meanwhile the Sub Sacrist had prepared the patens and chalices (three in number), and the Archbishop proceeded with the service, standing at the centre of the altar and looking east. The Confession was sung in harmony according to the recent use of St. Paul's. In consecrating each species the Archbishop slightly raised the paten or chalice at the words, "This do." His Grace having administered the Holy Sacrament to the Metropolitans, went to his seat and remained during the rest of the service in prayer, except when he was called upon to reconsecrate the paten and chalice, which he did in one case twice and in the other three times. Although there were three pairs of ministrants the communion lasted nearly an hour. During this time nothing was sung, but the organ played a number of the Communion hymns from Hymns Ancient and Modern. At the close of the service the final Amen was sung, as it had been at the end of the Prayer of Consecration, to a beautiful and elaborate setting. After the blessing a number of the Chaplains consumed what remained of the consecrated bread and wine. The function closed with the singing of the *Te Deum* (Gounod); after which the procession returned to the west end in inverse order, the Archbishops of Canterbury and York and the Bishop of London leading the way. The service was not over till after two.—*Guardian, England.*

ECCLESIASTICAL NOTES.

THE Right Rev. John Williams, D.D., Bishop of Connecticut, and Presiding Bishop, will have been fifty years in the ministry on September 2, next.

It is stated that Lord Grimthorpe intends to give £10,000 towards providing the stipend of a Suffragan Bishop for the diocese of New York, of which he is Chancellor. (This has since been denied by his Lordship.)

It is hoped that the Bishopric of Bristol will soon be founded. It will have a Cathedral and a Dean and Chapter, and will comprise the Rural Deanery of Bristol, three Wiltshire Deaneries, and three Somersetshire parishes, now belonging to the diocese of Bath and Wales.

It is expected that the customs fine imposed on the Rev. E. W. Warren, of the church of the Holy Trinity, New York, will be declared unconstitutional as conflicting with the clause that says: "Congress shall make no law for the establishment of religion or prohibiting the free exercise thereof."

THE Church Temperance Society entertained about sixty Bishops at breakfast in the Westminster Town Hall, which was prettily decorated with flowers. At a conference which followed (the Bishop of London presiding), speeches were made by the Bishops of Cork, Sydney, Pennsylvania, Huron, Colombo, Zululand, the Coadjutor of Antigna, and others.

THERE are in Sussex no less than twenty-six beneficed and eleven unbeneficed clergy who have attained the jubilee of their taking priests' orders. The vicar of Eastbourne, the Rev. T. Pitman, is the *doyen* of the Sussex clergy as regards length of incumbency, having been presented to the living in 1828, and also of the prebendaries of the Cathedral, having occupied the prebendall stall of Wisborough since 1841.

THE Society for the Propagation of the Gospel in Foreign Parts is about to publish the sixteen papers read by Bishops from all parts of the world at the Annual meeting held in St. James' Hall on the 10th inst., together with the address by the Archbishop of Canterbury, and the annual sermon preached in St. Paul's Cathedral on June 13th, by the Bishop of Albany. It is intended to give as a frontispiece the portraits of the 150 Bishops attending the Lambeth Conference.

THE Cablegrams announce the death of the Right Rev. Dr. Harris, Bishop of Michigan, on Tuesday, August 22nd, at the Langham Hotel, London, England. Mrs. Harris, who arrived from America Sunday, was by his side as he breathed his last, but he died without recognizing her as he had been unconscious for 10 days from paralysis.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

NORTH SYDNEY AND SYDNEY MINES.—These important and interesting parishes situated amidst the most picturesque scenery in Nova Scotia and visited by Summer tourists from Upper Canada and the United States, stand out prominently in the list of progressive parishes in this Diocese. At Sydney Mines the congregation worships in an antiquated interesting building erected by the Mining Company. The ladies of the Sewing Society, through their indefatigable efforts, have recently built a neat Sunday-school adjoining the Church. The Church is small and yet sufficient testimony to the work going on was shewn last Sunday when between 30 and 40 communicants received at an ordinary celebra-

tion at which your correspondent was present. The services were reverent and hearty. At North Sydney there are many signs of live churchmanship. About a dozen years ago, the Church of England possessed no building. Since then a neat structure was raised which soon became the centre of an influential congregation. Two years ago, under the successful ministry of the present rector, the Rev. R. D. Bambrick, the building was enlarged to double its former capacity, and judging from what your correspondent saw last Sunday evening, a further enlargement will soon take place when we hope that a substantial stone edifice with seating capacity for five hundred or six hundred persons will be erected. The present building is one of the neatest and best equipped churches in the diocese. The responses and singing were heartily taken up and the stately offices of the Church rendered more beautiful by the stately surroundings. North Sydney takes a foremost rank among the parishes in offerings to extra parochial objects. During the past few years liberal contributions and increase have been given to all diocesan and missionary objects, the surest test of the vitality of any parish and of true and lasting work of the teacher. The congregation here is rapidly growing and the present spirit manifested gives promise of a still brighter and progressive future.

DIOCESE OF FREDERICTON.

St. JOHN.—The *St. John Globe* of 20th August, gave its readers a Leaf from Ecclesiastical History, and made Editorial note as follows:—

"To-day, one hundred years ago, was a red letter day in St. John. The Right Rev. Charles Inglis, Bishop of Nova Scotia, with jurisdiction in New Brunswick, made his first official visit, the 20th August, 1788.

In the little church on Germain street, between Duke and Queen streets, he held a confirmation service, followed with his first charge to his clergy, Rev. Samuel Cook, D.D., Fredericton; Rev. Samuel Andrews, St. Andrews; Rev. John Beardsley, Mangerville; Rev. Richard Clark, Gagetown, and Rev. James Scovil, Kingston. The Rector of St. John, Rev. Jas. Bisset, died the month of March previous—his grave was in the burial ground behind the little church.

The afternoon of the 20th August, 1788, the corner-stone of old Trinity was laid. The two lots on Germain street were given by John Coffin and John Cochran. The two Charlotte street lots were the gift of Thomas Whitlock. The builders of the church were Messrs. Boan & Dowling, and the Churchwardens, Munson Jarvis and Thomas Whitlock. As the church was not opened for service until Christmas Day 1791, over three years was taken in its erection.

The Rev. Mathew Byles, D.D., Rector of Christ Church, Boston, 1775, and through the revolution chaplain of the garrison, Halifax, was appointed second Rector of St. John. The costumes of the Rector was full wig powdered, three-corner hat, knee breeches, black silk hose, and shoes with silver buckles. Dr. Byles' great great grandson, Judge Desbrisay, of Bridgewater, Nova Scotia, has an oil portrait of his ancestor.

In old Trinity was a tablet to Dr. Byles, placed by his widow. He died 12th March, 1814, in his eightieth year.

WOODSTOCK DEANERY.—We all regret to hear that Rural Dean Hoyt, owing to his failing health, is compelled to give up both parochial and ministerial work for a time. The Rev. gentleman leaves for England on the 26th, and expects to return about December 1st. During his absence his Sunday duties at Andover will in part be attended to by various clergy of the Deanery.

The deepest sympathy is felt for the Rev. Mr. Warnford, Rector of Canterbury, in the loss sustained by the death of Mrs. Warnford.

The repairs to the Rectory at Richmond are drawing towards completion and the incumbent expects to move into it early in the fall.

The handsome chancel screen lately placed in St. Peter's, Jacksonville, by the generous hand of Mr. Arnold Burnham, lends a completeness to the appearance of the interior of that pretty little Church.

ST. STEPHEN.—On the evening of the 21st, a delegation, consisting of a few prominent members of the congregation of Christ Church, St. Stephen, waited on the Rev. T. E. Dowling, who was about to take his departure for England, having resigned the rectorship on Aug. 1st. A purse, containing \$70, was presented to Mr. Dowling, accompanied by an address expressing the deep regret of the parishioners at his leaving, their appreciation of his labors among them, their sympathy with him and Mrs. Dowling in their trials and commending them to God's blessing through life. Mr. Dowling made a brief reply, expressing his appreciation of the kindness of his many friends in very feeling terms, and speaking hopefully of the future of the parish. At the request of the delegation, the address was read by the Rev. O. S. Newnam, of Hampton, who, it is expected, will succeed Mr. Dowling in the rectorship.—*St. John Globe.*

DIOCESE OF MONTREAL.

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

August 29th, Wednesday, Alleyne, Rev. J. Senior, Danford Lake.

August 30th, Thursday, Cawood, Rev. J. Senior, Danford Lake.

August 31st, Friday, Wright, Rev. L. B. Pearce, Aylwin.

September 1st, Saturday, Northfield, Rev. H. Plaisted, River Desert.

Sept. 2nd, Sunday, River Desert, Rev. H. Plaisted, River Desert.

Sept. 4th, Tuesday, Aylwin, Rev. L. B. Pearce.

Sept. 5th, Wednesday, Piche, Rev. C. Boyd.

Sept. 6th, Thursday, Chelsea, Rev. G. Johnson.

Sept. 7th, Friday, Chelsea, Rev. G. Johnson. The Bishop's address during the Visitation will be as follows:

From August 23rd to Sept. 3rd, care Rev. C. Boyd, North Wakefield, P.Q.

From Sept. 3rd to Sept. 6th, care Rev. G. Johnson, Chelsea, P.Q.

PORTAGE DU FORT.—The Lord Bishop of the Diocese, received as he always has, a hearty welcome in this parish on the 15th and 16th inst. Divine service was held in St. George's Church, Portage du Fort, on the 15th, and was well attended, and five were confirmed. The little Church on the hill at Bryson has been greatly improved, and presented a cheerful appearance. Three were confirmed here on the 16th.

Busy hands have decorated the school-house at Clarke's station, and it was well filled for a four o'clock service on the same day.

FORT COULONGE.—A magnificent storm (*terrific* it seems to have been in some places) prevailed over the country as the Bishop accompanied by the Rev. S. A. Mills, journeyed by train to Fort Coulonge on the night of the 16th. On the following morning at the house of Mr. John Young, a noble and faithful Churchman, two young persons were confirmed, and three children baptized. In the afternoon the Bishop visited a poor dying girl, and in the evening preached at a public service to a large congregation.

BAISTOL.—St. Luke's was filled to its utmost

capacity Sunday morning, August 19. Four persons were confirmed. St. Thomas's, Bristol Corners, was also filled to its utmost in the afternoon, but no confirmation. The work in this mission is full of promise; large confirmations may be expected next year.

The Bishop's work for the day concluded by preaching to a crowded congregation at Shawville in the evening.

DIOCESE OF TORONTO.

ORILLIA.—The garden party at St. James' Parsonage last Thursday evening was very successful, although the evening was cool. There was a good attendance, and the ice-cream and lemonade tables were very well patronized. There was a good musical programme, Mr. and Mrs. Tipping, Mr. Jaquith, Mr. Owen, Dr. Crawford Scadding, and Mrs. Cameron from Toronto, all taking part. The grounds were prettily decorated with Chinese lanterns, and no effort was spared on the part of the young people to make the evening pass off pleasantly. Indeed, the success of the whole entertainment was due to the exertions of several of the young people of the congregation, and the library committee feel much indebted to them for the sum of \$30, which was realized by the entertainment.

The bouquet stall was presided over by Miss Wigmore and Miss Marston, whilst the Misses Jennings, Tacker, E. Wigmore, Warren, and Bolster controlled the refreshment table.

BRIGHTON.—The Rev. R. H. Harris, B.A., of Brighton, has been appointed to Weston. The farmers of one of the rural stations of the former parish visited the parsonage, and left a load of provisions and a purse of money, expressing the deepest regret at the thought of losing their pastor.

DIOCESE OF HURON.

BRAMPTON.—A Harvest holiday was held on the grounds of Robt. Brooks, Esq., Churchwarden, on the 18th inst. Though the week had been rainy a fine day cheered both old and young. Most ample refreshments were served by the ladies, and heartily enjoyed under the trees where long tables were spread. Cricket, football, &c., were indulged in by the young men, then there were races for boys and girls, and the usual bean-bag and cocoa-nut trials of skill. The Windsor Band kindly, came up and gave choice selections, which were echoed and re-echoed among the hills which at this point are very striking and beautiful. It was the general opinion that this was one of the most enjoyable of the season's out-door entertainments. Proceeds for the General Fund of Brampton Church, a little over \$57.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, Jacksonville, Fla., says:

We noticed, briefly, last week, the action of the Pan-Presbyterian Council in London, on the subject of Deaconesses and Sisterhoods. Another very interesting item in its proceedings was the discussion on the necessity of Liturgies in Public Worship. One leading speaker stated that Presbyterianism was being gradually ritualized, by the custom of using forms of prayer in the Sunday-schools, and they only needed now suitable action on the use of a *Liturgy* by the proper authorities. This is another long step towards Christian Union. In such a discussion, the question naturally rises why use forms of praise, and reject forms of prayer? The fact is, that not only is it true that forms of prayer in public worship, have been the historic use of the Church from its *earliest organization*, but that these have ever been a strong anchorage for the stability of the faith and teaching of the Christian religion. The "faith once delivered" is permanent and

unchangeable in its essential characteristics. These characteristics are embodied in the fixed and continual devotions, of the people. Such use in *educating*, both as to what is to be believed, and what is to be prayed for. They hold their position firmly against the pressure of local or temporary influences and excitements on moral, social, and religious questions: and so constitute a standard of appeal in doubtful cases, as well as an anchorage for the truth held from the beginning. A Liturgy naturally involves, too, an observance of the great festivals and fasts, which crystalize in themselves and impress upon the worshippers the prominent facts, events and institutions of our Blessed Lord and His Apostles. Without these any religious system must, necessarily, in the passage of time drift from its moorings. This is sadly exhibited in a comparison drawn between the present holdings and original standards of those religious bodies which have advocated and relied upon an extemporary form of worship. To a very large degree the Westminster Confession has become a dead record of a past age. Its strong teaching on the subjects of a divinely authorized Ministry, Baptismal regeneration, and the reality of Christ's presence, spiritually, in the Holy Communion, seem to have become forgotten, or unnecessary teachings, among the followers of John Calvin. The original teachings of Wesley and of John Rogers have met with similar changes and losses. One of the most promising signs for an eventual unity of the faith, is in the growing tendency among non-liturgical bodies to the observance of the festivals of the Incarnation, at Christmas, the resurrection, at Easter, the Ascension, the Whitsuntide glory of the personality of the Holy Ghost the Comforter, in His gifts to men, and the fast of the Crucifixion. Among these, too, we see with pleasure, the increasing use of the Te Deum, the Creed, and the Psalter, in their public worship. The study of the "records of the Fathers," and fierce pressure from without, of the various forms of unbelief, skepticism, and materialism, are bringing nearer together, day by day, the sincere and earnest followers of our Lord. Through these signs of the times, we discern the working of the Blessed Spirit, and take hope, while we pray for the unity of the Church of God, throughout the world.

In reference to "Leakings from Nonconforming Bodies," the *Yorkshire Post* says:

'A sharp correspondence has taken place in some of our Nonconformist contemporaries about the set towards the Church of students and ministers from Dissenting colleges and pulpits. Ministers and students alike of Dissenting colleges and congregations have, it is well known, of late years been in the habit of frequently "applying to the Bishops for orders," and in many cases they have been admitted; but it is now said that a method has been adopted by the managers of at least one Dissenting denomination to keep their divines from conforming to the Church. The Rev. D. Rowlands, B.A., of Brecon Independent College, is so good as to inform us that it is their practice to exact from each student a "solemn promise to refund the money spent by the Congregationalists on his education," in case of his ever relinquishing the ministry in their denomination. At a moderate estimate the college course of an Independent student may cost 200l. When his education is finished, a young man of twenty-three begins his ministry fettered by the obligation to adhere to that one sect, however much his views may change, until he shall be able to purchase his freedom by refunding the 200l. Although better paid than many of the clergy, yet unless he be blessed with private means he will probably never be able to muster 200l. of spare cash, and must remain in theologico-pecuniary bondage to the end of his days, whilst called an "Independent" minister. Professor Rowlands asks whether the Bishops

are "aware of this disgraceful fact," and in a slightly different sense we perhaps may equally ask whether the public are aware of it.

ONE CAUSE OF SCEPTICISM.

There are multitudes of sceptics in the world whose scepticism is often largely due to the shameful neglect of ministers and Christians to proclaim the whole counsel of God, and preach the Word in its length and breadth and fulness. Many of the professed preachers of the Gospel do not study the Word, do not investigate the prophecies, and do not know for themselves the things they ought to be preaching to others. Some of them are ignorant of Scripture, some are unsaved, and others are secretly sceptical, and so unfit to teach what they have learned themselves.

I remember once meeting a somewhat popular American preacher, who, in conversation, used the old argument of the heathen Porphyry, and remarked that the prophecies of Daniel were written at a late date, after the events predicted had transpired.

I called his attention to a passage in Daniel vii., where the prophet is shown in vision a certain kingdom under the figure of "A lion having eagle's wings," and inquired of him:

"Where do you think the writer got that symbol? There is no such thing in nature as a winged lion. Now, where did the prophet get the idea?"

He replied that he could not tell.

I continued, "Well, I do not suppose any one could have told, during the last two thousand years. But one day, when I was in the British Museum, looking over the Assyrian sculptures dug up by Layard from under the heaped up ruins of old Nineveh, I saw there a large stone slab, and on it a sculptured lion having eagle's wings. Now, that lion was buried in those ruins when Nineveh was destroyed, perhaps 2,300 years ago, and no man has ever seen it since, till Layard's Arabs dug it up in 1858. How came that writer describe such a figure, when there was nothing like it known on the face of the earth? The winged lion was the symbol of an ancient kingdom, just as the lion symbolizes Great Britain, and the eagle the United States of America. And when the prophet saw this vision, that kingdom was shown under the appropriate symbol, the winged lion. The lion was buried up, and the book sealed up, for nearly 2,300 years; and now, when the sceptic denies the antiquity of the prophecy, the winged lion is dug up from its resting-place for ages, and placed in the British Museum, to confirm the faithfulness of the sacred Word."

The minister was silent, as well he might be, when even the buried stones had arisen to give witness to the words of truth.—Hastings.

THE APOSTOLIC ORIGIN OF THE EPISCOPATE.

All, who know anything, about the matter, know, that the Catholic Episcopate is simply a continuation in the Church, by successions of consecrations, of the Apostolic office. Consequently, the Blessed Apostles did in the course of their personal ministrations provide, as St. Clement Bishop of Rome expressly tells us, for the perpetuation of their Order, by consecration of divers their successors, or, in other words, by consecrating divers Bishops in divers places to preside over the churches, which the Apostles or their immediate disciples had founded.

The Bishops, consecrated by the Apostles were far greater in number than is commonly supposed. Most persons, if asked for examples of such appointments, would mention the bet-

ter known instances of St. Timothy, Bishop of Ephesus; St. Titus, Bishop of Crete; St. Epaphroditus, Bishop of Philippi; St. James, Bishop of Jerusalem; St. Linus, Bishop of Rome; St. Mark, Bishop of Alexandria; and St. Evodius, first Bishop of Antioch, with his better known successor, St. Ignatius, the second Bishop of Antioch, in Syria.

But ecclesiastical history furnishes proof, that the Apostles effected a far wider diffusion of the Episcopate than this, as will be seen from the following list:

In this list we furnish the names of some only of those Bishops, who were consecrated to their several jurisdictions by the Blessed Apostles themselves; or by their immediate disciples.

1. *Carpus* [mentioned in 2 Tim. iv. 13] was the first Bishop of Beroe, in Thracia.
2. *Caius* [mentioned in Rom. xvi. 23] was the second Bishop of Thessalonica.
3. *Epaphroditus* was the first Bishop of Philippi, and after him *Erastus*, also a disciple, like his predecessor, of St. Paul.
4. *Apollos* was consecrated the first Bishop of Corinth, and after him *Sosthenes*. [See *Lequien II. 155—239.*]
5. *Dionysius the Areopagite*, mentioned in the Acts of the Apostles, was the first Bishop of Athens, and was succeeded by *St. Publius*, and in the third place by *St. Quadratus*, the Apologist, who sat in the year 126.
6. *Phlegon* [Rom. xvi. 14] was the first Bishop of Marathon [see *Lequien ut supra* and *Gams p. 430.*]
7. *Rufus*, "chosen in the Lord," was the first Bishop of Thebes in Boeotia.
8. *Crispus* [1. Cor. i, 14] sat as the first Bishop of Aegina, in Greece.
13. *Aristarchus* [Col. iv. 10] was made the first Bishop of Apamea, the metropolis of the province of Syria Secunda.
14. *Barnabas* is catalogued as the first Bishop of Salamis, and next after him *Aristion*, a disciple of the Lord.
15. *Philip the Deacon* was promoted to the Episcopate as the first Bishop of Tralles, in Asia Minor.
16. *Caius* was consecrated the first Bishop of Pergamus by St. John the Apostle: and was succeeded by *Antipas* the Martyr [Rev. ii. 13.] and to him succeeded *Theodotus* "the angel of the church of Pergamus."
17. *Tychicus* [Tit. iii. 12.] was the second Bishop of Colophon, in Asia Minor.
18. *Polycarp* "the angel of the Church of Smyrna," was the fifth Bishop of that Sec, and was a disciple of St. John the Apostle.
19. *Archippus* [Col. iv. 17. and Philemon 2.] was the first Bishop of Laodicea: to him succeeded *Nymphas*, the angel of the Church of Laodicea: and to him, in the third place *Diotrephes* [3 St. John, 9.]
20. *Epaphras* [Col. i. 7] was the first Bishop of Colosse.
21. *Heros* was consecrated the first Bishop of Hierapolis in Phrygia, by St. Philip the Apostle.
22. *Lucius* [Rom. xvi. 21.] was the first Bishop of Philadelphia in Lydia, and the angel of that Church, referred to in Rev. iii. 7.
23. *Asyncritus* [Rom. xvi. 14.] was the first Bishop of Hyrcania.
24. *Nicaner* was appointed by Titus as the first Bishop of Myra in Lycia—an apt illustration of Apostolic Succession.
25. *Aristobulus* was consecrated by St. Paul and St. Barnabas as Bishop of Britain.
26. *Trophimus* was consecrated by St Paul as the first Bishop of Arles.
27. *Martialis*, a disciple of the Apostles, was the first Bishop of Limoges.
28. *Lazarus*, whom our Lord raised from the dead, was a Bishop, firstly in Britain, and afterwards at Marseilles.
29. *Crescens* [2. Tim. iv. 10] was the first Bishop of Vienne.

30. *Photinus*, a disciple of St. Peter, was the first Bishop of Beneventum in Italy.

31. *Ptolomaeus*, also a disciple of St. Peter, was the first Bishop of Fano.

32. *Apollinaris*, a disciple of St. Peter, was the first Bishop of Ravenna.

33. *Paulinus*, a disciple of St. Peter, was the first Bishop of Lucca.

34. *Patrobas* [Rom. xvi. 14.] was the first Bishop of Pateoli.

35. *Epanetus*, one of the seventy disciples, was the first Bishop of Sirmium.

36. *Titus*, when in Dalmatia, founded the see of Spalato, and was succeeded by *Hermes*.

These instances will suffice to show, that in the Apostolic age Episcopacy was firmly and extensively established throughout Europe and Asia, and that it was intended to take, in the economy of the Church, the place of the holy Apostolate.—*The Antigua Churchman.*

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.]

THE LAMBETH ENCYCLICAL.

To the Editor of the CHURCH GUARDIAN:

As, doubtless, we shall be very soon in receipt of copies of the Lambeth Encyclical to be read publicly to our congregations I have a question to ask. Seeing that this letter will be to us the collective voice and expression of the Anglican Church, ought not its reading be listened to by the people in the attitude of attention and respect? Judging from the traditionally and universally adopted position Church of England people take, that of standing when listening to the voice of the Church, as for example, in the exhortation in the daily Matins and Evensong "Dearly Beloved Brethren," &c, and the exhortations elsewhere in other offices, one would suppose the same position would be taken as regards the above. I know of one parish where that was done when the circular letter of the first Lambeth Conference was read. It was then a new thing in our Church, coming only once in ten years; it will be a novel feature still to many, and many of the clergy will have never given a thought to the question of position, or of the meaning that underlies that position, and it is therefore just as well not only for ones own information, but for drawing the attention of others to it, to ask this question in time.

W. R. B.

[The ENCYCLICAL LETTER of the Bishops assembled at the late Lambeth Conference should be received with all possible respect; though it be not as assumed by our correspondent the "collective voice and expression of the Anglican Church." It is a message from such Bishops of the Anglican Branch Catholic of the Church as were then assembled, but is not claimed to be the voice of the Church. Nor is there the same reason, in our judgment, for standing at its reading as there is for so doing at the "Exhortation," though the posture (standing) is one that would not be unbecoming in view of the source from which the message comes—but it could not be prescribed; nor should those who do not adopt it be deemed wanting in attention or respect.—Ed.]

A well known Nova Scotia Rector writes:—"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."

The Church Guardian

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CALENDAR FOR AUGUST.

- Aug. 5th—10th Sunday after Trinity.
 " 6th—TRANSFIGURATION.
 " 12th—11th Sunday after Trinity.
 " 19th—12th Sunday after Trinity.
 (Notice of St. Bartholomew)
 " 24th—ST. BARTHOLOMEW. [A. & M.)
 Athanasian Creed.
 " 26th—13th Sunday after Trinity.

THE CLERGY AND THE PARISHES

Congregations which desire to grow in members and spiritual strength should use every effort to make adequate provisions for the support of their pastors and their families. This is a duty expressly commanded to the discharge of which God has promised his abundant blessing; a consideration not to be overlooked by men who believe the promises of God. And then, the earnest effort to provide suitably for the pastor gives a new impulse to his work. When a clergyman can see that his people are not indifferent to his needs, it gives him a fresh interest in them, and in all that he can do for them. His service is worth far more to them than otherwise it would be. As a rule parishes

where adequate provision is made for their clergy have comparatively few vacancies.

And there is another matter in which I think much might be done to make the clergy contented in their charges and to prevent needless changes: it is that our people should more often show the sympathy and appreciation which they really feel for their pastors. A congregation is perhaps quite well pleased with the service of their minister. They see that he has ability and learning, that he is faithful and diligent. They speak of their satisfaction to each other; and, sometimes with some feeling, of any special effort he may have. But they are quite reserved about all this to ward him. They seldom, if ever, give any expression to him of their estimate of his labors, or their regard for him. He may be quite unaware of the favorable opinion of him entertained by his parishioners. And when some opportunity for a change of field comes to him, he may be led to embrace it, quite in ignorance of the esteem and love of his people which, if he had known, would have precluded all thought of change. I have known many such instances, where clergymen have accepted calls in new charges and have thus bound themselves to make changes in just such ignorance; and when their prospective removal came to be known they have been greatly surprised and overcome by the strong expression of sorrow from the people whom they were leaving.

Timely expressions of approval, some kindly words of their appreciation from his people are very precious to the clergyman; they do much to make him strong to give him interest and courage in his duties. The clergy, with their high commission and responsibilities, are still men, social beings like others. And because they are so made, they need the help and sympathy of their fellows. I commend this matter to the attention of our devout and thoughtful laymen, as possibly opening a way in which they may do something to abate one of the serious hindrances of the success of the Church.

And I must charge my brethren the clergy that they be careful that they do not make changes except it be for very good reasons. They should remember that their relations to their present charges have been brought into existence under the providence and by the will of God. These ought not, then, to be broken unless in following the plain leading of that providence. And if they find difficulties in their present charges, it is in the highest degree probable they would find difficulties quite as hard to encounter in other fields. Difficulties, what are they but hard tasks which God, who orders all, puts before us that we may do them? And in the exercise of such resolute efforts may ourselves grow strong; may become able ministers of the New Testament—able to deal with that which opposes itself—able to reduce to the least the evil which cannot wholly be removed—able to bear patiently that which is inevitable—able to approach all classes of men,—able to find, in all, for Christ, His sheep and lambs, His lost, whom he would fain have brought within His fold. As we should teach our people, so we must remember that our difficulties and hindrances are not accidents, but appointed for us by the wisdom which shapes them most exactly according to our needs, so that if we accept them as a part of our discipline, they are made most profitable to us.—*Convention Address of the Bishop of Vermont.*

GROWTH, WORSHIP, WORK.

(From Convention Address of the Bishop of Missouri.)

CHURCH GROWTH.—Are we awake to that? In cities, to see that a reasonable number of new Parishes be started and worked to keep pace with new populations, and yet at the same time to use all wise care that the old shall not

be abandoned nor weakened? In the State, to push in where openings offer? In our cares brethren of the Clergy, to remember that we are set to be ambassadors for Christ; to call men to Him; to win them to his allegiance; to turn them from self and sense and gain, when these grow ruinously absorbing? And that we are sent, not to be "Rectors" of "Episcopalians" merely, but to be the *authoritatively* commissioned pastors for Him to all people, sinners especially? The unshepherded are ours. The unclassified are ours. We must not think we are responsible for our pew-holders only; or our little coterie of "Episcopalians." Pastors for all, we are appointed to be. Loving pastors of all, we ought to be ashamed not to be, and let nothing but the gentlemanliness which forbids intrusion into the fixed home flock of a Christian brother of another name, limit and restrain you from trying to extend loving pastoral care to all and every one. It is your duty as Christ's appointed ambassadors. And no less your duty under the ancient Nicene polity which affixed responsibility of cure to territorial area. Where there is growth, thank God for it. And record it. And tell us of it. Keep your Parish Registers in accurate shape. I grieve to know that some Parishes do not have a Parish Register. I grieve more to know that some clergymen do not seem to care whether they have them or not; and are unprompt and neglectful in using them when had. The A, B, C, of a business man's training is to enter on his record book the one transaction before he ventures to go on to deal with the next. Every clergyman should take pains to enter on his Parish Register each ministerial transaction at once and in its accurate details. This, not to swell pride, nor merely to have joy in the count of heaped statistics, but because these are days when accurate and intelligent information is constantly asked for, and is a useful factor in promoting Church growth. And because the chartered trust under which we act should make us clergymen seek to be truthful and painstaking officers of record and return, as well as faithful doers of pastoral duty.

CHURCH WORSHIP.—There are sometimes extremes in it that I, with my American bent, cannot heartily go with. There are some excesses that I much deplore. But there are in all Parishes latent powers that a reverent and earnest way of worship will call out, and that may contribute no little of sweetness and strength in waking the Church.

I know of no way in which such contribution can better be gotten than by hearty responses in reading the Prayer Book. If only our people would speak out loud in responding, and the firm swell of many concurring voices could count in the rhythmic flow of Psalter and Canticle and the final Amens of the Prayers, our public worship would be happily transformed from the cold thing that some people now call it, into a devout and earnest service more acceptable, cannot but think, to God, and more helpful, I am quite sure, to the people.

I knew a clergyman in a country Parish near my New York home who, after service on Friday evenings, was accustomed to have his congregation stay and practice responsive reading. He called their attention to the rhythmic swing in the Psalter verses, and to the Hebrew pause, the Athnach, in each verse. By minding this Athnach about the middle of every verse, and slightly the other pauses indicated in the print, and falling in with the musical rhythm that pervades the Prayer Book Psalter, and accustoming themselves to the loud use of their voices in reading together, that congregation made the worship in their little church one of the most attractive and edifying and helpful that I have ever participated in.

Is it impracticable for our clergymen and congregation to learn and use some such bet-

ter way? The pauses minded; the voices earnest; the musical cadences brought out; the unity and harmony of worship deepened and strengthened; what gains all these would be! St. Jerome has put on record how the Amens in the public assembly of the Church of the 4th century, loud, earnest, united, lifted the soul as by strong force heavenward.

THE CHURCH LAITY.—They will help to work the Church. They are helping now. They will help more. Let us call them in. Let us show them how. First, by seeing to it that the amount of salary promised to their clergyman be fully met and promptly paid. Honour, gratitude, duty, demand that at your hands, brethren of the laity. Do not let the proverb that "what is everybody's business is nobody's business" have sway in your Parish. Make it your aim to see that Church business and the minister's salary be just as accurately and promptly cared for as mercantile business and a bookkeeper's salary. Perhaps, if you deal with your clergyman in a straight business way, so paying him, and so treating him, he will surprise you by showing himself a much better business man than you thought he could be. Then, in vestry duties, in Sunday Schools, in Parish Guilds, in new startings of Missionary work, and in other fit ways, the laity will help, I feel sure, in pushing Church work. Only, brethren of the clergy, may I speak out a hint to myself and to you in your dealings with the laity. It is a hint not new. Jethro, Moses' father-in-law, uttered it to his son-in-law when devoted ardor was impelling the latter to enthusiastic work. The wise old man said, "Don't insist on knowing everything and doing everything yourself. Thou wilt wear out and the people that is with thee." He might have explained: You will wear out with work; the people will wear out with rust. The world finds wisdom in Jethro's hint. Why should not the Church too? A corner-stone of civilization is division and distribution of duty. Then let us lay some duties, more than we do, on the laity. To a reasonable degree, believe me, they will accept them, and try to discharge them. But when we impose those duties, we must afterward keep our hands off. They must have the responsibility of doing, or not doing them. It will do us good to be free from those duties, so that we may give time to others, and yet keep our health and strength. And the duties will do them good in steady, interesting and upraising their aims and lives.

THE DOCTRINE AND WORSHIP OF THE CHURCH EPITOMIZED BY BISHOP HUNTINGTON.

1. Evangelical doctrine, embodied in Scriptural and fixed statements, wrought into every part of the service, summed up in an Apostolic creed so simple as to be intelligible to a child, repeated always by the whole congregation, and thus rooted in the memory and the faith of young and old, its substance being "Jesus Christ, the same yesterday, to-day and forever.

2. Congregational and responsive worship engaging all the people, employing not only the ear, but the tongue, the eyes, and appropriate and significant attitudes of the body—kneeling in confession and petition; standing up in praise with frequent singing; and sitting to hear the word; a worship conformed to the pattern shown in all parts of the Bible; attracting the attention of everybody by its fitness and variety; in form of language carefully prepared by the wisdom, and fragrant with the piety of ages; gathering up all the sentiments and desires suitable to social or common prayer, avoiding all that may offend reverence, dignity or of poor taste, and securing a noble and beautiful solemnity.

3. In preaching, an adherence to spiritual and permanent subjects, with a reverential treatment of them by a ministry of three Orders, ordained according to the Apostolic model, customs extending through Christian history, and the present practice of about seven-eighths of the Christian world.

4. A system of holy education, training every baptized child to venerate and love his Church as the mother to whom he belongs by a Divine covenant in a blessed and joyous inheritance; to heed punctually all the ordinances that are a means of a heavenly grace, and to understand clearly the reason of the hope that is in him as preparatory to the sacred rite of confirmation.

5. A system of practical righteousness, connecting all the great interests of life—such as youth, marriage, home, sickness and death—directly with the influence of the Church as "the bride of Christ"; teaching the people that every man, woman and child should render some practical service to the Divine Master in the interest of this Church, under the Rector's direction; thus tending to realize a living, united and sympathetic Body of the Lord, "having many members."

6. An observance of the "Christian Year," making all its Sundays and holidays, feasts and fasts, a round of interesting commemorations of great events in the life and ministry of our Saviour, of the facts of redemption and the saintly characters of the New Testament. By this means each Sunday has its own individual associations, lessons and prayers all over the world, directness and diversity are given to the discourses of the pulpit, help is extended to human infirmity; and the whole "Year of the Lord" is turned into a practical manual of evangelical instruction, both enjoining and illustrating the great truth of human sinfulness, God's benignant sovereignty the Holy Trinity, renewal and sanctification through faith in the Cross of Christ.

7. A good cultivation of the spirit of religious awe, including reverence for sacred times and places, a loyal respect for authority and law, a conservative manner of thought, obedient and gentle manners, and uniformity in ecclesiastical usages throughout Christendom. A high degree of spiritual power is ascribed to the two Sacraments—Baptism and the Lord's Supper; as Christ appointed them; they are administered and received with signal marks of veneration. Each part of the Church building has its peculiar meaning and reasons. The minister as a priest of God, always appears before the congregation in a robe of his office, the same everywhere, the simplest and plainest possible, "covering up all the changing fashions of men," obviating all criticism or surprise and designated by Jehovah as a symbol of purity.

9. A liberal practice as regards the terms of participation in Sacramental privileges, abstinence from pulpit controversy, and a charitable spirit toward the members of all Christian bodies.

10. Christ having established a visible kingdom in the world, which is the Church, "the pillar and the ground of the truth," a profound conviction arises that on earth our religion, like ourselves, must be of two parts—inward and outward, life and body, spirit and form, invisible and visible, that Christ Himself has determined certain characters or ordinances by which this Church should be everywhere and always known; and that a recognition of the doctrines of this Church, with a cheerful allegiance to it, is not only essential to the final preservation of historical orthodoxy, but would provide a remedy for many evils in our present disordered condition.—*North Dakota Churchman.*

'THINGS NEW AND OLD.'

From time to time discussions arise in these columns and elsewhere as to the best mode of Preaching, whether sermons should be pre-

viously written or not, &c., and so on. Now, in such questions as these an important principle may be gathered from our Lord's words in St. Matt. xiii. 52: "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a house-holder, which bringeth forth out of his treasure things new and old." For here we have the Divine sanction, not to say advice, not to confine preaching to one method, but to employ more than one; in other words, to adopt the principle of *variety*. Thus, as to the mere manner or outward form of preaching, nobody should be content to preach written sermons *always*, or to preach from brief notes *always*, or to preach without the aid of any MS. *always*. Every preacher should have at least two methods, an 'old' and a 'new,' so to say, and not allow himself to be a slave to one to the entire exclusion of the other. It has often happened that a clergyman, having tried preaching from notes, or without even notes, instead of from a written sermon, has found it much easier than he expected; and, being glad to be saved the trouble of writing sermons in full, has entirely given up doing so, and taken to the other method exclusively. And in this case, whether he is aware of it or not, he has *generally deteriorated* in his preaching as any candid friend might tell him if he heard him after a long interval. But he would be far less likely to become a worse preacher if he made a point of continuing to write some of his sermons as before, and so to give his congregation the benefit of the old plan as well as the new. As most of the clergy have to preach twice on each Sunday, it would seem natural that the two sermons should be of different kinds; though here, again, it is not well that the morning congregation should always hear one kind of sermon and the evening congregation another, but that each should have the benefit of variety.

Again, as to the *matter* of sermons, there should be constant variety: Old Testament subjects as well as New; doctrinal topics as well as practical; 'modern instances' as well as 'old saws.' And, inasmuch as in most congregations there are some well-instructed Churchmen, and also some persons who scarcely know the first principles of religion, there should in the preaching be *edification* for the former as well as *elementary instruction* for the latter. And as we know from the Parable of the Draw-net, which immediately gave rise to our Lord's words cited above, that in every congregation there are both the bad and the good, both the repentant and the unrepentant, types of both the Pharisee and the Publican; no preacher can safely assume that all his hearers are of any one of these classes, and, therefore, he must bring forth out of his treasure something adapted to the wants of each—"things new and old."

But may we not extend the scope of this principle of 'things new and old' beyond the mere *matter* of preaching in the pulpit? Surely we have here a strong argument in favour of what has so often been advocated in *Church Bells*, viz, the admixture of new elements in our services with the present old ones; or in other words far more variety and elasticity than now obtain. As to parochial organizations new methods have been added to old ones with great success of late years, but chiefly in town parishes. In the country a great infusion of variety is still to be desired, though it cannot but be admitted by all who have had any experience that the work of the country parson is often most discouraging and depressing, and that, even if he has started something new for the benefit of his parishioners, he finds it almost impossible to keep it up on account of the little interest they take in it.

The general principle, however, remains steadfast—that the Church, while maintaining all that is good in old methods, should be con-

stantly on the alert for new methods of 'catching men,' and should by no means despise or reject such simply because they are new. For the good, old, steady members of the flock, no doubt, as a rule, 'the old is better;' but as new wine must be put in new bottles, we must be ready to adopt any suggestions that are not intrinsically wrong, and work 'out of season' as well as 'in season,' and 'be all things to all men,' that we may 'by all means save some.'—Church

FAMILY DEPARTMENT.

"ALL LIVE UNTO THEE."

God of the living, in whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away,
From this our world of flesh set free;
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works, their
powers,

All Thine, and yet most truly ours;
For well we know, where'er they be,
Our dead are living unto Thee.

Thy word is true, Thy will is just,
To Thee we leave them, Lord, in trust,
And bless Thee for the love which gave
Thy Son to fill a human grave,
That none might fear that world to see
Where all are living unto Thee. Amen.

EDITH'S GREEN DRESS.

A STORY OF SELF DENIAL.

By M. Payne-Smith (From the Quiver for August.)—Continued.

"It will be delightful," said Edith, more soberly.

"I only wish Faith were going too?"

"Yes," remarked Mrs. Mapleson, now that Faith is getting better, a fortnight's change would do her all the good in the world."

The remark was quietly made, but it stayed in Edith's mind all day; and when she went to see Faith in the afternoon she was once more struck by the contrast in their lives. The wind had changed at last, and Faith had crept out for a little fresh air, and Edith met her a hundred yards or so from her lodgings, looking utterly exhausted. "It is my first walk," she said, with a wan smile as she took Edith's arm, "and I think I have been a little too far."

Edith helped her home, and when she was safe indoors the two girls began to talk; but Faith was a little dreamy, and presently burst out—

"I can't help it Edith! It's horribly selfish of me, but I can't attend to what you are saying, for I have had such a disappointment to-day."

"Have you? what was it?" asked Edith, who for her part had been distracted by the difficulty of keeping in her own news.

"Maria was hoping that I should be able to get away for a change, and we had heard of a convalescent home for ladies at Bournemouth, but now she finds there would be a guinea a week to pay, so I shall not be able to go. And oh! Edith," she continued, "I do so long for some sea-air, and something besides the street to look at."

"You poor darling!" cried Edith; "I don't wonder you are disappointed. Don't you think there is any chance of your being able to manage it?"

"Not the very slightest; you know we are never very well off, and I have lost half a term's salary by being ill, and there is the doctor to be paid, and I have had tonics and things. It all runs up to a lot of money, and we shall be very short for some time."

"Three weeks at the sea would have set you up," said Edith thoughtfully.

"Three weeks? A fortnight would have put me to rights, especially as the warm weather will be coming some day, I suppose," with an attempt at a smile. "Just think how nice and warm it must be at Bournemouth now, while we are being nipped. No! I must not say that, for it has been lovely to-day. What are you going to do with your holidays, Edith?"

"We are going to stay with some friends in Hertfordshire," answered Edith. "I only wish we could take you too."

"You can't do that, unluckily," said Faith; "but you might send us some real country primroses; they are so different from what one gets in London;" and she set to work bravely to talk about Edith's affairs, and so forgot her own troubles.

But Edith found it hard to forget them; all the way home, all the evening, even when she went to bed, something kept telling her "Faith could go to Bournemouth for three guineas," and she would have three guineas paid her in two days. "But if I give her my money," said self, "I shall not be able to get my dress; and I must have something to wear."

"Buy a cheaper one," answered Conscience; "none of your sisters have silk dresses, so why should you?" All the next day Edith looked worried, and her pupils did not find her quite so patient as usual over their mistakes. Her visit to Faith was short, and Mrs. Mapleson asked anxiously whether she was unwell; but though she answered that she was all right, it was easy to see that something was wrong, and Mrs. Mapleson soon found out what it was, for when she inquired after Faith, Edith said rather shortly, "She only wants change of air; Miss Henderson ought to manage it somehow."

"She could not possibly do it without help," said Mrs. Mapleson: "they are very poor, you know." To which Edith only answered by a sort of grunt.

"What's the matter with Edith?" said Mr. Mapleson that evening, when the girls were all in bed, and he and his wife were left alone.

"She is having a little struggle with herself," replied his wife. "She has been saving up her money to buy a pretty dress, and now that poor Faith Henderson needs sea-air, and can't afford the expense—"

"Do you mean that Edith will pay for her?" said Mr. Mapleson. "It would come hard on her, would it not? She has not much pocket-money."

"I have not said a word about it," was the mother's answer, "for I think it would come hard on the child, but she has evidently been struck by the difference between her circumstances and Faith's (though many young girls would think our children poorly off); and I shall not be surprised if she sends Faith to Bournemouth, and wears shabby clothes all the summer."

Nevertheless, when Edith rose next morning she had decided that she really could not do without the dress, and as she had some shopping to do in preparation for her holiday, she determined to buy it that very day. Yes! everything was settled; Katie would cut it out, and she would make it while she was in Hertfordshire. The girls she would be staying with did their own dressmaking, and she should have more time for it there than she could ever get at home.

"I shall have my money from Mrs. Johnson to-day," she remarked at breakfast, "so I shall go straight on to Regent Street and buy my dress, after I have done with my lessons. Can any of you meet me, and help choose it?"

Everyone was busy, however, so Edith decided to go alone. "There will be all the more excitement over the parcel," said Maud, "though I wish I could go with you: I do love shopping."

"Can you start a few minutes earlier than usual?" interrupted Katie. "I made a mould

of meat jelly for Faith yesterday, and if you took it round she could have it for lunch."

"All right; pack it up and I'll take it;" and Edith ran up-stairs to put on her jacket.

She found Faith looking white and hollow-eyed, after a bad night, but she had no time to stay, so gave her the jelly, and promised to come in later. Her conscience smote her again during her walk, and she found it difficult to forget the pale face, which haunted her during the lessons. Then came the delightful moment, when, after a few kind words about the progress the children were making, Mrs. Johnson gave her a little packet of money, and wished her a pleasant holiday, and she was free to go and buy her dress. She went along slowly, with an anxious look on her face, for the music had been speaking to her all the morning, and her mind was perturbed in consequence. But just before she reached the corner where she would have to take the omnibus, her face brightened. "I'll do it," she said aloud, "and I'd better do it at once."

The people in the omnibus looked admiringly at the bright face of the girl who went as far as Regent Circus, and then walked away, with such a light springing step, down Regent Street. She was not long in the shop, but looked thoroughly satisfied when she came out, and made her way homewards once more.

"Faith, I have a surprise for you," she said, entering the room with the brightest of smiles just as Faith was sitting down to her solitary lunch.

"What is it?" cried the girl; "it should be something nice if your face is to be trusted."

"It is nice," said Edith, sitting down by her friend, and slipping her arm round her waist.

"Faith, I'm a selfish pig, but I am not quite as bad as I thought I was. I have been saving money for the last three months for my own enjoyment, but now I am going to spend it in sending you to Bournemouth."

"Not really!" exclaimed Faith. "No! Edith you must not do it. I know your are sending me with the money that was to have got your dress."

"Never mind if I do; it's my own money, and I shall do what I like with it," laying a little packet on the table. "Now, good-bye; tell Miss Henderson to write to the Home this very evening;" and she was gone before Faith had time to thank her.

"Did you get your dress?" said a chorus of voices as Edith entered, for she was late, and the rest of the family were at lunch.

"Yes! I have got it, and it will arrive some time to-day," said Edith rather gravely as she took her seat.

"What is it like?" said two younger sisters, and "Did you get green?" said the two elder ones at the same moment.

"It is green," said Edith slowly, "and it is just the shade I wanted; but I thought it would be mean of me if I wore silk while you others had stuff, so I got nun's veiling."

A chorus of exclamations and remarks followed, during which Edith ate her lunch as calmly as possible, till her mother inquired gently, "Did you see Faith? and is she going to Bournemouth?" and then she knew that her real reason for choosing the simple material was divined.

As to her money, it proved well spent, for not only did Faith come home strong and well from the sea, but she got an introduction to a publisher, who gave her the long-desired opening for illustrating, and thus increased her income by congenial work. The green dress wore to a good old age, and though Edith found her means very limited for the next month, or two, she never regretted her first real piece of self-denial.

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Fred Russell was exceedingly busy. He had only lived in the city three years, and was already known as a "rising young man."

He could not even write to his mother. For the last year, indeed he had sent her only an occasional hurried note.

One night, having finished his work unusually early, he sat by the fire thinking about her, and it was "borne in upon him," as she herself would have said, to write her a long letter.

Just now there did seem to be an unoccupied hour for it, and he went to work with zeal. He described his mode of life at great length, inquired with careful interest, about all the home affairs, and tried to tell her at the end that he loved her dearly, though he had seemed to neglect her of late.

"There," said he, "I don't believe I've been so soft on anybody since I was a boy; and here I register a vow that I'll write every week—as good letters too as I know how to concoct!"

When he came home from work the next night, he found a telegram awaiting him:

"Mother is sick. Come at once."

He hurried down to the quiet country village, and by the time he reached the desolate home, the message should have been changed to read, "Mother is dead."

Just as those words were uttered by his sobbing sister, he chanced to glance at the table, where lay his letter—unopened.

She would never read it. The dear eyes were not now to be brightened, nor the faithful heart cheered by seeing, in those loving words, the record of his good intentions. It was too late.—Youth's Companion.

NINE REASONS FOR BAPTIZING CHILDREN.

1 Children born of sinful parents come to know and suffer evil while infants.

2 Baptism is God's instrument of the second birth in which they come to know and receive good while infants.

3 Christ said that little children are more fit for His kingdom than grown people.

4 Christ by His acts showed that little children, though they can neither believe nor understand, are capable of receiving a blessing.

5 In the olden time children were made members of the Church at eight days old; Christ cannot have meant that the Christian Church should have less of blessing for children.

6 At the very beginning of the Christian Church, in his sermon, S. Peter said, "The promise is unto you and your children."

7 Isaiah said of Christ, "He shall feed His flock like a shepherd; He shall gather the lambs in His arms and carry them in His bo-

som." Christ said, "Feed My lambs."

8 During the first thirteen years of the Church whole households were baptized.

9 For fifteen centuries the Christian Church universally received infants to the fold by baptism.—Living Church.

We would call the Special attention of the Clergy and Superintendents of Sunday-Schools to the advertisement of the Selected Library of S. S. Books to be had from Messrs. Jas. Pott & Co. (see p. 11). We have frequently been asked to recommend books which might be relied on for S. S. purposes. We have no doubt that these will be found to be of this character, and the price is particularly low.

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WALTERS-WESTGATE.—At Boston, on July 28th, by the Rev. A. E. George, Mr. Chas. L. Walters, of Montreal, to Miss Carrie V. Westgate, of Cote St. Paul.

DIED.

NAYLOR.—On August 3rd, John Arthur, infant son of the Rev. W. M. Naylor, rector, Shawville, Que.

MOORE.—At New Glasgow, N.S., Charlotte Elizabeth, wife of Mr. Baldock Moore, formerly of Montreal.

MCPHERSON.—On August 4th, at the Picton County Asylum, Stellarton, N.S., Archibald McPherson, in his 7th year.

WILLIAMS.—At Lakeville, Carleton Co., N.B., after a lingering illness, George Frederic, youngest son of Mr. and Mrs. Isaac P. Williams, aged 19 years 3 days, leaving a large circle of relatives and friends to mourn his departure.

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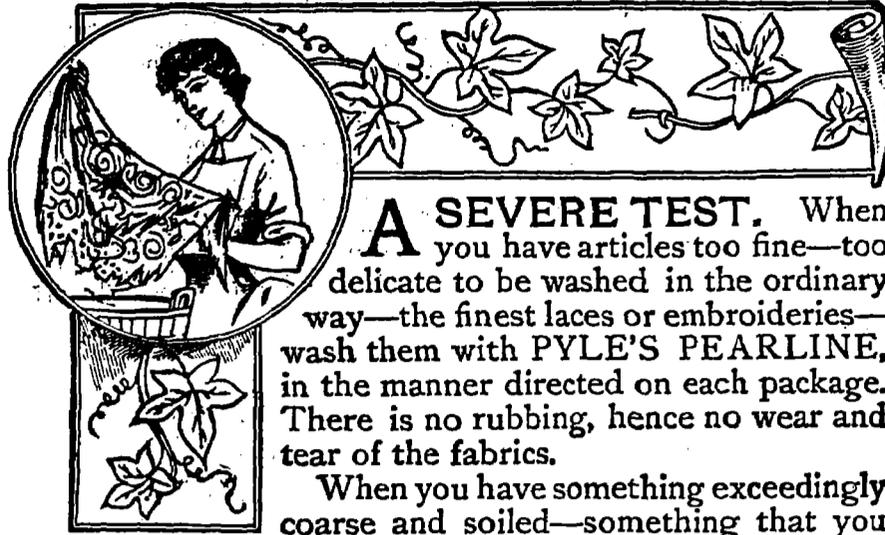
Our last illustration shall be the story of Princess Eugenie and her jewels. Eugenie, of Sweden, has a name already immortal for her self-sacrificing, sympathetic friendship for the poor and suffering. It is now many years ago that she was ordered by her physicians to go to an island off the coast for her health. On that island she found a large number of wretched cripples, many of them hopelessly incurable. She could not be happy until she had done something for their relief. She devoutly prayed God to put into her heart his own thought about the matter and show her His will concerning this thing.

Then the thought came into her mind which has now made her famous. She would build a home for those poor cripples, where they might have loving nursing and sisterly care. Their number was so great that the house must be large and costly, and she knew not how to raise the necessary funds. Then another thought came into her heart. She wrote to her brother, the king, asking his consent to sell all the crown jewels that belonged to her and to use the proceeds of the sale for God. The letter was baptized in tears and hallowed with many prayers that the king would accede to her request.

At first he thought Eugenie must be crazy. These jewels were heirlooms; they had come down to her from past generations. Who had ever heard of such a preposterous notion, that a royal princess should part forever with her precious family treasures to build a hospital for cripples! But there was one phrase in her letter that her brother could not forget. Her whole plea was "for Christ's sake." And at last he wrote a reply giving his consent. The princess, happy in the sacrifice, sold her jewels and finished and furnished the hospital.

And not only so. Her sublimest gift was the gift of herself. Into the home she had built she went day after day, God's ministering angel to those deformed and loathsome cripples. One day a poor woman, at whose bedside day after day she had been wont to sit by her, holding her hand and pleading with her to accept Jesus as her Saviour. And now as the last hour had come she raised herself in bed, bent over the princess' hand, and caressing it said, "Lovely princess, I bless the Lord for sending you to this island, but for you I never should have learned to love Jesus and my soul would have been lost." Then she fell back and expired, but the hand of Eugenie was covered with the tear-drops from those dying eyes. Eugenie looked down at her hand, saw those grateful tears glistening upon her hand in the sunlight, and lifting her eyes to God said, "O my Saviour, I sold my jewels for thee, but I see them all restored, and how much more beautiful they are than when I formerly owned them."

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CHRISTIAN LIBERTY AND CHRISTIAN CHARITY.

The Rev. Boyd Vincent, Rector of Calvary Church, Pittsburgh, U.S., in the course of a recent sermon on Temperance, made the following remarks:—

I am thankful that we have at last in our own Church Temperance Society an organization broad and scriptural enough to take in all the principles set forth. "It stands"—as has been well said of it—"with one foot upon the rock of Scripture, and the other on the rock of common sense." Nothing could be more scriptural or reasonable than its basis of "A union on perfectly equal terms, for the promotion of Temperance, between those who use temperately, and those who abstain entirely from intoxicating drinks as beverages." The principle of a Temperance pledge is, not that it is to take the place of Christian vows, except for those who are not yet Christians; but that it adds to Christian vows the value of voluntary self-denial, of expressed sympathy, and united effort. There is no reason, then, why one man may not take this society's pledge of "partial abstinence," i.e., abstinence on all occasions where example would be likely to mislead; while another takes its pledge of "total abstinence." No reason why these two men—who, on the principles already stated, are both Christian men—should not work together for this Society's three-fold object; the promotion of Temperance, the rescue of the intemperate, and the removal of the causes of intemperance.

INEBRIETY IN WOMEN.

By Dr. E. C. BOUSFIELD.

First and foremost amongst the causes of inebriety among women must be placed home influence, by which I mean the influence which, in early years, contributes so powerfully to the formation and fixation of character and habit. The effect of home-training, for good or evil, upon the after-life of the individual, can scarcely be over-estimated. In the vast majority of cases the rule will be found to hold good—"like father, like son; like mother, like daughter." There are in England to-day thousands of homes in which alcohol is habitually consumed in small quantities by all the members of the family, and, amongst the working classes especially, the opinion appears to be held that whatever the parents can take is fit for the children, almost without limit of age. It is painful to witness the apathy, or ignorance, with which very young children are permitted to acquire the taste for alcoholic stimulants, and the habit of consuming them, and it is almost as difficult to induce mothers to see the dangers of the course they are pursuing, in regard to their children, as to persuade them to abstain

themselves. The first spoonful may be given from mere mischief, in order to see the repugnance which must result from the first taste of the nauseous compound (which is so grateful to her own degraded palate) upon the uneducated senses of her little one, and the amusement is repeated until, with the curious fatality which attends this habit from almost its very inception, the child ceases to dislike, and begins to long for, the once disgusting draught. I am speaking from the results of my own experience among the working classes when I say that in very many cases the taste for drink is formed within the first year of life, and in still more numerous ones between the first and second years.

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands of the shore in number, but it is well to be accurate. Here, then, are fourteen mistakes. "It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp, to expect to be able to understand everything.

TWO KINDS OF GIRLS.

"There are two kinds of girls," says the Home Visitor. "One is the kind that appears best abroad—the girls that are good for parties, rides, vias, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining room, sick room, and all the precincts of home. They differ widely in character. One is often a torment at home; the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong?"

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SAULT STE. MARIE CANAL.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for the Sault Ste. Marie Canal," will be received at this office until the arrival of the eastern and western mails, on TUESDAY, the 23rd day of October next, for the formation and construction of a canal on the Canadian side of the river, through the island of St. Mary.

The works will be let in two sections, one of which will embrace the formation of the canal through the island; the construction of locks, &c. The other, the deepening and widening of the channel-way at both ends of the canal; construction of piers, &c.

A map of the locality, together with plans and specifications of the works, can be seen at this office on and after TUESDAY, the 9th day of October, next, where printed forms of tender can also be obtained. A like class of information, relative to the works, can be seen at the office of the Local Officer in the Town of Sault Ste. Marie, Ont.

Intending contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and be accompanied by a letter stating that the person or persons tendering have carefully examined the locality and the nature of the material found in the trial pits.

In the case of firms, there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same; and further, a bank deposit receipt for the sum of \$20,000 must accompany the tender for the canal and locks; and a bank deposit receipt for the sum of \$7,500 must accompany the tender for the deepening and widening of the channel-way at both ends, piers, &c.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The deposit receipt thus sent will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tenders.

A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1897.

ST. LAWRENCE CANALS.

NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals," will be received at this office until the arrival of the eastern and western mails on TUESDAY, the 25th day of September next, for the construction of two locks and the deepening and enlargement of the upper entrance of the Galops Canal. And for the deepening and enlargement of the summit level of the Cornwall Canal. The construction of a new lock at each of the three interior lock stations on the Cornwall Canal between the Town of Cornwall and Maple Grove; the deepening and widening of the channel way of the Canal; construction of bridges, &c.

A map of each of the localities together with plans and specifications of the respective works, can be seen on and after Tuesday the 11th day of September next, at this office for all the works, and for the respective works at the following mentioned places:

For the works at Galops, at the Lock-keeper's House, Galops. For deepening the summit level of the Cornwall Canal, at Dickinson's Landing; and for the new locks, &c., at lock-stations Nos. 18, 19 and 20 at the Town of Cornwall. Printed forms of tender can be obtained for the respective works at the places mentioned.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, a bank deposit receipt for the sum of \$6,000 must accompany the tender for the Galops Canal Works, and a bank deposit receipt for the sum of \$2,000 for each section of the works on the summit level of the Cornwall Canal; and for each of the lock sections on the Cornwall Canal a bank deposit receipt for the sum of \$4,000.

The respective deposit receipts—cheques will not be accepted—must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The deposit receipts thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 8th August, 1898.

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