

a time should arrive, the miracle of St. Paul's preservation at Malta will be as inimitable as ever.—*Family Churchman*.

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Dr. Pusey, of whom testimony is borne that he "lived in the Scriptures," would have been greatly astonished had he lived to read in the *Church Times* that "in the Nicene Council Scripture was not even referred to." The true Catholic position surely is that in matters of Faith the decrees of the Council, unsupported by Scripture, would be simply worthless. A friend has directed my attention to the following extract from Keble on the subject, which may have been misunderstood and misapplied by the *Church Times*: "The Bishops were first called upon in the Council to state, each, what was the traditional belief of The Church, and then the question was fought out in the Synod on the ground of Scripture." Keble proceeds: "When all the Bishops, with few exceptions, agreed substantially in the orthodox interpretation, the burden of proof was of course thrown on the heresiarch, and he was required to make good his theory by allegations from Scripture. But his allegations being overthrown by larger allegations from Scripture itself, the orthodox creed was considered as sufficiently established . . . by reasoning out of Holy Writ."

I think we owe a debt of gratitude to Archdeacon Roe for his timely letter, and with all my heart I say *Amen* to his earnest protest against the fashionable depreciation of the Word of God.

G. OSBORNE TROOP.

May 22nd, 1894.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Allow me to correct the statement made by Canon Mockridge in his letter concerning Algoma, in your issue of the 9th inst.

The Canon states the number of parishes and missions in Algoma to be thirty, and upon this statement bases his argument in favor of an increased territory. As a matter of fact there are nearly ninety parishes and missions in the Diocese of Algoma.

Yours very truly,

JAMES J. BOYDELL,

Incumbent of Bracebridge and adjoining parts.

May 14th, 1894.

## TRINITY SUNDAY.

With this Sunday the Church year is closed. The other half of the year consists of "Sundays after Trinity," in which truths of the Church year, only partly considered, may now be emphasized, and other truths brought before the congregations as they need them.

Mr. Maurice considered this Sunday as one of the greatest: "It is of this unity (of Father and Son) that this day testifies; which is, therefore, a more wonderful day than that which testifies of the ascension of the Son to the right hand of the Father, or of the descent of the Spirit to fill the earth and the hearts of men with rivers of living water. But we can know little of the depth and sweetness of this day if we forget how Christ revealed the mystery of it; how He both said and proved that to know Him is to know the Father! For that blessed doctrine, upon which Fathers and Reformers lived and died, we are fast substituting one which seems to put the Son at an infinite distance from the Father; which seems to make the will of the Son, not the revelation of the Father's will, but the contrast to it."

Great as is this Sunday with its teachings of the one God, Father, Son and Holy Ghost, it was as late as 1305 before it was set apart; but after this its celebration became universal throughout the Western Church, teaching the unity of God as the foundation of all true religion, but also that there is in this unity a threefold and personal distinction of Father, Son and Holy Ghost. It is taught in Holy Scripture, not as an intellectual puzzle, but in its practical aspects; that the Father sent the Son to redeem the world, and that the Son sends the Holy Spirit to be with us forever, to teach and strengthen us with all needed wisdom and power, so that we may overcome the world, the flesh and the devil, and get to be remembered with the saints in glory everlasting!

When we were baptized in accordance with the command of Christ, we were baptized into the name (not names) of the Father, Son and Holy Ghost. When St. Paul would give blessing of God to those to whom he wrote, he gave it thus: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." And so this Trinity Sunday, reminding us of the name into which we were baptized, wishes the same blessing upon the entire Church that St. Paul desired for the Corinthians: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." —*Southern Churchman*.

## ALTRUISM.

Moralists and philanthropists of the day talk as if they had made a new discovery in the conduct of life in the theory as expressed in the word altruism; that is that true life and happiness consist in doing good to others. It is true that the ancient morality laid its stress on self-culture with no regard for others except as they could be made of use for self, a theory developed with fascinating beauty by Goethe. If in our day there is an expansion of altruism it is not because the modern moralist has invented a better theory of life, or brought something new into the world. "Doing good to others" is the heart of Christian religion, and wherever this principle is animating the hearts of men, and producing its beneficent results, it takes its spring and impulsive energy from the Son of Man who spent His days going about doing good, and gave His life for others. Altruism had its origin nineteen hundred years ago, and is by no means a new thing. It was a new thing in the world as defined and inspired by our Lord, and wrought into the lives and teachings of His apostles. The key note of St. Paul's life was to spend and be spent for others. And whatever men may now assume for their theories of social elevation, the good in them that persists and makes men more sympathetic and unselfish derives its inspiration from the Sermon on the Mount. That this impulse is broadening and deepening in the present day in spite of the fierce struggle for wealth and position, is a very bright and hopeful thing to think of. It has greatly enlarged human charity and brotherhood; it moved to the wide-spread help for the poor and unemployed during the trying winter just passed; it has built hospitals and asylums; it has organized methods of reaching down to the lowest strata of human misery and destitution; it has placed George W. Childs on the pinnacle as the ideal man, not because he was wealthy, not because he was a successful business man, but because, in his own words, his chief happiness was in doing good to others; and it is the Christ-taught love fulfilling the law, and so bearing one another's burdens, that is to be the alone and sure solvent of our social frictions and antagonisms.—*The St. Louis Church News*.

## A BOOK FOR THE PEOPLE.

The Book of Common Prayer is adapted to all times, to all people, and to all conditions. It is an inheritance from the past—a compendium of the worship of the ages—a summary of the things which a Christian ought to know, to believe, and to do for his soul's health. It carries the Gospel in due proportion in the system of the Christian year. Its festivals and fasts present the facts and doctrines of the divine revelation, and group the incidents and teachings of our Lord's ministry. Its Creeds embody the faith of Christendom. Its anthems and canticles lift the soul in loftiest acts of worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its Catechism instructs childhood in the elements of religion, and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

An eminent literary critic calls the Prayer Book "one of the few world poems—the poems universal," "the voice of human brotherhood," "the charming master piece of faith," and adds: "Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it logical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor."

Is any other book so worthy to become the religious book of the households of America and to be placed beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living?—*Spirit of Missions*.

## H O M E.

Pleasure, like charity, begins at home. To a man or woman, with no sweet memories of home, the world is after all but a battlefield or a wilderness. Some are too poor, and some too rich to have a home. Lord Beaconsfield describes a duke who had many residences, and adds: "He had only one misfortune, and it was a great one—he had no home." Still sadder is the lot of the suffering poor where the fight with penury and misery leaves no place for home pleasures or sanctities. With every complete sketch of happiness there must mingle the vision and the memory of a comfortable home.

Faraday, writing from Switzerland, says, "It is all very well to come away from home, and all very exciting to the imagination to talk of glaciers, lakes, and mountains; but the best effect of a departure from home is to make us value it as it deserves." Southey, too, hits a universal experience when, in the memory of his journeys to and fro, he says: "Oh, dear! oh dear! there is such a comfort in one's old coat and old shoes, one's own chair and own fireside, one's own writing desk and own library. 'Don't go to London, papa; you must stay with Edith!'" And then how sweet is the return when the journey is over, and home is reached once more!

Not without a reason is "home" considered the sweetest word in the English tongue, fraught, for all who ever had a true home, with ineffable music. The mother's welcome, the father's tenderness, the child's trust, the fond "What ails thee?"—*Selected*.