

dom, even though it must appear to the unprejudiced eye of man as much less a kingdom than the most undisciplined principality to be found in the wilds of Central Africa. If this be the kingdom which Christ so painstakingly founded, surely it is the merest irony to call it by such a title.

Second, he who looks into the past and carefully studies the record of inspired Scripture, will discover that Christ founded, not kingdoms, but *one Kingdom*. No one presumed, in Apostolic days, or in the early years of Christianity, to take what has been called "the Christ idea," and build up around it and out of it an entirely new kingdom, claiming for his novel production the whole wealth of Scripture prophecy and promise. It was distinctly understood and taught, that he who left the *one Church*, cut himself off, if not from Christ, most certainly from *the Kingdom of Christ*. It would seem that he must be willfully and willingly blind, who can read the New Testament and the writings of the Apostolic and the post-apostolic age, without ascertaining that men, and inspired men, in those days stoutly proclaimed a kingdom, and *one Kingdom*, as there can be and is but "*one Lord, one faith, one baptism*."

Nowadays the prevailing impression is: if you wish to have "Christ and the Church," take Christ, and make a Church for yourself; your Church is as good as any other; go ahead; "the more the merrier!" The whole idea is *unscriptural and unsound*. Men do not reason in this way with regard to any institution. Who, for instance, would presume to take the "Masonic idea," and build up around it and out of it an organization, calling it Free Masonry?

#### THE LEGEND OF WESTMINSTER ABBEY.

The Dean of Westminster gave a lecture recently on "Westminster Abbey." He said that what caused the Abbey to be so interesting in the eyes of all who spoke our language was not the impressive beauty of the churches in the world, but the fact that from the first dawn of English history the Abbey had been connected with that history, and had twined itself round the hearts of the people as no other church had done. To find the origin of the Abbey they must go back a good many centuries—to the beginning of English history, properly so-called, when the Romans had left Britain, and the ancient Britons had been driven out by our own adventurous forefathers from across the sea. These were heathens; but soon came their conversion to Christianity—about A.D. 600. Then, said the old legend, which after all represented very much the mind of the time, the king of the West Saxons raised a church and monastery a good way out in the west of London, on an island in the marsh of whitish sand. This was going to be consecrated the first day of the Year by the Bishop of London, but early in the morning a fisherman on what would now be the Lambeth side heard a shout, and he took a man across in his boat, and waited to take him back, and while he was waiting he saw the church lighted up, and sounds of music coming from it, and he was amazed. Soon after the mysterious stranger came back to the boat, and he seemed in the fisherman's eyes to look larger and stabler than an ordinary man. Then the stranger told him that he was also a fisherman—the fisherman of the Sea of Galilee; and St. Peter told the fisherman that he had come all the way from Heaven to consecrate the church; and he told him to cast his net into the river, and he did so and pulled up a miraculous draught of salmon. Then St. Peter promised him that he and his fellow-watermen should never want fish provided they would give one tenth of what they caught to the newly consecrated Church. This legend had been quoted

again and again in a court of law, and even in Parliament, and for centuries the monks of Westminster demanded and obtained one tenth of all the fish caught between Gravesend and Greenwich. In 1231 the monks brought an action in law against the priest of Rotherhithe, in which they compelled him to give up to them one half of the tithe of all salmon caught in his parish. Another result of this legend was that the Bishops of London were never allowed to have any control over this Church, and to this day the Dean of Westminster has a diocese of his own. There was still another result of this visit of St. Peter, and that was that the Abbey had always been regarded as an inviolable sanctuary.

#### MAGAZINES FOR MAY.

*The Church Eclectic*.—W. T. Gibson, D. D., Editor and proprietor, Utica, N. Y.; Jas. Pott & Co., N. Y.; \$3 per annum, contains a paper by the Editor on "Anglican Catholicity and Limits of Ritual," which is worthy of careful reading. He urges adherence to the Faith and Ritual of the Anglican portion of the Catholic Church, at least as reformed and restated in 1549, and declared to be in conformity with the Primitive Church, rather than accept "the whole Catholic past," including that fearfully corrupt period immediately preceding the Reformation. We have already given our readers the benefit of another paper in this same number entitled "Musical Art in Divine Worship."

*The Treasury for Pastor and People*.—E. B. Treat, 5 Cooper Union, N. Y.; \$2.50 per an.; clergy \$2, is strongly representative this month of the Congregational Body, being largely occupied with sermons and addresses in connection with the installation of the Rev. J. M. Dickson, D. D., as pastor of the Pilgrim Church, Providence, R. I., and by selections from writings of other Congregational preachers.

*The American Church Sunday-School Magazine*.—Philadelphia, \$1 per annum, will be found most useful by all S. S. Teachers, being full of instruction and hints, based on experience as to the conduct of S. S. work. This number contains papers on: (1) The Instruction and employment of elder scholars; (2) Training a Child's faith; (3) A Threefold card; (4) Editorial notes on the faults of teachers: Preparation: Education gradual: Management of children.

*The Atlantic Monthly* opens with a new serial monthly called "The Begum's Daughter," the scene of the novel is laid in old New York about 1689, and some of the familiar Knickerbocker names appear in it. It is a new field for modern fiction, and a good one. This is followed by a paper on "Temperance Legislation, its Uses and Limits," particularly necessary to study just at present, written by Chas. Worcester Clark. Mr. Fisk contributes an historical paper, on "Brandywine, Germantown, and Saratoga." Mr. W. H. Bishop writes a graphic sketch of "The Parish Exposition in Dishville," giving its appearance when the buildings were just being completed. He also describes the Eiffel Tower, the great landmark of the Exhibition. Josiah Royce contributes the first of two papers on "Reflection after a Wandering Life in Australasia." Another paper of a lighter kind, also having to do with travel, is "At Sesenheim," by Bliss Perry; Sesenheim is the place not far from Stasburg where Goethe wooed, won, and ran away from Freiderike. Houghton, Mifflin & Co., Boston.

*Littell's Living Age*.—The numbers of *The Living Age* for May the 4th and 11th contain *The Political Situation in France*, by Gabriel Monod and Philip Gilbert Hammerton, *Contem-*

*porary*; *The Baluch and Afghan Frontiers of India*, by Sir Charles Dilke; *The Brain Power of Plants*, and *The Sonnet in America*, *National*; *A Burmese Boat-Journey*, and *A Visit to the Karum River and Kum*, *Blackwood's*; *A Turkish Democrat*, *Macmillan*; *A Little Girl's Recollections of Alfred de Vigny*, Mr. Disraeli, and the *Palpit in the Good Old Days*, *Temple Bar*; *Lawrence Oliphant*, *Time*; *The Unripe Fruit of Education in India*, *Leisure Hour*; *The Eiffel Tower*, *Spectator*; *The Parcel Post*, *St. James'*; *Common Sense in Military Dress*, *Civil and Military Gazette*; with instalments of "*A Chronicle of Two Months*," and "*Sophy*," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$3) low; while for \$10.50 the publishers offer to send any one of the American \$1.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. *Littell & Co.*, Boston, are the publishers.

#### CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—The season has come round to us when the thoughts are turning to some sea-side or country resort, where the sick, weary and over worked can find a short cessation from the wear and tear of life, and obtain that recuperation so much needed by all overtaxed constitutions. And amongst the classes who claim the privilege of a summer holiday, the clergy are, perhaps, the least thought of, not in all cases, but in a great many. Take the rural clergy who plod their weary way through sunshine and storm over hundreds of miles of Mission space, a round of work monotonous and wearying, even though it be attended with incidents of much interest and pleasure. I have often thought what a benefit it would confer upon these poor unthought of workers, if some philanthropist were to take in hand to establish a "clergy house resort" at some of our St. Lawrence watering places, say a house plainly furnished with all the requisites for summer housekeeping, where in turn, at the Bishops nomination the clergy could take a respite from toil for a month. I believe it has been usual with the present Bishop of this Diocese to offer such a boon to some of the clergy by asking them to take the duty at Riviere de Loup and Cacouna, where each, in his turn, has received from ten to fifteen dollars a week to cover his expenses, but this provision is of such a limited nature that it can scarcely embrace all the claims of the Diocesan clergy, and has, I believe been confined to the City clergy. I am not urging this scheme from any personal expectations, as I am too old a veteran to look forward to such a benefaction, and have managed to pass forty-five years of clerical weary plodding with not more than six months of holidays, all told, during that term, but I do know that upon two occasions it was the means of recuperating an almost broken down constitution, and I can, and do feel for others, who may need the comforts which such a home resort would afford them.

Three Rivers, May 13th, 1889. E. C. P.

#### THE ONTARIO LIBRARY.

SIR,—will any member of the "Ontario Library Chain" inform the writer, when the ship will arrive with those theological books which were intended for the benefit of Ontario and Algoma clergy, or has her chain broken and she is carried beneath the waves never to rise again.

AN ANXIOUS ENQUIRER.