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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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## ECCLESIASTICAL NOTES.

**HOLY TRINITY**, Harlem, N. Y., reduced its parish debt by \$5,000 on Easter, and the Sunday school sent \$300 to missions.

**CALVARY Church**, N. Y., has two parish houses, but another is needed and Dr. Satterlee was given on Easter \$16,000 towards the project.

**THE Bishop of Manchester** at his annual confirmation at the Cathedral, Manchester, Eng., in March last confirmed about 440 candidates, mostly from Manchester and Salford parishes.

**DR. GREEN** asked his congregation of St. Bartholomew's, New York, on Easter Day, for \$16,000 to buy land for a church for the Swedish mission in Harlem. The offertory was \$17,624.

**THE Archbishop of Canterbury** has conferred the degree of Doctor of Music on Mr. B. Agutter, Mus., Bac., of Exeter College, Oxford. Dr. Agutter is precentor, organist, and choir-master of St. Peter's, Streatham, South Wales, which position he has held for the last twenty-four years.

The total Easter offertories so far, from only sixteen churches in New York was about \$65,000. The greatest wealth of the Church is here represented, but it would not be extravagant to estimate the total from all the 73 churches and chapels at over \$100,000.

**THE Rev. Dr. Rainsford**, N. Y., seems to be in trouble. His late plausible explanation that his non-episcopal brethren were invited and affiliated as laymen, appears to have been a boomerang. One of his non-episcopal brethren indignantly disclaims the imputation that he went to St. George's as a layman.

**THE Diocesan Council of Louisiana** has elected as assistant to Bishop Galleher, the Rev. Davis Sessums, rector of Christ Church, New Orleans. Mr. Sessums, though a young man, has already made his mark, and won a commanding position in the Church. Gifted with great eloquence, and possessing a talent for administration, he will make an exceptionally good Bishop.

**THE Bishop of Bedford** (Eng.) has issued an appeal for the East London Church Fund, which supports wholly or in part 240 living agents, and directly promotes evangelistic work. The Bishop is most anxious to increase the staff of Deaconesses, and to extend preventive and rescue work. Four homes are already established.

**THE Church Temperance Society**, New York, took an important new move on Thursday in Easter week, when a meeting was held in the guild room of Grace House, for the purpose of organizing a Woman's Auxiliary. Notwithstanding similarity of name the new society is to be entirely separate from the Woman's Auxiliary of the Board of Missions, and will wholly aid the temperance work. The rector of Grace Church, the Rev. W. R. Huntington, presided,

and ladies were present from the eight dioceses which it is proposed shall constitute a central department, and from which branches shall spread out over the country. Mr. Robert Graham, general secretary of the society, and others, made statements, and a committee was appointed on details of organization. On last Wednesday morning a further meeting was held, at which time a constitution and by-laws were formally adopted.

**ST BARTHOLOMEW'S**, N. Y., had a remarkable class presented to the Bishop for Confirmation this year. It included every grade of men, high and low, rich and poor. There were eighty in all, forty four of them men, and all of mature age—many of them well advanced in years. Colonel Hadley's Rescue Mission sent twelve; there were three Jews, six or seven Syrians and Armenians, five or six Chinese, and Germans and Irish beside.

**THE** people of Grace Church gave \$7,700 to be divided among six objects, each contributor designating his preference or dividing his contribution according to his own preference. The objects were: memorial to the late Miss Wolfe; building of churches and parsonages; Home for Incurables at Fordham; Home for Discharged Prisoners; the Board of Missions, and the rector's fund for discretionary use.

An interesting incident happened at a recent lecture on Church History in South London. The lecturer, Mr. Nye, read a note from the late Dr. Littledale's *Words of Truth* to the effect that in 1826 the Roman Catholic Bishops of England issued a statement repudiating *in toto* the suggestion that the Roman Catholic Church had any claim, or pretended to have any claim, upon the property of the Church of England. The note, by-the-by, included the following emphatic declaration:—"We disclaim any right, title, or pretension with regard to the same." When the note had been read one of the audience, who, it afterwards turned out, was a Roman Catholic, rose and challenged its genuineness. The lecturer was naturally some what taken aback, as he was not in a position to substantiate the statement on the spot, but he promised to do so at the meeting the following week or to withdraw it. It was not an easy task which he undertook, for he found that Dr. Littledale gave no reference which was of any service to the original document from which he quoted; no work of the kind could be at the moment found in the British Museum—usually an unfailing friend in such cases—or among Dr. Littledale's books or papers. After much further searching, a Roman Catholic 'of high position in London' courteously allowed his library to be examined, and in it, bound in vellum, a work was found entitled, *Declaration of the Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain* (London: Keating & Brown, Duke Street, Grosvenor Square, and Paternoster Row; 1826), which at once vindicated Dr. Littledale's accuracy, and enabled Mr. Nye in due course to satisfy his challenger.

The discovery of the book to which we have just referred, and of the existence of which most Churchmen are probably unaware, is of

great importance. If it does not once for all extinguish the allegations that the ante-Reformation property of the Church ought to belong to Roman Catholics, it places them in their true light, and enables them to be appreciated at their true value. Only quite recently a Roman Catholic tract has been issued which declares that, 'Let our Anglican friends say if they will that "possession is nine points of the law," but not that they are the lawful heirs of our pious ancestors.' The declaration has ten signatures of Roman Catholic Bishops appended to it, representing the *whole* of England and Scotland. It is as scarce as it is valuable.—*Church Bells.*

**THE Bishop of London**, Eng., on Wednesday lately, opened a labour home at Whitechapel, in connection with the Church Army social scheme. Provision is made for the accommodation of twenty men. The Bishop said that he was glad to take part in the opening ceremony of that labour home, and he had come with the very warmest desire for the success of the work which was to be carried on there, and which they trusted would be a blessing to all those brought under its influence and rescued from distress and misery. He believed those in distress and misery did not know how anxiously, warmly, and deeply those who had anything to do with the work of the Church sympathised with their need, and longed to be able to help them. He did not think they had any suspicion of the earnest desire that existed to find out what was really best for those in distress of that kind and to do it. It was not because there was a lack of feeling, of sympathy, or of self-devotion—it was simply because the problem was so exceedingly difficult to solve that there were so many who seemed to stand aloof, simply because they did not know what to do, though they longed to do something if they only saw the way. They knew, however, that to rescue men from degradation and sin nothing whatever could be done without the help of the men themselves. Unless they could get hold of the men themselves they were sure to do more harm than good. To give money was only to encourage them in their improvident and foolish habits, and was often a means of increasing the evil. If a man fell in consequence of drunkenness the result of giving him money was to send him back to the drink and to go from bad to worse; while if men were improvident and careless money would only develop the mischief, and if a man wished to work it would only encourage him in idleness. In all these ways the problem of how to help the poor was surrounded by every kind of difficulty. The Church Army believed in the personal contact of man with man, and that the best means of helping one another was by personal influence. In this way he believed they could rescue hundreds and hundreds in the course of time, and when all other means would fail. They were not believers in the possibility of doing anything by great institutions; they did not think that great institutions, as such, could really succeed in laying hold of those whose souls had to be changed. That could only be done by men who had themselves experienced the power of the Gospel, and who could testify to the blessedness which always

accompanied it. In order to help men to save themselves these labour homes were established in different parts of the country. They did not propose any grand scheme, because they did not want to attract public attention, or to attract great numbers of people who simply came to see what was the matter, and how to get a share of the money if there was any to be had.—*Church Bells.*

#### PASTORAL LETTER

#### TO THE CLERGY AND TO ALL THE FAITHFUL IN CHRIST JESUS WITHIN THE PROVINCE OF SOUTH AFRICA.

We are not willing, Brethren beloved in the Lord, to separate for our several dioceses, at the close of this our Fourth Provincial Synod, without addressing to you some words of affectionate council and exhortation.

The spirit of unity and peace displayed in the Synod, in harmony with that cessation of misunderstanding, and with the growth of sympathy and of mutual respect, which we thankfully recognise as prevailing throughout the Province, calls for our gratitude and praise to God; and in this praise we bid you join us, adding thereto earnest prayer for a yet fuller measure of Christian concord and love. The absence of 'burning questions' from our deliberations, and the practical nature and tendency of those in the consideration of which our time has been spent, confirm us in this belief and increase this gratitude, and encourage us to hope that the days of division are giving place more and more to happier times of spiritual life, energy and development.

And, forasmuch as one great cause of mis-giving and disunion has arisen in those last days from diversities in ritual observance, and difference of opinion as to details in our Mother Church, had given occasion for the expression of the judgment of the Archbishop of Canterbury on some matters in debate, a judgment commended to us all by the exalted office of the judge, by the spiritual character of his Court, by his own personal powers, piety and learning, by the office and character of those in conference and agreement with whom it has been considered, as well as by its own patent and intrinsic excellence. This judgment we commend to the careful and reverent consideration of you all, in the hope and prayer that its wise and prudent counsels may promote the peace and edification of our Church and the beauty of Holiness as exhibited in a worship of spirit and truth.

Bear with us also, when we urge as worthy of more earnest heed an institution which forms the safeguard of our personal devotion and our public witness to Christ our Lord, as Head of the Church and Ruler of the world. Believing as we do that the due observance of the LORD'S DAY is a great and effectual means for the promotion of personal, family, and national religion, we mark with anxiety and regret the signs of a growing neglect of its sacred character. We affectionately invite all Christians not only to attendance upon public worship, but to set apart some portion of that Holy Day for private meditation and prayer, and the devout study of God's Holy Word and of the many aids to Christian knowledge which in this day are ready to our hand. We would earnestly impress upon the heads of households to provide sufficient opportunities to all under their charge for attendance at the House of God, and where by reason of distance from Church this may not be possible, to secure the assembling together of individuals and families for acts of united worship under the guidance of some earnest and faithful communicant, who may fulfil in this way his ministry in the Royal Priesthood of Christ's Church, to which he has been called in his Confirmation. We urge upon parents the duty of themselves affording their

children that parental instruction in religion, for which no substitute can be found; and we call upon loyal subjects of our Master to further every effort for the provision of a holy rest to all, by promoting as far as possible the diminution of public as well as private labour.

The value of this day in the spiritual education of man for eternity is related to another subject prominent in the deliberations of the Synod, the maintenance of the religious education of our children. Where this can be secured or promoted in connection with the various systems of State aided education, we would strongly recommend every effort at co-operation, and especially desire to impress upon our brethren of the clergy to leave no avoidable room for 'error in religion' or 'viciousness in life,' by neglect of opportunities which any national system of education obtaining in the Province may afford. We rejoice to believe that, throughout the Province, the desire for a religious education is deep seated and sincere; and we mourn that divisions in religion have given so great cause for the present difficulties on the subject. While we urge the improvement of every opportunity afforded by existing systems, we would call upon Churchmen everywhere to provide in larger measure and generously to support such colleges and schools in connection with the Church, as shall secure in all grades and for all ranks a thoroughly sound education in Her own distinctive principles and doctrines. We can not doubt that the moral and intellectual stability of our Mother Country is largely due to those 'seminaries of sound learning and religious education,' which have for so many generations trained the noble bands of men, 'duly qualified to serve God both in Church and State,' which have been her glory; and we would desire by like means to secure like blessings for the rising generations of the sons and daughters of our Church in South Africa.

Such schools and colleges, enriched and not straitened by that spirit and tone which the Church alone can create, will best prepare the young to cope with the special temptations of our own time, and more particularly those two, to which the attention of the Synod has been directed, Intemperance and Impurity. The various seductions to both of these sins, which are afforded by the arrangements of modern society, render it necessary that we should not only exhort the faithful to diligent care for their own personal integrity in the presence of these evils, but invite them also to combine in the support of such organizations as have been formed for dealing with them in their social as well as personal bearings. There are many evil customs, which contribute greatly to the maintenance and increase of these vices, which might be diminished by combined and organized effort. We therefore commend to your attention and support the Provincial Branch of the Church of England Temperance Society, and that of the White Cross Society. We should rejoice to see branches of each wisely and firmly established in all districts if not parishes in the Province. At the same time we would not fail to impress upon you that the purity of social life ultimately rests upon the purity of the home, and on the home being itself securely founded on the sanctity of Marriage. Whatever may be the sentiments of human society, it is for the Church of God to maintain the holy character of the Family and the Home by reverence for the barriers with which their purity in all Christian ages have been guarded.

For the promotion of such good works, as well as more especially for the maintenance of our Clergy and of the services of the Church, an increase of material support is required. The question of finance is indeed urgent in the extreme. We are bound to direct attention to this subject, and specially to the importance of regular and proportionate giving. Were this duty regarded, as it should be, as a necessary

part of Christian devotion and worship, an offering to God of that which is His due, how soon would the present unhappy obligation to make frequent and spasmodic appeals for ecclesiastical or benevolent objects give place to a nobler and more Christian use! The overflowing offerings of grateful hearts presented Sunday by Sunday, and gifts to the treasury of God from each one 'as God hath blessed him,' would maintain the Ministers, Houses and Ordinances of God, and supply all the claims on benevolence from the sick, the suffering and the distressed. We therefore again press upon one and all the duty of proportionate and regular and free giving, not depending on impulse or pressure; and we commend as the Church's own method, and as the most practical, easy and simple plan of such devotion, steady liberal offerings at the altar of God, for which the weekly offertory provides the best opportunity.

Nor should we be content with supplying the immediate needs of the existing Church. 'Forward into battle' should her banners go, and her advancing armies receive support from 'those who stay by their staff,' at home; and therefore we call upon the sons of our Church not to allow the Mission work among the heathen within our borders, for which we are already responsible, nor even the proposed new Missionary Diocese, to depend wholly upon our Mother Church for support, but to make them our own missions by our offerings and our prayers. So may our Church, still in her youth, herself advance from strength to strength as she advances the borders of Christ, lengthening the cords and strengthening the stakes of Her Church and household.

This we would remind you, brethren beloved, requires other and richer offerings, even our dearest and our best. The Church of God can never be counted as having taken root amongst us until her own sons are serving at her altars, her own sons extending her borders; therefore again, as in former years, we plead with Christian parents to dedicate their sons; we call on Christian youths to offer themselves for the service of the sanctuary, the noblest and happiest service to which man can consecrate his life. And let not the daughters of our land be behind their sisters in the Mother Church in claiming for themselves the right and privilege of having part and lot in the great movement of Woman's work on behalf of Christ and His Church, for which there is so much scope in our Colonial and Missionary Dioceses.

But the success of our missions, as well as increase of faith in the world at large, is to be looked for only in proportion to our unity in the one Spirit and the one Body. Follow therefore after this unity and the things that make for peace. Speak the Truth in Love, yet Love and Truth even more than peace; and the God of Truth and Peace shall be with you. And above all see that ye 'grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' 'Build up yourselves on your most holy Faith, praying in the Holy Ghost, and keep yourselves in the love of God,' and 'in the patient waiting for Christ.' And so to God's grace do we commend you, beseeching your prayers on our behalf, and for the whole Church of God.

We are your faithful and affectionate Fathers and Servants in Christ,

W. W. CAPETOWN, Metropolitan,  
T. E. ST HELENA,  
W. KENNETH MARITZBURG,  
ALLAN B. GRAHAMSTOWN,  
H. B. PERTORIA,  
BRANSBY, Bishop of St. John's,  
G. W. H. BLOEMFONTEIN.  
—*Southern Cross Port Elisabeth.*

If people were as loyal to Christ as to party in politics, there would soon be no parties; all would be 'one in Christ Jesus.'

## HINTS TO S. S. TEACHERS.

(From Editorial Notes in the American S.S. Magazine for April)

WORK for your class outside of Sunday school hours. Have them spend an evening with you and select some entertaining book to read aloud to them.

KEEPING boys and girls out of the street is good missionary work. There are thousands of young people in our cities who are away from home among the temptations of the towns, and need to be looked after when business hours are over. The reading room in the parish house is an excellent offset to the attractions offered by the cheap places of amusement. There are so many parishes where the young people can be led to find their pleasures in connection with parochial entertainments that it is well worth making a study of the art of entertaining the young under the auspices of guilds and brotherhoods.

THE art of leading the young to what is profitable must be made a regular study if it is to effect any great results. What skill is devoted to leading the young astray in the cities? Decorated advertisements, enlivening music, brilliantly lighted rooms, luxurious seats invite into evil associations. The plain and uncomfortable accommodations of the parish building are at a discount when compared with the average places of amusement. There is much yet to be learned of the children of the world, who are wiser in their generation than the children of light.

PERSONAL leading is one of the great secrets of success in Sunday school work. A brilliant and attractive leader is God's highest blessing to a parish. Think what such leading can accomplish in every day life. In a social gathering good generalship that keeps the company alive with bright variations of music, games, conversations, is the most inspiring and essential feature of success. It matters not how vast the gathering, or how varied the forces collected in your parish building, there can be no real union of the people without a leadership that is in touch with them. For such leadership we must look among the clergy or laity to find the qualified person. There is at least one such in every hundred men and women if the gifted person can only be influenced to come forward. The proof of this may be readily had from reflecting on the management of any small social party, or from the well-known fact that in every college class there can always be found a few active spirits in mischief, if not in goodness. There is plenty of energy and talent if it can only be directed into the proper channel.

EDUCATION and instruction are both the work of the teacher. Education is more than instruction, for in education the training of the mind and body is the teacher's aim, while instruction is solely the art of imparting information. To instruct is 'to build in' knowledge as the interior finishing of mind; to educate is 'to draw out' the faculties of the scholar, to make them available in the activities of useful life. Neither of these duties can be neglected in the office of the teacher. In the Sunday school the idea of education somewhat overshadows the idea of instruction. In English Sunday schools more attention is paid to imparting knowledge than with us in America, the proof of which is found in the English habit of cultivating examinations both of teachers and scholars, very little of such examinations yet appearing in American records of Sunday school work. We are on the right track in emphasizing the importance of training children to be Christians and sound Churchmen,

but we must not forget that *intelligence* is also indispensable in Christian living and work.

TEACHING is the chief object of the teacher, and the schools will not do their best work until this truth is appreciated. The model Sunday school is often inspected by visitors, and the standard that is held up to the visitor is often little more than good drill, spirited music and perfect order. All these things are good in their place and quite indispensable, but are they after all the real test of a school? Are they not put higher in the scale than the acquisition of knowledge? It seems to us that there is a great difference between the way we test a good secular school and the way we judge a live Sunday school. Popularly, the Sunday school where all goes merrily as a marriage bell is voted a tip top school, but what parent would be satisfied with such a standard applied to the day school or the college? Let us remember that the Sunday school is an educational field, and the education the children get there is the real thing to be looked at.

EDUCATION has been revolutionized in the secular schools. New principles have been applied to developing the mind and the body, but who hears of the application of these principles to the Sunday school? The infant school has learned something from the kindergarten. This is beginning at the right end, but why does the main school not feel the upward movement? Is it because our superintendents are asleep on this point? Do they rest in the fact that they are good managers and interesting talkers? Among the teachers is the thought of an ordered scheme of education as much in vogue as in the field of secular instruction? The situation is serious. The clergy themselves are the heads of instruction, but their function as preachers has overshadowed their activity as teachers. Every clergyman in a parish is responsible for the educational features of that parish; but where is the man who brings to the training of the young any real knowledge of the science of teaching? No doubt the clergy are sensible of the obligations and are conscientious in their discharge of the teaching function as far as they have given it attention. From the Divinity school the young deacon goes out to superintend a large Sunday school without hearing in his theological training one word about pedagogy as a science. Hundreds of superintendents have never looked into an educational system and cannot name the standard authorities on the art of education. There is need of a great stir in this valley of dry bones.

## WHY A CHILD SHOULD BE BAPTIZED.

1. Because the child has already received one baptism, for by its birth it was baptized into Adam's sin—into Satan's kingdom, a child of wrath, Eph. ii, 3. Born in sin, for the Scripture hath included all under sin, Gal. iii, 2. It has need therefore to be born again of water and of the Spirit into the second Adam.

2. The Jewish child was a stranger and could not eat of the passover until circumcised, so a child now, is of the flesh merely until 'made a member of Christ' by baptism, Gal. iii.

3. The blessings of Christ are a free gift, Rom. iv. An innocent child is surely more fitting to receive them than the older sinner.

4. God placed Adam in Eden, and the choice he gave him, was not coming there, but staying there, so a Jewish child had no choice in coming into God's covenant, but in staying in it. A child, therefore, is brought into God's family, to stay in it, or become a prodigal as he shall afterward choose.

5. If, therefore, a child is capable of receiving the wound of the first Adam, he is surely capable of receiving the healing of the second

Adam. If a child, without faith can be brought into Satan's kingdom, it can equally so be brought into Christ's kingdom. If Adam's sin can condemn a child without choice, God's grace may save a child without choice. If a child be brought into a state of spiritual death through no fault of its own, it may surely be brought into spiritual life by no effort of its own. If by the sin of others a child is placed in the broad way that leadeth to destruction, it is surely no wonder that by the mercy of others it can be placed in the narrow way that leadeth to life.

6. To the Gospel feast the poor, the maimed, the halt and the blind the bad and good were called; if, therefore, sin was no hindrance to the blessings of the gospel, we are very sure helplessness is not.

7. The infants of Israel were all baptized with their parents in the Red Sea and all drank of the spiritual rock and that Rock was Christ, 1 Cor. x. It is thus proved that this was a type of Christian baptism, in which infants were included.

8. If a child can receive any spiritual blessing from prayer, or consecration, he may do so in baptism, which unites him to Christ.

9. To neglect baptism is to neglect God's mercy: for Christ is put on in baptism, Galatians iii, 27.

10. If the seal of faith—circumcision was given to a child when it could not believe—why may not the seal of faith, now baptism be given to a child likewise without faith? Rom. iv, 11.

'Suffer little children to come unto me and forbid them not.'—Richard Johnson, Liscombe, Nova Scotia.

## THE CHRISTIAN'S BULWARK.

It is a happy feature of the Christian Year that it maintains steadily what St Paul calls the 'proportion of faith,' and it is not at all a happening that it does this. Evidently, the Christian Year may be rightly deemed a divine arrangement for teaching and keeping before the mind the basis of the truth on which the believer rests in perfect proportion and beautiful harmony. For the entire forty days between Easter and Ascension the uppermost thought of the services of the Church is the resurrection. Aside from the fact that our risen Lord was here on earth during these first forty days, we have only to think of what the resurrection means to see how befitting and how necessary it is that our thoughts should be drawn to dwell for so long a period upon the splendor and glory of that which assures our hearts of the resurrection life. The position of the doctrine of the resurrection in the body of truth is well illustrated by the persistent and unflinching steadiness with which St. Peter and St. Stephen proclaimed it in the face of Sadducees to whom it was so repugnant and whom it stirred to mad and vindictive hostility; and though the quick-witted and intellectual Athenians treated it with sarcasm and ridicule, yet St. Paul pressed it upon them with unyielding insistence. The unbelieving world all along through the centuries past have trained their keenest, skillfullest thought in steady attack upon the resurrection; still it stands to-day the bulwark of the Christian faith, unmarred, not a stone loosened, stronger in human belief than ever before, the support and defense of millions who have committed their hopes to Him, who said: 'I am the Resurrection and the Life.'—Church News

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvassers—lady or gentleman—in every one of these cities.

## THE RESURRECTION.

The Bishop of London preached at St. Paul's Cathedral, London, Eng., on the evening of Easter Day from 1 Cor. xv. 20—'But now is Christ risen from the dead, and become the first fruits of them that slept.' The resurrection of Our Lord was not, he said, an isolated fact, standing alone. It was not put before us as some one event which was to be unlike all other events that ever happened before or that should ever happen again. It was represented to us as an instance of a universal law. It was intended as a revelation of that which was inherent in our humanity. Sometimes critics had objected to it that because it was a contra-vention of the laws of nature it could not be believed. They rejected it on the ground that it was a miracle, and they rejected that as they rejected all other miracles. They maintained that everything was governed by fixed rules, and that there could be no deviation—not the slightest—from those rules once fixed. They objected that here we were called upon to set aside universal experience which taught us the uniformity of all the phenomena of nature, and they maintained that the whole Christian system was altogether baseless because it rested upon this chief foundation—the resurrection of Jesus Christ. The truth, however, was, that in the New Testament, so far from the resurrection of the Lord being spoken of as a miracle by the side of other miracles, it was always spoken of as an instance, an example, of that which belonged to the whole human race—an instance of the universal law which applied to all mankind. It was spoken of as standing side by side with death itself, and that just as death was the appointed lot of humanity, so, too, was the resurrection of man the certain consequence that by and-by would follow after death. As far as there was anything in the resurrection of the Lord Jesus Christ that could be called miraculous, it was only in the anticipation of that which was to befall every one of us alike. It was the revelation of a law of humanity which could not have been discovered by any scientific investigation, because the working of that law was reserved for the time when science should have passed away, and have been absorbed in fuller and clearer knowledge. It was out of the reach of science, but, nevertheless, it did not in the slightest degree interfere with the general scientific principle, for it did not stand by itself as something which happened to Him and which could not happen to any other. It came sooner than the general resurrection, and in that sense might be called miraculous; but it was no more than an example of what belonged by creation to all mankind, and each one of us would have his resurrection as the Lord Jesus had His. And so in the history of the human race the resurrection was the central point for all men, be they whom they might. It was something that was written in our nature from the very beginning; so that, as it was said, 'It comes to all men once to die,' so was it said, 'and after that the judgment.' The judgment following on the general resurrection concerned us all alike, and this revelation of this great law of human nature embraced the resurrection and the judgment too. And in this sense it was that the Resurrection which closed our Lord's earthly life was contrasted with that Incarnation which began it, for the Incarnation, although it did reveal to us something about humanity, yet was of necessity something that affected the Lord, and the Lord alone. He, and He alone, among all men, was both God and man. The Incarnation belonged to the Lord Himself; the Resurrection He shared with His fellow-men.

So it was that this doctrine of the Resurrection spoke more personally to each one of us than anything else in the history of our

Lord. We saw here a new meaning for those ancient words, that 'man was made in the image of God.' He was made in the image of God because he possessed spiritual faculties, because he possessed a conscience that could recognize and appreciate things heavenly and spiritual, because he possessed the spiritual freedom of the will which gave him the perpetual power of choosing between right and wrong. So was he made in the image of God. But now we saw that there was a still fuller meaning to the words, because our Lord had revealed to us by His Resurrection that we partook of immortality. We saw nothing else that we knew that possessed this Divine character; nothing else of which it was possible to say the same. We saw that in all the changes that matter underwent, the history of the past was not of necessity written on the present, and that when matter changed from one form to another, and changed yet again to another, and changed as material things did change, time after time, through every variety of shape, the past wrote not its history on that which followed, and we could not tell when we were watching these changes whether any material thing that we observed had really belonged to some other form before or not. In the history of the human soul, however, all the past was written in the present, and all, both past and present, would be written in the future. And when, after this life was over, and the general summons should come to call all mankind to rise from the dead and to stand before the judgment seat of Christ, we knew that all this past history would then be legible—would then be not only legible, but would be read. We should carry with us the spiritual life that we lived here, and there the questions that the Judge would ask would turn upon that life. What testimony would then be brought for us or against us? Let us remember that we were living two lives; that the one life would cease with death, and that the other life would follow the Lord Jesus through death to the resurrection, and that after the resurrection came the judgment.—*Church Bells.*

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**RAWDON.**—This parish has been vacant since November last, but through the kindness of Rev. K. C. Hind and others services have been held occasionally. At the Easter meeting the Rev. J. Spencer, of Petite Riviere, was elected Rector. It is expected that Mr. Spencer will enter upon the duties of his new parish about the middle of May.

**WINDSOR.**—The success attending the establishment of the 'Church School for Girls' has been such that tenders are now asked for the erection of the new building, which is to accommodate fifty additional boarders, with ample space for class rooms, gymnasium, music rooms, dining hall, and spacious dormitories.

We understand that the number of applicants for admission has led the Board of Directors to secure additional room for the Easter term, which enables them to receive six more girls on the first of May. The number of pupils in attendance will then be fifty, an excellent showing for a school which has only been established for four months.

## THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

SIR,—I gratefully acknowledge the following additional list of subscriptions:

Rev. J. A. Kaulbach, collection from St. John's Church, Truro, \$9.55; Rev. P. J. Fil-leul, collections from Weymouth, \$20; a Quebec Clergyman \$3; Rev. F. D. Brookes, collection from Barkeville, B.C. \$6.20. Total \$38.75.

Full total from Canada \$568.94. Amount required \$4,000. This week we received from a lady in the United States the sum of \$146, the proceeds of a Browning reading in her parlor. The lady was a Unitarian. We hope that many in our own Communion may be stirred up to follow her generous example for this needed hospital.

I remain yours, very sincerely,  
W. CHAS. WILSON.  
Springhill Mines, N.S., April 22nd, 1891.

## DIOCESE OF FREDERICTON.

**ST. JOHN.**—St. George's Day was duly celebrated here by the loyal sons of Old England. A special service was held in Trinity Church at 5 p.m., to which the members of the Society marched in procession headed by the Band of the Artillery. The choirs of Trinity, St. Paul's and the Mission Chapel were invited, and under the direction of the Rev. Mr. Davenport, Chaplain of the Society, admirably rendered the service. The Rev. Canon Brigstocke, Canon Roberts, of Fredericton, and R. Mathers also assisted in the service. Canon Roberts being the preacher. He took his text from 1 Cor. xvi., 13-14: 'Watch ye; Stand fast in the Faith, quit you like men; be strong,' and in the course of an eloquent sermon enforced the qualities of vigilance, steadfastness, loyalty, faith, manfulness, strength and love as to be possessed by every loyal son of St. George.

The annual dinner took place in the evening at the Daffarin.

**Trinity Church**—On the evening of St. George's Day a fashionable wedding took place here, viz: that of Dr. W. H. Steeves to Miss H. Edith Clark, daughter of the Chief of Police. The church was crowded; the bride richly dressed and beautiful; and the bridesmaids charming. The Rev. Canon Brigstocke officiated, assisted by Rev. Mr. Eatough.

## DIOCESE OF QUEBEC.

**STANSTEAD AND BEEBE PLAIN.**—Since the commencement of February, Church work in this parish has been expanded by the appointment of Mr. H. A. Brooke, Divinity student of Bishop's College, as lay assistant to the Rector in Sunday work. Matins and Evensong are said now every Sunday in both churches, and Schoolhouse services held every Sunday afternoon in two outlying districts, Marlow and Silby's Mills, each distant about seven miles from Stanstead.

At Stanstead during the past year a weekly Eucharist has been maintained, early or mid-day; daily matins most of the time.

Lent was begun with an early celebration of the Holy Communion on Ash Wednesday. Special services were held every Wednesday and Friday evening; addresses on Wednesday evenings by the Rector on 'The Church.' The addresses on Friday were delivered on Friday evenings by various neighbouring clergy. The attendance was very fair.

Holy Week was observed by special service every evening, and Holy Eucharist on Maunday Thursday morning. Subject of address by the Rector 'Sorrows of the Cross.' On Good Friday, in addition to the usual Matins and Evensong a special service of meditation on the 'Seven Last Words,' was held from 2 to 4 p.m. with addresses by Rector. This was the first time this service was held here, and the attendance was very good.

On Easter Sunday, the altar and font were neatly but tastefully decorated. Matins and Holy Communion with sermon by Rector; Evensong and sermon by Lay assistant. The number who made their Easter Communion was fifty.

Lent was also duly observed at All Saints' Church, Beebe Plain, by special services every Thursday evening. On the Saturday evening preceding Palm Sunday a Missionary meeting was addressed by Archdeacon Roe, who also

preached at the Sunday evening service. Services were held on the Thursday evening in Holy Week, and also on Good Friday evening. On Easter Sunday the Holy Communion was celebrated at 8:30 a.m., when 17 communicated. (Number of communicants on roll 29.) Matins and sermon by Lay assistant, Evensong and sermon by Rector.

The prayers and sympathies of all faithful churchpeople are asked for the progress of the Church in this large district, where the Church is so inadequately represented, and where work has been so retarded by past misfortunes.

**DIOCESE OF ONTARIO.**

**KINGSTON.**—The Rev. C. L. Worrel, M. A., Rector of Morrisburg, has been appointed Professor of Languages, Royal Military College, Kingston, vice Prof. K. L. Jones, B. D. deceased, and the Rev. Wm. Roberts, Mus. Bac, Incumbent of Amherst Island, succeeds Mr. Worrel as Rector of Morrisburg. Both gentlemen are worthy of the promotion they have received.

The Rev. R. W. E. Wright, B. A., Missionary of Ernestown and North Fredericksburg, has become Curate of the Church of the Ascension, Hamilton, Diocese of Niagara.

Work on the Cathedral Church of St. George, Kingston, is rapidly progressing and its completion is promised for the 1st April 1891. The remodelling will cost \$35,000.

**DIOCESE OF TORONTO.**

**ORILLIA.**—The Bishop of Toronto will administer Confirmation in St. Luke's Church Price's Corners, on the 19th of May, at 15 o'clock, and at St. James' Church, Orillia, in the evening. The Rev. J. Hughes Jones is preparing a class of candidates at Longford Mills, who will come to Orillia to receive the rite.

The April meeting of the Church of England Temperance Society was held on Tuesday evening, 2nd April, and was very well attended and enjoyable. After the opening exercises, the Rev. J. M. Jones, of Medonte, spoke on the best methods of promoting temperance, urging greater zeal and more earnest effort for the rescue of the perishing. Miss Gill read 'The Starless Crown.' Arthur McMullen sang 'Rocked in the Cradle of the Deep.' Mrs. Lawton recited 'The Child's Prayer,' Mrs. Horner, Miss Stewart, and Mr. Metcalf contributed two trios. The Rev. J. Hughes Jones, of Longford Mills and Atherley, asked for evidences of work done, in the fruits of rescued drunkards and transformed homes. After a song by C. E. Smitheringale, the Secretary, Miss Stewart gave a reading, and the Rev. Canon Greene, President, then spoke at some length giving evidences of work done, in the enlightened public opinion and altered social customs since the temperance movement was begun. Even were they only succeeding at present in keeping the vessel afloat, that was by no means a feat to be despised. But the Society hoped during the present year to more than make up for the somewhat lessened efforts of the last twelve months. During intermission refreshments were handed round by the ladies, a feature of the entertainment in great measure due to the energy of Miss McMullen. 'God Save the Queen' was sung, and the audience slowly dispersed.

**ATHERLEY.**—The annual Vestry meeting of St. John's Church was held on Monday evening, the 20th inst. The Rev. Canon Greene presided, and the Revs. J. M. Jones and J. Hughes Jones were present. The financial statement showed the receipts (from June 30, 1890, to Easter, 1891,) to have been \$101.99, and the expenditure \$86.77, leaving a balance of \$16.22. The balance was handed over to the students, Messrs. Thompson and Caroline were elected

wardens. Miss Ida Thompson was tendered a hearty vote of thanks for her services as organist and to Mr. John Thompson for his services.

**FOXMEAD.** The Rev. J. Hughes Jones has commenced a fortnightly evening service in the school house here.

**DIOCESE OF HURON.**

The following circular has been addressed by the Diocesan Secretaries of the C. E. T. S. to all the clergy of the Diocese:—

REV. AND DEAR SIR,—We beg leave to enclose herewith a Leaflet setting forth the objects of the Church of England Temperance Society, and, with the cordial approval of the Bishop, would ask for it the careful consideration of the Clergy, with a view to the more general establishment of Branch Societies throughout the Diocese. We desire to point out that this Society has the sanction of the highest authorities of the Church, and that both of the Venerable Presidents, the Archbishop of Canterbury and the late Archbishop of York, recently called attention to the good work accomplished by its instrumentality. Its Scriptural basis and comprehensive objects seem to commend it to all who desire to suppress the evil of intemperance, and to enlist the energies of the young especially in works of Christian usefulness.

We would suggest that Branches may hold open meetings for lectures, &c., or may include a musical and literary programme, and thus meet a want often felt, of a Society for the moral, intellectual and spiritual improvement of the members. We shall either of us be glad to assist anyone desirous to form a Branch Society and to procure supplies of Cards of Membership, Badges, &c., and to furnish any information in our power. Yours truly,

{ J. W. P. SMITH, London,  
W. J. TAYLOR, St. Marys, }  
Diocesan Secretaries

**MINISTERING CHILDREN'S LEAGUE.**—In a letter from Cannes, France, to an associate of the Ministering Children's League, of London, Ont, the Countess of Meath writes:—'I am sending you a letter for the Canadian M.C.L., little one, which may be a help perhaps to you all. \* \* \* Surely, if we can train many to love ministering we may hope that much fruit will grow from the seeds we are now seeking to plant. We are starting our 'Home of Comfort for the Aged.' A lovely house it is. My idea is that when our English M. C. L. children grow up they will help in this scheme, the young helping the aged.'

Cannes, France, Easter Day, 1891.

Good morning to my dear Ministering Children on this bright and beautiful Easter Day, which I am spending in the 'Sunny South.' May God's love shine richly into your hearts, and then your lives will be blessed; then you will be true ministering children. I have just been saying our League prayer, I hope you have been saying it, too, for I am very anxious that you should use it often, every day if possible. If you did not use the prayer I would be afraid lest after you had done something which you thought was a kind deed, you would go away thinking that you had done something to boast about. On the other hand if you had been praying to be 'loving and kind' and then a thought came into your mind as to how you might do a kind deed, you would be able to think 'This is something I must do because God wishes me to do it.' Supposing your father was to see a poor hungry child in the street and he said to you 'Go and take that piece of bread to that little one' and you did it, would you think yourself very good and generous for so doing? No, you would not, because you would only be doing just what your father had told you. You would have done your duty and no more. So it is with our kind deeds:

we pray God to make us loving, kind and useful to others and then we know that He gives us the thoughts and shows us what we are to do and there is nothing to boast about. We ought only to feel very thankful if we can do something which our Father would like us to do. So let us try to be loving and humble and also watchful. What does a watchful person do? Does he go to sleep at his post or go about with his eyes only half open? No, he looks all around him and he watches many things which others would have failed to see and he hears sounds which might escape the ears of other people. Many years I remember trying to learn something about birds. I wanted to know what they looked like, what kind of nests they built, what kind of songs they sang. I succeeded in learning a little about them; very little it was, I fear, but I learned something else, and that was to know how very blind and deaf I had been in the past not to have seen and heard more of my feathered friends. One day I looked up and saw a dear little fluff-faced tom-tit; another day a dear little tree creeper mounting the trunk of a tree so softly; on another occasion I saw a great woodpecker, in his bright green plumage and with his red top knot. Probably these or other birds had been near me before, but I had not been on the lookout for them, and so, unless a bird came and hopped right under my nose, I would perhaps not have seen him at all. In the same way with kind deeds. People often don't mean to be unkind, but they do not watch for opportunities of helping others. Your little will can here be of service to you, to help to make you watchful, and the happiness of making others happy is worth watching for. Good bye, dear children, and may God bless you and help you to grow stronger to do right as you grow older.

Your loving friend,  
M. J. MEATH.

**DIOCESE OF MONTREAL.**

**EPISCOPAL APPOINTMENTS.**—The following are the appointments of the Lord Bishop of the Diocese for May:

- May 1st, Friday, South Rexton, North Shefford and Warden, Rev. R. F. Taylor.
- " 3rd, Sunday, Boscobel and North Ely, Rev. C. P. Abbott.
- " 4th, Monday, South Stakely, &c., Rev. J. W. Garland.
- " 5th, Tuesday, Bolton Centre, &c., Mr. Rollit.
- " 6th, Wednesday, Mansonville, Rural Dean Brown; Glon Sutton, Mr. Blunt.
- " 7th, Thursday, Sutton, &c., Rev. C. Bancroft.
- " 8th, Friday, Brome, Rev. J. Carmichael.
- " 10th, Sunday, Knowlton, &c., Rev. W. P. Chambers.
- " 11th, Monday, Iron Hill, &c., Rev. F. Charters.
- " 12th, Tuesday, Sweetsburg, &c., Rev. R. D. Mills.
- " 13th, Wednesday, East Farnham, &c., Rev. W. C. Bernard.
- " 14th, Thursday, Dunham, Rev. George Johnson.
- " 15th, Friday, Frelighsburg, Rev. Canon Davidson.
- " 17th, Sunday, Pigeon Hill, Mr. Mervyn.
- " 18th, Monday, Bedford, &c., Rev. Rural Dean Nye.
- " 19th, Tuesday, Stanbridge, Rev. J. Constantino.
- " 24th, Trinity Sunday, Montreal, ordination

The Bishop places himself at the disposal of the clergy during his visit. Letters may be directed as follows: South Stakely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

**CHAMBLEY.**—We had a very bright and cheerful, as well as a deeply impressive service here

on the morning of Sunday, the 26th inst., the occasion being that of the visit of the Lord Bishop of the Diocese for Confirmation, when the opportunity was taken advantage of, for the induction of the Rev. G. H. Butler, as Rector. Omitting the morning prayer the service opened with a hymn, and consisted of the Induction and Confirmation Services, and celebration of the Holy Communion with suitable hymns for each. The class of candidates for Confirmation though small in number, was remarkable for one rather unusual feature, viz., that the male candidates so far outnumbered the female, there being three of the former to one of the latter. The Bishop's deeply impressive words, both in his address to the candidates and also in his sermon must have gone home, we feel, to the hearts of all, and can scarcely fail, under God's blessing, of producing rich fruit. The musical part of the service was admirably rendered throughout, while Mrs. Muir's singing of Gounod's "King of Love," during the offertory, afforded a rich treat to all. The newly confirmed with twenty-five others of the congregation, came forward to take their part in fulfilling the dear Master's request, and while remembering Him in the way of His appointment were themselves, we trust, refreshed and strengthened for their life contest by the spiritual food of His precious Body and Blood. Though the whole service occupied two hours and a half it did not seem to have been too long, judging from the comments of those present; one who has not hitherto been as regular an attendant as we have wished, expressed his thankfulness that he went: and determined to come again next Sunday, while another was surprised to find it so late when she got home, and all we think felt that it was 'good to be there.'

#### DIOCESE OF ALGOMA.

The Bishop of Algoma begs to acknowledge, very thankfully, the receipt, from 'A.F.', New Brunswick, of the sum of \$40 by letter dated April 3rd, of which sum \$10 will be appropriated as requested, to the Parsonage at Burk's Falls, and the balance to the Fund for the stipends of the missionaries, which is just now at a very low ebb.

**APPOINTMENTS**—At the request of the Board of Domestic and Foreign Missions the Right Rev. the Lord Bishop of Algoma will (D.V.), visit the following places in the Diocese of Huron in April and May, 1891:  
Clinton, St. Paul's, Friday, May 1.  
Stratford, St. James' and Memorial Church, Sunday, May 3.  
Seaforth, St. Thomas, Monday, May 4.  
Mitchell, Trinity, Tuesday, May 5.  
St. Marys, St. James, Wednesday, May 6.

#### DIOCESE OF RUPERT'S LAND.

**RUPERT'S LAND INDIAN INDUSTRIAL SCHOOL.**—The Rev. W. A. Barman, Principal, expresses his grateful thanks for the following contributions:

St. Anne's, Toronto, \$11.44 per D. Kemp, Esq.; St. Martin's S. S., Montreal, \$17, and a member of St. Martin's, \$3 per Rev. C. Troop; Hawkesbury W. A. M. from a member per Mrs. Phillips, \$1. Clothing has been shipped to us by the W. A. M. branches of Hawkesbury, St. Matthew's, Quebec, and St. Simon's, Toronto, which we hope to receive in due course.

## NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to subscription has been paid.

#### DIVINITY OF GIFTS.

In the Divine Economy it is graciously provided that there shall be a division of labor. This division is to rest not upon some hap hazard arrangement but upon reasons and principles which we readily recognize.

While the human mind and the human heart can be trained for a great variety of employments it is nevertheless true that the providence of God shapes and guides our lives, or would do so if we would allow it, to the attainment of the greatest and best results. No one person can do everything, but every person can do something. And it should be a subject of constant thought and prayer to obtain divine guidance in our daily work.

The danger all the time is that in the exercise of our wills and inclinations we shall so commit and embarrass ourselves as not to be free to recognize and obey the manifest will of God.

Our ambition may prompt us to seek places and positions for which we have no sufficient qualifications. Then, again, our pride may prevent us from engaging in work when we could labor with great credit and success. It is sad to contemplate the failures in life from these two causes. We see ruin and wreck on every hand, all brought about by self will and self seeking. What right have Christians, who have been bought at an infinite price, to undertake to dictate to the great Lord of all as to when, where, or how they will labor. How much better, how much more noble to say, Here, Lord, am I; send me anywhere, to any work.—*Parish Visitor.*

#### THE ATHANASIAN CREED.

The late F. D. Maurice and Charles Kingsley were reckoned as advanced broad Churchmen. Canon Kingsley's sermons in defence of the Athanasian Creed are well known. Here we have the Rev. Professor Maurice's opinion on the same great formulary and bulwark of our Faith:

'The Athanasian Creed has been given to us of the West, and I believe it has helped to keep us, [1] in the feeling that the Trinity embraces us, and that we cannot embrace the Trinity; [2] in dread of Tritheism; [3] in an imperfect assurance that Eternal Life must be more than the possession of certain rewards by certain individuals in a future state; that everlasting damnation must be something more than the infliction of certain punishment on certain individuals in a future state by the God of truth and love. . . The name of the Trinity, the Father, the Son, and the Holy Ghost, is as the fathers and schoolmen said continually, the name of the Infinite Charity, the perfect Love the full vision of which is that beatific vision for which saints and angels long even while they dwell in it. To lose this, to be separated from this, to be cut off from the Name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state in which we fell when we are divided from Him who is the Life, the Eternal Life, of His creatures.

The Athanasian Creed tells us lessons about the Eternal Name, which we have lost, from having changed separation from the Eternal God, which is the true calamity of man, into a dark vision of future interminable punishment, with which the Creed has nothing to do. Eternal punishment is now, as well as here after, and Christ, who delivers from eternal as well as bodily death, is certainly not tied by the event of man's passing out of the world which He by His Death and Resurrection united with the world beyond, from accomplishing the end of His Cross and Passion.

The Athanasian Creed teaches me this: to know God is eternal life; not to know Him is eternal death. That belief thoroughly and heartily entertained instead of making us uncharitable, would be the very ground and root of our charity. God is the perfect charity. The Father dwelling with the Son in one Spirit is that absolute and eternal love which is the ground of all things, that upon which we can repose our hopes for ourselves and the universe."—*Southern Cross.*

#### OPEN REMONSTRANCE.

(The Churchman, N. Y.)

To the Right Reverend The Bishop of New York:—

WHEREAS, the rectors of several parishes in the city of New York, during the season of Lent, 1890, did invite persons not duly licensed or ordained according to the laws governing the Protestant Episcopal Church in the United States of America, to officiate in their congregations by delivering sermons or public addresses, and did thereby cause scandal and give pain to many of the clergy and laity of this diocese;

And WHEREAS, during the present season of Lent, similar invitations have been given accepted, and similar proceedings have continued and appear likely to continue; by reason of which the impression has widely spread that the clergy and laity of this diocese are indifferent to the said proceedings, or approve of them;

Therefore we, whose names are hereunder written, mindful of our responsibility to Christ and to the Church at large, and constrained by the conviction that a duty now devolves on us in the premises, do hereby solemnly remonstrate against the sad action of certain rectors of parishes in this city, as introducing into their pulpits preachers who, whatever may be their qualifications of piety or learning, are not responsible to the Church for the doctrine which they teach, and as being in direct contravention of the law of this Church, as expressed in Title I., Canon XIV. of the Digest of Canons of the General Convention, as follows:—

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no churchwardens, vestrymen or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

And we do moreover remonstrate and protest against the said proceedings as injurious in their effect; tending to foster a spirit of contempt for the authority of the Church, sufficiently manifest already in a growing disregard in some quarters of the Church's standards of faith and worship, as well as of order; confusing the conscience in the matter of obedience to law; calculated to retard the restoration of the Unity of Christendom; and certain to disturb the peace and harmony which now for many years have happily prevailed among the clergy and congregations of this diocese.

Dated, New York, March 14, A.D. 1891.

This remonstrance bore the signatures of the leading clergy of the diocese of New York to the number of 117.

Difficulties, and temptations, and all permitted accidents of our life of trial here, will become to those who bear them patiently, and use them faithfully, new instruments for conveying to the soul the assurance of His presence who cast His light upon them, and whilst He veils Himself at will behind them, at His own will breaks through them with the manifestation of His presence. Look up at the Cross of our Lord and see what real life is,—*Maxims of Bishop Wilberforce.*

## MAGAZINES FOR APRIL.

*The English Illustrated* is of general interest. It contains an interesting paper on the Lepers of Robben Island; the history of the old *Harrow School* by Rev. H. M. Butler, D. D.; the *Monasteries of Metivia* by Hon. Geo. Carzon; *Girlhood in Italy* by Fanny L. Salazar, and the *True History of the Kobi-nur* by V. Ball, C.B., LL.D.; all of these being illustrated—MacMillan & Co., N.Y.

*The American Church Sunday-school Magazine* has a special Missionary department well-filled. The Rev. W. F. C. Monsell's paper on 'The Improvement of Instruction in Sunday schools,' is thoughtful and suggestive, (112 North 12th St. Phila.)

*The Westminster Review* presents articles on 'The Rearguard of the Christian Army,' by Geoffrey Mortimer; 'Marriage Institutions,' by Wm. Schooling, F. R. A. S.; 'Darkest England and The Way Out' by Wm. Stevenson, and 'A Zoologist among the Idealists,' by Edward Charner. Leonard Scott Publishing Co., 231 Broadway, N.Y.

*The Church Eclectic* has three original articles in its April number, all of which will command attention and repay perusal. They are 'The Last Passover,' by Rev. Dr. Brand; 'The Word of God,' by Rev. Robert Ritchie; and 'The Spirits in Prison,' by Dean Hart. The selections from other magazines and Church papers are also of practical interest. W. T. Gibson, D. D., Editor, Utica, N. Y.

*The Homiletic Review* numbers amongst its contributors this month the Right Rev. F. D. Huntington, D.D., who writes on 'Applied Christianity, the true Socialism.' A recognized leader in thought anything from his pen will deserve attention. Dr. Remensnyder, of New York, writes on 'Liturgical Tendencies and the Service of the Reformation,' and sums up with twelve reasons in favor of a Liturgy. Funk & Wagnalls, N. Y.

*The Treasury*—in its department of Leading Thoughts for Sermons, contains a Short Extract from a Sermon by Canon Scott Holland, described as of "St. Paul's Episcopal Church, London." Presumably St. Paul's Cathedral is intended! The Church unfortunately is not as often represented as it should be in the pages of this excellent magazine. There is in this number a striking confession of the rapid advance of the P. E. Church in the City of New York, under the title of *Spiritual Dynamics*—by Dr. Shaffler: and this he attributes to the doubling of its "ordained working force." E. B. Treat, N. Y.

*The Pansy; Our Little Men and Women; Baby Land*—D. Lothrop Co., Boston, Mass.—are full of admirable stories and instruction for the little people of different ages. Every parent who wishes a safe and wholesome monthly magazine for the little ones of the family may find it in one of these.

A child rejects with abhorrence the medicine which will heal its pain; but experience of its known virtue makes the grown man to long for and value it. So the new-born sculshinks from and struggles against the trials of life, while the more mature Christian quaffs to the dregs with faith those bitter tonics which refresh and invigorate his soul.—*Heart Musings*.

Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience.—*Vinet*.

## EDITORIAL NOTES.

In our columns this week will be found two articles which demand special notice at our hands. One is "THE REMONSTRANCE" sent in to the Bishop of New York by one hundred and seventeen clergy of that Diocese, against a movement—under the pretence of furthering unity—not unknown unfortunately on this side of the line, namely that of inviting ministers of the denominations surrounding The Church to preach in her pulpits. How any priest of the Church of England can take this course consistently with his ordination vow it is difficult to understand. How any Bishop can overlook such an open and flagrant violation of the order and discipline of The Church, in view of the vows taken by him at his consecration it is also difficult to determine.

That the sentiment generally of clergy and laity is against such unauthorized practices we have no doubt; but there is—and that rightly—a reluctance on the part of both, to lay formal charge against the offender, so as to secure the punishment deserved, lest The Church should suffer more through the enforcement of the necessary discipline than by the quiet ignoring of the breach of her order and rules. There is, however, danger lest the overlooking of such acts of disloyalty may mislead and may induce others to follow the bad example and so extend the evil. This would seem to have been the result in New York, since the *Remonstrance* referred to mentions similar infractions of law as having taken place in 1890. As a consequence the clergy united to oppose the continuation of the practice; to point out the 'direct contravention' of Church law, and to adduce weighty and conclusive reasons against it. And this is done without attacking nominately the individual offenders; and by appealing to the good sense and loyalty of the Church at large.

UNFORTUNATELY, as we have said, this practice is not unknown in this Ecclesiastical province. We have learned of more flagrant and unjustifiable breaches of this rule of The Church and the ordination vow of the priest in this Diocese of Montreal. We earnestly commend to these offenders and to the clergy and laity of this Diocese the temperate and Christian protest of the clergy—and laity too for the *Remonstrance* was signed by prominent laymen also—of the Diocese of New York. We hope that these violations of the law and spirit of The Church may cease, and the open administration of discipline be rendered unnecessary.

THE other article which merits special notice is *The Pastoral* from the Bishops of the Church in South Africa. The practice of issuing such an expression of the consentient voice of the Episcopate is one which it appears to us might well be adopted in this Canada of ours. It evidences the oneness of the Church; it emphasizes that which is expressed in the well-known term "Father in God"—it brings forcibly before the faithful the points which as members of the one family all should be instant in advancing or resisting.

Whilst we consider that every line of this Pastoral Letter is well worthy of careful perusal, we would venture to urge upon our readers the clauses in particular having reference to (1) The observance of the LORD'S DAY; (2) The duty of supporting the Educational Institutions of The Church; and (3) The extension of the Church of England Temperance—and the White Cross—Society.

As to the first; there undoubtedly is need of combined and earnest action on the part of all Christians to maintain the sacredness of the Lord's Day. By those high in authority in the State it is constantly disregarded. In our

cities and larger centres its open desecration is notorious. Shops are open; places of amusement—by no means innocent—drinking and smoking dens, all continue their attractions. The great railroad and steamboat corporations employ the day more and more largely for passenger and freight travel and the former for repairing and maintaining their roadway; and under more insidious forms,—e. g. reading rooms, art galleries &c.—the sacredness of the day, and the holy purposes of Prayer and Praise to which it should be devoted are set at naught. The Church and her clergy should it appears to us sound a long and loud alarm; not merely the weekly reading of the command "Remember" is necessary; but earnest and practical appeals from pulpit and from pew to maintain that which lies at the very basis of healthy national life; the Day of Holy Rest.

UNDER the second head—the support of distinctly Church Schools—much indeed may be said. There was a time when a *parochial* school for boys and girls was considered almost essential. Now we fear any such idea would be generally repudiated. Secular schools are good enough, it is said; and whatever religious instruction is necessary can be given in the home, the Sunday school or the Church. And the distinctly Church Schools and Colleges, how are they maintained? Some of them lead a precarious existence, lacking means to develop their capacities and extend their beneficent influences. Some have been—in some dioceses at least—amalgamated with the distinctly state school, and have ceased to exist. It is time that the Church at large recognized the urgency and importance of founding and maintaining schools and colleges distinctly Church in tone; broad as the Church itself; free from party bias, and party Shibboleths.

LITTLE, if at all, less important is the third matter, the extension of the C. E. T. S. and the White Cross Society. The former has taken root in many of our dioceses; but it has not we fear received that support and the adherence of the members of The Church, which its principles, its basis—as embracing all who recognizing their obligations as 'members of Christ,' desire to aid in reducing the awful drink traffic, and not merely *total abstainers*—and its possibilities for good deserve.

THIS may arise in part from a misapprehension of the true character and aims of the Society; and in part from the existence in some parishes or Missions of Associations on the total abstinence basis alone, whose members are unwilling to work upon the broader platform of the C. E. T. These objections will we feel sure vanish, if opportunity be afforded for due explanation of the work of the C. E. T. S. And to this end parochial meetings might be held, and in the larger centres a mass meeting, at which the Constitution of, and advantages offered by, this Society above others could be fully set forth. Much, very much, in this connection depends upon the Incumbent or Rector of the Parish. If our clergy were heartily to enter in the work and cordially adopt the platform of the Society the number of Parochial branches would rapidly increase.

The enlistment too of the sympathy and aid of the ladies ought not to be overlooked. The great work done by the Woman's Auxiliary to the Board of D. and F. Missions proves how potent is Woman's influence—and recognizing this the Sister Society in the United States has wisely formed a Woman's Auxiliary to the Church Temperance Society. We would venture to hope that throughout this Ecclesiastical Province there may be earnest effort made to form branches of this Society and that at the next meeting of the Provincial Synod, the Diocesan Branches may be combined into one general Canadian Association.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR APRIL.

APRIL 6th—1st Sunday after Easter.

" 12th—2nd Sunday after Easter.

" 19th—3rd Sunday after Easter.

[Notice of St. Mark]

" 25th—ST. MARK.

" 26th—4th Sunday after Easter.

[Notice of St. Philip and St. James.]

## ECCLESIA DOCENS—THE TEACHING CHURCH.

A Lecture Delivered in Trinity Chapel, New York, on Friday, February 20, 1891.

BY MORGAN DIX, S.T.D., D.O.L., Rector of Trinity Church.

(Continued.)

Two things are indispensable to the exercise of the sublime functions of teaching the nations; first a *doctrine*, and second a *corps of instructors*

### THE DOCTRINE,

moreover, must be such that it may be comprehended by the people; and the instructors must be honest. A doctrine which is obscure or ambiguous, or unintelligible to plain folk, is not so much a doctrine as a delusion; and if the teachers be not honest, if they do not teach what they have promised and sworn to teach, they are morally disqualified for their place.\* Now as to the doctrine; that is in the Book of Common Prayer, including the Creeds, the

\* That private persons should not wantonly break or neglect the traditions of the Church to which they belong, may be said to result from the very nature of a Christian Society, and indeed of Society altogether. It seems unnecessary to add authority from the primitive ages. The whole system of discipline and order thus so strictly observed, of necessity involves the principle that laws and regulations made by the body of the Church were binding on and observed by every individual Christian who belonged to the Church. The decrees of Councils and Synods often relating to discipline and ceremony of course often proceeded on the same understanding and principle.—'Bishop Browne on the Articles,' vol. ii., page 570, Article 34.

Offices, and the formularies; and it speaks for itself: there it stands, read and known of all intelligent men, and there it will stand till the book and its contents are revised or discarded by competent authority. But what of the teachers? We cannot be so sure of them; and therefore the Church has taken every imaginable precaution to secure their competency as instructors and to protect the people from unauthorized teaching. Let us consider these provisions. We find them in the Ordinal and in the Book of Canons. In the Ordinal the principle is generally stated thus: that no man shall be suffered to execute any of the functions of the ministry in this Church, unless he has had episcopal consecration or ordination. In the Canon, provision is made for the regular approach to the responsible office of teacher of the Faith; investigation, tests, studies, examinations, certificates are demanded at every step and at last the man receives the first of the Holy Orders, and becomes a deacon. But the powers of the deacon are limited, and, strikingly, in the office of preaching the Gospel; he may not preach, unless specially licensed there to by the Bishop. When he is advanced to the priesthood, then, and not till then, does he receive authority to preach the Word of God. Then, to enforce this fundamental law of the Church, the canons come in to guard the people from the entrance into the Churches of anyone not duly authorized and accredited as sound in the Faith, and not responsible to the authorities for what he may say or do. Canon 13 of Title I. contains the law on this point, as follows:

"No minister in charge of any congregation of this Church, or in case of vacancy, or absence, no Church wardens, vestry men, or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church."

To complete the legislation, we have a canon [Title I., Canon 9] of the lay readers. They must be communicants of this Church; they must have due license from the bishop; and, among other restrictions on their work we find this:

"He shall not deliver sermons of his own composition."

The law could not be made more clear. It is framed on the theory that this is

### A TEACHING CHURCH,

and that due control shall be exercised over the teachers. The office of preaching the Gospel is one of the most responsible of all: perhaps that very one in which individual responsibility is most directly involved; sacramental acts are valid, without regard to the personal or moral qualifications of the ministrant [Art. XXVI.]; but in the preacher the man and his work cannot be detached from each other. That high and responsible office has, therefore, been most carefully guarded. No one below the order of priesthood has official authority from the Church to preach the Gospel. The priest does not receive that power till he has solemnly sworn to preach *what and as the Church teaches*. If he hold or teach, publicly or privately, any other doctrine, contrary to that of the Church from which he received his commission, he is liable to presentment and trial, and, if found guilty, to admonition, suspension, and degradation. Thus the people are protected from perversions of the Gospel, false Gospels, new Gospels; from seduction from the Faith once delivered to the saints: and it is well for us now and then to clear our brains from cobwebs and our eyes from film, to look without blinking at these facts, and to see that they are the facts of the case, however anxious some may be to hide them from the view. They shall not be hidden from the view, but proclaimed from the housetops whenever they seem to be in danger of being intentionally concealed or unintentionally overlooked.

For one, I bow, with profound deference, to these

### CANONICAL REGULATIONS

of our beloved Church, and am thankful that we are thus wisely restrained, thus thoughtfully

protected. There never has been, there never will be, an age in which it is not important thus to guard the sacred deposit of the Faith. The present age is no exception; it is prolific of danger. There are, it is said, some one hundred different sects in these United States; there is no error, no departure from the old Gospel and evangelical religion, which has not and are very near to us, and in some cases so near that we can hardly tell where the difference is; men whom we might trust to speak to our people on certain lines, and could cordially welcome among us. We rejoice in the immense benefits conferred on us in Apologetics, Biblical study, and other departments, by scholars, teachers, and writers not in the ministry of this Church; we read, we study, we profit by their works, we honor their persons, we are attracted to them in reverent affection and esteem. But yet, I ought not to be free to invite whomsoever I please to preach in the Church; to no man should that power be entrusted.

There is another side to the question: there are men, who, though eminent for virtues and learning are not sound in the Faith and men who are changing position and front faster than we know; and if I have the right, every other pastor must have the same right; and then, each would naturally invite to his pulpit those with whom he was in sympathy; and if anyone had a pet notion, or a weakness, or a fad of his own, he would be under strong temptation to bring in friends to back him up in commending his idiosyncrasies to the flock. The confusion which now exists would be increased. One man might call to his aid some teacher approved in theology and sound in the Faith; but another might go out into the bad lands of the radicalism of the day, and bring in some impugner of the Scriptures, some denier of the atonement, some mocker at the doctrine of original sin, and turn him loose among the people. We can make no concession to one, without making the same to all. The right to direct the exercise of the teaching office should remain where it is now,

### IN THE CHURCH,

and not in the individual pastor. And it is asking an intolerable thing, to demand that the Church should permit, among her people, the ministrations of persons of whose soundness in the Faith she has no official assurance, and over whose actions she has no control.

It is probable that the desire felt and expressed in some quarters for a free interchange of pulpits is a result of that longing for unity which forms so marked a symptom of our state to-day. But would the movement towards unity be promoted by the concession on that point so eagerly and so feverishly demanded? I think not; I think it would be set back, that it will be set back, unless this erratic tendency be soon checked and stopped. I shall speak to you, later, on the subject of Christian Unity, and on the lookout in that direction. For the present, and by way of application of the principles stated in this lecture, let me observe that *union* is one thing, and *unity* another; and that what the Christian community needs so sorely is unity and not union. There can be no unity except the

### UNITY OF FAITH;

'one Lord, one faith, one baptism'; St. Paul struck home when he wrote to his Corinthians, beseeching them 'to be perfectly joined together in the same mind and in the same judgment.' Temporary *union* there may be between two men, of whom one worships Christ as God of the same substance with the Father, and the other regards Him as but the noblest specimen of God's creatures; but to talk of *unity* there would be an insult to our intelligence. There may be *union* on a platform between two men, one of whom considers baptism and the Lord's Supper to be edifying and picturesque rites, but not of obligation, while the other holds them to be generally necessary to salvation; but to speak of *unity* in such a case would be

to trifle with our language. General and unrestricted

#### INTERCHANGE OF PULPITS.

—and if the thing is allowed at all, it must be allowed without limitation—would argue the abdication by the Church of her office of teacher of the truth, and the abandonment of the idea that there is any truth which must be taught to the people and should be honestly accepted by them. It would be the forerunner of a falling away greater than any that the world has seen. It would be the formal surrender of the claim that ours is an *Ecclesia Docens*, or a Church in any true, historic sense of the term. It would be an invitation to another body—if such there be, and we know that there is, and that it is watching us most attentively—to come in and say to our people: 'That Church which you call your mother has renounced a mother's office and duty; she no longer pretends to teach you; she leaves you exposed to every wind of doctrine; it can no longer be said that she holds a Faith which she takes no pains to guard; come to me, I have a Faith, I have a Creed, in me you shall find again what you have lost.' Such an address, such an appeal, would come, methinks, with irresistible force, to many perplexed and troubled souls. How could we any longer point to our own venerable and still sacred standards, while giving access and a welcome to persons who deny their truth? Supposing a congregation to have minds and brains and consciences, would there not be danger that those consciences might be confused and those brains muddled by the sight of such inconsistency? Would it not be to say in substance: 'Here is the Book of Common Prayer, here are the Creeds, and here are the offices of Baptism, Confirmation, and Holy Communion, and here are our Articles declaring the Faith in the Holy Trinity, and the Eternal Generation of the Son of God, and the Union of the two perfect natures in His one Person, and His birth of the Blessed Virgin, and His sacrifice not only for original guilt but for the actual sins of man, and His going down into hell, and His true rising again, with body, flesh, bones, and all things appertaining to the perfection of man's nature, and His Ascension into heaven; and further declaring the personality of the Holy Ghost and the authority of the Holy Scriptures, as the Word of God, and the authority of the Nicene Creed, and the doctrines of grace: yes, here are all these; but never mind; we do not really mean it; nor do we care enough about these matters to guard our people from possible impugnors of some or all of these articles of Faith; we allow men to come among us and talk to our people, without any guarantee that they are in accord with the Church, with no official knowledge of their soundness in the Faith; we concede that the voice of the age, as expressed by popular men, outside our lines, may be more edifying, more useful than that of our own duly commissioned teachers.' This, it seems to me, would be a very fair conclusion if the present canonical regulations as to the exercise of the ministerial offices in our congregations were to be repealed; and such repeal would be, for us, to state it simply, the act of suicide.

What I have said to you this evening has been said under the sense of personal responsibility; under the conviction that it ought to be said, by some one, at this time; with great reluctance, but, I trust, without fear. It has said, let me add, and repeat, with the utmost respect for great, able, and holy men in the Christian bodies around us, with the highest admiration for their abilities, and with the most cordial regard for them. But to add one thing more, it has been said with this conviction, that they whom we should first invite to its advocates somewhere in this appalling crowd. Heresies, which died and were buried fifteen hundred years ago, come up again to-day; antichristian principles are inculcated under

Christian terminology; and the effect on the popular mind is to lead men to infer that there is no such thing as truth outside our own thoughts, and that what any man troweth is the truth for him. In this state of affairs we want all the help we can get to keep our flocks steadfast in the Faith. Shall I have the privilege of asking anyone whom I choose to come into the Church and teach the people? I ask it not, nor ought I to have it. Not because the truth is nowhere preached outside our fold. God forbid the thought! We rejoice to note the strong conservative attitude of some of the great Christian bodies around us. We know, and thank God for it, that in many a pulpit around us, there are great Christian preachers who teach

#### THE NICENE FAITH,

this pulpit, if such interchange were permitted, are the very men who will appreciate and understand our attitude, and when they consider it thoughtfully, will say that we, from the standpoint of this Church, do as we ought to do, and feel as we ought to feel; and that they, if in our position, would be doing and feeling as we do. I leave the case in their hands with a confidence which I wish I might as fully repose in some among ourselves. It has been stated as clearly as possible: it presents a grave issue, it touches the claims of the Church at the vital point: I pray you take it to your own hearts; think over it, pray over it, and may God grant, that on this, as on every other great question, we may early be found 'in the same mind and in the same judgment.'—*Published in Tract form by E. & J. B. Young & Co., Cooper Union, Fourth Avenue, N. Y.*

#### MAY FESTIVALS.

Three great festivals occur in May of this year, namely, Ascension Day, Whitsunday, and Trinity Sunday. Most of our readers know that on Ascension Day the Church celebrates our Lord's return to Heaven, from whence He will come in like manner to judge the living and the dead. Ten days after comes Whitsunday, or the Day of Pentecost, on which we commemorate the descent of the Holy Spirit upon the Infant Church assembled at Jerusalem. The Sunday after is given to the consideration of the mystery of the Blessed Trinity.

In the Calendar for May of this year we find set down the Rogation Days, which are the Monday, Tuesday and Wednesday before Ascension Day, and also the Ember Days, which are the Wednesday, Friday and Saturday after Whitsunday.

The name of Rogation Day is derived from the Latin, and means simply prayer day. According to the best authorities, these days of special devotion were first appointed by Mamertus, Bishop of Vienna, about the year 960, on occasion of the terror and distress occasioned by the last eruption of the volcanoes of Auvergne. They were afterwards adopted by the whole Western Church as a season of fasting and prayer to God, especially for a prosperous season and good harvest.

The Ember Days occur four times in the course of the year, namely, on the Wednesday, Friday and Saturday after the first Sunday in Lent, after Whitsunday, after the fourteenth of September, and after the thirteenth of December. "They are," says Nelson, "certain days set apart for consecrating to God the four seasons of the year, and for imploring His blessing, by fasting and prayer, upon the ordinations performed in the Church at these seasons." The derivation of the name is uncertain.

The great lesson which these days have to teach us is that of our entire dependence on our Heavenly Father for all good things, both spiritual and temporal. We know how vain are all the labours of the husbandman unless

God shall be pleased to grant the rain and the sunshine in their season; and even more vain are all human wisdom and knowledge to him who is to serve at God's altar unless he shall be baptized with the Holy Spirit from on high. It is to be feared that Christians do not always own or fulfil the duty which is laid upon them of prayer for their spiritual pastors. We are all ready enough to criticise them, to find fault with their style, their address, their way of life; but how much time and thought do we spend in praying for them?

We sometimes hear people say, "I would like to do more for the Church if I were able, but I have neither time nor strength for parish work"; and the excuse is not a vain one. But here is a service, and a most important one, which is in the power of everybody. The busiest man or woman in the church, the invalid who never leaves her room, may help to sustain the pastor by prayer for a blessing on his labors, may bring him comfort in sorrow and discouragement, wisdom in perplexity, and success in winning souls for his Master. It would be a good rule to make to ourselves, never to find fault with our pastor without first praying for him. If Church-members were to follow this rule, I imagine that there would be a great diminution of fault finding, and a corresponding increase of zeal, charity and usefulness.—*Parish Visitor, N. Y.*

#### RESURGAM.

The serious question of the disposition of the dead in crowded populations of late years has brought up afresh much thought concerning the resurrection of the body. Many people are disturbed because they can not understand how a body that has crumbled into dust, or has been turned to ashes, can be restored the same as it was. Though this is certainly possible to omnipotent power, yet is doubtful if the Bible or the Church so affirms. 'Not that body that shall be.' 'But God giveth it a body as it hath pleased Him.' 'Who shall change our vile body that it may be fashioned like unto His glorious body?' And yet, according to chemical science, it is not such an absolute impossibility that the resurrection body should be composed of the same particles of matter as those of the natural body. The great bulk of matter is made up of comparatively few elementary bodies, the chief of which are oxygen, hydrogen, nitrogen, and carbon. The different substances are due to the different arrangement and combination of the elementary atoms. The orchid, with its delicate grace and charm, and the coarse and unsightly weed, may be composed of the same molecules in different proportion and arrangement. Mother Nature, by her secret and mysterious chemistry, carefully selects the atoms from the surrounding material, and forms out of them the rich red of the rose and the splendid luxuriance of the oak. If God does this in what we call nature, why may we not believe that He will coll. of the particles of matter in the dissolving human body and unite them in that which St. Paul calls the spiritual body. Whether there is any truth in such a speculation or not, it certainly is a comforting and pleasant view to hold, and there is nothing more mysterious or difficult in it than in what we see in the ordinary ongoings of nature. The risen and glorified body, then, is in all essential respects the same, but 'changed'—cleansed of the grossness which adapts it to its environment here—renewed, perfected, and made fit for the environment of heaven, and a sinless, deathless immortality.—*Church News, St. Louis.*

DEATH pays respect neither to youth nor usefulness, but mows down together the tender herb, the fragrant flower, and the noxious weed.—*J. A. James.*

## FAMILY DEPARTMENT.

## THE GOAL.

BY LULA R. BAMSDELL.

Ye widely scattered Faithful,  
Where'er your true hearts burn,  
Where'er your lots are portioned,  
One way all eyes do turn.

O waiting Church Expectant,  
O Church, contending here;  
Ye both are upward gazing,  
One sight to both is dear.

To you 'tis as the dawning,  
Who calmly watch on high;  
To us, a space of glory,  
Rent through a cloud spread sky.

O life, for which we battle,  
O life for which they bide,  
How blest to breathe thy fulness,  
With them so dear beside.

With nearer, fuller vision,  
Th' All-Glorious to adore,  
Beyond this unavailing  
To live forevermore.

—Parish Visitor, N. Y.

## A PRAYER.

Wilt thou not visit me?  
The plant beside me feels Thy gentle dew;  
Each blade of grass I see  
From Thy deep earth its quickening moisture  
drew.

Wilt Thou not visit me?  
The morning calls on me with cheering tone,  
And every hill and tree  
Has but one voice, the voice of Thee alone.

Come! for I need Thy Love  
More than the flower the dew, or grass the  
rain;

Come, like Thy holy Dove,  
And, swift descending bid me live again.

Yes! Thou wilt visit me;  
Nor plant nor tree Thine eyes delights so  
well,

As when, from sin set free,  
Man's spirit comes with Thine in peace to  
dwell.

—Jones Very in Parish Visitor, N. Y.

## BEN, THE GORDON BOY.

The Gordon Boys' Home is the National Memorial to General Gordon, and is situated at West End, Chobham, near Working, about three miles from Brookwood station on the S. W. R. It owes its origin to a suggestion once made by General Gordon himself, and is intended for friendless and destitute boys between the ages of fourteen and sixteen. The boys receive a thorough and general education, and are carefully instructed in various trades according to their individual tastes. The choice of a career, whether naval, military, or civil, is left entirely to the boys; the object of the committee being simply to qualify them to become good citizens and to follow the example of the hero Gordon.

## CHAPTER I.—BEN'S MOTHER.

'So you've turned nurse, Ben, have you? Why don't yer leave the litt'un to the mother. I'd never stand about a holding of a little brat like that, no, not for nobody.'

The speaker was a pale faced, sharp featured boy of fourteen, Ned Willett by name. The keen wind blew through his threadbare jacket, and his hands blue with cold, were thrust into his trousers pockets. His voice had a ring of satire, and probably he meant the words to sting, as stinging they did, though Ben would

have died rather than let Ned know that they touched him in the least.

Ben was also about fourteen, scarcely so tall as Ned, but with a square built frame and a round chubby face, which did not tell the story of hunger so plainly as Ned's. On that score the boys were quits, for they both knew well what hunger meant, and rarely sat down to a meal that could by any means be called satisfying.

Just as Ned spoke a sound had issued from the bundle that Ben carried. One could only guess that it was a baby, for it was rolled up in a big shawl, and might have been a mummy for all that could be seen of it. Ben heard the sound, and knew it told of pain, and he knew too that the baby was hungry like himself. He might have been a well trained nurse, by the way in which he gently rocked the baby to and fro. If only she would go to sleep again, and forget the pain and hunger a little longer.

'I say, Ben, can't yer leave the brat and come along o' me?' said Ned, in a more pleasant voice.

'Why, what are you up to?'

'Up to? why, trying to get something to eat. Maybe you've had a good breakfast.'

'Well, where are you going to?'

'Umph, yer wants to know, do yer?' said Ned, with a laugh. 'I've heard of a lady as gives away tickets for that new Coffee House down the Somerset road, and I'm going to see if she'll give me one. I thought perhaps you'd 'ave gone too, and so you might if it wasn't for the brat. I s'pose your mother's gone to work, as you've got to mind it?'

The last words were added with a laugh, which told plain enough that Ned knew better than that. Ben could hardly help the sting being seen this time, so he turned to go indoors to hide the crimson flush that had mounted to his cheeks.

'Then you won't come?' called Ned, as he saw him disappear.

But Ben vouchsafed no answer, and so Ned went on his way, singing a light song as he went, as if there were no pain, no hunger, or at least as if he had nothing to do with it.

It seemed strange that Ben had not sought the shelter of the house before. A cold north-east wind was driving down the street, so that mothers with warm cosy nurseries had kept their little ones at home. Within half a mile of where Ben stood, there were many happy nurseries where merry children's voices could be heard, but for the most part they thought little of him or the baby that seemed so precious to him. But once inside, no one would wonder that Ben thought even the shelter of a doorway was better than what he called 'home.' No bright fire burnt in the grate, no kettle gave forth its cheery sound; and on a chair in the corner of the room sat a woman sleeping the sleep of the drunkard. It was not difficult to see where Ben had come by his well rounded limbs, for the woman that lay there was his mother, a woman in the prime of life, one that might have been an ornament to any poor man's home. Two or three small children played with a headless doll in another corner of the room, but now and again they lifted up frightened glances at their mother, satisfied if they could see that she was still asleep.

In another room at the back of the house lay the father, stretched upon a miserable bed, also deep in a drunkard's sleep, while close beside him stood his workman's tools, unused to-day, as their owner could not wield them with his unsteady hand.

The New Year has just come in. It was only two days old. Not a very hopeful beginning for Ben's parents, and yet the words had been upon their lips, 'A Happy New Year,' words that to them seemed only mockery.

Things were not always quite so black in Ben's home as they were on this 2nd January, 188—. Benjamin Collins, the elder, had been

a soldier, and at one time had been as smart and fine looking a young fellow as anyone would wish to see. He had served his time and then retired to be the happy recipient of a small pension.

But what might have been such a blessing, in Ben's case, became a curse, and each quarter, as the small sum became due, saw him and his wife drifting lower and lower. All the children except baby Nell had learnt to dread 'pension day.' Their friends were always specially friendly as pension day drew near, and Ben found himself 'treated' in an unusual manner on the last day of the old year. Then when the New Year dawned, and Ben was seen approaching the postoffice with his wife, it was only natural that these kind friends should rally round him, and what could he do less than 'treat' them in return? And so pension day, instead of being a red letter day in poor Ben's calendar, became a very black letter day indeed, and things seemed to be blacker now than they had been before.

Of course Ned Willett knew that Ben's mother had spent the greater part of the previous day at the 'Hunters' Arms,' and when at last she was turned out at closing time with her baby in her arms, she had dropped her precious burden, and other hands than hers had picked it up. The baby had put up a piteous wail, which Ben had recognized, for he was not far away, and it was the boy's strong arms that at last had hushed the little sufferer to sleep.

A few minutes after Ben had turned away from Ned Willett a girl entered the house. She was evidently the next child in age to Ben. Like him, she was strongly built, but with a face that lacked his candor.

'This is all I could get,' she said, turning out the contents of her apron; 'Old Sarah was stingy this morning, and said she could give me nothing but these pieces, and they're as hard as brickbats.'

'Never mind,' said Ben quickly, 'I'll run and ask Mrs. Baker to give us some hot water, then we'll soak them. Here, Bess, take the baby.'

He handed the baby carefully to his sister as he spoke, and before long he returned with a jug of hot water. The children by this time had left their headless doll, and were clamoring for the scanty food, but Ben took care that the baby should be first cared for. The first few mouthfuls were eaten ravenously, but no coaxing on Ben's part could induce the little one to take more. Then the food was carefully divided between the other children, none of them apparently noticing that Ben did not claim his share.

They had scarcely finished when a noise was heard in the passage, and a tall, stout woman appeared at the door. Her loud voice had the effect of rousing the sleeping mother, and rubbing her eyes, she sat up and looked around her. The children's voices sank at once, and obeying a nod from their elder sister, they wisely trooped out of the room, leaving their mother and her friend to make fresh arrangements for a day's outing.

The kindly neighbor, Mrs. Baker, who lived in the adjoining house, saw the crestfallen look upon the little faces as she stood talking to the grocer on the step, and her quick motherly heart noticed the heavy breathing of the poor baby, and well knew how things stood in the house.

'Are you going to take the baby out, Bess, this cold, cold morning?' she said kindly.

'Yes, Mrs. Baker, I've wrapped the shawl tight around her.'

'Suppose you bring her in here for a bit. It's not much fire as I can get, but you may as well have the comfort of it as well as I this cold morning.'

So Ben had the satisfaction of seeing baby Nell taken to warmer quarters, and at last found himself free to go his own way.

(To be continued.)

**THE SENSIBLE GIRL.**

The sensible young woman is self-reliant. She is not merely a doll to be petted, or a bird to be supported; but, though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities. She seeks to prepare herself for possibilities, and though she may not need to, she qualifies herself to feed and clothe herself, so that, if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excusable for any one of them to be helpless. There are but few nobler sights than that of a young woman who, though she may have a good home with father and mother that are willing to indulge her to the utmost realizing the limitation of their means and their hard self-denial, says, 'Father shall not be burdened by me; I will be self-reliant and clothe myself; yea, I will help to educate the younger children.' Such an one is a thousand times superior to the pale fingered, befrizzled, bejewelled substitutes for young women who are good for nothing but to spend a father's hard earned money.

The sensible young woman is brave. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited not in enduring things we cannot help, but in the small matters one might help. In such a little thing as dress is a field of heroism—in willingness to be neat and not fashionable, in daring to wear last winter's cloak or last spring's bonnet, until you can afford to have another—in being superior to the laws of style. Some young women who would be willing to die for the flag of their country will almost die, in another sense, for the want of a little ribbon.

The sensible young woman makes the best of everything. What we want and what we need are not the same. What we want and do not need makes a life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their smallness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears and throws out her smiles, and thus her life grows in contentment and gladness.

Lastly. The sensible young woman is reverential. Somehow it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life inco-

nate sunshine, bursting at last into the eternal fullness of the heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—*Southern Churchman*

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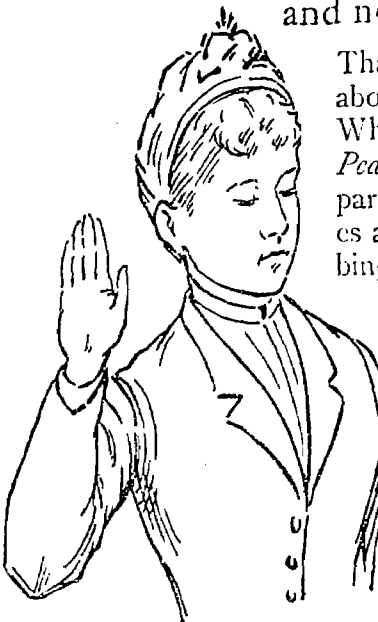
VARIOUS MEANS OF AIDING  
THE CAUSE OF FOREIGN  
MISSIONS.A PAPER READ AT A CONFERENCE AT  
SALISBURY.[From the *S. P. G. Mission Field*  
for April.]

Of all the many ways in which the cause of Foreign Missions may be aided, we may well put *Prayer* in the foremost place; and in contemplating this primary duty of prayer, in reference to the Missionary cause, we must consider it under its threefold head, namely 1. private, 2. family, 3. public. First, then, as regards private prayer, we should ever bear in mind, and should remind our people, that the three first petitions of the prayer taught us by our Lord Himself are for the spread of the Gospel in the world. The hallowing of the name of our Heavenly Father, the coming of His kingdom, and the doing of His will in the world, are the very objects which we have in view when we send forth our Missionaries (as far as our powers permit), in accordance with our Saviour's command, 'into all the world,' to 'preach the Gospel to every creature' (St. Mark xvi. 15). Surely, then, we ought ever to bear in mind, when we say the Lord's Prayer, that we are in it praying for the cause of Missions, and that intention should be in our hearts on every occasion of its use. But we must by no means confine ourselves to the Lord's Prayer in our intercessions for Foreign Missions within our private chambers. Many forms of prayer on behalf of Missions have been published, some of which are most suitable for private use; but it is also well to bear in mind that it will add definiteness and force to our prayers in private, if from time to time we offer them up with special reference to particular portions of the vast field of Missionary labour, or to some special objects in connection with Missions, which may have claimed our individual attention, or which may have been pointed out to us as urgently needing sympathy and help. Such objects, as well as the general work of Missions, ought to be borne in our minds, and be subjects of earnest petition when we are engaged in the highest act of prayer in the celebration of the Holy Communion.

But, secondly, we should endeavour to impress upon our households the duty of prayer for Foreign Missions, and it would be well that in family prayers there should always be inserted a supplication on behalf of Missions.

Thirdly, as regards public prayer, the observance of the day appointed for intercession for Foreign Missions should be strictly enforced as far as practicable in every parish, and every facility should be afforded for the united prayer of all parishioners, as well as for continual intercession during the day, when it can be conveniently arranged, as it generally can be in town churches,

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JAMES PYLE, New York.

if not always in country villages. Let us not be discouraged if our prayers seem to have no immediate answer. We bear in mind how long Sarah and Rebekah waited for children; so it will be with the Church, of which they were types. From the duty of prayer we naturally turn to that of preaching on behalf of Foreign Missions, a duty which is imperative upon all clergy. We have to impress upon our congregations all the commands of our Lord and Master. We speak in His name to our people, and we must therefore tell them the plain truth that a charge is laid upon them, as members of Christ, to take some part in the all-important work of evangelising the world. How to do this in the best way is a matter for the very serious consideration of all clergyman; and it must be allowed that the various circumstances of our parishes and congregations call for variations as to the times and methods of preaching on behalf of Foreign Missions. It is, however, suggested that an annual Missionary sermon is a very inadequate mode of teaching our people their duty towards Foreign Missions. Quarterly sermons are far better when practicable, especially if accompanied with special intercessions in the church or schoolroom after the sermon, but even more than this may well be done in most places. Allusions may be made frequently in our sermons to the great work of Missions, and thus the subject may be constantly brought to the minds of our hearers. A 'strange' preacher, especially one who has worked in foreign lands, may be more attractive, and, therefore, it is well to have such from time to time. But, after all, the clergyman of the parish is the right man to preach upon the duty of helping in the work of Missions, and the 'strange' preacher should be invited to tell how the work is being carried on.

We pass on to consider a means of aiding this great cause, which is

open to the laity equally with the clergy, and that is, attending public meetings for Missions and speaking at them. But this cannot be done effectually without some considerable knowledge of the subject, and therefore it implies, or presupposes, a careful perusal of the publications which relate to Missionary work. These are very numerous in the present day, and they give full information as to what is being done towards converting the world to the Christian Faith. In connection with the subject of speaking at public meetings on behalf of Foreign Missions, it is well to note how much has been done of late years (particularly in the county of Hants) by means of Missionary garden and drawing room parties; for thus the subject has been more forcibly brought home to the minds and hearts of laity in the upper ranks of Society than can usually be done by meetings in village schoolrooms, or in places of assembly in our large towns. A further amount of interest and an important source of profit is added to such gatherings of gentry, if there is at the same time a sale of work. But it may be well to add a word of caution that care should be taken on such occasions that nothing unworthy of the sacred cause should take place. Raffles and theatricals seem by no means to harmonize with the great work of preaching the Gospel of Christ; and even the sale of work should not be allowed to degenerate into an ordinary bazaar, in which people sometimes seem to excuse themselves from acts of real self denial on behalf of a good cause, by amusing themselves in the manufacture, and in the sale and purchase, of articles which tend to minister to idleness or vanity. Let the work contributed be the honest outcome of a determination to give something for the Lord's sake to the cause of Missions, especially from those who are thereby enabled to make offerings when they are precluded by narrow

means from making contributions of money. Upon such efforts a blessing will, without doubt, rest.

(To be continued.)

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The annual festival meeting of the Toronto Bands of Hope in connection with the Church of England Temperance Society was held in St James' school room last week. The Bishop of Toronto presided. There were fully a thousand children present, representing the nine Bands of Hope in the city at present, and the meeting was probably the most successful held since the big gathering in the pavilion. The proceedings were opened with a hymn and prayer by the Rev. Canon DuMoulin, after which the chairman welcomed the children and their friends, and expressed the pleasure it gave him to see such an interest taken in the movement. Short addresses followed by C. A. Sadlier, the Rev. Canon Sweeny, and the Rev. Dr. Mockridge. It was no easy matter to keep up the interest of the hundreds of children in addresses on the subject of temperance, but the speakers were equal to the task and with the fable of the lion and the mouse, the story of St. George and the dragon, which came quite appropriately for the 23rd of April, etc., aptly applied to make a point in favor of the good work in which the Bands of Hope are engaged, the interest of the children was well sustained. It was stated by Rev. Dr. Mockridge that a Band of Hope was about to be organized in connection with Holy Trinity Church, making the tenth in the city. Several prize essays on temperance contributed by the Bands of Hope were read by Rev. Canon Cayley. The fife and drum band of the Boys' Home took up a position on the platform behind the chairman while the collection was being taken and played several selections. A robust little fellow, who beat the big drum in close proximity to the chairman, contributed his part to "The Girl I Left Behind Me" and other favorite selections with great vigor, doubtless for the special delectation of the Bishop, who tried very hard to look pleased. A programme of hymns, sung with great heartiness by the children, closed with God Save the Queen and the Dixology. The various bands marched home by the principal streets with their banners singing:—

Temperance boys and girls are we, In sunny youth, from care we're free.

The condition of the Church in Wales is of so much interest just now that we propose to give, in four letters from various correspondents, a full account of Church work, past and present, in the Welsh dioceses.

SIXTY thousand Jews have been settled in Palestine during the last few years. At a meeting in aid of the Syrian Colonization Fund of the Society for the Relief of the Persecuted Jews, it was stated that the Jews made good agriculturists. —Selected.

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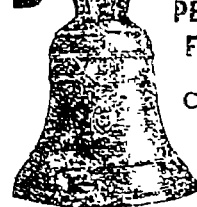
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