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The Church Guardian

W H Naylor
11
SHAWVILLE Q

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.

A SERIOUS CONUNDRUM.—Who immersed the first Baptist? Did he dip himself?—*Living Church.*

BISHOP SCOTT, of North China, and Mrs. Scott landed at Liverpool from New York on Ascension Day.

THE REV. C. C. TIFFANY, D.D., has been elected Archdeacon of New York, in succession to the late Rev. Dr. Peters.

THE BISHOP OF ST. ANDREWS has, we hear, received an anonymous gift of £1,000 to aid him in the mission work of his diocese.

THERE are now 800 clergy in Australia and Tasmania, and 14 Bishoprics. The first Bishop of Australia (Dr. Broughton) was consecrated on February 15, 1836.

THE RT. REV. DR. HORNBY, Bishop of Nyasaland, has arrived in England. He was seriously ill with fever when he left Africa, but improved much during the voyage.

THE REV. RICHARD PRINGLE, who recently resigned the charge of the Congregational church at Shipley, Yorkshire, has been accepted for ordination by the Bishop of Exeter.

It is rumoured that the Dean of St. Paul's, London, is about to make an appeal for the £100,000 necessary to complete the decoration of the Cathedral as it has been begun.

SOME 1,597 members of the Girl's Friendly Society met in Trinity church, Boston, for their annual service on the evening of May 16th, when the Bishop of the Diocese made an address.

TWO thousand children and teachers, representing the Buffalo Sunday School League of the P.E. Church, met in St. Paul's, in that city, on Sunday afternoon for their first annual celebration.

THE Archbishop of Canterbury says: "There never was a period when there was a larger number of distinguished Churchmen desirous of doing their duty by the Church. The time in which we live is marked by Church extension, and the Church was in her fullest activity where such activity was most needed."

THE senior Bishop of Christendom is said to be Sophronius, Patriarch of Alexandria, the successor after many years of St. Athanasius and St. Cyril. He is 95 years old, and this is the 55th year of his Episcopate.

THE Bishop of Rochester, writing on St. Mark's Day, says that for the greater part of each day he is still a prisoner in bed, and that several weeks must elapse before he can under-

take any work involving serious physical exertion.

THE late Miss Harrison, of Wakefield, has left £500 for beautifying Wakefield Cathedral, £500 for the Bishop of Wakefield's Fund, and £500 each for the Clergy Widows' Fund, the Curates' Aid Society, and the Royal Society for the Prevention of Cruelty to Animals.

AT a meeting of the Congregational Club at the hotel St. Denis, New York, on the evening of May 21st, the subject under discussion was "The Unification of the American Church." Addresses were delivered by the Rev. Dr. Huntington, of Grace church, and others.

AT the jubilee service, Long Island, in St. Luke's church, Brooklyn, N.Y., on the evening of May 16th, members from ten of the vested choirs of the city to the number of 350 choristers were present, together with an orchestra of twenty pieces and a piano, besides the regular organ.

DURING Bishop Littlejohn's Episcopate fifty-five thousand persons have been baptized, 34,000 confirmed, and a total of contributions for all objects made to the magnificent sum of nearly \$13,000,000.

ON May 16th the Rev. J. B. Newton, M.D., was consecrated as assistant Bishop of the Diocese of Virginia. The consecrators were: The Right Rev. F. M. Whittle, D.D., Bishop of Virginia; the Right Rev. A. M. Randolph, D.D., and the Right Rev. G. D. Peterkin, D.D. The sermon was preached by the Rev. Dr. Dudley, Bishop of Kentucky.

THE Archbishops and Bishops of the Church in England have issued a circular letter protesting against the proposed disestablishment of the Church of Wales, which, they declare, would endanger the unity of the Church of England. They particularly denounce the disendowment proposals, which, they say, appropriate to secular purposes ancient gifts intended for the service of God.—*Press Telegram.*

THE Churchman's League of the District of Columbia was lately formed in Washington. Its objects are: "To stimulate the efforts of laymen in behalf of the Church; to develop larger and more comprehensive views of the interests and responsibilities of Churchmen; to foster an intelligent study of the doctrines of the Church; to promote sociability among the clergy and laity of the different parishes; and to give voice, when occasion shall require, to the public opinion of Churchmen." The President of the Association is the Chief Justice of the Supreme Court of the United States, Melville W. Fuller; and its first vice-President, Associate Justice Gray, of the same Court.

THE three days' jubilee of the Diocese of Long Island, in double celebration of the 25th anni-

versary of the erection of the Diocese and of Bishop Littlejohn's consecration, commenced on May 15th at the Cathedral, Garden city, Long Island, and was a significant and memorable success. Immense congregations assembled; four Bishops from other Dioceses were present, and the rectors of nearly every parish on Long Island. Addresses were presented from the Standing Committees of Long Island and New York; the Church University Board, of Regents; the Incorporators of the Cathedral; the Brotherhood of St. Andrew, and others. The commemoration has strikingly shown the fealty of the Diocese to its Bishop, the esteem in which he has been universally held, and the marked progress in the various parishes.

A Pastoral Staff was presented to the Bishop of Long Island by the clergy of his Diocese at the celebration of the quarter centennial.

AT the reception on the evening of May 17th, at the Church Club, Long Island, fully 3,000 persons, ladies and gentlemen, were received by Bishop Littlejohn and the members of his family.

IN the Canterbury House of Laymen, Chancellor P. V. Smith lately brought forward a proposal to substitute, in certain circumstances, an informal mission service on Sundays for the ordinary Evensong, but the motion was rejected by 14 to 4. We have no hesitation in saying (says *Church Bells*) that we think the rejection a wise one. Informal services, no doubt, have their uses—their immonse uses—and under certain conditions should be encouraged; but it seems to us that the great principle to remember in employing them is this, that they should supplement, not supplant, the formal service of the Church. Matins, Evensong, and the Holy Communion are the traditional and ordained services of the Church for Sundays; and the order, the decency, the sobriety, the dignity, which characterise them, and which they induce in the minds of serious worshippers, are of the utmost value to the religious well-being of the country. Let them be maintained and guarded at whatever cost. Nor does this vigorous and jealous maintenance in the least interfere with the holding of more "popular" services; there are time and place for these too, as we see nowadays in any number of parishes where wise and hard-working clergy are in charge. No doubt, as things now are, the Church has in some sense to go out to the people and accommodate herself to their understanding and feeling; but it would be fatal to her and to them if she allowed such accommodation to interfere with the established order of her liturgy, one great virtue of which lies in the fact that it does not shift and change with any individual passing fancies and tastes.

BEAUTIFUL it is to understand and know that a Thought did never yet die; that as thou, the originator thereof, has gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future.—*Carlyle.*

RIGHT AND WRONG AMBITION.

"There!" said a little shoe-black boy to me one day, as he gave a last touch to my boots, and stuck his brushes into each other with a look of triumph, "there, they can't shine more." This boy had succeeded in life, and was at the top of his profession. Without striving to force himself into some position for which he was unfitted, he had aimed at succeeding in his own line. This is the right sort of ambition, and it is one that we can all gratify.

We may be sure that he who cannot play well a subordinate part in the drama of life will do no better if given a higher role. The great natural philosopher, Faraday, who was the son of a blacksmith, wrote, when a young man, to Sir H. Davy, asking for employment at the Royal Institution. Sir H. Davy consulted a friend on the matter. "Here is a letter from a young man named Faraday; he has been attending my lectures, and wants me to give him employment at the Royal Institution. What can I do?" "Do? put him to wash bottles. If he is good for anything, he will do it directly; if he refuses, he is good for nothing." Faraday washing bottles would be quite as successful a man as Professor Faraday lecturing at the Royal Institution, if both kinds of work were equally well done. The carpenter who makes good chairs and tables, better deserves a crown than a king who cannot govern. We must all admire and consider successful the crossing sweeper whose honest pride it was that he could do "an ornamental piece of sweeping round a lamp-post!"

If I wore a cobbler, I'd make it my pride
The best of all cobblers to be;
If I wore a tinkler, no tinkler beside
Should mend an old kettle like me.

"Whatsoever thy hand findeth to do, do it with all thy might," is the motto of noble ambition. The other day I asked a young officer if he played polo. "No," he said, "I do not, for I have not time to practice it enough, and I hate doing anything badly." This is the feeling of a man who is ambitious in the best sense of the word. He hates doing anything badly.

The late celebrated head master of Uppingham School used to say that every boy is good for something. Probably we who are grown up are all good for something, and would excel if only we would try to do so in our own line. This, however, is what we do not do. Each man wants to boast in another man's line. He thinks that in order to "get on" and be successful he must leave the state of life into which he was called by God.

We speak of man's "calling" in life, implying by our words a belief that God calls each of us to his own place; that is, to the place which he is capable of filling with the greatest credit. By giving to us certain tastes and capacities, God calls us as certainly as if we heard a voice from heaven. False ambition says: "Leave this calling as soon as possible, and force yourself into a position which is more 'genteel,' into one which is prosided over by the 'bestial goddess of comfort and respectability.'" From this false ambition comes jealousy, grief from loss of fortune, all the torments of wounded self-love, and a thousand other mental sufferings—the commonly enumerated moral causes of insanity. They are griefs of a kind to which a man who is ambitious in the best sense of the word should not fall a prey. There need be no disappointed ambition if we set before ourselves the true aim in life, which is to amend ourselves, and do our "level best" in whatever sphere we are called upon to work.

All service is the same with God—
With God whose puppets, best and worst
Are we; there is no last or first,
There is no great, there is no small
To the soul that maketh all.

No position in life is so low that a really noble man cannot raise it, nor any so high that a base man cannot degrade it. I am not urging any one to live an indolent, unambitious, vegetative life. I am only saying: "Covet earnestly the best gifts." Be sure it requires much more perseverance and energy to perfect character than to become a "great success" in the estimation of the world. Instead of telling people, especially young and enthusiastic persons, not to be ambitious, the true policy is to urge them to be far more ambitious in the right sense of the word than they generally are, and to encourage in them a "divine discontent" with imperfection of all kinds, especially with badly done work.

"But what a rare thing is success in life!" said Endymion; "I often wonder whether I shall ever be able to step out of the crowd." "You may have success in life without stepping out of the crowd," said the Baron. This answer of the Baron seems to us to sum up the true philosophy of life: "You may have success in life without stepping out of the crowd." It is well to be assured of this, for to succeed in life is the natural ambition, if not of every young Endymion, at least of his parents for him. If to succeed in life it were necessary to become very famous, very powerful, or very rich, success would be the monopoly of but a very few people.

It has been calculated that not more than one in four thousand may be expected to attain distinction, and not one in a million possesses that wonderful thing called genius.

But there is a real sort of success that cannot be monopolized. Our being's end and aim is to be good and to do good. Here every one may succeed, for character is a kind of wealth that knows no failure. "They truly are faithful who devote their entire lives to amendment." Every man may make his life successful in this sense. And as one is never so successful as when he least thinks of becoming so, such a one will probably gain in the long run more happiness, and exercise a greater influence in the world than his more grasping neighbor.

"Oh! keep me innocent; make others great," was the prayer written by Queen Caroline Matilda, of Denmark, with a diamond on the window of her castle at Friendsborg. The more we know of the lives of the great, whether from history or personal acquaintance, the more we become aware how many of them would say:

'Tis better to be lowly born
And range with humble dwellers in content,
Than be perked up in a glistening grief,
And wear a golden sorrow.

Earthly success is uncertain of acquisition, brief in continuance, disappointing in fruition. Not so with the success that is aimed at by true ambition. It is certain to all who seek it. It is endless in duration. It never disappoints:

'Tis not in mortals to command success,
But we'll do more, Sempronius; we'll deserve it.

Epictetus once received a visit from a certain magnificent orator going to Rome on a lawsuit who wished to learn from the stoic something of his philosophy. Epictetus received his visitor coolly, not believing in his sincerity. "You will only criticize my style," said he, "not really wishing to learn principles." "Well, but," said the orator, "if I attend to that sort of thing I shall be a more pauper like you, with no plate, nor equipage, nor land." "I don't want such things," replied Epictetus, "and besides, you are poorer than I am, after all. Patron or no patron, what care I? You do

care. I am richer than you. I don't care what Caesar thinks of me. I flatter no one. This is what I have instead of your gold and silver plate. You have silver vessels, but earthenware reasons, principles, appetites. My mind to me a kingdom is, and it furnishes me with abundant and happy occupation in lieu of your restless idleness. All your possessions seem small to you; mine seem great to me. Your desire is insatiate, mine is satisfied."

We conclude with an historical anecdote which illustrates the difference between right and wrong ambition. Henry IV of France made the good and happiness of his people so much his peculiar care that he diminished, as much as possible, both the expenses of his table and his wardrobe, contenting himself with wearing a plain gray habit, with a doublet of either satin or taffeta, without the least ornament. He used often to banter his courtiers on the magnificence of their apparel, "carrying," as he said, "their castles and their woods upon their shoulders." In his elegant comparison between Henry and Caesar, Montaigne says, most truly, "If Caesar conquered more cities and won more battles, Henry acquired more real glory in making his people happy, after having delivered them from those tyrants who oppressed them. He joined to the talents of a warrior both moral and civil virtues, which Caesar never possessed. They were both ambitious, but the ambition of Caesar was crime in Henry it was virtue."—*The Quiver*.

DISESTABLISHMENT IN WALES.

The *New York Times* of May 18th, resumes its discussion of the subject of disestablishment in Wales. We confess to being amazed at the utterances of this newspaper, which betray either shameful ignorance of fact, or more shameful *animus*. The most superficial study of a somewhat complicated question might have saved the writer from some of the gross blunders made by him. He confesses that he "cannot help liking" such men as Archbishops Whateley and Trench, and Bishop Jeremy Taylor. He, however, shows that he knows very little about the character or temper of these eminent men. He impugns the motives of the leading defenders of the establishment, when he says that "the ark of the covenant," which they think they are protecting, consists of "their own emoluments." This form of insinuation cannot conceal the ignorance of one who adds that the Church in Wales is "sustained at the public expense." This ignorance is so crass that we are tempted to call it wilful misrepresentation, for any one who has followed the discussion of the present question, as it is thrashed out daily and weekly in the English press, is well aware that even the bitterest opponents of the English Church are not barfaced enough to claim that the dioceses in Wales, of the province of Canterbury, are supported out of the pockets of an unwilling public. Such opponents have learned the A. B. C. of the matter too well for that. An intelligent man would disgrace himself by such incredible confusion of mind. We would also ask what authority has the *Times* for declaring that the Church of England "has signally failed to do the work it was endowed to do"? This is contrary to all the evidence which we have been able to obtain on the subject. The failure of the Church in Wales to cover completely the whole field of labor in the principality had been largely due to the poverty of the Church in Wales. The abstraction of tithes, the spoliation of Henry VIII., and even of Cromwell, reduced the Church to penury and compelled the dwellers in the highlands to build themselves chapels, and seek lay preachers, but not out of hostility to the Church. It seems a strange remedy for scantiness of endowments to

ask that all religions endowments be confiscated and applied, as the *Times* calmly proposes, "to secular uses." This phrase lets the cat out of the bag. It makes the question not one of supplying "the moral and religious needs" of the Welsh people. It becomes merely a question of how best the clamors of secularists and politicians may be satisfied, and religion abolished.—*N. Y. Churchman.*

THE DOWN-GRADE OF DISSENT.

Down-grades are dangerous things. When a train is on the down-grade, unless the brake be put on in time, it runs a risk of being smashed into pieces. The application of this parallel by Mr. Spurgeon to some of his co-religionists was, we fear, far truer than most Churchmen (even those who had the greater prejudice against Nonconformity) supposed. Since his death the Baptist sect especially seems to have been rushing on the down grade from Gospel truth and definite Christian teaching at a terrific pace, and other Dissenting sects have also been sweeping downwards, drawn by the gravitating power of defective belief towards Unitarianism, if not sheer infidelity. It is in this matter that the terrible recent revelations of the London School Board are so extremely important. It is not merely the question of religious liberty—of equal privileges of Christian and Jewish parents to have their children taught in the religion of their forefathers—that has been considered, but incidentally the terrible decline of Dissent from the old standard of Christian Nonconformity has been revealed. Men who regard the doctrine of the Incarnation of our Lord and Saviour Jesus Christ as a "denominational dogma" hardly deserve the name of Christians. The Athanasian Creed declares:—"It is necessary to everlasting salvation that he also believes rightly the Incarnation of our Lord Jesus Christ," and if a man declares that the Incarnation is of importance, or object to its being taught, his claims to be called a Christian are of the slenderest nature. The vulgar delusion that any man who is interested in religion and makes any profession of it is a "Christian" will not of course stand a moment's reflexion. A Jew often takes a deep interest in religion. He says his prayers regularly, and makes sacrifices for his faith that would shame ordinary Christians. Yet he makes no claim to this title, nay rather he denies it, and he thanks God (as is still the wont among many Hebrews to this day) that he is "neither a woman nor a Christian." One of the most remarkable signs of earnestness we have ever noticed was that of a poor Turk who at noon when the men were leaving a large factory took out his little bit of carpet and knelt down and said his prayers towards Mecca, to the astonishment, and we fear in some cases, amusement of the surrounding crowd of English workmen. Yet the Turk never called himself a Christian, and perhaps would have been angry if anyone had given him that title. It is useless to plead that every man in earnest about his religion is a Christian. Few of the down-grades are as ready to sacrifice themselves for their religion as the worshippers of Juggernaut in India, or as the fakirs who inflict cruel torments on themselves. But these men are mere heathens. The glorious temples of India and Burmah alone are witnesses to the earnestness of Pagans.

The cause of the "down-grade" is not far to seek. The Christian faith is one harmonious whole. When a man doubts one part, if he is of a logical mind he soon gets to doubt the whole. The old-fashioned Nonconformist doubted the authority of the Church, Apostolic Succession, and certain sacramental doctrines of the Holy Church. The young generation have

advanced to a denial, or a doubt of the importance of the doctrine of the Incarnation—the very keystone of Christianity. They will soon, if their faith in that be shaken, have to surrender the Atonement (which is the logical corollary of the Incarnation), and all the other distinctive doctrines of the Christian religion. It would seem after all, that the question to the Nonconformists is, Shall they remain Christians (in which case logically they ought to be Churchmen), or shall they become Unitarians? The state of religious thought in London and in Stamboul or Teheran is not so distinct as it appears. Christianity or Unitarianism are the two goals of logical minds. If Christianity be accepted, the truly reasonable mind accepts it altogether, and all the doctrines which have been accepted always, everywhere, and by all Catholic Christians. If it be Unitarianism, there is no lasting halting-place between the doctrines of the downgrade Baptist and that of the Prophet of Mecca, who after all was the mightiest and most successful preacher of Unitarianism that the world has yet known. Western Asia has for years accepted this view that a man or woman interested in religion must be either a Catholic Christian or a Unitarian (especially in the most logical form of Unitarianism, i. e., Islamism). By degrees this view is dawning on the younger English Nonconformists. They recognise that they must either be Churchmen or Unitarians. The worst of the matter, however, is that the Unitarians of Europe as well as of Asia, when they think they have power on their side, are so very bitter and persecuting to the Christians. Some of the down-grade Baptists, for instance, are almost as fierce in their persecution of the Church in the School Board, and in the Radical papers, and as bitter in hatred of her as if they were Arab sheikhs. It is not merely that their faith is gone in Christianity, but, like most renegades, they are very bitter against the religion they have deserted.

There is another sad point. We had hoped till lately that the great Wesleyan society was still faithful to Christianity. We still believe that the President of the Conference and several of the leading preachers are so. But the down-grade is in evidence even there. One of the leading Wesleyans has recently appealed to his followers to "stand shoulder to shoulder when the School Board election comes round, and make it plain to the bigot on the London School Board that we will not permit our teachers to be subjected to religious tests," &c. As has been pleaded, if he assails the Christian party on the Board, it must be either that he objects to religious education or is himself a Unitarian. It is something fearful to see Wesleyan ministers attacking the Christian religion.

To what does all this lead? That England and Western Asia are alike dividing into the same two religious camps, the Christian and the Unitarian. In Turkey and Persia for a thousand years Unitarianism has been present in its simple popular forms of Mohammedanism and Judaism, and Christianity chiefly in the form of the Holy Orthodox Eastern Church. In England we shall, it seems, soon see the same state of things only in the form of down-grade Unitarians (more plausible to the Western mind, though far less logical than the Believers in the Koran), and Anglican or Roman Catholic Christians. It seems sad, but perhaps we have no right to complain. The world is getting more logical, and men who dissent from parts of the faith once delivered to the saints, and always, everywhere, and by all the Church accepted, are beginning to perceive that Unitarianism is the one goal to which Dissent leads. The question of the day in both Europe and Asia is becoming, "Christ or Mohammed?" If Unitarianism is losing ground in Asia, it gains proselytes among down-grade Nonconformists in England.—*The Church Review.*

FOR THE LITTLE FOLK OF THE FAMILY.

I wonder if you have not heard somebody, girl or boy, man or woman, ask just that same question, though in different words: "What makes your minister put on that funny white gown when he comes into your church to preach?" And what answer did you make? I suppose you said you "didn't know, but that it was just an old fashion that he held on to." And that wasn't a very bad answer. But how old do you suppose that fashion is? Older than Columbus, whose discovery of America we have all been making so much noise about this past year; older than Julius Caesar, older than King David. It is certainly as old as Moses, who you know organized the first Church that God ever had in this world. Get your Bible and turn over to the 28th chapter of the book called Exodus, which Moses wrote, read it all, read it carefully, and then you will be able to tell the next person you see laughing over our ministers putting on peculiar robes when they enter God's Sanctuary, that they are only doing what God commanded that Aaron the High Priest and his son should do. You can tell them that God did not disdain to specify the material, and color, and the shape, and the trimmings of His minister's robe. Then maybe they will say, "that was in the very old time under the old religious dispensation, and is not to be thought obligatory now that Christ has come." Then you can say that so great a Protestant as St. Paul, the man who seems to have despised form and ceremony, yet declares that *all* of the history of the Jews was intended by God our Father to be an example unto us; and wrote a letter to the Hebrews just to show some of the teaching which these examples were intended to impart.

But is there not a manifest propriety in a minister's wearing robes to distinguish him? Let us see. We notice first of all that everywhere men seem to think it proper to dress themselves with regard to the business or pleasure, no matter what it be, in which they are to take part.

A lady would be considered to have very poor taste and very bad manner who should go to a funeral, or even to a church service, in the gown which would be beautiful and appropriate at a wedding or a dinner party. But more than this, I notice that here in America the Judges of our Supreme Court, when they go into the court room to hold their sessions, are attired in long flowing black silk gowns. And I notice that Masons and Oddfellows, and members of half a hundred other Societies are dressed up at their meetings in peculiar garments. And I wonder what is the cause of this and the meaning of it. And I think I can understand it. The judge puts on his robe to *cover up the man*. It is the Judge, the officer, who speaks, no matter who the man is. It is the Mason or the Oddfellow which is taking part in their services, no matter who the man is, and therefore he puts on his dress to show that idea. The man is lost in the officer just as he is covered by his robe. Just so, my children, it is of vital consequence that men shall feel that when they are in God's house, it is His minister who is speaking to God in their name as their mouth-piece, or is speaking to them with authority as *God's Messenger*. No matter who he is if he has received *authority* we must hearken to him as God's Ambassador, and his putting on his pure white surplice is to represent this to our eyes, even as it shows him, the purity, and honesty, and devotion, which should be the characteristics of God's minister.—*Bishop Dudley, Kentucky.*

News from the Home Field.

Diocese of Fredericton.

ST. JOHN.

St. Jude's—The St. Stephen correspondent of the *St. Croix News* says: "Rev. J. T. Bryan has been asked by the congregation of St. Jude's Church, Carleton, to become their pastor, but will not accept their invitation." This statement is incorrect. Rev. Mr. Bryan was spoken to by some of the St. Jude's congregation about a call, but one was not extended. Rev. Mr. Raymond, now studying at the Bishop Lawrence school, in Cambridge, Mass., filled the pulpit last year and it is expected will accept the unanimous call recently extended him by the congregation.

CHATHAM.

The clergy of the Rural Deanery of Chatham met at the Rectory, Chatham, on Tuesday and Wednesday, the 22nd and 23rd inst. On Tuesday morning there was a choral celebration of the Holy Communion in St. Mary's Chapel at 7.30 o'clock. The Rural Dean was the celebrant, and was assisted by the Rev. W. J. Wilkinson M. A. of Bay du Vin. At 9 o'clock morning prayer was said as usual, the prayers being said by the Rev. W. J. Wilkinson and the lessons by Rev. H. B. Morris, of Dalhousie, and Rev. J. H. S. Sweet, of Newcastle. At 10 o'clock the chapter met at the Rectory for the study of the Holy Scriptures, adjourning at 1 o'clock. At 3 o'clock there was a meeting of the Sunday School Teachers' Association of the Deanery in St. Mary's School Room. After the devotional Office, instructive papers were read by Rev. Canon Forsyth on "The history of the Canon of Holy Scripture," and by Miss Gillispie on "The Encouragements of Sunday School Teachers." After the discussion of these papers, a resolution of regret and sympathy was unanimously passed in reference to the sad and lamented death of the late Robt. Ellis, Esq. C. E. of Bathurst, for some time a member of the Sunday School Teachers' Association. Arrangements were then made for the next meeting of the Association to be held in Newcastle in August next, and after the usual devotions the meeting closed. On Tuesday evening an interesting service was held in St. Mary's Chapel in the interest of Sunday School work. The Clergy and Choristers entered the Chapel singing the Processional Hymn 393 A and M. The Prayers were said by the Rev. W. J. Wilkinson, and the lessons were read by the Rev. J. S. Sweet and the Rural Dean. Interesting and instructive addresses were delivered by the Rev. H. B. Morris and J. H. S. Sweet. Hymn 330, 341, and 391 were heartily sung, the latter as a recessional.

After morning prayer on Wednesday, the chapter meeting was resumed at 10 o'clock. Rev. Canon Forsyth read a paper on "The history of the criticism of the Old Testament." After the discussion of this paper, the chapter proceeded with routine business and the consideration of some proposed rearrangements of the boundaries of parishes and missions within the Deanery. The chapter adjourned at 6 o'clock, to meet at Newcastle in August next. On Wednesday evening the usual Deanery service was held in St. Mary's Chapel at 7.30 o'clock. The Processional Hymn was 301 A. and M. and the other Hymns, 353 and 175 A. and M., the latter being there occasional. The Anthem, "In Jewry is God known" etc., was well sung also. An excellent sermon was delivered by the Rev. H. B. Morris M. A. on the subject of the Holy Trinity. After the service the clergy and con-

gregation met in the Sunday school room and enjoyed an hour of festive reunion. Addresses were given by Rev. J. H. S. Sweet and W. J. Wilkinson and C. O' D. Baylee expressing appreciation of the kind hospitalities of the occasion. The Rural Dean, on behalf of the Ladies' suitably acknowledged the kind words spoken and heartily welcomed the visiting Brethren.

Diocese of Quebec.

LENNOXVILLE.

BISHOP'S COLLEGE.—The annual meeting of the corporation of Bishop's College was held recently at Lennoxville. The following gentlemen were present: Mr. R. W. Henker, D.C.L., chairman of trustees; the Very Rev. Dr. Norman, Dean of Quebec; the Rev. Principal Adams, D.C.L.; the Rev. Prof. Allnatt, D.D.; Mr. J. Hamilton Petry, B.A.; Mr. R. P. Campbell, M.A.; the Rev. John Ker, D.D.; the Rev. Prof. Searth, M.A.; Mr. Harry Abbott, Q.C.; Mr. W. Morris, LL.D.; the Rev. Prof. Watkins, M.A.; the Rev. Prof. Wilkinson, M.A.; Mr. W. A. Hale, Mr. A. D. Nicolls, M.A., bursar. The report of the chairman of trustees included the accounts for 1893, and showed a small credit balance. The report of the headmaster, Mr. H. J. Hamilton Petry, M.A., was interesting. The mathematical inspection by the Principal in May proved satisfactory, the number of failures being small. The average attendance by the sixth form was 85; fifth form, 78; fourth form, 72; third form, 71; second form, 66; first form, in March, 77; in May, 82. During the year a corridor had been built connecting the school and college at a cost of \$1,200, paid for by special subscriptions, including \$500 from the School Association. Other reports proved satisfactory. At eight p.m. the Bishop of Quebec delivered an interesting lecture on Church history. The preacher at the Convocation (June 29th) will be Bishop Hall, of Vermont.

The Lord Bishop of the diocese has appointments from June 1st to 11th in the Deanery of St. Francis. Amongst these is the ordination of a Deacon at St. John's church, Melbourne, on June 10th, a Confirmation at Acton Vale in the afternoon of the 5th, and a lecture on English Church History in the evening at Richmond. His Lordship then returns to Quebec, where he has appointments until the 15th inst., when he starts on a Visitation of the Gaspé District and Labrador.

QUEBEC.

On Whitsun-day a surpliced choir with full Cathedral services was resumed for the Sunday evening and week day services after being discontinued for some 50 years. For forty years after its consecration a surpliced choir and proper Cathedral services were held.

The Venerable Archdeacon Roe has been appointed to the charge of Brompton and Windsor.

At the regular mid-quarter meeting of the Diocesan Board on 16th May it was reported that, with very few exceptions, the congregations owing the quarter's assessment on 1st April had since paid the amount due.

THE CHURCH LADS' BRIGADE in connection with St. Matthew's church, Quebec, already numbers over fifty members, and it is increasing in strength every week.

Sister Frederica, one of the "Sisters of the Church," gave last month a most interesting account of the great work done by these Sisters among the London poor, and also of what they were doing and hoped to do in Canada. This latter work so far has been chiefly educational, the aim of the Sisters being to provide at the

lowest possible cost a sound, general and religious education.

NORTH HATLEY.

For Whitsun day a beautiful stained glass window, executed by CASTLE & SON, Montreal, was placed in the centre of the triplet opening of the chancel in the Church of St. Barnabas, here. It illustrates pictorially the words of Rev. III, 20, "Behold, I stand at the door, and knock." At the base is this inscription: "To the glory of God and in memory of the Right Reverend J. W. Williams, D.D., Bishop of Quebec, consecrated June 21st, 1863. Died April 20th, 1892." On either side of this it is hoped some day will be placed similar memorials to the late Bishop Stewart and Bishop Mountain, as soon in fact as the necessary funds shall be contributed.

Diocese of Montreal.

MONTREAL.

Work has been commenced towards completing the tower of St. George's Church. It will cost about \$20,000.

The Rev. Chas. Garth, B.A., assistant of St. Martin's church, Montreal, took service at the Church of St. Matthias, Cote St. Antoine, on Sunday morning last, the Rev. Mr. Bushell being away on his holidays.

The Rev. E. Trenholme, M.A., officiated at the Church of the Redeemer, Cote St. Paul, on the morning of the 2nd Sunday after Trinity: delivered an excellent sermon, and administered Holy Communion—thirty persons communicating. He sails for England this week by the steamer Sardinian, together with his sister, who for some months has rendered kindly and much valuable assistance in the Sunday-school of the Mission.

The Lord Bishop of the Diocese has been holding visitations for the last ten days in the Waterloo district of the Eastern Townships. His appointments for the end of the month are as follows:

- June 24, Sunday—Lachine, Rev. R. Hewton, M.A.
 " 25, Monday, 7.30 p.m.—St. Johns, Rev. W. Windsor.
 " 26, Tuesday, 10.30 a.m.—Lacolle, Rev. W. C. Bernard, M.A.
 " 26, Tuesday, 2.30 p.m.—Noyan, Rev. W. Robinson, R.D.
 " 27, Wednesday, 10.30 a.m.—Clarenceville, Rev. W. Robinson, R.D.
 " 28, Thursday, 10.30 a.m.—Hallerton, Rev. T. B. Jeakins.
 " 28, Thursday, 7.30 p.m.—Hemmingford, Rev. T. B. Jeakins.
 " 29, Friday, 10.30 a.m.—Havelock, Rev. W. J. M. Beattie.
 " 29, Friday, 7.30 p.m.—Franklin, Rev. W. J. M. Beattie.
 " 30, Saturday, 20.30 a.m.—Hinchinbrooke, Rev. Canon Rollit.

PERSONAL.—The Very Rev. the Dean of Montreal has left for England for a short holiday.

Rev. Canon Henderson, D.D., and Mrs. Henderson will spend the summer in the old country.

Mr. H. Reynar, heretofore organist of Emmanuel church, Montreal, has been appointed organist of the Church of St. James the Apostle, vice Mr. C. A. E. Harriss, and will enter on his duties on the 17th inst. He is very highly spoken of.

If I know anything of Church history it is that Episcopacy is a divine institution.—*Bishop Wordsworth.*

Diocese of Ontario.

KINGSTON.

St. George's Cathedral.—Rev. Mr. Lowe's curacy of St. George's Cathedral will terminate shortly, and he will return to England to visit his relatives. It will be the first trip to the Old Country since his ordination ten years ago. His successor at the Cathedral, it is said, will be Rev. G. R. Beamish, who is already very popular here, having acted as rector of St. James' Church for six months 'during Rev. J. K. McMorine's absence in the South. Rev. Mr. Beamish was formerly in charge of St. James' Church, Stratford. He is a member of the Brotherhood of St. Andrew, has studied at Oxford University, and has spent nearly a year just in travelling over England, Europe and the Holy Land. He is an ardent worker and an eloquent preacher. His connection with the Cathedral will date from June.

The examination of candidates and the ordination in St. George's Cathedral have been postponed for one week from the date already announced, and the service is now announced, to be held on Sunday morning, June 17th.

The Board of Rural Deans, with the sanction of the Archbishop, have decided to make a new departure this year in the manner of getting up the Missionary meetings. The Rural Dean and Clergy within each Deanery are to be responsible for the carrying on of the work, which will be done by a general exchange of duty on some Sunday agreed upon. In Stormont Deanery arrangements have already been made for this interchange of duty on 14th, October. In other Deaneries, a succession of Sundays will be the rule adopted. Of course the help of laymen, which has in past years been found invaluable, is not to be discarded, but on the contrary utilized more than before by the Rural Deans securing their assistance to supplement the efforts of the clerical advocate in each Parish. Under the new scheme it is thought a great saving of expense will result.

The voluntary offerings of the people during the past year for the Mission Fund as shown by the Clerical Secretary's financial statement, was \$11,448.80—a sum larger than that contributed in any previous year in the history of the Diocese.

IROQUOIS.

The Archbishop of Ontario has appointed Rev. T. J. Styles, of Kitley mission (a graduate of St. Augustine's College), to the parish of Iroquois, in succession to Rev. Rural Dean Houston.

WOLFE ISLAND.

Rev. Rural Dean Baker, of Bath, has paid a visit to Wolfe Island in the interest of the Anglican Church there, and been very successful in increasing Rev. Mr. Lipton's stipend.

SMITH'S FALLS.

Archbishop Lewis returned Thursday from Smith's Falls, where he dedicated the new St. John's Church, a splendid building erected by people whom he had confirmed years ago. Rev. Rural Dean Nesbitt is the rector, and his faithful labors have had their result in a well instructed and loyal congregation.

ADOLPHUSTOWN.

A valuable stained glass window has been placed in the C. E. Loyalist Memorial Church, Adolphustown, in memory of the late rector, Rev. Robert Harding. The donor was his eldest daughter, Mrs. George Downey, of Jersey City,

N. J. It is the best style of art in antique glass and presents the figure of St. John the Evangelist.

AMHERST ISLAND.

Mrs. F. D. Woodcock, of Camden East, organizing Secretary of the Woman's Auxiliary in Ontario diocese, visited Stella, Amherst Island, last Thursday, for the purpose of forming a branch. The meeting was held in St. Alban's rectory.

GANANOQUE.

Rev. H. and Mrs. Auston sail for England early this month, where they will reside for a lengthy period, perhaps a year. The Rev. gentleman is taking this step hoping to benefit his health, which has not been very good of late. Mr. Auston has arranged with the Rev. Mr. Low, who, until lately, was curate of St. George's Cathedral, Kingston, to take charge of the parish during his absence.

APPOINTMENTS.—The Rev. T. J. Styles, of Kitley, has been appointed rector of Iroquois. The Rev. L. B. Stephenson, late curate at Cornwall, goes to the Mission of Stirling, and the Rev. G. R. Beamish has been made assistant minister of St. George's Cathedral, Kingston.

DIOCESAN MISSIONS.—The grants made by the Committees for the year amount to \$11,150, as compared with \$10,685 last year.

Diocese of Niagara.

GUELPH.

The funeral of Mr. George Garnham took place on Wednesday, May 2nd. During his residence in the city, Mr. Garnham was a very energetic worker in the St. George's Young People's Association, and also in the church choir, and several of his old friends and fellow-workers were present to pay the last tribute of respect to one whom all highly esteemed.

One by one the old residents of Guelph, who know it from its insignificant village days to its present importance, are passing away. Every year the number grows less and very soon there will be none left. Mrs. Sorby is the latest of those who have gone to their rest. She was the widow of the late Walter Sorby, who died in February, 1890. Mrs. Sorby was a descendant of a member of the Talbot family, who accompanied William Penn to the American colonies in 1682. In 1860 they came to Guelph and purchased a farm formerly owned by Colonel Saunders, and in the old homestead where her husband died, Mrs. Sorby also passed away. Both were devout members of the English Church, warmly attached to St. George's and contributed largely to its support and advancement. She leaves three sons, Douglas and Oswald, who remain on the farm, and Harold, who now lives at Fergus.

The council meeting of St. George's church Bible Association was held on Monday evening, May 7th. There were a large attendance of the members. The secretary read a most satisfactory report of the work accomplished during the year; a large number of new members have been added to the roll and the average attendance is still increasing. The officers for the current year are

1st Vice-Pres., Mr. Phillips; 2nd Vice-Pres., Miss Keating; Sec., Miss Griffiths; Tres., Miss Bussell; Sec. of Com., Miss Chisholm; Organist and ass't., Misses Taylor and M. Hallett.

The Synod of Niagara, will meet on Tuesday, 11th June. The lay delegates are Mr. J. M. Bond, Mr. Robert Gan-by and Mr. Taylor.

Diocese of New Westminster.

We regret exceedingly to learn, through the Rev. C. Croucher, Secretary of the Diocese, that the Bishop of New Westminster is very ill and will not be able to attend to any business for the next two months or more. This will be sad news to the very many friends which his Lordship made in the East during his visits here, and all will earnestly pray for his complete and early restoration to health.

TESTIMONY OF A PRESBYTERIAN TO THE CHURCH OF ENGLAND.

"I am not an Englishman nor an Episcopalian, yet no loyal son of the Church of England could look up to it with more tender reverence than I. I honour it for all that it is at this hour. The oldest of the Protestant Churches, it has the dignity of history to make it venerable. And not only is it one of the oldest Churches in the world, but one of the purest, which could not be struck from existence without a shock to all Christendom. Its faith is the faith of the Reformation, the faith of the early ages of Christianity. Whatever corruptions may have gathered upon it, like moss upon the old cathedral wall, yet in the Apostle's Creed, and other symbols of the faith, it has the primitive faith with beautiful simplicity, divested of all 'philosophy', and has held it not only with singular purity, but with steadfastness from generation to generation.

"What a power is a Creed and a service which thus links us with the past! As we listen to the *Te Deum* or the Litany, we are carried back, not only to the middle ages, but to the days of persecution, when 'the noble army of martyrs' was not a name, when the Church worshipped in crypts and catacombs. Perhaps we of the other communions do not consider enough the influence of a church which has a long history, and whose every service seems to unite the living and the dead—the worship on earth with the worship in Heaven. For my part I am very sensitive to those influences, and never do I hear a choir 'chanting the liturgies of remote generations,' that it does not bring me nearer to the first worshippers, and to Him whom they worshipped."

GUARD THE TRUTH.

Bishop Burgess of Quincy, Ill., gave words of no uncertain sound in rebuke of those who, in some quarters, are denying the faith of the Church and the true inspiration and authority of Holy Scripture. He said:

Bold, God-defying speakers at the last Church Congress sent a shudder through the whole Body of Christ, and caused trembling for the ark of God in many an aged priest. The fortress of Truth, which has stood the shock of the battering rams of Arius, and all his aggregation of faithlessness; his "commonweals" ever on the march against the Divine Gospel, now must be guarded. That which undermines its foundation, if successful, will cause it to collapse, falling with itself to ruins. Which is the rather fatal, "The Scripture is not true," or "The Scripture is not God's clear and sufficient Word"? The latter is the ambush, the masked foe. . . . My own conviction is of years, fixed as the strong mountains, not simply the Bible contains the Word of God, but the Bible is the Word of God, the Bible is perfect truth of God; nothing can be superior to it; neither interpretation, nor inference, nor logical conclusion can overrule it. Not alone the writers of Scripture were inspired by the Holy

Ghost, but the Scriptures themselves are His own writings. I do not draw back from Dean Burgon's declaration, "The Bible is the voice of Him that sitteth on the throne—every chapter, every sentence—not some part of it more, and some less, His voice, but all his utterance, absolute, faultless, unerring."

KNEELING IN CHURCH.

BY THE REV. MONTAGUE FOWLER, M. A.,

Chaplain to the Archbishop of Canterbury.

To many of us the habit, on entering God's House, of kneeling down to offer a short petition, and of adopting that posture at all times of prayer, is so natural, that the necessity for dwelling upon the duty of "bowing the knee" appears superfluous.

And yet it is impossible to disregard the fact that there is a vast number of people who habitually join in Divine worship, and yet utterly ignore the obligation laid upon the followers of Jesus Christ, to use the recognised method of showing the spirit of devotion.

The Old Testament supplies many instances of this custom among the chosen race. Ezra tells us how "I fell upon my knees, and spread out my hands unto the Lord my God, and said . . . In Psalm xcv.—the *Venite*, which we sing daily in the Morning Service—we are invited "to worship and fall down, and kneel before the Lord our Maker." We read how Daniel, after the extraordinary decree made by King Darius, "went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed."

Similarly, in the New Testament, we learn how Jesus "kneeled down and prayed," in the Garden of Gethsemane. The same words are used of St. Stephen, St. Peter, and St. Paul, and of the company of the faithful at Tyre.

In the Epistle to the Romans, St. Paul, quoting from Isaiah, says: "It is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And writing to the Christians at Philippi, the Apostle urges that "at the name of Jesus every knee should bow."

The custom of kneeling during prayer has prevailed from earliest times in the Christian Church. It was so universal, the prayers gained the name of "bending the knee."

The importance of the practice is indicated in our Prayer-Book (portions of which date back for many centuries), by the rubrics, or notes explanatory of the service, which give the explicit directions that, at certain places, the congregation are to kneel. If we take the "Order for Morning prayer" as an example, we find this rule laid down, (1) before the Confession; (2) before the Absolution, to pronounce which the Priest stands; (3) before the Lord's Prayer, where Priest and people again kneel together; (4) after the Creed; (5) before the Collects.

And in the Service of the Holy Communion, the "Invitation" (as it is called) commencing "Ye, that do truly and earnestly . . . explains what is meant by the word "to kneel," because it urges those who remain to partake of the Blessed Sacrament, "to make their humble confession to Almighty God, meekly kneeling upon their knees."

The habit, so common among the men of the congregation a generation ago, of standing up with the hat inverted, and uttering a short prayer while gazing into it, is happily fast dying out. But there are many churches where lounging across from the seat to the book-rest is substituted for the true posture of kneeling. I remember how at one church with which I was connected, where this custom was prevalent, the Sunday School children not, unnaturally,

endeavoured to imitate their elders. But as the pews were wide, and the children small, the result was that occasionally a small boy, who had wedged himself into the uncomfortable position I have described, was unable to avoid slipping, and consequently descended with a crash upon the floor.

I do not wish to lay down a hard-and-fast, rule that under no circumstance is a prayer to be offered to Almighty God in any other position than that of kneeling. On the contrary, I would urge, and urge most strongly, that the practice of ejaculatory prayer should be encouraged in every possible way. It frequently happens that some critical decision is forced upon us suddenly, or some strong temptation assails us without warning. At such times it is a great privilege to feel that, wherever we may be, and whatever may be our surroundings, we have free access for guidance and support to the Giver of all Good.

At the same time, I would earnestly do what I can to discourage the practice—due partly to thoughtlessness, partly to indifference, and partly to self-indulgence—of sitting or lounging during those portions of the the Church's services which are appropriated to prayer and worship.

When we lift up our hearts in spirit before the Throne of Grace, we are approaching, as humble suppliants, the great Ruler of the Universe, and it is fitting that we should, by our outward gesture, indicate the homage and respect which we feel.

What would be thought of the man who appeared before his sovereign to receive some mark of favour, and refused to kneel when his knighthood, was conferred on him?

And yet there are many who will not pay this mark of allegiance to the God—Almighty and Eternal—at Whose hands they are craving some great blessing!

We are not concerned with the question of whether or not a prayer will be answered if we are standing or sitting, instead of kneeling. The point is, are we prepared to go out of our way to ignore the universal practice of the Christian Church as to the posture in which prayer is offered, and thus fail in devotion and respects to Him Who hears and answers our petitions?

Lastly, let us remember how easily others are led by example. Is it right to give a weaker brother, or the young whom we wish to train in habits of reverence, the opportunity of excusing their own laziness by quoting our action?

"Let everything be done decently and in order."

When you sing your praises, *stand*. When you hear the Word read or preached, *sit*. When you pray, *kneel upon your knees.*—*The Church Monthly*.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—If Mr. Boydell will take the trouble to look at my letter again he will see that I used the word "missions" as corresponding to "parishes."

There are less than 30 such missions (or head centres in charge of clergymen or catechists) in Algoma, and therefore my argument holds good.

Yours truly,

CHAS. H. MOCKRIDGE.

Toronto, June 5th, 1894.

It is well-known that most, if not all, of the ancient provincial Churches possessed each their own Liturgy, which while adhering to the one grand central point, yet admitted of great varieties of detail; in fact, our own Church in the thirty-fourth Article says: "It is not necessary that Traditions and Ceremonies be in all places one or utterly like, for at all times they have been divers."

THE CHRISTIAN LIFE.

Nature is wonderful, and the existence of a God is not a greater wonder. Indeed, the universe presents to us an unsolvable riddle save on the hypothesis that there is a God. The attitude of assent, dissent, doubt, alike admit the existence of the riddle. It is the will, not the reason, that refuses the natural solution.

The Christian life is based on this primary truth. Modern science confirms it. By its discovery of the correlation of forces, it shows us that there is but Energy in the material universe. This Energy is seen to be an intellectual one, for it requires intelligence to understand it. It is an Eternal one, for it must be self-moved. It is a personal or Self-knowing Energy, for it cannot know less than itself. It is an absolute and unconditioned one, for Personality does not imply limitation, but the want of Personality would.

Psychology also confirms our belief. Man is part of the riddle, and his own nature helps him to the answer. Our mental processes reveal God's existence, just as the act of bodily respiration reveals an atmosphere. We all begin to reason in accordance with a pre-existing, mental law of causation, which is as independent of man's existence as are the laws of mathematics. We assert that some truths are absolutely and entirely and universally true, and we know them to be so, though all that our reasoning processes can demonstrate is that they are probably true. In other words, some of our mental processes are performed just as a machine in a factory moves by being connected by a belt with the great shaft that runs through the room, which is itself set and kept in motion by the great engine out of sight. Thus our mental processes reveal Him in Whom we live and move and have our being, and without using whose intellect we can no more reason and know as we do, than without His Power we can draw a breath. Moreover, having spiritual powers as well as mental, we can as spiritual beings hold communion with God. The hypothesis of reason can be demonstrated by experiment. We can come to know Him. We can not only speak, as through a telephone, and get his answer as from a distant throne, but we can find Him very near indeed, even within ourselves. Let us cease from reasoning, from doubting, and listen and act. "Be still then know that I am God." Every movement of conscience, every aspiration for a better life is from Him. The felt misery, unsatisfaction, emptiness of a life apart from Him, is a proof that interior communion with His Life is needed to give satisfaction, peace and joy to the soul. The soul was made for God and it is full of unrest until it finds its rest in Him, and deep within the soul an all-forgiving, paternal Voice is heard saying "My child come back, come home to God."

Radiant in His moral beauty, stands Jesus Christ among the children of men. If we are united to Him we are in a new and higher way than that of nature united to God. Are we growing in that union? Here are some good signs. If we are discontented with our present spiritual condition. If we are more cognisant of our needs, weaknesses, and have less trust in ourselves. If we are depending less on our resolutions and strength and more on Christ's aid. If we are learning to live one day at a time and leaving our spiritual future to God. If we feel that God has something for us to do in the advancement of His Kingdom. If any special devotion is kindling in our hearts drawing us to an imitation of some feature of our Lord's life. If any one of these signs is to be found within thee, take courage. There is no life so full of joy as a life of devotion. Begin now and let Christ lead thee on.—*The Diocese of Fond du Lac*.

EDITORIAL NOTES.

MR. LITTLE'S valuable "Notes on the Epistles," which have appeared in THE GUARDIAN for the past twelve months, came to an end with the Church Year. We are under obligation to him for his kindness in supplying regularly what we are sure must have proved acceptable and instructive to all our readers. We would be sorry to lose our weekly contribution from him, and are pleased to be able to say that he proposes to give us, week by week, a series of articles on "Sunday Teachings," which we hope will be commenced at an early date.

WHAT a terrible evil the sectarian divisions of Christendom is, and how prejudicial to the advancement of Christ's cause, especially in heathen lands, is evidenced by the state of affairs existing in Japan. We learn that there are English, American, German, Russian and Latin missionaries at work in that country, all professing to teach Christianity: the religion of Him whose prayer was that His followers might be *One*. Of course, these teach Christianity from the particular standpoint of each, and the Japanese, whose conversion to the truth of the Christian religion is desired, have placed before them interpretations thereof, by Rome, by Moscow, by Canterbury, by Wittenberg, by Methodists, by Presbyterians, by Congregationalists, by Baptists, by Reformed Dutch, by Quakers, by Unitarians, by Universalists, and a number of others. A contemporary well asks: "What must the Japanese think of Christianity as thus presented?" That is a serious question, but a more important one still is, "What must He Who is not the Author of discord and division think of such an exhibition of the Faith before the heathen world?" It surely is time that the scandal created by the unnecessary divisions of Christendom should cease, and that there should be a return to the organic visible union and unity which existed in the earlier ages of the Christian Church.

THE *Independent*, of New York, well says: "That Christian unity demands the careful thought of every wise Christian. We should unite to break down the walls of division and to accomplish corporate union wherever we can, and to secure federate union where corporate union is impossible." *Corporate or organic union*, that is the point at which all Christian men should aim. Federation of Churches, so called, is a mere makeshift.

THE Right Rev. Dr. Dudley, Bishop of Kentucky, delivered a noble sermon indeed, at the consecration of the Rev. J. B. Newton, as Assistant Bishop of the Diocese of Virginia. Dr. Dudley is known to many in Canada, having on several occasions preached in its various cities. Wherever he is known his breadth of view and charitable opinions in regard to all who differ from him, are well known. He has illustrated in a forcible manner, in the sermon to which we refer, that whilst prepared to recognize fully all the good qualities and graces of the various Christian bodies which surround The Church, he is not prepared in his desire for unity to yield one jot or tittle of the essential elements of the *deposit* entrusted to the Church Catholic. Amongst these essentials, he unhesitatingly included the Historic Episcopate. In this connection he is reported to have said: "This Church will give up anything and everything of human order, or of human choice, but cannot give up the Holy Scriptures as the revealed Word of God, nor the ancient creeds, one the Baptismal symbol, and the other the sufficient statement of the Christian faith: nor the two Sacraments of Christ's appointment, ministered

with unfailing use of Christ's Word of institution, and of the elements ordained by Him; nor finally can it give up the Historic Episcopate, though it may be locally adopted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

In another part of his sermon, the Bishop referred to the question of Church unity as a very pressing and practical one to men who believe in Jesus and His Word, and adds: "If He (Christ) did pray for the oneness of all believers as the means of accomplishing that for which He was contented to die, shall I be content with traditional interpretation that this *oneness* is satisfied by the unreal sentimental sham, which goes by that name among us? Nay, rather am I not bound by my loyal allegiance to Him, to search for other meaning of His words than this which describes a condition which has produced no sufficient result to justify its claim to have been designated by the omniscient Christ? And I am guided in my quest by the recognition of the patent fact that organic unity, "One Body and one Spirit"—was real and actual in the period of the Church's greatest success, and that in every age, progress has been proportionate to, and measured by the approximation made to this ideal."

BUT it is not Bishop Dudley only that holds to the essential character of the Historic Episcopate, and to its being one of the elements of the *deposit* of truth entrusted to the Church. The declaration of the Bishops of the American Church, which we published a week or two ago, evidenced the harmony of opinion existing on the Episcopal bench of the Sister Church. That opinion was also expressed at the great Lambeth Conference, and may be said to be the opinion of the whole Episcopate of the Anglican Communion. It is true that there may be here and there individual Bishops who, in the face of overwhelming authority and the overwhelming opinion of the Fathers of the Church, hold in little repute the doctrine of Apostolical Succession; and there may be from time to time expressions from individual clergy, be they Professors in theological schools or dignitaries below the rank of Bishops, which strongly contrast with the teaching of the body to which they belong; but it is gratifying to the laity—less learned in such matters—to note these utterances of the great leaders of the Church, and their firm adhesion to Apostolical Order and the Historic Episcopate, "the bond of a continuous life, the voice of the centuries witness, the necessary condition of the perfect life and witness."

MAGAZINES—JUNE.

THE *Homiletic Review* is one of the most ably conducted denominational monthlies in the United States. The June number, amongst many other noteworthy articles, contains a remarkable paper on "The Real Presence," by the Rev. Dr. Remensnyder, of New York, (Lutheran.) He claims the Real Presence as "the peerless jewel of the Evangelical Lutheran Church." He refers at some length to the meaning of the words of Institution: "Take, eat, this is My Body; drink, this is My Blood," as interpreted by the historic Church of Christ, and deals with the objections to their literal interpretation. The article is remarkably clear in definition and argument, and we hope to find room for it—in answer to a request from subscribers—in our columns at a future day. The Presbyterian, Methodist, Baptist, and Church of England pulpits are worthily represented in the Sermonic Section. (Funk & Wagnall's Co., London, New York, Toronto.)

THE *American Church Sunday School Magazine* commences in this number a series of articles on the "Minor Holy Days," having in the two previous years dealt with the Church Calendar and the Collects. The Rev. Dr. Peters contributes a valuable article on the Psalter in regard to its use in the Christian Church before the Reformation. Its Missionary Department also is full of information. The Lesson Helps are upon the Book of the Acts; those of the Uniform System of the Joint Diocesan Committees in the U.S.; and even though this scheme be not followed, the Helps will be found full of instruction.

LITTLE'S *Living Age* never loses its foremost place; and coming every week with its choice selections from the best Reviews and Magazines, it is simply invaluable. The number for the 2nd June contains from *The National Review*, "Kossuth and the Hungarian War of Liberation," by Sidney J. Lord; and "The Art of Reading Books," by Rev. J. E. C. Weldon, from *Blackwood's*, "A Visit to the Tennyson's in 1839," by Barto Teeling. From the *Nineteenth Century*, "Life in a Russian Village," etc., etc. (Published every Saturday by Littell & Co., Boston; \$8.00 per an.)

THE *Literary Digest*, published weekly by Funk & Wagnall's Co., N.Y., has improved in appearance and in its contents, until now there is little left to be desired. Its Departments are: Topics of the Day, Letters and Art, Science, The Religious World, From Foreign Lands, Miscellaneous,—in all of which the latest thoughts of leading minds are given to its readers. (\$3.00 per an.)

THE *Girl's Friendly Magazine*, hitherto published monthly by the Massachusetts Diocesan organization of this Society, has been accepted by the Central Council of the Society in the U.S., and will become its recognized organ. The magazine had improved much under its diocesan management, and will doubtless be still more successful hereafter. The number for June is excellent and most helpful. (25c per an.)

THE *Ladies' Home Journal* (The Curtis Publishing Co., Philadelphia), has made phenomenal progress, and now claims the largest circulation of any periodical in the world. It certainly appears to us, by the excellence and varied nature of its contents from month to month, its illustrations and suggestions for all departments of woman's life, to be well worthy of the position which it has attained. (\$1.00 per an.)

THE *Church Eclectic*, the great monthly of the Church in the United States, now in its 22nd year, maintains, by the character of its contents, the leading position which it has attained. This month's number is full of interesting and instructive matter. It contains the second part of Rev. Dr. Gold's paper on "The Continuity of the Principles of Divine Worship Contained in the Book of Common Prayer;" an article on "The Real Presence," by Rev. S. R. S. Gray; a Review of "A Life of Archbishop Laud," by a Romish Recusant, from the *Church Times*; "The Old Testament and how Preserved," from the *Literary Churchman*; and much else that will delight the thoughtful reader. We heartily commend it to Clergy and Laity. (W. T. Gibson, D.D., LL.D., Utica, N.Y.; \$3.00 per an.)

SUBSCRIBERS would very much oblige us by prompt remittance of amount due.

The Church Guardian

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CALENDAR FOR JUNE.

- JUNE 3—2nd Sunday after Trinity.
" 8—Friday. Fast.
" 10—3rd Sunday after Trinity. [Notice of
St. Barnabas].
" 11—St. BARNABAS. A. & M.
" 15—Friday. Fast.
" 17—4th Sunday after Trinity.
" 20—QUEEN'S ACCESSION, 1837.
" 22—Friday. Fast.
" 24—Nativity of St. John Baptist. Athan.
Creed.
Fifth Sunday after Trinity. [Notice
of St. Peter].
" 29—St. PETER. A. & M. Fast.

IMMERSION AND THE BAPTIST NEW TESTAMENT.

[BY REV. JOHN LOCKWARD, Rector of Port
Medway, N.S.]

It is quite probable that very many, other than theological students, have heard of the very questionable edition or translation of the New Testament, which was printed in the time of Oliver Cromwell, and which it was intended should supersede the translation of 1610 which is now our so-called Authorized Version. But few, perhaps, in proportion, have heard of the peculiar New Testament which has very generally come to be known as the Baptist New Testament. The former New Testament was issued by the Congregationalists, and from their version of a particular verse in an early chapter of the Acts of the Apostles we are forced to believe that the work was undertaken to make Scripture support their peculiar system of Church polity. This verse thus changed is Acts vi. 3. In our A. V. it reads: "Whosoever, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." This was too much for the Congregational theory, so they issued their New Testament, and only changed one letter in one of the smallest words in the verse. They merely changed a w for a y. But this changed "we" into "ye," and made the verse read: "Whom ye may appoint over this business." This, of course, would go far to support their new theory of Church authority and polity. But this version did not fulfil its intended purpose, and a few copies of it alone now remain to show how little support the best version of the Scriptures can be made to give to the theory of congregationalism.

The Baptist New Testament has been issued for the similar purpose of making Scripture support their fundamental doctrine of "Immersion" as the only Scripture mode of Baptism. This version was put forth by the Committee of the American Bible Union, apparently a few years prior to 1840. I only get at this as an approximate date from the following extract made from Dr. Hodges' "Baptism tested by Scripture and History." At the Bible Society anniversary, held April 28th, 1840, it was stated that "the nations of the earth must now look

to the Baptist denomination alone for faithful translations of the Word of God." Vide Hodges, p. 261. This translation for which so much credit is claimed, and from which so much was expected—which, however, has not in the least materialized—was made to support the theory or dictum that the words "Baptize" and "Baptism" mean only "Immersion" and "Immerse"; and hence such a version would justify the teaching that no baptism is valid or Scriptural which is not administered by the alone mode of Immersion. Thus we find that wherever the Greek words "Baptizo" and "Baptism" or any of their derivations or cases occur in the originals of the New Testament they are in this version supposed to be translated by "Immerse" and "Immersion." This appears to be the implied object and purpose of this translation—this is certainly what we have a right to expect under the circumstances which seem to have made the demand for this particular translation. But I will show that this rule has not been faithfully carried out. And in this respect the above translation, of which such proud and boastful words were spoken at the Bible Society anniversary in 1840, comes very near to be classed among and with unscrupulous and designing party publications.

Let me just give here two statements of two learned and distinguished men among the Baptists, touching the theory that "Baptize" means only to "Immerse." The Rev. Dr. Cramp, late President of Acadia College, N.S., says, "every word has one natural, obvious, original meaning, which will be applied to it by all readers or hearers, and with which it will be used by speakers and writers." The late Rev. C. N. Spurgeon in one of his "Excellent Thoughts for Young Ministers," says, "Rest assured, in Holy Scripture, the same word does not always mean the same thing." Those statements need reconciling, and we must leave the duty and privilege and pleasure of reconciling them with the Baptists. Moreover, when they argue according to Dr. Cramp, we can reply according to Rev. Mr. Spurgeon! Some of the passages in this Baptist or Immersion New Testament seem to require at least much thought, if but little casuistry to make them intelligible. For instance, "John came immersing in the wilderness and preaching the immersion of repentance," St. Mark i. 4. To this it has been replied, that while we could understand that St. John came "Baptizing in the wilderness," or "John did baptize in the wilderness," it must be explained how he was "immersing in the wilderness" and not immersing in water. Then again, "And were all immersed unto Moses in the cloud and in the sea," 1 Cor. x. 2. This must be reconciled with the direction given to Moses in Ex. xiv. 16, when he was bid to lift up his rod "over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Also with 22nd verse, "and the children of Israel went into the midst of the sea upon the dry ground." It seems that the Egyptians were the ones immersed. Again this verse, "And coming from the market, except they immerse themselves, they do not eat. And there are many other things which they received to hold, immersions of cups, and pots, and brazen vessels and couches," St. Mark vii. 4. Not to mention the account of travellers regarding the customs of the Jews, we must remember that Jerusalem was on a hill, and not by any means a well-watered city, with means to supply water for all these repeated and extensive immersions. And as regards the "couches," if they were "fixtures" and not like the furniture of to-day bearing that name, we could not understand how they could well be immersed. St. Mark iii. 2, "He will immerse you in the Holy Spirit and fire." There are other passages of a similar character which seem to require just a little explanation of a more or less casuistical character.

But the worst of the matter is the fact that

the words "Baptize" and "Baptism" have not invariably been translated by "by Immersion" and "Immerse." The general reader of this New Testament would no doubt suppose this to be the case, and would thereby be greatly deceived if not imposed upon, while, perhaps, only an unfortunate controversialist, with some slight ability to consult the original, would discover the fact. In our authorised version of St. Mark x. 38, 39, we read: "But Jesus said unto them, ye know not what ye ask: can ye drink of the cup that I drink of? and be baptised with the baptism that I am baptised with? And they said unto him, we can. And Jesus said unto them, ye shall indeed drink of the cup that I shall drink of; and with the baptism that I am baptised withal shall ye be baptised." Now, in the original of the above passage, the proper cases and tenses of the Greek words "Baptize" and "Baptism" are found, and we would therefore fully expect that they would be rendered by "immerse" and "immersion" on the theory that "baptize" means only to "immerse." But the passage in this Baptist New Testament is thus translated: "And Jesus said to them: Ye know not what ye ask. Are ye able to drink the cup that I drink, or to endure the immersion which I endure? And they said to him: We are able. And Jesus said to them: Ye shall indeed drink the cup that I drink, and endure the immersion which I endure." Thus from this passage, from so unimpeachable an authority as the Baptist New Testament, we have the sufficient proof that the word "Baptize" does mean something other than "immerse." From this passage we learn that it might mean *endure*, if it does not in the least mean to wash or dip in water, or to pour water upon. We are thankful for such an unexpected admission! But to my mind there is something else to be learned from this meaning of *endure* here given to Baptize. Our Lord had already been *once* "immersed" by "St. John, the Immerser," and to speak here of another positive immersion yet to be received, would open the door for the teaching of a *second* necessary immersion. Next, in our A. V. at St. Luke xii. 50, we read: "But I have a baptism to be baptized with." In this passage, as in the other, the same Greek words baptize and baptism are in the original. But the Baptist New Testament thus translates the passage: "But I have an immersion to undergo." Here we have another admitted meaning for "Baptize." It means to *undergo* as well as to *endure* and to *immerse*.

I have recently had the opportunity and the pleasure of putting these little facts before a recent graduate of the Acadia College (Baptist) at Wolfville, N.S., when he explained them by saying that the use of 'endure' and 'undergo' was to avoid tautology. I replied first by saying that it seemed to me to sacrifice an important doctrinal fact, from their point of view, to a mere finish of language. But I next referred him to a passage where tautology is used with reference to the same word under consideration. In the Immersion New Testament at Acts xix. 4, we read: "Then said Paul: John indeed immersed with the immersion of repentance." I have not since heard what the Acadian graduate has replied to that answer. It seems to me that the use of "endure" and "undergo" was not adopted merely to avoid tautology or some other word would on the same principle have been used to avoid such inelocance in this latter passage. However, on whatever grounds, and for whatever reasons, the fact remains that this very version of the New Testament is a proof that the word BAPTIZE has indeed more than one meaning, which is a full refutation of the Baptist doctrine of immersion from their own version of the Scriptures.

But there is another great advantage to be gained from this Baptist New Testament in meeting the arguments of the general run of Baptists. Two very popular, but of course un-

learned, arguments are drawn from the phraseology of our Authorized Version as found in St. Matt. iii. 16, and xviii. 19. The former verse, "And Jesus, when he was baptized, went up straightway out of the water." From this it is argued that He must first have gone down into, or even under the water, and so was of course immersed, when immediately He came up out of the water. Against this their argument we can now not only refer to the passage in the Revised Version, but also, and perhaps with more silencing effect to the passage as translated in the Baptist New Testament. There we find this: "And having been immersed, Jesus went up immediately from the water." But of course it is there stated that He had been immersed. The other verse in our A. V. reads: "Go ye, therefore, and teach all nations, baptizing them." As the other passage is quoted to support the Baptist mode of Baptizing, so this is quoted to support their view of the alone proper subjects for baptism. They argue that the Apostles were to teach the people first and then baptize them, whence they must be of intelligent age. Now, against this, we can quote not only the R. V., but the very Immersion Testament itself. There it reads: "Go, therefore, and disciple all the nations."

This criticism or review of the Baptist New Testament will not increase any sort of regard for the scholarship, not to say for the sincerity and honesty of its translators, nor for the cause it was meant to serve. The Baptists still use the Authorized Version of the Scriptures, made by the Church of England, and exert all their ingenuity and casuistry to turn its teachings against the teaching and practice of the Church of England.

THE CHURCH OF ENGLAND AND THE ROMANISTS.

The following letter, dealing with the oath of Canonical obedience in use in pre-Reformation times, from the pen of Canon Dixon, is of considerable importance, and throws new light on a matter which has been obscured by the efforts of Roman controversialists to deny the independence of the English Church before the breach with Rome:—

Sir: The points raised by the Romanists in support of their contention that the Church of England is not the same that existed in England before the Reformation, are mainly concerning the Supremacy and concerning property.

Thus, it is said that "every Bishop in England before the so-called Reformation was obliged to take an oath acknowledging the Papal Supremacy." The oath in question was, I suppose the oath of canonical obedience given in Burnet (Pt. i. Bk. ii., year 1532), "to St. Peter and to the Holy Church of Rome, and to my lord the Pope and his successors, canonically entering." This oath is of some length and goes into various branches, containing, among other things, as perhaps its strongest point, a promise "to defend and augment the rights, honours, privileges authorities of the see of Rome," and also a promise to "prosecute all heretics, schismatics, and rebels to the Holy Father." It contains no acknowledgment of Papal Supremacy: nor does such a term occur in it.

It was regularly limited by the oath which pre-Reformation Bishops took at the same time to the King; the first words of which were that they did "utterly renounce and clearly forsake all such clauses, words, sentences and grants which they had or should hereafter have of the Pope's holiness that in any wise had been, was, or hereafter might be, hurtful or prejudicial" to the King, his dignity or state royal.

The one oath was so qualified by the other as

to leave the Royal supremacy intact. The Royal supremacy always existed in England—that is, the doctrine that the King had no superior in his dominions. When Henry VIII. took the title of Supreme Head he did not bring in a new principle, but asserted (too violently, it may be) an inherent principle of the English realm.

What the Pope had in England was not supremacy, but primacy, with a certain admitted jurisdiction, which he had unfortunately a tendency to augment unduly.

This oath to the Pope has a somewhat curious history. It was not of very venerable antiquity, if it was no older than the time of Archbishop Dene about 1500, under whose name Parker gives it (*De Antiq. Brit.* 452). When Cranmer was consecrated he took this oath; and it has been remarked that in taking it, he omitted or altered several clauses. It has not, however, been remarked by any writer that Cranmer did not originate these alterations himself. He simply returned to the oath as it was in Dene's time, and his oath at his consecration was word for word the same that Dene took at his. In the interval between them the oath had grown stronger by receiving the additions which Cranmer took away. Among them were the above quoted promises to defend and augment the rights, honours, privileges and authorities of the see of Rome, and to prosecute all heretics, schismatics, and rebels to the Holy Father. It is remarkable, further, in the history of this oath, that all these additions were omitted not only by Cranmer, but by Pole also at his consecration; and that Pole's oath and Cranmer's oath were word for word the same. It may be added as to Pole that he received his temporalities and letters patent containing a clause that he renounced anything prejudicial to the realm in the Papal Bull providing him to Canterbury; and this clause was inserted after the reconciliation of the kingdom in Mary's reign, and was used in about a dozen episcopal appointments.

An oath with such a history shows, what everything else shows, that the natural independence of the Church of England was not taken away by the admitted primacy of the Church of Rome. The Bishops who took it were not Roman Catholics, but English Catholics in communion with Rome. Our forefathers were always very watchful of the Pope.

At the reformation, as some have said, men who had taken this oath to the Pope took an oath against him, declaring that "neither the See nor the Bishop of Rome hath or ought to have any jurisdiction, power, or authority within this realm, neither by God's law, nor by any other just law or means;" and this oath was, by Act of Parliament in the year 1544 (35 Hen. 8. 1). They would not have done so if they had held that their Church was Roman Catholic, that to be of the Roman obedience was necessary to the being of their Church, or that none could be Catholic but Roman Catholics. So far were they from this opinion that fourteen years before, in 1530, at the beginning of the Reformation, the Convocation of the clergy petitioned the King to stop the various exactions of the Pope, which impoverished their benefices; affirming that to pay first fruits to the Pope was alienation, and requesting that, if the Pope endeavoured to enforce his imposts, the King would withdraw the obedience of himself and his people from the see of Rome. [*Address to the King for an Act to abolish Annates.*—*Strype, 2 Mem., App. 41.*] R. W. DIXON.
—*Church Times.*

THE CHURCH OF CHRIST.

In most places of any size in these days we find a number of men formed into a society to look into the history of the past as regards the life of the families to which its members belong.

The desire to trace their genealogy is a laudable one, and the facts gathered together regarding the peculiar traits and dispositions of their ancestors serve to induce them to live their own lives along the historic lines. Now we Churchmen profess and call ourselves members of the family and household of God, and we include all in one term, "the Church of Christ." In this family we trace our genealogy as Christians back to the days of the Apostles, and the more diligently we study the records, and the more reverently we trace the evidences of our connection with the saints of old, the more are we impressed with the grandeur of our family history, and with the goodness of our heritage. To remind ourselves of these things, let us recall briefly the principal points of that history, and the facts upon which as a sure foundation the glorious superstructure, the Church, has been built.

It can scarcely be denied that in these days, if ever, there is urgent need on the part of Churchmen to look to the ground of their faith, and to their reasons for strictly maintaining that faith. Unpalatable as the statement may be to some of us, it is, nevertheless, true that many Churchmen have not yet grasped the full meaning of their membership in Christ's family, and are, in consequence, unaware of the duties they owe to its Divine Founder and Head.

It may help to a better understanding of their duties if the following notes by the Rev. H. H. Morrill, of Missouri, are carefully considered:

a.—"Christianity a Divine Religion."

The religion of Jesus Christ is not only the dominant religion of the English speaking people, but it is the ultimate religion for the whole human race; in it alone are all of man's religious needs met and satisfied; in it alone can man find cleansing from the pollution of sin, freedom from its power, and eternal life in the presence of God hereafter. This religion was established by the Divine Head of the Church more than eighteen hundred years ago, and has been perpetuated among men by the instrumentality which Christ Himself provided, His Holy Church, the pillar and ground of truth, the witness and keeper of Holy Writ, the mystical body of Christ, indwelt by the Holy Spirit, Her guide and comforter.

b.—"The Church planted in Britain."

This Holy Church of Christ was planted in the British Isles in the Apostolic Age, and has had a continuous, unbroken existence from that day to this. She is the same Church now that she was in the days of the Apostles, and numbers in her communion thirty million souls. She is found all over the world, in India, China, Japan, Africa, Canada, Australia, Great Britain, the United States, and everywhere she is the same Church, with the same holy ministry, the same Holy Scripture, the same holy Sacraments, the same Apostolic Doctrine, the same divine Liturgy; a constant witness to the unchangeable religion of her divine Head and Founder.

c.—"The Church Comprehensive."

The English Church has not only taught the divine religion of the Christ from the earliest ages, in all its fullness, without diminution or addition, but she has shown herself to be possessed in the highest degree of the flexibility or adaptability to all classes and conditions of men, that alone renders the spread of the Gospel so universal. She has brought under its sway the Dane, the Celt, the Saxon, the Norman, and moulded them into one harmonious whole. And in her foreign missions, in China, Japan, India, Africa, Australia, in fact in all the world, she produces the same type of sturdy, honest, energetic, self-respecting manhood which is characteristic of her power to shape

and fashion men after the example of her divine Master.

The polity of the English Church is so flexible and adaptable that wherever she exists human institutions offer no impediment to her kindly and benign influence and growth. Saint and sinner, rich and poor, learned and ignorant, high and lowly, all meet upon a common level within her sacred portals and are nourished by the Bread of Life that cometh down from Heaven. As the Mother Church of the English race, she alone has the antiquity, adaptability and authority, which make her a rallying point for the divided ranks of Christendom. With nothing to lose and everything to gain, these fragments may return to the bosom of the old Mother Church, and find rest for their weary feet and peace for their troubled souls in the Church of England, the Church of Christ, the Church of the Living God.—*North East.*

Family Department.

Over The Sea Wall.

CHAPTER III (CONTINUED.)

"Lots of people do adopt children," I mused, as I drove home. "I suppose everybody wants an object in life; and I don't want to grow up selfish. Now that I haven't mother to care for, I ought to have some body to love; and I could never love Aunt Lois in that sort of way. Besides, I want to be kind and charitable; and to do that one must have somebody poorer than one's self to do good to. I don't think I should manage real poor people properly. I haven't experience, and I don't think I should like them. But I could befriend two nice little gentle reared children like these. It would be a great charity, I am sure; and it might make it easier for me to get rid of Aunt Lois, and be really mistress in my own house."

I don't think I was at all aware that I was thinking a great deal more of myself all this time than of the two little orphans; but the habit of years is not easily broken, and though I really did want to be kind, and to do good as well as I understood how, it was not easy to get out of the way of putting myself and my own affairs in the first place.

"Aunt Lois will be out on Wednesday, so I shall have the children all to myself. That is what I wanted. I don't want her to come poking round. She might be one of those persons that children take to and follow about. I shouldn't like that. It would spoil everything. I want them to be fond of me, and not to care for anybody else. That might be rather interesting, especially if I do have them to live with me. I know children can be very nice because people who have them and who know them say so. I never knew any children well, so I can't tell. I used to think they would bore me; but I don't think Guy and Maudie will. He is so funny, and she is such a sweet gentle sort of child. It would be nice if she would get to feel to me almost as though I were a second mother to her."

My own heart was really growing hungry for love. I felt quite a glow there as I pictured what the clinging affection of that gentle and loving little girl would be like. I hoped I should be able to attract her—that I should not be shy or stiff, and make her the same. Grown up people are often just as shy with children as children with them—often more so; and I was dimly aware of this. But I was quite sure that Guy would not be shy, and he would make talk for us all at first, which would be a great comfort.

Aunt Lois was very pleased to hear that I had driven out when she got home rather tired, after her long afternoon.

"Where did you go? And what did you see? And what do you think of the country round now you begin to know it?"

"It is pretty enough," I answered a little condescendingly. "I did not go far—only drove about St. Benedict's to get to know it. And oh, by the by, Aunt Lois, I am having two children to tea in the garden on Wednesday. I got tired of being always alone for tea, and you are hardly ever in."

"I am rather unusually busy, my dear. I have been away so long, you see. Two children!" Aunt Lois looked at me with a puzzled face. "I did not know you had met any of the people with children. And I did not know you were particularly fond of children either."

"I don't know that I am; but I've taken a fancy to this pair."

"But who are they, my dear?"

"Their name is Douglas. Aunt Lois."

"But, my dear Olivia, I don't know any people of that name. I do not understand."

"I don't suppose you do, Aunt Lois." I rather enjoyed her visible anxiety and discomfiture. "They are the children of a visitor. I saw them on the shore, and took a fancy to them. You always say the house is mine, so I supposed I could ask anybody I liked in to tea. You will not be there, so I don't see that it makes any difference to you."

Aunt Lois was looking more and more perplexed. It was rather to bad of me to have said as much without saying more; but I had an unreasonable dislike to explaining anything in detail to Aunt Lois, and I was taking a mischievous pleasure in her bewilderment.

"The house is yours, Olivia, and you are so nearly of age that I should never think of interfering with what you choose to do; and of course you have every right to ask anybody you like to come and see you here; but all the same, my dear child, I must warn you against picking up chance acquaintances from amongst the visitors here, who are by no means, as a rule, of the class you have been accustomed to associate with. It has never been done by the people here, and would lead to most undesirable results. Children may be all very well; but if you have them in, we shall have the mothers calling next to thank you, or some other pretext, and really, my dear, it would not do. I think you might have spoken to me first. Is the matter really settled, or could it be put off?"

"It is quite settled and cannot possibly be altered," I answered, rather peremptorily. "But you need not be afraid; these children have no mother. She died down here, and they are only waiting till a relation from India comes to carry them off. You need not be afraid of any undesirable callers. And the children are sweet. No one could help liking them."

Aunt Lois looked relieved. Relations in India sounded well; and if there were no mother, the difficulty would be much less.

"That quite alters the case," she said. "Poor little things!" How sad for them! I have them here by all means, if they interest you, my dear; and I will see that cook makes a plenty supply of cakes for your tea-party."

So that little matter was happily arranged, and I even condescended to tell Aunt Lois something of the story of Maudie and Guy, which interested her very much, though of course I did not breathe a word as to my own vague purposes towards them. Sitting opposite practical and worldly-wise Aunt Lois, with her hard headed common sense and shrewd practical knowledge, I felt that my fond imaginings would seem to her the wildest folly—as perhaps they were. Yet, all the same, I did think it would be pleasant to hear an echo of childish voices in the silent house, and to see something of the litter and air of habitation that the presence of children always brings with it. Aunt Lois was almost too tidy. She liked to have a place for everything, and everything in its place. I was too idle at present to bring any litter with me, and

yet the neatness of everything fidgeted and sometimes fretted me.

"I could not go on like this forever," I sometimes said, with a sigh; and I thought so to-night as I went up-stairs to bed.

"I must have somebody to care for, somebody to love. To live always in this sort of atmosphere would kill me. I'll have those children to stay with me before long. I don't think Aunt Lois will oppose the idea. She is quite prepared to like them; and really she is very kind and reasonable, if only I could like her better. That will be the way. I will have Maudie and Guy to stay here till their brother comes to fetch them. There's nothing like having people in the house to know whether you really like them. If I don't like them, and they don't take to me—well, I suppose they must go; but if I get as fond of Maudie as I feel I might—I will make a great fight for it before I let her go! I believe I have a good strong will of my own, and I think Reginald Douglas will have a taste of it if he goes too far!"

CHAPTER IV.

MY TEA-PARTY.

I was in good time at my post of observation over the sea wall. I really felt quite a pleasurable sense of excitement in the thought of making the acquaintance of the children about whom I had been thinking and planning so much. I had personally superintended the laying out of a very tempting and rather sumptuous tea in the garden above, selecting the pleasantest and most spacious of all the arbours for it. There were strawberries (though the season was still early, and I had some trouble in getting them) and cream, and dainty little sandwiches, such as have become fashionable at tea-time of late, and an abundance of cakes of various shapes and sizes. I thought that the children who did not enjoy such a tea would be hard to find, and was confident of the success of that part of my programme, at any rate.

Some time before three o'clock I saw in the distance the two little figures, looking not much bigger than flies, right away across the bay. They were plainly visible against the hot yellow sand, having been arrayed in their painfully heavy black, as no doubt Mrs. Marks thought this befitting to the occasion. I wished they had come in their cool sand suits, and pitied them their hot walk over the glaring beach; but on they came steadily, hand in hand, avoiding sloppy places, and evidently taking care of themselves and their clothes, till they were near enough for me to distinguish their features; and they both looked eagerly up toward the low wall and the gardens above, and, catching sight of me, stopped short a moment as if in pleased embarrassment.

Then the little boy pulled off his cap and waved it towards me, his face kindling with the brightest of smiles as he made a rush forward, crying out—

"Miss Sea-Gull, Miss Sea-Gull! may I climb up into your garden by our own ledges? It is so much more fun than going up the steps. Steps do very well for girls, but boys ought to climb. Oh, I forgot. Good afternoon, Miss Sea-Gull; I hope you're very well. It was awfully kind of you to ask us to tea. But please may I climb up and get over the wall? Say 'Yes.'"

Of course I said "Yes." I think nobody not altogether hard-hearted could have resisted the appeal in those bright soft eyes. The little boy's face glowed all over. He turned to his sister and said—

"She does say 'Yes,' Maudie, and I will go. I'll be very careful. I won't mess myself. You go along to the steps. They're nice and easy for you; but I'm going to climb. Miss Sea-Gull says I may; and Mrs. Marks said we were to do everything she told us."

Maudie's reply was inaudible; but I heard

Guy's rejoinder plainly enough, though he was now ought of sight, having run forward to the very base of the low cliff.

"Well, I like to call her Miss Sea-Gull. She lives in the Sea-Gull's house; and it's a nice name, and I can't remember the other. It hasn't got any sense."

And after that the voices ceased for a few minutes, and I waited where I was till my visitors should join me.

Presently there came up the sound of a hail from below.

"Miss Sea-Gull. Are you there?"

"Yes, Guy, just where you saw me."

"Well, listen! I've got to our ledge, but I don't quite know how to get any further up. Could you just let down a rope and help? It's a pity to go down again. It's much messier getting down than up, and I've got my Sunday suit on. I could do it beautifully if only I had a rope."

"I haven't got a rope, Guy, but I've got a long silk scarf. Do you think that would do?"

"Oh yes; anything would do if I had hold of one end and you pulled me up. I can get my feet in the cracks as soon as I get to the wall. But it's just this little bit below that there isn't anything to tread. Oh, thank you! That's beautiful. I've got a fast hold now. Now you pull!"

I was in rather a fright now that it was done. Suppose the child let go and dropped all the way to the bottom and hurt himself? Suppose I was not strong enough to support his weight and let him drop myself? What an end that would be to the afternoon's pleasure! It would have been much better to have told him to get down and come by the steps. But it was too late now.

I braced myself to the task set me, and hauled with all my strength at my end of the scarf, which felt as if it had a ton weight at the other end.

"All right, Miss Sea-Gull, I can get my feet in now," came up the voice with all the assurance and coolness that seemed to characterize this small morsel of humanity. And sure enough, in a few more seconds the yellow head and brightly flushed face appeared over the wall, a smile of triumph beaming all over the child's face.

Hurrah! I've done it! I did so want to get in that way! I told Maudie so last night, but she said I couldn't. How do you do, Miss Sea-Gull?" holding up his face for my kiss with the most charming air of confidence. "I can't take of my hat, because it isn't on. I thought p'raps I'd drop it climbing so I gave it to Maudie. What a jolly garden! Is it all yours? How many sea-gulls do you keep? When I'm a man I'm going to buy this house. I expect you'll be dead by that time—people do die when they get old, you know; and I shall live here with Maudie, and lots and lots of sea-gulls. I'm going to be an inventor when I'm big. I'm going to invent a thing, half a carriage, and half a balloon, and I shall have sea-gulls to draw it. Don't you think it would be quite awfully nice to be carried all over the world by sea-gulls? Say 'Yes'."

(To be Continued.)

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Mission Field.

[From the S.P.G. Mission Field for April.]

JAPAN.—[CONTINUED].

"A year or two ago, when the country was suffering from a bad harvest, and prices were very high, a fund was started by Archdeacon Shaw for the relief of the poor, and our English residents responded generously to the appeal. A committee was formed among our Japanese Christians to seek out the chief causes of distress, and a distribution of rice was made twice a week in the St. Andrew's School. The greater number of recipients came from Shinamicho. We availed ourselves of these gatherings of poor people in the school to give them a little simple teaching about Jesus Christ, and this really led to the starting of the Shinamicho Mission. It was felt that the work thus begun should be followed up, and in time a house was secured in the district which provided the necessary rooms for a catechist and a room in which services could be held. A little school held in a house in an adjoining street also fell into our hands. The work thus begun continued till the summer of 1893, under the direction of Archdeacon Shaw, who provided for it out of the funds of the S.P.G., but, owing to his many other duties, he could do little more than set the machinery to work, and, owing to the difficulty of providing a good catechist and the many natural difficulties to be contended with, the Mission had not seemed to be making much progress. However, at the Archdeacon's request, I consented to take temporary charge of it, and was delighted to find how much was being done and how many agencies were at work.

"The catechist's house was occupied by Miwa, who held an evening service in the Mission-room on Sundays, and another during the week. There was no fault to find in the conduct of the services. They drew an average attendance of about 12 to 15, of whom five or six were little girls, who formed themselves into a choir. Miwa had a kindly way with the people, and gave simple addresses. The school I found under the charge of a Christian called Naito, who had received baptism in St. Andrew's Church. It was held on the ground floor of a little house; it was much out of repair and sadly lacking in appliances. Naito was a poor man, who had a little shop in another part of Shiba, and added to his small income his trivial salary of \$4.50 a month, about half of which came from the fees of the children. The average attendance was about thirty. A Sunday-school was also held in the same room, under the charge of another member of St. Andrew's Church, called Osawa. Another valuable worker on the staff was Koshi-ishi-san, who has long been attached to St. Andrew's, and done faithful work as a Mission-woman under Miss Hoar. She had a weekly class for women, whom she also visited in their homes. Last,

but not least, I must mention how much the poor people in Shinamicho owe to the St. Hilda's Dispensary, and the zealous kindness shown to them by Nurse Grace."

Further afield we come to the Missions in Kanagawaken and Shizvokaken. These are under the Rev. Y. Yamagata's charge, who thus describes their general condition:

"In Kanawaga Province there are Christians in Hadanomachi, and also in the three villages of Tamagawa, Iiyama and Nakatsu, in all 84. In Shizuoka Province there are Christians in Numazu, Omiya, in the three large villages of Kawajiri, Ito, and Inui, and in the city of Shizuoka—in all 67. In my district, therefore, we have altogether 152 Christians, of whom 45 are communicants. We have three preaching stations—one in Numazu, another in Shizuoka, and the third in Ito. Preachings are also held from time to time by catechists or myself in six other places where there is no regular preaching station.

"The work in Shizuoka began by sending Mr. Ishida there in September. A preaching station was opened, and the first preaching took place on October 22nd. There are now some four or five inquirers, and a Sunday-school with an attendance of about thirty or forty children. The work was so far going on satisfactorily when Mr. Ishida left on December 5th to undertake temporary preaching in the Bonin Islands. On his return in February I hope to see increasing progress made in this city. During the past year I have made 49 tours of inspection.

(To be continued.)

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TEMPERANCE.

THE CHURCH TEMPERANCE SOCIETY.

The 32nd anniversary of the Church of England Temperance Society was held in the library of Lambeth Palace last week.

The Archbishop, who presided, was supported by the Dean-designate of Hereford, Canon Davenport Kelly, Canon Hull, and Sir John Kennaway.

The Archbishop said it was again with feelings of the greatest possible pleasure that he welcomed them back again to their birthplace. Speaking personally upon that great question he felt that he must say that he believed less in restriction and the power of legislation to make men sober than in conversion and conviction. The very question of temperance was high, it belonged to the Gospel itself. Prudence, fortitude, justice, and temperance must go together. They should desire, each one of them, that temperance should have the same free course as the Gospel had. The very greatness of the expansion of the Church of England during the last fifty years was due to the reliance she had placed on unfettered conviction.

Their agencies as a society, were indeed varied. He had confidence in the wisdom and energy of the controlling powers of that society, that he was persuaded that if there was any other door left open, they would straightway march in and attack the enemy. He trusted that the report would not simply be taken, but read. He did not think they could possibly over estimate the importance of their literature work. Some people would look upon it as expensive, and be inclined to ask why they spent so much upon it. He was persuaded, however, that it was a most necessary part of their work. A new phase of their work consists in the fact that they were now enlisting the help of soldiers in their work. They had now the Church Army and the Church Lads' Brigade. And so it was that they were claiming an apostolate, not only of individuals but of society. Pledge without prayer would be little short of presumption. The progress of this society in dealing with great organizations like the army and navy was necessarily slow, but he firmly believed that it was a work that was sure. They must go upon the old lines, "Line upon line, precept upon precept." The society desired to approach mankind with the heart of Christ. They would not, they could not, give up as irreclaimable any class. They were redeemable and they must be redeemed. It visited the prison gate, went to fairs, racecourses, and bars of the public-house. To those looked upon as lost individuals it refused to give them up until they were delivered up to Him Who made them. He could not but look forward to the growth of inebriate homes, and trusted that in time they might take the place of prisons. Their work was holy and strong; a crusade, verily, done in the love of Christ and on be-

half of the bodies and souls of His redeemed ones.

The Bishop of London, in moving the adoption of the report, expressed his conviction that the work of the society had been going on in a thoroughly steady manner. And that he thought was to some extent a guarantee that their aims and objects as a society were being attained. Allusion had been made to the fact that the literature of their society cost so much money. Rather than accept the view entertained, perhaps, by some people—viz., that their publications should be diminished, he would very strongly, on the other hand, maintain that they should rather be increased and improved. Progress had undoubtedly been made in their work. What was really, however, the most valuable part of their efforts was not soon. Like, perhaps, all other work of the best kind, it was obscure.

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Of all the ills that flesh is heir to perhaps none causes the sufferer keener anguish, and few are more persistent and more difficult to eradicate from the system than that nervous disease known as sciatica. The victim of an aggravated form of this malady suffers beyond the power of words to express, and it is with the utmost reluctance that the disorder yields to any course of treatment intended for its cure. Hearing that a rather remarkable cure had been effected in the case of Mr. William Baptist, a respected resident of the township of Culross, a *News* reporter called upon that gentleman to ascertain the facts. Mr. Baptist is an intelligent and well-to-do farmer. He is well known in the section in which he resides, and is looked upon as a man of unimpeachable integrity. He is in the prime of life, and his present appearance does not indicate that he had at one time been a great sufferer. He received the *News* representative with the utmost cordiality, and cheerfully told the story of his restoration to health, remarking that he felt it a duty to do so in order that others afflicted as he had been might find relief.

Up to the fall of 1892 he had been a healthy man, but at that time, while harvesting the turnip crop during a spell of wet, cold and disagreeable weather, he was attacked by sciatica. Only those who have passed through a similar experience can tell what he suffered. He says it was something terrible. The pain was almost unendurable, and would at times cause the perspiration to ooze from every pore. Sleep forsook his eyelids. His days were days of anguish, and night brought no relief. Reputable physicians were consulted

without any appreciable benefit. Remedies of various kinds were resorted to and his condition was worse than before. The limb affected began to decrease in size, the flesh appeared to be parting from the bone, and the leg assumed a withered aspect. Its power of sensation grew less and less. It appeared as a dead thing, and as it grew more and more helpless it is little wonder that the hope of recovery began to fade away. All through the long winter he continued to suffer, and towards spring was prevailed upon to try Dr. Williams' Pink Pills. He commenced using them, and soon felt that they were doing him good, and hope began to revive. By the time he had taken three boxes the pain was eased and the diseased limb began to assume a natural condition. He continued the use of the remedy until he had taken twelve boxes. In course of time he was able to resume work, and to-day feels that he is completely cured. He has since recommended Dr. Williams' Pink Pills to others with good results.

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