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The Church Guardian

OF MONTREAL.

"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 1.

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"I WILL PRAY THE FATHER AND HE SHALL GIVE YOU ANOTHER COMFORTER THAT HE MAY ABIDE WITH YOU FOREVER."

"THE COMFORTER, WHICH IS THE HOLY GHOST."

"HE SHALL TEACH YOU ALL THINGS AND BRING ALL THINGS TO YOUR REMEMBRANCE WHATSOEVER SOEVER I HAVE SAID UNTO YOU."

"HE SHALL TESTIFY OF ME."

"HE SHALL GLORIFY ME."

"HE SHALL RECEIVE OF MINE AND SHALL SHOW IT UNTO YOU."

WHITSUN-TIDE.

Whitsun-tide is a season for searchings of heart as well as for abounding joy. It celebrates the abundant outpouring of God's Spirit upon His Church. The Spirit of God seems then to dwell in its fulness of power within the hearts of believers. But where is the evidence of this indwelling Spirit in the outward act, the daily life of Christians? Assuredly God's Spirit cannot be hid; it must be a spring of power ever flowing forth in manifest works of love. Doubtless the miraculous manifestation of apostolic days is not to be looked for; the speaking in strange tongues and the gift of healing accomplished their work and are no longer demanded as proof of divine grace. But none the less so high a claim as that we Christians are filled with the Spirit of God, beyond all others among men, must always need unique evidence to make it seem other than an idle boast in the world's eyes. Such a claim ought not to pass unchallenged. The Spirit of God is the Spirit of Love—the world is justified when it rejects as empty profession any Whitsun-tide baptism which manifests itself only in narrowness and haste, in sloth and selfishness. No feast in the whole year is more awful than this when thus viewed from the practical standpoint of the Church's real accomplishment. Those disciples, baptized with the Holy Ghost on the first Whitsun-Day, went forth from the upper chamber and compelled the attention of an unwilling world by their never-flagging zeal and love; when the Church of to-day proves the possession of the priceless gift by works like theirs, surely the world again will hearken in wonder and joy to the proclamation of the good news.

The holy Feast suggests also to us as its great central thought the vital necessity for a further in-breathing of the Holy Spirit into the souls of men, a larger outpouring of the fire of love into their hearts, so as speedily to bring about the consummation of Christ's prayer, "That they all

may be one." But while men continue to be possessed of every spirit, but that which proceeds from the Father and the Son, the way is blocked and the work of the Holy Ghost let and hindered by the obstacles which the baptized themselves, the temples of the Holy Ghost, throw in the way of His operations. For how can men be at one in any sense of the word till they are first at peace with themselves; and how can they be at peace with themselves till the Holy Ghost shall first have convicted them of sin, and led them out of its weary and unrestful ways into the paths of pleasantness and rest? Till men are truly sanctified, there is no hope that they shall be at unity with themselves; as where is unsanctification, there is confusion and evil work. The peace of Jerusalem, therefore, can only be secured when men begin first of all to hate sin, then to love righteousness, and then to hold out the right hand of fellowship to all who are like-minded with themselves. Not till then the Holy Spirit will have free course, and will not have to contend against the worst foe of all to unity, men's love of the world, the flesh and the devil—a love that raises up in front of the pillar of fire a horror of gross darkness, so palpable as not to be penetrable even by the rays of the Sun of Righteousness Himself. Thus men's eyes are holden by the agency of the devil; and through a lack of the love of God refuse to extend to others that love which alone can cause the scales to fall off from the soul's organs of sight, and to see and understand clearly the teachings of Him who alone is the Way, the Truth and the Life. But those teachings are the teachings of the Church Catholic, within whose fold alone can men be really and truly at one. The Holy Ghost stands waiting at this Pentecostal season to cleanse men's eye from their sin-darkness, and to kindle in their hearts such a fire of divine love as shall cause them to feel straitened till the work of reunion is brought about. To this end be the prayers of the Church directed this Whitsun-tide.—*Selected.*

THE HOLY SPIRIT THE SOURCE OF POWER TO THE CHURCH.

BY THE REV. EDMUND ROWLAND.

The Spirit of God is the one source of power in the Church of God to-day as it was eighteen centuries ago. In many places Christian people are strangely blind to this fact. They think it is intellect. They seek out the best culture and finest talent for the pulpit, and imagine that they have done all that is expected of them. The "magnetic power," the ability to organize and wisely to administer the affairs of the parish, the affable manners and diligent visiting of the min-

ister will secure the prosperity of the church. It cannot be denied that these things are very desirable, and are often used by the Spirit to the great advantage of Church; but when talent or wealth, or music, or favorable surroundings, or diligence are spoken of as the source of the only sort of power which the Church should aim to acquire, spiritual power, the power over the minds and hearts and consciences of men, I protest. Success does not lie in large and well-satisfied congregations. It is found in the increase of godliness, in the bringing in of everlasting righteousness, in the building up of Christian character—in a word, in the legitimate fruits of the Spirit. It is the forgetting this important truth that lies at the bottom of the mysterious lifelessness in many churches which have ability in the pulpit, wealth and willingness to give with the people, and apparently all the appliances necessary for work and worship. It is the forgetting of this truth that is the occasion of much of the distrust of the future which is assailing many sincere hearts. Our churches are posing before the eyes of men and seeking public attention to their large accessions and display of good works.

Perhaps it is hard to resist the tendency of the age in which we live. Ours is a day when more than in other days in religious matters people seek the outward rather than the inward. There is little that is sacred from the public gaze. We are bidden "not to let the left hand know what the right hand doeth," but no sooner is the good act conceived than a reporter ferrets it out, and blazons it before the world. The newspaper man sits down pencil in hand, by the side of the awakened sinner, notes every throb of his repentant heart, and turns into matter for public delectation even the tears of penitence and the joys of conscious forgiveness and acceptance. And in many cases it would seem our churches aim at the approval of the world as of all things the most desirable. Anything that can justify a newspaper item or look well in a convention report appears to be regarded as the first thing to be sought.

In some places we have seen the names of candidates for Confirmation by the permission of their rector printed in the public journals. With this tendency to publicity the quiet unseen influences of the Spirit are not in harmony. We must learn to look beneath the surface for His work. We must cultivate something of that inward "stillness" of which the Quaker tells us. We must look into our hearts and see what is being done for us there. There in those invisible realms which the eye of God alone can penetrate does the work go on in which He takes the deepest interest. He holds our highest pulpits, our costly and beautiful churches,

our chaste and solemn services of little account indeed, if His spiritual kingdom is not administered and strengthened there where alone it can have a real existence.

Are we guilty of no sin against the Holy Ghost? How is it as regards the duties which the Church lays upon us. Do we go to church? It is not a matter of indifference whether we go or not. Every one knows that attendance upon the service of God is to put ourselves in the way of getting good; is seeking a spiritual benefit by worship, by word and Sacrament. What can we expect if we absent ourselves—nobler lives, larger thoughts, divine suggestions, higher aspirations? Are these gained by the usual substitutes for church going, idle talk, secular reading, or slothful self-indulgence? In absenting ourselves from church, is it not a truth which must be admitted that we are sinning against the Holy Ghost? And what does that involve? The withdrawal of the Spirit, the loss to us of that heavenly aid and power essential to any genuine success as a living Church? What a fatal loss is that which we in our forgetfulness and neglect of duty may bring upon the Church we love, and with whose destinies we are closely allied! The Spirit does not descend upon empty pews. He seeks you; your hearts and lives. You are the Church. By your absence you rob it of the life that God would give it.

ECCLIASTICAL NOTES.

BISHOP PINKHAM was one of the speakers at the St. James' meeting of the C.M.S. last month.

FIFTY-ONE clergymen of the Church of Ireland died during 1891, eleven over the number of the previous year.

THE aggregate collections at the three C.M.S. meetings in May amounted to £350, besides a promise of £1000.

THE G.F.S. of Pennsylvania, held its sixth annual meeting on Friday May 13th. Eighteen branches being represented.

ON May 1st, temperance Sunday sermons were preached in 208 churches in the Diocese of London in behalf of the C.E.T.S.

THE Bishop of Ripon, has been compelled to abandon all engagements in his diocese. His medical adviser has insisted upon absolute rest.

THE Rev. Caleb Lord, who last year seceded from Wesleyanism to join the Church of England, has been appointed to the curacy of St. Paul's Church, Bradford.

THE *Churchman* (New York) says "the boy choir has come to represent in this country the highest type of distinctly Church music, and is no longer anywhere looked upon as an indication of extreme views or Ritualistic extravagances."

JUDGING from the numbers reported from time to time as confirmed by the Bishops of the P. E. Church in the United States, there must be enormous growth. In one number of the New York *Churchman*, that for May 21st, no less than 1851 persons are reported as confirmed.

THE Lenten offerings received by the Board of Missions and P. E. Church up to noon of Saturday, May 14th, (four weeks after Easter) were from 1,893 Sunday schools and amounted to \$52,110. The sum received for the same period last year was less than half the amount which has come to the date mentioned.

THE C.M.S. will probably soon be making it compulsory for their missionaries to include amongst the appurtenances and chattels they take abroad with them the ubiquitous machine called a bicycle. Its actual use for missionary purposes has been fully demonstrated. The Rev. R. Ashe writes from distant Uganda in loud praise of it.

A SPEAKER at the Church Club meeting in Chicago on May 5th, in giving a summary of the work of the Sunday Schools, said, that the per centage of children confirmed in the Church as a direct result of Sunday school work is much larger than the admittance to membership in the denominations from the ranks of their Sunday schools.

THE Rev. James M. Williams P.L.D. and his wife were confirmed by Bishop Brooks at the Church of the Ascension, Fall River, Mass., on April 30th. Dr. Williams has been in charge of St. Paul's Methodist Episcopal Church, Fall River, for the last 3 years. He will remain in Fall River for the present; and do missionary work in connection with the Church of the Ascension.

G.F.S.—The annual gathering of the Girl's Friendly Society of Massachusetts, held in Boston, May 8th, was a great success, there being as many as 1000 girls present. Tea was served at Winslow's Rink at 6.30 p.m., and at half past seven these 1000 girls filed into Trinity Church singing as they marched; and took their seats under banners of satin bearing the names of the Parochial Societies represented by them. The Bishop (Brooks), preached. There are now 1549 of the Society in Massachusetts alone.

THE Rev. Canon Taylor Smith of Sierra Leone, speaking at the C.M.S. meeting in London, Eng., last month, said there was in Sierra Leone a flourishing self-supporting church, which had its own missionary society. It was no uncommon thing to see from 1,000 to 1,400 English-speaking Africans in the Cathedral, and in another church in Free Town he had counted over 1,000 worshippers on a week-day morning in Holy Week at seven o'clock in the morning. In addition to a Grammar School, with 160 scholars of the better class, there were schools attached to twenty churches.

"THE Bishop of Durham," say the *Church of England Sunday School Teachers' Magazine*, "whenever he holds a Confirmation, makes at the same time a thorough inspection of the parish where it is held. He lately held a Confirmation at All Saints', Harton Colliery, South Shields, and in the afternoon he walked round the parish with the Vicar (the Rev. J. Robson), entered the National Schools, watched for a few moments the work of each class with great interest, addressed the children of each school collectively,

visited the workhouse, saying a few kind words to many of the officials and inmates individually, and finally addressed all the Church workers of the parish, and shook hands with them just before the Confirmation service, which was at 7.30 p.m.

THE will of the late William Astor leaves bequests to these institutions: To the Home for Respectable, Aged and Indigent Females of the City of New York, \$15,000; to Trinity Church, for charitable purposes, \$10,000; to the Woman's Hospital, \$10,000; to St. Luke's Hospital, Jacksonville, Fla., \$15,000. Astor Library receives \$50,000.

IT is said that when the so-called Relic of St. Anna, (the mother of the Virgin Mary) which the Church of Rome is now presenting to its people was proposed for veneration in the Church of St. Jean Baptiste in New York, Mgr. O'Reilly said to the crowds present "Think of it; we have here a part of the body of the grandmother of God! flesh of his flesh and bone of his bone! *** I will bless you with this relic." It is wonderful how reasonable men and women can be imposed upon and can submit to such blasphemous statements.

WHAT WE GO TO CHURCH FOR.—One of the clergy of this diocese, Mr. Reith, of East Greenwich, in announcing his departure, aptly quoted the valedictory words of his predecessor, 'The workmen change but the Master remains.' This has a true Church ring. The type of Churchmanship which allows people to talk such absurdities and impieties as, 'I attend M. So-and-So's church,' or to describe the fulfilment of the duty of public worship as, 'Sitting under Mr. So-and-So,' is an intensely individualistic religion, which, at its best, never rises above the level of Congregationalism. 'I don't suppose I shall attend the church after Mr. Blank leaves,' said one of these people the other day. 'Why not?' was the reply, 'Surely you don't go to worship Mr. Blank?'—*Rochester Diocesan Chronicle* (adapted).

AN appeal to *Evangelical Churchmen* in England for assistance for Wycliffe College, Toronto, appears in the *English Churchman* and *St. James' Chronicle* London, England, one of the organs of the ultra evangelical school. The appeal states the following reason for the existence of the College: "The origin of the College may be traced to the fact that there was no provision in many of the Canadian Dioceses for the training of candidates for Holy Orders in accordance with Evangelical principles. The growth of High Churchism was leading fast to the alienation of the clergy from the great majority of the laity. Wycliffe College was the first of the prayerful deliberations of those clergy and laity who saw that, if the Church of England was to grow in Canada, it was necessary to make systematic and efficient provision for theological education in harmony with Evangelical and Protestant convictions."

NEW YORK.—The Church in this city has grown not only by the addition of converts, but far more perceptibly by the extension of its field and the increase of separate parishes. This is noticeably the case in that portion of the city north of Central Park and south of the Harlem

river. Here within five years four new churches have been built and five new parishes have been organized. The Church of the Holy Trinity has built a magnificent new church with accommodations for 800 more people than it had in the former structure. St. Andrew's has rebuilt and enlarged its old church on a new and better site. The new church has 500 more sittings than the old. The Church of the Archangel has been organized as a parish and has a handsome building which will seat 500 people. The new Church of St. Luke is almost finished. It will seat 800 persons. A flourishing congregation is already in existence and but awaits the opening of the new church to expand into a fairly equipped parish. The mission of the Church of the Holy Trinity has become Emmanuel church. It has a chapel that will seat 300 people. St. Bartholomew's has organized a chapel for the Swedes and purchased a church for their use. This building will seat 300 persons. Last week the corner stone of the new Church of the Holy Nativity was laid on the site of the old Church of the Holy Innocents, with which the former parish consolidated. This church will seat 700 people. Facts and figures indicate in a rough way the work that has been done, but the influence for good which each church exerts in the portion of the community in which it stands cannot be measured.

THE PUBLIC SERVICE OF THE CHURCH.

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven."—Matt. xviii. 19.

It would be well if, in considering the various Ordinances of Religion, we began by narrowly examining their charter as it exists in God's Holy Word. How shall we ascertain their true character? how shall we know what we may expect from them, and what we may not expect? how, in short, shall we secure ourselves, against a false estimate of them, otherwise than by looking into their original constitution? The exact limits of a patent or prerogative, granted by the government of a country to any individual, can only be ascertained by consulting the terms of the patent. Let the holder abstract from the public records, and hide away the parchment on which those terms are written, and there are then no powers which he may not assume, on the general vague representation that the patent is his.

The passage which stands at the head of this lecture contains the character of Public Worship. The Church has given to Public Worship divers forms of its own devising; but here we have, if I may so say, the raw material, out of which all forms are manufactured. Now, from the examination of this charter, we will seek, first, to ascertain the true theory of Public Worship; and then draw from that theory some practical hints for the conduct of this devotional exercise.

It is not with any controversial object, for controversy is seldom edifying, but by way of clearly defining the idea, that we say, at the outset, that in the practice both of the Church of Rome, and of the Protestant sects in this country, we trace a degeneracy from the Scriptural theory of Public Worship. Extremes continually meet; and it is not a little remarkable that both by Romanists and Dissenters the func-

tions of Public Worship are all devolved upon the clergy,—whether priest or officiating minister;—and the people take, I do not say *no* part, but *no common* part with him. The Mass is the chief office of the Roman Church; at which even those who do not communicate assist, as it is called, every Sunday. In what does this assistance consist? The question may be answered by examining the books of devotion recommended and used at the Mass. It will be found, on looking into such books, that the idea of the congregation's praying as one body,—using the minister as their mouthpiece, and signifying their assent to him by occasional responds,—is, if not eliminated, very much obscured. The priest is *doing one act*, supposed to be sacrificial, to the effectiveness of which the congregation can contribute nothing; and while he is doing it, the people are furnished with separate devotions appropriate to the several stages of it, which each person recites secretly. The priest and they are not asking the *same* thing at the *same* time, and the only agreement which there is in their petitions stands in *place* and *time*;—in the fact that they are offered in the same church at the same hour. Nay it might happen that several of the worshippers should use different books of devotion on the Mass, even as with us different members of the congregation bring with them different books of devotion on the Holy Communion; and that thus two persons, kneeling side by side, might be so far from agreeing in what they ask, as to be offering two different petitions at the same moment. If the principle were carried out to an extreme, no two members of the congregation would be praying for exactly the same thing; and Public Prayer would resolve itself into a series of private prayers, said secretly, in public. But the truth is, that *Private Prayer* and *Public Prayer* are *wholly different things*, separated from one another by the much deeper distinction than the mere accident that one is offered in the chamber, the other in the face of the Church. Their Scriptural charters proclaim that they are *Ordinances differently constituted*. The *charter of Private Prayer* runs thus: "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,"—exclusion of the world from the *thoughts*, if not from the *place*, is an *essential*,—"pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." The charter of *Public Prayer*, on the other hand, runs thus: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven." *Agreement in the petition* (not necessarily, as I understand it, agreement in the place or time of offering the petition, though that is both natural and proper) is an *essential* of this sort of prayer, so that if you remove this agreement, the prayer ceases to be Public Prayer at all. It is not the resorting to the same House of Prayer, it is not the being side by side with one's neighbor in bodily presence; but it is the mental and cordial agreement with him as to what we shall ask which constitutes the prayer public. Develop this idea a little further and you will arrive at the conclusion, which is as rational as it is Scriptural, that *Private Prayer* touches and deals with the relations of the individual to God, those relations to which no other heart than his own is privy, his secret sins, trials,

struggles, successes; whereas *Public Prayer* embraces his relations as a member of the Church, not only to the Head of the Church, but also to the other members. In the one, there can usually be no agreement, by reason of the diversity of character and wants. In the other we approach God as a Society, incorporated by the royal charter of His Son, having an understanding with other members as to our wants and petitions, and framing them in language so general as to meet the necessities of all. To use an illustration, *Private Prayer* is the exhibition of a biography to God; *Public Prayer*, the exhibition of a history. A biography is a distinct thing from a history. The one presents the individual in the private sentiments which acutate him; the other in his public enterprises, as a member of the body politic. And on account of this difference of character, no collection of biographies of any period would form a history of the period, any more than the aggregate of private devotions said in public constitutes public devotion. At the same time it must be admitted that, just as biographies mention occasionally the public exploits of their subjects, and histories sometimes delineate the private characters of public men, so *Public Prayer* and *Private Prayer* will occasionally trench upon the strict provinces of one another,—as when in his closet a man intercedes for the whole Church, or as when in the congregation some passage of the Liturgy comes home to our own present want with a peculiar force and appropriateness. Suffice it that, generally speaking, the provinces of the two are distinct. We may not press any distinction too hard.

Turning now to the Protestant sects; does their practice realize better the true ideal of Public Worship than that of Romanists? We hold it to be at least a nearer approach to the true ideal; for the *theory* of all Protestant Worship certainly is, that there shall be agreement as to the things asked for, that minister and people shall join in the same petitions. But how can such agreement be effectually secured in the absence of a Liturgy, or form *previously prepared*, unless the pastor and congregation should meet before Divine Service, and come to some understanding as to the substance of their petitions; a course which, if not impracticable, has probably never been attempted: In *extempore* prayer it is out of the question that the people can know what the minister is about to pray for: when he has uttered his petition, they may, of course, give their mental and cordial assent to it, and doubtless devout Dissenters, of which there are numbers, endeavor to do so; but before this mental process, which consists of first taking in the petition with the mind, and then assimilating it with the will, is well finished, the minister has passed on to another petition faster than the worshipper can follow; and the latter soon finds that there is no way of really joining, but by listening as he would to a Sermon, and giving general assent to the contents of the prayer by means of the "Amen" at the end. On the other hand, a Liturgy, if seriously and intelligently used, necessarily secures exact agreement among the worshippers as to the things sued for; nay, determines even the form in which each supplication shall present itself to the minds of all. There are we believe, many other advantages accruing to a Liturgy like ours, which are beside the purpose of the present argument. We prize our Prayer Book for its intrinsic beauty, for its chaste fervour, for its primitive simplicity, for its close harmony with Scripture, for the way in which it fences us against false doctrine; but the fundamental advantage of a Liturgy, merely as a Liturgy, is this, that it *secures*, far more than an extempore prayer can do, that *agreement in the things asked for*, which is part of the charter of *PUBLIC PRAYER*, and so grounds the act of worship on *Christ's own Word of Promise*: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven."—Goulburn.

WHY WE ARE CHURCHMEN.

A SERMON PREACHED TO THE ASSOCIATION OF CHURCH HELPERS OF GREAT YARMOUTH, ENGLAND IN 1874 BY THE REV. GEORGE VENABLES, S.C. L., F.R.A.S., THEN VICAR OF GREAT YARMOUTH.

"The Church of the Living God, the Pillar and Ground of the Truth."

I S. TIMOTHY, iii. 15.

(Concluded.)

But what of those (alas too numerous) gatherings or collections of well-meaning people in our own land who continue to produce fresh sects, which at the present time number considerably over one hundred, and some few of which are tainted with undoubted heresy?

In my view there is little difficulty concerning them. I earnestly wish to be faithful, but to speak in love. Omitting all reference to those sects which are not "orthodox" in their faith; and speaking of those Nonconformists only whom one rejoices to recognize as truly lovers of God and CHRIST, and under the personal influence of the HOLY GHOST, it seems to me that their state is plain. A living faith unites the individuals to CHRIST for salvation, which, I am confident, many of them enjoy; and faith which worketh by love often evidences itself in them by the fruit of good works which it produces. But no dread of scorn, or of obloquy, or of being called by harsh names, shall restrain me from declaring what seems to me, in God's sight, their true position.

And, whatever they may think to the contrary, this is a kinder way towards them than if one attempted to treat that, as of no importance which appears to be so essential to the existence of the Church. I say then, that if a number of pious persons, uniting together in a large or small confraternity, and agreeing to certain ways or modes of worship, choose to elect one amongst them to assist them in devotion, to offer up a prayer, and to preach during their will and pleasure to them, they have, of course, the power to do so. Only, the moment such an aggregation claims to be as such a portion of that Church of CHRIST, "the Church of the living God, the pillar and ground of the truth," which dates back to the first Christian Pentecost, and is in succession from the Church of the Antediluvian Patriarchs, I for one, do not so regard it. I may honour and esteem the personal piety of the men—their zeal and benevolence. I believe that God has blessed, and may continue to bless them, albeit I cannot but see of late years a religious change for the worse in many of them. This proves nothing beyond the truth that God can and does bless the earnest pious individual soul in working for His glory. But self-constituted communities, however excellent their members, and whether large or small in numbers, are not, as such, part of that Corporation or family which has existed since the Patriarchal dispensation, which has never ceased to be, and never will cease, and which is "the Church of the living God, the pillar and ground of the truth." By Baptism the persons forming these communities are, of course, happily thus far members of that Church; but in all other respects, and so far as their community is concerned, they are living in matters ecclesiastical as if they had no part or lot within the Church.

And then as to their Ministers: I rejoice to bear testimony to the excellence of the character and to the ability of some of those whom I have known, and I am quite ready and desirous to believe that they were but specimens of many more. But the Spirit of God dwelt personally in St. Paul, and yet that same Holy Spirit would not allow St. Paul to go forth on his grand Apostolic commission until the Church had duly ordered him to do so. And it is impossible to read the Pastoral Epistles (to Timothy and Titus), or the early chapters of the Revelation, without recognising the principle of Church discipline and ordination, as developing from that

Corporate idea, which is so manifested in all God's dealings with His people. And, since I feel bound to speak on this subject, it appears to me that they lack the organic structure and the authority of Holy Orders, who do not secure both, in due ministerial succession, in and from the Corporate body which is "the Church of the living God, the pillar and ground of the truth."

I desire to speak with all kindness of those from whom I feel bound to differ. There is no love in concealment, or in a hollow and dishonest attempt to say that there is no difference, if one believes a difference to exist which seems essential. I would go the greatest length possible, I would make the greatest concessions practicable, to restore unity amongst Christians at home, and would yield everything to obtain it, save and except those principles which we cannot but believe are sacred. I would explain any difficulty (real or supposed) in our offices, and conciliate by every possible manifestation of good feeling; but I would not give way on matters of principle, "no, not for an hour," for any advantage, however tempting or attractive. It has frequently been my misfortune to endure no little obloquy on both sides in this matter; but, however much I feel this—and I have felt it keenly—I am willing to bear it. I have felt it deeply from those who unhappily dissent from us; because, while glad to recognise their piety, I have tried to be consistent in adhering to principles which, as I have said, fail to recognise them as a part of the Church Corporate, except as Baptism has made them so. And I have felt it keenly from many within the Church, who not unnaturally, though I think without reason, cry out at the prospect or proposal of the slightest change, even when that slight change might do great good; and might hinder far greater changes which will probably occur. So strongly have I felt on this subject that I could almost declare my willingness to lay down my life, if so small a sacrifice could produce the return of Christians at home to the Church of their ancestors. Instead thereof, you see almost every week new enterprises, new views, new schemes of religious worship, all professedly new, and yet though quite novel, each claiming for itself to be the true exhibition of the Church of CHRIST. All these cannot be correct. It is almost like declaring that over eighteen centuries had passed before the true Church of CHRIST existed!

And what follows from these sad and increasing divisions and heresies? Why, that Infidelity stalks along with its chilling and attenuated lank visage, all doubt and dreariness, but with enough of the affirmative in its misery of negation to sneer out the satire, "Which of your hundred and fifty sects represents the true religion?" Well indeed are such divisions called in the Prayer Book "Our unhappy divisions."

Dear Brethren,—We are Churchmen, not merely because we consider that the doctrines, mode of worship, and method of doing good, adopted by the Church of England, are the best, but from the antecedent and important consideration of a great fact which surely can hardly be called in question. To recapitulate, it is this—*God has in every age made use of a CORPORATE body, one great SOCIETY, to do His work.* "The Church, which is His body." That body cannot originate itself. No human being could give it organic structure or life. All this is *Divine*. In it, however, "the evil is mingled with the good," as CHRIST asserted would be the case. Other bodies of religious men may be formed, and may flourish for a few centuries, and may contain good men who may be prospered in their pious endeavours to do good; but they are *human* institutions, and nothing more; while we are Churchmen, because we belong to *that* Body which is *divinely appointed, divinely preserved* amidst much and sad unfaithfulness, and will be *divinely preserved* until the MASTER shall return.

We look to CHRIST for salvation, and to HIM alone. But He hath appointed the Church of the living God, and within its communion, and

not within human institutions, however excellent, we desire to live and work, and presently to die.

We wish to utter no harsh word, nor to think any unkind thought of others; but we believe that we are only proclaiming truth when we assert that the Church of England is the continuation of that divinely appointed corporation which foretold, for ages, of CHRIST'S coming; and has for ages since HIS appearance remembered HIM, and now looks for HIS re-appearing. It is because we see in the Church the continuance of this corporation, which once in the person of Noah offered sacrifice, and in the person of Aaron blessed the people; and the continuation of its faith as now developed in Christianity, that we say of ourselves, with gratitude and humility, "*We are Churchmen*," that is, we are members of "The Church of the living God, the pillar and ground of the Truth."

WISE SUGGESTIONS.

We take from an article in the May number of the *American Church S. S. Magazine*, from the pen of the Rev. Dr. Langford, secretary of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church, the following admirable suggestions as to the best means of arousing *enthusiasm* in behalf of mission. He says:

"What we want is a grand waking-up on the subject of Domestic Missions. We all need to be made to realize that there is a great work to be done, and that our Church possesses the power and ability to accomplish immense good if we all act with faith and courage. Missionary work cannot be carried on as it ought to be carried on unless the members of the Church put heart and soul into it, and make sacrifices for it. We must have *enthusiasm* if we are to do a work for God and humanity. The best way to work for this enthusiasm is through the children in the Sunday-school. Fire the hearts of the young—get them thoroughly interested and aroused—and they will stir up the adult members of the Church. The present time is the time of opportunity which God has given to our Church to do a great work among the sovereign people who are building the States of the mighty West. First of all, we must strive to get hold of the children in every place and *form them into Sunday-schools*. The children are the hope of the future. We ought to have a strong and active agency for Sunday-school extension throughout our land. It is a manifest and grievous lack. There is scarcely a community in which there may not be found a man or woman who has been trained in the Church. Such persons should be found out and persuaded to begin a Church Sunday-school, and instruct children in the *distinctive* teachings and practices of the Church. In this way much may be accomplished in places where the services of the clergyman cannot be had. An intelligent and determined effort to secure lay co-operation in planting and fostering Church Sunday-schools would prove a most practical and efficient way of prosecuting missions. Here, then, is a definite want, which ought to be supplied.

Next we need and ought to have a thoroughly wide-awake agency for the *distribution of The Book of Common Prayer*. It is a repository of religious instruction, and a treasury of sublime devotion, of the greatest value in the spiritual education of mankind. It is our heritage; not for ourselves only, but for all to whom we carry it. Its wide dissemination would be of untold benefit to the people of the United States; and its silent influence would commend the Church to many who are ignorant of its excellences. These two agencies might well work together. Sunday-school extension and Prayer Book distribution might go hand-in-hand. They do not depend upon the presence of the ordained ministry; but the laity, men and women who love

the Church, might work for both of them with success. I have indicated two particulars in which missionary work in our own land might be greatly advanced, and I hope to see such agencies set in motion.

Meanwhile every Sunday-school teacher can do much by keeping the work of missions prominently before the young, and urging it upon their attention with loving earnestness—teaching them and encouraging them to contribute to it as the one thing which the Church has to do, and into which they and all of us are enlisted as the servants of Christ.

News from the Home-Field.

Diocese of Nova Scotia.

RURAL DEANERY OF S. GEORGE, N.S.—Quite an interesting and instructive meeting of the Ruri-decanal Chapter of the Deanery of S. George took place on Wednesday, May 18th at Bayfield. The chapter comprises the parishes of Manchester, Malford, Bayfield, Guysboro and Sherbrooke. The R. D. the Rev. H. H. Hamilton, rector of Manchester, is one of the pioneer clergy of the Dominion, and has given a long life to the service of his Lord both in this Diocese and that of Newfoundland. He is now at the age of 80 years, and his cheerful disposition, quick movements, and energy show themselves at once, and cannot help but instill the same qualities into the younger clergy who come in contact with him.

The clergy of the Chapter present were the Revds. H. H. Hamilton, R. D.; T. R. Gwillim, rector of Melford; I. W. Arnold of Guysboro; and S. Brown, rector of Bayfield. Rev. Mr. Arnold, who had a long distance to drive, did not arrive until the afternoon.

Divine service was held in the Church of St. Mary the Virgin at 10.30 a.m. The matins was said by Rev. Mr. Gwillim; the Litany by the rector of the parish; and the Holy Eucharist by the R. D. Celebrant, assisted by the rector of the parish. The R. D. was the preacher in the morning, and a lengthy and earnest discourse on the necessity of full faith and obedience to Christ. Hymns, No. 215 at the end of Matins, and 197 after the Litany were sung. In the Holy Communion office, Hymns No. 322, and 313 (the latter after the Prayer of Consecration); and the Kyrie, Tersanctus, and Gloria in Excelsis, were very nicely sung, although the choir is a small one.

Evensong at 7 p.m. beginning with Hymn No. 274 as a Processional, was said by the rector of the parish and Rev. Mr. Arnold. The rector of Melford preached to an attentive and interested congregation a practical sermon, on "Faith and Works," giving the Anglican view of it.

At 2.30 p.m. the Chapter met for business, the Rural Dean in the chair. The Rev. Mr. Brown was appointed secretary. After a short address by the Chairman, the matter of making some amendments to the rules was discussed, and notice was given of the following to be brought up at the next meeting, viz:—1. "That the offerings at the services, after deducting the incidental expenses of the Chapter, be given to the W. and O. Fund of the diocese, in place of F. M. as hitherto.—Rev. T. R. Gwillim.

2. That the rector of each parish arrange with the clergy of the deanery to speak upon special subjects at the different churches visited.—Rev. T. R. Gwillim.

3. That the Chapter meet three times a year in place of twice.—Rev. T. R. Gwillim.

4. That in rule vi. the word "Papers" be substituted for "Paper."—Rev. M. Arnold.

5. That the subject of the "Papers" for the next meeting be chosen at the previous meeting.—Rev. T. R. Gwillim.

6. That the date and place of next conference, and the preacher, and subject of his sermon be fixed upon at the previous meeting.—Rev. T. R. Gwillim.

Other subjects for discussion at the next meeting were chosen; and then matter of local interest to the Chapter were brought up, and talked over; and the Conference closed to meet again in September 14th next.

Diocese of Fredericton.

FREDERICTON.

A Sunday School conference was held here on the 19th ult., at which the Right Rev. Dr. Kingdon, Co-adjutor Bishop, presided. Among the subjects discussed was the formation of a Diocesan Sunday School Association. The idea was strongly advocated by all who spoke on the subject. Another subject that engaged the attention of the conference was "a course of study and self-training for Sunday School teachers." Bishop Kingdon and Rev. Canon Neales read valuable papers on this subject. The matter of lesson books, leaflets, etc., was also discussed at length. Among those present at the conference were Rev. Canons, Brigstocke and Forsythe, Rev. Messrs. Little Newnham, Hanington, Montgomery, and Messrs. A. P. Tippet, E. P. Hurley, C. F. Vroom. In the evening a public meeting in the interest of Sunday School work was held in the Church Hall.

DORCHESTER.

On Tuesday in Easter week, the Rector was called to Wheeling West, Va., by his son, Mr. W. F. Campbell, C. E., who was alone with his young stricken wife in a far off land. All that medical skill, seconded by trained nurses could do, was done; but Mrs. Campbell succumbed at 4 p. m. on Saturday, May 14th.

On Tuesday evening, the 17th ult., the remains arrived at Dorchester accompanied by the Rector and his two sons, Messrs. W. F. Campbell, of Wheeling, and I. Roy Campbell, of St. John, N. B. The Church Wardens, members of the Vestry and other parishioners were awaiting the arrival of the train; and, as the procession moved off towards the home of Mr. and Mrs. E. V. Godfrey, the parents of the deceased, the church bell began to toll.

Loving hands had made all around beautiful with flowers, conspicuous among which were lovely wreaths sent by the members of the choir, and of the Sunday School, with both of which Mrs. Campbell had been long and usefully connected.

On the following day the services in Trinity Church and at the grave were conducted by the Rev. C. F. Wiggins, Rector of Sackville, who had also generously held service during the Rector's absence. Two favorite hymns of the deceased, "Nearer my God to Thee" and "A few more years shall roll," were sung in the Church, and at the grave, "My God, my Father while I stray."

We cannot close this notice without referring to the great kindness that Rural Dean Campbell says that he and his son's family received in West Va. The rev. gentleman says he had often heard of the far-famed hospitality of Virginia, but that the half had not been told him. The

Rector of St. Luke's on Wheeling Island, the Rev. Jacob Brittingham, received him into his house on his arrival, and continued to prove himself one of the first of Virginians. He had himself been through very deep waters, having just one year before lost his wife, and he learnt in the highest school of christian suffering, the true art of christian sympathy. And he has also taught his congregation the same art; so that from first to last, they all showed their afflicted brethren who were among them no small kindness. Such facts as these prove in the most convincing manner possible of the Protestant Episcopal Church in the States and the Church of England in Canada that

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

Diocese of Montreal.

DEANERY OF CLARENDON.—The sixteenth meeting of this Rural Deanery will be held at Shawville on Thursday, June 16th. There will be celebration of Holy Communion at 9 a.m., with sermon by the Rev. F. R. Smith.

The business meeting will be held at the parsonage immediately thereafter. Incumbents within the Deanery are requested to report as to the state of the work in their Cures and any matters of interest such as the following:

1. Number of Sunday Schools, Teachers, Scholars.
2. Number of Confirmations during the year.
3. Number of actual Communicants.
4. Acquisitions of Property.
5. Amount of Contributions:—
(1) For Stipend; (2) For other purposes.

The following subjects will also form part of our business at this meeting:

1. Rev. H. Plaisted's report of work among the lumbermen.
2. Mission Fund. Meetings, Assessments, Grants.
3. Report of Secretary of S.P.C.K. Committee.
4. Rev. W. A. Fyles' Report of Church of England Sunday School Teachers' Institute at Hull.
5. Rev. H. Plaisted's Report regarding affiliation of the Sunday Schools of the Rural Deanery with the Church of England S.S. Institute of London, Eng.
6. Arrangements for the next meeting of the S.S. Teachers' Institute.
7. Parochial Endowments: Can more be done for their formation?
8. I would also like a consideration of the work of the Church of England Temperance Society. Would it be well to form a Ruri-Decanal Branch of the Society?

It is desirable in the interests of the Church that the Churchwardens and Delegates to Synod from the several parishes, as well as the clergymen, should attend the meeting.

FRELIGHSBURG.

The Lord Bishop of the diocese visited this parish on the 18th ult. remaining until the 20th. On the 19th there was a meeting of the Clerical Union of the Deanery. Holy Communion was administered at 10.30 a.m., and a special service held at 3 p.m., at which the Bishop delivered an earnest and practical discourse. The ladies of the parish provided a sumptuous dinner and tea for the Bishop and Clergy; their generous hospitality being warmly acknowledged by His Lordship. Owing to the continued and serious

illness of Mrs. Davidson, his Lordship was the guest of Miss Reid instead of remaining at the rectory.

DUNHAM.

Three confirmations were held by the Bishop in this parish on the 20th ult. ; one at All Saint's, Meigs Corner in the morning ; a second in a private house at Chapel Corner where a cripple, through rheumatism, received the Apostolic rite ; and the third at the parish church, Dunham, in the evening. Seven persons in all receiving the "Laying on of Hands." The Bishop also baptized the Rector's infant son. Both public services were largely attended.

MONTREAL.

PERSONAL.—The Very Rev. the Dean of Montreal has returned from his visit to the South, and preached in St. George's Church on Sunday morning last.

The Rev. G. Abbott Smith, B.A., assistant at the Church of St. James the Apostles has gone with Mrs. Smith, to England, on a short visit.

ST. JAMES'.—Though the erection of a chapel in the west end of this parish,—corner of Wood Ave. and St. Luke St.—has been talked of for a long time, and though the land has been, deeded by the rector, the work has not yet been commenced. It is claimed that there is urgent need of church accommodation in this section.

St. Margaret's Home, continues to do an admirable work, and is well patronized in its new and favourable premises on Alexander St. The Sisters can hardly meet the applications made for the admittance into the Home. There is ample room for an extension to the building. Where is the liberal churchman, who like churchmen in New York, will endow the Home, and supply the means needed to enable the sisters to extend their work ?

The Deaconess Home, so long desired and talked of is not yet a *fait accompli* ; and indeed the Deaconesses themselves are wanting. This is to be regretted ; and unless the Church of England bestir herself, the probability is that a Methodist Deaconess Home and Methodist Deaconesses will yet be *first* in the field. The Synod formally approved the work years ago ; Committees have been appointed from time to time to carry the scheme into effect ; but so far with little if any result.

ST. JOHN THE EVANGELIST.—A *conversazione* was held in the parish on the evening of the 17th ult., and was attended by a large number of the congregation. Addresses were presented to Messrs. P. W. St. George and A. R. G. Heward, retiring churchwardens, thanking them for their zealous and effective services during their two years' term of office. A programme of music was well rendered by some of the members of the church, and refreshments were provided by a committee of ladies. The addresses were beautifully illuminated.

Diocese of Ontario.

KINGSTON.

The standing Committees of the Diocese held their meetings in anticipation of Synod, last week. The Bishop of Ontario reported himself in better health than during the past ten years. The clergy trust fund receipts were \$12,193, annuities paid \$13,652. The Superannuated Fund, in its infancy, totals \$5,600, with two annuitants. The Episcopal fund reaches \$58,674, giving His Lordship an income of \$3,160. The

Rectory Lands Fund is capitalized at \$216,649, yielding 5¼ percent. The sum of \$3,140 was paid to annuitants on the Widows and Orphans Fund.

The Mission Classification Committee proposed making a reduction in the grants for this year of about \$3,000, thus calling the missions to greater self-reliance and greater loyalty to the work of the church.

The Domestic and Foreign Mission Board reported collections for the half year amounting to \$2,909, of which sum \$1,136 was received from the Woman's Auxiliary. It was resolved to request that no visiting clergyman or layman be permitted to appeal for aid in the diocese, except he be fully credited by the Bishop or his commissary, and that he be pledged to report collections to the diocesan secretary of missions. It was said that a dignitary who lately collected in Kingston, Ottawa and Brockville, was not accredited by the head of the diocese.

The financial statement of the Diocesan Mission Board showed that the offerings for diocesan missions for the past year were \$9,401, as compared with \$9,704 the previous year.—*Condensed from Witness.*

ST. GEORGE.

The Altar in St. George's Cathedral will, like the reredos, be of marble, and will cost a very large sum of money. At the opening of the Cathedral in June there will be an ordination of Priests and Deacons, and as the Synod of Ontario will be in session at the same time, last week of the month, there will be a very large number of clergy present.

ADOLPHUS TOWN.

A new church is to be built immediately in Gosport, north side Hay Bay, in this Parish. Mr. Frank Bogert has deeded a plot of ground 100 feet by 70 feet as a site for the purpose in a choice position. Such progress is highly creditable to the Rector, Revd. R. S. Forneri.

Diocese of Toronto.

TRINITY UNIVERSITY.—At the regular May meeting of the Corporation of Trinity University the bishop of Toronto presided, and the following members were present :—The provost, the dean, Profs. Jones, Clark and Huntingford, Archdeacon Dixon (Guelph), Rev. Canon Du-Moulin, Canon Cayley, Dr. Langtry, A. J. Broughall, Dr. Bethune (Port Hope), Rural Dean Carey (Kingston), Messrs. C. J. Campbell, J. A. Worrell, Q. C., George A. Mackenzie, William Ince, Barlow Cumberland, Richard Bayly, Q. C. (London), and Edward Martin, Q. C. (Hamilton), Dr. Sheard and Dr. Bingham.

The registrar, Prof. Jones, reported the result of the recent convocation elections for members of council as follows :—

By the graduates in arts and divinity—Rev. Dr. Langtry and J. A. Worrell, M. A., A. C. to serve for four years.

By the graduates in law—Judge Kingsmill, M. A., A. C. L., vice Hon. Sir Adam Wilson, D. C. L., deceased, and F. W. Kingstone, M. A., B. C. L., to serve for two years.

By the graduates in medicine—Edward A. Spilsbury, M. D., C. M. to serve for two years.

By the associate members of convocation—Judge Senkler, Perth, to serve for two years.

Judge Kingsmill and Dr. Spilsbury, being present, were admitted and took their seats as members of the corporation.

A letter was read from the chancellor announcing the intention of the Rev. Herbert Symonds, second professor in theology, to resign his professorship on the 1st October next. A committee was appointed to prepare a suitable resolution expressing the regret of the corporation at the loss the university and college will sustain by the resignation of Prof. Symonds. A committee was also appointed, consisting of the

bishops of Ontario, Toronto, Niagara, Huron and Algoma, the provost and the chancellor, to select a successor to the professor.

A letter was read from Rev. Canon Chalmers of Melbourne, Australia, on behalf of the most rev. the primate of Australia, conveying a request from the general synod of the diocese in Australia and Tasmania to the corporation of Trinity University, Toronto, "to place the other dioceses of Australia on the same footing with respect to divinity examinations as for some years past has obtained in the diocese of Melbourne, and to not only continue, but, if possible, extend its friendly and helpful relations with the church of Australia." The communication was referred to a special committee.

The Board on Divinity Studies reported that they had arranged a scheme for a three years' course in the divinity class, lectures in each year to end in April, such scheme to commence with the next academic year.

Dr. Sheard, from the Special Committee appointed to report upon regulations for degrees in dentistry, presented a report containing the proposed by laws regulating the courses of study for the degree of doctor of dental surgery and statutes defining the requirements for that degree. The report was adopted.—*Globe.*

Diocese of Qu'Appelle.

This Diocese is fast passing out of that state in which there is much to chronicle of special interest or variety in work for the outside world. Plain ordinary mission work as it is known in the Canadian Church where, outside grants are still needed and large tracts of land are still worked over by one clergyman, are the order of the day generally.

The present state of the Diocese is, however, unique we think in the history of the Church in Canada, for in eight years the Episcopal Endowment has been completed (of course from outside source) two parishes have become self-supporting, seven or eight others contribute from 40 to 50 per cent. of the \$800 or \$900 stipends, a Church school for boys is in existence, though struggling in its infancy. From the three priests in 1884, when the Bishop was consecrated, the clergy at present number fifteen priests, and there are three candidates for ordination on Trinity Sunday. A new departure in Diocesan work has been tried in St. John's Agricultural College, Qu'Appelle Station, for receiving young boys and lads who, without any experience of farm life, are seeking settlement in this country, and are without relatives or friends here to come to, the young settler so circumstanced is saved from many of the perils incident to the looking about for some months perhaps for an opening, for a start in this new country. The Principal is always a clergyman. The Bishop's house stands between the school and college. There is a chapel with daily prayer for both institutions. Such surroundings must surely be helpful, while some knowledge as to farm life, the value of money in and the ways generally of a new country is being gained, to say nothing of the comfort to parents, who have parted with their boys, to know that such at least are the circumstances of their son's first experiences in their new venture.

TO BE CONTINUED.

REGINA.

The congregation of St. Paul's are still in the throes of building a new Church and looking for a Rector. The last report is that a man has sailed from England for, the latter and that new plans have been submitted through the Bishop to the building committee, which are very good, and it is hoped will be approved. To build a church in too great a hurry is bad, let us hope that the long delay in this case will result in something very good.

MOOSOMIN.

St. Albans is just losing Rev. W. G. Lyon, who is returning to England, where he has accepted an important cure. Mr. Lyon, being a man of great energy and a most thorough and systematic worker, leaves, after his nearly two years incumbency, a decided mark for good behind him, every point of Church work having advanced under his fostering care. Mr. Lyon is also a great loss to the Diocese generally, having been for some years Secretary of the Synod.

DEVOTIONAL BOOKS AND THEIR USE.

The spiritual life, like the physical, thrives best when tended methodically and regularly. System and order are as necessary for the soul as for the body, and he who neglects the daily prayer and the daily meditation or reading, will suffer as really and truly as does he who is careless and untimely in his eating and drinking. It is a mistake to suppose that the higher and heavenly interests of man can be secured or the spiritual life be developed by the haphazard or intermittent use of grace, so common in these latter days. When the soul is starved half the time, no wonder it grows weak and sickly, and no wonder powerful and dangerous stimulants are needed to arouse it from torpidity and to give it the semblance of life. Unfortunately the desire for stimulants grows, and, in due time instead of helping they ruin the constitution, and the victim thereof is led to imagine that the emotions which agitate his soul, the depression or exhilaration, are sure signs of religious power. But of devotion to duty, self-sacrifice, the quiet strong dependence upon God and the growth in grace, he knows nothing.

The drift of Anglican Churchmanship has been ever in the opposite direction. It has sought to inculcate a sober, steady and orderly observance of those means and methods which God has given and whereby the soul may be kept in good health and its varied powers be strengthened and advanced. Hence for the public services of the Church is set forth the Book of Common Prayer, in which the congregation, and with the congregation the individual worshipper, is led to think of those truths and to offer to God those prayers and praises which express a symmetrical faith and develop a well-proportioned life. The stress laid upon Sacred Scripture in the several orders and offices of the Church is sufficiently known to everybody.

For the devotional life, therefore, the Book of Common Prayer, with its Lessons and Collects, its Psalms and Prayers is a noble and splendid guide and help. It has been made the foundation upon which other books have been written for the use of the Christian in his private devotions; and to-day there abides a wealth of manuals and treatises from which one can select such as may thoroughly satisfy one's tastes and effectively further one's growth.

The Clergy, by their knowledge of Greek and Latin, have at their disposal the rich and abundant treasures of patristic and mediæval times. They realize the fulness and sweetness of lines which lie imbedded like gems of living lustre in the pages of ancient liturgies, and in the prayers of masters and princes of the Faith. Breviaries and Primers, if to some dreary and cold, are to others even as the sun rays, full of charm and warmth. But the Clergy have no greater favorite than the little book of the saintly Bishop

Andrewes. For more than two hundred years his "Private Devotions" have been in the possession of The Church, yet have the beautiful and spiritual flowings of prayer never grown old. One's soul seems to rest itself on the calm stream and to drift heavenward, joyous with the music of the rhythmic lines and hopeful with the touch of deep, strong life. Not a few of the clergy have found help also in Hele's "Select offices of Private Devotion"—an old-fashioned but none the less worthy work, and as well suited for a layman as a clergyman.

And it is to books of this wider purpose that we desire rather to direct attention, and especially to some which have been for long years in the hands of the people. Yet our space admits only of the mention of two or three of these; a multitude will be passed unnoticed.

Of the "Imitation of Christ" and the "Christian Year" nothing need be said. They are in everybody's hand; so likewise are the allegories of the "Shepherd of Hermas," Spenser's "Faerie Queen" and Bunyan's "Pilgrim's Progress." Reprints of the Primers are also common. But among the books that are being pushed aside is the "Whole Duty of Man." It was first published about 1659, and for many generations, next to the Bible and the Prayer Book, was the most popular book in England. Like Jewel's "Apology" and Foxe's "Book of Martyrs," it was chained to lecterns in the Church, so that everybody could read it, and not a few of the old divines declare it to be the best book ever printed. Devout families read it through three times a year, as the title-page says can be done at the rate of a chapter every Sunday. It is a plain, unadorned and practical setting forth of Christian duty, and, though extremely unsentimental and rhetorically faulty, is to be commended in these days of lax discipline. It will not stir up the emotions, but it will help to the straightforward, honest discharge of obligations due to God and to our neighbour. Beside it may be placed a rare and almost entirely forgotten work, by Bishop Beveridge, entitled "Thoughts on Personal Religion." If the reader chance to find a copy of this little book—even though it be covered with the dust of a second-hand book-store—by all means let him buy it. The cheapness of the volume is no criterion of its worth. It is full of helpfulness and grace.

A book of perhaps even greater worth than either of these is Robert Nelson's "Practice of True Devotion." Nelson was a layman, and is probably better known by his "Companion for the Festivals and Fasts"—a work that has never been superseded, and a work, too, that should be in the hands of every Churchman. But the "Practice of True Devotion," though published two hundred years ago, is still reprinted and widely distributed. It has naught to do with controversy, but is designed to draw men to "the solid and substantial part of religion, the spirit of life and devotion." The language is simple and dignified, without being rich or warm; the teaching is thoroughly practical. Says the revered author in his preface: "The following method of devotion is recommended to the constant practice of all such Christians, who are not willing to content themselves with only a form of godliness, and who are not desirous to be found among the number of those that go such a sauntering pace towards heaven, as if they were indifferent whether they arrived or not at those mansions of bliss." The writer was in earnest, and he imparts his earnestness to the reader. His instructions, meditations and prayers are full of grace and knowledge; and though in these days many brighter and

easier books have been put forth to help the Christian in his daily life, yet Nelson's Manual is for spiritual worth and helpfulness second to none of them.

For the benefit of young communicants few treatises have had a greater popularity than Bishop Wilson's "Short and Plain Instruction for the Better Understanding of the Lord's Supper." It is exceedingly simple; one could scarcely miss its meaning or fail to profit by its devotions. That it is not in general use to-day is no proof against its merits. They who know it cherish it with a rare affection.

Books such as these are not intended to take the place of the Book of Common Prayer, "than which," says the last named author "there never was provided a better help to devotion." Nor is it supposed that they will detract from the reverence for, and the use of, the Bible. They are rather supplementary to these, and are designed to work with them for the good of the Christian soul. By their help knowledge may be acquired and a comprehensive and proportionate view of truth obtained. They must be used as a means to an end; and that end must be an increase of grace and the glory of God.

The devout Christian will give some time every day to the reading of the Bible; but that reading, in order to be profitable, must be systematic. A good plan is to take the Calendar of Lessons, set forth in the Prayer Book, and go steadily through it. By that course the whole Bible will be read through orderly and with due appreciation of the ecclesiastical year. Doubtless most people each Sunday before proceeding to morning service peruse the Epistle and Gospel for the day; at all events, such is a profitable preparation for Church.

We desire to see continued in the Church that calm and sturdy devotion which has ever been one of her characteristics. We want to see life, rather than to hear the rustling and rippling of uncertain and fluctuating emotions. To this end we believe the use of proper approved devotional books is helpful. If the Spirit of God has used them as a means of blessing to others, He may still do so for our benefit.—*The American Church, S. S. Magazine.*

Correspondence.

To the Editor of THE CHURCH GUARDIAN,

DEAR SIR,—Pray allow me space for a word of warning to my brethren of the Clergy against attempting to influence the election of delegates to the Quebec Synod in places where that office is still vacant, by offering suggestions as to the names of candidates, as I understand is being done. Circumstances might arise in which the fact of their having done so at such a time as this would prove seriously compromising. I would, of course, except the case of Clergy giving counsel, when necessary, to their own parishioners.

I would further caution the clergy against committing themselves by any, even the least kind of promise, to support any candidate. We should go to the Synod *absolutely free*.

Yours truly,

G. H. PARKER.

Compton, 27th May 1892.

TO TEMPERANCE WORKERS.—We purpose devoting a considerable portion of the space in the next number of The Guardian to a report of "The Church of England Temperance Society's" May meetings in England. Extra copies can be had by addressing the Editor, P. O. box 504, Montreal.

THE CHURCH GUARDIAN

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L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

WHITSUN-TIDE.

"I will pour out My Spirit upon all flesh."—*JOEL II. 28.*

Abide with us; for our dear Lord is gone
And we are left in this bleak world alone.
But who shall dare to murmur, lechad,
While Thou art with us, Spirit of our God?

O Holy Comforter, with us abide:
Are we not of His suffering Sorrowing Bride?
He pleads in heaven: in answer to His prayer
Vouchsafe Thy presence here as He is there.

We need Thee, or the morning dews too soon
Are dried and lost before the sultry noon;
But spring Thou up within our heart always
A fount of penitence and prayer and praise.

We need Thee for the world is lapp'd in sleep;
Thy voice must wake them: We can only weep.
Come, light of life, and breathe Thy quickening breath
In hearts o'ershadowed with the gloom of death.

Come, Lord, to us in this Thy mercy's hour,
Come in Thy plenitude of grace and power;
No wayfarer be Thou, no transient guest,
But ever here vouchsafe to reign and rest.

O Spirit of the Father and the Son,
Thou in the everlasting glory, One,
We worship Thee, we love Thee, and adore,
The Lord of life, our life for evermore.

BICKERSTETH.

TO OUR SUBSCRIBERS.

With this number a new volume—the *fourteenth*—of THE GUARDIAN is commenced. We would like to make it still more useful and attractive: to do this, however, we require additional assistance. This we cannot venture to engage so long as so many of our present subscribers remain so far in arrears in regard to the small annual sum due us, to our great loss and discouragement. Some have been receiving the paper almost from its inception without payment! Others are in arrears many years; others

forget that the subscription is payable *in advance*. May we not ask that each subscriber will, on reading these lines, remit without delay the amount due, with renewal order for another year? And may we not ask further that, in order that we may improve our paper still more, each subscriber will interest himself or herself in its behalf to the extent of securing at least one or two new subscribers, by sending us in names of *possible* subscribers in their several localities and to whom sample copies might be sent, and by recommending the GUARDIAN to others.

WHITSUN-DAY.

"NATURAL GIFTS."

(A Sermon preached in St. Michael's Church, Folkestone, on the Sunday Evening within the Octave of Pentecost, May 24, 1891.

BY THE REV. EDWARD HUSBAND

(Incumbent.)

"Bezaleel."—*EXODUS xxxi. 2.*

The Holy Ghost as God, and His sanctifying, comforting work within the hearts of His people are great fundamental truths which are being brought before us, not only at Whitsuntide, but at every season of the year. Yet there is this one festival of Pentecost, when our epistles and gospels, our lessons from the sacred Scriptures, our anthems, our hymns, our sermons, deal, I may almost say, altogether with the work of the Blessed and Holy Spirit of God in the world. And I cannot over-estimate the importance of this festival of Pentecost. It seems to me, that we cannot magnify it too highly, or attach too great dignity and importance to it. When I think of the meaning of the festival, I cannot forget what Scripture teaches us of the Holy Ghost. Only to take one passage, think of such a verse as that one in St. Matthew xii. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." It seems to me, that if there is one festival more than another which we should reverently keep and observe, it is this festival of Pentecost. It seems to me that we should strain every nerve and every endeavour to be in God's house to "keep the feast," and to take our part in the public worship of Him Who alone can sanctify us and fit us for the kingdom above, and the companionship of God and of His Son Jesus Christ.

Last Sunday night, as some of you will remember, I was speaking to you about the *spiritual* gifts of God the Holy Ghost. And my subject was of that upon which the whole Church was speaking on that first day of Whitsuntide. I should think there was no pulpit in Christendom that was not occupied with the same great theme. I may term it a familiar theme, and thank God for it, for, as I have said, its importance cannot be over-estimated. To-night, for a very few minutes, I am going to touch upon another aspect of the Holy Spirit's work, which, strange though it be, is I think, hardly ever alluded to in a sermon. Certainly, so far as my

own experience goes (and I have heard many hundreds of sermons), I have never heard one preached upon it; and though I will not be so bold as to say that no one in this congregation has heard a sermon upon it, still I will go thus far and say that very few indeed have ever listened to a discourse upon it. And yet, if the Bible be true (as it is), the truth I am about to touch upon is a truth just as much as that the Holy Ghost is the Author of all spiritual gifts; and, as I have said, it seems strange that while His work as the Author of all spiritual gifts is so often dwelt upon in the pulpit and elsewhere, that the other aspect of His work to which my remarks are going to be directed is so seldom touched upon, and so little enforced from the pulpit. Now, this chapter from which I have this evening taken my text affords us a striking illustration of the truth I am seeking to teach. The great architect of the old tabernacle, who was none other than God Himself, says that He chose "Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah," to have the oversight in the erection of the tabernacle. And God chose Bezaleel because of his natural artistic gifts. He was, as we should say, "clever" at devising cunning works, of working in gold, and in silver, and in brass, and in cutting of stones, and in carving of timber, and in all manner of workmanship. He was a naturally clever man, an artist, a naturally talented man, a master worker, endowed with extraordinary natural gifts. Now, we all often preach the truth that *spiritual* gifts are the work of God, the Holy Ghost; but do we hear it as plainly stated that *natural* gifts are equally the result of the work of the same Divine Spirit? Why, if I claim such to be the case, some will begin to think that I am teaching, if not a heresy, at least a mistake. Now let me read these first five verses from which my text is taken: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him"—now mark carefully—"I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." There could not be plainer words to shew us this, that not only are "spiritual gifts" given to us by God the Holy Ghost, but also *natural* gifts—artistic powers and acquirements—are just as much the "gifts of the Holy Ghost." God filled Bezaleel with the Spirit of God, making him a man of great natural genius, an artist, clever "to work in all manner of workmanship." Now, for want of realising this truth, men unconsciously give a glory to man which belongs to God. They look at some notable man, perhaps a poet, or a painter, or a musician, or an architect, and they speak with delight and admiration of his *natural* gifts. They speak of his talent, his genius, his cleverness, and they speak of these gifts as *natural* inheritances, but in no way on the same level, or as coming from the same source as the spiritual gifts of faith, and hope, and love. These last, say they (and truly, too), are the gifts of the Holy Ghost, but the other are "natural gifts," and a "natural gift," to their minds, is *not* the gift of the Holy Ghost, and is not in any

sense a spiritual gift. And they go, for instance, into the picture gallery, and admire the artist's skill depicted on the canvas—such glorious productions as those which, for instance, Doré painted, and they speak of the painter's natural genius, and the man gets the credit for such, and the man gets the glory for his gifts.

Or we listen to the works of some great musician (and music is the queen of arts) to the strains of Handel, or Beethoven, or Mendelssohn, or Gounod, and we speak of the composer's "natural gifts," and we glorify Handel and Beethoven, and Mendelssohn, and Gounod. We do not glorify God for those compositions, as we do when we see a man evidencing those other gifts of the Holy Ghost—such as extraordinary love, and faith, and holiness. Or we take up the works of such poets as Shakespeare, or Longfellow, or Tennyson; and we glorify Shakespeare, and Longfellow, and Tennyson; and we speak in enthusiastic terms of them as men of extraordinary natural talent; but we don't read Shakespeare, or Longfellow, or Tennyson, thanking God the Holy Ghost for giving us such poems. Or we speak of great men in the world of science, like Galileo, or like Newton, or like Watt (who invented the steam-engine), or like him who invented the electric telegraph, and we speak of them as men endowed with rare natural genius and natural talent, and we glorify Galileo and Newton, and Watt; but we don't turn to Heaven, and thank Him Who "filled Bezaleel with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

What follows as a consequence? Why, the consequence is that art and science are separated in our minds from religion. The man who evidences, as I have said, the gift of faith, and of love, and of holiness we at once attribute to God the Holy Ghost; but we don't say that the same blessed Spirit enabled Handel to compose the *Messiah*, or Doré to paint his picture of "Christ leaving the Pretorium," or Shakespeare to write his plays, or Watt to discover the steam engine, or Morse to invent the electric telegraph. And so with religion in their minds, such speak of the "oppositions of science," which the Bible distinctly tells us are not "oppositions," for St. Paul says "oppositions of science falsely so called"—that is, that it is false to say that science is in opposition to religion. And another consequence is that to such minds, and painting, and literature, and the drama are looked upon as such *worldly* things that they are considered as not to be indulged in by those who are trying to lead very good and very holy lives, and God gets little or no praise for the gifts which make the musician, and the painter, and the poet, and the scientist. And we hear such people saying of some great musician, or painter, or poet, or scientist—"Ah! But what after all do these *earthly* things matter? They will soon come to an end; what we have to do is to think of the things that belong to eternity." Now I question that assertion altogether. If "natural gifts" are of Divine origin, then the source of "natural gifts" is in Heaven; they are but gifts lent us on earth. And so I believe there are musicians, and poets, and painters, and scientists is Heaven, and I don't believe that the things which belong to art are bounded by the area of earth, and of "three score years and ten." Do I believe that

God, for instance, created Handel the musician, born in 1685, to die in 1759, and that his gift as musician was to last only seventy-four years? No, I don't believe that! I believe Handel is Handel the musician to-day, only perfected, and in a better land beyond the bounds of time. Do I believe that death made Shakespeare to cease being a poet, or Charles Dickens cease to be the master writer we knew him to be? No; there is music, and poetry, and painting, and science, in Heaven, only more beautiful, more perfect in kind, than that which we know on earth.

Then, again, some people speak slightly or lightly of "natural gifts," just as they speak slightly of everything that is not in their estimation spiritual. There are those who condemn the world all round. They despise it; they think it altogether wicked; and their creed is, that the less they have to do with it the more holy and sublime they become. I cannot go with them in this belief. I go with them to the fullest extent in condemning *the sin* that is to be found in the world, but the sin in the world is not the world. When God had created the world (as we heard in our first lesson to-night) and all that it contained, He looked upon everything He had made, and said, "It was very good." But those I have just referred to look upon the world, and upon the things God has made, and say, "It is very bad." Now I cannot go with these. If God says a thing is "very good," who am I that I should set up my puny judgment against His, and say, "It is very bad"? And therefore I cannot sympathise with those who look with a frowning gaze upon the arts, such as music, and painting, and the drama, or upon science in its various forms, with a cold, condemnatory frown. Of course these good things can be abused, but the abuse of a thing is not the thing itself. God never calls the abuse of a good thing good, only the good thing itself is good. And what God calls good, we ought to call good; and what God calls bad, like sin, we ought to call bad. But sin in the world, and the world in which the sin is found, are two totally different things. And thus "natural gifts," as they are called, are the gifts of God, just as God filled Bezaleel with His Spirit, "in knowledge, and in all manner of workmanship." Now if this is our belief, it is a belief that will help us to see God, not in our little pet theories only, but in *everything*—of course I mean everything that is good, and lofty, and ennobling. It will help us to act out the Creed which Keble taught us in those beautiful lines in his "Christian Year":—

Thou, Who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.

Not only in faith, not only in hope, not only in love, shall I note the fingers of my God, but also in the beautiful in art, in the harmony of music, in the skill of the painter's brush, in the wonderland of science, I shall discover the footprints of Him who gives us His Blessed Spirit as the author and source of all natural as well as spiritual gifts. And to Him be the praise and the glory, for ever and ever. Amen.

"I WILL NOT LEAVE YOU COMFORTLESS."

THE disciples were in great distress. They had given up everything in becoming the followers of their Lord and Master. And now the sad and most depressing truth revealed to them that their great Leader and Friend was about to leave them—what could they do? Their hearts were sorely perplexed and distressed. They did not know which way to turn, or to whom to look in their great anxiety. The Lord knew it all.

He understood perfectly their situation and fully appreciated their feelings. In a few words He assured their faith and calmed their fears. And what words they were! "Let not your heart be troubled." "Believe in Me." "I will not leave you comfortless. I will come to you." "Where I am, there ye shall be also."

Let every aching, troubled heart, among all our thousands of readers hear these words and consider them as addressed by the dear Lord to them individually, and let them be comforted.—*Parish Visitor N. V.*

BURIAL REFORM.

The Burial, Funeral and Mourning Reform Association of the Church of England in the Mother Country seems to be making progress. It strongly advocates burial in wooden or perishable coffins and opposes the use of metal caskets. It also seeks to reduce the excessive and oftentimes offensive display connected with funerals and advocates plain and inexpensive mourning, considering that affection and respect for the dead, can best be shown by consideration for those whom the deceased loved and cared for in his lifetime; rather than by useless and elaborate ceremonial. It protests against excessive floral decorations as being an unnecessary expenditure of money, and an undue interference with the reverent conduct of the Service. The Council call attention to the increasing use in announcements of deaths and burials of words "no wreaths," and in one case of the following "Rather than cards or flowers in token of respect a true deed of alms-giving desired." There would seem to be a movement also in favor of burial *without coffin*; so that the dead body itself may be in actual contact with the earth. It is claimed that such a method would more thoroughly comply with the meaning of the words used in the *Committal* "Earth to earth, ashes to ashes, dust to dust," and with the rubrics of the burial service "while the *body* is being made ready to be laid *in the earth*" and "while the *earth* is being cast upon the *body* by some standing by."

The Council are also pressing for legislation to limit the period of retention of the body after death and also to forbid the use of strong coffins, brick graves and of everything tending to retard dissolution.

Dr. Ainley, medical officer of Health for Halifax, has written to the Secretary of the Funeral Reform Association detailing his experience, while removing bodies from an old burying ground at Halifax, of the difference between burial in the plain earth and burial in vaults. The bodies buried simply, in perishable coffins in the earth, had completely disappeared, with the exception of the bones and in some cases the hair; whereas the condition of the bodies within the vaults was indescribably shocking. In the process of digging up the *earthen* graves there was an entire absence of odour except such as is experienced in turning up fresh soil, so thoroughly had nature done her work; whereas, when the vaults were opened the odour was insufferably sickening. In one instance of vault burial in which the lid of the coffin was accidentally knocked off, the excavators had to run twenty or thirty yards away, and a large quantity of disinfectants had to be used before operations could be resumed. The coffin in this case was found to be nearly filled with fluid, the product of putrefaction, on the surface of which the shroud floated.

Unity Department.

REST IN THE LORD, WAIT PATIENTLY FOR HIM

Though life's long dreary day be hot with strife,
With bitter agony and fever filled,
Or, like a wilderness of hopes and fears,
Perplexity, vague doubts, and burning tears;
Or dull reproach in each deep-laden heart—
Reproach of self, earth's woes, and even God—
Oh, weary soul, forget the past, and look,
Look onward evermore and pierce the blue.
"Forget the steps thou hast already trod,"
Think only of the promise, grand and true;
Strive not so fiercely—calmly walk and learn
All that thou canst and then lie down, and wait.
The Saviour knoweth all, for He has sent
All that each gentle soul doth struggle o'er;
But ever He Himself is to us lent,
And none but He can help us with such power.
Then, sorrowing one, till thou hast calmer grown
And art all ready-chastened, for Heaven's gate,
The Saviour may not make thee all His own,
Patient is He. He, too, doth ever wait.

Ethel's Work and Its Fruition.

A STORY FOR WHITSUNTIDE.

BY MARY D. BRINE.

"There isn't a child among you, dears, who cannot if she choose to do so, exert an influence for good, and for Christ's service, over those older as well as those of her own age." So said Miss Grey, Sunday-school teacher of a class of girls, the eldest of whom was thirteen years of age.

"Dear me!" whispered Susie Steers to her seat-mate. "I'd just like to see the person I could influence for good. Mamma tells me every day I'm a nuisance, I'm so troublesome. Fancy me setting up for a missionary, he! he!"

The smothered little giggle was as softly echoed by her companion, who quite agreed with Susie that the role of missionary was beyond her powers.

But further down the class, in the "lowest seat of the synagogue," sat a fair-haired little maid whose soft blue eyes were earnestly fastened upon the teacher, and into whose heart every word of advice and loving counsel was gratefully received.

"Yes," went on Miss Grey, "each of you who knows the love of God, and His will and commandments, and how to keep them, is able to give to those who are yet in the dark, the light of God's Word, and the Holy Spirit which is from Him. Now this may sound strange to you, my dear girls, for you are very young, and as I heard Susie whisper just now—sometimes as mamma calls you, 'troublesome' at home. But for all that, an influence of one kind or another you must and do exert, though you may not have thought of that fact. If an influence for bad, pause a moment and reflect what the result must be, and what kind of an account you will one day have to render of your stewardship. If for good think, what your record in God's own book of records will be, and of the joy in heaven for the services you have rendered for Christ's sake. We do not often enough give thought to that question or subject. I am speaking of grown people as well as of young persons, and I include myself, dears, for it is always easier to preach than to practice, you know." Miss Grey smiled as she spoke, and remembered how one day not long back she had been "preaching" to her class about patience and forbearance, and making it seem so easy a lesson to be learned and practised, and how not five minutes after the lesson was finished she, herself, had been *instantly* provoked at the naughtiness of a small child who had annoyed her all the morning in various ways, and forgetting to be patient and to forbear had sharply reproved the child and dismissed her from the class. The other girls might not have noticed the lack of consistency in their teacher's con-

duct (or rather *practice*) and preaching, but she recollected herself in an instant, and asked their pardon while reproaching herself. Perhaps that was why Miss Grey had gained such firm hold upon the love and respect of her pupils, simply because she acknowledged herself to be one of them, and as prone to err as were they. They believed in, and trusted her, and the lessons she taught were respectfully received, though it must be confessed, seed that sometimes fell upon stony ground in some little hearts about her.

Little Ethel Brown, however, listened always attentively, and though her parents were in humbler circumstances than those of her mates, and her power for doing good consequently more limited, yet she wondered to-day if there were any way in which she, only a little girl, could work for Christ and chance to open the way somewhere for the "light of His Holy Spirit."

When she went home from Sunday-school her heart was full of desire and zeal; but she knew that there was hardly a way or an opening for her to begin her new service for Christ. Every one she knew was, in her opinion, far better than herself. She was often naughty, she was sure, and her dear mother was already so sweet a Christian that no influence of Ethel's or any one else was needed to teach her Christ's love.

But while Ethel pondered the matter she passed a little house which stood at the roadside, and the sound of sobbing came from the open door.

"Oh, it's Granny Grumble," thought Ethel. "Something is wrong with her."

"Granny Grumble" was not the woman's real name, of course. Davis was her name, but her habit of grumbling had earned her the title, and indeed it seemed as though her cup was always overflowing with gall and all kinds of bitterness. So she thought, at all events, and no one had seemed disposed to try and lead her into a different train of thought. Ethel stepped to the door and looked in. Granny Grumble sat by the bedside of a sick grandchild, the picture of despair and baffled will.

"Why, is Nellie worse?" asked Ethel pityingly, and the woman replied:

"Worse? I should think so! And if she dies, as she surely will, it'll only be another of the miseries I'm forever enduring."

"Oh don't be discouraged, granny," said Ethel. "Nellie may get well. What did the doctor say?"

"The doctor? H'm! much good he did. He looked at her and left that stuff; but it's marked 'poison,' and I'm no fool to go and kill my child to get her out of the way of troubling the doctors and the neighbors, who no doubt wish us both dead and under ground already."

Ethel looked at the bottle. It was indeed marked 'poison,' but Ethel knew well enough that it was a strong, powerful remedy, which was perhaps the only thing to reach Nellie's critical case. Ethel's mother had taken it once during a sickness, needing just this dose, and so she said, cheerfully:

"You needn't be afraid, granny. This is poison, sure enough, if you give it wrong; but, you see, if you do just as the doctor said, and give just the dose he told you to measure, why, it will act for good and not ill, and Nellie will be the better for it."

"I've no faith in the doctor," was the cross reply. "No one need tell me that a bad thing like that can do good in the end. No, no!"

Ethel didn't know what to do, so she said:

"I'll go and bring mother. Have you had a good breakfast, granny?"

"Good breakfast? what a question! There's nothing in the house except a few slices of stale bread. Nellie's too sick to eat, and the broth I made her out of the last joint turned sour."

"Oh! I'll bring you something for dinner this noon, and you must cheer up," Ethel said. "I'll ask God to make Nellie well, and to help you granny. He will do it."

"Don't talk to me of Him, child! He don't

take any heed of us poor folks. I don't trust in that, not at all. Sometimes I think there ain't a God, or any heaven, and as for praying, I don't know how, and can't waste time when I know it would do no good."

Ethel was shocked. How in the world could she, only a little girl, do any good here? Suddenly the Sunday-school lesson, which for the time had slipped from her mind, and the words of Miss Grey, flashed across her again. Why, surely, here was a chance to do a service for Christ, if she was only a little girl.

Home to mamma she hastened with the story of poor old granny's woes, and while her mother prepared food and arranged a basketful to be taken back to the cottage, she told her about Miss Grey's little sermon, and—"I wonder," she added, "if I could influence granny for good, and be of just a little service to her for the dear Lord's sake, mamma?"

"Certainly, darling," answered the mother. "You may not help her with things that money could buy freely, in ways that if we were rich we could assist her, but we will do what we can, and she would no doubt be more willing to listen to you, and hear about God's love for her, than to me, because she might consider me an intruder, whereas you, a child, could be more welcome, for Nellie's sake."

So Ethel timidly began her little missionary work. There isn't space to tell of her progress day by day. How she began by devoting herself to Nellie, and coaxing her to take the bitter medicines; how she read stories from the Bible (mamma selected them for her, those stories which she knew would find also a way to the heart of the old woman who listened, as well as to the softer heart of the sick child), a little while each day, staying in from her play after school hours to do so; how she hunted up loving promises from Christ to His disciples who loved and trusted Him; how she did little kindly services for granny which none had ever done before, winning the old woman's gratitude, and making her promise in return that she would read for herself the passages mamma had marked in the new Bible Miss Grey had given Ethel on purpose to give to granny. Ethel had confided to Miss Grey all she was trying to do, and that lady, though tempted to go and see the old woman herself, yet felt it better for Ethel's sake to leave the work entirely to her, aiding and encouraging her in all ways possible.

But the good work went on slowly and surely until one Sunday granny looked up as Ethel entered the room, and with tears in her eyes said,

"Oh, child, I am e'en almost ready to think the Christ you read of does heed me a little. I can understand Him better lately, and last night as I lay by Nellie's side I fancied a voice came out of the darkness and said—'Your years are almost run out; where will your soul live when the body is done with it?' Oh, child, those were scary kind of words, and they set me thinking, and this morning I opened the Bible you gave me and my old eyes fell upon these words, see?" passing Ethel the book, "I've marked 'em," and Ethel read, "Let not your heart be troubled, neither let it be afraid."

"Why, how strange!" exclaimed Ethel, joyfully.

"That is in the Gospel for Whitsun-day, and see, I've brought my Prayer Book with me, for *this* is Whitsun-day, and I thought Nellie might like to learn the collect with me." Then Ethel explained the meaning of "Whitsun-day" to granny as every little Christian girl understands it, and asked—as Nellie was then sleeping, if she should come in again by and by, and teach the little invalid (by this time far on the road to recovery of health) the collect.

"Ay, child," replied granny, and then, with a little hesitation and a flash on each withered cheek, she added, "Stay, and teach it to me now, if you will, while my old heart is softened, lest something happen to turn me hard again."

Ethel gladly assented, and standing at the old woman's side, while the gray head was bowed,

and the wrinkled hands folded upon the table, the little "missionary for God's service" folded her own willing hands, and began the collect, granny repeating the words after her—

"Oh, God, who, as at this time didst teach the hearts of Thy faithful people, by sending to them the light of Thy Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, thro' the merits of Christ Jesus, our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen."

"A good prayer, child," said granny, "and may be you'll pray that my heart may learn it as readily as my lips have said it after you to-day."

"Oh, granny!" exclaimed the little girl, "if you only knew how much good it has done me, teaching you to love Jesus, and teaching myself to love the service for His sake! I hardly knew what it meant before, and when I began I was so frightened, because of being only a little girl. But you will soon be teaching me now, and indeed you have taught me that, as my Sunday-school teacher said, 'It is true, that even a little girl may exert an influence for good upon those older than herself, if she chooses to do so, or at least to try to do so.'"

THE PEW SYSTEM IN OUR CHURCHES.

The history of religious worship and of religious buildings in America is, in this aspect of it, as exceptional as it is inconsistent. I presume it would be safe to say that there is no other land in Christendom where so many places of religious worship bear witness to the inflexible supremacy of the spirit of caste. For what is the spirit of caste if it be not the spirit that in these conditions and relationships which, seeming to exclude distinctions implying superiority or inferiority of persons, insists upon affirming them? And is there any other institution which, in the face of the plain teachings of the religion of Jesus Christ—as where in the Epistle of St. James it is said: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool; are ye not then

partial in yourselves, and are become judges of evil thoughts?" (i.e., discriminate from unworthy motives.) Is there, I ask, any other institution which, in the face of the plain teaching of its Founder, departs so radically and habitually from that teaching as thus given as does the modern pewed church? Mr. Webster once said that it was an evidence of the divine origin of Christianity that it had so long survived its being preached in tub pulpits. It will be stronger evidence of it if in America it survives the enormous incongruity of the pew system.—*Bishop Potter, in the Forum.*

Our Mother Church.

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Work ye bravely while ye may,
Labor for God in this your day;
Night will stop you—rich or poor,
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DEATH.

Moody.—Entered into rest, at Yarmouth, N. S., on the evening of the fourth of May, Sarah Jarvis Moody, eldest daughter of the late Rector, Rev. J. T. T. Moody.

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REMINISCENCES OF BISHOP CROWTHER.

The late Bishop Crowther was almost as remarkable for his personal character as for his wonderful history. He was always conspicuous for his studiousness, intelligence, industry, cheerfulness and practical sagacity. A writer in the *Church Missionary Intelligence* says of him: "When he was landed at Sierra Leone, just rescued from the hold of a Portuguese slaver, after his first day at school he begged a halfpenny from his countrymen to buy an alphabet-card for himself; after six months he could read the New Testament; and after five years he was admitted the first on the roll of students of Fourah Bay College, of which a few months later he was a tutor. He was the first of his countrymen to be admitted to Holy Orders, and Bishop Blomfield, who ordained him Deacon and Priest in 1843, referred to him, in preaching the society's anniversary sermon the following year, as 'well qualified, even in point of knowledge,' to communicate to others the saving truths which he had himself embraced. In this connection the following interesting reminiscences lately communicated to the *Record* newspaper may be quoted. The Rev. C. F. Child, who was principal of the Islington college at the time when Samuel Crowther was studying there previous to his ordination, writes: 'It was, and is, the custom to test the progress of our students by holding terminal and annual examinations. The former we managed ourselves; the latter were conducted by graduates of some mark from our own universities. On one occasion the examiner was the late Rev. James Scholefield, regius professor of Greek in the University of Cambridge. It should here be mentioned that those were the days of very general scepticism as to the mental powers of the African. Not a few were forward in affirming that he did not properly belong to the genus *homo*. They admitted that he was capable of culture, and in some tribes at least had developed considerable mechanical skill. But whatever his attainments, they stoutly maintained that he lacked the logical faculty, and was incapable alike of conducting and understanding an argument. It so happened that among the papers on the occasion referred to was one on Paley's "Evidences of Christianity." At the conclusion of the examination, the Professor said: "I should like, with your permission, to take young Crowther's answers to these Paley questions back with me to Cambridge and there read a few of them in the combination-room to certain of my old Trinity friends. If, after hearing that young African's answers, they still contend that he does not possess a logical faculty, they will tempt us to question whether they do not lack certain other faculties of at least equal importance, such as common fairness of judgment and Christian candor." While Prebendary Newell, rector of Chiselborough, Somerset-

shire, says: 'I have a reminiscence of Bishop Crowther which may be of interest, as showing what manner of man he was. Crowther was ordained Priest by the Bishop of London (Blomfield) at Fulban Parish church on October 1st, 1843. I received Deacon's Orders at the same time and place. At breakfast in the palace, previous to the ordination, sitting next the Bishop, he called my attention to Crowther, and remarked: "That man is no mean scholar; his examination-papers were capital, and his Latin remarkably good."'

It is certain that, whether it was due to a natural superiority of intellect, or to his plodding industry and thorough trustworthiness, Samuel Crowther was always to the front when any work had to be done, and that not by reason of any self-asserting precocity, but by the deliberate election of those best able to judge. No doubt his practical sagacity and sobriety of judgment had much to do with the confidence which he inspired, and certainly in this respect he justified to the full his successive appointments to arduous and difficult posts. In dealing with heathen chiefs and others, whether in religious controversy or in palavers of a more secular character his directness and transparent simplicity of purpose won their confidence, and appropriate illustrations were seldom wanting to convince their judgment.

Mr. Eugene Stock gives, in the *Gleaner*, the following illustration of how strangely appropriate the Bishop could be in his speeches while he was in England: "The last time he was in England he was present at the great general missionary conference of 1888. By some curious arrangement he was asked to speak, not on Africa, but on woman's work! It was, I think, the fullest meeting of the week: the large Exter Hall was thronged; he had to speak first; what would he do? He just told two stories: first, how it was a woman, a missionary's wife, who taught him to know Christ; and secondly, how a certain chief on the Niger was changed from an opponent to a friend of the mission by finding that girls at the school were taught to cook! The delight of the great assembly knew no bounds; and it seemed to me the happiest specimen of adaptation to environment I had ever seen."—*Spirit of Missions N. Y.*

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CURIOUS FACTS ABOUT WATER.

The extent to which water mingles with bodies apparently solid is wonderful. The glittering opal, which beauty wears as an ornament, is only flint and water. In every plaster of Paris statue which an Italian carries through our streets for sale there is one pound of water to every four pounds of chalk. The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and turnips which are boiled for our dinner have, in their raw state, the one seventy-five per cent., and the other ninety per cent. of water.

If a man weighing ten stones were squeezed flat in a hydraulic press, seven and a-half stones of water would run out and only two and a-half stones of dry residue remain. A man is, chemically speaking, forty-five pounds of carbon and nitrogen, diffused through five and a-half pailfuls of water. In plants we find water thus mingling in no less wonderful a manner.

A sunflower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat plant exhales in one hundred and seventy-two days about 100,000 grains of water. An acre of growing wheat, on this calculation, draws and passes out about ten tons of water per day.

The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, by which the watery particles run with the rapidity of a swift stream. By the action of the sap, various properties may be communicated to the growing plant. Timber in France is, for instance, dyed by various colours being mixed with water and poured over the root of the tree. Dahlias are also coloured by a similar process.

PROF. MAX MULLER says: "No italics, nor signs of exclamation, can equal in impressiveness the natural emphasis of conviction that issues at times, afike an electric current, from the voice of a teacher or even of a most unimpassioned preacher. A book sometimes may kindle enthusiasm, but the short and safest way from the heart to the heart is, and always will be, the human voice. It is the fashion, in some quarters, to assert that the preacher's day has passed, that the book, the magazine and the newspaper have superseded the pulpit. But when the printed page supersedes the human voice, the human heart will also have been superseded by type metal."

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HENRY YOULE HIND, D. C. L., Secretary. Edgehill, Windsor, N.S. } March 10th, 1892.



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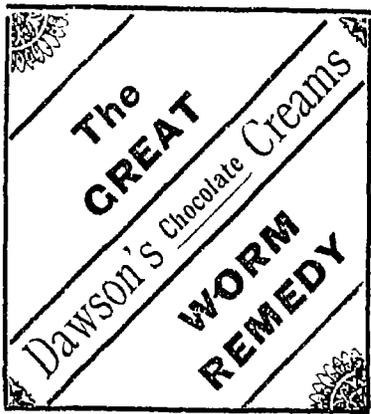
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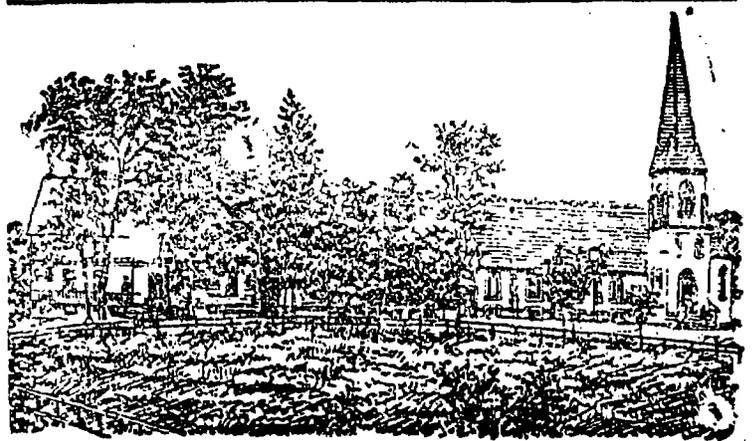
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