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The Church Guardian

UPEOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

'Grace be with all them that love our Lord Jesus Christ in sincerity.'—Eph. vi., 24.
 Earnestly contend for the Faith which was once delivered unto the saints.'—Jude 3.

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MONTREAL, WEDNESDAY, MAY 29, 1895.

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ECCLESIASTICAL NOTES.

At the church of the Epiphany, Washington, 1,000 persons communicated on Easter day.

Mrs. Elizabeth H. Stickney has given \$20,000 for a new rectory for St. James' parish, Chicago.

Rev. Chas. Heurtley, D.D., Margaret Professor of Divinity at Oxford, died there on 9th May inst.

The Dean of Derry says that "nobody has done so much to put his foot on Ritualism as the Archbishop of Canterbury."

A special meeting of the Convention of the Diocese of Kansas will be held at Topeka, on May 28, for the purpose of electing a Bishop.

The total number of scholars in Church of England Sunday schools in England last year was 2,805,205, an increase of 61,163. The teachers numbered 201,430.

MATTHEW WHITTALL, of South Worcester, Mass., has given \$30,000 to St. Matthew's church, of which he is a member, in order to pay the cost of a handsome church recently erected.

CANON George Herbert Moberly, a Canon of Salisbury Cathedral and Master of St. Nicholas Hospital, Salisbury, died at his residence, Cintra House, Winchester, lately, at the age of fifty-eight.

St. Mary's church, the present pro-Cathedral of Glasgow, has been greatly improved by the erection of a wrought iron chancel screen. A second altar, properly vested, has also been introduced, and is used for week-day Celebrations.

It is worthy of note that two eminent Nonconformist ministers—Dr. Parker and Dr. Martineau—have lately publicly affirmed that the security for Nonconformist endowments rests upon one and the same foundation as the endowments of the Church in Wales.

The late Mr. Cole, of Yeovil, having expressed during his life-time a wish to build a church in the Penmill neighbourhood, his relatives have put aside £10,000 for this purpose, £7,500 for a building fund and £2,500 as an endowment. Mrs. T. W. Mayo has given a site.

A good many meetings to protest against the Welsh bill have been held all over the country during the past month, but that held at Chatham recently was probably unique in some respects. The speakers included Alderman Phillips, now a familiar figure on Church Defence platforms, a staunch Radical; Mr. Adam Stigant, a County Councillor and a life-long Dissen-

ter; Mr. H. C. Richardson, a member of the Town Council and Superintendent of the Congregational Sunday school; Dr. J. V. Bell, one of the local magistrates, who vowed that he was born and bred a Dissenter, and Alderman Winch, a Churchman.

BISHOP HALL is to make an address on each of the three successive days, July 1st to 3rd, at the annual session of the International Collegiate Summer School at Northfield, Mass. He has also been invited to address the young women at the same place near the end of the month.

OUR Christian brethren outside of the historic Church, who are making rapid advances toward the restoration of the Christian year, sometimes do amazing things; as an instance is this notice, copied from a village paper in the State of New York: "An Easter entertainment will be given on Friday before Easter by the Lend a Hand Society of the Baptist Church.—*Church News*."

THE Rev. Robert Eyton, Rector of Holy Trinity, Chelsea, and Prebendary of St. Paul's, has been made a Canon of Westminster in succession to Archdeacon Farrar. Mr. Eyton will also succeed to the rectory of St. Margaret's, Westminster. Mr. Eyton was educated at Christ Church, Oxford, and took his B.D. degree in 1869. He was ordained in the following year by the Bishop of Winchester.

TWENTY thousand acres having been purchased in western North Carolina for the use of the Waldenses, who have come from Italy to make a permanent home there, the pastor, who has come with them, thus explains the movement: It is because our valleys are so narrow, and our young people, flocking into France, chiefly into Marseilles and Nice, are surrounded by many temptations endangering their faith and mortality.

OF the 101 candidates, 68 priests and 33 deacons, at the Lent ordinations, 23 and 23 were from Oxford and Cambridge respectively, four from Dublin, 17 from Durham, and one from London. There were only two 'literate.' The total for the corresponding ordination last year was 103, and even that was unusually small, but the percentage of graduates of Oxford and Cambridge was 38 then as against 44.5 now, and there were 58 deacons to 45 priests then.

LEARNING several weeks ago that Bishop Hall proposed to visit St. Michael's church, Brattleboro, Vt., the Congregational, Methodist, Universalist and Unitarian pastors, and 120 or 130 of the most active and earnest Christian people of all names, united in asking him to hold a series of services in the town hall for a week. In response to this request, the Bishop held such services from Friday evening, April 26 to Friday evening, May 3, as follows: At 7

a.m. daily in St. Michael's church, Holy Communion; in the afternoon, in the church, Evening Prayer, followed by Scripture exposition upon the recorded appearances of the Risen Lord; and at 8 p.m., in the Town Hall, addresses on the following topics: 'Righteousness,' 'The Devil,' 'The World,' 'The Flesh,' 'Spiritual Death and Resurrection,' 'David's sin and Punishment,' 'The Sacrifice of the Cross,' 'The Virtue of Hope.' There was a very satisfactory attendance at the early celebrations. A large number of others as well as our own Church people came to the afternoon Expositions, and the large hall was filled with an attentive audience every evening. On Sunday evening two or three hundred persons were unable to get in. A profound impression seems to have been made upon the community.

MR. FROUDE, in his recently published "Life and Letters of Erasmus," gives us the testimony of this great scholar to the condition of the Roman Church as he saw it with his own eyes: "When were morals more corrupt? ritual and ceremony walking hand in hand with vice, and wretched mortals caring only to fill their purses. Christ cannot be taught even among Christians. The cry is only for pardons, dispensations and indulgences, and the trade goes on in the name of popes and princes, and even of Christ Himself."

MR. Warrington Rogers, Q.C., in arguing recently upon some of the possible consequences of Church disestablishment, has brought forward a novel point which is of some value. It concerns the relation of the English Crown to the Christian faith. "The relation of the Crown to the Church as now established by statute," he writes, "is the one tie which binds the nation *qua* nation, as represented by its Monarch, to Christianity. I pass over the right of the Crown to nominate Bishops, in a *conge d'elire* directed to the cathedral chapter to elect the person named in the *conge d'elire*, as comparatively unimportant, and say that the two national relations of the Crown to the Church consist in, first, the relation which the Sovereign must hold towards the Church under the Act of Settlement; second, in the relation which the Archbishop of Canterbury holds towards the Sovereign, especially as connecting the Monarch with the Church at the coronation of each succeeding Sovereign. If this relation of the Crown with the Church be broken, the Sovereign would no longer be constitutionally connected with the Church, and might openly profess any or no religion; and as one of the consequences, the sacred character of the coronation of each succeeding Sovereign would be effaced, and it would be only consistent with the altered relation of the Sovereign to the Church that, instead of the coronation being celebrated in the great Abbey church at Westminster by the placing of the crown upon the Sovereign's head by the Archbishop of Canterbury, as the Primate of the Church, with the solemn blessing of the Church, the Monarch should be crowned in the hall of the Imperial Institute by the Chief Commissioner of Police with the promise of police

protection.' Mr. Rogers justly points out that if the provisions of the Act of Settlement were repealed the Sovereign might be a professed Roman Catholic or a professed Unitarian, or even a member of the Jewish persuasion.

CHRIST CHURCH, PHILADELPHIA, IN COLONIAL DAYS.

A SKETCH OF CHURCH AND PARISH HISTORY FOR A HUNDRED YEARS.

By William Stevens Perry, Bishop of Iowa and Historiographer of the American Church.

INTRODUCTION.

The story of Christ Church, the founding of which was two centuries ago this very Easter-tide, is so closely connected with the history of the Church in the American colonies for the entire period of its parochial existence, that the annals of the parish touch almost every salient point of our general ecclesiastical history. As we trace the development of this ancient parish, we are brought in close relations to the men,—clergymen and laymen,—who laid broad and deep in this western world the foundations of the American Church. Gratefully may we record the story of the past. It is a chapter in the chronicle of that momentous struggle which, little by little, wrested a continent from the domination of the Latin peoples and the Pope of Rome, and made our history, our laws, our speech, our life, our very ideas of liberty, *English* rather than *Spanish* or *French*; and *Reformed*, though *Catholic*, instead of displaying in belief and practice the imperfect Christianity of the *Roman Obedience*.

In the annals of this prolonged struggle for the possession and supremacy of North America the founders and supporters of Christ Church, Philadelphia, took no unimportant part. Doubtless they "built better than they knew; but, all the same, as they with pains and self-sacrifice worked out the problem of the introduction, and the uplifting to its proper place, of the Church of their baptism and belief in this debatable land which rival races and rival Churches were seeking to possess and rule, their every step becomes important as they advanced with steady progress and not a retrograde movement towards the founding of the city of our God in this land of their adoption and love. To-day, as we enjoy the fruits of their labors and reap the hundred-fold harvests where they have sowed, we may well bless God for the good examples and the noble deeds of these His faithful servants, who two hundred years ago did for us and for all succeeding time so much of good and faithful work, the full estimate of which eternity alone can reveal.

I.

THE CHURCH IN THE COLONIES AT THE CLOSE OF THE SEVENTEENTH CENTURY.

The close of the seventeenth century—the second hundred years of the struggle for the possession of the North American Continent of the Latin peoples and faith, with the English Church and nation—found the Atlantic coast sparsely peopled with the sturdy sons of Anglo Saxon and British sires, and the Church of the mother-land planted in the midst of sectaries of every kind at a number of feeble settlements, from Boston at the north to Charleston, S.C., at the south. On the Pacific coast services had been held and sacraments celebrated during the early summer of A. D. 1579 by Francis Fletcher, priest of the motly crew of Drake's "Golden Hind." But the discovery of *Nova Albion*, with its auriferous soil, and the sojourn of Drake's buccaners for several weeks on the California coast, had not been followed by any attempt at settlement, and the Spaniards speedily obliterated all traces of the presence on the Pacific

shores of these first English sojourners in the new world. On the Atlantic seaboard at Roanoke, in North Carolina, the Indian chieftain, Manteo, who had visited England and had thus been brought in contact with English Christianity and civilization, had been baptized by an English priest, the first fruits of English mission work on American soil; and a little later in this eventful year of grace, 1587, "the first Christian borno in Virginia," the infant Virginia Dare, was also publicly received by baptism into the congregation of Christ's flock. But in the bitter strife with Spain, ending in the Armada's destruction, this little colony of upwards of one hundred men, women and children, disappeared from the sight and knowledge of the world at large, and its fate is still a mystery. In 1607, when the work which Sir Walter Raleigh, "the father of American civilization," had essayed to do and failed, was taken up by the great courtiers, Churchmen and commoners of England, the priest was with his people at the settlements of Jamestown, in Virginia, and at Fort St. George, on the Sagadahoc in Maine. At the founding of church and commonwealth in Virginia, the saintly Robert Hunt ministered the Word and Sacraments in a rude "pen of poles with a sail for a roof, and for a pulpit a bar lashed between two convenient trees" of the primeval forest; and, later, in a somewhat more substantial structure which the faithful priest described as a "homely thing, like a barn set on cratchets, covered with rafters, sods and brush." In the northern colony on the bleak New England shores there arose the first church built by English colonists on American soil. Within its walls the Rev. Richard Seymour officiated to settlers and savages alike during the "hard winter" of 1607-8. A picture of this timber church, with its crossed-topped spire, is still extant. This sketch was found not long since among the archives of the Spanish crown at Simancas as originally transmitted by the ambassador at the English Court to his royal master, Philip of Spain. This picture of the little church was included in a drawing of the Fort St. George itself; and so carefully was it depicted that one can readily reconstruct in mind the style and proportions of this first sanctuary of the English Christianity on the American soil. All this was thirteen years before the coming of the "Pilgrim Fathers" to their New England home, and it is at Sagadahoc, in Maine, rather than on the shores of Massachusetts Bay, that we find the beginnings of the New England Christianity.

Maine was thus first colonized by Churchmen, and Richard Seymour, the faithful priest at Sagadahoc in 1607-8, was followed by the Rev. Richard Gibson at Falmouth, and, later, by the Rev. Robert Jordan at Saco, who, despite persecutions, fines and imprisonment, maintained the services and administered the Sacraments of the Church till the iron heel of Puritan intolerance crushed out, for a time, all traces of prelacy or prayer-book in the province of Maine. The first settlers of New Hampshire were loyal Churchmen, and the priest of England's Church, and the Prayer Book services, were first on the ground at Strawberry Bank, where Portsmouth and the Province of New Hampshire had their beginnings. The first ordained ministers of English lineage in all New England were priests of the Established Church of the mother land. Even in Plymouth, in Boston, in Rhode Island, the English priest antedated the coming of a minister of any other religious body or form of belief. There were Churchmen among the first settlers at Plymouth, and the Puritan annalist details with grim humor the futile efforts of these sons of the Mother Church to observe their first Christmastide in the new world somewhat after the manner of the Noel festivities at home. The kindly, though eccentric William Blaxton, first settler of Boston, had "misliked," what he

deemed to be, the tyranny of the Lord Bishops in England. He soon found the tyranny of the Puritan "lords-brethren," who had intruded into his isolated domain and by their presence and petty annoyances had driven him from his home, too great a burden to be borne, and thus it was that the gentle priest, Boston's earliest occupant and founder, went forth into the wilderness where his "canonical coat" would excite no gibes and his moderate Churchmanship occasion no reproof. The roystering Thomas Morton, who loved the outdoor sports of "merry England" and who read the Common Prayer to the settlers and the savages at his home at "Maremount," was dispossessed of his broad acres, held under a royal patent, and his house was burned to the ground before his eyes. Robbed of his property, exiled from his own domain, and treated as a felon, chiefly, as he claims, in consequence of his love for the Common Prayer and his dislike of the gloomy fanaticism of the Plymouth people who were his persecutors to the last. Morton's efforts to secure redress gained for him only prolonged and unjustifiable imprisonment from which death, directly due to the relentless cruelty of his vindictive Puritan foes, alone released him. The Brownes—the one a lawyer and the other a merchant, men of note among the earliest settlers of Salem, Massachusetts Bay,—were banished from the colony for attempting in their own houses the daily use of the Church's Offices and Prayers, and the presumption of these loyal Churchmen in gathering apart from the magistrates and separatist ministers and their followers a little company of like-minded Church folk where "sundry times the Book of Common Prayer was read unto such as resorted thither," was made the occasion of their banishment from the colony and the forfeiture of their goods. These true sons of their "dear mother, the Church of England," as Governor Winthrop had styled the Church of their baptism before he and his followers had been led astray by the contaminating influence of the Plymouth separatists, were thus made to feel that "New England was indeed no place for such as they;" and, for the crime of loyalty to their Church, they were both exiled from their new home and robbed of their share in the pecuniary venture they had been induced to make for the founding of the Massachusetts Bay colony. Surely with these facts, recorded on the page of history, it must have been in excuseless ignorance, if not in bitter irony, that Felicia Hemans wrote of the Puritan settlers of Plymouth, if not of those of the Massachusetts Bay:

"They have left unstained what there they found
Freedom to worship God."

There was no idea whatever of toleration in the minds of the Plymouth settlers or of those of the Massachusetts Bay. In the lawless treatment of Morton by the one, and in the persistent and unsparing persecution of all who differed from them by the authorities of the other colony, there was no "freedom" whatever "to worship God." The magistrates of Massachusetts, urged on by the ministers who dreamed of a theocracy of which they were to be the acknowledged rulers, banished Baptists, fined, imprisoned and exiled Churchmen, and scourged and hung Quakers at their despotic pleasure. It was alone the "King's Missive," the bidding of the profligate King Charles II., that closed the "Bloody Assizes" of Boston and let the Quakers go free.

What has been said as to the presence of Churchmen from the first, in the several New England provinces, is equally true of Connecticut, where there were Church folk clamorous for Church privileges and Sacraments at an early day. It is evident that but for the overthrow of Church and Crown in the Great Rebellion at home, when primate and monarch

alike met death by the headsman's stroke, the ecclesiastical history of North America would have been written on other lines and from a different standing-point than is now the case. In the triumph in England of the Commonwealth, in the proscription of the Church and Common Prayer by the Long Parliament, and in the ascendancy, first of Presbyterianism and then of Independency and every variant form of dissent and fanaticism, the Church in the Colonies—save in the "Old Dominion," which held out longest against Parliament and the Protector,—shared the fate of the Mother Church of England. On both sides of the Atlantic, outside of Virginia, Church and Crown fell together.

With the Restoration there came at once the re-establishment of the Church in Virginia and Maryland; and directly on the conquest of New York, where the English Crown, basing its claim to a share of the North American continent on the discovery of the mainland by Cabot in 1497, had never acknowledged the Dutch occupancy as having any basis of law or right, the recognition of the English Crown was followed by the introduction of the Church service in the chapel of the fort. Almost simultaneously with these beginnings of the Church in New York, there came to Boston the surpliced priest and the services of the Prayer Book, where each had been disallowed by law before. The Church awoke at once to a new life. As the seventeenth century drew near its close there were found numbers even in Puritan New England ready to welcome the introduction into the Colonies of their father's faith and the forms of prayer their sires had used in the old home across the sea.

In 1693 Trinity, New York, was founded, the few Churchmen of the Province having been earlier cared for by the chaplains at the fort. Churchmen, or "Protestant Catholics," as they styled themselves, had accompanied the Romanist "Pilgrims of Maryland" on Lord Baltimore's first expedition, and the first house of worship erected at St. Mary's, the seat of the Proprietary Government and the residence of the Roman Catholic authorities of the Province, appears to have been a Church of England chapel. In Virginia the Church had grown with the growth of the commonwealth, and the century's close had witnessed the inauguration of William and Mary College, the lineal successor after nearly four score years of the ill-starred University of Henrico. Maryland Churchmen had founded in 1694, as a "feeder" to the Virginia College, the first English free school on the continent. Bearing for nearly a century the name of King William's School, it has, as St. John's College, Annapolis, weathered another hundred years, and under its present efficient management enters upon its third century of life with good promise for the future. In Charleston a church, built of black cypress on a brick foundation, described in the old records as "large and stately," occupied the site of the St. Philip's church of to-day. Elsewhere there were occasional ministrations of the Church, and everywhere in the American colonies there was a readiness for its planting and growth.

Such was the state of the Church when in the rising city of Penn on the Delaware, and in the year of grace 1695, Christ church, Philadelphia, was founded,—the mother church of province and commonwealth.—*American Church S.S. Magazine.*

God has given us four books; the book of grace, the book of nature, the book of the world, and the book of providence. Every occurrence is a leaf in one of these books; it does not become us to be negligent in the use of any of them.—*Richard Cecil.*

WHAT CONFIRMATION IS NOT, AND IS.

We condense from the *Parish Record*, of the Church of the Advent, Nashville, Tenn., the following admirable paragraphs on Confirmation:

There seems to be an unaccountable reluctance among people in this community about coming to Confirmation. And we think that this has been to a certain extent due to wrong teaching about Confirmation. People have been urged at such times to "join the Church," to "confess Christ," to "declare themselves on the Lord's side," to "take upon themselves the responsibility of their baptismal vows," etc. Confirmation does not stand for any of the things above named. It is somewhat inconsistent to teach a child that at his Baptism he was made a member of Christ, a child of God, an inheritor of the Kingdom of Heaven, and then treat him as if he were a child of the devil and urge him to come into the kingdom as if he were yet outside of it; to tell him that at the font he confessed the faith of Christ crucified, and then ask him to make that confession as if he had never made it at all; to instruct him that he is already bound to do and believe as his sponsors promised for him, and then entreat him to assume those responsibilities as if he were not bound by them. Such contradictory teaching is naturally perplexing to the child's mind. He is made to believe that his baptism did not really amount to anything, and he shrinks from assuming the dread weight of responsibilities which he can just as well leave to his sponsors to carry for him. And in the case of those whom we call "outsiders," persons who have not been reared from infancy in the Church's fold, it is even more difficult to make any impression by such teaching as this.

If you want an outsider to forsake the ways of sectarianism, you must first persuade him that the Church has something for him in Confirmation which he can obtain nowhere else. The same teaching is required for the child come to years of discretion and for the outsider, supposing the latter to have been baptised, except that the latter may need to be instructed as to the nature of baptism and enlightened as to his heavenly inheritance, of which he may have hitherto been kept in ignorance. The child will have learned all that in Sunday school. So long has the erroneous terminology referred to above prevailed, that even children of the Church will be more or less effected by it, and therefore before proceeding to positive instruction it will generally be necessary to clear away misapprehension by showing what Confirmation is not. Then show from the New Testament that Confirmation was practiced from the very earliest days of the Church. It is the appointed means of receiving the gift of the Holy Ghost, and no Christian life can be completed without this gift. Even the apostles waited for it before they began their work, and in that work it was uniformly insisted upon as the necessary complement of baptism. As it can only be administered by a Bishop, of course it cannot be had in those religious bodies which have no Bishops.

To be confirmed, then, is not to "join the Episcopal Church. That is only the civic title bestowed by the law of the land on the Catholic Church in this country, the church of the New Testament and of all ages. Your baptism, even though administered by a layman, made you a member of that Catholic Church. The question is, are you living up to the full measure of your duty, or of your privilege, as a member of the Church? You promised when you were baptised to renounce the world, the flesh and the devil, and to obey God's holy will and commandments all the days of your life. Are you keeping that promise? God's promises to you He has most faithfully kept, and He might hold you strictly to your

part of the contract, and on your failure to perform it might withdraw all the gifts which He then bestowed upon you. But He does not want you to be lost. Out of his great love for you, and an infinite condescension, He offers to help you in doing your part. He tenders the gracious assistance of His Holy Spirit to make you strong where you are weak, to open your eyes that you sleep not in death, to quicken your spiritual faculties into vigorous and healthy life. This is what confirmation is. The recipient does not make any new promises nor assume any new responsibilities. He does not come to confirm, but to be confirmed. He comes to receive a sacramental gift, the inward and spiritual grace of strengthening imparted through the outward and visible sign of the laying on of the Bishop's hands. Is it wise, knowing how much you need to be made stronger, is it indeed anything but churlish, to turn away from such a gift as this and say you do not want it, or that you will wait a little longer before you will accept it?—*Trinity Record.*

THE CHRISTIAN YEAR.

St. Paul in a well-known passage, in which he is speaking of Christian assemblies for devotional purposes, commands that all things should be done in comely form (*euschemonos*) and according to order. The observance of Easter and Pentecost is spoken of in the Acts of the Apostles. These solemn anniversaries were an integral part in the fair and beautiful "form" which the earliest system of evangelization took in the Church of Christ. Yet those who in the post Reformation period refused adherence to the Church of England became non-conformists, because they professed to work against formalism. Nothing, perhaps, incurred their reprobation so completely as the observance of Christian anniversaries, and thus they unwittingly rejected not only the accidental formalism, but the essential form of the Church's worship and ordinances.

We are not surprised to find that intelligent Christians, not of our Communion, have begun to consider their position in this matter. The Congregationalists have always been remarkable for the thoughtfulness and scholarship which many of their ministers exhibit; and we are not surprised that the author of "A Plea for the Christian Year," a treatise of exceptional merit, calls himself a Congregationalist. This writer has admirably summarized what we may call the *rationale* of church anniversaries. He advocates the restoration among the denominations of the festivals and feasts of the Catholic Church on several grounds. The Christian year, he says in substance, fixes the attention upon the Master Himself, His life and work, rather than upon theories about Him. It promotes the spirit of reverence, as favorable to the enlargement of thought and sympathy. It is a perpetual object lesson to the young. One more argument for the Christian year lies in its influence in the direction of unity. These are wise and thoughtful words, and come with singular appropriateness at the present moment. To these arguments may be added that of Bishop Coxe: "Look at this majestic system of claiming all time for Jesus Christ, and filling every day in every year with His name, and His worship! See how vast and rich the scheme, as a token of, and a provision for, the Second Advent!" We are glad to see "A Congregationalist" turning his attention to this subject. As a review of the past, a devotional occupation for the present, a preparation for the future, the Christian system of anniversary commemorations, the Prayer Book and Bible system, as we may call it, has a just claim on the observance of Christians of every name, and

we believe that all who read "A Plea for the Christian Year" will acknowledge that we are right.—*N. Y. Churchman.*

News from the Home Field.

Diocese of Nova Scotia.

TRURO.—During the past week we had a very pleasant visit from the Lord Bishop of the diocese, whom we all feel to be a veritable Father in God. On Wednesday, the 22nd inst., a Confirmation was held in the beautiful Church of St. John's, when twenty-six candidates—ten males and sixteen females—received the Apostolic rite of "the Laying on of Hands." The Bishop's address to the candidates was extremely good, and if all who heard it will put the precepts which he gave into practice, the Church in Truro will ultimately be enriched by many faithful members of Christ. His Lordship dwelt upon the fact that the lives of those whom he was addressing, and indeed the life of every Christian should be spent in continually gaining religious (*i.e.* spiritual) experience. This was followed by some pertinent remarks on the subject of prayer, both public and private. A very pleasing feature of this year's Confirmation was the large proportion of adult candidates, some of whom had to come a long way. These have been prepared by the Ven. Archdeacon Kaulbach at no small trouble, and often in the face of serious difficulties, and it must have gladdened his heart to see them thus reward his efforts.

On Thursday, Ascension Day, another pleasing incident took place, viz.: the consecration of a little church at Salmon River, (Kemptown). It is situated about fourteen miles from Truro, and nestles amidst trees in a very peaceful spot. Though small, it has taken a very considerable time to build, owing to certain difficulties, but now that it is finished it presents a very neat and church-like appearance. It is also very gratifying to be able to state, that owing to the kindness of many willing friends and helpers, the edifice is nicely finished, and (save a font) is equipped for the performance of all the rites of the Church; the font, we trust, will soon be forthcoming. The day was all that could be desired, and a party of more than thirty went from Truro to take part in the service. The church, which is capable of seating some 70 or 80 people, was well filled. The service, as is always the case on the occasion of a consecration, was very impressive, as was also the Bishop's sermon, in which he blended the teaching of the day and thoughts connected with a consecration in a truly wonderful manner. On his return in the evening his Lordship again preached at St. John's, Truro.

The church at Kemptown was consecrated as "The Church of the Ascension."

Diocese of Fredericton.

ST. JOHN.—It is said that the Rev. Allen Daniel, now at Crapaud, will become assistant to the Rev. G. E. Lloyd, Rothsay, about the first of June. Mr. Lloyd finds the work of the College as well as the duties of the rectorship too much for him, and he will continue the College work and Mr. Daniel will attend chiefly to the parish work.

The vestry of St. Jude's Church at a meeting held on Monday evening, 20th May, decided to take steps to secure the building of a church to replace the one destroyed by fire some time ago. About \$2,000 are on hand for the purpose but between \$3,000 and \$4,000 will be required.

Diocese of Quebec.

The Lord Bishop of the diocese held a Confirmation in St. Peter's church, SHERBROOKE, on Monday evening, 20th May.

It is expected that the Governor-General of Canada will be present at the Convocation of Bishop's College in June next.

The Ladies' Guild of St. John's church, WATERVILLE, held their annual Queen's Birthday Festival on Friday, 24th inst., in the Model School here. There was a sale of useful and fancy articles from 2.30 to 10 p.m.; speeches from 3.30 to 4.30, public tea at 5.30 to 7, and an entertainment in the evening.

LENNOXVILLE.—The annual service of the Festival of Choirs of the District of St. Francis was held in the chapel of St. Mark, Bishop's College, on Wednesday, May 22, (the eve of the Ascension) at 7.30 p.m. Mr. Arthur Dorey, of Sherbrooke, the musical director, presided at the organ, having conducted a combined practice of the choirs in the chapel the same day at 4 p.m. The following choirs were represented: Sherbrooke, East Sherbrooke, Lennoxville, St. George's and Bishop's College, Waterville, Angus, Cookshire Hatley, Compton, and Island Pond (Diocese of Vermont.) The number of persons in the joint choir was seventy-five. There were present, vested in surplices, ten of the clergy and a number of the students of the College, bringing the number in the procession close to fifty. The clergy present were Canon Thorneloe; Rev. H. E. Wright, of Sherbrooke; Rev. Prof. Scarth, of Lennoxville; Rev. E. A. W. King, of Waterville; Rev. A. Stevens, of Hatley; Rev. W. Adcock, of Angus; Rev. A. H. Robertson, of Cookshire, Revs. Dr. Adams, Dr. Allnatt and Rev. Prof. Wilkinson, of Bishop's College. Dr. Allnatt and Canon Thorneloe intoned the first and second parts of the service respectively. Rev. Albert Stevens read, as the first Lesson, Deuteronomy xxxiv. Rev. E. A. W. King read, as the second Lesson, I Cor. xiv. 1-19. Prof. Scarth concluded the service, and Dr. Adams was the preacher, the text being Psalm cviii, 2, 'Awake, lute and harp, I myself will awake right early.' There was a good congregation and the service was very hearty and was reverently rendered. It was considered by all that this, the fourth annual gathering, was the most successful that had been held not only in numbers present in the choir, but also in the musical quality of the service itself. The effect of the processional and recessional hymns, in which so large a number joined in their surplices, was very marked. The College choir, under Mr. Dorey's teaching, had given much attention and voluntary time to the preparation of the music. The service was completely choral throughout. Many present felt that they had not taken part in a more perfectly rendered service. The opening hymn was 'For thee, O dear, dear Country'; Special Psalms, 23, 133, 134, chanted; Magnificat and Nunc Dimittis; Arthur Dorey, in G, an admirable setting. Three anthems were sung: 'Ye that stand in the House,' W. Spinney; 'Jesus, Word of God Incarnate,' Gounod; 'Awake up my Glory,' T. Barnby; Offertory anthem, 'O how amiable,' West. Other hymns, 'Saviour, blessed Saviour,' and 'Saviour again to Thy dear Name.'

After the service the Association held its annual meeting in the College Dining Hall. The record of the year showed that the annual service had been held in Sherbrooke, and subsidiary services at Richmond and Cookshire. Principal Adams was elected President for the ensuing year; Rev. A. Stevens, Vice-President; Mr. Wells, Secretary-Treasurer; Mr. A. Dorey, Musical Director.

A cordial vote of thanks was passed to Mr. Dorey for his unwearied services to the cause

of Church music. On the motion of Mr. H. R. Fraser, a vote of thanks was passed to the members of the College and School Staff who had entertained the visitors, about seventy in number, in the College and Lodge. A most enjoyable and inspiring day was thus spent.

MARBLETON.—Miss Nellie Chapman, who for a number of years past has given her services as organist freely and without charge was, on resigning her post, presented with a testimonial, as follows: "We, the members of the choir and of the congregation of St. Paul's church express our regret at hearing of your resignation as organist. It is now more than seven years since you began to fill this important post in our congregation, and we cheerfully testify to your unflagging zeal and the ability with which at all times and on all occasions you have discharged the duties of the office, and braved every discouragement to be at your post." Please accept our hearty thanks for your painstaking labors, and be assured that you carry with you our best wishes for your future welfare."

It was signed by the choir, the churchwardens and others of the congregation.

Diocese of Montreal.

MONTREAL.—On the evening of Ascension Day the Lord Bishop of the Diocese visited St. Martin's Church here and administered Confirmation to 37 persons presented by the Rector, the Rev. G. Osborne Troop, M.A. Two were prevented from being present by illness. Twelve of these confirmed were men and twenty-five women. The Rector of St. Martin's has had another proof of the affection and esteem entertained for him by his congregation in the unsolicited provision made by them for a visit by himself and Mrs. Troop to England. They have also undertaken to supply a *locum tenens* during the period of his absence of three months, and the Rev. J. Flanagan, of Thorne, Que., has been chosen to fill the position. Mr. Troop expects to sail on the 30th May, and will return at the end of August, in time for the Provincial Synod, to which he is one of the delegates from this diocese.

Eglise du Redempteur.—On Friday the 17th May, His Lordship the Bishop of Montreal, assisted by the Revs. McManus, Renaud, Dixon, and Roy, held a confirmation service in l'Eglise du Redempteur. The pastor Rev. D. Lariviere presented seventeen candidates to the Bishop. The church was filled to its utmost capacity by the congregation and the friends of Sabrevois Mission. After the confirmation, they adjourned to the college, for the closing exercises. His Lordship presided. Amongst those present were noticed Revs. Dr. Ker, James Smith, Archdeacon Evans, Rural Dean Sanders, Messrs. Drake, Moore, Dr. Kirpatrick, N. Picard, S. Roy, mayor of Sabrevois Village. A very pleasant programme was rendered, consisting of hymns, a French recitation by Master Thomas Ker, which was ably given and showed great proficiency in pronunciation. An English recitation by Miss B. Duhamel, which was also well rendered, and short speeches were made by His Lordship and Dr. Ker.

ROUDEMONT.—The Lord Bishop of Montreal and the Venerable Archdeacon David Lindsay, M.A., of Waterloo, paid a visit to this parish on the 24th inst. The services were bright and cheerful. The clergy, consisting of his Lordship the Bishop, Venerable Archdeacon Lindsay, and the Rev. W. J. M. Waterson, the incumbent, marched in their robes from the

parsonage to the church. On entering the nave the choir sang the processional hymn, "Onward Christian Soldiers," after which the Incumbent presented eight candidates to his Lordship for the Apostolic rite of Confirmation. The Bishop's charge to the candidates and address to the congregation were most eloquent and forcible and full of that Christian zeal which bears its unmistakable stamp upon his every word and act. Then followed the hymn No. 270, and immediately after the "Laying on of hands." The Confirmation service was then concluded by the Bishop, and hymn 271 followed. The Archdeacon then read the offertory sentences, and as the wardens marched up the aisle the choir sang "Praise God from Whom all blessings flow." Seldom has there been a larger congregation in St. Thomas' church. The number of communicants was the largest in the history of the parish. The Incumbent read the post-Communion service and the Bishop pronounced the Benediction.

A business meeting was held immediately after the service, his Lordship in the chair. The venerable Archdeacon made a most impressive address and was listened to attentively. The meeting was not without success. It was closed by the Bishop asking the congregation to sing the National Anthem, and the response left no doubt of loyal hearts.

EPISCOPAL VISITATIONS.—The Lord Bishop of the diocese has announced his regular visitation of the parishes in the Eastern Townships section of his diocese, as follows:

May 30, South Stukely, Rev. J. W. Garland.

" 31, Bolton, Rev. A. C. Wilson.

June 2, Sunday, Mansonville, Rev. Rural Dean Brown.

" 3, Glen Sutton, Rev. J. H. Lackey

" 4, Sutton, Rev. E. T. Capel.

" 5, Brome Corners, Rev. J. A. Lackey.

" 6, Knowlton, Rev. W. P. Chambers.

" 7, Iron Hill, Rev. F. Charters.

" 9, Trinity Sunday, Ordination, Montreal.

" 10, Cowansville, Rev. J. A. Elliott.

" 11, Adamsville, Rev. J. Catermole.

" 12, Dunham, Rev. N. A. F. Brown.

" 13, Frehgsburg, Rev. Canon Davidson.

" 14, Bedford, Rev. Rural Dean Nye.

" 16, Sunday, Farnham, Rev. Canon Musson.

" 17, Stanbridge East, Rev. C. G. Rollitt.

" 23, Sunday, New Glasgow, Rev. F. H. Clayton.

" 25, Rawdon, Rev. W. Davies.

" 26, Kildare, Rev. W. Weaver.

Diocese of Ontario.

OTTAWA.—His Grace the Archbishop of Ontario arrived in Ottawa on Monday, May 13th, and was received at the station by most of the clergy of the city, and escorted in carriages to his son's residence on Cooper street. In order to save his strength the Confirmations were held in two principal churches, Christ Church and St. John's. At the former, on Wednesday, ninety candidates were presented from Christ Church, St. Alban's, Grace, St. Luke's, St. Matthew's and Billing's Bridge. At the latter, from St. John's, St. Bartholomew's and St. Barnabas. Large congregations were present, and his Grace's addresses were more than usually impressive.

Diocese of Toronto.

ORILLIA.—The organ recital in St. James' Church on the evening of May 17th, was well attended, the building being full to the doors. Rev. Canon Greene opened the proceedings with prayer and the reading of a short psalm, after

which the hymn 'Onward Christian Soldiers' was sung by both choir and congregation. The singing of the choir was particularly good; the leading singers were Miss Annie Madden, Mrs. Horner, Messrs. A. K. Bowes and Oscar Wedborne, of Toronto. The proceedings closed with the singing of the hymn, 'All Hail the Power of Jesus Name.' The offertory amounted to \$40.

At the May meeting of the Church of England Temperance Society here on Tuesday evening the 21st inst., a stirring address was delivered by the Rev. Mr. Rix, of Cannington. Four new pledges were taken.

Diocese of Huron.

The Synod of the Diocese is called to meet in London, June 18. The Rev. Professor Clark, of Toronto, is to preach on that occasion; and the Rev. Cooper Robinson, missionary from Japan, will address the missionary meeting on Wednesday evening, the 9th.

The Bishop is holding Confirmations in the County of Bruce. His engagements, including the Synod, will occupy the time up to the early part of August.

The Rev. T. E. Sanders, Episcopal clergyman, of Aylmer, died on Monday after a brief illness. The deceased was in the 78th year of his age, and was born in Bath England, and came to Canada nearly fifty years ago. He was ordained a priest in 1859. His first parish was Walkerton. He went to Lucan in 1863; Tilsonburg, 1871; Norwich, 1875, and Delhi in 1878. When in Delhi, about 18 years ago, he was superannuated, and has since lived in Aylmer. He leaves six sons and four daughters. The sons are: C. E., of St. Thomas; Arthur, of Aylmer; T. J., of Omaha, Neb.; W. C., of Montreal; F. J., of Chapleau, and Harry, of Portland, Maine. His daughters are: Mesdames W. K. Snyder, of Sombra; W. B. Selly, Manistee, Mich.; John Hale, Aylmer; (Rev.) J. M. Gunn, Wyoming.

Diocese of Newfoundland.

The Confirmation on the first Sunday after Easter at St. Thomas', St. John's, was a delightful service, hearty and well attended, and the address of the Bishop was practical and touching. There were 114 candidates, 43 men and 71 women, of whom ten were from other parishes. The Rector's report at the Easter meeting showed the number of the congregation to be 2,478; Communicants 598; Sunday school scholars, 441; Teachers, 10; Lay Readers, 2; District visitors, 20; Temperance Society members, 164; Brotherhood of St. Andrew, 13. The delegates to the Diocesan Synod, Hon. A. W. Harvey and Hon. G. T. Rendell, were re-elected.

Contemporary Church Opinion.

The Irish Ecclesiastical Gazette, Dublin:

Some people who talk about their loyalty and freedom from party spirit might well ask themselves, are they so very loyal to the principles of the Reformation? We take a statement of these by the late Dr. Fraser, Bishop of Manchester, who was a very moderate man. According to him the five fundamental principles of the Church of England established at the Reformation are—(1) The sufficiency of Holy Scripture (2) The necessity of retaining the ancient Creeds. (3) The independence of national churches. (4) The necessity and validity of the Christian sacraments. (5) The ancient three-fold Apostolic organization of bishops, priests, and deacons. Though people said the doctrine of

Apostolic Succession was a Popish fgment he simply stated it as an historic fact. It was as much an historic fact as that Queen Victoria sat on her throne as the legitimate successor to the Crown. They could not allow the Church to be considered as a sect. It was not a sect. It was the ancient, historic, reformed Christian Church in this land."

It is quite evident that many of us have great good and reason to widen our conception of what is meant by "Principles of the Reformation," and men who talk a great deal about their loyalty to them have often much necessity to re-examine whether it be not the fact that what they call disloyalty is only a larger and truer view founded on broader and deeper knowledge.

The Family Churchman, London, Eng., May 10:

One of our most illustrious laymen has passed away in the person of Lord Selborne. A profound lawyer, a subtle dialectician, a sincere politician and a sound Churchman, Lord Selborne united in himself many of the characteristics which go to make a great Englishman. His intense affection for the Church dated from his Oxford days, and there, too, was founded the religious view of life and action which characterised his career from first to last. He declined the woollack in 1868, because he would take no part in the disestablishment of the Irish Church, and he attacked the policy which dictated it in a series of speeches which now read almost like prophecies confirmed. His manual on Church endowments is known to everyone interested in Church defence, and the last months of his life have been spent in exposing the proposals to despoil the Church in Wales. It is a sad thing that the death of this veteran defender of the faith should come just now when his presence is sorely needed in Parliament to resist the latest attack upon the Church he loved. It is the special glory of the Church of England that she produces the highest type of laymen—men devoted to her, who are alike Christians and scholars and gentlemen. Among them all there have been none more illustrious than Roundell Palmer, Earl of Selborne.

The English Churchman, London:

By the death of the EARL of SELBORNE the country loses one of its most illustrious and conscientious judges. The name of the ex-LORD CHANCELLOR will always be associated with the high sense of honour exhibited when he found himself obliged to break with Mr. Gladstone on the Irish Church Disestablishment Measure—declining the woollack rather than compromise his conscience. He was a man of deep practical piety, and amongst his more popular Christian publications stands the hymnal—"The Book of Praise" which he issued in 1863.

"THE LORD'S DAY."

Mr. Gladstone continues in the *Church Monthly* for April his article on "The Lord's Day," the first part appearing in the March number. We quote the following: "We are born, on each Lord's Day morning, into a new climate, a new atmosphere (so to speak), by the law of the renovated nature, the lungs and heart of the Christian life should spontaneously and continuously drink in the vital air. It may perhaps be said that this view of the subject disparages the Christian life of the other six days of the week. A fatal objection, if only the fact were so. But I believe, if we search the matter to the bottom, it is found difficult or impossible to reach any other firm foundation for the observance of the Lord's Day. The counter-idea is to give a certain portion of the day to work associated with the new life, and to withhold the rest. On what authority, what

groundwork of principle, does such an idea rest for its warrant? There is no allocation of a portion, of a *quantum* of time weekly for such a purpose commanded in the Old Testament, none in the New, none in the known practice and tradition of the Church. Would it not seem that this plan savors of will-worship, rather than the other? The observance of the Lord's Day by spiritual service rests, in its inner soul and meaning, not on a mere injunction, but on a principle. Does, then, that principle import any dishonor to the general law of love, obedience, and conformity to the Divine commands, which embraces all days alike, without preference or distinction of degree? It does nothing of the kind. The service of God in this world is an unceasing service, without interval or suspense. But, under the conditions of our physical, intellectual, and social life, a very large portion of that service is necessarily performed within the area, which is occupied by this world and its concerns, and within which every Christian grace finds perpetual room for its exercise. But for its exercise under circumstances not allowing the ordinary riar, unless in the rarest cases, that nearness of access to the things of God, that directness of assimilation to the Divine life, which belongs to a day consecrated by spiritual service."

A PLEA FOR INTELLIGENT RITUAL.

That there should be some Ritual to secure the decency and order of Divine worship, and also to some extent insure its expression, is a mere truism. In a sense there is much Ritual observed in different professions and societies even of a purely secular nature. The Masonic body, we understand, have a rather elaborate Ritual. Orangemen, though they denounce it, have a good deal of it. It prevails at the Bar, in the Army and in the Navy, and very largely in the arrangements of Parliamentary life. All this disposes of the assertion that Ritual is a silly and childish affair, only suitable for weak and savage minds. There was a description, for example, in the papers a few days ago, of the way in which the late Speaker of the House of Commons made three formal bows, with great dignity and ceremony, towards his own vacant chair when returning to it from waiting on the House of Lords. Here you have the first Commoner in the country, a man of much experience, age, and ability, performing a certain piece of Ritualism which no one asserts is silly or childish, because it is felt to have a meaning, and to express a sentiment of great importance, which is also stamped by age and use, and secures the approval of our collective legislators. But should anyone bow to the Altar in one of our churches certain persons will loudly express their dislike, their fear and horror of such an act, and probably go so far as to label it idolatry. The Speaker of the House of Commons is admired for making three formal salutations to his own vacant chair of office, but no mark of respect must be allowed in connection with the Lord's Table. Ritual has various uses; it is a medium of expressing devotion, and it teaches religious truth through the eye. Take, for example, the simple act of kneeling in prayer; reverent-minded persons regard this as a proper attitude to assume when engaged in the worship of God, and its observance is a lesson to others. In our own churches how many there are who neglect even this elementary piece of Ritual (we do not speak of invalids who may have to abstain from its observance through weakness), but how many strong men and women there are who sit all through the prayers in church! Do such people one may enquire, ever kneel in prayer at home; kneel at family prayer; kneel at private prayer in the solitude of their own

chambers? If they do, why should they not kneel in church, considering the large number of people among us who never kneel in church unless when receiving the Holy Communion. This question is worth answering. And it might occur to such people themselves to say, we do kneel at the Communion Rail, but nowhere else in church. And why so? Why do we kneel then and there, and then and there alone? Is there not Ritualism in this distinction?

We have no hesitation in saying that the proper observance of kneeling in prayer during public worship would have a most edifying effect; kneeling in the real sense, not lolling or leaning forward, while really sitting, but kneeling on our knees. This seems a very simple matter, but we leave it to our readers to judge whether or not something in the way of a remonstrance and reminder that it is not observed is much required amongst us. Ritual, as we understand the question, should be an intelligent expression of Christian faith and feeling. We should know why we kneel, why we bow our heads at the name of Jesus, why we try to observe a reverent and decorous demeanour during Divine service. As the clergyman himself is, from his position, the most prominent person in Church, his demeanour is most in evidence, and he should be specially careful to keep his foot in the house of God. His Ritual has influence either for good or evil upon the congregation. We know some people, lay people, and to be near them during Divine service, to hear their voices and see their attitude, is far more edifying to us than the sermon often is, and we know too many of an opposite type. There is something very impressive and helpful in the simple reverent worship of really pious people, and though it may not occur to them to view it in this light, their labour is not in vain in the Lord, for even a few of such people in a congregation gradually leaven it for good.—*Irish Ecclesiastical Gazette.*

SURPLICED CHOIRS.

The Southern Churchman (Evangelical.)

Surpliced choirs, we believe, are no transitory fad or fashion, but have come to stay, at least for some time. They are new to us here in Virginia, but they are not new to the Episcopal Church. They have been in the English and Irish cathedrals before what is miscalled the "Catholic" (better pseudo-Catholic) revival. We speak, of course, of the vested choir of boys. Choirs composed of women and men vested is a new thing in the annals of the Church. One can see how such choirs came into existence. It is easier to train a choir where the soprano and alto parts are sung by women, than to train a choir where these parts are taken by boys. Small boys, unless trained at great expense, as they are in the cathedral schools in England and Ireland, rarely read music, and those who do are unable to take part in the more difficult services and anthems. Then, to make boys behave themselves, while it is by no means impossible, taxes too much the patience and tempers of many choirmasters. The easiest way—and we are generally ready to take the easiest way of doing a thing—is to leave the boys out of the question, and have a surpliced mixed choir. But it is not the best way. It is, indeed, true, that in a country like ours, where the church has no cathedral system, for one case where a choir of boys and men only is a success, there are many where, from a musical standpoint, it is a failure. The best thing the rector can do is to have his choir composed of men, women and boys. He can vest the ladies if he likes; if not, he can put them in the front pews or some other place, not in the chancel. But if they are put in the chancel they ought to be vested, for seemliness and

uniformity. The processional and recessional should be sung only by the boys and men. The fresh, slightly reedy voices of the children suit admirably the music of these hymns. The semi-grotesqueness of women in a church procession, apart from its contrariety to ecclesiastical usage, is thus done away with. In the more difficult music the boys had better be silent; but in all the hymns and canticles they can take a part, and their young sopranos will add volume and freshness to the general chorus. A rector, too, can use his boy choir as a seed-field for his future tenors and basses. He can do better than this. He can gently rule his children by loving discipline, and attach them to the Church into which they have been baptized, that, when they come to years of discretion, they will so love its teaching and its services that they will become faithful and earnest communicants.

A word about processional and recessional hymns. They can, like everything else, be overdone, and we can have too much of them. It is not necessary to have them at all services, and certainly, when the Communion is celebrated after Morning Prayer, a recessional would be utterly out of place, if the choir leaves before the Exhortation. The processional ought to begin at the door of the church, and not in the vestry. In the first place, one of the beauties of the processional is the burst of song with which the worship begins. This is utterly lost if the processional is treated like the recessional. In the second place, the congregation does not hear the hymn until the choir enters the church. This in many cases leads to bathos. Thus the choir enters the church in the middle of a verse, or singing a verse that depends for its sense on what has gone before. The result of such mangling of the words is, in many cases, nonsense. The case of the recessional is different. It begins in the church, and the congregation can follow it to the end, as they sing from their hymn books. Here again, however, it is easier to begin in the vestry and sing into the church than to begin promptly and quickly at the church door. It is a pity, however that this mistaken method of singing processionals should prevail in a great number of churches with surpliced choirs, and we hope they will soon see the better way. The surpliced choir has come. It is not a pseudo Catholic addition. Good old Evangelical cathedral chapters had it years ago in Ireland, have it now. We despise pseudo-Catholicism and the Rome-apers but we do not want to give them credit for what does not belong to them, nor put away a good thing because they claim it.

WHITSUN-DAY.

(2nd June, 1895.)

Whitsun-day occurs the fiftieth day after Easter, and is the Sunday on which the Church celebrates the out-pouring of the Holy Ghost upon the Apostles, and through them upon the Church, to abide with it forever. It was commemorated in the primitive Church with festival services. The whole period of fifty days was kept with a festal tone, which was crowned with the Whitsun celebration.

It was the completion of the work our Lord came to do. Therefore this day has always been observed with holy solemnity. The Acts of the Apostles were read during this season in the primitive Church, as they are at the present day, and the collects in our service for the day is the ancient one, being traced back to Gregor's Sacramentary. The prayer book of Edward VI. compiled A.D. 1549, was appointed to be used for the first time on Whitsun-day of that year. From that time forth, by the grace of the Holy Spirit, the English speaking people have had one of the noblest liturgies any part of the Church Catholic ever possessed.—*St. Andrews Rubric.*

BROTHERHOOD OF ST. ANDREW IN CANADA.

The following new Charters have been lately granted :

- 175 Christ Church, Vancouver, B. C.
- 176 St. Lukes, Annapolis Royal, N. S.
- 177 St. Paul, Port Dorn, Ont.
- 178 Good Shepherd, Cornwall East, Ont.
- 179 St. Thomas, Walkerton, Ont.
- 180 St. Anne's, Toronto, Ont.
- 181 St. John, Toronto Junction.
- 182 St. Mary's St. Mary's, N. B.
- 183 Christ Church Fredericton, N. B.
- 184 St. Alban's Cathedral, Toronto

The following circular has been issued by the council.

Dear Sir :—You and your Chapter will probably have noticed from the Annual Report (carefully read, we trust, by all) that attention was therein drawn to a number of our Chapters which at present are not in an active state. There was a very strong feeling manifested at the Woodstock Convention that a united effort should be made to have all such Chapters, and as many others as possible, visited personally by some officer of the Brotherhood, with a view of stirring them up to fresh life and activity. To this end the resolution printed at the foot was unanimously adopted, and amidst considerable enthusiasm twenty-four of the Chapters represented at the Convention pledged themselves to sums of \$5 and upwards (amounting in all to \$154) as the nucleus for a fund to be placed in the hands of the Council for visitation purposes.

The fact that a considerable number of Chapters of the Brotherhood have ceased active work has been commented on adversely to the Brotherhood at large, and is certainly a matter which should command our attention and engage our prayers. If your Chapter feels in a position to show their interest in this aggressive move, will they kindly, as soon as possible, communicate with Mr. Spenser Waugh, General Secretary, stating the amount which they will guarantee. The subscriptions may be paid at any date not later than the 1st of August, 1895. This is an object which might well enlist the support of friends of the Brotherhood, not themselves actual members. The fund, if properly supported, may develop great usefulness in assisting in the proper formation of new Chapters. If your Chapter has already subscribed will you kindly be responsible for seeing that the amount is forwarded before the time named to Mr. R. O. Montgomery, Treasurer of the Brotherhood, at 26 Homewood Avenue, Toronto.

May we add earnest hopes and prayers that Members of your Chapter will not in the present or future allow the good work to languish, or run any chances of your Chapter getting upon the dormant list. The good name and the good work of the Brotherhood must depend upon the record of each individual Chapter, and that in turn must as surely depend upon the devotion, the reality, and the perseverance of each individual member thereof. See to it that your members are familiar with the Brotherhood literature, constant readers of the *Cross*, and regular wearers of our common badge, and that they develop their work in remembrance that the sole object of the Brotherhood is the spread of Christ's kingdom amongst young men, and the chances of lack of interest will be largely decreased.

Resolution.—"That this Convention favors the opening of a fund towards which subscriptions may be received from members of the Brotherhood and others interested in the extension of our work, to go towards the expenses of a commission to visit places which, in the opinion of the Council, may need visitation."

The Council have selected the first Sunday after Trinity, June 16th, to be observed as Brotherhood Sunday and it is earnestly hoped

that every chapter and member will join in the observance of the day by uniting in intercession on behalf of the brotherhood and its work in the service of Holy Communion at their various parish churches.

ASCENSION DAY.

BY JOSEPHINE SMITH WOOD.

He was taken up, and a cloud received Him out of their sight. Acts 1: 9.

Bright clouds of angels hid His face,
And bore Him from our view;
With bursts of song, yon star-gemmed space
The seraph hosts passed through.
The King, all glorious, crowned with light,
Illumes that blest array;
No mortal now could bear the sight
Of Him who leads the way.

Lift up your heads, ye golden gates !
Ye portals, open wide !
He whom the heavenly court awaits
Is Christ the Crucified.

For us He bore death's sharpest pains,
And lowly, virgin birth;
Victorious now, He lives and reigns,
Ascends to heaven from earth.

Through heaven resounds the great amon,
Her jewelled gates unfold;
The King, in beauty, walks again
Her "streets of shining gold."
Dear Saviour King, our hearts ascend
With Thee beyond the skies;
Oh, may our lives with Thine so blend,
We, too, at last shall rise.

TRINITY SUNDAY.

(9th June, 1895.)

The Sunday following Whitsun-day, and by which the Church completes the declaration of all the doctrines of the Holy Faith upon fixed days. Upon this day there is gathered into one service an outline of all the revelations upon the nature of God and our relation to Him as set forth in the Holy Scriptures. Its observance by name is peculiar to the English Church.

The Epistle and Gospel for Trinity Sunday were taken from the *Comes* of St. Jerome, and the Collect is preserved from the Sacramentary of St. Gregory, written in A.D. 596. The retention of the name is a proof of the independence of the British Church, since its offices, though lost now, influenced markedly the earlier Saxon, which in turn moulded the Norman-English offices, so that the English liturgic rule has ever retained its own distinctive marks.

Our feast of the Holy Trinity is, then, a most valuable one in many ways. Doctrinally, as training the members of the Church in all truth. Liturgically, as completing the cycle of worship and commemoration assigned to the Sundays of the year. Historically, as teaching us our relation to God in its lesson, and in its observance in the Church of the primitive independence of our Mother Church of England.—*St. Andrew's Rubric.*

THE *Church Eclectic* for May says: In the *Church Record*, the diocesan paper of Alabama, the Rev. Dr. Tucker devotes a column or two in defence of the custom of bowing the head at the mention of the sacred name of Jesus. In a previous issue of the paper, the custom had been derided, and Dr. Tucker manfully defends a pious practice of the Church. We quote the closing paragraph of his article: "He is Himself present when two or three of us are together. If we could see Him, what would we do? And if we believe His promise, is He not truly present as if we could see Him? When

His name is pronounced shall we not bow? Must we quibble about that name coming too often and liken the bowing of heads to squalls on the water? All around us are Christians whose hearts are full of love and reverence, whose inward feeling bows down their heads whenever His name sounds out from the lips of the priest, or from our own united voices. And shall we throw our heads back and say, "There is too much of this miserable bowing; it does not prove anything; I am sound in faith. I will not bow"? Well our not bowing does not prove anything. It does not prove that we do not believe in Him. It only indicates that we have no very vivid ideas of His presence, or that we prefer to show our reverence in some other way. But this bowing the head is a beautiful custom. It does honor to His holy Name and to Himself. And no man can form that habit without having the feeling grow upon him that Christ Jesus sees the act, and accepts the reverence which prompts it; and also to feel within his own soul a growing reverence and love for the Name and for Him who bears it—Jesus Christ, our Saviour.

RIGHT PROPORTION.

In these days of so-called liberal thought, "evolution," and new-spun theories, what is it that keeps the Church from being swept into the current? What is it that preserves a sound judgment in regard of truths that lie at the basis of faith and conduct? Just that which is now culminating in the Ascension, Whitsunday and Trinity Sunday. The setting forth of the whole round of truth in the Christian Year of the Church is a continual safeguard against raising one doctrine or principle out of its right position in the body of truth, and neglecting others of equal or greater importance. We in the Church do not realize the rich heritage that has come down to us in the splendid preservation of the "proportion of faith." The underlying cause of modern sectarianism is the persistent dwelling upon one set of truths until they fill the horizon of a man's thinking, and he imagines that the little section of truth he sees covers the whole, and is all there is worth having. And a marked phenomena of the present is the fact that the different denominations of Christians are feeling their way to a grasp of the entire revealed truth in right proportion by gradually adopting the methods and instructions of the Church Year. And this movement is a distinct step toward the union of Christians. In fact it has been proposed as a basis of unity. And with good reason, for the first element of Church unity is the acceptance by all of the essential and fundamental doctrines of the Christian Faith, in their right proportion; and this is just precisely what the Christian Year sets forth with clear definition and marvelous attractiveness. Aside from its educative force in keeping steadily before the mind, God the Father, God the Son, and God the Holy Ghost, it grows more precious each year by deepening and widening the sacred and gracious associations of our daily life with our dear Redeemer, and the heavenly life.—*St. Louis Church News.*

UNITY.

To the Editor of the CHURCH GUARDIAN:

SIR,—Pray, allow me to make a suggestion to my clerical brethren, through your columns. The Lambeth conference of 1878 resolved that a day should be agreed upon each year for intercession on behalf of the Reunion of Christendom. This year His Grace the Archbishop of Canterbury has requested that Whitsun-day be so used. My suggestion is that we should use on that day the prayer for Unity in the Accession service, which has the double advantage of being an authorized prayer and being accessible to all. Yours, etc.,
May 21st, 1895.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 304, Montreal. Exchanges to P. O. Box 2186. For Business Announcements See page 15.

CALENDAR FOR MAY.

- MAY 1—St. PHILIP and St. JAMES. A. & M.
 “ 5—3rd Sunday after Easter.
 “ 19—5th Sunday after Easter. [Notice of Rogation Days and Ascension Day.]
 “ 23—ASCENSION DAY. (Pr. Pass. M. 8, 15, 21. E. 24, 47, 108. Ath. Creed. Prop. Pref. till 30th inclu.)
 “ 26—Sunday after Ascension.

TO OUR SUBSCRIBERS AND READERS.

The present number of THE CHURCH GUARDIAN closes another volume and also marks the termination of our editorial connection therewith and ownership thereof. For a period of now eleven years we have endeavoured—without remuneration and at considerable cost to ourselves—to serve that branch of the Holy Catholic Church of which it is our inestimable privilege to be a humble and loving member, by carrying on solely and alone,—and in addition to other distinctly Church work, and amid the engagements of an active professional and professorial life,—a Church newspaper which should be loyal to the teaching, principles and rubrics of the Prayer Book, and be free from party spirit and bitterness. Our aim has been to extend the knowledge of the principles and teaching of the Church, and to give from week to week something which might be found helpful to those who, recognizing their high privilege as members of the Body of Christ, were yet conscious of their own weakness and unworthiness, and were struggling as best they could towards the higher life “hid with Christ in God.” We have, therefore, purposely refrained to a large extent from direct and personal editorial articles, preferring to give to our readers the best thoughts of nobler minds drawn from many sources, and involving a labour weekly, greater than that which would have resulted from personal composition.

We have also endeavoured to keep our readers informed, as far as possible, of the doings of the Church at home and abroad through our Home Field and Mission Field columns; whilst in our Temperance column we have striven to further the interests of the Church of England Temperance Society as the best exponent of true temperance principles. In our Family Department we have ever aimed at inserting nothing but what might not only be safely placed before the children of the Church, but might also more or less directly enforce her teaching. In short, our aim has been to strengthen and build up in the true faith.

How far we have succeeded in our efforts it is not for us to say; most welcome and encouraging testimony has come to us time and again from many quarters of our large field, and now we lay down our Editorial pen, not from any feeling of discouragement, but because we believe that the work can and will be more successfully carried on by a Company with ample means, and with the extended interest which corporate life necessarily gives. Such an organiza-

tion has been formed in the City of Toronto, under the name of “The Church of England Publishing Company (Limited),” composed of leading and able Churchmen, Clerical and Lay, and numbering amongst its members men of wide business experience; a guarantee of successful administration. This Company will take over THE CHURCH GUARDIAN as and from the first day of June now next, and will, we trust, continue it upon the same lines as in the past, but with increased vigor, greater and more successful business administration, and to the greater glory of God and the benefit of His Holy Church. We would ask the hearty support of all our present subscribers and advertisers for the new Company and the new administration. Under the agreement between us all subscriptions presently due us will be payable to the Company, and prompt remittance thereof will materially benefit us and be accepted as additional testimony of appreciation of our eleven years of Editorial work.

In closing this our Valedictory, we wish to express to the many friends who have aided us from time to time by contributions of Home Field News, Articles, etc., and by interesting themselves in increasing our subscription list, our sincere and earnest thanks.

THE ASCENSION.

Christ spoke of His Ascension as something that was expedient for His followers. While the departure of Christ from the earth by a visible translation is a logical sequel to His resurrection, the direct advantages which resulted from His leaving the Church without His sensible presence to animate it are well worthy of consideration. At first sight it might seem that if our Saviour had remained in the world as Visible Head of the Church, the triumph of Christianity would have been more rapid and more complete. Those who have any such idea must recollect that He had been in the world for thirty years, and the majority of those who knew Him best were unmoved by His example and unconvinced by His doctrine. Christ on earth would have been subject to all the oppositions, the contradictions, the misrepresentations with which envy and ambition attempt to destroy the influence of all overwhelming personalities. He would have been looked upon as a rival of earthly monarchs and an antagonist of philosophers and disputants. His Church, His Apostles, His Sacraments, would have lost all importance, and men would, like Herod, seek for nothing but to hear His voice and witness His miracles. The departure of Christ taught the world that His Church was His visible manifestation, His Body, and that the Apostles were His ambassadors and representatives. It was to be through these instrumentalities alone that Christ must be known, not in the flesh, but as dwelling by faith in human hearts.

It is a matter of pure revelation, and quite inexplicable by human reason, that the Pentecostal outpouring depended on the Ascension of Christ into heaven. The gifts of the Spirit were not to be sent down to earth excepting through the mediation of Christ in glory. It is this great truth that our version, the Western version, of the Nicene Creed emphasizes, and which gives the strongest argument why Christians should assert and adhere to the statement that the Holy Spirit proceeds from the Son as well as from the Father. The flood of Divine power which came at Pentecost was contingent upon the sending of the Father, and although Churches have been rent and theologians have wrangled for centuries over this point, nothing can contravene the Words of Christ: “If I go away I will send Him unto you.”

The departure of Christ was necessary in order that His disciples might understand Him.

Their minds were filled with visions of an earthly kingdom and a temporal monarch. Their proximity to Christ rendered them incapable of seeing Him in full and clear proportions. His going away made them reflect; brought into activity the native resources of their own minds and memories. The Evangelist says that it was not until Christ was glorified that the disciples understood what was passing before their eyes and entering into their ears. That the absence of Christ's visible Presence should have been expedient for Christ's Church may indeed seem a paradox, or something like one; yet the Ascension provided scope for faith. The descent of the Holy Ghost added courage and power to a band of desponding visionaries, as the world called them. Faith and the illuminating Spirit of God have operated in the realm of human intellect with a persistency and variety of manifestations which have transformed the literature, laws, and the manners of the world. The Ascension was expedient, and its expediency is attested by the fact that the Saviour of the world, absent from sight, has intensified His Presence and power in the heart and mind of humanity. The religion of Christ has been made by the Ascension a religion of memory, a religion of faith, a religion of hope, a religion of spiritual and intellectual potency through the Holy Spirit of God.—*N. Y. Churchman.*

(From the St. Andrew's Cross)

If we have no grand ideas about the world at large, we are at any rate trying to help a brother out of the ditch, to set him on his feet again with his face to the light. But do we find no cause for depression in our man-to-man work? Have we not fancied we had reason to ask, in view of broken promises made to us with every mark of sincerity, ungenerous treatment where we least expected it: “Is there any use in working for these unsatisfactory people? Is it not foolish to trust where I have been so often deceived? May I not as well give up my faith in human nature altogether?”

Or, perhaps we find more ground for discouragement in ourselves than even in others, and, we look back on the fresh beginning in our lives that have come to naught, on the ruin of well laid plans for self-improvement, on resolutions solemnly made and then thrown to the winds, we are fain to ask, “Shall I ever overcome these sins that mar and disfigure me, this faulty temper, this vindictive spirit, this envious disposition, this habit that tyrannizes over my better nature?”

Can it be that that the feast in whose radiance we are this week is meant to answer these sad interrogations, to hush the whispers of despair and scatter the clouds of doubt? Perhaps it seems as though the day had nothing to do with such homely difficulties and common place disasters. It may be the day when Jesus Christ went up into heaven, but what has that to do with us? Was not Christ's going into heaven His removal from this sphere of things, His withdrawal into “another world? We may think so if we please, and so lose the joy that might be ours and go wearily along our way. But if we will make an act of faith in the Church, if we will believe that it is not for naught that she bids us keep this feast, if we will join her in Ascension worship, we shall hear a different message, we shall learn why we are called to plead with our Lord by His “glorious Ascension.” For the witness that the day brings is this, “Your hopes for the world are not a fond delusion, your trust in humanity is not a blunder, your struggle for righteousness is not in vain. ‘Lift up your hearts’—not to any Christian Elysium of Happy Hunting Grounds, but to the center of all Reality, the seat of Truth and Right and Love—and there behold all that you dream of in the

far-off future, a present and eternal Fact. No past tenses any more; *suffered, was buried, rose.* He, Jesus Christ, the Head of Humankind, the Head of every man, your Head, *sitteth* now, at this very hour, *on the right hand of God the Father Almighty.* And His presence there is the assurance of success, for He has triumphed over all causes of faint-heartedness and despair; it is the witness to you that you fight against a conquered foe. The Life that you receive in your communion is the Life of Him who lives with God. And here your questions find response. A perfect state for man, whence all cruelty and wrong and injustice are banished, is more than a beautiful dream. The ascended God is the Ruler of the nations, and righteousness and judgement are the habitation of His throne; He will gather out of His Kingdom all things that offend and that do iniquity—that do *in equity.* Human nature is perfectible, for Jesus is perfect Man. We are not mistaken in trusting the 'better self' in those about us, for the Man in every man is He who wears the crown of victory over all falsehood and selfishness and sin. Even for yourself there is hope; for you, in all your weakness, are yet more than conqueror through Him who loved you. It is no future beatification of which the collect tells, a happiness to be had after we are dead. This very day we may in *'heart and mind thither ascend, and with Him continually dwell,'* for He went into heaven not for His own sake, but that *'where He is thither we might also ascend and reign with Him in glory.'* Ascension Day gives us a present heaven open to all who will believe that the Reformer of Galilee, the Struggler in the wilderness, the Sufferer on the cross, is the Son God."

EASTER AND ASCENSION

BY RT REV. GEORGE F. SEYMOUR. S. T. D.

These festivals are twins like Christmas and Epiphany. Christmas is the day which commemorates the *first birth* of our Lord into this world and this mortal life, to share with us, as one of us, our earthly career from the cradle to the grave. Easter is the day which commemorates the *second birth* of our Lord into the world which is to come, and the life everlasting, to prepare for us to share with Him, and as His brethren, the bliss and glory of heaven.

Epiphany shows forth the omnipotence lodged in the Holy Child Jesus, and sheds upon Him the glory of the skies in the shining of the star which guided the wise men to the place of His birth. The angelic choir of Christmas and the celestial light of Epiphany proclaim, as twins, to the twofold division of mankind, Jew and Gentile, the presence of the Saviour, the Word made flesh in swaddling clothes lying in a manger, and God with us, receiving, as was His due, offerings and worship. Humility and exaltation are blended in the shepherds in their poverty and the wise men with their costly gifts; in the stable and the manger, and the *Gloria in Excelsis*, and the star of Bethlehem. Surely Christmas and Epiphany are twins, they bring to us the Saviour, one of us, to go with us down the journey of life, poorer than the poorest of us all, and so near to us all, and the King mighty to save filled with all the fulness of the Godhead bodily, a baby, a youth, a man, armed with the boundless power of God.

Easter and Ascension too, are twins. Easter and Ascension replaces Christmas, and gives us the garden for the stable, and the tomb for the manger, and the resurrection for the Nativity. Ascension replaces Epiphany, and gives us the Apostles for the wise men, and the open heavens for the star, and the uplifted gates and doors, and the glory which is within, for the symbols of gold and frankincense and myrrh. Easter

brings into view the beginning of the endless life, Ascension reveals the perfect consummation of the endless life at God's right hand in heaven. What would Easter be without the Ascension? A beginning without a sequence, a commencement, and then a sudden stop. Our Lord risen from the dead, and life cut short, disappearing in mist and darkness. Without the Ascension where would we be? In doubt and uncertainty as to our Lord's fate, in ignorance touching the end and aim of Jesus' birth, and death, and resurrection. What account could we give without the Ascension of Jesus Christ our Lord? If asked where He is, what could we say? The Ascension tells us in heaven at the right hand of the Father. If asked with what did He go up into heaven, what answer would we make? The Ascension shows us Jesus with body, intellect, and soul, going up into heaven. If asked how does He appear in heaven at the right hand of God, the Ascension points to the Mount of Transfiguration and says: "See your Lord in His glorified humanity in heaven." And if asked what does the merciful Saviour do for us in heaven, the Ascension explains the blessed statement in the Epistle to the Hebrews, that in heaven "our Lord ever liveth to intercede for us." Since now we know that His perpetual intercession means, not only uttered prayer, but the perpetual presentation to the Father of one full, perfect, and sufficient Sacrifice made for all mankind on Calvary, what would we do, what could we do, without the feast of the Ascension? We plead for its better observance, we entreat our clergy and our laity to consecrate the day with holy worship. We beg all, who will read these lines, to remember that they will have more to do with the Ascension as fact, than with any other festival. Christmas, and Epiphany, and Easter, are past and gone, and the original facts which they commemorate will never again enter into human experience, but the Ascension will come back to us all. Jesus will come again with power and great glory from heaven to judge both the quick and the dead, and every eye shall see Him, yours and mine. We did not see Him enter in, but we shall, we must see Him come forth. Let us then keep the feast, let us train our hearts to love our ascended Lord, and our eyes to look for Him, and then when He comes we shall rejoice to behold Him, for we shall be like Him and ascend with Him to glory.—*From Living Church.*

THE EVANGELUS.

Early in the year the Bishop of Kentucky, the Rt. Rev. Dr. Dudley known to many in Canada wrote an earnest Call to effort and prayer in regard to missions. Such a 'Call' is never out of date and we re-produce it herewith for the benefit of our readers. They will notice a reference made to the invitation given by the Missionary Council of the Protestant Episcopal Church in the United States to Rectors and Incumbents of parishes to have the Church bell sounded every day at noon to remind the people to pray on behalf of missions. The custom is one which might well be observed in Canada. The 'Call' itself is as follows:

A new year has come. Another stage of the great journey is completed. A stadium further distant from her birthplace, the Church is a day's march nearer home. Yet that home cannot be gained till the long circuit of her wandering shall have been completed. The rest of home cannot be hers until her warfare shall have been accomplished, and the victory won for her King who cometh. Naturally, therefore, the leaders and commanders of the people look with anxiety to mark the progress made in the year ended, and with even greater concern to know the spirit of the troops as they go

forth to meet the shadowy future and the onslaught of the enemy who must be met.

Let the cry therefore go down the line that all is well. Let the men in the ranks be assured that our God is with us, as He hath been with our fathers, and that the progress of missions in the year ended has been greater than in any previous year of Christian history. But let them know as well that the difficulties and the dangers in front of us are perhaps greater than ever before. This arch-enemy yielded unwillingly, and fighteth with desperate courage. New barriers doth he set up to oppose our oncoming host, and new and more artful solicitations tempt the Christian soldier to indolence, and lack of vigilance. Christians, arouse, awake, be vigilance. Christians, arouse, awake, be vigilant; for the roaring lion still seeketh his prey, and the King is waiting that we conquer him and make the world ready for His reign and for our rest.

To the aged men we write, entreating that they fail not to give in this new year all of their counsel, their encouragement, their material assistance, to their younger comrades. To the young men we write, entreating that they fail not to give the personal service which they can best give, that each man will every day make honest effort to conquer one man for Christ, to bring him within the constraining powers of the King's loving Word and Spirit. To the little ones we write beseeching them that more than in any year before they will be guides and examples to their elders in self-sacrificing endeavor to fill the Lord's treasury. Let the Lenten mite chests be fuller than ever before, and so it may be, shall the aged possessors of wealth be shamed by the children's gifts into larger offerings to the Lord.

Finally, we urge one and all, rich and poor, young men and children, that they PRAY, PRAY, PRAY to the Master that He will give grace unto His Church to labor and to suffer that her victory, His victory may be accomplished. We entreat the rectors of the churches, that they will heed the recommendation of the Missionary Council, and cause the bell to be sounded at noon each day, to call the people to a moment's prayer for missions.

Yes, let the bell—the Evangelus bell, as dear Bishop Johnston called it—be heard each day in city and town and village. Thou, it may be, we shall have the "great volume of missionary prayer rising from the hearts of millions to the Throne of God," for which the Bishop of London expressed his longing desire; and then surely, as he said, "everything else would follow of itself."

Hark, the sweet bell, the noontide bell!
To Christ for help in our great need,
For men to men His truths to tell,
Evangelus, it bids us plead.

Evangelus! the mission bell,
It calls to prayer to Him who died,
That light all darkness may dispel,
And midnight blaze to full noontide.

Evangelus! the Gospel bell
Summons all faithful hearts to prayer,
To Him who died, God's love to tell,
That all men in that love may share.

Evangelus! the Christian bell
Bids us half-hearted Christians pray,
That of our sloth it be the knell,
And speed us on our Christian way.

Ring out, Evangel, lift thy voice,
Till Churchmen hear thee everywhere,
Till self to give makes men rejoice,
Till labor joins its hands with prayer.

Ring on, Evangel—comes the day,
When victory thy notes shall sing;
No more at noontide call to prayer,
But bids His loved ones meet their King.

Family Department.

SUNDAY AFTER ASCENSION DAY.

BY REV. J. ANNETELL.

The end of all things draws nigh.—Peter iv: 7.

O Spirit from the Father forth proceeding,
With God the Father and the Word still One;
Fulfil within us by Thine interceding,
Thy work begun.

Forsake us not as orphans void of pity,
Dear Jesus, risen and ascended Son;
But lead us upward to Thy heavenly city
Where crowns are won.

O King of glory, Who Thy Son hast lifted,
With Songs of triumph far above the skies,
Send down the Holy Ghost, with comfort gifted,
And bid us rise.

This world's vain glory hastens to an ending;
Our hearts make sober; let us watch to prayer,
With gentle love to others condescending,
Their souls our care.

We wait on earth in awe and expectation,
As did Thy holy ones on Olive's mount,
To hail the long expected revelation,
Of Thee, life's fount.

Upon the dove's divine celestial pinion,
To Christ, our Master, let us upward soar;
To Whom be praise and glory and dominion
Forevermore.

O Spirit from the Father forth proceeding,
Sweet Spirit of the Father and the Son,
We kneel before Thee ever interceding—
Thy will be done!

THE LORD'S PURSEBEARERS.

CHAPTER VIII. (CONTINUED.)

There had been a crowd of squalid spectators to watch the little funeral set off in a mourning coach; Joanna and Tatters inside with the small coffin on the seat opposite, while Roger sat beside the coachman. There was one corner in the cemetery where none but little graves were dug. These tiny, solitary graves, with no larger ones among them, touched Roger to the very heart, as they lay side by side, with a little tombstone here and there, almost as if in childish mimicry of the older people who had laid down the burden of life, and were resting in bigger tombs close by. Joanna clung to his arm weeping, for to her also belonged a little grave in the peaceful churchyard at Comptonthorpe; but Tatters' eyes were dry behind the handkerchief she held to them, as she congratulated herself on the success of her imposition, and busily calculated what these new-found relations of old Isaac Chippendell would do for her.

But to her bitter disappointment it proved that Roger Chippendell was neither able nor willing to maintain her in luxurious idleness. With some inward repugnance, for which he blamed himself, Roger offered her a home in his cottage; but when she heard what sort of a place it was, and how far away from any village or town, there was no charm in it for her. She said that if she stayed in London, she would be more likely to hear of her father and daughter, and she promised faithfully to communicate at once with Joanna when she did so. In the meantime Roger engaged to pay the rent of a decent room for her in the house of a city missionary, a generosity for which Tatters was by no means grateful, and before long he heard that she too had disappeared, having gone back to her old haunts and her old way of living.

CHAPTER IX.

BARGAINING WITH THE LORD.

The sun of the short December afternoon had long been set when Roger Chippendell and Joanna returned home from their weary day at the East End, in the midst of squalor and degradation such as they had never dreamed of before. They both knew what earning their own bread by honest work meant; but it had not crossed Roger's mind, still less his daughter's, how swift and easy is the descent from honest work to shameless beggary and crime, when once a man or woman stops over the low barrier which stands between them and the downward path.

The wretchedness they had left behind haunted them; and amidst the dim shades they had seen, crowding together like ghastly spectres, there was the distinct, family, and still beloved form of his twin brother to Roger Chippendell. He had trodden the miry streets where Isaac's bare feet had fallen on the pavement, and had seen the loathsome dens where he dwelt in his old age, when but a few brief years separated him from the shameful grave to which he was hastening. There was a young girl, too, who was growing up to be the companion of the flaunting, brazen women he had seen at every street corner.

With heavy hearts and silent lips they walked along Silverdale Road, and ascended the flight of steps leading to Joanna's pleasant home. How full of comfort and luxury it was! Every little want, almost every fanciful desire had been foreseen and provided for. Peter Clapham had taken a pride in beautifying his house, and had made it as perfect as his own practical knowledge as a builder and an unsparing outlay of money could make it. A soft light from tinted globes round the gas jets lit up the handsome hall as the door was opened for them, and fell upon sundry packages strewed about it.

'Peter's come home!' cried Joanna, suddenly forgetting her trouble.

'Mr. Clapham went out again immediate,' said the parlor maid in a tone of chilling dignity; 'he had business in the city, and hopes you and Mr. Chippendell will not wait dinner for him, as he may be kept late.'

It was already late, so late that all the business in the city was over, except where a few men lingered here and there deeply engrossed in some special work. Peter Clapham was walking up and down the dimly lighted streets near home, but not caring to go in and face the keen and loving eyes of his wife. He had been up to his broker's and heard bad news; worse even than any that had suggested itself to him in the forests of Norway, or on the lonely deck of the steamer. If the speculation failed, and it seemed sure to fail, he would be a penniless man, and a bankrupt; possibly he might be looked upon as a fraudulent bankrupt. A day or two only would decide it.

He felt shaken, and fancied he must look terribly ill. His ordinarily clear brain was bewildered. Until now every scheme he joined had prospered, and he had won the reputation of being a lucky man. He had, indeed, never lent himself to any dishonorable project, though he had taken share in risky ones. The covenant he had made with God had been a sure one. God had prospered him, and he had never failed to give a tenth to him. Of late he had unconsciously reversed the proposition. He had given a tenth of all his income, and God had prospered him. There was a subtle difference in the position. But all at once it seemed as if the bargain was on the point of being broken, through it was not he who was about to break it.

In his aimless wanderings he passed under the walls of the church, where he never failed to worship every Sunday, and the stones of it seem-

ed to cry out against him. The £500 he had borrowed from its charitable funds, intrusted to his safe keeping, must be lost if this speculation failed. The very thought of it made him shiver, and look up with a startled face to the dark mass of building, with its spire almost lost in the murky atmosphere. Surely Judas himself had not begun to take money from the bag as a thief. He meant only to buy that field near Jerusalem, and make it a profitable investment for his fellow-disciples as well as for himself. Yet the last instalment of the purchase money was the price of his Master's blood.

He was a man in the prime of life, in perfect health, and with a shrewd and active brain. Until now there had been no ebb-tide in the flood that seemed bearing him on to fortune. He felt himself a traitor to the cause of Christ, and knew that he had suffered the love of the world to eat away like a canker the love of God in his heart. He was startled at length by the clock of the church near which he lingered striking twelve, and the thought of Joanna's anxiety smote him. It was time to go home. Roger Chippendell, his father-in-law, would be there; the old country carpenter of whom he was growing ashamed. It appeared to him now as if this was the next thing to being ashamed of the Carpenter of Galilee, Jesus of Nazareth. The face and figure of the wise, homely, tender-hearted old man came vividly to his mind, and made the tears smart under his eyelids.

'I'll go to him,' he said half aloud, 'and tell him every thing. Whether I'm ruined or not, I'll tell him all.'

He saw the curtain partly drawn aside, and Joanna's face watching through the window. At the first sound of his step on the pavement she disappeared, and the house-door was flung open to welcome him. He sank down into the easy chair on the hearth, and looked across at Roger Chippendell's tranquil face with the deep-set, kindly eyes gazing back at him.

'Father he said in a broken voice 'I've something to tell you. Sit down here by Joanna, and let me tell you all.'

Roger Chippendell listened, with his gray head bent down, and his eyes fastened on the ground, as Peter Clapham went through the story of the last few months in brief, sharp sentences. And it grew blacker in his own eyes as he brought it out into the light for them to judge him.

'I believed I was a Christian man,' he said, with a deep sigh, 'but I feel as if I was a scoundrel.'

'It's bringing shame on our dear Lord you're most afraid of?' asked Roger Chippendell.

'Ay,' he answered; 'I've heaped scorn upon scorn on men that have been guilty of this sin scores of times. And I've heard folks say, "See your fine Christians that rob the widows and orphans!" If God will only prosper me this once, I'll give the half to him. The ruin is not come yet; and if the market goes up again, I shall find my way home. I'll give half of what it brings me in to him.'

'How can you give money to God?' asked the old man in his quietest tones. 'You make believe that God Almighty is like one of our great city merchants, and cares most for silver and gold. But what is money to him, whether you give a tenth or a half? Have you given him a tenth of your time, and a tenth of your strength, and a tenth of your clever thinking and scheming? Was it only a money covenant you made with him? You ought to have given to him all your heart; did he get a tenth of it?'

Peter Clapham could make no answer. It was money, and money only that he had offered as his part of the covenant with God. The tithe of his time, and strength, and mind he had never thought of giving.

'If I may make so bold as say it,' went on

Roger Chippendell in a voice of deep reverence, 'it was not a tenth of all his riches that God gave to us; we should have been poor, and blind, and miserable, and wretched creatures still. But out of his infinite love he withheld not his own Son from us. 'He emptied himself of all but love.' And some of us are content to give him back so many pounds, and shillings, and pence put down in subscription lists. Why, it is not even keeping a fair bargain to tithe only our money.'

'Father,' cried Peter Clapham, 'when I saw only a little while ago that I had almost, if not quite, betrayed my Lord, I could have done as Judas did, and laid violent hands on my own life, so worthless it seems to me.'

'You never meant to do it,' said Joanna, weeping.

'No more than many another man who does the same thing,' he replied; 'but now, if only I can save myself from bringing scandal upon my profession of Christ, you and I will face the future again, my darling. If I can do no more than earn daily wages as a bricklayer, we could be happy together.'

'Happier than I've been here,' she answered, clinging to him, 'if you're at home more.'

'I can find you £500,' said Roger 'If I go home by the first train in the morning; my lord's agent will let me have it at once.'

It was the money he had saved through a long life of thrifty and temperate habits, and of constant labor. Sometimes a doubt had crossed his mind whether a Christian was right in laying by, out of the overabundance of wealth God gave to him; but his native common sense had kept him from frittering it away in aimless alms giving, or squandering it on needless self-indulgence. Now it was ready to supply an unexpected claim upon him. It was the money the Lord had intrusted to him, and it could not be better spent than in saving his Lord's name from reproach. Peter Clapham received it in time to replace the sums borrowed from the funds of which he was the treasurer, before the crash came that carried him and many others down to bankruptcy, and only the vicar knew the risk that had been run.

Roger Chippendell went back to his daily work and his lonely cottage without having spent his Lord's legacy. It had been his hope to redeem some little children out of the great misery of London and bring it up under his own care in the country; but though he had sought carefully he had not found one. There was a cloud resting upon him, such as had never darkened his spirit before he had seen with his own eyes the wretchedness, and degradation, and vice that lurk in the heart of London. Often as he sat alone at night he would lay down his book, no longer able to fix his thoughts on the words he read, and gazing sorrowfully into the fire he recalled the scenes he had come across in his search after his brother Isaac. It was to him like looking into a terrible gulf, which was not altogether hell, because it existed on this earth,

But his brother Isaac was lost in that gulf, and Isaac's young granddaughter. Until they were rescued the old tranquillity could not reign again in his heart.

(To be continued.)

PARISH WORK AMONG THE LONDON POOR.

The parish system provided everything: for the men, clubs; for the women, nursing in sickness, friendly counsel always; help in trouble; the girls are brought together and kept out of mischief, and encouraged in self-respect by ladies who understand what they want and how they look at things; the grown lads are taken from the streets, and with the younger boys, are taught arts and crafts, and are trained in manly exercises just as if they were boys of Eton and Harrow. The Church services, which used to be everything, are now only a part of the parish work. The clergy are at once servants of the altar, preachers, teachers, almoners, leaders in all kinds of societies and clubs, and providers of amusements and recreation. The people look on, hold out their hands, receive, at first indifferently, but presently, one by one, awaken to a new sense. As they receive, they cannot choose but to discover that these ladies have given up their luxurious homes and the life of ease in order to work among them. They also discover that these young gentlemen who "run" the clubs, teach the boys gymnastics, boxing, drawing, carving, and the rest, give up for this all their evenings—the flower of the day in the flower of life. What for? What do they get for it? Not in this parish only, but in every parish, the same kind of thing goes on, and spreads daily. This—observe—is the last step *but one* of charity. For the progress of charity is as follows: First, there is a pitiful dole to the beggar; then the bequest to monk and monastery; then the founding of the almshouse and the parish charity; then the Easter and the Christmas offerings; then the gift to the almoner; then the cheque to a society; next, latest and best—personal service among the poor. This is both flower and fruit of charity. One thing only remains. And before long this thing also shall come to pass as well. These who live in the dens and witness these things done daily must be stocks and stones; if they were not moved by them. They are not stocks and stones they are actually, though slowly, moved by them.—Walter Besant, in *Scribner's*.

GLEANING IN CHINA.

The following touching incident is related by Mrs. George F. Fitch, of Shanghai, in one of her home letters published in *Women's Work for Women*. One old woman of sixty-eight years reminded me of Lydia, "whose heart the Lord opened." Her tears fell as I talked with her. He has an only son, an opium

smoker and gambler. She has tried to support herself and him by sewing, but her eyes are failing and she fears for the days to come. As I told her of Heaven she cried: "If only I might go soon." When I first began to talk to her she said: "Oh, this is not for me, I am a sinner." "So am I a sinner," said I, "but Jesus came to save sinners. After some time her heart seemed to take it in and she learned a little prayer. I said to the *ahma* as I talked with her; "Explain to this woman more perfectly what sin is." *Ahma* said: "How old are you?" "Sixty-nine." "Well, for sixty-nine years you have not loved and worshiped the Heavenly Father; you have had His care and love and not thanked Him" (and more to the same effect). "That is sin." She had never heard of God. It seemed to me that it was our sin, not hers, that she did not know of Him.—*Observer*.

DIED.

CHAPMAN—At Lennoxville, on Sunday, the 24th May, Edward Chapman, M.A., for many years Registrar and Bursar of Bishop's College, in his 81st year.

FOTHERGILL.—At the Rectory, Tenally, N.Y., on the 10th of May, Frederick Augustus Fothergill, Priest, and curate of the Mission Church of the Holy Cross, New York City, in his twenty-sixth year.

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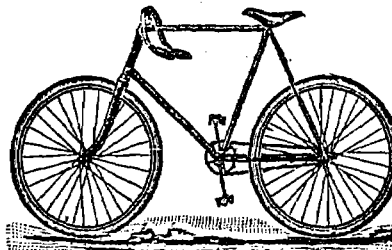
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Valpy French had died of sunstroke. —The Rev. A. R. Buckland, in *The Quiver*, for March.

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20,000 children attended the fete of the London Diocesan Church of England Temperance Society at the Crystal Palace grounds, London, Eng., on the 4th of May. 10,000 of them, 'Juvenile Crusaders,' marched past the Bishop of Stepney in battle array. The Temperance Chronicle speaks of it as 'a mighty imposing sight.' The Bishop of Stepney in his address to the London Council and Board who stood with him at the saluting point said: "I have never," "been so interested in all my life with any sight so beautiful as this, taking the whole thing together—the beauty of the day and the scenery and all we have seen. Physically it is a splendid sight, but when we look upon its moral beauty, it is marvellous. I really feel that you have your hand on the future of how many hundreds of thousands I cannot say—thousands who shall never forget the things of to-day, as I shall never forget them. In thinking of the moral possibilities of all that I have seen, I can hardly find words to express what I feel, and I wish a thousand times I could have said to everyone of these children, little and big, 'Never forget this day—this day when fresh, young, innocent, you did not know what the evils of the world were—and this will be a thought for you to go back to when you face the evils of the world, and you will not mar the beauty and brightness of that recollection in your memory by putting in it things that are base and black. And just that you may not have these things of baseness you have been trained for all these months, and you are here in the delight and freshness of youth, and this is the right way to keep as much freshness and innocence as man or woman may keep.' The religious element should never be overlooked in these matters, and if you use in your teaching not only all these physical and moral forces, but the religious force, you are doing most definitely what as men and women you can do not only for the welfare of the children, but for their strength and prosperity and godliness." The Duke of Westminster distributed the prizes, of which the number was over three hundred.

A commissioner of *The Westminster Budget* says: "To my idea, intemperance, which is so great a blot on our English life, is not sufficiently visited in the punitive sense in the early stages of what so frequently develops into a hideous mania—prevention is better than cure—in most cases, and though, for my part, I do not quite understand totalism in a general way, still it is undoubtedly the only salvation or refuge for many individuals who are unable to restrain themselves from taking too much intoxicating liquor. When, however, the disease—for such it undoubtedly is—assumes a more menacing aspect, and the 'blue ribbon' and the 'pledge' are not sufficiently strong deterrents, then should society intervene, and if necessary use forcible restraint where 'moral suasion' is

useless. Surely habitual drunkards ought to be treated as people whose volition or will power has become paralysed through prolonged excessive indulgence—it is therefore only a dominant will stronger than their own that can secure beneficial results. Detention in an ordinary prison is injudicious—for these are weak-minded creatures with whom we have to deal; therefore the asylum is the proper place for such people—though compulsory isolation is without doubt requisite. In my opinion—and I base it upon what I have observed during my many peregrinations through most of our biggest prisons—so urgent is the need of active measures that I feel there should be established State-controlled inebriate retreats or homes all over the country. I am, of course, aware that there are many private institutions of the kind, but the difficulty of maintaining effective discipline in such places is so great as to largely render them ineffective, for the value of compulsory isolation in an asylum which is practically though not quite a prison was very forcibly brought before me whilst visiting recently the Criminal Lunatic Asylum at Broadmoor."

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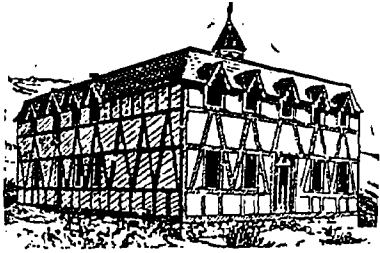
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