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The Church Guardian

W. H. Naylor
SHAWVILLE

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE Consecration of the Bishop of Melanesia took place on June 11, St. Barnabas Day, in St. Mary's Cathedral, Parnell, New Zealand.

BISHOP HALL, of Vermont, has confirmed 364 persons since his consecration in June, and other bishops 37, making 401 for the conventional year.

Hyman Wilhelm Lubrowski, a Jew, made public profession of his faith in Christ, and was admitted into the Church at St. Paul's, Wellington, N.Z., on April 18 last.

THE weekly conference of Calvary church workers, N.Y., continues through the summer. This is a most helpful aid to parochial work, and one which all parishes would do well to adopt.

A member of Calvary church, Conshohocken, Penn., has recently sent to the rector of that church, the Rev. Dr. A. B. Atkins, \$5,000 to endow a free bed in the Episcopal Hospital, Philadelphia, as a memorial of a recently deceased child.

JOHN JACOB ASTOR is about to erect a memorial chapel to the memory of his father, the late William Astor. The building will be placed on the corner of Sixty-fifth street and Madison avenue, and will be administered by Trinity parish.

BISHOP DAVIES, of Michigan, was presented by the clergy and laity of his diocese with a purse of \$600 as a testimony of affection, and of their desire that he and his family might enjoy to the utmost the season of rest and recreation abroad, which he is now enjoying.

THE Brothers of Nazareth have built and equipped two splendid homes among the hills of Dutchess county, N.Y., fifteen miles back of Poughkeepsie. One of the houses is for consumptives, the other for convalescents, two classes of invalids for whom little provision is made, and to whom the fine air offers the best chances of recuperation. The houses are now filled with poor patients from New York and Brooklyn; they have no endowment and depend on charitable people for their support.

THE appointment of Dean Vaughan's successor in the Mastership of the Temple, London, Eng., fulfils popular expectation. As a preacher Canon Ainger has a graceful, polished and epigrammatic style, and his sermons are marked by much quiet thought and originality. He has made his name famous in the literary world by his *Life of Charles Lamb*. As reader of the Temple, a position he held for twenty-six years, he was popular with all classes of worshippers at the church, and his selection for the Mastership has given general satisfaction. He will, of course, retain his canonry at Bristol.

THE results of late Conventions in several of the Dioceses (says the *Southern Churchman*, Richmond, Va.) shows the necessity of division. In Massachusetts there is to be a division; the five Dioceses of New York are to become seven; Maryland, West Virginia, Indiana and Minnesota are moving for dividing; their present Bishops being unable to do all the work that is necessary. So far as these divisions indicate growth there is nothing to be said save to wish them "good luck in the name of the Lord." But it will have to be remembered that these divisions will force this Church to additional changes, and first of all into provinces. The General Convention is now too large, and resolutions have been proposed several times to reduce the number of both clerical and lay deputies from the Dioceses.

OUTSIDE HELP.—The *New Zealand Church News* truly says: "Church papers which are not commercial ventures must necessarily look to the clergy and prominent laity who appreciate them, to keep up their circulation and extend their influence among Church people. And there is need everywhere for the influence of such papers to enter in, for everywhere there are Church people who need Church teaching. People readily take a daily newspaper, and perhaps a magazine of some sort, without any solicitation, because there is some worldly advantage to be extracted from them. It is only the very few who of their own notion subscribe to the Church paper. Active exertion on the part of the clergy and their co-workers is therefore necessary if the circulation of the Church paper is to be secured among the people generally."

TRINITY COLLEGE, HARTFORD, CONN.—The following scheme of academic hoods, modifying and completing formerly published lists, was established by the proper authorities of Trinity College at the recent Commencement: B.A., black stuff, edged with palatinate purple silk; B.S., black stuff, edged with light blue silk; B. Lett., black stuff, edged with russet-brown silk; B.D., black silk, edged with scarlet silk; LL.B., black silk, edged with dark blue silk; Mus. B., black silk, edged with pink silk; M.A., black silk, lined with palatinate purple silk; D.D., scarlet cloth, lined with black silk; LL.D., scarlet silk, lined with russet-brown silk; D. Can. Law, crimson silk, lined with black silk; Mus. D., white silk, lined with pink silk; Ph.D., black silk, lined with purple silk; M.D., scarlet silk, lined with maroon silk. Professors having degrees from other Colleges are entitled to wear hoods as if the degrees had been given by this College. All hoods are of Oxford cut, except that of the Doctorate of Divinity, which is of Cambridge cut.

SOME of the statistics of Trinity church, New York, and its various chapels, are of much interest. In all the donations made by the vestry in the last year, to purposes outside of the parish, amounted to \$82,186.98. There were

848 baptisms, 490 confirmations, 393 marriages, 440 burials, 3 communicants. There are in the Sunday schools 350 officers and teachers, and 4,027 scholars. The daily parish schools have 553 boys and 155 girls under the instruction of 30 teachers. The parish night schools have 335 scholars and 7 teachers. The Industrial Schools have in attendance 1,357 scholars and 117 teachers. The collections reported to the rector, Dr. Morgan Dix, for the last conventional year were as follows: From Trinity church, \$63,437.03; from St. Paul's, \$1,839.41; from St. John's, \$3,130.68; Trinity chapel, \$22,859.36; St. Agnes' chapel, \$9,075.77; St. Chrysostom's chapel, \$5,661.71; St. Augustine's chapel, \$1,362.20; St. Luke's chapel, \$719.09; St. Cornelius', \$390.13, making a total of \$108,523.28; \$47,411.75 were appropriated by the vestry for parish purposes.

RULE OF FAITH.

By this is meant that measure of indubitable truth by which all statements in religion are to be tested.

There may be opinions, fancies, views, interpretations, but nothing is to be set forth as absolutely essential in religion which is not according to the Rule of Faith.

The principle laid down by Vincentius of Lerins, 432 A.D., is a safe one for all Churchmen. It is this: "We must be peculiarly careful to hold that which hath been believed in all places, at all times, and by all the faithful." It is often quoted in its briefer Latin form thus: "*Quod ubique, quod semper, quod ab omnibus creditum est.*" According to this principle we may determine the Rule of Faith by looking for *Universality, Antiquity and Consent.*

Whatever thus gained, the assent of believers must have been based upon the teachings of the Master, whose command to the Apostles was: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

In the effort to teach others what the Lord had commanded them there grew up of necessity a Creed, not formally set forth or issued by Apostolic authority formally given, but a form of sound words which in its essential features has been accepted by Christians in all the ages all along as the Rule of Faith in the essential doctrines of Christianity.

Irenæus said: "Thus the Church, scattered though it be throughout the whole world, hath received from the Apostles and their disciples faith in one God," and then follow the several terms of the Creed; and he adds, "The faith of the Church is in accordance with it, her preaching and instruction and tradition are in harmony with it." Tertullian says the Rule of Faith is altogether one, it alone is invariable and unalterable, namely, "of faith in one God, the Creator of the world," etc., and he goes on to enumerate the other articles of the Creed.

For some years after the establishment of the Church there were no written records such as now constitute the Canon of New Testament Scriptures. The Faith was taught orally from

one to another. It may be that the first records were liturgies in which the form of sound words was preserved. Fragments of these "liturgical germs," as they may be called, are preserved in the Epistles of the New Testament.

It pleased God, the HOLY GHOST, to inspire men to write accounts of the life and sayings of the Lord Jesus, of the planting of the Church, and to compose letters to the Churches. In these various compositions there were preserved the truths which had formerly been taught orally. The Church did not grow out of the Scriptures, nor did it gain its Faith primarily from them. The Church was founded, with its ministry, sacraments, ordinances and doctrines, before a line of New Testament Scripture was written.

The Canon of the New Testament Scriptures was determined by the application of the simple principle: Does this writing contain what is agreeable to the Faith which the Church has received? The Canon being once established, Holy Scripture was thenceforth to be appealed to as containing whatever was essential in Christian doctrine, and hence our Church in the VI Article of Religion declares that "whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." No part of our belief, therefore, is to rest upon mere tradition. We are to appeal to the infinitely superior authority of Scripture, and to make it the only final resort. It is there that we can find the sure means of ascertaining the Rule of Faith, the teaching of CHRIST and His inspired servants.

A division may be made between what is the Rule of Faith with reference to essentials and what has been the common belief of the majority of Christians in the ages all along with reference to points not essential to salvation.

Sometimes this latter classification is confounded with the former, and points are pressed as included within the Rule of Faith which really do not belong there. They may be agreeable to it, but not included within it as essentials.

The need of giving attention to this point is shown by considering the position of the Roman Church on the one hand and modern denominations of Christians on the other. Rome widens the Rule of Faith by adding to the teachings of Scripture the traditions which had their origin in obscurity and the decisions of Popes whom she declares infallible. Hence the Rule of Faith may be different (according to this view) from age to age.

Modern Christian sects, on the other hand, deny, obscure, belittle, or omit portions of the Faith, and consequently do not present before us that indubitable truth by which all views are to be measured.

It is the glory of our branch of the Christian Church (the Anglican) that in its ministry, sacraments, ordinances, creeds and liturgy, it aims to preserve the Rule of Faith as it was received everywhere by all and in every place before there were divisions in the Body of Christ.—*Rev. G. W. Shinn, in the Church Cyclopaedia.*

BETHPHAGE.—The meaning of this word is "house of figs." Bethphage was a place on the Mount of Olives, on the road between Jericho and Jerusalem, and apparently near to Bethany. It is mentioned only in connection with the sending of the two disciples for a colt on which Jesus rode when making His triumphal entry into Jerusalem.

THE JERUSALEM OF TO-DAY.

By WILLIAM FREDERICK DIX.

I.

From the top of David's Tower, just inside the Jaffa Gate, one looks down upon a vast expanse of cream-coloured hemispheres, the low-plastered Oriental buildings of modern Jerusalem. He looks down upon Mahometan mosques and Christian churches, upon the teeming life of a populous city, the only city in the world that focuses two entirely distinct religions. For here are places sacred to Moslem eyes as being connected with the life and ascension of Mahomet, and under yonder dome of Omar is the living rock still bearing his foot-print. And here, second only in importance to sacred Mecca, not far away in western Arabia is the goal of many a weary Mahometan pilgrimage.

Here, too, are the most sacred spots of Christianity; the places where the Christ spent His last tragic days and whence He ascended to heaven. And here crusades are still waged for the faith. And still there come, and ever shall, many a questor to the city that never dies.

Directly beneath the Tower of David is a noisy, open square, paved with rough stones, lined with ragged, white-plastered buildings, and dissonant with many shrill voices. At the sides are the stalls of the hucksters, and the groups ceaselessly forming and changing are fantastic in flowing robes and strong dark visages. Bedouins from the hills of Moab are here in brown camel-hair bournous and purple head covering, which hides the fez and floats over their shoulders; men from the coast, with garments stiff and striped; dragomans in jacket and loose trousers of smooth cloth, and with curved sword at the waist; Greeks with nondescript costumes savoring both of the Orient and their own classic land; fellahs almost garmentless, and pilgrims with travel-worn cloths, from Russia, Armenia, and Turkey.

Here and there, apertures between the close-grouped buildings discover narrow streets thrusting themselves deep into the maze of walls and leading to various parts of the city. In the foreground, tightly walled in on all sides, is the Pool of Hezekiah, and beyond it two dark domes are seen. The nearer is the Church of the Holy Sepulchre supposed to cover the Mount of Calvary, and the other surmounts the spot which the members of the Greek Church call the centre of the world. Farther away to the right are the marble walls and dark dome of the Mosque of Omar.

Upon all sides the city presses, its two hills, Zion and Moriah, thickly encrusted with low, domed buildings whose white plaster has mellowed with age into a soft cream-color. Girding it round about, the bluff, brown walls of Sultan Suleiman forefend marauders, and beyond them, on the west and east, the two valleys Hinnom and Kidron fall away into their rocky basins. Beyond the Valley of Kidron a terraced hill arches, at its summit a slender tower—the Mount of Olives.

Thus, looking down upon the city from David's Tower, one realises that he sees, not the city of Solomon, nor of Ezra and Nehemiah, nor of our Lord. The sacred city of the Bible has succumbed before the hordes of Babylonians, Romans, and Turks, has risen from her ashes and fallen again, to rear once more its walls upon many buried ones; and stands to-day, a mediæval city, resting broodingly over the hallowed dust of bygone centuries.

And in the square below, the strident voices contend with each other among these little mortals who fight their feverish and brief existence among the walls of the everlasting city, and are blown hither and thither and pass away

and are forgotten—puny grains in the sand-storms of the illimitable desert of time.

II.

Narrow streets thrust themselves deep into the maze of walls and lead to various parts of the city. They are dark and ill paved, and no wheeled vehicles ever traverse them. At all the city gates stand the Turkish guards, and only foot-passengers or those mounted upon horses, asses, or camels may enter. Some of the streets have so steep an inclination that they are simply long flights of stone stairs. The buildings are low and solidly made of stone. Many have domed roofs; often an arch spans the street, buttressing a home on each side. The shops are entirely open at the front, and the owner sits in the centre among his wares; watching furtively each possible customer. In one shop are great bunches of figs and dates, and sacks of nuts; in another are sweetmeats, "Turkish delight," and flat cakes covered with sesame seeds; in another are olive-oil-soap and gray cakes of aromatic incense, sandal-wood rosaries, and carved momentoes; elsewhere are displayed cotton stuffs dyed in many colours, turbans and sashes of Damascus silk. Here we see saddles and trappings of red leather embroidered in silver thread, and there a fine stock of old arms. In one shop a baker stands putting six flat, round loaves of dough upon a long wooden paddle and sliding them into the deep oven behind him. Next to him a man is frying long strings of batter upon round griddles. He holds a vessel of the batter which has a perforated bottom and whirls this above the griddle, covering it with long thin lines which are cooked at once and raked off to give place for more.

In the shadow of an arch sits a public scribe with long ink-horn and little rolls of paper, a functionary perhaps constantly seen here since the time of David. At the corners of the street sit the money changers at their little tables, and constantly passing are itinerant merchants, followed by high-laden donkeys, who pick their way daintily over the refuse of the slippery pavement.

"Streets in the European sense of the word have no existence in Jerusalem," remarks W. H. Dixon. "An Arab, who has a thousand words to express a camel, a sword, a mare, has scarcely one word which suggests a street. . . . Solomon never saw a Boulevard, Saladin never dreamt of a Pall Mall." A city "must have quarters; but it need not have the series of open ways cutting and crossing each other which we call streets. Its houses are built in groups; a family, a tribe, a profession occupying each group of houses. A group is a quarter by itself, having its own sheik, its own police, its own public law, and being separated from the contiguous quarters by gates which a stranger has no right to pass. Free communication from one to another is not desired, and such alleys as connect one quarter with another, being considered no man's land, are rarely honoured with a public name. Only two streets are mentioned in the Bible; Baker-street in Jerusalem, and Straight-street in Damascus. . . . Remains of all ages litter and adorn these alleys; here a broken column, there a Corinthian capital, elsewhere an Egyptian sarcophagus. A porphyry shaft may be built into a garden wall, and a plinth of verd-antique may serve as a tailor's board."

And in these narrow, busy streets, vocal with the noise of traffic and of trade, are those who throng, to-day, the everlasting city, as they have thronged it for centuries. The weaver sits at his hand-loom and helps to weave the history of the sacred city. His fingers pass the shuttle of life across the woof, and the pattern slowly grows before him. The potters sit at work with the red clay—the clay from the Potters' field that is by St. Stephen's Gate—and mould

Trial Trip.

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their jars and their destinies over the swift-turn-wheels of time.

The narrow streets thrust themselves into the depths of the city, and into the mysteries, the tragedies, and schemes of an Oriental life which questor nor pilgrim, fanatic nor sceptic will ever discover or fathom when he comes to the immortal city of Jerusalem.

(To be Continued.)

VIVID PICTURE OF A TRUE EPISCOPATE.

[Extract from the sermon delivered in St. Paul's cathedral, Syracuse, N.Y., by the Rt. Rev. Dr. Potter, Bishop of New York, on the occasion of the celebration of the twenty-fifth anniversary of Bishop Huntington's consecration.]

(Continued.)

And to this there has been happily joined, in that episcopate of this diocese which we commemorate to-day, an eminent wisdom of administration. Let me be a little more explicit as to what I mean by a phrase of somewhat vague import. In the episcopate a wise administration is not merely one which is marked by a prevailing prudence, though prudence may well be an eminent characteristic, since a Bishop stands for a great deal more than himself, or even his diocese, and he may not, therefore, hastily commit himself to views and policies which, as an individual, he might properly advocate or inaugurate. Indeed, if one were to study our episcopate in any part of the world, it would be pathetic to note how late, and often painfully, men have learned this lesson. Setting out with a very sharply defined conception of their own of what an ideal episcopate ought to be, they have very soon come into an acute collision with the rights and convictions of other men, only to learn, after denying the one and condemning the other, that they had as veritable a place within the lawful liberty of the Church as their own. That sect spirit which would dwarf the life and activities of the Church to the meagre proportions of one man's opinions, simply because he has Episcopal consecration, this has been a blemish in more than one episcopate in the history of the Church, of which we have had painful evidence.

It is a happy distinction of the administration which we recall to-day that it has not obtained here. A clear, constant, unflinching conviction of the Church's doctrine and order, an explicit insistence upon their enduring authority, have redeemed every hour of it from the faintest suspicion of vagueness, heedlessness or indifference. You have known what your Bishop believed, and no less the Scriptural, Apostolic and Canonical grounds on which he based his wise and firm rule. But no less have you seen in him that highest gift of administration which takes large views of opportunities, of emergencies, of men. Your missionary work pre-eminently dear to him, in the adaptation of means, whether new or old, to particular exigencies; that fine insight as to the true idea of the Church which recognizes that just because there is so much that is fixed in her, her creeds, her order, her discipline, there must needs be, over against these, those other things that are not fixed, but flexible; the just discrimination which, in dealing with the flexible element in what I may call the mechanism of the Church, distinguishes between the visionary and the practicable; these have been characteristics of the first episcopate of this diocese, which, as others have observed them, have always been conspicuous and noteworthy.

I remember very well, as illustrating what I mean, the initiation of one agency which, though in form it has not yet come to pass among us, illustrates what I say. It was the

Bishop of this diocese, unless I am mistaken, who first recognized the uses, and appreciated the value, of an order of evangelists. It was he who gave the formation for such an order and the inauguration of its work (I think even before he came to his present office) his warm sympathy and practical encouragement. Using language in its literal sense, there is no such order to-day. But there is, to my own mind, no smallest doubt that the early recognition of its rightful place in the work of the Church by the Bishop of this diocese had much, if not the most, to do with setting in motion two movements, the one issuing in the Parochial Missions Society and the other in St. Andrew's Brotherhood, which, together, include most, if not all, that an order of evangelists implies, with much more that is valuable besides. And what is pre-eminently significant just here in such a fact is that it is typical of that larger characteristic of administration which, as I think, has adorned the history of this diocese of the last twenty five years. Some one once said of that hardening of the cells of the Episcopal brain which is believed by some to be the pre-eminent characteristic of those who bear that office, that no Bishop was ever known to welcome a new idea or a new method after he was 60 years old. "Talk of a *mare-clausum*," said a clever Englishman, "there is no such '*mare-clausum*' as the Episcopal mind."

I am not here to defend my order from that indictment—a task I own not altogether without its difficulties—but I am here to maintain that it has no place in the history of that episcopate which we are here to-day to recall. And that is what I mean by the highest excellence in Episcopal administration. There is a sentence in the office for the consecration of a Bishop which just here might well be written in letters of gold. Says the presiding Bishop in the charge to him who is presented to him for consecration: "Be so merciful that you be not remiss; so minister discipline that you forget not mercy." It is a rule for the administration of discipline, but in the essence of it is a rule for all administration. There is a strong confidence in the Church's positions; let it not degenerate into a boastful conceit. There is a wise dread of untried innovations; let it not deteriorate into a timid bourbonism. There is a just boundary line even to the most catholic sympathies; let it not harden into a sectarian Phariseism. Above all, there may well be a resolute faith in well-tried methods; let it not become an arrogance which is the prophecy of atrophied powers, because it has ceased to learn. "Open thy mouth wide and I will fill it," said God to the elder prophets. Let us rejoice in an administration which here has taught us in the Church's work the wisdom and the blessing of a hearkening ear and a hospitable soul.

And that brings me to speak finally of that in the history of the first episcopate of this diocese which will always be its crowning glory. Intellectual force, exceptional culture, administrative wisdom, wide sympathies, and a temperament hospitable to enthusiasm and ready to own and welcome varieties and even untried instrumentalities in the work of the Church, all these are excellent notes in the character and work of a true Bishop; but there is another that is better than any or all of them—and rarer—and that is that supreme perception of the spiritual and divine in the religion of Jesus Christ and the mightiness of its force and efficacy. The Church is indeed a visible institution; and her outward part, the visible, audible, tangible ministry and sacraments, her matchless ritual, her stately structures, her art and architecture, vestment and fabric and ceremony—all these are verily indispensable to her life and work among men. She is not a ghost, and if she is to reach beings the avenues to whose souls are their senses, she must needs speak to the one by challenging first the other. But she

would not be the Church in the world, but already the Church translated out of the world, if from the beginning she had not been in danger of being dominated even in these things by the sense spirit which is essentially the pagan spirit, materialistic, tawdry, spectacular.

You may trace to-day the history of almost every pagan rite and superstition, no matter how gross or coarse the idolatry involved in it, as an eminent English scholar has lately shown, in the modern Roman ritual. And you may trace in imitations of that ritual among ourselves as vulgar, meretricious and theatrical, the same essential paganism as that to which insensibly its votaries are returning. In an age which witnesses these things, and which, alas, is only too rarely roused to resist and resent them, it is a rare blessing to the American Church to have a Bishop who has denounced them. Nay, I hope I show him no scant respect when I say that it would have been of very secondary consequence if he had, but a Bishop who has shown first by his personal example and then by his clear and consistent teaching, what things are of primary consequence in the Church of God. We forgive a good deal to boys, and a good deal more, often, to priests and deacons who are no longer boys, when, for a little, they are ensared by the cheap toys of a bedizened ceremonialism; but we expect in the episcopate a certain sobriety which, in an age overfond in all departments of life of the merely decorative, rather than of the enduringly substantial, shall stand like some noble Doric column, erect, massive, austere, simple, divinely upward reaching. And so your Bishop has stood, unspoiled and unbedecked, of reverent mien and tender dignity, telling to all men everywhere by life and printed page and spoken word, that "the things that are seen are temporal," and that "the things that are unseen are eternal," that "the life is more than meat, and the body than raiment," and that "they that worship God, who is a Spirit, must worship Him in spirit and in truth."

Believe me, men and brethren, there is no message, no witness, no example which the Church of God so sorely needs to-day. She may keep the husk of an outward orthodoxy, which is in truth not greatly threatened, however much those who just now are posing as its defenders may find it in their interest to pretend otherwise. But whether, though she be as orthodox as Athanasius himself, under the richer garb and more elaborate ceremonial and more eager passion for the outward which prevails, she shall keep her spiritual life, this is a question which a leadership such as you have had here, or, on the other hand, the absence of it, will go a long way to decide. And so I bless God for an episcopate so able, so wise, so far-seeing? Yes, but most of all, so lofty in its spiritual tone. I bless Him that he whose office it has been among you, for five and twenty years, to invoke upon men the gifts of the Holy Ghost, has shown so plainly and so consistently all along that he believes in them. Wealth, territory, members, temples—what are these but dead and impotent things save as the Spirit of Christ shall quicken them? Blessed be God that He has done so here. We cry to Him in the *Te Deum*, "Govern them and lift them up forever." Happy the flock whose chief pastor in his lower measure and degree has, through all these years, been doing no less a work!—*N. Y. Churchman.*

We are all brethren, created by the same God; we are all sinners, born of a guilty father; but by the grace of Christ we are called to the faith, we are regenerated by the same baptism, and we are all but one body in Christ. Let no one, then, despise or ridicule or offend his neighbor in anything; we ought rather to help and instruct him as far as able, doing to him as we would be done by, were we in want.—*Thomas a Kempis.*

News from the Home Field.

Diocese of Montreal.

MONTREAL.

EPISCOPAL APPOINTMENTS.

August 5th, Sunday, Hull, Rev. F. R. Smith.
 August 6th, Monday, Chelsea, Rev. A. A. Allen.
 August 7th, Tuesday, Kazabazua, Rev. W. E. Kaneen.
 August 8th, Wednesday, Wright, Rev. W. E. Kaneen.
 August 10th, Friday, Alleyne, Rev. J. H. Bell.
 August 12th, Sunday, North Wakefield, Rev. J. Boyd.

Diocese of Toronto.

TORONTO.

OLD TRINITY'S NEW PROVOST.—At a largely attended meeting of the Corporation of Trinity University on the afternoon of July 26th the Bishop of Toronto presiding, it was unanimously decided to offer the Provostship to Rev. F. Wallis, of Cambridge University.

For many years past Rev. C. W. E. Body, M.A., D. C. L., has been the central figure of Trinity University in this city. He had, with honor to himself and with advantage to all connected with this institution, discharged the important duties of Vice-Chancellor to the University and Provost of the College, which is the highest office on the staff. Hundreds of students now scattered over the mission field at home and abroad, some in snug rectories in the Old Land, others as poor curates in remote districts, have passed under Provost Body's care. His brilliant learning, his high sense of honor, his unflinching courtesy, his gentility, have won for him the high esteem of all who, during his superintendence, acknowledge Trinity as their Alma Mater. Hence the unfeigned regret which spread through the college when it was announced that Provost Body had deemed it his duty to accept a high position in one of the chief educational institutions in the United States.

This regret was not confined to Trinity, for Canon Body is deservedly popular in many circles in the city. On the founding of St. Alban's Cathedral Bishop Sweatman appointed the Provost as Chancellor and Canon Residentiary of the new cathedral.

At the recent commencement at Trinity expression was given by the corporation of their sense of loss in the removal of so able an officer. In his farewell sermon Canon Body referred to the long and happy connection he had with Trinity University, which he appreciated next to the famed English seats of learning. The Corporation of Trinity nominated a committee to select a successor. This committee held several meetings before arriving at a decision. The greatest difficulty they experienced was their inability to find a man in Canada with sufficient experience in University government to adequately discharge the duties of the office.

They entered into communication with Rev. F. Wallis, Dean of Gonville and Cains College, University of Cambridge, England, whose reputation for learning and efficiency is known on both sides of the Atlantic. After consultation with the Bishops of the Church of England in Canada the committee decided to recommend Dean Wallis' appointment.

Yesterday the corporation met at the University and considered the report of the committee, which they unanimously adopted. Their decision will at once be made known to Dean Wallis, with a pressing invitation for him to accept the Provostship. This he is expected to

do and his services will go a long way to compensate for the loss of Canon Body.

Rev. F. Wallis, M. A., is Fellow and Theological lecturer and for 10 years Dean of Gonville and Caius. He took his degree in 1876 and was first-class in classics and theology. He carried off several university prizes in theology and has been examiner for several years.

Caius is one of the oldest of the many colleges which together constitute Cambridge University. It was founded as far back as 1348 and is the fourth oldest of Cambridge's famous colleges. Those which have a longer history are only three in number; Peterhouse 1257, Clare 1326, Pembroke 1347.

Dr. Norman Macleod Ferrers is master of Caius; the income of the college, from which many famous men have graduated, is £22,000 per annum. This year it has 172 undergraduates, 414 members of the Senate and 826 members on the boards.

From this it will be seen that Dean Wallis occupies a sphere which will entitle him to all respect should he accept the less onerous duties of Provost of Trinity.

Amongst other duties Mr Wallis has with efficiency performed are those of proctor for his college in the council of the Senate of Cambridge University.

Provost Body enters on his new sphere of labor in September next.—*The News.*

Diocese of Niagara.

The Bishop of Niagara, with Mrs. Hamilton and family, have taken possession of their cottage, which they have occupied for so many years, at Cacouna, where His Lordship the Bishop still continues his untiring efforts for the benefit of the English Church, where he conducts daily service.—*Star.*

"HOLY" SCRIPTURE.

The *Sunday-School Chronicle* protests against the habit of an irreverent parody of texts of Holy Scripture, or a coarse application of some of its tenderest words "This spurious writ," says our contemporary, "has a peculiar attraction for people of a certain order of intelligence. It flatters their vanity to shock the simple reverence of older persons; and they somehow fancy themselves profoundly independent merely because they are blatantly impudent. It is a duty, therefore, for the Sunday-school teacher to insist much upon that old-fashioned nobility which belongs to those who honour the Bible. 'The men of Berea were more noble,' because 'they searched the Scriptures to see if those things were so.' It is safe to say that a truly noble and sincerely manly character has never yet been produced among all the flippant scoffers who have earned a little notoriety by jesting with Holy Scripture

"For the ideal example of true nobility among Englishmen of this generation the mind instinctively turns to General Gordon. Old people in Jerusalem still talk with reverence of the hours which this Christian hero spent daily with his Bible under the shadow of that hill just beyond the Damascus Gate. And perhaps no story of his romantic career is more impressive than that which was told of his earlier African campaign. At certain regular intervals a white handkerchief was thrown across the entrance of his tent. And while that bit of cambric lay upon the sand none of his turbulent and savage soldiers dreamed of intruding upon their leader; for, they said, 'The great white Pasha is speaking with his God.'

"It is this habit of open, but unostentatious communion with the Almighty which marks a

truly noble nature; and breeds that genuine courage which, as in the case of Gordon, was so magnificently great, and yet so gentle and kindly."—*New Zealand Church News.*

THE PRINCIPLES OF CHRISTIAN WORSHIP.

A Paper Read Before the Glasgow Ecclesiological Society.

BY THE VERY REV. T. I. BALL, Provost of Cumbrae.

[From the *Scottish Guardian.*]

It has been more than once impressed upon me by our Secretary that in reading their papers members of our Society may without offence plainly and explicitly state *their own* view of the matters of which they treat. I have therefore endeavored, in preparing my paper, to briefly set forth the ideal Christian worship as it appears to *my own mind*, without any effort to reconcile or compare it with views differing from my own; in doing this, I feel certain, from the assurance given me by our Secretary, that I shall have the indulgence of the Society. Our Secretary, with only too great consideration, introduced me to you as an "authority" on the subject on which I am to speak; I must respectfully, but most emphatically, decline the compliment; I am not an "authority" on any subject whatever. I must premise that I propose to deal with WORSHIP in its stricter sense; popularly, we know, assemblies for all sorts of religious services are in general termed "Worship," but by Christian Worship I shall understand the order or method which Christians, as Christians, should observe when they publicly and corporately assemble to pay their united homage to God.

It is very necessary, in dealing with any subject, that a man should state his standpoint. My standpoint will be, at least in endeavour, simply that of a *Christian*, that is, of one who believes that the religion established in the world by Jesus Christ and His Apostles is the true religion, and that that religion has continued in the world ever since, and will continue to exist to the end, and beyond the end, of this world; for the religion of Christ has the promise, "The power of death shall not prevail against it."

When I begin, as a Christian, to enquire about what concerns my religion, I at once premise that I cannot consent to go to the Bible, to the New Testament Scriptures alone that I may endeavor to extract at first hand, as it were, what it concerns me to know. To do this would be to be untrue, so to speak, to the genesis of my religion. The Founder of Christianity did not write one line of any book, nor, as far as we know, did He command anyone to write anything. He committed His doctrine *viva voce* to a class of men, the Apostles, and commissioned them with a plenary authority to teach others also, and to establish His religion all over the world. The Apostles went forth and, without the aid of any written record of the revelation committed to them, established the universal Church; out of this Church, in the Apostles' own time, were evolved the New Testament Scriptures; to these Scriptures the Church in all subsequent ages has appealed, not as the *source* of her authority or doctrine, but as infallible confirmatory witness to the substantial identity of her teaching in all ages with that of the Son of God and His Apostles.

When I turn to the Church, as a corporation with a history, to enquire anything concerning it, I find that its history divides itself, as it were, into three periods:

1. The Apostolic period, during which everything necessary to the Church's organization and working was established and begun, but nothing was brought to maturity. Then comes

2. The Sub-Apostolic period, during which, as an acute writer has shrewdly said, "Church history as it were passes through a tunnel;"* when under the deep shadow cast by bitter persecution Christianity was slowly, surely, painfully developing in silence and obscurity. Then comes

3. The Post-Apostolic age, which may be roughly said to begin with the 3rd century, when we see the Church spread all over the world in fully organized condition.

Now, when we turn to discover the actual practice of the Christian Church, with regard to Worship, during these three periods, for information with regard to the Apostolic age we have recourse to the historical record of the New Testament. There we find nothing in any way responding to a code of liturgical rules, to a Book of Common Prayer, or to a Directory of Public Worship. We find, however

1. That Christ, and His Apostles after Him, attended public Worship in the Temple at Jerusalem, which shows conclusively that sacerdotal and sacrificial ceremonial in worship is not necessarily repugnant to the mind of Christ or to the genius of Christianity.

2. That Christ, before His death, instituted a rite which He committed to His Apostles to be done "as His Memorial." This rite included the consecration of bread and wine as Christ's Body and Blood, and the eating and drinking of the same.

3.—That, besides assembling at the Temple worship, the Christians of the Apostolic age met together on their own account for worship, apparently in private houses. No details of this worship are recorded for us. But we find reference, and not more than reference, to the facts that these assemblies were held sometimes, at all events, on (i) the first day of the week; and (ii) that a rite, "the Breaking of the Bread," was practised during them.

4. Although the historical statements of the New Testament give us little more than references to the fact that Christians did practice common worship, and to one or two particulars connected with it, the prophetic book with which the New Testament Canon closes gives us a description of heavenly worship, which may not be inaccurately called Christian worship, for it shows us the heavenly host in adoration after the establishment of the New Covenant between God and man, by the mediation of Christ. This worship centres round a Throne and an Altar; in the midst of the Throne is seen a Lamb as it had been slain, yet living, the sacramental emblem of Jesus Christ, Who was dead, slain as the propitiatory victim for the sins of the world, yet Who is alive for evermore. To the Altar an Angel advances, and offers incense; round about the throne elders in priestly garb, the hosts of the redeemed, angels innumerable, living creatures of mystic form, fall prostrate and adore, while songs of rapturous adoration rise to the Thrice Holy, and to the Victim Lamb, the *Salutaris Hostia*.

It is plain that from the meagre records of the practice of the Apostolic age, and from the mystic visions of the Apocalypse, no man, or body of men, could have elaborated a system of worship; yet the fact is undeniable that directly we get certain information about the Christian Church we find it in possession of a system of worship, obviously not originated from Scripture, but to which the New Testament Scriptures bear favorable witness.

*Dr. C. Salmon in his sermon "The Historic Claims of Episcopacy" (1886). The same line of thought is found in the same writer's "Introduction to the New Testament."

In a document which belongs, I suppose, to the tunnel period of Church History, to the sub-apostolic age, I mean "The Teaching of the Twelve Apostles," we find a remarkable allusion to Christian Worship (I quote from Cap. xiv. —See Dean Spence's edition, p. 62):

"Now on the Lord's day when ye are assembled together break bread, and give thanks, after confessing your transgressions, in order that your Sacrifice may be pure. But let no one that hath a difference with his friend come together with you until they be reconciled, that your Sacrifice may not be profaned. For this is that which was spoken by the Lord, 'At every place and time offer Me a pure Sacrifice; for I am a great King, saith the Lord, and My Name is wonderful amongst the Gentiles.'" [Of course the reference here is to the words of Malachi i., 11 and 14.]

We see two things unmistakably:

1. At the time the "Teaching" was written, the Lord's Day was the day of worship.

2. The Rite instituted by Christ on the eve of His Passion, the Eucharist, is set forth by the writer of the "Teaching" as a Sacrifice, and as the special rite of the Day.

Standing between sub- and distinctly post-Apostolic times we have a very remarkable testimony as to the character of Christian worship at that period. I refer to the classical passage in the First Apology of St. Justin Martyr, who suffered somewhere about A.D. 167, in which he describes Christian worship as practised in his days (probably) among Roman* Christians:

"Having ceased from prayers, we salute one another with a kiss; after which, to him who presides over the brethren bread is brought, and a cup of wine mixed with water. And he, having taken them, sends up praise and glory to the Father of all things, through the Name of the Son, and of the Holy Spirit, and employs much time in offering up thanks for having been deemed worthy of these things by Him; and when he hath ended the prayers and the thanksgiving, all the people present express their consent by saying *Amen*, which in the Hebrew tongue signifies *so be it*. He who presides having given thanks, and all the people having expressed their assent, they who are called among us Deacons, give to each of those present a portion of the Bread, and of the Wine mixed with Water, over which the thanksgiving has been made, and carry away a portion to those who are absent. And this food is called among us Eucharist. . . . For we do not receive these things as common bread and common drink, but . . . we have been taught that the food over which thanksgiving has been made by the words of prayer which came from Him [Christ. . . . is both the Flesh and Blood of that same Incarnate Jesus." [Apol. 1. 65, 66.]

This description applies to the celebration of the Liturgy after the baptism of a catechumen, but in the same Apology St. Justin gives a similar, but briefer, description of Eucharistic Worship as the service usually celebrated by Christians on "the day called Sunday."

So we come to the post-apostolic age, and as our knowledge of the Church becomes clearer and clearer we find everywhere, in every Church, a Liturgy, or form of worship, following substantially the lines laid down by St. Justin Martyr in his description. If I begin with the Gallican Churches in the far west, and passing through Rome, Constantinople, and Jerusalem, come to the Church of Malabar in the far east, I find everywhere Liturgies, formed on precisely the same principles, differing indefinitely in details, but all universally including the same elements.

*Some however are of opinion that the description would better apply to the rites practised in the Oriental (Syrian) Churches.

(To be continued.)

ROMANISM.

[From Letter of Bishop Grafton, Fond du Lac.]

If on one side, for the recovery of Christian union, it is necessary that the non-episcopal bodies should recover the lost idea of the Christian priesthood, so it is necessary that our Roman brethren should recover the full powers of the Episcopate. The offer of union on the basis of the historic episcopate has its peace-laden message to them.

It is the supremacy of the Roman see, that is among Episcopal bodies the great cause of Christendom's divisions. A visible Church it is said must have a visible head. So it has, Christ is that head. He has gathered His Church about Him and guides it and rules over it and manifests himself in various ways to all its members in their various conditions of life. But ought not the Church on earth to have a head? The Church militant is only a very, very small fraction of the Church. It is not an entity by itself. Only the feet of the bride are on the earth, and the feet don't need a head clapped on to them, But surely there ought to be visible representative of the headship of Christ. Well, there is, in the Bishop of every diocese. The diocese is the unit. And the Bishop is by his office brought in contact with all his people. He is a visible representative head. The pope however is not, for only a few can see him. He is as invisible to the greater number as Christ Himself. But see how divine providence has watched over the papacy! Yes, God's Providence watches over Israel and Judah, over east and west, over Jerusalem and Rome and Canterbury. But notice how protected and guided Rome has been and what a bulwark of the faith she has been. Yes she was till by the assertion of supremacy, she violated the unity of the Episcopate. Then the spirit of worldliness took large possession of her. And God's loving providence let her have her own way, as He did Israel when it would have a King. For he waits until by her failures, she shall through His mercy learn her own sin. For leaving unity she lost her spiritual power, and half of Europe fell away from her. Losing her hold on antiquity, she has been beguiled into elevating opinions into dogmas and is no longer a bulwark of the faith. By use of the world's code in feudal times she obtained a right of sovereignty over sovereigns, and seeks now to regain her lost temporal power by an alliance with democracy and socialism. Whenever the Pope has solemnly challenged heaven for a sign, providence has answered by a warning and declared against her.

For the union of Christendom we are not to look to Rome. The papacy is the occasion of division. The mark of worldliness and spiritual blindness is upon her. She is not a centre of God's creating but of man's. For the recovery of the union of Christendom, we must look, neither to Rome, nor to dissent, but to Christ; to Christ as the Living Head—into whom we can be gathered by Apostolic fellowship which comes through the Episcopate and doctrine which is shrined in the creeds—and breaking of the bread, when the gospel sacrifice is offered of Christ's Body and Blood.

THERE are some troubles that only time can heal, and perhaps some that cannot be healed at all; but all can be helped by the great panacea, work. The curse of labor, like many other punishments, patiently borne, has been turned into one of our greatest blessings.

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THE CHURCH PAPER.

If the Ministers of other leading religious bodies than that to which Dr. Peck belongs (the Wesleyan) are equally earnest and enthusiastic, it is not astonishing to find the circulation of their papers enormous. If the Clergy of the Church would use like means in the parish (not in the pulpit) the result would be astonishing, and we believe that there is much truth in Dr. Peck's view of the importance and value of the Church paper. We take the following from the *New Zealand Church News*:—Ed.

I believe the *Church* paper my best and most effective assistant pastor. Hence, to circulate the Church papers became a conviction, a passion, a joy. I felt it a duty—a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-inforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The *modus operandi* was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his Church. I warmed with my theme, and exhorted. I appealed to their loyalty. I swept the whole keyboard of incentive to take the paper. Then, when the iron had been made hot by striking, I struck to weld it by taking subscribers *on the spot!* I got all I could on Sunday as a *religious work*.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3. I next put a clean copy of the paper in my pocket, and started on my pastoral visitation each afternoon. By this time I had made a list of all who *ought* to take the paper, but had not subscribed. With this list, and the paper in my pocket, I began sharp shooting at *close range*. I went to the house, the store, the shop and the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I *stayed with* till they "saw a great light," and subscribed!

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year's Day I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year's gift to these poor people that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a Church paper. I explained the benefit, and urged on them the duty of taking a Church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it) I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Hallelujah!

—Rev. J. O. Peck, D.D.

THE ECCLESIASTICAL SITUATION.

This letter by Rev. Dr. Shields, of Princeton, addressed to the *New York Churchman*, is of interest, more especially considering what the writer has done and is doing for the furtherance of Church Unity:

The movement for Church Unity has been rapid and full of surprises. The ecclesiastical situation has changed, one might almost say, from month to month and from week to week. In less than a decade, since the House of Bishops lifted the standard of unity among the Christian denominations, there has been a growing interest in the question, which is not confined to our own country, but extends to all the English speaking races. Nor can this interest be regarded as sensational and transient, much less as a dream of visionary reformers or a stock theme of the religious newspapers. It reveals a spontaneous movement of the whole Christian body. Thoughtful observers can see in it the impulse of great historic causes and reactionary tendencies which have been gathering force for at least a century, and which are making the unification of the American Churches an inevitable and chief Christian problem of our age and country.

It is true that, at the present moment, we seem to be in a sort of eddy, or brief recoil of the movement. Confused and confusing utterances have been evoked by the denominational press in regard to the time-worn question of "pulpit exchanges" or "ministerial reciprocity" between episcopal and non-episcopal Churches—the very last issue to be raised at this juncture. Had it been designed as a stroke of divisive policy, it could not have been more adroit and perplexing. The result is that a few obstructives are jubilant, and some lovers of unity, who thought they had a clear outlook, seem to be drifting in the fog. Happily, the great iceberg, set afloat by an enterprising journal, has just been escaped by a hair's breadth in the Saratoga Assembly, which has deferred further action until after the next Convention; and now we have a clear space in which to take a reckoning.

Let the evidences of progress first have our attention. Chief among such evidences should be placed the clearness with which Church Unity is becoming distinguished from Christian Unity or from the spiritual oneness of all true Christians. This distinction is of primary importance. Valuable as the spiritual unity of Christian bodies must be deemed, it is still invisible, distorted, and largely sentimental and inoperative; while Church Unity would be visible, organic, potent, affording in its ideal fulfilment the only perfect expression of spiritual unity. Hitherto, this important distinction has been overlooked by those who did not appreciate Church Unity; and even those who theoretically appreciated it seemed to have practically adjourned it to the millennium on the specious plea that Christians are not yet good enough to be united in one Catholic Church, thus making an excuse out of their own sin or trying to be too pious for the situation. It is certain that Church Unity will never befall us as a sort of blessed accident or miraculous Pentecost without any effort on our part. All true Christians are at least good enough to begin the work of Church unification. A beginning must be made sometime; and such a beginning the recent discussion has actually made by calling attention to the duty and privilege, as well as need, of combining the legitimate denominations on a purely ecclesiastical basis without suppressing their dogmatic differences and liturgical usages. Not merely individual ministers, but several Christian bodies, the Congregational and the Presbyterian, have already declared themselves in favor of some such corporate unity or Church Unity, as well as Christian Unity.

It is a further evidence of progress, consequent upon the advance just mentioned, that the Quadrilateral is beginning to be appreciated in its strictly ecclesiastical qualities as affording the bases and bonds of the desired Church Unity. At first neither Churchmen nor denominationalists seemed clearly to understand why the canon, creeds, sacraments and episcopate should be named as the only ecclesiastical requisites. By the one party it was thought that the omission of the Prayer Book, Articles and Anglican Ordinal would imperil the integrity of the Church; and by the other party, that the acceptance of the Historic Episcopate would subvert the doctrine and polity of all the non-episcopal denominations. Both failed to see that the four articles simply secure to them what they both need without the least sacrifice of Churchly feeling or denominational consistency, viz., a common rule of faith, a Catholic creed, valid sacraments and a legitimate ministry. If a Christian body has all these four essentials it is in good Church standing; if it lacks any of them its Church claims are more or less defective. And the recent discussion has put to test these criteria. By leading to a comparison of the various denominational standards with the Quadrilateral, it has revealed their respective degrees of churchliness, and has shown that their Church unification must be approached along the lines which it has projected. As yet, indeed, only a few advanced thinkers have discussed it in this light; but at least one large body, the Presbyterian Church, has formally approved the first three of the Articles of Church Unity, and has been engaged in friendly conference with the Episcopal commissioners as to the fourth article.*

Still another step in advance is the discovery of the Catholic spirit and unifying value of the Quadrilateral. For a long time non-episcopal divines viewed it, askance, as a mere stroke of denominational propagandism, and some episcopal divines treated it as a dubious measure of Church aggrandizement. Neither side seemed to perceive that the first three articles were already possessed by other reformed Churches beside the Protestant Episcopal Church, and that the fourth article was not the exclusive property of that Church, since the Moravian or Swedish or Old Catholic Episcopate is theoretically as available as the Anglo-American Episcopate for the purpose of Church Unity, as well as for any other spiritual benefit to be conveyed. Both parties, in fact, were infusing into the four tenets their own denominational significance with more or less interested motives. But the recent discussion has changed the point of view. It has lifted the Quadrilateral out of these narrow misapprehensions and planted it where it belongs, in the midst of the denominations, as the rallying standard of a united Church. And although but few recruits have openly espoused it, yet it has at least been favorably discussed in a symposium of ministers representing all the leading denominations, both Catholic and Protestant. †—*Southern Churchman*.

* Report of Assembly's Special Committee on Church Unity, 1893.

† The Question of Unity. Many Voices Concerning Dr. Shields' Book, "The Historic Episcopate," and his Response to the Many Voices. Chris. Lit. Pub. Society.

ALL ALONG THE WAY.

All along the roadside is the unexpected good blossoming in the brambly thicket of cares and anxieties, perplexities and sorrows. Here are the flowers of balm and heart's ease that grow on graves, plucked as we pass along the dusty way. We hastily wipe a tear as the thought of the dear one departed comes upon us with a

precious, unexpected vividness; and we are comforted, the heart is lightened, as we turn again to the steep and rugged path. So the infinite goodness and tenderness of God come to us in the laborious time, strike us with new meaning as we toil along, and help us up the steep. The all-sufficingness of that thought bends over us like the sky, and holds us one moment in its embrace. We are uplifted and blessed and helped and strengthened to live by influences that skirt our daily line of march. The dewy, gleamy beckonings come through our weariness, discouragement and heartache. Thus the cripple, the hopeless invalid, the active mind and body smitten with impotence, are helped to live, to endure, to suffer.—*Christian Register.*

PULPIT ELOCUTION.

BY REV. A. R. STECK, INDIANAPOLIS.

Some one laments the lack of good and competent readers in many pulpits of the present day. The lament is in good place. Who does not deprecate the blind, lame and halt reading of Scripture and hymns that one often hears from the sacred desk—the reading that, by its awkward reflection, its inappropriate modulation, its false and misleading emphasis mars the native force and beauty of the Word, that is so fatal to sustained and interested attention, so offensive to refined taste, and that so detracts from the beauty and power of the entire service?

Just a few Sabbaths ago I heard a young preacher endeavor to read the twentieth chapter of John, the most tender and pathetic scene in the garden on the morning of the resurrection. Naturally we approach the scene with hearts of reverent tenderness. Mary's heart is breaking. But the tones of my friends were as unsympathetic, as dry, and as arid as though we were reading the prosiest narrative. As he read the triumphant sixteenth verse, calling for the finest delicacy of feeling, he read it in precisely the same voice that he would employ had he been reading the Preamble to the Declaration of Independence—just so unsympathetic and matter-of-fact were his tones. I could not but be shocked.

The other evening, in an immense hall, the largest in this city, holding three thousand people, I heard a clergyman of another denomination read the tenth Psalm. There were people behind him, above him, on either side of him, and far in the front of him, and yet he read the Psalm in the same voice in which he would have read it in his own small church, with no appreciation of the immense distance to which he should send his voice, and the vast number of people before him. As a result, he was not heard intelligibly half way back the hall. His tones were flat and invirile, having neither volume nor penetration. Trying to hear, the people leaned forward with their hands placed back of their ears to catch the escaping sounds, but in vain. So they fell back in their seats and began conversation or to look idly about the great hall. Thus ineffectively was the Word of God read and that under circumstances when clear, strong, robust reading would have produced profound impressions. Instinctively he should have expanded his vocal organs, pitched his voice to a higher and more resounding key, and then have read distinctly and deliberately. But lacking the reading instinct, and never having been trained, he dismally failed. From which I wish to say that it is an infraction upon the public, an infraction of the dignity and majesty of the Word of God to send out to a listening and critical world preachers of the Word who are ignorant of the elementary principles of correct reading and speaking. Such incompetent reading is too common among us. Somehow there seems to be a prejudice

against trained or artistic reading and speaking especially among persons of scholastic pretensions, on the ground, doubtless, that the recognition and practice of the art of elocution is not consistent with the highest intellectual merit. They say: "Thought is the thing. Sacrifice everything to thought. Be learned in your manner and obscure to the people. What's gesture and inflection and pitch, and all that soft nonsense, got to do with thought? Be a thinker. Be low in your voice and pale in your face, and poky withal, slovenly in your manner; speak indistinctly, be as awkward as a yearling colt, but gesture, grace, animation and the arts of speech, eschew for ever as destructive of intellectuality. Leave all that to the crack-brained elocutionists who cannot tell a thought from a hole in the ground."

Our plea is not for the extravagant and ridiculous affectation of elocution one may commonly see. No, away with it! Crucify it! We plead simply for plain, dignified, manly, effective reading, suitable alike for the cultured and refined, and for the illiterate and coarse. Such reading as where a man stands erect and does not lounge; where he speaks out in clear, honest, verile tones, and does not piously and nasally whine, as if he were reading a death warrant in prison in full view of the scaffold; where, by modulation and inflection, he conveys intelligently the thought he would present, and where, by a judicious and graceful adaptation of tone to sentiment, he may read with becoming discrimination, and no man of sense would object to such reading. He who prates about the superiority of thought over delivery, having only contempt for the latter, is a short-sighted, vain and conceited intellectual coxcomb. He knows nothing as he ought to know it. Such idle and mischievous prejudice may not be inconsistent with mere knowledge of books, but it publishes the bearer as neither wise nor cultured. One may ask, Are not people intelligent enough in this day to understand what is read without the superficial aids of the elocutionist? Certainly. But a public speaker has something more to accomplish than merely to make himself understood; his thought upon the listening mind; he aims at persuasion. It is one thing to make one's self clear; it is another to convince and move. True, manner does not alone, nor chiefly, secure conviction; it is always and solely the truth, if the conviction is genuine. But who will undertake to declare that an audience can be moved as readily and as deeply *without* as *with* the forms of pleasing and agreeable speech?

If by the logic, vigor and beauty of his thought, albeit his manner is poor, a speaker is able to impress his hearers, how much more would he be able to impress them if to the force of his argument and to the energy and purity of his thought and diction he adds the power of forceful and persuasive oratory. Would the names of Pitt, Burke, Webster, Calhoun and Clay be what they are to-day had the men themselves been less than they were in the distinctive field of oratory? They would not. To their thought they added the grace and the power of overmastering eloquence.

As between two men of equal ability who address the same audience of the most highly cultivated individuals, on the same subject, the one who to the charm of his matter lends the impressiveness of manner, will ever and always be found to be the more forceful and agreeable and successful speaker.

If young men as they enter the seminary are not good readers, they ought to be made so before they leave it. A poor reader may be made a good reader by instruction and training at the hands of a competent instructor. He can be taught the quality and significance of tones, and how to control his voice by modulation, pitch, stress, and the like. Why, therefore, should not our theological students be taught how to read and speak well, as well as

be taught how to get up a sermon? Why should they not be instructed and trained in oratory as well as in homiletics? The former is more important than the latter. A theological student, as he issues forth into the work of the Church, cannot be said to be "thoroughly furnished" until he has possessed himself of the benefit of a thorough course in the principles of correct reading and speaking. It is neither scriptural, sensible, nor philosophical, either in a theological student or theological professor, to be indifferent to excellence in public reading and speaking. It is what the public wants, and what, other things equal, they will pay more to get. They appreciate it when they have it. They lament when they lack it. The rich laymen who will endow a chair of sacred oratory in Wittenberg and Gettysburg will do more by that act for the honor of the Church, the efficiency of the ministry and the glory of God, than they now perhaps think for.—*Lutheran World.*

"SEEK AND YE SHALL FIND."

BY H. D.

Seek is a good old Saxon word—short, strong, and full of meaning. The person who really seeks is in earnest—wide awake—determined to succeed. Not one of the dawdling, lolling, yawning sleepy kind, that never half see, or hear, or know anything. There is a great deal of professed seeking that amounts to nothing at all, and for that reason it finds nothing.

To fulfil the injunction, "Seek and ye shall find," several things are necessary.

1. There must be an object or end in view.

Unless we propose something to be accomplished our seeking will not amount to much. And herein we see a marked difference in persons. For instance, two persons may visit the same place, see the same objects, meet the same persons, hear them talk, Or they may read the same book or paper. And yet, the result will be widely different.

In one case a large amount of real and of useful knowledge will be obtained. The place visited will be properly located, its geography will be ascertained, its objects of interest will be fixed in the mind. In a word, the place, the persons, the book, the service and the sermon will each and all make a lasting impression. While, in the other case, little will be retained; for with only half an eye, half an ear, an indifferent attention, there will be but a vague, shadowy impression remaining.

Seeking earnestly is well illustrated by the woman who had ten pieces of silver. When she lost one she flew about, lighted a candle, and with broom in hand went all over the house, looking into every nook and corner, under the bed and in the closets, determined to find that lost piece. And she found it, and felt well paid for her trouble. Just so we should seek, always having a definite object in view.

2. Our seeking should be guided by good sense. We should seek for proper objects in proper ways. Many go rushing about here and there, seeking for things where they are not to be found, and in ways which have no sense in them. If a woman lost her thimble she would hardly go out into the street and expect to find it there; but she would go about the house where she was in the habit of using it. And so in everything, for everything has its place, and there should we seek it.

3. If we seek divine knowledge, it can be obtained. But we must seek it in the right place and in the right way.

The Bible is full of this knowledge, and there we must go for it, not occasionally, not in a haphazard way, but regularly and systematically. And then God had promised that the Holy Spirit will help us to understand.

Let us then seek, and seek earnestly, for this knowledge, and we shall find it.—*Parish Visitor.*

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CALENDAR FOR AUGUST.

- AUG. 5—11th Sunday after Trinity.
 " 6—Transfiguration of Our Lord.
 " 12—12th Sunday after Trinity.
 " 19—13th Sunday after Trinity. [Notice of St. Bartholomew.]
 " 24—ST. BARTHOLOMEW. Ap. & M. Athan. Creed.
 " 26—14th Sunday after Trinity.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

ELEVENTH SUNDAY AFTER TRINITY.

The Collect directs the thoughts to the mercy and pity of God, as the attributes through which he chiefly reveals His Almightyness (Ex. xxxiv, 6.) The Name of the Lord proclaimed to Moses—"merciful, gracious, long-suffering, abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." The Collect contains five several subjects, each of which is full and suggestive: 1. The mercy of God—Love the chief manifestation of Power. 2. The grace of God—His gift according to the measure of our needs. 3. Obedience only possible by grace. 4. The realization of the Divine promises in their fulness. 5. The "great recompense of reward," the "heavenly treasures" of which Isaiah and St. Paul wrote, 1 Cor. ii, 9. "Eye hath not seen," Is. lxiv, 4. "Such fulness of meaning approaches very nearly to that of inspiration," says Blunt Amer. P.B., "and may well lead us to the belief that a special blessing rested upon the intellect and devotional instinct of the original writer."

The Epistle gives us one of the most striking examples of the Power of God shown in mercy and pity. The Apostle himself by the grace of God "called to be an Apostle," who was the least of the Apostles, a persecutor of the Church and one not worthy to be called an Apostle.

The Gospel gives us the parable of the two men who went up to the temple to pray, and the special moral of that story, as it stands out with more than ordinary distinctness. The mercy and pity of God invoked by the publican with the result that he went to his house "justified." He remembers the loving kindness of the Lord, and in humble faith invokes that love for himself—a sinner. In this trust he was "made just"—that is forgiven.

The First Lesson, M., 1 Kings xviii, reveals Jehovah regarding his children with mercy and pity. "I will send rain upon the earth." The end of the three years drought. The love of the God of Israel shown in the reply to Elijah's prayer that the people might know Him at Carmel, and the "great rain."

The Second Lesson, M., Rom. v, enlarges upon the great Pauline doctrine of Justification by Faith, the sublimest revelation to men of the mercy and pity of God, as well as of His power. "For God commended his love towards us in that, while we were yet sinners, Christ died for

us." See also v.v. 20-21. Grace abounding over sin.

The First Evening Lesson, 1 Kings, xix.—The preservation of Elijah from the malice of Jezebel. The prophet in the wilderness of Beer-Sheba. The mercy and pity of Jehovah provides for His servant the cake and cruse—emblems of the provision spiritual and material which God has prepared for His people in the wilderness of this life. The mercy shown in the "still-small" voice with which Jehovah reveals himself to His children, not in terror or violence, or threatenings, the earthquake, the fire or the tempest, but in gentleness and love. Elijah an example of one who ran "the way of God's Commandments," v.v. 19-21. "He ran after Elijah." The ready obedience, joyous and prompt. The prophet Elijah and St. Paul also were always desiring to be found in obedience to the Divine Will. They obtained the promises, i.e. they were the recipients of the grace and blessing promised to faithful and ready response to the Will of God, especially as shown in acts of material and temporal sacrifice. So were they also partakers of the "heavenly treasure," the "good things," peace, joy, power, and the favour of Jehovah.

The Second Evening Lesson, St. Matt. xix, to 27. The tender mercy of Christ shown in receiving the little children. His pity for their weakness. Mercy and pity characteristics of the followers of Christ, v. 21. "If thou wilt be perfect go and sell that thou hast and give to the poor." The young man did not run the way of Christ's Commandments. He had great possessions, the attractions of which proved too much for him. "He went away" from Christ. "The heavenly Treasure" despised—the promises of God that He will recompense those who make material sacrifices for Him, and in His service, counted as nothing. This was the folly of the young man who, having no mercy or pity for himself, could not be helped even by the pity and tenderness of the most loving of Men—He who above all others is ever touched with a feeling of sympathy for our infirmities.

SUMMER SUNDAYS.

Now that the controversy over Sunday observance, in relation to the Columbian Exposition, has been well-nigh forgotten it may be once more possible to consider dispassionately how Sunday shall be kept. Into the legal aspect of the question we do not propose to enter. Laws regulating the customs of society are rarely more than the tardy recognition of convictions already reached and manners formed by the dominant moral force in the community. It is the creating and deepening of true convictions, the encouragement of right manners, that is important. "Manners maketh man"; man makes the laws. Men must think correctly, if they are to act correctly. There is a special reason why the minds of people require enlightenment as to Sunday observance at the present time. Various factors, material, mental, moral, religious, go to form the habits and institutions of a people. When many new influences from these different directions combine, and strongly affect social life, a change takes place—a notion falls back or steps forward. Such a change is in progress now. No rational individual in the social organism, no matter how obscure or heedless, but is helping to determine whether that change shall be for the better or the worse. Mr. Lecky wrote lately: "There is no better criterion of the political genius of a nation than the power it possesses of adapting old institutions to new events." There are few institutions in this nation older or more extended in their effects than the hallowing of the first day of each week. To secularize Sunday would be to

un-Christianize American civilization. How long a stream will continue to flow when cut off from its source can be mathematically determined. And with something of the same definiteness can the future of a civilization be predicted that has been severed from the high ideals and serious faith and solemn sanctions that created it. Indeed an object-lesson is before the eyes. In the French nation of to-day is given "the extraordinary spectacle of a whole people who have cut themselves off from the past in the world of thought almost as completely as they have done in the world of politics." As yet there is but a very imperfect understanding of what a disastrous operation this is. A hint of it may be found in the opinion of one of the leading French papers that within half a century "France will have fallen below Italy and Spain to the rank of a third-rate power," and the statement of P. Leroy-Beaulieu, that the self-effacement revealed by French population statistics is largely due to "a lessening of religious belief on the part of the people, and a modification of the old ideas of resignation and submission to their lot."

And yet how gently and unobtrusively the secularization and final abandonment of Sunday as a religious day might come, it is not difficult to see. There need be no harsh break with old usages, no outspoken rejection of Christ as the *Rex Gentium*. All that would be necessary is that, in the social standards of the future, in the altered fashions that are quickly superseding the old, the keeping of Sunday as a religious day should be silently dropped out, as an institution that has no particular significance in the new order. Time was when Saturday evening was observed in New England with quite as much rigor as the Sabbath itself. One would have to get into very obscure corners of New England to find even a trace of that custom left. Yet there was no formal abandonment, no vote taken or rule abolished. And it is not enough to say that so it might be with Sunday. In many families, in some social circles, the day has already lost the meaning it has had for eighteen centuries of Christian living. At this season, especially, when manners are universally relaxed, and dispensations from irksome duties are issued by the individual conscience upon every rise of temperature; when, for many people, absence from home breaks up the routine in which Sunday church-going still finds a place, and, as a consequence, dwindling congregations in the city are balanced by no compensating increase in the country—at such a time the secularizing of Sunday seems already to proceed apace.—*The Churchman N. Y.*

"FASTING COMMUNION."

(From a Pastoral Letter by Rt. Rev. W. Crosswell Doane, D.D., Bishop of Albany, N.Y.)

I cannot feel it right not to warn the people of this diocese against the use of unauthorized language in regard to the seemly and venerable custom of receiving the Holy Communion fasting, and against the danger of giving undue prominence to this matter in their public teachings. Granting the very much that can be said in favor of the custom, as reverent and ancient and seemly, it cannot possibly be taught as the rule or law of this Church, or of the Church Catholic, since it has no foundation in Holy Scripture, or the injunctions of our Lord, or in the decision of any Council that is of binding authority. Let those practise it who can and will. Commend it as seemly and sensible. When celebrations are early and accessible, let it be the usual habit. But let it not be unduly dwelt upon, unwisely preached, or suffered to be a hindrance to the frequent reception of the

Blessed Sacrament. We shall impress far more the great dignity and solemnity of the holy mysteries by warning our people against the danger of that unworthy reception which consists in not "discerning the Lord's Body," and by developing the language of the catechism and the shorter exhortation as showing what the Church requires of those who come to the Lord's Supper. But to materialize the whole conception of "the heavenly and spiritual manner" of the Mystery by magnifying an earthly and physical view of it; to habituate people to be present at the Holy Sacrifice without partaking of it; to weaken and exhaust the body into such physical discomfort that it is feeling faint, weary, dull; feeling *itself*, just when one ought to dismiss all corporal consciousness or sensation; to sacrifice health and irritate nerves and endanger life by exposure to cold and exertion and nervous strain; surely this is "being not wise," but unwise "above that which is written;" and sacrificing great spiritual advantages for the sake of insisting upon an external and non-essential adjunct. There is not much to choose between the modern, violent inability to distinguish the gorging and gluttony of the morning meal in the days of Augustine and Chrysostom, from a moderate refectation taken and forgotten, at least four hours before a mid-day celebration, and the childish and revolting details and differences among Roman canonists as to what does or does not break the fast before communion.

The present Bishop of Fredericton, in his very thorough treatise entitled "On Fasting Communion," published in 1875, quotes, as showing the opinion of English priests in the sixteenth century, the two extracts which follow, one from the works of Roger Hutchinson, Fellow of St. John's, Cambridge, and the other from the very strong and Catholic treatise of John Johnson, called "The Unbloody Sacrifice," which are pertinent and valuable to this discussion.

"Notwithstanding, as he doth well which cometh fasting to the Lord's Table, so he doth not ill which by occasion cometh after he hath eaten and drunk. Meat and drink do not defile, do not make a man an unmeet guest for Christ's Board, for the marriage dinner of the King's Son; but lack of the wedding garment, that is sin and iniquity. There is no commandment in the Scriptures which restraineth those that have eaten from communion. Paul reproveth not the Corinthians for any such thing, but because they made maundies and banquets in the house of prayer. In their own home he doth not forbid them to eat and drink before the communion, but permitteth it, and leaveth them to their own liberty and necessity herein, saying, 'If any man hunger, let him eat at home.'"—*Hutchinson*.

"They who find that abstinence exalts their devotion ought by all means to use it on this occasion, according to the best examples of the fourth age of Christianity and of the following times. But there are many who cannot communicate fasting without great uneasiness and ind devotion, unless they could go directly from their bed to the altar, and these men must indulge the cravings of the infirm nature so far as to quiet their spirits and preserve a due attention of mind in the service of God. This I say especially in relation to those clergymen who have crazy bodies and have no assistance on communion days; for they who have to speak for two hours together, with little intermission, will find by dear-bought experience that they destroy their own constitutions if they allow no supply to nature. And, indeed, we of this Northern climate are vain if we pretend to imitate the Eastern, African or Italian Christians in their fastings. Our air is much more severe than theirs, and preys with a much sharper edge on our spirits and vitals. But both clergymen and people ought to confine

themselves to what is barely sufficient to keep nature from sinking, and especially to abstain from all intoxicating liquors when they go to pray before God."—*Johnson*.

WORSHIP, JOY, REST.

And yet, fatal as it would be, to substitute a holiday for a holy day at the beginning of each week, it is idle to think of restoring the Sabbath-keeping of the old Puritan regime. The groups of young men and women just freed from the pressure of college and school, who spend their Sunday morning on the pleasant lawn of some country house, the gay excursionists who stream out of city streets along suburban railways, while the bells are ringing for church, these will not be recalled to the austerities of a bye-gone time. Some change must come, not in the essential character of the Lord's Day, for that cannot alter, but in the expression given to that which the day perennially enjoins and symbolizes. The immediate need, then, seems to be a firmer grasp of the real import of the Christian Sabbath. We suggest that that import may be set forth by three words—worship, joy, and rest.

In the first place quite certainly, Sunday is the day in every week set apart for Christian worship, the day that declares that man's first and supreme duty and highest exercise is, as St. Hilary writes it, "to adore the Father, to venerate with Him the Son, to be filled with the Holy Ghost." The Christians of the early centuries could not as a rule, observe Sunday as a day of rest; but though they had to go to their ordinary labor as on other days, they rose before dawn to gather at appointed places and take part in the divine mysteries. Until presence at a Sunday Eucharist is regarded as it was in the time of St. Paul or St. Athanasius, and as it is now by a great portion of the historic Church, the very foundation of a true Sunday observance will be wanting.

But, secondly, Sunday is a day of joy. It is a day of joy because it is a day for Eucharistic worship, a Feast of the New Dispensation. No doubt there was much solemn gladness on the part of individuals in the Calvinistic meeting-house of two generations back (some flowers blossom through the snow), but to the young people and children Sunday was a day of gloom. Yet from the beginning the *Dies Dominica* has been an occasion for mirth and good cheer—every Sunday a little Easter and bright with the radiance of the Resurrection. The Council of Nicee pronounced an anathema upon any bishop or priest who should presume to fast on the Lord Day. Joy expresses itself in simple amusements and harmless recreations.

Lastly, Sunday is a day of rest, and in its observance something of the old Sabbath peace should linger. To work needlessly on Sunday is far less Christian than to play. But in the cessation from the week's drudgery the sweetness of family life should reassert itself. The old law tethered people, that they should not stay far from home on the Sabbath. Sunday is the weekly festival of the Christian household. The fathers and the children should be drawn together on that day at the table of the Lord, and at the household board.

If these principles were kept in mind, and applied in harmony with the impartial spirit of the Gospel, the Sunday of the coming age need not be less sacred than that of the past. For the law of Sunday is not in favor of any class, but for all God's children. The American Sunday will not be truly Christian till there is freedom for every one of her citizens, and the strangers within her gates, to worship, to rejoice, to rest from earthly toil and worldly cares on the Lord's Day.—*The Churchman, N. Y.*

BISHOP DAVIES OF MICHIGAN ON PRESENT DANGERS.

[Convention Address, 1894.]

A responsibility rests upon us, dear brethren of the Clergy, greater than I can find words to express. Dangers encompass us which threaten not only the integrity of Christian belief, but also the foundations of public morality and justice. Persons who offer themselves as guides and teachers openly impugn the inspiration of God's Holy Word, and explain away the Atonement of our Divine Redeemer. The public has ceased to be startled, so frequent have they become, by charges of venality and corruption against men of high position and in official station. The fair fame of our State has lately been sullied by a cruel and violent defiance of Law and Order such as we all have read of as sometimes occurring on our remote frontiers, but such, so far as I believe, as has never before disgraced the Christian civilization of Michigan.

There is one remedy, and only one, that has been given to the world for all these evils. It is the gospel of our Lord Jesus Christ faithfully preached and brought home to the hearts and lives of men, and it devolves upon us, the official representatives of the Great Head of the Church, to redouble our efforts to stem the torrent of lawlessness, immorality and unbelief. Well for us that the Church commands the Law of God to be proclaimed on every Sunday from every altar. Let every pulpit resound with a faithful enforcement of this Divine Law. Let it there be shown that the fear of God and a sense of responsibility to Him are the only sure foundation of righteousness of life; that right belief is essential in order to secure morality and purity. We cannot be too diligent in our care for the children of Christ's flock. I rejoice with all my heart in the great and good work of the Sunday-school. But this is not and cannot be a substitute for the pastor's own catechetical instructions. No rule of the Church is more express than that which commands the Clergy openly in the House of God to instruct the children and youths intrusted to their care in the catechism. And what the Rubrics command the Canons enforce. This is the text of the Canons: "The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the Doctrine, Constitution, History, and Liturgy of the Church."

Those upon whose hearts and minds are plainly written their duty to God and their duty to their neighbor as set forth in the Catechism; who have been made familiar from earliest childhood with the Articles of the Christian Faith as contained in the Apostles' Creed; who have been well grounded by their pastors in the distinctive principles of the Apostolic Church of Christ; who have been taught the constant necessity of seeking from Him through prayers and Sacraments, daily supplies of grace, will be covered as with a shield against temptations to depart in their maturer years from the paths of virtue and piety, and from the unity of the body of Christ. But Christian parents must reinforce the efforts of the clergy by their Christian teachings and their godly examples in their own homes. The child of many prayers is likely to grow into the man of honor, integrity, piety and usefulness.

HE who climbs above the cares of this world, and turns his face to God, has found the sunny side of life. The world's side of the hill is chilly and freezing to a spiritual mind, but the Lord's presence gives a warmth of joy which turns winter into summer.

Family Department.

Over The Sea Wall.

CHAPTER VII. (CONTINUED.)

The road-mender went on to explain that he had just had a birthday, and that a kind lady had given him a desk, and that he had found four whole half crowns in a little drawer in it, and that with all the money he had before he had more than fifteen shillings, and he was going to do something with it that was a secret from everybody. And then he nodded and rode off laughing as bold and happy as you like; and the road he had taken was the same one as we had guessed—the one that would lead him if he took the right turns, right to the gipsies camp.

"He has gone off to get the pony—he would think fifteen shillings an ample price," I said to Aunt Lois; "and perhaps, when he got to the little gully, he would get off Billy and go along on his feet, the same way that we did. I don't suppose he would tie Billy up very tight, and of course, when he was tired, he would break away and come home. Billy can be very 'artful,' as the men call it, and wouldn't let anybody catch him. He would come straight home his own way. If only dear little Guy had not got thrown off first!"

"I don't think Master Guy would get easy checked," said one of the grooms. He did a bit of jumping last time he was out with me, and bless you he stuck to old Billy like a limpet to a rock. He's a rare cool hand, is Master Guy. I was a bit afraid the saddle might have slipped round with him, till I heard he had the girths drawn for him; but as it is I don't think he'd let Billy get him off nohow. If he's got off, it's of his own free will. I'm not afraid of taking my 'davy on that.

Well, it was hard to know what to think. We were getting into a great fright, though trying to persuade ourselves that it would all come right, and that the boy would turn up safe and sound, as he always had done on other occasions when he had been missing for awhile. But we could not disguise from ourselves the fact that this escapade was on a larger and more daring scale than any other had been, and the fact that he had taken his money with him showed that he had some definite purpose in his head, the nature of which we felt sure we had accurately guessed.

All that morning we roamed about restlessly unable to settle to any sort of task; and presently Maudie joined us and walked about too, and we had to tell her about Billy's return, and go over the ground again with her, trying to reassure her, and convince ourselves, and her too, that no harm need have befallen Guy on that account.

Maudie was not greatly alarmed by Billy's return.

"Guy would think he should not want him any more, as he was going to get the other pony. I wonder he didn't keep the saddle and bridle, though; but perhaps, when he once got off, Billy would not let himself be caught."

It was tedious work waiting for the return of the dog-cart. We had made up our minds that coachman would have found and brought back the truant; but of course, there were secret fears tormenting us that some mischance might have befallen the child, and Maudie was never altogether clear that Guy would not have hidden away in some out of the way spot in order to safely out of Brother Reginald's way, and that we should be unable to find him.

And this fear was corroborated to the full when, shortly before one o'clock, the dog-cart drove up to the door, coachman sitting on the box with a troubled face, and no Guy by his side.

"I can't find a trace of him nohow, ma'am," he said. "The gipsy folk have all cleared off bag and baggage, and not even the police know which way they've gone. There is such a lot of folks tramping the roads, what with hay and harvest, that they take no note of them much, and not a soul about knew when these folks had gone. I found their marks of a camp where you told me, and I don't think they've been cut of it long; but whether it was to-day, or yesterday, or the day before as they cleared out I can't say, and not a soul can tell a single thing. As for Master Guy and the pony, I couldn't hear a word about either. Not a soul as I asked had seen them go by, and I asked at every cottage I passed. Some of the folks thought they must have seen him ride by if he'd been on that road; but not a trace of him could I come across. I spent the whole morning there asking and looking all I could; and then I thought as I'd better get home, hoping he would have turned up before I got back."

"Billy has come back, but not the boy. Coachman, I am very uneasy.

What can we do next?"

"Well, ma'am, I'll get a bit of dinner and then go to the police station myself and set them on. It don't seem as though a child could get clean away in a few hours and leave no trace. I only hope he's not got tramping off with them gipsies—stolen, perhaps, for his pretty ways and good clothes. But I should say as they'd been on the move before Master Guy could have got to them.

Maudie was dissolved in tears. She was sure Guy had been carried off by the gipsies, and was picturing every kind of hardship and privation for her darling, being old enough to guess that the hard life of the vagrant folks was far less charming than Guy supposed it to be.

"He would be so pleased to go with them, thinking it all fun, and a lovely way of keeping out of Brother Reginald's clutches," sobbed the child; and then when he gets tired and wants to come, they will beat him, and tell him he will never go home any more. Oh, I can't bear it—I can't bear it!"

We are getting into a pretty pass. The boy gone, the little girl in danger of crying herself ill, and the brother expected home that evening! Pretty sort of guardians he would think us! And a fine introduction for the benevolent schemes we had been plotting and planning for the benefit of these children! Not that we could think of much save the fate of our lost darling, and lunch was a mere pretence, though we all sat for half an hour round the table as usual.

We could do nothing but think of Guy, his pretty looks, engaging ways, and quaint little sayings and blunders. It was only last Sunday that he had asked to stay for the whole service, instead of going out at the conclusion of Matins; and when I found him his place for the unfamiliar communion service, he studied his book intently for some moments and then looking in my face with round, wondering eyes, he asked in an audible whisper—

"Miss Sea-Gull what is holy commotion?"

Everybody in the house had some little reminiscence of a like kind to relate, as we talked of the boy, and hazarded a hundred surmises as to his possible fate. I hope I may never have to spend another such day. It was too terrible, as the light began to wester and wane, to think where the little fellow could be, and what had befallen him in some strange place. I could not believe that if he had been hiding away of his own accord he would not by this time have shown himself, and come to make some demand for supplies. Children mightily soon tire of those caves and hiding places they think will make homes for them forever. Guy had more determination than most children, but, on the other hand, he was more mercurial and restless. I could not imagine that he would ever be con-

tent to stay long in any place without a companion and listener. I kept hearing his imperious little voice saying. "Well but listen!" and it was hard to realize that it was only the echo of imagination.

Maudie had vanished for some little time after we had let her have tea with us in the drawing-room, instead of going to the desolate nursery for a solitary meal. She had been crying bitterly during a great part of the afternoon, but we had coaxed and demanded her to eat and drink, and the food had done her good. She was calmer when she went away, and looked more natural, but I could not bear her long out of my sight, and went up to her room to look for her there.

Yes, there she was, kneeling beside the window seat, her face upturned to the sky, so engrossed in her thoughts or her prayers that she did not here my approach, and only knew that I was with her when I knelt down beside her. Then she started gave me one quick look, and nestled up at my side. I put my arm around her, and we knelt for some time like that, and when I raised her to her feet at last, her pale little face had quite a new expression upon it. She heaved a long sigh that sounded like relief.

"I think it must come right now," she said. "Mother said things nearly always did if we took all the trouble to God in our prayers. I forgot about that all day. That's why I was so miserable. I felt as though there was nothing that I could do. But I can pray for him to come home; and now I'm almost sure he will—and soon. I am sure. Jesus would hear me praying for Guy. You know He loves his little children."

I kissed her, wishing that my faith were as strong and as simple as hers. Perhaps this calmness was partly the reaction from the long strain of the day; but at any rate the little girl was more like herself than she had been since she had first heard of Guy's disappearance. I was thankful to see her look composed and natural, and I told her that she should come down to dinner with us to night, as there could be no going to bed till Brother Reginald should come, and the less the child was alone the better whilst this uncertainly lasted.

We hardly knew whether to dread or to be relieved by the speedy advent of the children's natural protection. Women have an instinctive confidence in the strength and capabilities of men, and we both felt that perhaps this Indian civil servant would go to work to recover the boy in more successful fashion than we had done; but then, again, there was the difficulty of telling him that one of his wards was missing, and we felt that he would most likely say in his heart that all the trouble came from our interference with children that were nothing in the world to us. If we had left them where they were with Mrs. Marks this never would have happened.

I was not at all sure that it would not have happened in any case with a determined little mortal like Guy, but Mr. Douglas, of course, would think not, and certainly without the pony Guy could not have succeeded in giving us all the slip so successfully. I was continually composing explanatory and defensive speeches, and growing to feel a great dislike towards the man whom I pictured as our criticizer and enemy; whilst as the hands of the clock approached the hour of eight, I saw Maudie's cheek growing pale, and was not surprised that when we hastened over dinner which had been served half an hour earlier, and moved across to the drawing-room to await our guest there, she crept to my side, and almost hid herself in my dress as she sat on a stool at my feet.

Aunt Lois took up her knitting and tried to talk as though nothing were the matter, but I could see that her hand shook. It had been a trying day from the first, and Guy's continued absence, now that night was drawing on, was a

more terrible thing than we like to speak of or contemplate. We waited with our hearts beating almost loud enough to be heard, whilst the slow minutes wore away; and when the sound of a bell pealed through the house, we all of us started as though we had never heard such a sound before.

We heard the servant cross the hall—we had left the door of the drawing-room open on purpose—and then—oh, then, what did we hear? A shout, a sound of pattering footsteps, and a voice that brought the blood rushing to our faces.

"Come along, Brother Reginald—come along. I'll show you the way! I'm going to announce you. I know just how to do it!"

And before we could any of us move hand or foot—for astonishment had cast as it were a spell upon us—the door was flung wide open, and Guy stood before us; Guy, with a flushed, happy face, and eyes that danced and sparkled and beamed as I never saw any eyes but his do before or since; Guy, dressed in a new suit of clothes that bore an unmistakable London air upon them, and that suited him wonderfully well; and, standing up very stiff and straight, his arms at his side, his small person a most ridiculous image of the staid old butler (who at this moment had not half the self-command of the child), he drew up his head, and in a voice so like the servant's that it would have convulsed us at any moment, he solemnly pronounced the redoubtable name of—

"Mr. Douglas, Esquire."
(To be Continued.)

SWEET HOMES.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods ever over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea, a cannon ball struck inside a fort, gashing the earth and sadly marring the garden-beauty of the place; but from the ugly chasm there burst forth a spring of water which flowed on thereafter, a living fountain. So the strokes of sorrow gash our hearts; but they open for us fountains of blessing and new life.

These are hints of the blessings of burdens. Our dull task work, accepted, will train us into strong and noble character. Our temptations and hardships, met victoriously, knit the sinews and sinews of strength in our soul. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.—*Rev. J. R. Miller, D.D.*

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Of varied human life;
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Yet one the Hand that moulds the cloud,
That clothes the summer tree;
That moors the lilly, guides the stream
Which bears us to the sea.

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Mission Field.

THE S.P.G. SOCIETY'S GRANTS
FOR 1895.

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

[CONTINUED.]

Northwards from Zululand is the large new diocese of Lebombo. As yet without clergymen, it has a Bishop with many fields of work before him. Englishmen and Asiatics are at Lorenzo-Marquez and other places, while there is the native population spreading inland from the five hundred miles of coast. The Bishop (who is on the eve of returning to Africa) hopes soon to have three English clergymen, and several natives of India working under him. With a small grant previously made, £4,700 is now voted by the Society to provide £1,000 a year for the next five years, so that a fair beginning may be anticipated.

Then there is Mashonaland, the greater neighbor of Lebombo. Already the Society had provided £1,000 a year for its needs; but not only do these grow both among the English and the natives, but the recent war adds the Matabele to the Bishop's care, and in an indefinite way his jurisdiction must extend eastwards to the coast, where Beira, the port, has English people resident, for whom the Church is providing. Besides a sum of £265 available for Matabeland, the Society now puts on its list of annual grants £300 for Mashonaland, over and above the £1,000 already mentioned.

In passing from Africa we have two increases of £150 a year each to island dioceses to mention—one for Madagascar, and the other for Mauritius—in both cases for the extension of the work.

Again and again the Society made great efforts to enable the Church in Manitoba and Western Canada to provide the ministrations of the Church for the thousands of emigrants who have so rapidly—and at the same time so sparsely—spread over that part of the Dominion, as well as for the aboriginal Indians.

Of course it is hoped and believed that the Church there will in all the vigor of youth show, along with its higher and more precious graces, a wholesome determination to stand financially without external help. But the more that the need is temporary, the more is its present urgency strong. Nine new Missions are required in the diocese of Rupert's Land; in Saskatchewan, Calgary, and Qu'Appelle there are like needs, the latter especially including Indian work in what is as yet inadequately done. Columbia has had a difficulty in providing stipends for the clergy. New Westminster wants missionaries for mining stations, for the Indians, and for the Chinese, besides one to travel along a coast line of about two thousand miles.

The ordinary annual grants for the Canadian dioceses are not increased, but the following provision is made in the hope that liberal gifts now for a few years may be more fruitful than smaller grants for a

longer period would be. Rupert's Land is to have £300 to be spent in three years, Saskatchewan and Calgary £750, and Qu'Appelle £1,000 to be spent in the same period. New Westminster, in addition to £150 for immediate use, has £600 to spend in four years; and Columbia has 1000 to help it to meet its present difficulty.

For the work in British Honduras and far to the south of it, of which we have already spoken, a new annual grant of 3000 is made.

We must now pass to India. It would be superfluous to speak of its great requirements, and we may proceed at once to enumerate the new grants voted. Three new annual grants of 1500 each have been made for additional missionaries, one for work among the coolies in Assam or Cachar, one for Roorkee, and one for Banda. Corresponding to these are three grants of 600 each for the passage and outfit of three Missionaries.

The remaining new grants to India are for important buildings, viz: 1500 for completing the home of the Trinity College, Dublin, brotherhood at Hazaribagh in Chhota Nagpur; 1000 for enlarging the Boys' Orphanage at Roorkee; 464 the balance of the cost of adapting the Mission-house at Delhi for the occupation of the Cambridge Brotherhood; 2500 towards the erection of new buildings for the Theological College at Sullivan's Gardens, Madras; and 2500 towards the establishment of the 'Caldwell Hostel' in connection with Trichinopoly College.

(To be continued.)

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