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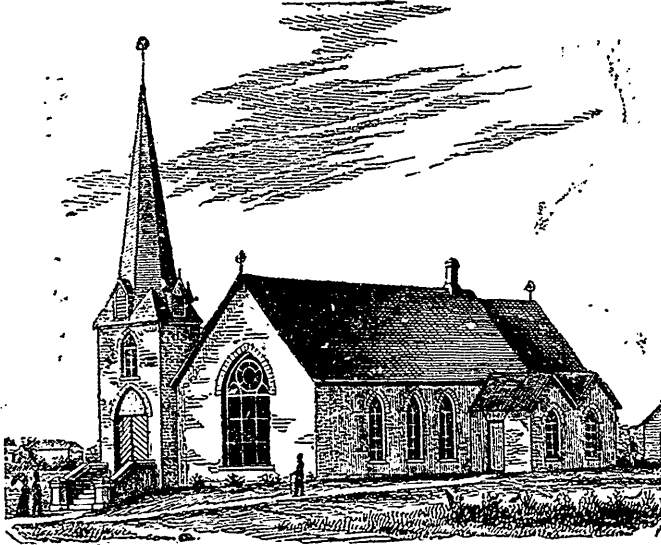
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No. 6.

Vol. 4

THE  
**Church Messenger**

FOR  
THE DIOCESE OF QU'APPELLE.



JUNE, 1891.

PUBLISHED AT S. JOHN'S COLLEGE, QU'APPELLE STATION.  
1891

# DIOCESE OF QU'APPELLE.

## Bishop.

RIGHT REV. THE HON. ADELBERT J. R. ANSON, M.A.,  
D. C. L. of Trinity College, Toronto.  
Consecrated June 24th, 1884.

## Secretary of Synod.

REV. WALTER G. LYON, B.A., Moosomin.

## Treasurer of Synod.

HENRY FISHER, Esq., J.P., Portage-la-Prairie.

## Executive Committee.

REVS. J. P. SARGENT, W. E. BROWN, F. V. BAKER, L. DAWSON, W. NICOLLS.  
MESSRS. J. BOYCE, A. J. FRASER, H. A. J. MACDOUGALL, H. B. JOYNER, R. S. LAKE.  
The Treasurer and Secretary *ex-officio*.

## Parishes and Districts.

### EASTERN ASSINIBOIA.

	Clergy and Lay Readers	Lay Delegates	Churchwardens
<b>QU'APPELLE STATION—</b>			
S. Peter's .....	Rev. H. S. Akehurst....	J. H. Boyce .....	J. H. Boyce
		G. R. Skinner ..	W. B. Sheppard
S. Chad's.....	" "	T. Donnelly .....	T. Donnelly
			E. Stewart
S. John's College .....	Rev. W. Nicolls, B.A. ....		
	Rev. T. Greene .....		
<b>QU'APPELLE FORT—</b>			
S. John. Evangelist ..	Rev. J. P. Sargent, P.A. ..	H. A. Macdougall	H. A. Macdougall
		H. B. Joyner ..	E. Molony
Christ Church, } Abernethy }	" "	E. Boyce .....	J. Morrison
			E. Boyce
All Saints, Katepwa..	" "	G. Vidal .....	T. Skinner
			Geo. Bulstrode
<b>GRENFELL—</b>			
S. Michael and All } Angels .....	Rev. T. G. Beal .....	R. S. Lake .....	M. Freeman
		O. P. Skrine....	O. P. Skrine
S. Andrew, Weed Hills	" "		R. H. Skrine
S. Luke, Broadview ..	" "	H. Hinton .....	Dr. Carter
			H. Hinton
Ellisborough.....	" "		W. P. Osler
			W. Searpe
Cotham.....	" "		E. Bissecks
<b>MOOSOMIN—</b>			
S. Alban .....	Rev. W. G. Lyon, B.A. ...	W. White.....	Judge Wetmore
		Judge Wetmore.	W. Barton
S. John, Fairmede ...	A. H. Salmon, L.R. ....		A. Salmon
			T. Kidd

[CONTINUED ON THIRD PAGE OF COVER.]

# The Church Messenger

FOR THE DIOCESE OF QU'APPELLE,

ASSINIBOIA DISTRICT, N.W.T., CANADA.

No. 6.

JUNE 1, 1891.

ol. 4.

## Calendar for June.

- 1 Mon. Nicomeda, Priest and Martyr.  
5 Fri. Boniface, Bishop of Mentz & M.  
7 Sun. 2 SUNDAY AFTER TRINITY.  
11 Thurs. S. Barnabas, Apostle and Martyr.  
14 Sun. 3 SUNDAY AFTER TRINITY.  
17 Wed. S. Alban, Martyr.  
19 Sat. Translation of Edward, King of West Saxons  
7 Sun. 4 SUNDAY AFTER TRINITY.  
24 Wed. Nativity of S. John Baptist.  
28 Sun. 5 SUNDAY AFTER TRINITY.  
27 Mon. S. Peter, Apostle and Martyr.  
Sunday Letter. D.  
New Moon, 5th; Full Moon, 20th.

## "The Church Messenger."

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. H. S. Akehurst, Qu'Appelle Station. All matter for insertion in "The Church Messenger" should be sent to the Editor S. John's College, Qu'Appelle Station, before the 20th of each month. The Editor will not be responsible for the insertion of any announcements that reach him after that date.

We very much regret that more parishes have not taken up the idea of having pictures of the church of the district inserted in our pages. People in England like to see them. A considerable number of extra copies of the numbers in which the pictures of S. Peter's, Qu'Ap-

pelle Station, and All Saints', Cannington, appeared were sold. Those, however, being double pictures were nearly double the price. Four dollars can obtain a single print of the outside or inside of a church. As the engravings are done in Toronto, it is necessary that the picture should be sent a considerable time before the print can appear.

As all the subscriptions for this year ought to have been paid before this, we shall in our next give amount that *has been received* from each district. If all persons who receive the Messenger had paid for last year, it would have more than covered its expenses. We will not yet name the place that was most in arrears, but it will have to appear in our next. So beware! All defaulters for last year received a special notification from the Secretary in our last, asking them to pay up. Remember this "Messenger" is not a private speculation; it is sanctioned by the Executive Committee as an important factor in the Church work of the Diocese.

The Treasurer acknowledges the following receipts during the past month—for the year 1891.

Per Revs. W. G. Lyon & T. G. Beal.  
Mrs. Hamilton, Mrs. McAlpin,  
Mr. J. Whiting, Mr. Barton, Mr.  
Curry, Mr. White, Mr Wyssman,

Mr. Burbank, M<sup>r</sup>. Smith, Mr. Banks, Mr. Taylor, Rev. W. G. Lyon, Mrs. Constantine, Mrs. Inge, Mr. Lewis, Capt. Price, Judge Wetmore.

Per Rev. L. Dawson.

Mr. H. Dawson, Rev. H. R. Blackett.

Per Rev. H. S. Alchurst.

Mrs. Leslie Gordon.

Per Rev. A. Krauss.

Mrs. Biggins, S. Mary's (White-wood) Sunday School.

Per Rev. F. V. Baker.

Dr. Bushe.

Per Rev. H. B. Cartwright (from Regina).

Sergt. Flindt, Mr. LeJeune, Mr. Jas. Brown, Mr. Abbey,

For the year 1890.

Sergt. Flindt, Messrs. LeJeune, Jas. Brown, and Abbey, Mrs. Pringle.

For the year 1889.

Sergt. Flindt.

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### THE CALENDAR.

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#### MINOR HOLY DAYS OF JUNE

[Continued from last year].

*S. Alban, Martyr.* Our Calendar differs from the ancient English Calendar and the modern Roman, which dedicate the 22<sup>nd</sup> to his memory, in placing S. Alban's day on the 17<sup>th</sup> of June. S. Alban is the first recorded British martyr, and was born at Verulam near the present town of S. Albans, an important Anglo Roman city. It is thought from his name that he was born of Roman parents. It is recorded that they were of high rank, and sent him to Rome for his education. On his return he was one of the chief citizens of Verulam, and, though as yet a heathen,

was known for his humane and charitable disposition. He sheltered a certain priest who was fleeing from persecution; and by his example and instruction was won over to the Christian faith. The Roman governor, hearing that he was harboring the priest, sent soldiers to seek him, but his host had enabled him to escape and continue his work by exchanging clothes with him and then confessed himself a Christian. Refusing to sacrifice to idols, he was first scourged, and then beheaded. On the way to martyrdom, the executioner was converted, it is said, by the miracles of the river drying up for them to pass, and a fountain springing forth. Both suffered together, and many of the spectators being converted also were put to death about A.D. 303. Upon the spot where they suffered, the great Benedictine Abbey and the present town of S. Alban's sprang up. The Abbot of S. Alban's held precedence over all the rest, because of the patron being the first canonized saint and martyr of Britain. He is represented as a young layman, having a sword and a long cross, or crucifix. Sometimes he bears the martyr's palm, or is in armour and a coronet, with a sceptre. The priest whom he had sheltered, whose name was Amphibalus, fled into Wales, and after making many converts, at last received the crown of martyrdom himself.

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#### The Communion of the Sick.

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When dimly before us looms joy in excess,  
When darkly behind us fades pain and distress,  
Yet still the weak spirit would longer delay,  
Nor parts without trembling from its fondly loved clay,

Then, O pitying Lord we look only to Thee,  
Our Light and our Hope through Death's  
cloud-hidden sea.

But must we depart, exhausted and weary,  
With nought to sustain us on our way, lone  
and dreary?

No; Thou art still with us when nearing  
that flood,

For in mercy Thou givest Thy Body and  
Blood.

O, Blessed Sacrament, the precious Gift,  
Bequeathed by Christ, to soften human woe.  
When in communion with Himself on earth,  
We feel our vanished ones are here below,  
Hovering around us with protecting care.  
And all unseen this holiest Banquet share.  
Draw near with faith, obedient to His word,  
And take, with adoration, the Supper of  
the Lord.

There was a night, in ages long gone by,  
Eleven sat with One ordained to die  
For us, who, still ungrateful, see with pain  
A brother called to follow in His train.  
They dreaded then a loss beyond compare,  
But at His bidding this last feast prepare,  
That so He might the ancient law fulfil,  
And thus, in all, complete the Father's Will.  
They knew not that from that great Sacri-  
fice

To life eternal every race might rise;  
And that a world thus saved, in worlds to  
come,  
Might find, with Him and them, an eternal  
home.

So still we trust, as the soul takes its flight,  
Refreshed, renewed, for struggling through  
the night,  
Till it shall reach the realms of endless  
Light.

O Saviour grant that we may ever be  
Prepared to live or die, as seemeth best to  
Thee. C. L. J.

Faith is a provident wise grace,  
and makes the soul bethink itself  
how it can live in another world.

It is not enough in this world  
to "mean well." We ought to do  
well. Thoughtfulness, therefore,

becomes a duty, and gratitude one  
of the graces.

## Diocesan Intelligence.

A special meeting of the Execu-  
tive Committee was held at Qu'Ap-  
pelle Station, on Wednesday, April  
28th. Reports were received from  
sub-committees on (1), Revision of  
Book of Canons; (2), Sacramental  
Wine for general use in the Dio-  
cese; (3), Endowment Fund of the  
See. These were considered and  
ordered to be submitted to the  
Synod. A report to be presented  
to the Synod was considered and  
adopted. These, and various other  
matters occupied the Committee  
the whole day. On the previous  
day, Tuesday 27th, the sub-com-  
mittees on revision of Book of  
Canons, and on Sacramental Wine,  
and the Church Literature Com-  
mittee held sittings.

The Synod of the Diocese met  
on Wednesday, May 27th, but we  
must hold over the report of its  
proceedings till our next issue.

A most handsome Banner has  
just been presented to the Bishop,  
for the use of the pro-Cathedral,  
S. Peter's, Qu'Appelle. In the  
centre is a figure of S. Peter most  
exquisitely worked, and at the  
sides, "Feed my Sheep," "Feed  
my Lambs." We have seldom  
seen a more beautiful Banner even  
in any church in England—the  
generous donor is Mrs. Essington.  
The Banner was worked by the  
ladies of the Church Work of All  
Saints', Clifton, well known for  
their beautiful Church work. It

arrived, most appropriately, just in time for use at the Synod Services. It was dedicated to the service of God on Trinity Sunday.

The following mention of this Diocese is made in the Ascension tide Appeal of the Bishops, to the Church in Eastern Canada, for the Home Mission work of the Church: "In the Diocese of Qu'Appelle there are fourteen priests and six deacons, as against ten priests and five deacons for the preceding year, but the field, like others, is sadly undermanned. The number of baptisms, confirmations Sunday school children and communicants steadily increases, but a still larger harvest could be gathered, were the ground more adequately tilled. Local resources are being developed as rapidly as circumstances will admit, the contributions for the maintenance of the clergy being 34 per cent. in advance of any previous maximum, while those for other purposes have almost doubled. Funds are administered with most rigorous economy, the clergy exhibiting a most praiseworthy spirit of self-sacrifice, but much more liberal assistance is needed from Eastern Canada."

#### **The Order of Confirmation.**

As there is always some little doubt and difficulty in the minds of the clergy as to the exact Form of Service that will be followed when the "Order of Confirmation" is used, the Bishop thinks it well to issue the following general instructions to the clergy:

If there are less than ten Candidates, the Service of Confirmation may be held at the time of

any other Service, Matins or Evensong being said in full, if it be a Sunday, or the shortened form may be used if on a week-day.

If there are more than ten Candidates, and the Service is to be on Sunday morning, Matins shall be said at an earlier hour, an interval being allowed between the end of Matins and the beginning of the Order of Confirmation.

If the Service is on Sunday afternoon, the Service may be commenced with the Litany. The Litany may also be said instead of Matins or Evensong on other days than Sunday before the Confirmation.

In every case where possible, before the commencement of the Service, there shall be sung

#### **A HYMN.**

The following hymns are specially suitable to be sung here—349, 270, 348.

After the hymn, the Priest shall present the Candidates to the Bishop in the following manner:

If only few Candidates are to be presented the Priest shall place them in front of the Bishop (sitting in his chair), if there are many it shall suffice that they remain standing in their places, the rest of the congregation being seated.

*The Priest shall then say,*

Reverend Father in God, I present unto you these persons to receive the Holy Rite of Laying on of Hands.

*Bishop.*

Take heed that the persons whom ye present unto us be duly instructed and prepared, and be fit to receive the blessing of that Rite.

*Priest.*

I have examined them and think them so to be.

*The Bishop* will then give an

ADDRESS.

After the Question has been put the Bishop will call each Candidate by name, and each one will separately make the answer "I DO."

When the Question has been answered there shall be sung another

HYMN.

The following hymns are specially suitable for this place—347, 136, 137, 525.

After this hymn, all shall kneel, and silence will be kept for a space for private prayer.

The Bishop will then proceed with the Order for Laying on of Hands beginning with the Versicles.

After the final Special Blessing of the Candidates, there may be sung another

HYMN.

The following hymns are specially suitable for this place—271, 280, 540, 541, 542.

After this hymn, if the Service be in the morning, there shall be a Celebration of the Holy Communion. At other times the Bishop will then dismiss the congregation with a General Benediction.

It is to be noted that the Blessing in the Order of Confirmation is intended for those who have been Confirmed only. The rubric says, "Then the Bishop shall bless them."

N.B.—The Bishop will, in future, require a properly made list of the Candidates to be given to him before the Service. This list should

state (1) the Christian and surnames of the Candidates in full, (2) their ages, (3) where baptised, and also (4), if not brought up in the Church, from what Denomination they have come.

The Bishop would call the particular attention of the clergy to the desirability of ascertaining, if possible, No. 3 (where baptised), as it is most important that no mistake should be possible as to whether the Candidate has been baptised or not; and many instances prove the necessity for careful inquiry on this point.

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## Local Intelligence.

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### Cannington Manor.

We are very glad to be able to say that the standards for lighting the sanctuary, kindly given by Mr. Beckton and his brother, have arrived and are a great addition to the church. They are just what were wanted—the thanks of the congregation are certainly due to Messrs. Beckton for their generous gift.

Mrs. Hanson has returned from England, and everybody is glad to welcome her back. She has again kindly taken up her work in the Church.

The Whitsunday Services were bright and cheerful, the singing, excellent as usual, and the number of communicants (31) good.

May God defend us with His Heavenly Grace that we may continue His for ever, and daily increase in His Holy Spirit more and more until we come to his everlasting kingdom.



### S. John's College and School.

During the last quarter, Mr. John McDonald, Surbiton, Surrey, Mr. C. E. Harrison, son of the Bishop of Glasgow, and Mr. George Grant, son of Capt. Grant, R.N., Liverpool, have arrived at the College from England as agricultural students. Mr. Pirie of Aberdeenshire, having completed his six months residence, has joined the Experimental Farm at Indian Head.

The following fresh pupils arrived at the School at the beginning of this term: John Sargent, son of Rev. J. Sargent of Fort Qu'Appelle; Sydney Taylor, of Grenfell; Albert Gordon, Qu'Appelle Station; Trevor Latham, of Moose Jaw; and George Arnold, of Regina.

A typewriter (Remington) has been procured for the School. We believe this is the first School in the Territories to add a typewriter to its commercial course. The numbers in the School will show still more substantial increase next term. One of the boys, Archie McDonald, was prevented returning until late in the term, owing to a severe accident.

A cricket and lawn tennis club has been formed. The club intends giving its first garden party on the day following the Synod.

The boys' choir have had cassocks and surplices given them.

#### FARM.

The season's outlook is a very good one. Mr. Clark, the head manager, evidently understands his business. There are some 60 acres under crop. A number of trees have been planted in front of the College buildings. New ad-

ditions are being made to the stock, and soon, in this respect, the farm will be complete.

Two new students are expected shortly, one from London, England, (Mr. Chapman) who sails on May 14th. We shall soon have to enlarge our sleeping accommodation.

Messrs. Johnson and Henham are going up, next year, for the Manitoba University examinations.

### Fort Qu'Appelle.

There are three duly organized congregations in this Parish, S. John the Evangelist, Fort Qu'Appelle, All Saints', Katepwa, and Christ Church, Abernethy. The annual Easter meetings were not finished until April 18th. Renewed interest and active Church life were manifested at all the meetings, which were fairly well attended. Including Womens' Working Guild fancy sale (Fort Qu'Appelle) and entertainment (Katepwa) the following sums were reported as raised during the year past: Fort Qu'Appelle, \$306.85; Katepwa, \$114.45; Abernethy, \$169.25.

Services were held at the three churches during the Easter Octave and were well attended, bright and hearty.

A sad gloom was cast over the congregation of S. John the Evangelist by the sudden death, during Holy Week, of Mrs. Atherton, who so soon followed into the blessed rest her mother, Mrs. Brodie, who died just before Lent. The funeral on Easter Even seemed to accentuate Easter Services. How full of hope, and faith, and comfort must they have been to the mourners, especially those words of the Proper Preface, "Who by His death

hath destroyed death and by His rising to life again hath restored to us everlasting life."

The Rogation Days were observed by the saying of the Litany each day with special Rogation Collect.

On Ascension Eve a very hearty Service was held at All Saints', Kaptewa, after which the committee for the completing the church met \$45 was reported in hand, and steps taken towards the work for which they were appointed at the Easter meeting.

Two mural brasses have been placed in S. John's Church—one in memory of Mr. E. Basil White, sent out by his relations in England, the other in memory of the infant son of Mr. E. Lingard Green. It is worth while noting that in procuring mural brasses, it is better to have them made to fasten from the outside into a solid piece of wood which can itself be first firmly attached to the wall, this is the better way for churches finished as in this country.

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#### Qu'Appelle Station.

##### BAPTISM.

April 29. At S. Peter's, Walter Edgar son of Charles George and Ellen Burghall.

##### MARRIAGE.

April 22. In S. Peter's Pro-Cathedral, by the Rev. H. S. Akehurst, Walter William Burry of Grenfell, to Amelia May Givin of Fort Qu'Appelle.

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#### Saltcoats.

A meeting was called by the Churchwardens on May 16th to

consider the advisability of building a church. The subject was enthusiastically discussed. Mr. Eden, Land Commissioner for the Manitoba and Northwestern Railway, has offered us three very fine lots on the town site, which the meeting thought well to secure. A working committee was formed to collect the required funds. Any one wishing to help, can secure cards for collecting from Mr. S. B. Fisher, Churchwarden, Saltcoats, or from the Rev. T. A. Teitelbaum priest-in-charge.

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#### Summer.

#### A VISIT TO THE BORDER OF MANITOBA.

Some weeks ago I received a letter from a friend at Wolverine, stating that the settlers would be glad to see a Church of England clergyman, as there were several children to be baptized, and the settlers would like to have a Service. As all my Sundays were taken up I made arrangement by letter for a week-day Service. Mr. Hunt, one of the settlers, sent me a list of Churchpeople desirous of communicating. On May 12th I was able to visit the settlement, and found, to my surprise and joy, that great preparation had been made for the Service. Under the management of Mrs. Lee a choir had been formed, which made the Service bright and cheerful. Mr. Hunt fitted up his large kitchen for our use, and procured an organ for the Service. Twenty-five persons were present, and eleven communicated, and three children were baptised. If Churchmen would only inform their clergyman of their wants, I am sure we should

be better able to supply them. In a large and scattered district there are always nooks and corners of which the priest-in-charge knows nothing, but would gladly go to them and supply their wants if they would only write or inform him.

#### BAPTISMS.

May 3. Joseph, son of Joseph and Barbarra Knoureck, Esterhaz.

May 12. Amy Anna, daughter of Frederick Musgrove and Margaret Anna Lee, Wolverine.

May 12. Isabella Duncan MacKenzie, daughter of Henry and Isabella Macdonald, Wolverine.

May 12. Harold Francis Dumitand, son of George Mundelle and Jane Osborne Hunt, Wolverine.

## The Church Messenger

QU'APPELLE, JUNE 1, 1891.

### CONFIRMATION.

#### PART II.

#### PAPER IX.

#### The Christian Faith.

WE have considered the subject of FAITH in general.

We have now to consider what we are specially required to believe as

#### CHRISTIANS.

We must remember that a *right faith* is as necessary for the soul's health as *right conduct*. We are as *responsible* to God for what we *believe* as for what we *do*.

If God has been pleased to *reveal* certain *Truths* for our guidance, we must be as accountable to Him if, through *wilfulness* or *careless neglect*, we remain ignorant of them, as if we remain *wilfully* or *negligently* ignorant of His *Laws*.

There is no greater delusion or fallacy than the very common saying, "*It does not matter what a man believes so long as his heart and his life are right.*"

It is a plausible excuse for the divisions and many diverse forms of teaching in Christendom at the present time, but it is plainly contrary to the Word of God. In the Scriptures we read—

1. That "*he that believeth not shall be damned,*" or *condemned.* S. Mark xvi. 16.
2. That the Faith is ONE. "*There is one faith.*" Eph. iv. 5.
3. That the Holy Spirit would "*guide*" the Apostles "*into all truth,*" or "*in all the truth.*" S. John xvi. 13.
4. That the Faith "*was once delivered unto the saints.*" Jude 3.
5. That we "*should earnestly contend for*" that faith. *Ib.*
6. That the "*Church of the living God*" is "*the pillar and ground (or base) of the truth.*" 1 Tim. iii. 15.

There may be differences in the belief of men on some questions, the absolute truths concerning which has not been definitely revealed, and which are, therefore, left rather as matters of *opinion* than of *faith*. But all that it is *necessary* for a *Christian* to *believe* to *salvation* was undoubtedly

perfectly revealed to the Apostles, so that, as one of the Thirty-nine Articles of our Church says, "Whatever is not read" in Holy Scripture, "nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation (Art. VI.).

When we hear of questions upon which Christians have been, or are, divided, we should ask whether such questions are mere matters of opinion or are Articles of Faith. If they are only matters of opinion it must be sinful for any persons to separate themselves from the common bond of worship of the Christian Church because of them. If they are truly matters of FAITH, there must be *truth* on one side and *error* on the other, and it must be the bounden duty of every one diligently and conscientiously to endeavor to ascertain, and to convince the mind, *which is the truth*.

To be indifferent to it, or to say "It does not matter," is to dishonor God, Who has given us the revelation.

And when the mind is *convinc- ed of the truth* a true Christian must, for the sake of others, "*con- tend earnestly for it*," and show by his conduct that he believes that there is a difference in God's sight between *truth* and *error*, as much as between *right* and *wrong*.

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you," said S. Paul, "let him be accursed" (Gal. i. 8).

But while it is our duty as faith- ful Christians, "earnestly to con- tend for the faith," to be jealous

for the truth, as those who have had a trust committed to them, and not to be as "*children tossed about with every wind of doctrine*," we must remember that we are bound to "speak the truth *in love*," seeking to win, not only by zeal and earnestness, but by a Chris- tian temper, those who oppose themselves.

The *Christian's Faith*, then, all, i.e., that he is required to believe as necessary to his salvation is embodied for us in the Articles of

#### THE CREED.

When the convert to Christiani- ty comes to be admitted into the Church, this is the Faith *into* which he is Baptised.

When the child, who has been baptised as an infant, comes to re- ceive the Blessing of Confirmation, or the Laying on of Hands, this is the Faith which, ratifying the pro- mises made on his behalf at Bap- tism, he acknowledges himself "*bound to believe*."

This is the Faith which in every act of public worship the Chris- tian again and again rehearses and makes his own, as he says "*I be- lieve*." And when the last hour of this mortal life is drawing near, and the priest visits the man to help him to prepare his soul for death, in order to ascertain "whether he believes as a Christian man should, or no," he rehearses this same Confession of Faith, and asks "*Dost thou believe?*" and the dy- ing Christian answers,

"*All this I steadfastly believe*."

This, and *this only*, is thus what is required of every man to be be- lieved as necessary to salvation since every article "may be prov-

ed by most certain warrant of Holy Scripture," as being the revelation of the Truth of God, in accordance with our Lord's own most solemn words—

"He that believeth, and is baptised, shall be saved; but he that believeth not shall be damned (condemned). S. Mark xvi. 16.

To add thereto fresh Articles of Faith, as the Church of Rome has done in the Creed of Pius IV, is as inexcusable as to take therefrom as many schismatics have done in their virtual denial of the article concerning the Holy Catholic Church.

THE CHURCH founded by Christ on His Apostles and Prophets, and made the pillar and ground (or base) of the truth, accepted these articles of the Creed while yet in her undivided state (i.e., before 1054), and while, therefore, she still possessed in all its fullness the pledge that she would be guided into all truth.

No one branch of the Church, however numerous, can be assured that it will be guarded against error.

Our Church (i.e., the Anglican branch of the Church Catholic) has always appealed to the decision of the *whole Church* as to all matters in which she differs from the other branches of the Church Catholic, such as the Church of Rome and the Eastern Church.

But, in the meantime, she holds without wavering to the Confession of the Christian Faith embodied in the Creeds, which were the Church's Voice of Faith while she was still *One*, as a full and sufficient expression of the *Christian Faith* in all things necessary.

[To be continued.]

## The Wesley Centenary.

### II.

[Continued from April.]

MANY and ingrained are the vulgar errors respecting the Wesleys and their works. The current belief amongst the Methodist rank and file is that John Wesley was expelled from the Church, or, at any rate left it. A prominent Wesleyan writer declared that "Wesley and his people were often cruelly driven out from a Communion in which he and his brother honestly and intensely desired to remain." The Methodists recently assembled at the City-road were informed by a popular orator that "Wesley received hard measure from the Church," which "A London Correspondent" improved into the said orator's "deploring the blind intolerance of the Georgian Bishops, who conspired to cast Wesley out." It will be interesting to compare this with what Wesley himself said about the matter.

Speaking of his early preaching in unlicensed places he wrote, two years before his death: "Archbishops Potter and Secker, Bishops Gibson and Louth were fully cognisant of all the steps we took; nor did any of these four venerable men ever blame me for it in all the conversations I had with them; only Archbishop Potter once said, 'these gentlemen are irregular, but they have done good, and I pray God to bless them.'" (See "Wesley's Works," XIII. 236). Several other of the Bishops are recorded to have befriended the brothers, and amongst them the saintly George Horne, Bishop of Norwich.

In the year 1785 Charles Wesley wrote his brother: "The Bishops have let us alone, and left us to act just as we pleased for these fifty years. At present some of them are quite friendly towards us, particularly to you. The churches are all open to you, and never could there be less pretence for separation."

As to leaving the Church, he declared, in 1746 and repeated in 1772: "I dare not renounce the communion of the Church: our rule is that if any man separate from the Church, he is no longer a member of our society." "The more I reflect, the more am I convinced that the Methodists ought not to leave the Church. I judge that to lose 1,000, yea 10,000 of our people would be a less evil than this." Fifteen months before his death he wrote, "I live and die a member of the Church of England, and none who regard my judgement or advice will ever separate from it." To Alexander Knox he said, "If the Methodists leave the Church, I would have my friends adhere to the Church, and leave the Methodists."

Another vulgar error is that it was only in consequence of his faithful preaching of the Gospel that pulpits were closed against him, and that he and some of his friends were mobbed. Pulpits were closed against him because, according to his own confession (recorded in the Minutes of Conference of 1744), "he had leaned too much to Calvinism, Lutheranism, and Antinomianism." He confessed to having held the Calvinistic doctrines of "final perseverance" and "assurance" as necessary to salvation, and no wonder that the clergy

would not allow such teaching in their churches, enforced as it was by what has been described as the *theopathic hysteria* that often attended it. In after life Wesley expressed his wonder at his not having met with a far worse reception—"We used to tell the people (he said to Alexander Knox), if you don't *know* your sins forgiven, you will be damned.' I am astonished they did not take up stones and stone us like mad dogs." He also repudiated the doctrine of the "*imputation of Christ's righteousness*," saying it was not to be found in the Scriptures, and cautioning his people against "making void that solemn decree of God, 'without holiness no man shall see the Lord.'" When he had also recanted the Lutheran doctrine of justifying faith as being the *articulus stantis vel cadentis ecclesie*, pulpits were reopened to him, and we find him in 1748 preaching (among other places) in S. Bartholomew's, Smithfield.

Wesley himself gives two other reasons for the rough treatment that he and some of his followers received in his earlier days, one being "the inexcusable folly of certain of his preachers which turned many of his friends into bitter and implacable enemies;" the other the prevailing notion all England over that he was a Papist busied in raising an army for the Pretender. "An eminent Dissenter," he tells us, "gave out that he (Wesley) had received large remittances from Spain, and as soon as the Spaniards landed was to join them with 20,000 men." The brothers had, for their safety, to take the oaths abjuring Popery before the magistrates. When the popu-

lar mind was disabused on this point we find Wesley saying: "Wherever we went we used to carry our lives in our hands; now there is not a dog to wag his tongue." And his brother wrote to his wife, from Cornwall, in 1753: "A dear friend of ours brought up an evil report of this land: it flows with milk and honey, . . . by and by I shall allure you hither."

[*To be continued.*]

### True and False Religion.

THE Bishop of Manchester one day, recently, in a lecture made an interesting comparison between true religion and false, in which he touched upon a point which is often overlooked. The infallible test of true religion was, he explained, the religion which progressed and did not decay. The world, although far from being entirely Christian, yet was purer, more merciful, more careful of the interests of the weak, of women, children, and people oppressed, than it had ever been at any previous period in the history of Christianity. All the realisation of the Christian principles had been true progress. This the Bishop declared could not be said of any other form of belief. Heathen religions began better than they finished. Their first were their best days. Their latter ones were dreary and vicious. Those which had existed to this day were the same. Buddha's immediate followers realised his ideal, but afterwards Buddhism became as it is now, pure superstition and grotesque and debasing idolatry. Mohammedanism bor-

rowed from the revealed religions of Judaism and Christianity all that was good in it. In its early days it progressed magnificently, but it was now not only torpid, but smitten with the paralysis of death. Only truth lives and grows, and Christianity lives, grows, and flourishes more and more as ages go on, and its best days would be its last days. He believed in the future of Christianity, which was the realisation of the spiritual religion preached in the eighth century before Christ.

### Church Growth in the United States.

THE following figures, which are approximately correct, are taken from the report of the Census of 1880. Wonderful as is the growth of the Church as indicated by these figures, they mean much more than appears on their face. When we consider the growth of the Church in the United States, or the Church in Iowa, as compared with the growth of the population in the United States or in Iowa in the last decade, we base our estimate on the figures only, and forget that the value of these figures for the purpose of comparison is relative and not absolute. If the growth of population meant simply the natural increase of the people among whom the Church was planted and over whom she could be supposed to be exerting her holy influences, the figures could be read at their face value. As it is in fact, this growth is in largest measure the result of the immigration of hordes of foreigners, most of them from the slums of Europe, not one in ten thousand of whom has ever been brought

into contact with the Church, and by far the largest percentage of whom are bitterly hostile to her. So read, we might double the estimate of the Church's work as indicated by the figures of the decade from 1880-1890:

Increase of population in U. S., about . . . 25 %  
 Increase of Church in U. S., about . . . 47 %  
 Increase of population in Iowa, about . . . 17 %  
 Increase of Church in Iowa, about . . . 58 %

of pop.

In '80, in U. S., 1 Communicant to every 148  
 In '90, in U. S., 1 Communicant to every 104  
 In '80, in Iowa, 1 Communicant to every 410  
 In '90, in Iowa, 1 Communicant to every 305

The above figures mean, as will be seen at a glance, that the Church in Iowa has far exceeded in growth the average of the Church in the United States. With an increase in population of about twenty-five per cent., the Church in the United States has had a growth of about forty-seven per cent. Wonderful indeed! But more wonderful, that with an increase in population far less, only about seventeen per cent. the Church in Iowa has had a much greater growth, reaching the grand figure of fifty-eight per cent. *Laus Deo!*—*Iowa Churchman.*

### Christian Unity.

At the funeral of the Rev. D. G. Corey, D.D., a prominent Baptist clergyman, and for nearly fifty years pastor of a congregation of that denomination in Utica, Dr. Goodrich, of Calvary Church, by request, made an address in which he referred to Dr. Corey's views on the subject of Christian Unity as expressed in resolutions offered by him in the Baptist State Convention of 1886, and adopted by

that body. They are remarkable, not only as showing the Catholic spirit of their venerable author, but as being the earliest and heartiest response from a representative body of Christians to the Bishop's declaration on unity. The resolutions, which were read at the funeral to a very large congregation, including many ministers of various denominations, are as follows:

Whereas, there is among Christians a prevailing and enduring desire for a more thorough co-operation in the works of faith and labor of love, and

Whereas, so honorable and so conservative a body as the Protestant Episcopal Church in its General Convention has entered upon the consideration of the question of opening communications with the various bodies of Christians with a view to organized unity, therefore

Resolved, That we as Baptists profoundly sympathise with the desire thus expressed, and pledge ourselves to join with all the disciples of our common Lord in the endeavour to obtain that unity which can be restored only by the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church as constituted by our Lord and His inspired apostles.

Resolved, That the prevalence of unbelief in every possible form and of both organized and unorganized wickedness so alarming to every true Christian and philanthropist, demands such combined action for self defence as well as for the extension of Christ's kingdom.



### Gleanings from the Year Book of the Church of England for 1891.

WE have just received the above most interesting book. It shows a marvellous vitality and growth in the Church in England. It has been truly said, a generation or two ago it would have been impossible to stir up interest enough in the minds of average Church-people to induce them to compile or to read a year book of the then Church's work, and equally impossible to find the material with which to fill the pages of such a book. Now the difficulty is to compress the records of operations which are ever widening and deepening as well as multiplying so as to bring all within the very reasonable limits of 620 pages of closely but very clearly printed matter.

We glean a few particulars which may be of general interest:

Since the Education Act of 1870, which created School Boards, was passed, the Church, notwithstanding the very great rivalry that that introduced, and the difficulty of maintaining voluntary schools when rate-paid schools had all the advantage of almost unlimited funds, the Church schools both in accommodation and in average attendance have nearly been doubled. The voluntary contributions raised for the support of the Church schools from 1870-89 has been £10,770,000; for all other voluntary religions, £2,873,000.

There are 1,472 Lay Readers.

The number Confirmed last year was close upon 200,000.

The amount contributed in London on "Hospital" Sunday was £38,767, of which the Church con-

tributed £3,963. It is somewhat remarkable that the total increase in these collections since 1880 has only been 10,300*l.*, and of this the increase in the Church collections was 9,114*l.*

The total British contributions to Foreign Missions was 1,301,306*l.* of which the Church societies received 523,236*l.*, joint societies, such as Bible Society, which are largely supported by Churchmen, received 217,963*l.*

On Church Building and Restoration in 1889 the Church expended 943,451*l.*, of which 73,173*l.* was for endowment of Benefices.

For the Extension of the Home Episcopate there has been raised in the last few years 458,907*l.*, with which six new Sees have been founded. Two more—Bristol and Birmingham—are in course of formation.

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### An Educational System for Giving.

AN analysis of the habits of givers in any parish would probably show that there are (1) those who give on principle, some stated portion of their income; (2) those who mean to give on principle, but, for one reason or another, never reach any real calculation of actual amounts, and so give as it happens; and (3) those who, though they have never been accustomed to look at the matter as one of giving a sum scaled by the income, yet, nevertheless, do, willingly and with some sense of responsibility, meet a good many calls that come to them first and last. Now, this whole system first proceeds upon the assumption that *Christian giving is an education*. It is much to realize that Christian giving is

something that has to be patiently and considerately taught, and something that is oftentimes learned laboriously as other things are learned, precept upon precept, line upon line, here a little and there a little. In point of fact, many with a high standard of giving, have begun with lower standards of giving. The Christian character can develop itself on one of its most attractive sides by taking this up as a duty, transparently genuine, and by then expecting progress and education in it from even the smallest beginnings; or it can suffer itself to reveal some of its most unattractive and selfish sides from neglect of it, or insincerity in it.

The true education in Christian giving has simply to teach the plain Scriptural lesson of our stewardship over what we have.

*What hast thou that thou didst not receive?*

*We brought nothing into this world, and it is certain that we can carry nothing out,*

*If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little.*

*Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.*

These and similar teachings all show the underlying stewardship which makes all we have a sacred trust. And if a man pauses upon it a moment, does not the conviction gain strength in his conscience that in making his return to God there should be sensitive and careful attention to the matter, just as a man of strict integrity and honor

would manage an orphan's trust or a stewardship, committed to him? The Christian who does not face the question will always find some uneasiness lurking about his conscience; but the one who does face it honestly, and who adopts some system, will experience a satisfaction and blessing that come with almost a surprise. With many of our generous people there is nothing new about all this, either in belief or in practice, but it is never too late for those whose attention has not been especially given to it to begin to study the matter, to look into this duty, in order to settle upon some system of giving regulated by income, whether a tithe or not, and intelligently to see how, by Scriptural teaching, giving is really rooted in faith, and finds its fruitage in worship, as something solemnly offered to God with praise and thanksgiving. That this is both theoretically and practically a different view to take of the whole matter from that idea of giving, which makes it the simple ministering to various needs that are brought to our attention, is obvious. It is commendable to do the latter, but it is given by a suction process—something from the outside draws it out. The view presented above is that giving is a spring process—it flows naturally from our faith in God's providence and sense of duty to our stewardship. It is not a question of what this or that missionary or philanthropic field needs; it becomes a question of *what each one's own personal religion needs*. The New Testament and the Old have a good deal more to say about the duty than they do about the

way in which given objects make their appeal; and the view presented here of stewardship is, whatever other views may be, no more and no less than the view taught in Holy Writ. It is required in stewards that a man be found faithful.

The Church needs on all sides money for its work. But still more it needs education in this principle of giving. The amount realized from any system of offerings is entirely secondary to the educational value of it. If the running spring be found, there need be no concern about the green-fringed channel of its outlet. All that can be claimed for the particular system that is outlined in what follows, is that it has been proved by a trial of years to be helpful in this education in giving. It has also made a remarkable increase in amounts given; but that is secondary, however satisfactory and important. The main thing, whatever be the particular system for the schooling in giving, is to learn to give from a sense of stewardship over what we have, and to give regularly and systematically as nature's blessings of seed-time and harvest, and cold and heat, and summer and winter, and day and night come to us.

#### PLAN FOR SYSTEMATIC EDUCATION IN GIVING.

I. Let each one apply to his own circumstances the rule of 1 Cor. xvi. 2: *Upon the first day of the week let every one of you lay by him in store as God has prospered him.* If unable to do this literally, apply it as far as possible—*e. g.*, decide upon a definite amount for the year, being, so far as you can

estimate it, some proportion of your income; then it will be easy to estimate each Sunday's part of the whole.

II. Decide what part of the sum—after allowing for objects outside of the offertory—you will give each Sunday, or each month, as the particular system you use may provide.

III. At the stated times (each week or each month, as the case may be,) in the envelope marked for the dates, make the offering at Church of the fractional part for the day.

IV. Designate on the list of objects selected for your particular parish those among which you wish your offerings for the year distributed, in each case writing the amount given to the particular object in the blank opposite the object named.—*W. F. Nichols, in Los Angeles Churchman.*

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#### Secessions from Rome.

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It often seems to be thought that the flow between the Church of Rome and the Church of England is all one way—from the latter to the former. We are sure to hear of all clergy who go from us to Rome, but we do not hear of those who come from Rome to us.

Mr. P. Baron Philips writes to the *Echo* as follows:—"It may interest your readers to know that in the last few years a goodly number of Roman clergy have abandoned the errors of modern Romanism for the liberty of the Catholic Church of England. The following are the names of those now admitted to the Anglican priesthood:—1, Anton Leopold

Becker, now licensed priest in the diocese of Norwich, and assistant master of Ipswich Grammar School; 2, Michael Angelo Camilleri, now vicar of Lyfro; 3, John Cross; 4, Edward Giamoni Edwards, now rector of Llandwake; 5, John Francis Joseph Grandjean; 6, Francis Hogan; 7, Peter Septimus Leonini, now assistant curate of Stockerton; 8, John Bernard McGovern, assistant curate of All Saints', Chorlton-on-Medleck; 9, Donald Andrew McKay; 10, Francis Moverley, general license from the Archbishop of Canterbury; 11, Francis Felix Mazuchelli, now vicar of Felmersham; 12, Jeremiah Percy Neville, assistant curate of S. Michael, Southwark; 13, Thaddeus O'Callaghan; 14, Patrick Phelan, in charge of S. John's, Cartsdyke; 15, Constant Prosper Marie Poirier, now curate of S. Pierre, Guernsey; 16, John Schulte; 17, Louis Napoleon Seichan, now assistant curate of S. Peter, Guernsey; 18, Charles F. Godbow Turner, now assistant curate of Thurgaston; 19, Jules Xavier Willerman; 20, Genna Vicenzio, now curate of S. John, Clerkenwell; 21, William Ernest Youngman, now assistant curate of All Saints, Ryde, Isle of Wight. In addition to these names, the secessions from Rome of one of Lord Bute's chaplains, and the Rev. Ernest Maitland, Roman Catholic chaplain of the Mangleton Workhouse, have very recently been announced.

#### A Prayer for Communicants.

In his valuable Bampton lectures on "The Administration of the Holy Spirit in the Church," the late Bishop Moberly of Salisbury,

enumerates nine blessings as received in the Holy Communion. In a note to this passage, he says: I have often thought it would be useful to embody the mention of these blessings, as given in the Prayer Book, into a prayer to be used either before communicating, or during the waiting time when there are many communicants. It might be in some such form as this: O Lord God Almighty, Who hast given Thine Only-begotten Son, not only to die for us, but also to be our spiritual Food and Sustenance, grant to me grace so to approach Thy blessed Feast that I may spiritually eat the Flesh of Christ, and drink His Blood; that thereby Christ may dwell in me and I in Christ; that I may be made one with Christ and Christ with me. Cleanse my sinful body by His glorious Body; wash my soul by his most precious Blood. Grant me the sacred assurance that Thou still hast favor and goodness toward me; that I am still, sinful and miserable as I have been, a very member incorporate in the mystical Body of Christ, which is the blessed company of all faithful people; that I am still an heir through hope of Thine everlasting kingdom. And, O merciful Lord God, grant that thus partaking of the Body and Blood of my Lord, with all the Church, my body and my soul may be preserved to everlasting life in Him, and through Him Who alone is Life, and Resurrection, and Salvation, our Lord and Saviour Jesus Christ. Amen.

PEACE—HOW SECURED.—The way of peace consists in a total conformity to the Will of God.

## An Allegory Worth Reading.

BY MRS. H. GRATTAN GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country, in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated lands to be kept in hand, and all the unreclaimed moor and marsh lands enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called, very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had left them accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine rich virgin soil by thousands of acres was bearing only briars and thistles.

Meadow after meadow was utterly barren for want of culture. Nay, by far the largest part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbor. And a vast amount of labor had been *lost* in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate, and grow, and bear fruit; in caring for forest trees as if they were saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor, seed, and manure, skill, time, and strength had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demense into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable soil, barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary! They were forever craving for fruit,

coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses, in the over-crowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants of their Lord? Ah! I can't tell! You must ask Him that! I only know their master said, "Go ye into all the world, and preach the Gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned that there was a Gospel to one half of the world.—*Our Own Gazette*.

"Why should I murmur?" said Henry Martin in his last sickness; "weakness, peril, and pain, are but

the ministering angels whose office it is to conduct me to glory.

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### General Church Intelligence.

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It was only in our last issue that we recorded the ceremony of enthroning the new Archbishop of York, Dr. Magee, lately Bishop of Peterborough. He has been already called away from his work. He was not well enough to take the official celebration of the Holy Communion at the opening of the convocation of the Northern Province, though he was able to preside and delivered an eloquent address. He died on may 5th—his loss will be greatly felt.

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The Bishop of Truro, Dr. Wilkinson, has resigned his See owing to continued ill-health. He had been compelled to be frequently absent from his diocese, but he had lately returned and it was hoped that he had fully recovered his health. He was admirably adapted to the work amongst the Cornish population, and his loss will be deeply felt. His work at S. Peter's, Eaton Square, before he was made Bishop, will be long remembered. He reached and influenced the upper classes of London society in a manner that has seldom, if ever, been equalled by any parish priest.

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The *Church Times* says that the name of the present Prime Minister of England may well go down to posterity as the bishop-maker. His appointments exceed by fifty per cent. those made by Mr. Gladstone.

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"Our Church," says *Church Bells*, "is the poorer by the death of Canon Woodard, the well-known founder and provost of S. Nicholas' College, and senior canon of Manchester Cathedral. He died on Saturday, in his eighty first year, at his house at Henfield, Sussex. Many years ago, while curate-in-charge at Shoreham, he wrote a pamphlet entitled *A Plea for the Middle Classes*, which received a great deal of attention at the time. In this pamphlet he put forward a scheme for providing public-school education for the middle classes and lower middle classes on the lines of the Church of England. In the same year he was instrumental in founding the Society of SS. Mary and Nicholas, and colleges have been built in connexion with this Society at Lancing, Hurstpierpoint, and Ardingly, in Sussex, while King's College, Taunton, and S. Nicholas', Bognor, the latter a school for girls, have been added. Later on his scheme was developed by the foundation of the Society of SS. Mary and John of Lichfield, of which Cannon Lowe became provost, and in connexion with which colleges have been instituted at Denstone, Dewsbury, Ellesmere, Abbots Bromley, and Bangor, the last two being girls' schools. The University of Oxford recognised his good work on behalf of Church education by conferring upon him the D.C.L. degree in 1870, and in the same year he was appointed to a Canonry at Manchester. Of late years he had grown very feeble in health, and was scarcely able to carry out his official duties. He has been one of the greatest friends of middle-class education,

on Church lines, that this century has seen."

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The Duke of Connaught has consented to lay the foundation stone of the Church House in London, on July 1st. This great and much needed undertaking was commenced at the time of the Queen's Jubilee. An admirable site was purchased, with the subscriptions then raised, close to Westminster Abbey.

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The election of Dr. Phillips Brooks, the well-known clergyman of Boston, as Bishop of the diocese of Massachusetts, by a considerable majority, is creating no small stir in the United States. There can be no doubt of his eloquence and ability, but in several of his writings and speeches he has virtually derided the doctrine of the Apostolic succession, and further, he has even taken part with *Unitarian* ministers in union services.

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The Provincial Synod of the West Indies met at Barbadoes on February 28th, and unanimously elected Archdeacon Holme, M.A., as the first Bishop of the new Diocese of Honduras.

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Bishop Caldwell, the aged missionary Bishop who has long had the oversight of the Church work in Tinnevely in India, and labored with great success, has resigned.

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"Bishop Williams of Connecticut, U. S., recently wrote a reply to a young Hartford man about to be married," says the *Living Church*, "I regret, Sir, that it is without my province to order the word *obey* omitted from the mar-

riage service. There is no way that this can be done except by vote of the House of Bishops. The House next convenes in 1892, and if you will postpone your marriage until then, I will take pleasure in presenting your petition to the House for its action. The young man concluded not to wait."

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The receipts from the *children's* Lenten Offerings in the Church in the U. S., this year, at the end of four weeks after Easter amounted to \$25,000. Last year at the same date they amounted to \$22,000; an increase this year of \$3,000. What a proof of how much can be done by small *acts of self-denial!*

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Among nearly a hundred persons recently confirmed at one time in S. Bartholomew's Church, New York City, there were Gentiles, Jews, Syrians, Chinese, and Japanese.

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## Temperance Column.

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### Temperance in the British Army and Navy.

IN the last expedition sent out by the British Government to explore the Arctic regions, two men-of-war wintered in Smith's Sound, to the north of Baffin's Bay. There happened to be two temperance men among the crews of the "Alert" and the "Discovery," and these men were observed to be particularly free from the common effects of extreme cold. In Lord Wolseley's Red River campaign, still well remembered by many persons in Manitoba and the Northwest,

no alcoholic liquor was given to the troops. The historian of the campaign, Capt. Huyshe, observes, that as the backwoodsman was able to do hard work without spirits, it was rightly thought that the British soldier could do the same. The men were allowed 1 oz. of tea per day as their only beverage, and the experiment, for so the military authorities imagined it to be, was most successful. "The men of no previous expedition had ever been called upon to perform harder or more continuous labor for over four months. They were always cheery, and worked with a zeal that could not be surpassed. It certainly proved the fallacy of the necessity of providing our men intoxicating liquors when in the field. . . . No spirit ration means no crime."

The Russian army surgeons have long since ascertained that a soldier if he has had spirits is more liable to frostbite during a long march than if he has had cocoa or tea.

The experiences of army surgeons in hot climates is equally favorable to temperance, and by no means only of recent date. The cheap new rum in the West Indies used to carry off the flower of our white regiments; and in the Maroon War in Jamaica, in 1794-5, the English troops, though engaged in very arduous warfare, were remarkably healthy, because they were unable to obtain alcoholic liquors of any description. In 1804, an English army proceeding from India to Egypt, to join Sir Ralph Abercromby's contingent, marched across the desert from Kossier on the Red Sea, and descended the Nile for 400 miles. Sir Jas. McGregor, who accompanied it, wrote,



that this fatiguing march had perhaps never been exceeded by any army, and that he had an opportunity of seeing the great influence that drinking alcohol has as a cause of disease, and how little it is required in a hot climate to enable a soldier to bear fatigue. "Yet Egypt is a particularly dry, thirsty country. The men had no spirits on account of the difficulty of conveying them, and enjoyed an uncommon degree of health." But one day the soldiers strayed into an Arab village where they bought some spirits distilled from dates, and then crimes, sickness, and insubordination ensued.

In India there are now several totally abstaining British regiments, and they have always been more free than any others from crime and sickness.

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## Correspondence.

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*✉* All letters should reach the Editor before the 20th of the month previous to insertion.

### Valuable Gift to the Colonies.

To the Editor of THE CHURCH MESSENGER :

Sir,—The Vicar of Pinner, Wood-riding, England, sent by the Rev. P. K. Lyon, late of Churchbridge, three sets of Communion Vessels, to be placed at different stations in the Mission. The following places have benefited by the gift: Churchbridge, Saltecoats, and Sumner. We are greatly indebted to the Vicar of Pinner for his kindness, since it will not only relieve the priest from carrying vessels to these stations, but the people will have something in the shape of Church plate to call their own.

The Vicar of Pinner will always be remembered when the vessels are used.—I am,

Yours very truly,  
T. A. TETTELBAUM,  
Priest in charge of the Colonies.

It has often been said that the chief characteristic of the epitaph is the lack of veracity, but it is perhaps better that it should err on the side of kindness rather than wound the living by a brutal truthfulness, as in the case of an inscription written for the tombstone of a lazy man by one who knew him well:

"Asleep (as usual)."

A SCHOOL INSPECTOR once asked a boy, "What should you think it is that makes the sea so salt?" The boy answered, "Soldiers and bloaters, sir?" "soldiers" being the plebian name for red herrings. He also tells of some children who, instead of "Lead us not into temptation," invariably said, "Lead us not into Thames Station!" a fact which aptly illustrates the folly of making little ones learn by rote without thoroughly understanding what they learn.

THE other day a pitman got into a railway carriage with a small basket. After sitting awhile, he observed to another pitman, "Aa've some o' the best homing pigeons in the world heer. Man, when aa first got the breed frae Lunnon, some on 'em, when they were let out in Newcastle, flew straight hyem sooth agyen!" "That's nowt," said the other pitman. "Aa yonce got some pigeon's eggs frae Lunnon, and as syun as they wor

hatched the young 'uns flew reet off' to thor nuthors!"

PRIDE is as low a beggar as want, and a great deal more saucy.

## Sunday School.

### NOTES

FOR A COURSE OF SIMULTANEOUS

### Diocesan Lessons.

#### LESSON XIX.

ARTICLE VIII.: *I believe in the Holy Ghost.*

The words "I believe" are repeated before this article because the preceding portion of the Creed has been occupied with statements concerning the person of our Lord.

A. This clause has been enlarged in the Nicene Creed to "I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son is worshipped and glorified, Who spake by the prophets." The words "and the Son" were inserted long after the Creed was finally fixed at the Councils of Nice, A.D. 325, and Constantinople, A.D. 381, and have been the unfortunate cause of dispute between the Greek, or Eastern Branch of the Church Catholic, and the Western Branches of the Church.\*

B The word "Ghost" is an ancient Saxon word (ghost or gast) which means "spirit."

C. The work of the Holy Ghost, as described in Holy Scripture, is

a. That of a Comforter, or He who takes the place of and completes the work of a visible Saviour, as

(a) abiding for ever with the saints, i.e. all baptised persons (S. John xiv, 16);

(b) teaching the saints (S. John xiv, 26);

(c) imparting the love of God (Rom. v, 3-5);

(d) imparting hope (Rom. xv, 13).

b. As a teacher, the Holy Ghost—

(a) teaches saints to answer persecutors (S. Mark xiii, 11);

(b) brings the words of Christ to remembrance (S. John xiv, 26);

(c) directs the decisions of the Church (Acts xv, 28).

D. In Holy Scripture the Holy Ghost is described as being like

a. Water—

(a) fertilizing (Psalm i, 3);

(b) freely given (S. John iv, 14; Rev. xxii, 17);

b. Fire—

(a) illuminating (Rev. iv, 5; Acts ii, 3);

(b) purifying (Isaiah iv, 4).

c. Wind—

(a) powerful (Acts ii, 2);

(b) sensible in effects (S. John iii, 8).

d. A dove (S. Matt. iii, 16).

e. A voice (S. Matt. x, 20).

f. A seal (Eph. i, 13, 14).\*

E. In Acts v, we have the account of the sin of Ananias and Sapphira as to the amount of their gift. S. Peter says (verses 3, 4) that the lie was to God the Holy Ghost.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "What are the benefits whereof we are partakers thereby?"

Text—S. John iv, 23, 24.

#### LESSON XX.

ARTICLE IX.: *The Holy Catholic Church, the Communion of Saints.*

This article treats of two subjects:

A. The Church.

B. The Communion of Saints.

A. The Church.

a. The meaning of the word, as explained by Holy Scripture—

(a) It is a building in which numbers of persons collect together for purposes of worship (Acts xix, 37).

(b) It is a congregation in a certain place (Rom. xvi, 5; 1 Cor. xvi, 19; Philemon 2; Rev. i, 4)

(c) It is the whole body of those who believe in our Lord Jesus Christ (Acts ii, 47).

b. The sense in which the word is used in the Creed is that of the whole body of believers who are obedient to the law of Christ as manifested in Holy Scripture. In Article XIX the marks of the Church are seen to be—

\* See Bishop Harold Browne on Article V.

\* See Helps to the Study of the Bible; subject index; article, God the Holy Ghost.

1. truthful preaching of God's will ;
  2. right administration of the *sacraments* ;
  3. loyal obedience to the will of Christ.
- c. The Church is catholic, or universal,
- (a) because it is the same that it was when first founded by the Apostles.
  - (b) because it is found everywhere in the whole world, the only difference to be found in it are those which arise from differences of climate or position in the world. The doctrine taught is the same.
  - (c) because it is most in harmony with the revealed will of God.
  - (d) It is *Holy* because it was founded by God, it is ruled by Christ, and guided by the Holy Ghost.
- B. The Communion of Saints.
- a. Who are the saints? They are the persons who have been dedicated to God by Baptism. Throughout the Old Testament the word "saint," or "holy" is applied to all Israelites as dedicated to God in Circumcision; and throughout the New Testament the title is given to all who are baptised into the body of Christ. See Dent. vii. 6, xiv. 2, 21; Acts ix. 13, 32, 41.\*
- c. "Communion" means intercourse, and sharing with one another in certain blessings --
- 1, Prayer together or for each other;
  - 2, Baptism unites all in one family bond;
  - 3, The Holy Sacrament.

Children to learn for next Sunday:

Collect

Catechism -- Answer to "What is required of them who come to the Lord's Supper?"

Text -- S. Matt. xviii, 19, 20.

### LESSON XXI.

ARTICLE X.: *The forgiveness of sins.*

This article requires us to know --

- A. In what does sin consist?
  - B. How we obtain the forgiveness in which we believe?
  - A. In what does sin consist?
- a. Sin is transgression, or breaking of God's law. This law we find,
- 1st, in the Ten Commandments; these we are to keep not only in the

\* Saddler's Church Teachers' Manual.

letter, but in the spirit. Our Saviour, in the Sermon on the Mount, comments on three of the Ten Commandments -- on the third, in S. Matt. v. 33-37; on the sixth, in S. Matt. v. 21-26; and on the seventh, in S. Matt. v. 27-32. In each of these comments one thing is most noteworthy, viz., our Saviour places the sin in the *thought* which gives rise to the open breaking of the commandment.

2ndly, Our Saviour says, "A new commandment I give unto you, that ye love one another" (S. John xiii. 34). This commandment was new because: it shewed a new reading of the old commandments. All action is to be done for love of one another rather than because it is *law*, and all law is to be kept because we *love the law ever*.

3rdly, We find a new law given by our Lord in the case of the Sacraments which He Himself ordered, and so they are, as the Catechism says, "generally necessary," i.e. necessary for *everybody*. The law of Baptism is found in S. Matt. xxviii, 19, 20, the law of the Holy Communion in S. John vi, 53-58, and S. Matt. xxvi, 26-28.

- b. Sin does not consist in *being tempted to do wrong* by thought, word, or deed; but it does consist in *doing wrong* in either or all of these ways -- thought, word, or deed.
- B. How are we to obtain forgiveness of sin?
- a. In exactly the same way that we obtain forgiveness from any *man* whom we have offended -- by the acknowledgement of our fault either to the person offended himself, or to any person properly authorised by the person offended.
  - b. There are examples in the Old Testament of persons who had offended God, confessing their sins to *man* --  
David (2 Sam. xii, 13);  
Saul (1 Sam. xv, 24-31);  
Achan (Joshua vii. 19-21).
  - c. In the New Testament the following should be marked, Ananias and Sapphira refuse to confess (Acts v. 30); confession of sin is necessary in order to obtain forgiveness (1 S. John i, 9).

Children to learn for next Sunday:

Collect.

Catechism -- Answer to "Who gave you your Christian name?"

Text -- 1 S. John i, 8, 9.

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