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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with 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 Church Army uses and hires out tents for Mission purposes during the summer time, experienced and trained Evangelists being sent with them.

The Church of England Young Men's Society held its annual service on the evening of the 28th April, in St. Paul's Cathedral, the Rev. Canon Scott Holland, being the preacher.

Archdeacon Freer announces that in the archdeaconry of Derby there are now fully a hundred benefices of less than £200 a year, and twenty-two of less than £100 a year.

St. Margaret's church, Caroline County, Virginia, lately destroyed by fire, was one of the historic churches of the U. S. It was built long before the Revolution, the bricks having been brought from England.

At East St. Louis (St. Mary's Mission), Diocese of Springfield, the Bishop of Cairo confirmed on Easter Day last 15 persons; eight of these had either been brought up as Romanists or were the children of lapsed Roman parents.

The Bishop of St. Asaph held a confirmation on the 22nd of April, in the parish Church, Llanfyllin, Montgomeryshire, Wales, when 55 were confirmed, of whom 15 had been at one time attendants at dissenting places of worship.

Arrangements have been completed whereby the Right Rev. Dr. Barry, formerly Bishop of Sydney and Primate of Australia, now Canon of Windsor and chaplain to Queen Victoria, will preach the baccalaureate sermon at Columbia College, U.S.

The Rev. F. Palmer, writing for the *Andover Congregational Review*, says: "A wave of Episcopacy is upon us," and he accounts for it because Episcopacy represents "organization and institutionalism, at the same time permitting individual and local independence."

The Fifteenth Church Congress will be held in the City of New York on the 14th, 15th, 16th and 17th of November next, under the presidency of the Bishop of New York. The topics already adopted by the executive committee are said to be of great and present-day interest.

The Dean and Chapter of Bristol Cathedral encourage workmen and their friends to visit the building and have arranged that on the first Saturday of every month, from May to September, they shall be shown over the Cathedral between 3 and 4 p.m.

An organ which is 200 years old was reopened in the church of St. Clement Danes, Strand, on the evening of Thursday week, after a thorough restoration and renovation. It was constructed by the famous builder, Father Smith, and was placed in the church two years after the Revolution of 1688.

On May 3rd, the Church Army held a gala day, commencing at Westminster Abbey in the morning and finishing at Princess Hall in the afternoon and evening. Part of the programme consisted of speeches from various working men and women, working in the slums, and from a number of persons re-claimed.

The Archbishop of Canterbury, speaking at the annual meeting of the Central Y. M. C. A., London, took occasion to remark in order to guard against any shadow of false pretense as to his being present at the meeting "that he did not think it a matter of importance what church a person belonged to."

The S. P. C. K. which began in 1840 by giving £10,000 to the Colonial Episcopate Fund "for the endowment of Sees in the colonies and dependencies of the British Empire," has up to the present voted £88,000 towards the increase of the Colonial Episcopate. Canada, North America, the West Indies, Africa, Asia, Australia and New Zealand have all benefitted through this fund.

The Bishop of Kentucky confirmed at St. Paul's church, Newport, on April 9, a class of eighteen. A remarkable feature of the class was this that the males outnumbered the females two to one, there being twelve men and six women. Another fact noted was that there were three married men and four married women. In every such instance the man or woman had not been brought up in the Church.

Professor Harris, of Cambridge, formerly of the Faculty of Johns Hopkins University, has reported to Professor Nestle, at Turbingen, that a palimpsest containing the complete Syrian text of the four Gospels has been discovered in the Convent of Mount Sinai. Hitherto only fragments of the Syrian text have been known.

The discovery is regarded as a very important one, inasmuch as this text is the oldest authenticated text of the Gospels in existence.

Mr. Herring, Vicar of St. John Baptist, Tuebrook, Liverpool, appears to be a faithful priest. He warned, in his "Parish Magazine" his parishioners against attending the Florence Institute (a Unitarian place of instruction and amusement lately established therein) and, as a reason, stated that Unitarians deny that our Lord is the Son of God; speak of the sacrifice of Calvary as a mere cold-blooded murder; and that at this place, "Christ was despised and rejected of men."

The Bishop-suffragan of Beverley says that out of the 145 benefices in the archdeaconry of York, thirty-nine are under £200 a year. Archdeacon Palmer announces that in 126 parishes in the archdeaconry of the East Riding the average income is little more than £200 a year; in thirty cases the incumbent has to maintain and educate his family and support the schools and charities on little more than £100 a year; and, finally, there are eleven parishes where the stipend varies from £60 to £85 a year. These facts strongly testify to the poverty of the clergy in those parts.

At the meeting of the London Diocesan Conference held in the third week in April, a debate on religious education and Board schools took place, after which a resolution was passed demanding "that the religious teaching should be on the lines of the Creed, Lord's Prayer, and Ten Commandments. In referring to this the "Church Review" says: "That Agnostics, Secularists, and Unitarians should object to this we can easily understand; but that those who are called orthodox dissenters, and, above all, Churchmen should be content to allow the rising generation to be taught a creedless religion is a treachery, a disloyalty, to their Saviour which we are entirely unable to comprehend."

The Bishop of Liverpool at the instigation of the Mayor of Liverpool, took exception to Mr. Herring's words and a correspondence ensued. In it Bishop Ryle objects to applying the words: "despised and rejected of men" to the Unitarians on the ground that "while the Unitarians of the present day reject the Divinity of our Lord Jesus Christ, they certainly do not despise him as a great man and a great teacher." To that Mr. Herring replies that rejecting Christ's Godhead is to despise Him. "It may be true as your Lordship says that the Unitarians do not despise Him as a great man and a great teacher; that makes little consequence for even Josephus, the Jew, admitted the beauty of His human character and, indeed, nobody can despise or gainsay that." And he quotes the following words from a local Unitarian minister: "We, Unitarians, do not believe that Jesus Christ is God—the Unitarian does not believe that souls are saved in virtue of any price paid by Christ to God or devil. There is no scheme

of redemption, no plan of salvation at all. "Mr. Herring claimed that he was bound by his Ordination Oath" to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word," and respectfully declined the Bishop's advice to apologize or withdraw the words referred to, in view of the foregoing statements. He would seem to have been the more faithful of the two.

CHINESE MISSIONS IN BRITISH COLUMBIA.

[A paper read at the annual meeting of the Woman's Auxiliary, Diocese of Huron, by Mrs. Murphy, of Holy Trinity Branch, Chatham, Ont.]

At the semi-annual meeting of the Board of Management, held last October in Chatham, an appeal was read from some ladies of the Episcopal Church in Victoria, to the members of the W. A. M. A. in Canada, calling upon us to assist them in the conversion of the Chinese immigrants in British Columbia. Their plea is a very urgent one. Since that time I have been in communication with workers in British Columbia, who are interested in these people, and to-day would like to lay a few facts in connection with this Chinese question before you for your earnest consideration.

In Victoria, where there are 2,000 Chinese, the Rev. E. F. Lipscombe is carrying on a mission among the men and boys, and, although he is receiving a grant from the Board of Foreign and Domestic Missions, yet the work is much crippled for want of funds. The school fees are seldom paid, as the scholars are among the laboring class, and are obliged to repay the labor agents the \$50 expended in bringing them out.

In New Westminster the Church has lately taken up this work, and there is a Chinese Mission in Vancouver under the charge of the Rev. H. P. Hobson, of Christ Church. With one exception, of which I shall speak later on, this is about all that is being accomplished by our Church for the salvation of these heathens. However, the Methodist Church has been prosecuting active work among them, and appears to be well equipped with workers, houses of refuge, schools and funds.

It is a necessity that a Chinese convert should be a catechist among these people, as the greatest ambition of a Chinaman is to speak English, and for that reason alone they will throng the schools if the teaching be carried on in English, and will even pretend conversion until they can speak it, and then are apt to return to their heathen ways. With the teaching carried on in their own language, by one of themselves, this temptation is removed. Besides, a Chinese catechist would understand their own belief and their objections to Christianity.

In Toronto meetings are being held which are attended by delegates from the Episcopal, Methodist, Presbyterian, Baptist and Congregational missionary societies, where they are preparing petitions to the Minister of Customs to have the existing laws, which apparently are inoperative, rigidly enforced with regard to the vile traffic that is being carried on in British Columbia in the importation of Chinese girls for immoral purposes, and also to the Parliament, asking for new laws to protect these poor children. The former will probably be signed on our behalf by Mrs. Tilton and Mrs. Dunn; the latter will require to be signed by the President and Secretary of every Parochial Branch, in the presence of all the members after the whole matter has been read to them. It will be necessary to arouse public feeling in regard to this question before we can hope to influence Parliament.

A request from these various bodies is also

being made to prevent the cruel Chinese custom of binding the feet of the helpless little children. Time will not allow me to go into further details of the work; as I would like to tell you something about the importation of the girls, which cannot but arouse deep horror and alarm that such corruption should exist in Canada.

The following extract from *The Mail*, March 17th, 1892, Victoria, B.C., will explain what I mean:

"There has been considerable excitement of late over the traffic in Chinese girls; the girls are bought in China, when still little children, for a trifling sum, and are held in slavery for immoral purposes. A case of this kind was recently brought before the Chief Justice, who held that the case must be looked at through Chinese spectacles, and, when thus viewed, there was nothing immoral in either slavery or polygamy; consequently the child, who was six years old, was relegated to the control of her Chinese owner in British Columbia."

Should not every pulse in our being bound to release these helpless girls? Should not every mother in the Woman's Auxiliary thrill with indignation that such a frightful evil is allowed in our own land?

A lady, writing from Victoria, tells me that these girls are brought out by a powerful secret society, called the "High Binders," and can only purchase their liberty when they have earned \$1,000. She says the treatment these unfortunate victims receive at the hands of their owners is terrible and heartrending. When a girl escapes, and throws herself upon the public for protection, she cannot be detained by them, as she is the personal property of the wretch who has purchased her.

Comparatively little interest is taken by the Christians of British Columbia in the extirpation of this evil.

Of all people, the Chinese are the children of tradition, so that it would require a greater wrench than curiosity or restlessness of disposition can supply to tear them away from their native land, to whose soil they have been fastened by the grip of 4,000 years of unbroken usage, and consequently, when they have earned sufficient money, they expect to return with it to their families in the Flowery Empire. Stringent laws are being enacted to check the immigration of these Orientals to Canada, and in the United States the "Geary Bill," recently passed by Congress, so restricts the privileges of Chinese domiciliation as practically to forbid residence altogether.

Is not this, then, a grand day of opportunity? If these people are Christianized while here they will return as so many missionaries to carry the Gospel to their own land, as has recently been exemplified by a number of Chinese converts in connection with the Congregational Mission in California.

These Chinese should by all means be made amenable to our laws while here, and should not be allowed to indulge in their evil practices subversive to the common rights of humanity, but it is inhuman and unjust to persecute confiding foreigners who, in good faith, have sought for refuge and home among us, where they had purposed to behave themselves peacefully and loyally.

Now for this "one exception," to which I alluded a few moments ago.

The Board of Foreign and Domestic Missions have recently given Bishop Sillitoe a grant of \$250, and he at this time asks the Woman's Auxiliary to supplement it with an additional \$250, that he may be able to pay a native catechist to preach the Gospel to the Chinese of Vancouver, New Westminster, and surrounding districts. Could not Huron's Auxiliary raise their share of this amount? Indeed, I would like to say, could we not, each year, raise all of it?

Last year, out of the total sum of \$3,056.74 raised by the Huron W. A., only \$14.50 was

towards the conversion of the Chinese, a people who represent one quarter of the population of the whole world.

Do urge this claim upon your branches when you return home.

Remember these people are "weak, wounded, sick and sore," and we know the Great Physician; their poor souls are starving for the "bread of life." Let us not see how long they can be safely abused, but to what extent they can be Christianized and prepared as heralds of salvation to the great empire from which they came, not forgetting that we have a promise of their conversion: "Behold these shall come from far; and lo! these from the West and these from the land of Sinim."

CANADIAN AND UNITED STATES LAWS CONCERNING MARRIAGE, ETC.

(CONTRIBUTED.)

Divorce in Canada is happily surrounded by many obstacles, and not granted save in cases of gross immorality, and after a thorough investigation by the Senate of the Dominion Parliament. In the B. N. American Act, section 91, clause 26, "Marriage and Divorce," are parts of the powers of Parliament, while in the same act, section 92, clause 12, "Solemnization of Marriage," is mentioned as one of the exclusive powers of provincial legislatures.

This is much to be regretted, for the facility given, by this Province of Ontario, to the contracting of hasty and it may be at times illegal marriages, is frequently forced upon the attention of the public. I shall only give at present one illustration of the workings of our "marriage law." Where licenses are not procured, the law, for centuries enjoined the calling of banns, "on three several Sundays, during the time of morning service." As a substitute for this, the Ontario law only requires one calling, "such proclamation to be on a Sunday, immediately before the service begins, or immediately after it ends or at some intermediate part of the service." Now this word "immediately" has different meanings, and is frequently used indefinitely as regards time.

An amusing illustration was lately furnished us of this vagueness. Certain returns had to be sent "immediately" at the close of session of a "County council." One legal gentleman being questioned, thought in this case, it meant "two days," while another said, in his opinion it meant "two weeks!" Further, the act does not require a congregation to be present, when the banns get their one call in any place of worship. Of course, the clergy of the English Church are bound by her requirements, to call banns as the prayer book enjoins. Happily the facilities of divorce, are not as loose as they are for marriage, and we sincerely trust they never will be. The case of the "United States," affords us a very solemn and impressive warning. A grave and thoughtful writer in "*The Forum*" says: "The almost unlimited power of State courts to change the laws, by means of judicial decisions, has created a confusion which has been justly described as 'a legal chaos.'"

Year by year the legislatures of forty-six States and Territories are enacting new statutes, which their several judiciaries immediately proceed to modify, or even repeal, by their interpretations. If, this universal and inextricable confusion concerned only the accidents and incidents of life, the inconvenience would be great, but as it affects the very foundations of society, the result must needs be deplorable and may even prove to be disastrous.

On no other subject is the diversity of legislation so painfully conspicuous as in that of marriage and divorce.

In regard to the degrees of consanguinity or affinity within which marriages may be con-

tracted, there are wide variations in different States. In eleven States the marriage of first cousins is unlawful; in all but nineteen a man may marry his mother-in-law. In some States marriages contracted within prohibited degrees are absolutely void; in some they are only avoidable by judicial process during the lifetime of the parties.

In some States licenses are necessary; in others they are unnecessary. In some a religious ceremony by an ordained priest or minister of the Gospel is indispensable; in others almost anybody may perform the ceremony; and in others still, a common-law marriage, that is, a mere consent of the parties to live together as man and wife, is legally sufficient without any ceremony. In some States one, two, three, and (in Pennsylvania) twelve witnesses are necessary, in other States none.

In South Carolina alone divorce is not allowed. The causes which are admitted as sufficient to justify absolute divorce vary, from one in New York, to fourteen in New Hampshire. In four States any cause whatever that seems sufficient to the court is legally sufficient. A residence of five years is required in Massachusetts before a petitioner for divorce can file his petition; in the Dakotas ninety days' residence suffices. South Carolina refuses to recognize a divorce, wherever obtained, if the marriage of the parties was solemnized in South Carolina. In New York, the Court of Appeals has held that if parties married in that State are divorced in another State for causes which are not recognized by the laws of New York, the divorce is good in the State where it is obtained, but invalid in New York. Thus, if a person married in New York spends ninety days in the Dakotas, obtains a divorce there and marries again, his second marriage is lawful in Dakota; so that, since his first marriage is still valid in New York, he is actually the lawful husband of two wives at one and the same time!

The Bishop of South Dakota has lately given a revolting picture of the scandalous results produced by the "liberal divorce laws," that prevail in his diocese, and which have the popular sympathy as they bring a great revenue to hotel-keepers, attorneys and a host of State functionaries. He says, "the special laxity of the marriage laws in South Dakota has produced a traffic in divorces truly disgusting; people from other States flocking in to get release. Having taken oath that they mean to make that State their residence, they get divorce, and then return whence they came, having added perjury to their other offences, leaving behind them a few dollars and a huge scandal. Those benefited are the tavern-keepers, florists, and legal officials, and they encourage and assist the divorce industry."

On a future occasion I shall have a few words to say on the powers given to the officials of the Salvation Army in this Province, to perform marriages, on one calling of banns before or after a service.

ALEX. DIXON,
D.C.L.

Guelph, April, 1893.

THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB,
DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa—Continued.

We often complain that African slavery was imposed upon us against our will by our Mother land. Be this as it may, the first voice to be lifted up in Virginia, or in fact in all the land, in behalf of the enslaved, was that of a Virgin-

ian priest, and that, too, when the enslavement of Africans was advocated as a means of bringing them within Christianizing influences. Later, a Bishop of the Mother land, a Bishop of the See of London, in which the American colonies were comprised, compelled the American masters of slaves to recognize the duty of instructing and of having them baptized. An American priest holding the cure of souls in Maryland, prepared and printed sermons for the use of school-masters and teachers in acquainting these Africans with religious truth. So admirable in their methods and so serviceable in their matter were these discourses, that they have been reprinted in our own day, more than a century after their original appearance. Schools for colored people were established in connection with Trinity, New York, and Christ Church and St. Peter's, Philadelphia, and at other leading centres of population, north and south, a century and a half before other religions entered upon this Christian work. The first African Church in the land was built in Philadelphia at the close of the last century largely through the exertions of a Churchman and a patriot, Dr. Benjamin Bush, a signer of the Declaration of Independence; and Bishop White ordained an African to the diaconate and priesthood nearly or quite a century before the Church of Rome gave holy orders to one of the Afro-American race. Is it a wonder that to-day the American branch of the Catholic Church numbers its priests and deacons of color by more than three score, while but two priests of African lineage have yet said mass in the United States according to the Roman rite?

It was for the Church in Virginia, and under the auspices and by the munificence of the bishops, clergy, and people of the Mother Church that the first university on this continent of North America, that of Henrico, Va., was established, years before Harvard was built at Cambridge, Mass. Although this great educational enterprise in which the zeal and piety of England and America were united, came to naught through the great Indian massacre of 1619, William and Mary, its lineal successor, ranks in years second only to Harvard. It must not be forgotten that Harvard's first head, Nathaniel Eaton, and first graduate, Benjamin Woodbridge, became Churchmen. Yale owes its founding and its name to Gov. Elihu Yale, of the East India Company, a staunch and uncompromising Churchman; and Yale's first rector or president, the celebrated Timothy Cutler, D. D. (Oxon), conformed to the Church, and with him the leading members of his faculty. The first college, that of Charles City, Virginia, was a part of the University of Henrico, and shared its fate. The first free school on the continent, also a part of this Virginia college and university, was thus destroyed almost at its birth. The first endowment for a free school in this country was that left by a noble Churchman, John Mason, who was among the first proprietors and settlers of New Hampshire. The first public school in America was established at Annapolis, Maryland, nearly two hundred years ago, and after a long and useful career as "King William's School," still exists as St. John's College.

(To be continued.)

A leading clergyman in the Diocese of Toronto writes: "I should like to say how much I appreciate THE CHURCH GUARDIAN, the selections seem to me so good and well timed. Just the thing to educate our people in Church principles. I wish it could be circulated everywhere." Every reader can help towards the realization of this wish by forwarding us the name of a new subscriber. We need this help now.

HYMNS AND HYMN WRITERS.

BY

REV. CANON BRISTOCKE, RECTOR OF TRINITY Church, St. JOHN, N.B.

The subject of "Hymns and Hymn Writers" is one, which as yet has not commanded the attention which it deserves. This is not altogether a matter for surprise, as there are not many available books which give information upon it. And yet, it must be felt, that it is a subject of most important and attractive interest. The position now occupied by hymns in Christian worship, and private devotion; the assistance which they give to the Christian life; the sweet thoughts they inspire; and the fears they dissipate; the anxieties they lessen; the comfort they impart; the instruction they convey; the history that belongs to them, as they come to us from the distant past, or from some sweet singers of our Israel of modern date; all awaken a desire to know more about them.

Some time ago, the writer came across a little volume on the above subject, by Dr. Prescott, Archdeacon of Carlisle, and now availing himself of that, and other sources of information, he hopes he may furnish what will be thought valuable and interesting upon it.

In order to bring a very wide subject within reasonable limits, we purpose treating of it, under different periods.

First, ANCIENT HYMNS. For the origin of Christian hymns, we must turn not to Gentile, but to Hebrew sources. The Christian Church was built upon the lines of the Temple, and was heir to the rich inheritance of the Jewish Church. The first Christian hymn of which we have any account, may be said to be connected with the first act of Christian worship. It rose upon the midnight air in the Upper Room in Jerusalem, so full of sacred interest to everyone. It was sung by our Lord, and his Apostles, at the close of the first celebration of the Lord's Supper. We know what the hymn was. It consisted of the four Psalms, cxv.-cxviii; and thus we see that the common distinction between psalms and hymns, is arbitrary. The psalms were commonly the hymns of the Jewish Church. The psalms are called "hymns" in the Septuagint. A psalm implied a musical accompaniment. St. Augustine says that, "Hymns are songs of praise unto God." Very soon, however, they contained prayer and meditation, as well as praise. The first hymns of the Christian church were psalms, from which all further hymnody has sprung, but very soon did Christians use hymns adapted to their faith in Christ. Such, doubtless, were the "Hymns and Spiritual Songs" spoken of by St. Paul, (Col. iii, 16), and of these the first used were no doubt the "Magnificat," rightly called, "The Song of the Incarnation," "Nunc Dimittis"; or the Song of Simeon; and the "Benedictus"; or the "Song of Redemption," for all of which we are indebted to St. Luke, the hymn writer of the New Testament. Soon the "Gloria in excelsis," or Glory to God in the Highest, was sung as a morning hymn, and the *Ter Sanctus*, "Holy, Holy, Holy, Lord God of Hosts," formed a vehicle of praise. But these could not suffice. The wants of the soul are varied; and so from age to age; now at long intervals, now at shorter; now at some crisis of the Church's life; or some period of religious excitement, or revival, hymn-writers have been raised up, inspired, we may say, to indite spiritual songs, which are to-day among the richest treasures of the Church's inheritance.

Strange as it may now seem, the earliest Christian metrical hymn comes to us, from Africa, known to us as the Dark Continent, but where the light of Christianity once shone very brightly in its northern parts. It is found in the writings of Clement of Alexandria, and was

written about the year 10. It is a hymn for the young, entitled, "A Hymn of the Saviour Christ."

Its first lines are:

"King of Saints, Almighty Word,
Of the Father, brightest Lord,
Wisdom's head, and chief;
Assuagement of all grief;
Lord of all time, and space;
Jesus, Saviour of the race."

Seventeen hundred years of controversy have since rolled by, and we can look back with pleasure, on that simple, and pure hymn in honour of "Jesus, the Saviour of the race." In the fourth century many hymns were written for the Eastern Church. Of these we have that most spiritual hymn:—

"Lord Jesus, think of me
And purge away my sin,
From earth-born passions set me free,
And make me pure within."

At this period, hymns began to form a feature of worship in the West, and are connected with the two greatest names in Ecclesiastical history, Ambrose and Augustine. The Church at Milan, was rent by strife between the Orthodox and the Arians. Ambrose was elected at the time, Bishop, by popular clamour, and exercised a great influence by the hymns he wrote. Augustine describes how deeply he was himself moved by the singing of these hymns in the Church in Milan. Of the hymns for which we are indebted to Ambrose, and ordinarily found in our hymn books, I would mention the morning hymn.

"Now that the daylight fills the sky."

And the great Advent hymn:—

"Oh come, Redeemer of Mankind, appear."

And:—

"Hark! a thrilling voice is sounding."

The grandest hymn in the language, the "Te Deum," has been ascribed to Ambrose, but without sufficient evidence. The earliest notice we have of it, is about 150 years later. At the beginning of the fifth century, and towards the close of his life, a number of very sweet hymns were written by Prudentius. He was a native of Spain, born in 348, and by profession a lawyer, and a judge. At the age of fifty-seven years, he became much impressed with the emptiness of this world's honours, and determined to devote the remainder of his life to God. It was at this period that he wrote hymns. The great critic Bentley styled him, "the Horace, and Virgil of the Christians." Two of his hymns are well known; the Christmas hymn

"Of the Father's love begotten."

And the Epiphany hymn:—

"Earth has many a noble city."

Another beautiful hymn of this period, and well known to many, comes to us from Greece. Its author is Anatolius.

"The day is past and over,
All thanks, O Lord to thee."

It is, we are told by the late Dr. Neale, a great favourite in the Greek Isles at the present day.

In the sixth century, the most prominent ecclesiastical figure was Gregory, Pope and Bishop of Rome. He devoted much personal care on the music of the Church, and is said to have himself instructed the singers, as well as introduced a new style of chanting which still bears his name. When he sent the famous band of missionaries under Augustine in 597 to the shores of Kent, he did not forget the help that music would afford. Augustine was accompanied by a band of Choristers; and their solemn chanting was not without its effect on the Saxons. The best known hymn by Gregory, is the Lent hymn,

"O Merciful Creator, hear."

For the next hymn writer we pass, by a long

step, from England to the shores of the Dead Sea. There in a monastery, retired from the world, lived John Damascene, who played an important part in the literary warfare of the age. Amid a barren and dry land, but with thoughts and hopes in green fields and other delights, the aged anchorite bursts forth in the hymn so popular to-day:—

"Those Eternal bowers
Man hath never trod."

From the same author, we have the glorious Easter hymn:—

"The Day of Resurrection
Earth tell it out abroad."

And that other deservedly popular and comforting hymn:—

"Art thou weary, art thou languid."

Of other hymns belonging to this period, I will now only mention the celebrated ordination hymn:—

"Come Holy Ghost, our souls inspire
And lighten with celestial fire."

And the famous Latin hymn, "Dies Irae," which, perhaps, more than any other, has taxed the ability of translators, no less than the talents of musical composers. The translation with which we are familiar:—

"Day of wrath, Oh! day of mourning,"

is by Dr. Irons, and published in 1848.

(To be continued.)

News from the Home Field.

Diocese of Quebec.

The Lord Bishop and Mrs. Dunn passed through Montreal on Tuesday last on their homeward way from England, having come out via New York. They were the guests of the Lord Bishop of Montreal whilst in that city.

QUEBEC.

There is great interest in Church circles over the Centennial service to take place in the cathedral of the Holy Trinity, on June 1, it being one hundred years since the first Bishop was made in the Diocese. Over one hundred clergymen are expected to take part. Bishop Potter, of New York, it is hoped, will be able to preach the sermon. The musical part of the service is under the management of the organist, Mr. Bishop, and is expected to be the best ever heard in the city.—*Star.*

COATICOOKE.

At the bi-monthly sub-deanery meeting held recently in this parish, and of which we spoke in our last issue, a missionary meeting was addressed by Rev. W. T. Forsythe, Rector of Stanstead, and also by Rev. C. H. Brooks, Incumbent of Way's Mills, till recently a Congregationalist minister for 18 years in Turkey. The former gave expression to a few general thoughts on mission work, speaking of the duty of "preaching the Gospel to every creature" out of a sense of pity for our fellowmen and of love to our Master, Jesus Christ. He pointed out how this could and ought to be done, as part of the Christian life of every religious home and an interest in missionary work, by prayer in its behalf and by almsgiving for its promotion. Instances of faithful work were given, as amongst others that of the late Bishop Steere in Central Africa, and Bishop Horden, of Moosonee. The importance to the missionary cause, and hence the plain duty of reading and supporting periodicals devoted to that object, were very rightly emphasized. Thus was recalled to the mind of at least one who was present the remark oft repeated by the late good Bishop

Williams to the effect that what people want to arouse and maintain their interest in the mission field is a good current record of facts concerning the condition and prospects of that field. The Rev. Mr. Brooks' topic was "Turkey as a field of missionary work." This was treated in a very interesting and entertaining way, and at considerable length, by one whose personal experience gave much force to all he said, whilst his earnest tone and devout manner, and warm-hearted zeal for the souls of his fellow men were very conspicuous. He spoke of Mohammedanism as in no sense a stepping-stone to Christian teaching, but as avowedly antagonistic to it. Yet the missionary has noble material to work upon in the Turks. They are a fine race physically, self-respecting, gentlemanly, dignified and patriarchal, and very different, for example, from the Hindoos. Their ritual, their ablutions and forms of worship would seem to have come largely from the Jews. Like Christians, their methods of propagating Islamism are preaching and frequent worship. Very frequently the muezzin calls from the minarets, "God is great, come to prayer." As compared with bells, it is the personal call of the human voice echoing from mouth to mouth and heart to heart. The pulpit exposition of their sacred books is a great weapon in the cause of their religion, about which they are fanatical and cruel. In an ordinary way, however, they are kind, truthful, temperate, honest, and fond of children (and not their own alone) and of flowers. Freedom of thought and action is terribly contracted by their narrow mould of fatalism.

An interesting story was told of the heroic fidelity to Christian teaching of a Cappadecian convert, who was cruelly persecuted by the Mohammedans, but rescued through the influence of the British consul, and afterwards allowed to preach the Gospel even whilst he was chained to his custodian, and went about with him in Adrianople. Mr. Brooks spoke of the many hospitals and homes which have been established in Turkey, also of schools and colleges for both sexes which are being numerous and well maintained both amongst Turks and Greeks, aided by the example and philanthropy of Europeans and Americans. The speaker referred with great admiration to that ancient and interesting people, the Greeks, whom he described as bright and happy, quick-witted and yet metaphysical, pleasing and loveable, and as capable of teaching Europeans much by their genial industry as a means of simple existence rather than as a drudgery and a mode of acquiring wealth for wealth's sake.

Alluding to the desirability of reforms in the Greek Church, the speaker said many of their leading ecclesiastics recognized it, but, from the example of the divisions known to exist amongst European Christians, they dreaded to inaugurate changes lest these might lead to similar deplorable results. He pleaded earnestly for a deeper interest in all Orientals, and the overcoming of evil with good, and spoke hopefully of a time when Greek and Armenian Christians shall be missionaries to the Jews scattered among them, and to the Turks, and when all these shall carry the truth to the Mohammedans in Africa, adding that the more "Christ dwells in us richly," the more bountiful in degree will be our zeal to impart a knowledge of Him to our far-away brethren.

Diocese of Montreal.

EXECUTIVE COMMITTEE.—The usual quarterly meeting of the Executive Committee was held in the afternoon of the 9th inst., the Lord Bishop of the Diocese presiding; the attendance was smaller than usual. Sympathy was expressed for the Treasurer of the Diocese, Charles Garth, Esq., who was lying ill as the result of a serious

operation. The acting treasurer, Walter Drake, Esq., presented the treasurer's report of the various funds, which appeared satisfactory. The contributions to the Mission Fund so far reported were in excess of those of the previous year. Enquiry was made as to the non-publication in the Journal of Synod of the report of the Committee on French work. It was explained that owing to the amendment introduced and adopted by Synod, providing for the reception only and not the adoption of the report it had not been printed following the usual rule; and the Secretary was sustained in this course. It was, however, felt that the report contained considerable information of importance and it will be printed in connection with the Sabrevois Committee Report. It was explained by Dr. Davidson, the mover of the Synod amendment and his seconder Mr. Drake, that they had no desire of preventing the publication of the report but simply wished to secure the further information set out in the questions embodied in the resolution and adopted by Synod before any direct action should be taken upon the report itself. A Committee has been appointed to follow up the Resolution of Synod and report at the next session of the Executive Committee. It is said that those engaged in French work felt aggrieved at the non-publication of the report but the explanation given, will doubtless be as it should be, satisfactory.

EPISCOPAL APPOINTMENTS FOR JUNE.

Thursday, June 1.—Granby, Rural Dean Longhurst, and South Roxton, Rev. R. F. Taylor.
 Friday 2.—N. Shefford and Warden, Rev. R. F. Taylor.
 Sunday 4.—Boscobel and N. Ely, Rev. C. P. Abbott.
 Monday 5.—S. Stukely and Eastman, Rev. J. Garland.
 Tuesday 6.—Bolton, S. D. G. Rollit.
 Wednesday 7.—Mansonville, Rev. Rural Dean Brown.
 Thursday 8.—Knowlton and Bondville, Rev. W. P. Chambers.
 Friday 9.—Brome Corners, churchwardens.
 Sunday 11.—Iron Hill and W. Brome, Rev. F. Charters.
 Monday 12.—Adamsville and E. Farnham, Rev. J. Cattermole.
 Tuesday 13.—W. Shefford and Fulford, Rev. S. Mills.
 Wednesday 14.—Waterloo and Frost Village, Archdeacon Lindsay.
 Thursday 15.—Farnham, Rev. Canon Mussen.

MONTREAL.

Montreal, L'Eglise du Redempteur.—The Lord Bishop of the Diocese made his visitation to this Church on Friday evening and confirmed eight persons, one of them being Rev. Groulet, missionary, formerly of the Presbyterian body—the Archdeacon of Montreal, Dr. Henderson, Rev. L. N. Tucker, W. Sanders, Jekyll and Roy were also present and the Bishop. After the service an adjournment was made to the Ecole de la Mission Sabrevois, where the closing exercises of the College were held. The Bishop presided and called upon Rev. Principal Lariviere to read the report. The school had been re-opened on October 17, and 92 pupils had been admitted, fifty of whom were boarders. The four teachers had been most successful in their respective departments. Referring to church work, the report stated that there were many indications that the Church of Rome was losing its hold in the province, and instanced the case of the bold utterances of certain of the French Press and also the case of a

parishioner who sued his priest for having refused to baptize his child. Special mention was made of the generosity of Mrs. M. H. Gault in connection with the institution. The prizes were then presented by His Lordship, Miss Vezina, of Quebec, captured eight and Mr. Joseph Cote, five. Rev. L. N. Tucker and the Venerable Archdeacon Evans both gave complimentary and inspiring speeches.

ASCENSION DAY was well observed in the city, services being held in nearly all of its parishes; and in some cases there being two or more celebrations of Holy Communion. There has been a marked improvement in the observance of this Festival within a few years past. And why should there not be when it occupies like position with Christmas Epiphany and Easter, as to special collect, Epistle Gospel and Proper Preface? Why not, when the Church pleads in the Litany for deliverance, by the "Glorious Ascension as well as the Glorious Resurrection of her Lord."

Diocese of Ontario.

HAWKESBURY AND L'ORIGNAL.

Owing to the condition of our roads, the annual Vestry Meetings for this parish were postponed till the 26th and 27th ult. Reports presented at Hawkesbury showed a satisfactory increase over 1891 and 1892, both in church attendance and offertory, while, during the year, the parsonage was re-shingled. Since the building of the Church of the Nativity at L'Orignal, the average there, in attendance and Sunday school, has been doubled and the offertories more than doubled. A much needed and handsome set of service books, consisting of Bible, Prayer Book and Altar Book, has been received from S.P.C.K. and preparations have been completed for the immediate erection of a driving shed 60 feet long.

Diocese of Toronto.

PETERBOROUGH.

St. John's.—The South ward Mission under the auspices of the Woman's Auxiliary in connection with this Parish held an entertainment and sale on the evening of Wednesday of last week, when two tables of tasteful and ornamental articles were offered for sale and an excellent programme was rendered during the evening. During the intermission refreshments were served. Mrs. H. Stapleton, Mrs. Smith, M^{rs}. Hibbard, the Misses Macdonald, Yokome and Robinson, and Messrs. Boswell, Parker and Worham took part in the programme; the Rev. Mr. Loucks presided. The proceeds amounted to something over \$35.00.

Diocese of Niagara.

THOROLD AND PORT ROBINSON.

The Bishop of Niagara on the 1st inst. confirmed in St. Paul's Church, Port Robinson, four young persons, and in St. John's Church, Thorold, on the 2nd inst., the largest class hitherto presented in the parish, the candidates numbering forty-four. Notwithstanding the numerous removals that the parish has sustained, the services in both Churches is somewhat larger than formerly. Further improvements are contemplated with regard to the interior appearance and arrangements of the buildings. A new church for Allanburgh is spoken of. (P.L.S.)

THE ORIGIN OF SUNDAY SCHOOLS.

Sunday schools, says the *St. Louis Globe Democrat*, are probably as old as Christianity, for Eusebius says that the Apostle John regularly taught the Scriptures and the doctrine of the Church to young men and children on the Sabbath day. It is quite likely that, to a limited extent at least, Sunday instruction of children and youth was kept up throughout the Middle Ages; but the greatest impulse given the Sunday school was by the famous Cardinal Borromeo, who, in Milan 1580, organised a system of Sunday instruction and put numerous schools into operation. About the middle of the next century Rev. Joseph Alleine established Sunday schools in England, and between the year 1760 and 1763 scores of Sunday schools were established in various parts of England and Scotland by Rev. David Blair and Rev. Theophilus Lindsey. Robert Rakes, of Gloucester, has usually enjoyed the credit of being the founder of Sunday schools, but it is a credit to which he is not entitled, for his schools were not established in Gloucester until the year 1780. In most of the early English Sunday schools established by the gentlemen mentioned hired teachers were employed to give instructions in reading, writing, and ciphering, while the Catechism and religious training were considered not more important than is instruction in the elements of an English education. Sunday was chosen as being the day most favourable for those who attended, since the first pupils of the Sunday school were drawn from the children of working people and artisans.

BROTHERHOOD OF ST. ANDREW NOTES.

The Chapters now number, in the United States, 980, 20 new Chapters being reported in the May number of *St. Andrew's Cross*.

Over 18,000 copies of the "Points on Brotherhood Work" have been published.

The largest Chapter in the Brotherhood is probably that of The Church of the Holy Apostles, Philadelphia, which contains seventy-five members.

The *St. Andrew's Cross* for May contains an interesting and instructive paper from the two special delegates appointed to visit the West (Messrs. McBee and Wood) in which they point out the immense possibilities for The Church West of the Mississippi, and the pressing need of assistance in order to realize these possibilities. This assistance they say must be given by the Eastern Dioceses. They state that in less than sixty years twelve Dioceses and fourteen Missionary Districts have been set apart in the territory west of the Mississippi; they now contain 76,000 communicants, or one-seventh of the total number in The Church. Wise leadership and faithful work have laid solid foundations.

The needs of The Church in the West are expressed as being: (1) Priests—men of high ability and consecrated character and strong manliness. (2) Consecrated laymen who will take their places in every day affairs, and prove that a devoted Christian life is not inconsistent with active business. (3) Money, for although there is great wealth west of the Mississippi, assistance from the East is needed. They conclude their article by saying: "Whatever is done should be done quickly; one man now is worth five men ten years hence, \$1 is worth \$10 ten years from now."

No additional Chapters are reported in the

Canadian section of *St. Andrew's Cross*. A correspondent in that section states what is all too true: "The greatest drawback to Church work in The Church of England in Canada is the indifference of its members, and it is to overcome this indifference that the Brotherhood in this country must," he says, "make its greatest fight."

A "Boys' Department" of the Brotherhood has been organized based upon the conviction that the aggressive work of The Church requires some previous training and that boys are susceptible of such training. It has been organized with a two-fold object, to serve as a training-school for future members and to spread Christ's Kingdom amongst boys on similar lines to those of the Brotherhood. It seeks to enlist boys who have been made members of Christ in Baptism, and who have been taught at home or in Sunday-school in some measure, what duties and privileges are involved in that membership. A Chapter must contain two or more boys, at least twelve years old, and it is formed on like principles as Chapters of the Brotherhood. The badge of the Boy's Department is a white enamelled button with a blue *St. Andrew's cross* on the face.

There is an admirable article in the *St. Andrew's Cross* for May entitled "The Assurance of Success": being lessons from Ascension Day.

THE TEACHER'S INFLUENCE.

Dr. Westcott, Bishop of Durham, in an address at the opening of a new Grammar School for Girls at Birmingham, referring to his own early days at King Edward's School, from which has proceeded not only himself, but the present Primate and the late Bishop of Durham, under Dr. Prince Leo, the first Bishop of Manchester, said:—I owe the preparation for my own whole life's work to my master, James Prince Leo, the greatest, as I believe, among the great teachers of his time, for the guidance of my thought. First he claimed that we should be from the very beginning his fellow-workers. He made us feel that in all learning we must not be receptive only but active, that the true learner learns only if he thinks, just as the teacher can teach only as he learns. He encouraged us to collect, to arrange, to examine such simple facts as lay within the range of our own reading, that he might always use the results in dealing with some larger problem. In this way, little by little, we gained a direct acquaintance with the instruments and methods of criticism, and came to know something of confident joy in using them. We were delighted to discover a little thing which we each could severally do, something which we could render as a service, some offering which he could make to the fulness of the work in which we were engaged. And then this feeling was deepened by his own kingly independence. Such, in brief outline, was my great master, such the method of his work. It is vital for the welfare of our nation that we should jealously guard education as a preparation for life—a discipline not for the conflicts of industrial warfare, but for the services of English citizens—of citizens of the Kingdom of God. It is a good omen for the foundation that it has provided—provided most liberally and wisely—that girls may be prepared to take their place and fulfil their office hereafter in the body of the commonwealth. No one can rejoice more than I do in the improvements which have been made during the last half century in the education of women, that the freer culture, the fuller life the larger interests which have made our sons what they are, through our public schools, are now freely offered to our daughters. Yet I hold

with equal confidence, that these improvements would be dearly purchased if they should lessen, or disparage in popular esteem, the gifts of distinctive womanhood. Humanity would be impoverished if women were to set themselves to do all that men do, as their rivals and not their helpmeets. I can form no loftier wish for woman than the poet formed forty years ago, that

at the last she set herself to man,
As perfect music unto noble words.

They have, I know, a power of spiritual vision which men have not. It was not an accident that a woman was the herald of the Resurrection. She may be yet again, in a fuller spiritual sense. To women great ideals are natural. They have received not for themselves but for humanity, special treasures of tenderness, of sympathy, of reverence, of faith, of purity. And when at last she will pass to her own home, to bring the strength of pure and lofty purposes to those who are in danger of losing heart, and missing their destiny through the temptations of selfish struggles. Pass to her own home. Home is already recognised as woman's kingdom. As the home is, so is the nation; as the woman is, so is the home.

THE ANGLICAN COMMUNION.

In answer to a subscriber's enquiry we give the following statistics which are, of course, only approximate. The Official Year Book of the Church of England gives no information as to number of communicants. The latest estimate we have at hand is found in "The Living Church Annual" of 1888, presumably compiled from statistics of 1886. Allowing about twenty-five per cent. for growth during seven years, which is less than the rate in our own country, we make this estimate:

PRESENT NUMBER OF COMMUNICANTS.

In the United States.....	560,000
" " Church of England.....	1,500,000
" " Church of Ireland.....	125,000
" " (Episcopal) Church of Scotland	40,000
" " British Colonial Churches.....	360,000
Total Communicants.....	2,585,000

The above estimate does not include communicants in foreign missionary fields; only those in English-speaking countries are estimated. For the former, add say 75,000. Whitaker's (English) Almanac gives the church "population" of England as 13,500,000; this counts one communicant to nine of baptized adherents, which is about the proportion found by dividing the entire Church population of the English speaking world by the total communicants. This Church population, according to Whitaker, is 23,000,000. Divide this by 2,585,000, total communicants, and the result is 8.9. The following tables may be found interesting in connection:

WHITAKER'S ESTIMATED MEMBERSHIP OF RELIGIOUS DENOMINATIONS THROUGHOUT THE ENGLISH SPEAKING WORLD (1891)

Episcopalians.....	23,000,000
Methodists, all kinds.....	16,960,000
Roman Catholics.....	15,200,000
Presbyterians, all kinds.....	11,100,000
Baptists, all kinds.....	8,600,000
Congregationalists.....	5,500,000
Free Thought, various.....	3,500,000
Unitarians of several names.....	1,250,000
Minor Sects.....	4,000,000
German, Dutch, Lutheran, etc.....	1,750,000
No definite religion.....	13,500,000
English Speaking Population...	104,360,000

THE RELIGIONS OF THE WORLD.

(From Schem's Statistics.)

Christians.....	380,000,000
Buddhists.....	340,000,000
Mohammedans.....	210,000,000
Brahmins.....	175,000,000
Confucianists.....	80,000,000
Sintoists.....	14,000,000
Jews.....	7,000,000

DISTRIBUTION OF CHRISTIANS—DENOMINATIONS.

COUNTRIES.	Population.	Roman.	Prot'estant	Eastern.
America.....	81,500,000	47,300,000	30,000,000
Europe.....	331,900,000	147,300,000	71,500,000	60,300,000
Asia.....	798,000,000	4,900,000	1,200,000	8,500,000
Africa.....	263,300,000	1,100,000	1,200,000	3,200,000
Aust'lia, Polynesa	4,400,000	400,000	1,500,000
Total.....	1,432,000,000	201,000,000	100,000,000	81,000,000

—Living Church.

THE WELSH CHURCH.

Mr. H. Rokeby Price gives a very interesting paper in the *Times* on the Welsh Church, from which we quote the following:

"The Welsh Church had its Bishops long before Augustine came to this country. The Welsh people owe the Bible in their own tongue to William Morgan, Bishop of Llandaff. The revised edition was the work of Bishop Parry. Archdeacon Peys gave to Wales the metrical version of the Psalms. To John Davies, Rector of Mallwyd, Wales owes her first grammar and dictionary, which the lapse of two centuries has not displaced. Between 1596 and 1715 ten grammar schools were founded and endowed by Welsh clergymen. Thomas George, the Simeon of the 17th century, was an ordained minister of the Church, and he formed, in 1674, a society to promote instruction and to circulate Bibles, Prayer-books, and other religious books in the Welsh language. The circulating schools of piety, or *Mdms. Bevan's schools*, were founded by Griffith Jones, vicar of Llandowror, and in these schools, between 1730 and 1777, 314,000 scholars were taught to read the Holy Scriptures in Welsh. In fact, Welsh Methodism was created and organized by ministers of the Church of England. Griffith Jones, who began the practice of itinerating, Daniel Rowlands, William of Pantyccelyn, the poet, Peter Williams, the commentator of the movement, Charles of Bala, the recognized leader of Methodism in the present century, were all ordained clergymen. Every one of them, with the exception of Charles, died as they had lived, loyal members of the Church; every one, not excepting Charles, retained to the last their love and veneration for it.

"In 1801 the quarterly association of Welsh Methodists met at Bala to agree upon 'rules and designs.' In this document they say: 'We do not designably dissent or look upon ourselves as dissenters from the Established Church; in doctrine we exactly agree with the Articles of the Church, and preach no other doctrines but what are contained and expressed in them.' John Elias, successor of Charles as leader of the Welsh Methodists, said: 'Never was an assertion so groundless as to say that the Methodists as a body were hostile to the Establishment. There is no Methodist in the country opposed to paying tithes or any such impost; no true, sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it.' In 1834 Elias proposed a resolution which was unanimously accepted by 500 preachers and elders: 'We deeply lament the agitation prevalent in this kingdom, and which avowedly has for its object the severing of the national Church from the State, and other changes in ecclesiastical affairs. We are of opinion that it pertains not to us to

interfere in such matters, and we strongly enforce upon every member to meddle not with those who are given to changes.

"It was inscribed on the tomb of Howell Harries, at Trevenna, that 'He remained a faithful member of the Church unto his end.' Daniel Rowlands entreated his son on his death-bed 'to stand by the Church, even unto death.'

"These were the works of the Church which, according to Mr. Rendel, Mr. Richard, and others, is 'an alien Church, which had never been in touch with the Welsh people.'

"I may add that in 1792 the Methodist preachers from Leeds, Wakefield, Dewsbury, Bradford and Otley unanimously resolved 'not to separate from the Church. Any step contrary thereto would hurt the usefulness of men who had hitherto been of great benefit in propagating religion, and create disputes among the people, which were ever destructive to true morality and brotherly love.'

"As to the present time, what is the condition of the Church in Wales? She has made most remarkable strides. In 1831 there were 700 clergymen ministering in 847 parishes, and in 1888 there were 1,434 clergymen in 987 parishes. There was spent on church restoration and building from 1840 to 1874—on cathedrals, £114,219; on churches, £1,301,972; from 1851 to 1855 353 churches were rebuilt or enlarged. As a further evidence of what the Church is doing the following table affords a comparison between the educational work of Church and other schools in 1888, since which date I have no figures:

Schools.	Accommodation.	Number.	Average attendance
Church.....	32,261	213	18,573
Board.....	16,663	77	9,981
British.....	5,153	26	2,737
Roman Catholic.	2,070	9	1,059

—The News, London.

Contemporary Church Opinion.

The Living Church (Chicago):

The collective Anglican and American episcopate have not admitted even this concession nor yielded in any way to the modern Manicheism which condemns alcohol as essentially evil and consequently brands as sinful the use of any commodity whatever which contains the smallest proportion of alcohol. At the General Convention of 1886, the House of Bishops delivered the following judgment on this subject:

Resolved: That in the judgment of the House of Bishops, the use of the unfermented juice of the grape as the lawful and proper wine of the Holy Eucharist, is unwarranted by the example of our Lord and an unauthorized departure from the custom of the Catholic Church. (Journal 1886, p. 102.)

In like manner the bishops assembled at Lambeth in 1888, resolved as follows:

That the bishops assembled in this Conference declare that the use of unfermented juice of the grape or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord and is an unauthorized departure from the custom of the Catholic Church.

Such is the judgment of our highest authorities upon the meaning of the word "wine." It will be observed also that, it was by these two assemblages the famous propositions on unity were set forth, this declaration must be taken as an interpretation of the third point. "The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfermented use of Christ's words of institution, and of the elements ordained by Him."

Family Churchman (London, Eng.):

Churchmen have of late been saying some very hard things about Mr. Gladstone with reference to his attack upon the Church in Wales, and we confess that we think them well deserved. The Prime Minister is consistent only in his inconsistency. His *volte face* on this subject almost beats his record. In 1870, he made an eloquent speech in defence of the Church in Wales, when moving the rejection of a motion for its disestablishment and disendowment. "We cannot go in that direction," he declared. "We do not intend to do so. We deprecate it, and we should regard it as a national mischief." If those words were true twenty years ago, are they not doubly true now, when in the intervals the Church has made such enormous strides? When everything points to progress, increase, and activity, is it a time to bring in a Bill to cripple the Church's energies and diminish her usefulness? There is not a single argument which Mr. Gladstone brought forward in defence of the Church in Wales in 1870, which cannot be urged with two fold force at the present time. Yet now he leads the attack upon her. It is a sorry spectacle—a venerable statesman sacrificing on the altar of political expediency all the hopes, enthusiasms, and convictions of a life. That the sacrifice will be in vain there is every reason to believe."

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—Complaints have been made lately that Englishmen are being brought out to this country to be bishops, to the exclusion of Canadian clergymen. While sympathizing to some extent with this complaint, I would like to point out that Canada has been by no means a great offender in this respect, as the following historical record will show:

Beginning with the oldest diocese. I find that Dr. Charles Inglis was sent from England, but was in reality a colonial clergyman, having been rector of Trinity church, New York, at the time of American Independence. The second Bishop of Nova Scotia (Dr. Stanser) was rector of St. Paul's church, Halifax, and so was Dr. John Inglis, the third Bishop. The fourth Bishop (Dr. Binney) was a native of Nova Scotia, but educated in England, and sent from there to be Bishop. Dr. Courtney, the present Bishop, was rector of St. Paul's, Boston, in the United States.

In Quebec, the first Bishop, Dr. Mountain, was sent from England; the second (Dr. Stewart) was a missionary of Lower Canada; the third (Dr. G. J. Mountain) was a clergyman of Quebec; the fourth, Dr. Williams, was from Lennoxville, Que.; the present Bishop (Dr. Dunn) brought from England.

In Toronto, Dr. Strachan was rector of St. James', Toronto; Dr. Bethune was rector of Cobourg; Dr. Sweatman, rector of Woodstock.

In Fredericton, both Bishops, Bishop Medley and Bishop Kingdon, were obtained in England.

In Rupert's Land, Dr. Anderson and Dr. Machray were both sent from the old country.

The first Bishop of Montreal (Dr. Fulford) was sent from England; the second (Dr. Oxenden) was brought from there. The present Bishop, Dr. Bond, was rector of St. George's church, Montreal.

In Huron, Dr. Cronyn and Dr. Helmuth, were both rectors of St. Paul's, London, Canada, and Dr. Baldwin, rector of Christ Church Cathedral, Montreal.

In Columbia, Dr. Hills and the present Bishop, Dr. Perrin, were both sent from England.

In Ontario, Dr. Lewis was rector of Brookville.

In Moosonee, the late Bishop (Dr. Horden) was a missionary in his own district; the Bishop designate, Mr. Newnham, is from Montreal.

In Algoma, Bishop Fanquier was a clergyman of Huron Diocese, and Bishop Sullivan was from Montreal.

In Athabasca, Dr. Bompas was a clergyman of the district in which he is now Bishop.

In Saskatchewan, Dr. McLean, the first Bishop, was a clergyman of Huron Diocese; the second, Dr. Pinkham, a clergyman of Winnipeg.

In Niagara, Dr. Fuller, was from Toronto; the present Bishop, Dr. Hamilton, from Quebec. The Bishop of Caledonia, Dr. Ridley, the Bishop of New Westminster, Dr. Sillitoe, were both sent from England.

In Qu'Appelle, the Hon. and Right Rev. Dr. Anson, from England, was the means himself of establishing the diocese. The present Bishop, Dr. Burn, was sent from England. When Mackenzie River was formed Bishop Bompas took it and Dr. Young, a missionary of the Canadian Northwest, was appointed Bishop of Athabasca, and when Selkirk was formed Bishop Bompas took it and Archdeacon Reeve, also a missionary in Canada, was appointed second Bishop of Mackenzie River.

In Newfoundland, which we can not class as Canadian, but is of British North America, the first Bishop, Dr. Spencer, was a missionary of the country; the second Bishop, Dr. Field, was sent from England; the third, Bishop Kolly, was a missionary of Newfoundland when appointed Co-adjutor Bishop. The present Bishop, Dr. Jones, was sent from England.

The result of the above will be seen readily by the following table:

	Canadian or Colonial.	England.	U.S.
1. Nova Scotia.....	3	1	1
2. Quebec.....	3	2	—
3. Toronto.....	3	—	—
4. Newfoundland.....	2	2	—
5. Fredericton.....	—	2	—
6. Rupert's Land.....	—	2	—
7. Montreal.....	1	2	—
8. Huron.....	3	—	—
9. Columbia.....	—	2	—
10. Ontario.....	1	—	—
11. Moosonee.....	2	—	—
(Counting the Bishop Designate).			
12. Algoma.....	2	—	—
13. Athabasca.....	1	—	—
14. Saskatchewan.....	2	—	—
15. Niagara.....	2	—	—
16. Caledonia.....	—	1	—
17. New Westminster.	—	1	—
18. Mackenzie.....	1	—	—
19. Qu'Appelle.....	—	2	—
20. Selkirk.....	1	—	—
Totals.....	27	17	1

Considering that fully sixteen of the above dioceses were established purely and simply by England and English societies, and many of them are either wholly or in part supported by them, we can scarcely say that clergymen laboring in this country have been unfairly treated. The election of Bishop Oxenden of Montreal, Bishop Dunn of Quebec and Bishop Perrin of Columbia, it must be remembered was due to the fact that the various Synods, after long balloting, could not agree upon a Canadian. In Fredericton, the Synod put the appointment of Co-adjutor and successor in the hands of Bishop Medley, who, being an Englishman, naturally selected one of his own countrymen.

Yours truly,
CHAS. H. MOCKBRIDGE.

Toronto, May 9, 1893.

There is more in the Cross than some men like to admit.

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.
" 7—5th Sunday after Easter. (Rogation.)
(Notice of Rogation Days and Ascension.)
" 8—
" 9— } ROGATION DAYS.
" 10— }
" 11—ASCENSION DAY. (Holy Thursday.)
(Athanasian Creed).
" 14—Sunday after The Ascension. (Expectation Sunday).
" 21—WHITSUN-DAY. (Notice of Ember Days). Athanasian Creed.
" 22—Whitsun Monday.
" 23—Whitsun Tuesday.
" 24—
" 25— } EMBER DAYS.
" 27— }
" 28—TRINITY SUNDAY. (Athanasian Creed)

WHITSUN-DAY.

"And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them."—Acts II: 3.

This festival commemorates the coming of "the Comforter, which is the Holy Ghost," promised by our Saviour to His disciples, and waited for by them with eager hope and expectation. It took place on the Jewish feast of Pentecost, the anniversary of the giving of the Law, at Mount Sinai. A rushing, mighty wind filled all the house where they were assembled, cloven tongues of fire rested upon them, and they were filled with the Holy Ghost, so that they were enabled to speak in all languages; and the great multitude present there from all countries heard, each in his native tongue, the wonderful works of God.

Not visible, not with a rushing wind or tongues of fire, does the Holy Spirit descend upon us now when we gather together in the temple of the Lord. Yet is He present with us still, though unseen, at the font, or in the laying on of hands, in prayer or sacred meditation, hovering above us with gifts of comfort and wisdom, ready to enter into every heart that will open to receive Him. Why should we not keep the blessed feast of the Church with love and faith, and special prayer, that we may never grieve or resist the Holy Spirit of God, but that our whole lives may prove His presence in our hearts.—Selected.

WHITSUN-DAY THOUGHTS—FROM "ARROWS FROM THE KING'S ARCHERS.

THE GREAT INDWELLER—2 Cor. vi. 16.

I. The gift of Pentecost was the fulfilment of the promise to Israel (Ex. xxix. 45)—the gift then given not the first or only aid of the Holy Spirit which they received (St. John xx. 22); but there was now a personal indwelling in each individual soul of the Divine Life (Rom. viii. 11; 2 Tim. i. 14), such as there had not been before;—no passing, transient visit or impression, no fitful passing power, but a permanent taking up of His habitation in the heart of man, not a mere influence of operation, but Himself enthroned in the soul, energizing it and transforming it by His power. This presence of the Holy Spirit is the distinctive glory and choice inheritance of the Christian Church, and distinguishes her from the Israel of old, wherein the Holy Ghost had "operated," but not "dwelt." The gift of Pentecost was the prolongation of the work of Christ, and complement and necessary fruit of the Incarnation.

II.—The Apostles not only received the gift for themselves, for their own individual comfort, guidance and sanctification, but in order that from them and by them He might be diffused to the whole body of Christians to the end of time. That diffusion began at once by baptism of the "three thousand" on the day of Pentecost; and all who have from that day been grafted into Christ by baptism, have received, through God's mercy, the same indwelling gift. Hence all our Holy Ordinances draw their efficacy. He is the grace of personal consecration. It is the Holy Ghost who makes men to be true shepherds of the flock of God (Acts xx. 28), and by whom they are empowered to declare the forgiveness of sins. (St. John xx. 22.)

III. The "Great Indweller" helps our infirmities. He strengthens us in duty, guides us to "will" that which is good, and "to do" that which is pleasing to God. He comforts and supports us in all religious conflicts, difficulties, temptations. How great is this gift of Heaven to earth, of the Creator to the creature. And yet men have the terrible power of resisting and quenching the Holy Spirit. Does He work in and guide our hearts?

THE LORD IS THAT SPIRIT.—Job xxxviii. 4.

1. This may fitly be the confession of the Church on the festival of her new birth. "The Spirit of God hath made me; the breath of the Almighty hath given me life. The Holy Spirit "creates" anew, He gives "life." "The Lord and Giver of Life" (Nicene Creed), not as an emanation from God the Father, but as a distinct power of the Ever Adorable Trinity, a consubstantial, co-eternal, co-equal person. We must beware of the vague and unsatisfactory theology of the day on this solemn question. The Nicene Creed addresses the Third Person of the Trinity as "the Lord," i.e., Jehovah. The

Church also addresses special prayers to Him, and acts of adoration as Very and True God. One of the earliest hymns of the Church addressed to Him, "Come, Holy Ghost."

II. As the Giver of life, He took an active part in the creation of the world. The Spirit completes the work of the Father and the Son. (Gen. i. 2.) By the Holy Ghost the world was filled with life, from the blade of grass to the spiritual life of the human nature of Jesus, to the spiritual life of every child of God. He took an active share in the work of our redemption. It was His overshadowing which produced in the womb of the Blessed Virgin the human life with which God the Son united Himself. (St. John iii. 34; St. Luke ii. 40.) These passages show that the human soul of our Lord was filled without measure with the Holy Ghost. Our Lord's humanity in heaven continues to be filled without measure with the Holy Ghost, which, like the "holy oil," flows down to the Body, even to the Church.

III. The operation of the Holy Ghost with regard to us as individuals commenced when we were baptized, when by His influence the stain of our natural corruption was washed away—we were new-born—made new creatures in righteousness and true holiness.

IV. Our duty—"Quench not the Spirit." (1 Thess. v. 19.) "Resist not the Spirit." (Acts vii. 51.) The great necessity of the Holy Spirit's influence to reveal "the things of God" which are not known to man, unless shown to him by the Holy Spirit Himself. (See very important passage, 1 Cor. ii. 9-16.) To receive the teaching of the Spirit of God we must be spiritually minded. (Say often the prayer, "Veni, Creator, &c.")

EDITORIAL NOTES.

Our English exchanges for the week ending 29th April show no decrease in the spirit of opposition to the action of the Lord Mayor of London. Protests still continue to be formulated, and the *Family Churchman*, of London, publishes one under the title of "The New Papal Aggression," which it hopes will be numerously signed by its readers. The protest reads as follows:

"We, the undersigned loyal subjects of Her Majesty—members of the Church of England—hereby record our protest against the *unconstitutional* and *disloyal* action of the Lord Mayor in placing the name of the Pope before that of the Queen, in his toast at the banquet recently given to the Roman Catholic clergy at the Mansion House. We desire emphatically to reaffirm in the words of Article XXXVII. that 'The Bishop of Rome hath no jurisdiction in this realm of England.' We also protest against the gratuitous insult offered to the National Church at Cardiff by Cardinal Vaughan, and to record our conviction that the Church of England is the true representative of the Holy Catholic and Apostolic Church in these islands, which was planted in Britain long before the first Roman emissary landed on our shores, and which, in spite of Papal aggression, has descended in unbroken continuity to this day."

The *Churchman*, in referring to this Protest, says: "We would only emphasize them (the words of the Protest) by saying that it is we who have been attacked, the Roman Catholics who are the aggressors. We, Churchmen, do not wish in any way to molest our Roman Catholic countrymen, . . . but when wanton insults are offered to our Church and to our Queen we feel bound to protest." In another note *The Family Churchman* refers to excuses made for the action of the Mayor, and concludes as to calling the Bishops of Rome in

England "Catholic Bishops;" the *Catholic* Bishops of England are the Bishops of the Church of England; the others are *Roman Catholics*; their position here is *intrusive*. (Italics ours.)

The great demonstration against Home Rule at the Albert Hall in April last called together some 11,000 or 12,000 persons. The Duke of Abercorn presided, and many able speeches were made. That delivered by the Bishop of Derry must have been eloquent and inspiring. He was most warmly received, and the points of his speech keenly appreciated. One point was this: "There are some things which a strong race will hardly submit to unless compelled by force." "A strong race can no more be confiding about its liberality than a pure woman can be confiding about her honour." The *News* says: "It seems as if the climax of enthusiasm had been reached by the audience when these sentences were uttered." The Bishop claimed that, taking into account the whole mass of the Protestant population, and of the Roman Catholics who sympathize with it, in its Unionist sentiments, there were nearly two million out of four and a half million in Ireland opposed to the Bill.

The *News* gives the following as the peroration of the Bishop's speech which it characterizes as a magnificent effort of earnest oratory:

"As I was passing a night or two since through the glens of Antrim, associated as they are with stories of fierce fights and wild struggles in the olden times, as the sunlight was dying away the words of the Psalm came into my mind, 'The mountains shall bring peace, and the little hills righteousness unto the people.' Do you not see how the two things righteousness and peace stand together? Without righteousness there can be no true peace. There is no justice, no righteousness in this Bill—(loud cheers)—none in its provisions, none in the clauses, none in the schedules, which jockey the poor policeman and cheat the poor civil servant (Renewed cheers.) It pours its shoddy gifts and lavishes its shabby benedictions upon those who are dishonest and untrustworthy—(hear, hear)—and it places those men in power. And so, in bidding to this imbecile caricature of a Constitution for Ireland—(loud and prolonged cheering)—I ask you to carry away with you this brief summary:—Morally, it is the great betrayal—(cheers)—logically, it is the great fallacy—(cheers)—religiously, it is the great sectarianism—(cheers)—socially, it is the great break up—(cheers)—and, imperially, it is the great break down."—(Vociferous cheering.)

At a recent meeting in Liverpool Bishop Ryle made a splendid address on the subject of Disestablishment, in the course of which he said, after referring to the evils which would follow upon Disestablishment and Disendowment: "We take our stand on far higher ground than this. That ground is the solemn duty of an old Christian nation made what she is by Christianity never to give up the public recognition of Almighty God, as she would do by Disestablishment I will never admit that it signifies nothing whether a Government recognizes Christianity or not, and that it matters little whether a country has an established Church I set my foot down on the great principle, "Them that honor Me, I will honor, and those that despise Me shall be lightly

esteemed." I apply that principle to nations and I believe it will always hold good. The Act of Parliament which disestablished the Church of England might do great damage to the Church, but I am quite sure it would do far more damage to the State. We should lose much, but the State would lose a great deal more."

Bishop Ryle in the course of his speech also referred to the alleged grievances of Non-conformist ministers asking them to "Name one if they can." He referred to the pretension that they were not made so much of as the Church ministers and did not occupy so high a social position, asking them to show how Disestablishment would remove it, and concluding, "I repeat, emphatically, that until dissenters can persuade the great bulk of English people to give up Episcopacy and the Liturgy, and to become Baptists, Independents, Presbyterians, or Methodists; until they can do this I say they will never prevent the bulk of Churchmen making much of their own ministers and giving them social precedence. The alleged grievance has nothing to do with the connection of Church and State, and Disestablishment would certainly not take it away. Why, then, cannot dissenters keep quiet, and let the Church alone?"

ARCHD. PEROWNE ON THE CHURCH AND NONCONFORMITY.

Archdeacon Perowne has been giving a course of lectures on "The Witness of the Church" at St. Peter Mancroft, Norwich, and the *Norfolk Chronicle* publishes the following report of the lecture dealing with the subject of "The Church and Nonconformity." Taking as his text the words "Endeavouring to keep the unity of the Spirit in the bond of peace; speaking the truth in love" (Ephes. iv. 3-15), he said the idea of a united Christendom was among the noblest conceptions which Christianity had presented to the human mind. The kingdom of God standing forth in its unity and concord, in its harmony and co-operation, in definite and visible contrast with Satan's kingdom of discord and division—an effectual bond of union because it was spiritual and moral, standing over against the bonds of man's device—a true religion binding men together in a common brotherhood—what a noble conception was this! We found it first foretold by the Prophets in the Scriptures of the Old Testament, and sung by poets whose fire was kindled at the Prophets' lamp. He thought it was one of the many proofs of Divine inspiration of the Scriptures that this idea of the communion brought about by moral force and spiritual influence was found only, so far as he was aware, in these ancient writings. Yet when from the idea we turned to look upon its realization in the Church and in the world after the nineteen long centuries that had passed, how disappointing was the spectacle! A united Christendom! What was the state of the world at the present time? The ancient disruption between the East and West had never been healed, and whilst we thanked God with blended humility and joy that He had developed another great, historic, Apostolic branch of the Church—the Anglican Communion to which we belonged—yet the spectacle of division was only emphasised and increased. They had one common Creed and one common Prayer at least, the Lord's Prayer, but still in all parts of the world communions were unable to worship together or to kneel together at the same table of the

Lord. Surely if a united Christendom were to be expected anywhere it might be looked for in this country of ours for our very geographical and insular circumstances would seem to foster it. The fact that we had a pure branch of Christ's Holy Catholic Church that had spread itself over all the realm, and was more ancient by far than Throne or Parliament, and that it was pure in doctrine and Apostolic in order, might have led us to suppose that here at least Christians would have agreed to dwell together in unity. And yet in England there were something like 200 different sects or denominations. We had lived to see another, and that not a small one. It had originated in the idea of a kind of guerilla warfare, by which the wandering sheep should be gathered into many folds, but, instead of that, it was itself being formed into a new and independent sect. The question we had to ask was this: "What is to be our attitude as Churchmen, what is to be the attitude of the Church to which we belong, in view of this state of things; what is to be the witness that the Church shall bear towards all those who are without her pale?" Of one thing he felt certain—and he would carry this Christian congregation with him when he said it—we were not to seek unity by sacrificing truth or by surrendering principle. A hollow, unreal agreement, a compact and coalition which did not rest upon conviction, would never stand firm, and God's blessing would never rest upon it. We might not think that all the thing we held fast to were essential to the constitution of the Church, but if we believed them to be sacred heritages which had come down to us we were not at liberty to surrender them. If we honestly believed that the endowments of the Church had been committed to us from very ancient times by those who set them apart as an act of religion, for the service of God, and for the welfare of His Church, we might not, as a matter of principle, duty, and religion willingly surrender them. If we believed that the union of Church and State was for the glory of God and the benefit of man and that it was of great use for both, then we might not willingly counsel that a severance should take place. If we were of opinion that it was evident to all who patiently studied Holy Scripture that there had been in the Church of Christ the *three Orders of ministers*, Bishops, Priests and Deacons, then we might not lightly relinquish the principle. We must be faithful both to principle and truth, and though we might not surrender truth and sacrifice principle, we must avoid harshness and hasty judgment. * * * * * We ought not to criticize ungenerously, nor meet with vituperation or hard words the efforts of those who, even if we could not go with them, were seeking to bring about a reunion in the fold. There was no unity worth having that was not based on truth and love.

RELIGION AT HOME.

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful, without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to

ways of reverent familiarity with God's word, God's house and God's day. Let them understand that something higher than your taste or preference make these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching which consists in your own consistent and devout example.—*Bishop H. C. Potter.*

Family Department.

WHITSUN-DAY--21st May, '93.

Oh! Holy Ghost, descend we pray,
Abide with us from day to day,
Thy temple deign to make us;
Let Thy bright beams, Thou Heavenly Light,
Dispel the darkness of the night:
To joy and gladness wake us,
That we, to Thee
Truly living, to Thee giving
Pray'r unceasing,
Still may be in love increasing.

—*Lutheran.*

"ACROSS THERE."

BY JENNIE HARRISON.

(From the *N. Y. Churchman*.—Continued.)

The workmen were already there, in large numbers, when Joe reached the factory. They stood talking in little groups. They greeted Benson eagerly. He had always been a sort of favorite. He knew it and it only made his task the harder.

"Boys," he said, "I've got something to tell you."

His lips were ashy, yet there was a resolute curve in them as he began the old man's story.

It was soon over. One minute of awful stillness, the jeering call of a harsh voice: "What's this he's giving us, fellows?" Then the raging of a group of madmen: the swooping down of a hundred or more upon one defenceless lad, who had dared to speak of patience and of waiting!

He never knew just how he escaped. He had a dim memory of somebody dragging him down a side stairs, then of a long stillness and darkness, in which he had scarcely power even to think. Yes, he lay there a long time—longer than he knew—for probably his weary brain found opportunity for the rest which had been lost the preceding night. During that time, strange events were taking place in his little sister's home.

Miss Roston had gone, according to agreement. She had come right from the country, she said, and her hands full of fresh wild-flowers, for her little friend. The child told of her neighbors, and they divided the flowers, sending some across to cheer the old folks. Then she begged the young lady to sing to her. And among the never-ceasing din of the whole place, with its fifty or more children, there arose softly the sweet strains of Bessie's favorite hymns: "The Son of God goes forth to war," "Oh, Paradise, Oh, Paradise," "O mother dear Jerusalem," etc., etc.

It was during the singing that there came, suddenly, a tramping of many feet on the stairs, and a rush of men into the room, whose faces were wild and fierce, whose words rang out coarsely, and in whose midst stood the poor janitor, a prisoner, and powerless to do aught to produce order.

"Where is he?" they cried. No use in you trying to hide him, the sneak! Here, boys, look around!"

They threw about the few articles of furniture, banged the doors, and then, not finding the object of their search, they passed to consult.

"Where's that little one he used to talk so

glib about? Guess that was a gull, to. Oh, hello!"

Miss Roston had risen, as soon as they entered the room, and she understood something of what it meant, immediately. Bending over the child, she tried to calm her fears, and to speak soothing words, which were almost lost in the dreadful din.

Bess was white as death; and when the excited men saw her face, it seemed to partly hush their brutal performances.

"Hello, little one, don't you be scared. We haven't come here to hurt you."

"Bless her! she's to pretty to handle roughly!" called another. "But maybe she'd just tell us, would you, now, my girl, where that brother of yours is?"

The poor child made an effort to speak; but could not utter a syllable. The sudden fright seemed to have almost paralyzed her.

Miss Roston turned and faced the angry crowd, with a calm demeanor, and replied for the child:

"If you are looking for Mr. Benson, I can tell you all the child knows. He went to the factory, as usual, this morning, and has not returned since."

They nudged each other whispering: "Ain't she the master's daughter!" "Yes, that's old Roston's girl."

And the boldest of them grow more audacious still:

"Perhaps, young lady, you'd be good enough to tell us where your father is? We thought that he might like to know that his factory is shut up, at the present moment and that we boys have the key. We've sent the 'Sup' off on a vocation. And we'll consider that we've done pretty well, when we find this confounded sneak of a Joe Benson. Going to peach on us, was he? A little too late, Benson, you soft!"

When they gave her an opportunity to speak, she said, quietly: "Yes, I will tell you where my father is. He went to East A—, yesterday. And I can tell you why he went, also, if you would care to know."

Her lips curled with a calm scorn, as she glanced over the rough set, who had lost all sense of decency, in their efforts to secure what they call their "rights."

They grow suddenly silent, as the young lady stood waiting a moment, looking with clear, stern eyes, into their faces.

"He went to see about getting some new machinery, which is to make your work easier and pleasanter. He said to me, before he went: 'It will cramp me, a good deal, for a year or so; but I won't let the men know or feel that, if I can possibly help it!'"

There was such intense silence she could hear the heavy breathing of the men, as she paused an instant, before adding her last words: "We consulted together—Mr. Roston and I—and decided in what ways we could best economize, while the new trial should be ventured upon, so that you need not feel any difference. Now go!"

The last two words were like a lightning-flash from sunny skies. Their effect was marvellous. They filed out, hats in hand down the many flights of stairs, tramp, tramp—with-out a word.

"There, Bessie child, all is right now. Look up dear." She spoke with a hysterical little laugh, which would have been a hearty cry, had she been alone. But the child's look alarmed her, and took her thoughts from herself.

The power of speech seemed almost to have left poor Bess. When she tried to say something, her effort ended in just a quavering little sob.

"You have nothing at all to worry about now, my pet. See the foolish fellow are all gone.

And I guess they see how foolish they were. Some good friend has taken care of your brother. We know there is One who is with him always, dear."

She paused; and the child smiled, nodding to show that she comprehended. Miss Roston beckoned across to Mrs. Goff, who came instantly.

"Could you sit here, for a little, please? Bess tells me what kind friends she has found here. And I will go see Dr. Beame. She needs a tonic, I should think. I am sure her brother will come home all right," she said in a louder tone. "Those crazy men have evidently sent him off; and he has found safe shelter with some of his friends. He is a good lad and has plenty of friends."

She smiled brightly at Bess who only shook her head and looked up into the motherly face of her neighbour. She knew!

So Miss Roston hastened away, and Mrs. Goff stationed herself by the small white bed, with that tenderness which comes of motherhood only, and which was very comforting to the agitated child.

"I can sing a bit, too, dearie in my old-fashioned way"; she said, noticing how the little girl started, now and then, and how her eyes roamed wildly about the room. "Suppose I try to sing you to sleep?" A feeble smile and nod answered her. And she began, in her quaint, sweet way:

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye."

The soft quivering tones seemed to calm the frightened young heart; and at the end of this hymn, Bess just turned her head, and asked: "Jesus, lover of my soul."

After that she said, "I'll try to sleep now. You must go back to your husband."

And she shut her eyes resolutely. She really did sleep, in a fitful, troubled way; while the faithful watcher still continued to hum, softly, one verse after another of the old familiar hymns, which had comforted her own soul so often.

"Father" had a good deal of the comfort, too, as he leaned back against the window-frame, and watched all that took place "across there."

Just as Mrs. Goff began to hope that sleep would quite restore the child, the door was gently opened, and Dr. Beame came in. He stepped noiselessly up to the old woman, and took her hand.

"You are Mrs. Goff, I think? Miss Roston wanted to come back, but I forbade her to do so, until she had slept two hours, or more, under the effect of a little quieting dose which I made her take. She broke down completely, as soon as she entered my office—and no wonder! Those brutes that call themselves men! She is a brave woman, to have done as she did."

Before Mrs. Goff could reply, Bess turned un- easily—had a dim vision of some man, and made a quick effort to raise her head, calling: "Oh, Joe! Joe! is it you? I thought they had killed you!" and then fell back, fainting.

Dr. Beame was one of those heaven sent physicians who literally give themselves to their work. Many a day, yes, and many a night, too, had he spent in the "tenement-house district," working over some poor, penniless human creature; not because the city paid him to do it, but because he was a humble follower of "the Great Physician." He saw at a glance, that old Mrs. Goff was not physically able to encounter this emergency, after all that her sympathetic nature had already borne.

He drew her to a low chair; and, with gentle force, put her into it, saying: "You must rest first, please, if you would give us your good help again, by and by. I can do all now."

To be continued.

THE NEW ENGLAND CONSERVATORY OF MUSIC.

The New England Conservatory of Boston, Mass., stands deservedly at the head of American Schools of Musical Training. During the lifetime of its founder, Dr. Tourjoe, it had already won the confidence and support of the American people, and since his death the acceptance of the directorship by the scholarly musician, Mr. Carl Faelten, has given the institution an impetus and standing second to none in this country.

A careful investigation will quickly convince anyone that nothing is left undone for the highest intellectual improvement of its pupils and that the moral influences thrown around them are far reaching and in every way beneficial. The Conservatory is evidently no place for the lazy or frivolous, but to those who desire the highest attainment, and are willing to devote the necessary amount of study and investigation aided by minds of exceptional ability, this Conservatory offers inducements and privileges heretofore unattainable in America.

WHAT IS A CHRISTIAN?

Truth above all—it is the Christian's word;
Love over all—it is the Christian's soul;
Live beyond all—it is the Christian's hope;
To lay down mortal life for Christ, who lived
For truth and love, and died for him
Immortal—
This is to be a Christian.

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The seeds sown in childhood, when stirred up in old age, do bear rich fruit, and cause souls to rejoice. Of this Dean Stanley gave a beautiful example when he related to the children in Westminster Abbey how he had been visiting Lord Stratford de Redcliffe, and found the aged statesman repeating the Evening Hymn he had learned from his nurse ninety years before.

MARRIED.

CARMICHAEL-MACRAE.—At the Church of the Ascension, Toronto, on May 3, 1893, by the Very Rev. Dean Carmichael of Montreal, father of the groom, assisted by the Rev. H. Grasset Baldwin, Eva Jessie, youngest daughter of the late Alex. S. Macrae, to Fred. Carmichael, of the Bank of Montreal, Toronto.



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THE ELEVATION OF THE NEGRO.

At the twenty-fifth anniversary of the Howard University in the city of Washington, the Rev. Dr. A. P. Beard, secretary of the American Missionary Association, delivered an address on the elevation of the Negro, in the course of which he presented these epitomized facts: "Twenty-seven years ago forbidden to read by law, without a school; to-day with 25,530 schools. Then not a child in school in all the families of 4,000,000. Now 2,250,000 have learned to read, and most of them to write; while according to the census of 1890, there are in the Afro-American schools 238,229 pupils, the increase in attendance the last ten years being 62.2 per cent. Twenty-seven years ago a Negro school teacher would have been a curiosity; to-day, by the grace of God and by the grit of their own manhood, 20,000 Afro-Americans are teaching school. Twenty-seven years ago it was thought that the colored man was incapable of higher education. To-day there are sixty-six academies and high schools presided over and taught by colored teachers. To-day there are 150 schools for advanced education for the training of Afro-American pupils. Among these are seven colleges, administered by colored presidents and faculties, and three of these presidents were slaves."—*North Dakota Churchman.*

DESCRIPTION OF THE PERSON OF OUR SAVIOUR.

The following was taken from a manuscript now in the possession of Lord Kelly, and in his library, and was copied from an original letter of Publius Lentullus, at Rome. It being the usual custom of Roman Governors to advertise the Senate and people of such material things as happened in their provinces. In the days of Tiberius Caesar, Publius Lentullus, president of Judea, wrote the following epistle to the Senate concerning our Saviour:

"There appeared in our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth, but his own disciples call Him the Son of God. He raiseth the dead and cureth diseases. A man of stature somewhat tall and comely, with very reverend countenance, such as beholders may both love and fear. His hair of the color chestnut full ripe, plain to the ears, whence downwards it is more orient and curling and waving about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarenes. His forehead plain and very delicate, his face without spot or wrinkle, beautiful with a lovely red, his nose and mouth so formed as nothing can be reproached. His beard thickish, in color like his hair, not very long, but forked; his look innocent and mature, his eyes, gray, clear and quick. In reproving he is terrible,

in admonishing courteous and spoken, pleasant in conversation mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man of singular beauty, surpassing the children of men."—*North Dakota Churchman.*

Let us never forget that God made home among the first things He created. Before commerce and trade, laws and statutes, thrones and altars there were men and women, fathers and mothers, brothers and sisters, lovers and friends, hearth stones and homes.—*G. R. Van de Water.*

There is enough tinder in the heart of the best man in the world to light a fire that shall burn to the lowest hell, unless God should quench the sparks as they fall. Boast not then, O Christian; by faith thou standest.—*Spurgeon.*

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TRAVELLING BY RAIL.

It is not more than fifty years since Lord Abinger, presiding in the Court of Exchequer, laid down the maxim that if the only means by which a witness could get to court was by train, he might be excused for non-appearance on the ground of the insecurity of such a method of locomotion. In 1843 Louis Phillips was actually dissuaded by his council of ministers from travelling down from Paris to Rouen by rail, as that mode of accomplishing the journey was held "not to be sufficiently safe to admit of its being used by the king." So the monarch proceeded to his chateau at Bizy in a carriage drawn by post horses. It was only Prince Albert's example which induced Her Majesty the Queen to patronize the Great Western line in the infancy of railways. At that period a third-class carriage was an open truck without seats, inferior to the conveyances in which animals are now sent to the London market from the country. Already, on many of our advanced lines, third-class carriages are as much superior to those ancient contrivances as a modern Commodore is superior to an emigrant ship of half a century back. About the only objection that could possibly be urged against the palace car system is that, unlike the single compartment, it may cause draughts to circulate, unless the ventilation is cleverly arranged.

We should like to know if any traveller has been so fortunate in our American cars as never to have been exposed to cold draught from the window of the seat next before him, which the occupant "has a right" to keep open.

AMONG all the excuses for neglecting public worship that of not liking the clergyman, the churchwarden, or somebody else connected with the church, is perhaps the most pitiful. Absenteeism is not a curative. It creates many evils, but we know of none that it cures. Least of all does it appear how staying away from church because a man does not like the clergyman will help his own spiritual state. There never was a time when excuses were not common. We do not like God, or the Church of God, or the worship of God; and as this is, if possible, to be kept secret even from themselves, they look around in all directions for excuses. —Selected.

ONE very cold day a gentleman bought a paper from a ragged little boy. "My poor little fellow," said he, "ain't you very cold?" "I was, sir, before you passed," replied the boy. There is warmth in every act of kindness.

Imitation kneeling is sacrilegious. Kneeling is kneeling—getting down on one's morrow bones—not simply ducking the head or leaning on the pew in front.

It never pays to break a promise made to a child.

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The April number contains a paper on "The Gospel of Peter," by Professor Alfred Williams Anthony, Lewiston, Me. Among the sermons, one on "The Resurrection of the Body," by the Rev. J. L. Albritton; and another "Easter Message and Easter Joy," by Professor Kantzsch, Halle, Germany.

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TEMPERANCE.**STARTLING STATISTICS.**

The thirty-fifth report of the Reformatory and Refuge Union states that in Great Britain and Ireland 145,000 persons are every year committed to prison as drunkards, of whom 112,000 are men and the rest women.

An English paper, from statistics taken from the press of the United Kingdom, reports the records of murders of women by inebriated husbands, since January 1, 1889, to be 3,004.

In a late debate in the German Reichstag it was stated that there are at present 11,000 persons in hospitals and insane asylums who are suffering from delirium tremens.

The police report states that the licensed houses in London, England number 14,082, giving one to every 413 of the population.

Of the 30,000 criminals in German prisons, 14,000 were arrested for crimes committed under the influence of intoxicating drinks.—*N. Y. Medical Times, January.*

FILTHY TALK.

Filthy talk is almost universal among young men. In their heart of hearts most men are ashamed of it. Brother, put it down. Be wise, but be fearless in your condemnation, and you will put it down. The writer was confirmed in vacation, and went back to college determined to have no part in such filthiness. The first night, when the men were gathered around the open fire, some one started an obscene story. He quietly left the room. The next night he did the same, and some one called after him, "What is the matter with you?" The third night he explained his position and the men were wonderstruck. The fourth night a man remarked, "There goes Jimmie's pious act," but the rest said "Shut up!" From that day, for the rest of his college course, such subjects were tabooed, at least in his presence. J. L. H.

Looking absolutely to the promoting of one's own interest is the wrong way to attain success. There are times when a man's or woman's safety depends on his or her self-forgetfulness; and at such times the man or woman who is thoughtful of himself or herself fails to do that which is for his or her own good, and is a loser accordingly. Moreover, he or she who always puts himself or herself as it were, over against everybody else, finds sooner or later that he or she is in a small minority where the issue depends on a strict popular vote. Apart from the right or wrong of the thing, unselfishness in a sure mode of advancing one's own welfare.

It never pays to buy anything just because it is cheap.

WELLINGTON COUNTY MIRACLE.**THE REMARKABLE RECOVERY OF A YOUNG LADY AFTER MUCH SUFFERING.**

Attacked by St. Vitus Dance and Forced to Abandon Her Studies—After a Considerable Period of Helplessness She Regains Health and Strength—The Facts as Related by the Young Lady and Her Mother—A Case That Has Excited Much Interest.

From the *Templar*, Hamilton, Ont.

There were no "colonization roads" when the hardy pioneers of Wellington County came to the bush. The settlers who in 1850 came to look for homes in the northwestern part of that county, now Minto Township, which was known then as "Queen's Bush," had access to the budding community only by the "blazed" road from Guelph to Southampton. Along this road occasional clearings no doubt existed, but as the northern part of the county was then almost one swamp, such clearings were few and far between. When at length representatives of almost every nationality fled from the attempt to carve a home out of the swamp, the Scotch stormed the swamp, and their tenacity and energy proved successful, and to-day the smiling settlements and fruitful farms are the result of the hard toil of the former days.

Five miles north of the now town of Harriston, the seeming endless swamp rose to high undulating clay land, and this favored spot settlers were not slow to discover. Soon every lot was occupied, and the log houses prosaged a coming village. Among the first settlers were Wm. Cardwell, Wm. Buntin, Robert Arthurs, Thomas Hart, Luke Grice, John Small and others. In a few years a post office was secured and William Cardwell was appointed postmaster, a position he holds to this day. The post office was called Drew, after Judge Drew, of Wellington County.

Some fifteen years ago the old Buntin homestead was purchased by Peter Donaldson, who resided formerly in the Province of Quebec. He and his wife were the parents of a family of seven sons, and shortly after they settled at Drew a little girl came to bless the home and to cheer the hearts of father, mother and brothers by her sweet smiles. When she was about seven years old her health failed, and it was only after careful treatment by the family physician that the rosy bloom was restored to her cheeks, and her school duties were resumed. Upwards of two years ago the dread hand of disease was again laid upon her, and as the disease developed the symptoms clearly pointed to St. Vitus Dance. This disease, known to medical circles as chorea, attacks the nervous system and affects the voluntary muscles with constant irregular movements. The disease made steady headway, notwithstanding all the efforts made to counteract it, until that marvellous nineteenth century remedy, Dr. Williams' Pink Pills for Pale People was tried. These Pills came

before the notice of the parents through the columns of *The Templar*. Mr. Donaldson has been a subscriber of *The Templar* since it started, and had every confidence in the veracity of its statements. When he saw in its columns therefore the account of remarkable cures effected by Dr. Williams' Pink Pills he was ready to accept the statements, and at once procured the Pills for his daughter. It was not long before a decided improvement was noted, and but a few weeks 'til her former abundant measure of health was restored. The complete restoration of Charlotte Donaldson to health was the cause of very much joy and gratification to the parents and family, and of much appreciative comment in the neighborhood. In a short time the bare facts of the case came under the notice of *The Templar*. One of the staff was dispatched to ascertain full particulars, so that they might be given to the public, to benefit thousands of similarly afflicted persons.

The Donaldson homestead is Lot 21, Con. 17, Minto Tp. A handsome substantial brick residence, and a large well built barn, attest the thrift of the family. The *Templar* representative and his friend who were received very cordially by Mrs. Donaldson, who explained that her husband was absent, having driven to the neighboring town of Clifford early in the morning, and then led the way to the pleasant drawing room of the house. After a little general preliminary conversation, the reporter apprised Mrs. Donaldson of the object of his call. She expressed her satisfaction and willingness to give every detail and verify every statement. She called her daughter, and the lively robust maiden with the bloom of health upon her cheeks, who responded to the call looked as if she was an utter stranger to sickness. In a few words she told her story. "You know that my name is Charlotte Donaldson, and I am almost fourteen years of age. I have been sick, very ill they all tell me, but now think it must have been a dream, so free am I from sickness. I was first attacked with rheumatic fever, and on returning to school was trying very hard to pass the last entrance examinations, but I could not study, I could not sit still at school. I could not keep my hands and face quiet. I stayed home from school and tried to help mother with the house work, but I was of no use. I could not dress myself or lace my own shoes. I often tried to help wash dishes, but the plates and cups would slip from my shaking hands and break upon the floor. Last summer mother gave me Dr. Williams' Pink Pills, and it was not long 'till I felt better and was able to take care of myself. I have used the pills ever since, and cannot say too much in praise of what has cured me."

Mrs. Donaldson corroborated the statements her daughter made and said, "Yes, it is going on two years since Charlotte became troubled with nervousness, and I think it was the rheumatic fever that brought it on. Very soon her nervousness increased. She could not keep in one position. She could do nothing, not even for her-

self. Her right arm was not so seriously affected, but her left arm and side was continuously twisting and twitching. Frequently the twitching affected her whole body. The disease affected even her tongue, and she could not talk plainly. Her eyes too were sore. I had a dreadful time last summer, we had a lot of men and it was impossible to get a servant girl. Charlotte could not do a thing to help me, and needed a great deal of attention herself."

Upon enquiry as to how Dr. Williams' Pink Pills came to be used, Mrs. Donaldson said that the celebrated John Marshall case as reported in *The Templar*, had been the subject of much comment in their own family as well as in the neighborhood. Here they noticed that Pink Pills were good for nervous diseases, and at once determined to give them a trial, and last September secured the first box. The improvement in Charlotte's health was soon noticed, and in a month or so she was decidedly better. Now she had entirely recovered and had commenced school again, and would no doubt be successful at the coming entrance examinations.

The pills had also been used with good effect upon another member of the family. Stephen, the youngest boy had been troubled for some time with an abscess in the leg, just below the knee. The doctor had several times nearly healed the sore, but it always broke out afresh. Steven had begun the use of the pills when the good effect upon his sister had been noticed, and now the sore was completely healed.

The kindness of the family in giving every information was not all, for before they would allow the quizzical reporter and his friend to leave, they were treated to a delicious lunch of newly made maple syrup accompanied by the noted Scotch oatmeal cake. This syrup was maple syrup, and not the watery mixture that is so frequently palmed off as the genuine article.

Further testimony was not necessary to convince the reporter of the genuineness of the case, but he called upon several of the neighbors and among them the veteran postmaster, Mr. Wm. Cardwell, and all bore testimony to the facts as here stated.

The druggists of Harriston were also seen, and they stated that Pink Pills had a remarkable sale. In reply to a query, one of them said: "Yes, they sell better than any other medicine or drug we have in the shop."

The Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y., a firm of unquestioned reliability. Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica,

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Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink). Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so called blood builders and nerve tonics, put up in similar form intended to deceive. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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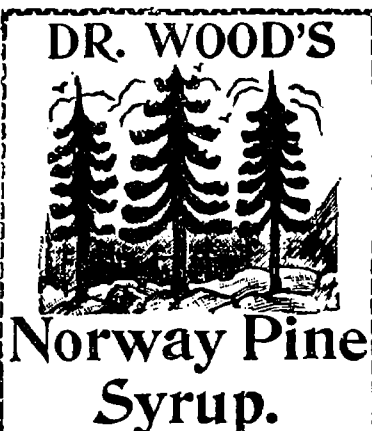
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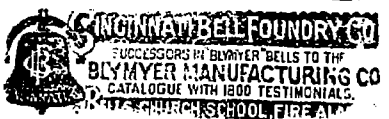
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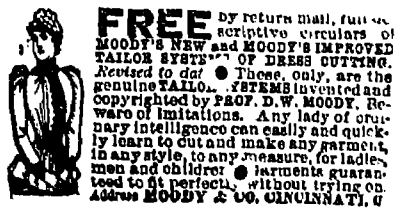
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