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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, JUNE 27, 1888.

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ECCLESIASTICAL NOTES.

The following American Bishops are expected to be present at the Lambeth Conference:—
Doane of Albany, Pierce of Arkansas, Rulison of Central Pennsylvania, McLaren of Chicago, Spalding of Colorado, Knickerbacker of Indiana, Perry of Iowa, Neely of Maine, Paret of Maryland, Paddock of Massachusetts, Harris of Michigan, Whipple of Minnesota, Thompson of Mississippi, Tuttle of Missouri, Starkey of Newark, Potter of New York, Lyman of North Carolina, Walker of North Dakota, Bedell of Ohio, Morris of Oregon, Whitaker of Pennsylvania, Whitehead of Pittsburgh, Burgess of Quincy, Hare of South Dakota, Seymour of Springfield, Quintard of Tennessee, Paddock of Washington, Coxe of Western New York, Welles of Milwaukee; Dudley of Kentucky, and Scarborough of New Jersey.

[We believe every Bishop of the Church of England in British North America, with the exception of the Lord Bishop of Montreal, will be present also. He is prevented from attending for the reasons announced in his charge].

Two Episcopal elections were held in the first week in June, in the Church in the United States, in Fond du Lac and Delaware. The Rev. George McClellan Fiske was elected Bishop of Fond du Lac. He is now rector of St. Stephen's Church, Providence, R.I., one of the largest and wealthiest churches in New England. He was for four years, from 1880 to 1885, the first assistant to the Rev. Dr. Nicholson, at St. Mark's Church, Philadelphia, and at that time made a noble record in that parish and city. He is a fine preacher, a man of great executive ability, of engaging and attractive manners. He is about forty years of age, a graduate of Trinity College, Hartford, Conn., and of the Middletown Theological School in that State. The Diocese of Fond du Lac is chiefly a missionary one, for which work Mr. Fiske has singularly strong qualifications. The population is about one-half composed of Belgians and Germans. Mr. Fiske is well qualified to meet the problem of such a diocese, being himself a thorough French and German scholar, and able to preach in these languages. The election was made upon the second ballot, and with great unanimity. The diocese is to be congratulated upon the happy choice.

Delaware has also made a wise selection in the election of Dr. Coleman, who singularly enough, was elected the first Bishop of Fond du Lac 13 years ago. At his declination, the late Bishop Brown was chosen. The Rev. Leighton Coleman, S.T.D., was born in Philadelphia about fifty years ago; graduated at the General Theological Seminary in 1861; was successively rector of St. John's, Wilmington, Del.; St. Mark's, Mauch Chunk, Pa.; and Trinity, Toledo, Ohio. He resigned the latter parish to go to England, where he resided for seven years, being actively engaged in parish and other work; he returned to America in 1887, and accepted work at Sayre, Pa.

We regret to announce the death of the Ven. Archdeacon Hannah, late vicar of Brighton, in his seventy-first year. Born in 1818, and elect

ed Scholar of Corpus Christi College, Oxford, in 1837, Dr. Hannah took a First Class in *Lit. Hum.* in 1840, and was made a Fellow of Lincoln College. In 1843 he became incumbent of Combe Longa, near Woodstock; in 1847 he was chosen Rector of the Edinburgh Academy; whence, in 1824, he was collated to the Wardenship of Trinity College, Glenalmond, and the Pantorian Professorship of Theology. He was for nearly eighteen years Vicar of Brighton, for fourteen years Prebendary of Chichester, and for twelve years Archdeacon of Lewes. He filled the office of Bampton Lecturer, and preached before both the Universities. Among his published works are his Bampton Lectures, "On the Fall and its Results," and "A Plea for Theology as the Completion of Science," and various lectures and sermons.

ON Thursday last, the Rev. R. Cotterill Wanstall, vicar of Condover and Rural Dean of Shifnal, gave a lecture in the Town Hall, Shifnal, on "Our Churches, who built them? Our Endowments, who gave them?" The lecture was a view of the foundation, endowment, and development and division of the parishes of the rural deanery. Beginning with the parish of Shifnal its history was traced from Saxon times through the Norman period to the present, showing that its foundation and endowment were individual and voluntary, and that the parishes separated from it were similarly founded and endowed. The history and endowment of other independent parishes in the deanery were similarly exhibited. The lecture was of great interest, all the illustrations being local, those who were present being shown in the concrete, and by the example of their own parishes, that the Church of England has not been endowed or enriched by the State, but that she owes her possessions to the free gifts of her sons in the past and in the present.

BISHOP AUSTIN, of Guiana, has reached England for the Lambeth Conference. He has been Bishop of Guiana since 1842, and is the oldest member of the Anglican Episcopate. On July 10th, the Bishop will read a paper upon Missions in St. James' Hall, and on the 13th of July he will preach in Westminster Abbey.

THE Rev. A. Cyril Pearson, rector of Springfield, Essex, proposes to throw open his rectory grounds to all parishioners above the age of sixteen years on Sunday afternoons, from four to six o'clock, during June, July and August.

THE Bishop of Worcester has headed the list of subscriptions towards the cost of restoring All Saints' Church in his Cathedral city. The amount which his Lordship contributes £1,250. is just *one fourth* of his official income.

OUR CHURCH A LIVING BODY—A proof that the Church is not a mere fossil relic of a bygone age, a dried up mummy for the idle curious to gaze upon with passing interest, but a living, breathing body, instinct with vigour and vitality is in the fact that her *Sacred Buildings*, those hoary monuments of our ancient fathers' zeal and love, are now the source and centre of religious zeal and love in every parish; not musty locked-up temples of an absent God like

Baal, who has only time to look in once a week, being otherwise engaged in "talking or pursuing or on a journey" six days out of seven; but free and open to all comers every day and all day long, as becomes the dwelling place of an ever present Father, always anxious to receive His children, always ready to greet them with a welcome, and never sending any of them empty away, but speaking to them in the solemn hush of His holy habitation with a still small voice that reaches to the troubled soul.

ENTRANCE AND LEAVING CHURCH.—It is a custom, which the feeling of Christians has rendered sacred, not to enter or depart from this holy place, nor to assemble for the purpose of hearing the word of God, without first in a whispered prayer entreating His blessing that we may not pray or hear in vain. "I will not ask," said Bishop Heber, "how many there are among you with whom this custom has passed into an idle form; I will not ask how many cover their eyes and say nothing; but this I will say, that worthier honour would be paid to God's house, and more souls by far than now escape, would be snatched from sin and everlasting misery, if, when you thus give outward token of your reverence, you would beg the help of your Almighty Father in some words like these: "O God, without Thee, I am not able to please Thee; but may Thy Spirit this day both teach me the things that belong to my peace, and preserve them in my faith and recollection, so that the seed which Thou sowest may prosper in my heart, till that day when Thy blessed Son shall return to reap His harvest."

KEEP AND PONDER.—According to statistics gathered by the *Evening Post*, four fifths of the gain during the last five years of non-Romanist bodies in New York City, (or 8,170, out of 10,799) has come to the Protestant Episcopal Church. The growth of the population of the city since 1880 is 15.38 per cent. The percentage of gain of all non-Romanist bodies is only 13.03 per cent. But *The Church* has made a gain of 31.74 per cent. in the town leaving the gain of all our Protestant brethren as only 3.12 per cent. The *New York Sun* claims further that while only *one-third* of the population belongs to the P. E. Church, yet fully *one-half* of the church attendance outside of Roman Catholic churches is in the P. E. Church. According to the tables given, from 1872 to 1887, the Presbyterians grew from 18,773 to 23,016; Baptists from 11,513 to 13,687; Methodists from 11,507 to 12,981; Reformed, from 5,568 to 7,281; Congregational, from 929 to 2,315; while our church growth by *communicants* was from 19,650 to 33,903 in the same time. We have no means at hand for verifying the statistics, but they certainly come from an unbiassed source, and are presumably as nearly accurate as possible. The showing is certainly a remarkable one.—*Church Record*.

EUCCHARISTIC wine should be red rather than white, agreeably to the terms in which SS. Cyprian and Augustine speak of it; as when the latter refers to the tongue empurpled in the Eucharist. Moreover, certain canons passed by Provincial Councils, though not, of course,

binding on extraneous provinces, clearly indicate a preponderance of matured Catholic opinion in favor of the darker vintage. For the rest, altar wine should be clear, dry, clean upon the palate, and of a flavor unsuggestive of mundane reminiscences. Luscious, syrupy, full-bodied, full-flavored fluids, which cleave in oily viscosity to the sides of the chalice, and leave a nut-brown stain upon the purificator, are greatly to be deprecated.—*Selected.*

The *Bristol Times and Mirror* says that the Bishop of Central Africa, Dr. Smythies, at some of the churches in which he officiated in that city, wore his jewelled mitre, cope, and pectoral cross.

METHODIST BISHOPS, SO CALLED.—Bishops in the Methodist Episcopal Church in the United States have greater power than any other Protestant ecclesiastics. Their office is for life; to their discretion and will are committed the time and place of labor of twelve thousand ministers; and they have power to give to, and take from, two millions of Christians, their pastors. It is common to say that the work is all done before the conference meets by negotiations between the pastors and people. This is not true even in the largest cities; but if true in any case, the bishops have power to refuse to concur, and as a matter of fact a very considerable proportion of all the supposed "certain arrangements" are overthrown at every conference sometimes where large churches and noted pastors are involved, as well as where the societies are small and the ministers young or inconspicuous. It is the decision of the Bishop that ratifies and completes everything, and there is no power like unto it in Protestantism. If it had not grown slowly, it could not now be introduced. Its birth was a necessity; the character of the bishops and the success of the system are its defense. Should it begin to fail it will fall like a great building in an earthquake.—*Christian Advocate.*

ANOTHER "ITEM" TO KEEP.—In his charge to the clergy the Archdeacon of Northumberland quoted some striking statistics which showed that since the division of the Diocese of Durham the work of the Church had developed marvellously. In the last four years the amount of money raised in the Diocese of Durham and Newcastle was nearly £468,000. During the same period the Confirmation had increased by leaps and bounds. In the four years before the division the numbers confirmed were 25,815, while in the last four years they had risen to 37,132. More striking still, perhaps, was the Dean of St. Asaph's statement at Liverpool, to the effect that in proportion to population Church extension in his Welsh diocese proceeds twice as fast as in the Diocese of Liverpool.

WESLEY AND THE RELIGIOUS SOCIETIES OF THE EIGHTEENTH CENTURY.—Earl Nelson, in a late number of *Church Bells*, gave in full Professor Stokes' speech on the above subject, at the Wolverhampton Church Congress, and as it is very instructive on the past relations of Wesleyanism and The Church, we reproduce it for the benefit of our readers:

"I desire to call attention to the first paper we have heard this evening, relating to the religious Societies of the seventeenth and eighteenth centuries; the Societies have had a very direct and immediate influence upon the state of the Church of England at the present time.

"In fact, Mr. Barlow's paper seems to me to have gone to the very centre and source of the religious life of the Church of England during the last half of the nineteenth century. I think, however, Mr. Barlow might have referred in his paper to a very exhaustive book upon the subject, Mr. Tyerman's *Life of John Wesley*, in which the author refers to the original authorities concerning these Societies, and shows that there was much more religious life than many Churchmen are willing to admit in the

Church of England at the beginning of the eighteenth century. Mr. Tyerman shows that there was much more religious life in the reign of Queen Anne, and before John Wesley uttered one word of his evangelistic mission, than in George the Third's Reign. The religious Societies have left us a living example at the present time. The S.P.G. and S.P.C.K. are certainly survivals of the religious Societies of the reigns of William III., Charles II., and James II., for as far back as that does the movement go.

"But further than that, and this is the point I have risen to emphasize. The Societies of the seventeenth century still exist in the Wesleyan Methodist Society, which is the nearest approach to the Church of England of any of the non-conforming bodies, and therefore ought to be handled in the most friendly manner by those who are desirous of seeing the reunion of English Christians.

"That Society still proclaims its union with the Societies of the seventeenth century. Dr. Woodward, the historian of these Societies, tells us that the duty of stewards of Societies was to collect subscriptions, and to apply them for the purposes of religion and charity. John Wesley derived his institution of Stewards, which still exists in the Methodist body, from the seventeenth-century religious Societies.

"The Methodists also have from these Societies a very high Church institution, which exists in some of the London churches—namely, the separation of the sexes. Certainly the Methodists of Ireland have separated the sexes in worship down to my own time. It may seem an extraordinary thing to say, but while I was brought up as an Irish Churchman, I was also brought up as an Irish Church Methodist. I was taught my Catechism perhaps more carefully than many who are brought up without any connection with Methodism.

"I was taught to go to the Holy Communion, and to consider that the only one entitled to administer the Holy Communion was a priest of the Church of Ireland. I was taught to call the Methodist minister Mr. and not Reverend. I was taught to go to church regularly in the morning, and then at five o'clock to go to a preaching where the sexes were most carefully separated; and in the celebrated town of Athlone I would have counted it a most extraordinary thing if I had seen a man sitting among the women at the Methodist meeting.

"One of my reasons for rising this evening was to combat the notion that John Wesley was turned out of the Church of England. I think there is not a greater swindle on the face of the earth than the Macaulay legend which has been referred to this evening. The gentlemen who quoted certainly did not endorse it; but it is a swindle. John Wesley was never turned out of the Church of England. It may suit some of his modern followers to say he was; but if you take up Mr. Tyerman's book you will find that John Wesley's last grace on the day of his death was, 'God bless the Church and the King,' the very grace you will find in the Latin and English Prayer-books of the time of James I. In one of the last years of his life, John Wesley met Porteus the Bishop of London, when the Bishop said, 'You will sit above me.' Wesley objected, but the Bishop insisted on it, saying, 'I shall be glad to sit at your feet in the Kingdom of heaven.' Wesley published a sermon within a few years of his death on the text, 'No man taketh this honour on himself, but he that is called of God, as was Aaron,' and in that sermon he draws the distinction between priests and laity in a much more philosophical way than I heard it drawn the other night in the discussion concerning 'the Priesthood of the Laity.' He says the preaching may be exercised by laymen—that Doctors of Divinity were laymen at Oxford, even in his own time, but that the office of administering the Sacraments rightly belongs to the ordained clergy.

"Even after his death it was acknowledged by his own followers that he was not separated from the Church, for in the City Road Chapel they erected a memorial tablet bearing the inscription:—'In honour of John Wesley, the Patron and Friend of Lay Preachers.' Twenty years afterwards the word 'lay' was erased, and 'itinerant' instituted for it. Why, I leave his followers to say."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—*King's College.*—At a meeting of the Governor's of King's College, held on June 13th, the resignation of the Rev. Dr. Willetts, Head Master of the School at Windsor, was presented and accepted. It was directed that a resolution, expressing the following sentiments, be prepared and presented to him:

"The Governors of King's College gladly recognize the valuable services of Dr. Willetts for the past twelve years as Head Master of the Collegiate School at Windsor, and they regret that he finds it necessary to resign that appointment, when under his care the School has attained a very satisfactory and flourishing condition.

"Although the Governors cannot but regard the resignation of Dr. Willetts as a loss to the School, yet their regret is lessened by the retention of his services as Professor of Classics in the University of King's College, to which position he has been recently appointed with the unanimous approval of the Board; and they express their confidence that in this higher, though less lucrative position, his success will surpass even that which has attended his efforts in that which he has vacated."

PRINCE EDWARD ISLAND.

THE BISHOP'S VISITATION.

The following account of His Lordship Bishop Courtney's visit to the different parishes of Prince Co., we condense from the *Summerside Pioneer* :—

ALBERTON.—When His Lordship left Charlottetown he proceeded to Alberton, where he was met at the Station by Rev. C. E. McKenzie, who accompanied him to the residence of W. B. Dyer, Esq. At 7.30 in the evening, Confirmation service was held in St. Peter's, and twenty-six candidates received "the laying on of hands." The church was decorated with flowers in honor of the occasion.

On Tuesday morning six received the Apostolic rite at Christ Church, Kildare. In the evening the graveyard of Holy Trinity Church was consecrated. The petition for Consecration was first read by the Rector, after which the Bishop, Rector and parishioners walked in solemn procession around the plot of ground reading the 23rd, 39th, and 90th Psalms, concluding with prayers at the church porch, after which the sentence of consecration was read by the Rector and signed by the Bishop. It was a matter of regret, that, because of the planting season, it was impossible to have the church finished in time to be consecrated, although good progress had been made. Fifteen candidates were confirmed at this place.

On Wednesday morning, Matins were said in the Jubilee Church, at O'Leary, after which seventeen were presented for the laying on of hands, making fifty-eight in all, by far the largest number in the history of the Parish. Rev. Mr. McKenzie is to be congratulated on the flourishing condition of his parish.

Bishop Courtney has completely won the hearts of all who have had the pleasure of meeting him by his friendly manner and liberal sympathies. His addresses were models of clearness and impressiveness. The congregations at all the services were very large in spite of the busy season, and the offerings in aid of the Algoma missions were large.

PORT HILL AND LOT 11.—His Lordship reached Port Hill station from O'Leary on Wednesday, the 5th inst. He was met by the Rev. Mr. Harper, whose guest he was while at Port Hill. Services were held at St. James' Church at 7 p.m., at which the Rev. S. Weston Jones, of St. Paul's Chrob, Charlottetown, took part with the rector. The church was

crowded, every available place being filled and a number of persons obliged to remain outside. Thirty-two persons were confirmed. The Bishop's address to the candidates was very able and impressive, and will long be remembered by them as well as by many others who heard it. Miss Richards presided at the organ. The singing and all other parts of the service were well rendered.

On Thursday morning Confirmation was held in Lot No. 11 Church; a large congregation was present. Eight persons were confirmed, and here again His Lordship addressed the candidates in a manner that could not fail to make a deep impression on them. At the close of the confirmation service Holy Communion was administered. Upon leaving Lot 11 His Lordship and party drove to Bideford to the residence of the Hon. Mr. Richards where they were entertained at luncheon, and after spending two very pleasant hours there, drove to Eilerslie station in time to join the evening train for Kensington. Bishop Courtney's first visit to Port Hill and Lot 11 has been a most pleasing one. The parish is in a very satisfactory state, and Rev. Mr. Harper has reason to be thankful that his ministrations have been crowned with abundant success.

NEW LONDON.—His Lordship arrived at Kensington on Thursday evening. Short evening prayer was said by the rector, Rev. T. B. Reagh, followed by the Confirmation service. Twenty-candidates received the laying on of hands.

On Friday, at 2.30 p.m., there was Confirmation at St. Thomas' Church, French River, where 18 candidates were presented.

At 7.30 p.m., Confirmation was held at St. Stephen's Church, Irishtown, where 27 candidates received the Apostolic rite. At each place, earnest, eloquent and affectionate addresses were delivered to the candidates by the Bishop, and were listened to with breathless interest. There has been a rapid growth in this parish during the last four years under the able ministrations of Rev. T. B. Reagh, the Rector.

KENSINGTON.—At 10 a.m., on Saturday, St. Mark's Church was consecrated. Rev. Messrs. Harper, McKenzie, and Lowe were present beside the rector, Rev. Mr. Reagh. Rev. Mr. Reagh read the petition for consecration after which the clergy marched in procession to the chancel where the Bishop said the special prayers appointed for such occasions. Then Mr. Reagh read the order for consecration which the Bishop signed, and afterwards ascended the pulpit, preaching from Ephesians 5th chap. 27th verse, "That he might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." He showed how the Church had become defiled and by what means God has cleansed and defended it. The sermon was profound and searching. The Holy Communion was afterwards celebrated by the Bishop, Rev. Mr. Lowe, being Epistoller, and Rev. Mr. Reagh Gospeller.

SUMMERSIDE AND ST. ELEANORS.—On Saturday afternoon the Bishop arrived at Summerside and proceeded to the residence of H. C. Green, Esq., Postmaster. At 3 o'clock a reception was held, when quite a number of citizens and some ladies (of all denominations) paid their respects to His Lordship. The Churchwardens of Summerside and St. Eleanors also waited upon him and presented an address in behalf of the Rector, Churchwardens and Vestry of the Parish.

His Lordship made a short and pleasing reply, in which he thanked his visitors for the kindness of their welcome.

On Sunday morning at 8 o'clock the Holy Communion was celebrated by his Lordship in St. Mary's Church, Summerside. At 11 a.m.,

Confirmation was held at St. Eleanors. The church was crowded. The re-table was covered with flowers. Rev. Mr. Lowe read the morning service, the people responding very heartily. The Bishop read the lessons of the day. Mr. Henry Hunt presided at the organ and the music was good. The ordinary service done, His Lordship advanced to the chancel steps and invited the congregation to join with him in a few moments of silent prayer for the candidates about to be confirmed. The candidates were presented severally to the Bishop by Mr. Lowe; twenty-two in all being confirmed.

After dinner at the residence of W. T. Hunt, Esq., the Bishop again returned to the church for the consecration of the chancel. Standing near the chancel steps he besought the blessing of God on all who should there stand to receive the apostolic rite, and then advancing to the communion rail he prayed for the same favor on all who should there come to be united in holy matrimony and to receive the emblems of Christ's body and blood. The Bishop, rector and churchwardens then formed in procession, and followed by the congregation proceeded to the new burial ground (presented by Dr. Heckman in memory of his late lamented wife) reciting the 90th Psalm. Rev. Mr. Lowe having read the petition, His Lordship proceeded to set the land apart for the burial of the dead according to the rights and ceremonies of the Church of England. The ceremony being ended the procession returned to the church where the Bishop delivered an able and impressive sermon, which was listened to with deep interest by the large congregation present.

At 7 o'clock Confirmation was held at St. Mary's, Summerside, when twenty-two candidates were confirmed. The church was crowded to the doors, and many were unable to gain admittance. His Lordship's address to the candidates was different from, but equally as good as that at St. Eleanors. In every church he has visited his addresses to the candidates have been different. After service he returned to Mr. Green's where several called on him, among them being Rev. Father Doyle. His Lordship left on Monday morning for Springfield, where confirmation was held.

It must be very gratifying to Mr. Lowe that the Bishop should find this parish in such a satisfactory condition. Throughout the whole diocese there are signs of progress, and the visit of Bishop Courtney will no doubt stir up priests and people to renewed life and earnestness.

CHARLOTTETOWN.—A very pleasant conversation was held in St. Paul's schoolroom on Monday evening, 18th inst., at which His Lordship Bishop Courtney, several of the clergy, and a large number of the members of Paul's and St. Peter's churches were present. The room was most tastefully decorated and looked very pretty. From loaded tables in one of the large class-rooms the ladies dispersed coffee, tea, ices, cake and other delicacies without stint, whilst cheerful conversation, music and singing contributed to the sociability and enjoyment of the evening. This very enjoyable gathering afforded His Lordship an opportunity for becoming better acquainted with his people in Charlottetown of which he was not slow to avail himself, entering freely into conversation and making every one feel perfectly at ease. The Episcopalians of Charlottetown cannot but feel deeply grateful that Divine Wisdom guided the Synod to make such a wise selection to fill the important position of chief Pastor. The more Bishop Courtney is known, the more will he be appreciated by all whose privilege it is to come in contact with him. *Island Guardian.*

PERSONAL.—At St. Paul's, Charlottetown, on Tuesday morning, 19th inst., Miss Pethick,

daughter of the late William Pethick, Esq., and step daughter of Hon. Thomas Dodd, was married to the Rev. William H. Sampson, Rector of Milton parish, by the Lord Bishop of Nova Scotia, assisted by Rev. S. Weston-Jones, Rector of St. Paul's. The service was beautiful and impressive. The bride was dressed in a grey travelling costume. Miss Johnson was bride's maid, and Mr. Harry Pethick, brother of the bride, supported the groom. Immediately after the ceremony the Rev. Mr. Sampson and his bride left for a tour through the provinces. We extend to them our best wishes for their happiness and prosperity.

DIOCESE OF FREDERICTON.

DALHOUSIE.—The quarterly session of the Rural Deanery of Chatham met at Dalhousie on St. Barnabas' Day, the 11th inst. Of the clergy of the Deanery there were present Revs. D. Forsyth, rector of Chatham and Rural Dean; W. J. Wilkinson, rector of Bay du Vin; L. B. Hooper, rector of Welford; G. D. Peters, rector of Bathurst; and C. D. Brown, rector of Dalhousie. The three remaining clergy of the Deanery could not attend.

On Tuesday morning the 12th, there was morning prayer with celebration of the Holy Communion in St. Mary's Church. The preacher being the Dean, who gave an instructive sermon on the Holy Communion. All the clergy present took part in the service; the attendance was large, and a good number of communicants. For the remainder of the day a pleasant and profitable time was spent in reading and discussing Holy Scripture.

On the evening of the same day evensong was said by the Rev. L. B. Hooper, and an interesting sermon preached by the Rev. W. J. Wilkinson. The service was hearty, and well attended. On the following morning matins and Litany were said by the Revs. W. J. Wilkinson and G. D. Peters.

Thursday, until 3 o'clock, was occupied with the Deanery business; when the assembled clergy drove to Campbellton, a distance of sixteen miles, for the special Deanery service which had been appointed to be held there, and were hospitably entertained at the houses of Messrs. J. F. Armstrong and J. D. Soworby. The service began with the hymn, "Onward Christian Soldiers," and was hearty throughout; the singing being very good. The appointed preacher was the Rev. G. D. Peters, of Bathurst, also delivered a stirring and eloquent sermon on Church principles.

After the service the clergy had the pleasure of meeting once more their beloved Metropolitan, who with Canon Medley, had arrived at 8.30 p.m., on their way to England, and were able to wish them a "Bon voyage."

CHORAL UNION AT HAMPTON.—The Kingston Deanery Choral Union held its annual festival at Hampton, on Wednesday, June 6th, most successfully. The choirs of the following parishes were represented: Hampton, Johnston, Kingston, Petitcodiac, Sussex, Rothesay, Norton, Springfield, Studholm, and Upham, the aggregate of the members being 125. At 10 a.m., a rehearsal of music took place at the School Chapel of the Messiah, situated a short distance from the railway station. Mr. Morton L. Harrison's Orchestra, consisting of nine players, was in attendance from St. John, and Mr. Thomas Morley, the organist of the Mission church of St. John the Baptist, Portland, St. John, presided at the organ. The clergy present were: Rev. O. S. Newnam, President of the Union; Rev. C. P. Hannington, Secretary; Rev. Canon Medley, Conductor; Revs. E. A. Warneford, D. I. Wetmore, H. S. Wainwright, J. M. Davenport, J. Roy Campbell, J. H. Talbot, W. Hancock, C. H. Hatheway, John DeSoyres, A. J. Creswell, J. R. deW. Cowie, S. J. Hanford, W. Greer, A. J. Reid.

A large number of visitors came from St.

John and many of the parishes in King's County, Hampton and Norton being, of course, very largely represented. At 2 p.m., the Harrison Orchestra discoursed some choice music, to the great delight of everyone, for which due thanks were given, and at 3 p.m., the School Chapel was literally packed with worshippers, that being the hour appointed for the divine service of song which commenced with a processional hymn during which the clergy vested in cassocks, surplices, and white stoles, entered the Chapel. The prayers were read by Rev. A. J. Reid, curate of St. Paul's, Portland, St. John, the Psalms being sung in unison antiphonally by the male and female voices.

The first Lesson was read by Rev. A. J. Creswell, Rector of Springfield; the second Lesson by Rev. John DeSoyes, Rector of St. John's church, St. John. The *Magnificat* and *Nunc Dimittis* were from Wesley's service in F. The Rev. J. M. Davenport sang the solo from Handel's "Messiah, 'Thou shalt not leave my soul in hell,' after which the "Hallelujah Chorus" was admirably rendered by the organ, orchestra and choirs.

Rev. J. Roy Campbell, Rector of Dorchester and Rural Dean of Shediac, preached an appropriate and instructive sermon on the words, "I will sing with the spirit, and I will sing with the understanding also."

The sermon being ended, during the singing of another hymn—which was done very well—an offertory was taken up amounting to nearly \$10 which was devoted to the expenses of the Union. With the benediction pronounced by Rev. O. S. Newnham, Rector of Hampton, and the hymn, "The strain upraise of joy and praise," this most delightful and solemn service of song was brought to a close.

DIOCESE OF MONTREAL.

SYNOD NOTES.—(Continued).

THE BISHOP'S CHARGE.—Bishop Bond commenced his charge to the 29th Synod of the Diocese, by saying:—

Once more we are permitted to meet in Council. Every year, as the period for holding Synod recurs, I appreciate more and more this gracious mercy of our Heavenly Father. It is not a small thing at my age to reach the close of another year's work, still able for my duties, still in full enjoyment of health and strength. I trust by the blessing of Almighty God yet to see much increase of holy knowledge and devout practice in this diocese and to bear my part in the good work. But I think and speak now as an old man ever mindful that I know not the day of my death, for I am now in the 73rd year of my age, the 49th of my ministry, and the 10th of my Bishopric. I am anxious, on this account, to devote the time which remains to local work. I therefore refrain from engagements elsewhere, unless they are very obvious and pressing, and seem necessary to the prosperity of that portion of the Lord's vineyard of which I have the oversight.

There has been no great variation in my labours of the past year, compared with former experiences. I have visited apart from the city ninety-five missions and parishes (four less than last year, caused by sickness), I have confirmed 299 men and 464 women at 61 services, I have ordained five deacons and four priests and I have consecrated two new churches and opened another. The remote parts of the diocese have received a considerable portion of my time and attention, for the smaller outlying places require the presence of the chief pastor, more perhaps than those where the clergy and church people are numerous and mutually helpful. I consider myself to be a missionary Bishop, ministering to congregations ever changing in outward circumstances, and consequently more or less unsettled both in religious and educational matters. We have good men at work in the

mission field of the diocese, but they are always too few. The impossibility of overtaking the work that ought to be done is apt to weigh us down at times. We come daily in contact with people who never enter a place of worship except on the occasion of a funeral, whose brows have never been washed by the waters of holy baptism, who have not enlisted in any way beneath the banner of the cross. The church at Leslie, built by A. A. Jones, Esq., is nearly finished, and will, I hope, be consecrated on my visit next August. And I now desire to express in the name of the church and in my own name our grateful sense of the wise munificence of Mr. Jones. The foundation of a new church at Eastman (a village on the beautiful Silver Valley lake, in the mission of South Stukely) has been laid, and a large portion of the funds needed for completing the building has been obtained, through the indefatigable exertions of the Rev. J. G. Garland.

The work of the city mission under the care of the Rev. H. J. Evans has been so blessed by God that it has been found necessary to build two churches—one at Cote St. Louis, the foundation of which has been laid; the other at Outremont, for which preparations are being made.

The question of immigration has received a good deal of consideration from the clergy of the city. It is one that has caused some amount of anxiety, and has not been neglected, but I earnestly exhort the clergy to a careful search for "Christ's sheep" coming, as strangers to this city and diocese, who scarcely know the Saviour's name.

I am conscious (and it is a thought working personal gratitude and comfort) that the annual visitation of the Bishop is found to be useful to the lay members of the church in the mission districts as well as helpful to the clergy, whose opportunities for conference and exchange with their brother clergymen are very few. But I would not have you think that we are not fully encouraged to use all possible effort to extend the Kingdom of God. The success which attends the work of our country clergy is often surprising. I may in illustration state that at my last visit in one parish of the Deanery of Bedford (and it is not a solitary example) ten adults were baptized and twenty-eight confirmed. The state of the Mission Fund may be considered satisfactory. There are slight fluctuations from year to year, sometimes a small increase in the country collections, and a correspondingly small decrease in the city, (as in the report for the present year, to which I invite your attention), but on the whole the support of the Fund has been, of late, very uniform. The balance in hand at present is rather larger than usual, because of the vacant missions. I have not been able to meet with as many suitable missionaries as I need; when I can obtain such men, I have ample work and money wherewith to begin. The collections this year are slightly in advance of last, the total increase being \$107. I desire to thank the clergy and laity for their zeal and liberality in the support of this fund. It has not escaped my observation; above all the Lord Jesus has seen and approved. I trust most earnestly that clergy and laity will relax neither effort nor generosity, for (looking at the balance now in the treasury), I hope to establish new missions which will form a permanent claim on the fund. It must not be forgotten that another reason for the favorable balance in the Mission Fund is seen in the greater prosperity and growing independence of the older Missions which are fast advancing towards self-support and the desirable status of rectories.

Convinced that the work at home needs me more than the work abroad (important and interesting as it is at the present time), I have decided not to attend the session of the Pan-Anglican Synod which meets this year at Lambeth. All questions coming before that august Assembly are, of necessity, important to the

Church at large, and the subjects for discussion at the coming session are eminently practical and moral, but so far as we know, no vital points of doctrine or practice, about which men differ, are likely to be brought forward. The subjects definitely selected for discussion are "Temperance, purity, the care of emigrants and socialism; also the right means for definite teaching of the faith to the various classes. The relation of our Church to the Eastern churches, to the Scandinavian and other reformed churches, to the Old Catholics and others. The question of polygamy in regard to heathen converts, divorce, authoritative standards of doctrines and worship; the mutual relations of dioceses and branches of the Anglican communion.

(To be continued.)

COTE ST. PAUL.—*Church of the Redeemer.*—The Rev. J. Senior, Incumbent of Alleyne, P.Q., attended at this Church on Sunday morning last, and administered the Holy Communion; there being twenty-seven communicants present. He also preached a most instructive and able sermon on the "Reverence due the House of God." His sermon was well illustrated and enforced by his reverent administration of the Holy Feast.

PERSONAL.—The Rev. Canon Ellegood, Rector of the Parish of St. James the Apostle has left for a short visit to the old country.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE, LENNOXVILLE.—The College Council meets in the College on Wednesday, the 27th June, at noon. Convocation will be held on Thursday, the 28th, in the afternoon, Morning service being held at eleven, at which the Very Rev. the Dean of Quebec, Vice-Chancellor is the appointed preacher. We understand the Rev. Dr. Norton, Rector of Christ Church Cathedral, Montreal, will receive an *ad eundem* degree on this occasion.

DIOCESE OF TORONTO.

TORONTO.—*The Island Church.*—On the afternoon of the 24th inst., Rev. C. Hartley Carmichael, of Hamilton, for the first time this season, held service in the Anglican Church on the Island. The little church has been much improved since last year, and is creditable to those who have repaired it. Though small, it is thoroughly ecclesiastical in appearance, having a raised chancel, nave, stained windows, high pitched roof, belfry, &c. The service yesterday commenced at 4 p.m., and was full choral, Mr. Woods, assistant organist of St. Simon's presiding at the organ, and a portion of the surprised choir of that church having gone over to take part in the singing. Rev. Mr. Carmichael intoned the prayers and preached from the text, "Now is Christ risen from the dead and become the first fruits of them that sleep." He referred to the historical and moral evidences of the Resurrection and was listened to very attentively by a large congregation, every seat in the church being occupied. From first to last the service was most hearty. There is still a small debt on the church which must be paid before consecration of the building can take place, but there is every reason to believe that this will be wiped out by the time Bishop Sweatman returns from England. During the summer months service will be held in the church, which is dedicated to St. Andrew, every Sunday afternoon. All the seats are free.

Body Guards at the Cathedral.—The down-pour of rain did not prevent Col. G. T. Denison and his doughty cavalymen from attending St. James' Cathedral on the morning of the 24th. The Body Guard numbered 86 officers and men, and marched from their camp at the Exhibition Grounds by way of King street to

the Church. The Rev. Hartly Carmichael, of Hamilton, was the preacher. He took as his text, 2 Timothy ii. 3. The Rev. gentleman dealt with the soldier's duty, first to God, secondly to his commanding officer, and thirdly to himself. By paying attention to the first of these duties, he said, the soldier would find little difficulty in attending to the others. The preacher was listened to with great attention by a large congregation.

DIocese OF HURON.

BRANTFORD, Grace Church.—For some time past the congregation of Grace Church has been anxiously looking forward to the introduction of the surpliced choir, a representative meeting of the members having approved and sanctioned the change last April. The inauguration of such a movement entailed no little trouble upon the rector, Rev. Rural Dean Mackenzie, and the church wardens, Messrs. J. Spence and J. Smith, and the choir-master and organist, Prof. Garratt. The problem of providing seats for the ladies of the choir (for it was decided, and very wisely, too, to retain their valuable services) in the chancel without spoiling the uniformity of the surpliced choir, was a difficult one, but the rector and churchwardens and others interested, after much planning, succeeded in successfully providing the room necessary by moving back the screen on the south side of the chancel and placing it across the baptistry. This allowed the introduction of three tiers of seats which were set apart for the young ladies, thus leaving the chancel proper entirely for choristers and men.

Some time ago a good nucleus of a boy's choir was formed, and Sunday all the necessary details having been completed, it was decided to introduce the change, a novel one certainly in Episcopal Brantford but universal in England, almost so in the States and gradually getting to be general in the larger churches in Canada.

The boys' surplices, it might be here noted, were very generously provided by Mrs. Geo. Ballachey, whilst all the vestments were beautifully made by the ladies of the congregation.

The service of the day commenced at a quarter to ten with the administration of Holy Communion.

At matins the full surpliced choir took part. The members met in the vestry, and after prayer by the rector and response, the procession of white robed boys and men filed into the church, the choristers being in front and the officiating ministers, Rev. Rural Dean Mackenzie, Rev. Mr. Curran of Mt. Pleasant, and Rev. Prof. Clarke, of Trinity College (the preacher of the day) bringing up the rear.

The boys numbered 22 (the full choir is 24) whilst the male singers totalled ten, that being at present the limit, although supplementary members will be drafted in. Every singer had been apportioned his seat either on Decani or Cantoris side, and the choir took its place without the least confusion, the whole procession being both devotional in character and effective in appearance.

The chants and hymns were of the most simple character, but the singing throughout was marked with great vim, and the presence of the boys—many of whom are already developing very sweet voices—is certainly a wonderful improvement, and it was universally acknowledged that so bright a service had never before been heard in Grace Church.

The morning prayers were read by the Rector, the lessons by Principal Dymond, and the Litany service by Rev. Mr. Curran.

Rev. Professor Clarke, of Trinity College, Toronto, preached both morning and evening, and it has never come within the province of Brantfordites to hear two more scholarly or able discourses. Before commencing his sermon in the morning, the rev. gentleman said he must be allowed to congratulate the congregation upon the inauguration of a surpliced choir. It was one of the chief beauties of the Church of England that she had in her services been able to avoid the baldness of puritanism on the one hand, and the meretricious influences of excessive form on the other.—*Courier.*

DIocese OF COLUMBIA.

VICTORIA.—At the monthly meeting of the Canadian Church Union, held on Monday, June 4th, a lecture was given by the Rev. W. W. Bolton, Rector of Esquimalt, on the subject of "The Reformation." The lecture may be briefly summed up, as follows: (1) That our English Reformation did not have its rise with Luther, but began with the general revival of learning throughout Europe, which arose years previous to Luther's appearance, and which in England found a home at Oxford. Note that with regard to the history of this time, Fox's book of Martyr's is altogether untrustworthy. (2) Owing to political events, which drew England into closer contact with Germany, Luther's influence became felt, was the evil star which led our Reformation to become a Deformation, which it is the work of our more enlightened age to undo. (3) Persecution was not solely on the side of the Romanists in England, but equally with the English. (4) The English Reformers did not regard their decisions concerning matters of the ritual or doctrine of the Primitive Church as in any way final, but freely admitted their knowledge of such to be imperfect.

DIocese OF NEWFOUNDLAND.

Address to the Bishop on attending the Pan Anglican Synod, 1888:

To the Right Rev. The Lord Bishop of Newfoundland:

MY LORD.—We the undersigned members of the Clerical Association of Conception Bay in meeting assembled, desire on the occasion of your Lordship's intended visit to England to tender to you our obligations for the many and gracious favours which we enjoy under your fatherly direction as the Bishop of this Diocese, and to express the hope that the meeting of the Bishops of the Anglican Communion at Lambeth, to which your Lordship has been invited, will be blessed with far reaching results to the Church of Christ scattered throughout the world.

We pray that the same Blessed Spirit which presided over the first Council of the Apostles may be abundantly present at all the meetings of the Pan Anglican Synod, and guide to a successful issue all the deliberations of that august Assembly.

To your Lordship we pray that it may be a season of refreshment, and that strengthened by the united wisdom and counsel of your fellow Prelates you may return to the furthering of those good works in the Diocese over which in the Providence of God you have been called to preside.

We feel assured that it will be a source of much gratification to your Lordship to learn that the work of the Church in this part of your Lordship's Diocese has for some time been blessed to the good of the souls of our people, as seen in larger congregations and in a greater number of communicants at our Easter celebration; and, that notwithstanding the attacks with which we have been threatened our people seem more firm in their allegiance to the Church than they have been at any former period in our experience.

In view of the Venerable S. P. G. (F. P.) being under the necessity of reducing still further their liberal and bountiful grants, and of the future maintenance of The Church in this Diocese, we have had at this meeting of our Association, under our consideration the subject of the Sustentation Fund, which your Lordship was forward in establishing some years ago; and most respectfully would we assure your Lordship that we are anxious to forward the same to the utmost of our ability.

Your Lordship with ourselves cannot be unmindful of the distressing condition to which the wretchedly poor fisheries of the past few years have unhappily reduced our people. Such con-

dition must be a matter of deep anxiety to your Lordship, and we would fain hope that as one result of the interest in Newfoundland, which your visit cannot fail to arouse, many may be moved to render substantial aid to the Sustentation Fund of this Diocese, upon which the future work of the Church in Newfoundland may have largely to depend.

Upper Island Cove Parsonage, }
May 1888.

(Signed). Jas. C. Harvey, Port de Grave, Rural Dean; John M. Noel, Rector of Harbour Grace; W. C. Shears, Bay Roberts; A. C. G. Warren, Upper Island Cove; J. Shirley Sanderson, Harbour Grace, S.; C. E. Smith, B. A., Rector of Heart's Content; Theodore W. Clift, Carbonear; W. How, Bay de Verds; Theo. R. Nurse, Spaniard's Bay; P. G. Netten, Brogue; T. Arthur Evans, curate, Harbour Grace; Lawrence Amor, curate, Port de Grave; William Pilot, B. D., Hon. Member.

DIocese OF VERMONT.

The 98th Annual Convention of this Diocese was held in Christ Church, Montpelier, on June 6th and 7th. The occasion was peculiarly interesting, as being not only the 20th anniversary of the building of the Church in the rectorship of the Rev. Daniel C. Roberts, M. A., but also the 20th anniversary of the consecration of the Right Rev. Dr. Bisell, second Bishop of Vermont, in that church, on the 3rd June, 1868.

On the evening of June 5th, a Memorial service was held, when a sermon was preached by the Rev. D. C. Roberts, vice rector of Concord, N. H. The sermon referred to the double commemoration above mentioned. The preacher remarked that we are the mere ancients, the world being older and wiser and life ampler than in the days of our forefathers; a sympathetic reference was also made to those clerical and lay brethren who had passed away during the twenty years. Mr Roberts is well and favorably known to the Canadian Church through his visits to Sherbrooke and Lennoxville in Dec. 1885 and 1886; as preacher for the Church Society.

On Wednesday, June 6th, the Convention was organized and committees named at 9 a.m. At 10:30 the Litany and Communion office were said; the Bishop of Vermont being the celebrant. The invited preacher was the Rev. Principal Adams, D. C. L., of Bishop's College, Lennoxville, P. Q. Text: St. John x. 10, "I am come that they might have life and that they might have it more abundantly." Many illustrations of this principle were given; from the contrast between the imperfect spiritual life of the disciples during our Lord's life time, and the fully organized spiritual life revealed on the Day of Pentecost to the newly born Church, from the contrast between the life of God anterior to all creation and the varied life wherein God had fulfilled Himself in creation. From the life of the framework of man's body to the life of the soul which illuminated this expression—the same lesson was learned. From the history of the Church both general and in special periods, the same lesson was learned; especially did the growth of the American branch during the last century illustrate the "more abundant life", of the text—the Catholic deposit having been almost swept away in the flood of revolution. The history of their own Diocese of Vermont during twenty years of loving rule and peaceful development illustrated the same idea. The labours of Griswold, Hopkins and others were briefly referred to. In referring to the ampler life of organic Christian union, the longings for which form so marked a feature of the religious thought of the present day, the preacher deprecated haste; we must not remove the bulwarks or the planks of the vessel to allow of easier ingress to the ship. The Truths, Catholic and Apostolic, that had been handed down to us were not ours to give away; we

were but stewards of them: The Creeds, the Orders, the Liturgy were not *ours* to surrender; but it was urgent that those who like the elder brother had always dwelt in the old home, (which was ample enough for all) should shew forth the Apostolic fervour and self-sacrifice as well as claim the apostolic order. The higher the privilege the more far reaching and exacting the responsibility. Let us enter into the spirit which had produced in this age such pioneers and confessors as Patteson, Hannington Parker and Bishop Brown, of Fond-du-Lac, who had recently given his life and died at his post. Let us strive not only to enter into the spirit of the Divine Founder, but let us carry out the great design of the Divine Architect who had built His Church on the foundation of the Apostles and Prophets. Let us be loyal to Christ in His Church. Then would be fulfilled the more abundant life.

In the afternoon of the 6th, and on the morning of the 7th, the Convention carried on its ordinary business, which was satisfactorily disposed of. On the evening of the 7th, a Missionary session was held, in which interesting addresses were given by the Rev. Howard F. Hill, B.D., Rector of Montpelier, and Chairman of the Missionary Committee of the Diocese, and by one of the Missionaries.

A social reception was given to the members of the Convention on Wednesday evening by Mrs. Jewitt, of Montpelier. It is interesting to note that during the twenty years of Bishop Bissell's Episcopate the number of communicants, in spite of emigration, has steadily increased from 2,300 to 4,000; and that during the second decade of the same period at least \$150,000 has been added to the church property in the Diocese and State. The Bishop's address given on Wednesday afternoon was a model of kindly and wise counsel, and of thoughtful and loving retrospect of the whole period, and especially of the second decade of his term of office. The 99th Convention is to be held at Rutland.

CONTEMPORARY CHURCH OPINION.

THE LIVING CHURCH (Chicago) well says:—It is sometimes urged against the claims of the historic Church, as to the ministry and sacraments, that there is no evidence of any advantage in these, forasmuch as a high type of Christian character is developed without them. It cannot be denied that even among the Quakers, who discard all ordinances and have no ordained ministry, there have been saintly men and women. It is not, however, right to infer from such facts that the regulative laws of the kingdom of God may be dispensed with. The foundation upon which these characters were builded have been preserved by the very laws which they ignore. Without the conservative influences of laws and institutions, the material with which they builded would have been wanting. The Holy Scriptures from which they take their faith and rule of life could not have been attested and handed down through all the ages, unimpaired, this revealed truth could not have been guarded from perversion, without the perpetuated ministry, creeds, and sacraments of the Church. Those who fail to discern any use for the Church law and order, and continuity, seem to forget that the Church was pronounced by inspiration to be "the pillar and ground of the truth." They fail to appreciate the fact that they are building into their own Christian character what the order and ordinances of the Church have preserved amid the distractions of philosophy, the negations of science, the assaults of infidelity, and the wreck of empires. We may well ask, what would have been left to them of the Faith, if this conservative power of the organized body had been wanting?

THE CHURCH YEAR (Florida) says: that St. George's church, New York, June 3, Bishop Potter admitted into an association of lay-helpers fourteen young men. They will devote a portion of their time to Church work, will read service and sermons,

visit among the poor and sick, and do all such work as under the canons can rightly be done by laymen. They will wear cotta and cassock, and in the minds of many people there will be scant difference between them and the clergy. In many of the parishes the clergy avail themselves of such assistance, and the laity are becoming constant parochial workers. We have deaconesses and sisters, and why should there not be lay brothers? Six years ago Bishop Littlejohn, first in this country, set apart with religious services some lay helpers—*only good has come of it*—and New York follows the example. The old canon, which forbade the lay reader to wear the distinctive dress of the clergy, or except in the case of emergency to read any part of the service in the presence of a clergyman, has either become obsolete or been repealed; at any rate it is no longer observed. Aaron's place was rightly on the mount to stay up Moses' hands, and it has at last been found out that Hur the laymen must be there no less; the Church is made up not only of Apostles and elders but of brethren also. She is no longer to be left to the ministers and a few women. It is not only duty for laymen to confess their obligation to the Church, but what, to many, seems quite as important, it is "good form."

CHURCH BELLS (London, Eng.) says:—IN more than one newspaper published at the present time, and obtaining a considerable circulation, there seems to be ever working a restless desire to ferret out every misdemeanour of the clergy, and blazon them forth to the world, with all the effect that can be attained by spicy paragraphs and sensational printing. One can scarcely say that the manner in which these exposures are ordinarily given to us leads one to entertain any very high opinion either of the task or of the motives, or indeed of the sincerity of those who seem to find such delight in making them. If these revellers in ugly and unsavoury stories against the clergy, however, are quite honestly and honourably moved by an overwhelming indignation at the deep and wide-spread character of clerical wickedness, they will assuredly hail, whenever they can come across it, any incident which shows that all ecclesiastics are not rogues and debauchees, and give it not less prominence and point in the columns of their print than they bestow on incidents which are disgraceful. We note, therefore, and commend to them the following incident—"At the village of Norton, near Gainsborough, last week, a poor woman named Beck was removed to the town hospital, suffering from small-pox. The husband had already been removed there, so that three little children, one an infant at the breast, had to be left alone in the house. The neighbours were afraid to venture near them, but the village curate, the Rev. H. Keene, hearing of the sad case, went and prepared the little ones' food, washed and got them to bed, and stayed with them the whole night."

LETTERS FROM CALIFORNIA.

No. 7.—Continued.

San Franciscans are very proud of the Palace Hotel; they will tell you it is the finest in the Union, and having seen many fine hotels, we admit that it is equal to the best besides having some features unique in themselves. Through a broad entrance-way one drives into a great central Court with an immense glass roof somewhat like that of the Hotel de Louvre in Paris, but larger; on every side are marble stands with blooming plants, and the five doors are surrounded on all sides with broad balconies, all is of a dazzling white and illuminated at night by the electric lights presents a beautiful scene; every room is lighted and each one has a bath room attached, on the roof are broad walks and observations from which a good view of the city may be had, when the air is free enough from smoke to discern it. There are many interesting points about this city to a tourist from the East, but as to its desirability as a residence there may be some doubts; nearly every street in the level por-

tion is cut up by car-tracks, and one soon gets tired of climbing the steep hills where is the best residence part of the city; some of these hills are almost perpendicular in appearance, no vehicle, except the cable-car climbs them and rarely even pedestrians attempt the feat, at a distance they appear unsurmountable; on a nearer view they are seen to be grass-grown, and were it not for the cable-cars they would be uninhabited except by the poorer classes; the cars, however, solve the difficulty and as the inclines on the farther sides can be used for walking they are all pretty thickly built.

The highest and steepest eminence is approached from California street and called "Nob hill." This is a factitious appellation descriptive of the magnates who inhabit it, such as Senator Stanford, the Fairs, Crockers, Mrs. Mark Hopkins and others, nearly all of whom have made immense fortunes in mining operations and built their castles on this hill which overlooks the whole city and Bay; rarely, however, are these palatial buildings inhabited for any but a small portion of the year, their owners being in London, Paris and all over the world; the novelty has worn off, and even the famed California climate keeps them at home but a short time. On the outskirts of the city and accessible by many lines of horse-cars, is the Golden Gate Park, an extensive piece of ground which some years since was a mere sandy waste or a succession of sand drives as they are called here being blown up by the winds until they form hills of sand, these and outlying portions are now made into a beautiful Park with conservatories, gardens and any number of broad drives and walks; were it not for the park there would indeed be no drive worthy of the name in or around San Francisco, except by crossing the ferry to Oakland. The absence of handsome carriages or turn-outs in the streets is noticeable except in the fashionable shopping quarter; the park is the only accessible drive, and on Saturday afternoons is a stirring sight. Here is the one place and Saturday the great day for the display of wealth and beauty in the open air and under the sunny skies of California; in this present month of April the park is seen at its best, the number and beauty of the roses and other flowers is remarkable; roses of all tints from pale pink, cream and yellow to deepest red, the foliage is all in full leaf and mingles well with the darker green of the evergreen Monterey cypress and cedars; there are hundreds of pleasant seats, the fine band plays the sweetest of music and the throng of carriages is endless. Directly opposite the band stand is a circular drive around which are rows upon rows of seats; round and round the drive circle the carriages, and outside on the broad park road are hundreds more; to be sure, it is somewhat like the illusive picture where the people go in at the church door and out at the back, appearing ever at the front again, but that does not detract from the spectacle and the turn-outs are certainly much finer than in Chicago; all too soon the pleasant music is over and the gay crowd dissolves away.

(To be continued.)

THE STUDY OF SCRIPTURE.

BY THE BISHOP OF MEATH.

Nothing can be more calculated to lead astray than reading the Old Testament, as many do, without any discrimination of time and circumstance, without being sensible of the *gradual educating process* of which it is the record. To suppose that Abraham was as enlightened as Paul and John, or even as David and Isaiah, is a great mistake; and so again, to take the lives of the patriarchs as examples of Christian ex-

perience, ascribing to them exactly the same feelings as we have, is a great mistake. In so far as they pleased God it was undoubtedly by faith; but whilst the principle of faith or trust in God remains unchanged, the knowledge of the Being trusted may be very different; and therefore the effects of faith, in so far as they depend upon such knowledge, may be very different. To us God is much more perfectly revealed than He was to Abraham, and, therefore, though our faith be the same as Abraham's, its effects, in so far as they depend on knowledge, ought to be much higher and purer. What he probably regarded as no offence at all—I mean the deceit he practised about Sarah, and of which he is never said to have repented,—would to a Christian who is better taught, and knows more clearly the nature and the necessity of truth, be a most grievous sin. So again, what to Jael seemed lawful, and to Deborah actually laudable, the treacherous murder of an enemy, is utterly forbidden by the Gospel, and can never rightly be imitated. We approve of the strength of the faith which animated Deborah, and perhaps Jael, of their attachment to the people and the cause of God; but we are not allowed to imitate the bloody deed which their imperfect knowledge permitted Jael to perpetuate, and Deborah, to praise. The ignorance of His ancient people and ministers God doubtless overlooked, even as St. Paul tells us He overlooks the ignorance of all those heathen who have never had the means of knowing God, for unto whom little is given, of him will little be required; but such ignorance we could not plead. And he that reads the Old Testament without remembering the great principle that it is the history of the education of a certain race, chosen to preserve and develop the knowledge of God and the consciousness of sin, till the fulness of the time should come when both the knowledge of God and the consciousness of sin should be completed in the Person of the Saviour; he that reads it as the history of something perfect instead of what it really is, the history of something progressive and incomplete, will read it not to edification, but to mischief, and will probably derive from its pages, not the consolation it was intended to afford from watching the gradual ripening of the designs of God, and marking how they were carried out in spite of their being apparently defeated for a time: but an austere and cruel superstition, which would apply to Christians, all the commands issued for temporary purposes to the Jews, and would thus retrograde from the full noon-tide of the Gospel to the dim twilight of the law, seeking its chief incentive from the temporal chastisements, and its chief reward of life from the imperfect and partly ceremonial code given to a people whose highest prophet, according to Christ, was lower than the lowest Christian in knowledge, in privileges, and therefore in responsibility.—*Irish Ecclesiastical Gazette.*

UNITY OF CHRISTIANS.

Among those subjects which are attracting the especial attention of all "who profess and call themselves Christians," that of Christian unity challenges for itself, and is entitled to, the first place. To those who ever stop to consider what issues for the human race our Lord's own words declare to be connected with it, it cannot but be invested with an almost awful interest. "That they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me;" so prayed the Son of God and the Son of Man, in that prayer in which He consecrated Himself as the One Sacrifice for the sins of the whole world, before He went forth to the garden of His agony.

Some years ago, many persons seemed to think that these words had little, if any, mean-

ing; and, at all events, that what was prayed for could have no actual bearing on the conversion of the world to "the Faith in Christ." We used to hear a great deal said about the advantages of and desirableness of the divisions of Christendom, as stimulating a "wholesome competition" and provoking "unto love and to good works." We hear next to nothing of all this now. Bitter experience has proved that the stimulus is to unwholesome rivalry instead of wholesome competition; and that the provocation is far more to "wrath and anger and clamor and evil speaking" than to "love and good works."

It is something—it is, indeed, much—to have got beyond such denial and neglect of our Lord's own words and such unreasoned and unreasonable theories, or whatever they are to be called. There is, and we cannot be too thankful for it, a wide-spread feeling that unity among those who name "the Name which is above every name" is not only a necessity for the full life of the Church itself, but a requisite, also, for the conversion of the world. Surely this is an immense advance in the right direction, and full of hope for the future. The convictions of which I have spoken are working throughout Christendom in all its scattered portions, and I believe they are deepening and strengthening with every passing year. If any exception to their universality is to be found, it must be sought where the intellects and souls of men are held in the grasp of the false and misnamed unity of Ultramontanism; that unity which has been aptly compared to the unity of a corpse, rigid and moveless in the sleep of death; or the unity of the natural world when it is bound in fetters of ice and buried under heaps of snow. Who can doubt that this stirring of hearts, recalling what Ezekiel saw in his vision of the valley of the dry bones, is the breath of God the Holy Ghost? Who can repress the hope and prayer that, one day, it may be said of the fragments thus breathed upon, that "the breath came into them, and they lived and stood up upon their feet, a mighty army, an exceeding great army"? When this comes to pass it will come at a time not expected by men, and by methods and agencies not of their devising. The "Finger of God's hand," and nothing else,

Will knit the bonds of peace and love
Throughout all Christian lands.

Just in proportion to the depth and earnestness of these convictions and hopes must, and will be the danger of impatience, the danger of being unwilling to wait for the Lord's leading, of putting into operation individual plans and fancies of our own, of fearing that if our eyes do not behold the eagerly desired result, it will never be seen at all. For, in truth, impatience and an over-estimation of individual plans and methods of action are among the besetting evils of the period in which we live. Whenever that organic unity which the Church lost because of sin shall be restored, it will, as was just said, be at a time unexpected by men, and by methods other than those which men have contrived. As "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons," so will it be then: it will be, in very deed, "the Lord's doing and marvellous in our eyes."

Do I mean in saying this to say, also, that we are to do nothing, that no duty devolves on us, that we are to remain absolutely passive and inert? Far from it. Without saying anything of what has been done synodically, by the Episcopal Declaration and the appointment by our late General Convention of a joint commission on Christian unity which is to report next year, there is much—nothing perhaps very striking, showy or sensational, but effective for all that—which can be done by individuals, indeed by every one of us.

First of all, we can avoid for ourselves and

discourage in others that hard, narrow, and really Donatistic temper, which is sometimes mistaken for Churchmanship. We can recognize truth and goodness wherever they are, and in devout thankfulness to God, recognize them as the fruit of the Holy Spirit, which is, as St. Augustine says, "the soul of the Church." And we can do this without running into that loose latitudinarianism which (forgetting that Christianity came into, and was propagated in, the world not as an abstract idea but a concrete and visible institution), will hear nothing and know nothing of an organic unity of the body of Christ. It was well said by one who will not be suspected of undervaluing this organic unity, "Holy Scripture sets forth, what Christians, as individuals or collectively as the living body of Christ, ought to be; but it does not say what degree of short coming shall forfeit the blessings of the gospel;" and again "It is safer for us to widen the pale of God's kingdom than deny the fruits of the Spirit."*

In the next place, there are many occasions, opportunities and undertakings in which the members of different Christian bodies can meet and work together, and in this intercourse and interchange learn to know each other better, and to get rid of a thousands prejudices and false judgments. Who can undertake to say how much these stand in the way of the unity of Christendom?

Above all, my brethren, there is that mightiest weapon which all of us can wield, instant, honest, earnest prayer. Had there been less planning and more praying, we should, I fully believe, be in far better case than we are now. Suppose, now for instance, that on every Thursday, the day on which the great sacrament of unity was instituted, that beautiful and comprehensive collect for unity which will, I trust, soon be found in our own Prayer Book, had been used in private devotions, at family worship and in public services, who can estimate the results that might have followed? We should have had, no doubt, fewer elaborate essays, fewer proposed panaceas, but we should assuredly have had in their place something vastly better and more effective.

What I would specially deprecate just now, as tending not to assist, but to embarrass future action, is the adoption of and acting on individual plans for promoting the end desired. Such plans are always likely to have an importance ascribed to them by those who originate and dwell on them, greater than they are entitled to. And since it was in just such ways, and by just such acts, that the divisions of Christendom began, it is hardly likely that they will be of much use in restoring that the loss of which so largely originated with them.

Especially in cases where, in regard to any plans that commend themselves to us, there may be reasonable doubt whether they do not conflict with canonical provisions which we are bound to obey, the doubt, I must think, should be given not on the side of our own wishes, but on the side of strict interpretation of the law. We cannot safely adopt any line of action that may land us before we know it in some form of the theory of Probabiliam. Nor can it ever be well, in anxiety for unity among all, to be wanting in consideration for those who are of our own household of Faith, and so to give occasion to strife and division among them. They are, surely, entitled to as much consideration as any others can be.—*From the Convention Address made by the Bishop of Connecticut, June 12, 1888.*

* Bishop Forbes, of Brechin.

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CALENDAR FOR JUNE.

- JUNE 3—1st Sunday after Trinity.
“ 10—2nd Sunday after Trinity. (*Notice of
St. Barnabas Day*).
“ 11—ST. BARNABAS. A. & M.
“ 17—3rd Sunday after Trinity.
“ 24—4th Sunday after Trinity.
“ —Nativity of St. John Baptist. (*Notice
of St. Peter's Day*).
“ 29—ST. PETER. A. & M.

EPISCOPACY.

BY THE REV. R. S. BARRETT.

All Christian bodies belong to one of three great families—the Episcopal family, the Presbyterian family and the Congregational family. The Episcopal family embraces about *eighty one per cent. of Christendom*; the Presbyterian about thirteen per cent.; and the Congregational about six per cent. (*Encyclopædia Britannica vol. xix, p. 826, and Schaff-Herzog's Encyclopædia vol. III 2026*.) Congregationalists make each congregation independent. Each congregation governs itself and ordains its ministers. Presbyterian churches are governed by elders: a presbytery governs and ordains. Episcopalians believe in a government by Bishop. We have three orders of ministers, (1) Bishops; (2) Presbyters; (3) Deacons. The Bishops are successors to the Apostles. They alone govern the Church and ordain its ministers. The presbyters and deacons do the teaching, ruling and pastoral work of the local congregation and are subject to their bishop. This paper is designed to give the scriptural argument for Episcopacy.

First of all, let me call attention to the fact that we base nothing on the word “bishop” for bishop is used interchangeably with elder or presbyter. The use of the concordance for half an hour will satisfy any one that nothing in this discussion can be decided by names. In the New Testament the words are used in a general, not in technical, sense. Thus Christ is called bishop (1 Peter ii. 25). An apostle is called bishop (Acts i. 20). And elders are called “bishops.” Again, apostles are called elders (1 Peter v. 2; 1 John i), and also deacons (Cor. iii. 5). Yet with all this interchangeable use of words, we clearly distinguish between the apostle and the elder (Acts xv. 6), and again between the elder and deacon. This use of words has been noted by all of the best defenders of Episcopacy. Thus Hooker says in this connection; “Things are always ancients than their names.” The old writers, Chrysostom, Jerome and Theodoret, noticed the same. Thus Theodoret says, (Com. 1 Tim. iii. 1). “The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles.” We are contending for things, not words. Words are the daughters of men, but things are the sons of God.

This is an important subject. It lies at the basis of the Christian constitution. It is a ques-

tion of government. The beginning of every government is the institution of its forces and the appointment of its officers. So with the Kingdom of Christ. Our Lord, early in the ministry, “called unto Him His disciples, and of them He chose twelve, whom also He called Apostles,” (St. Luke vi. 13). To these He assigned an honorable and distinct position. “I have called you friends, for all things that I have heard of my Father I have made known unto you,” (St. John xv. 15). “Ye have not chosen Me, but I have chosen you and ordained you” (St. John xv. 16). “Whatsoever ye shall bind on earth shall be bound in heaven,” [St. Matt. xviii. 18]. In His last prayer He distinguishes the Apostles from the rest of the followers [St. John xvii. 20]. From all the references to them we learn that ministerial agency and authority was a leading principle of His Kingdom. Let it be observed, also, that these Apostles were chosen, *not from below, but from above*; not by the people but by Christ. Jesus gives His final commission to the Apostles when, after His resurrection, He meets the eleven by appointment in Galilee. Read it in St. Matt. xxviii. 16-20. This commission is full, absolute and perpetual. “Lo, I am with you, alway, even unto the end of the world.” This text alone meets the assertion that the apostolic office was *limited to the twelve*.

Matthias makes twelve; for the inspired writer speaks of “the twelve” after the Pentecost, but before St. Paul was converted [Acts vi. 2]. St. Paul is thirteen. Barnabas is fourteen [Acts xiv. 14]. Thus the charmed number of twelve is broken. St. Paul's case alone refutes the definition that an apostle must be one who had “*companied*” with Jesus from the beginning. Witnessing to the resurrection was not peculiar to apostles, for the commission to be witnesses [St. Luke xxiv. 48] was given to the disciples of Emmaus and others besides the Apostles. Five hundred brethren could witness to His resurrection. Inspiration was not peculiar to them, for six of the Apostles gave no evidence of inspiration, while St. Luke and St. Mark do. Others besides apostles worked miracles (1 Cor. xii. 10). Christ said to the Apostolic College: “Lo, I am with you alway, even unto the end of the world.”

After Christ's Ascension the Apostles exercised supreme control over the entire Church, and those who believed “*continued steadfastly in the Apostles' doctrine and fellowship*” [Acts ii. 42]. Every man's goods were placed at the Apostles' disposal [Acts iv. 35]. Barnabas laid the price of his lands at the Apostles' feet [Acts iv. 37]. The Pentecostal Church was not democratic, but an oligarchy, ruled by twelve persons, who were neither appointed nor removed by popular will.

Hitherto no other ministry is mentioned. But now the Apostles appoint seven “*Deacons*.” Although not called deacons in the Acts, exegetical tradition is almost unanimous in favor of this view, and the latest and best critics sustain it. The Apostles appointed these deacons and ordained them. “*Look out among you seven men whom we may appoint over this business*” [Acts vi. 3].

Then we read next [Acts xi. 30] of *Elders* in the Jerusalem Church, but we are not told in the Acts when this order was constituted, or what precisely were its duties. However it is here.

So, then, we have in the Jerusalem Church three orders of ministers—viz. [1] *Apostles*, or supreme rulers and ordainers, [2] *Elders*, [3] *Deacons*. These last two never ordained.

But it was not destined that the twelve should remain in Jerusalem forever. One of them, “*James, the brother of John, Herod killed with a sword*,” [Acts xii. 2]. The Apostolic College is broken up, and we never read again of the twelve as before. The government of the twelve at Jerusalem is now exchanged for the presidency of one man—“*James, the Lord's brother*.” From every notice of this man recorded in

Scripture he seems to exercise episcopal powers over the Church at Jerusalem. St. Peter sends tidings of his release to “*James and the brethren*” [Acts xii. 17]. Next we see him presiding over the first Council and delivering his sentence: “*My sentence is, that we trouble not them*.” [Acts xv. 19]. So again, St. Paul, on coming to Jerusalem after his third missionary journey, “*went in unto James; and all the Elders were present*,” [Acts xxi. 18]. These and other notices incidentally confirm the truth of the testimony of all antiquity, that James was the first bishop, or perpetual president, of the Church of Jerusalem.

The few notices of Church government which we have in the Acts all teach one principle, viz: Apostolic merging into Diocesan Episcopacy.—*The Silent Missionary*.

CHRISTIANITY PRACTICAL.

Christianity should find its home in the *heart*, not the *brain*. It is no speculative philosophy, which men may be content with dreaming, wondering, and talking over. It need not find vent in words, but it must be shown in our daily lives, for it is entirely practical.

Numbers of persons professing Christianity go to church either for the sake of respectability, or because they like to hear an eloquent sermon. They will listen and approve, deceiving themselves into thinking that they are really Christians, when all the while they are simply giving a passive intellectual approval, quite satisfied with going so far, and with no intention of going farther. Such persons are perhaps the most difficult to deal with. Their mental grasp of the tenets of Christianity is mistaken, even by themselves, for Christianity itself. They have a way of passing the precepts of the Gospel away from themselves, as if they did not need them, and applying them to other people. Their Christianity is a thin crust on the surface, not a leaven which influences their whole lives, even the least thought and action.

St. James deals sharply with those who talk very well and do no more (ii. 14-17). He cuts into the root of the matter showing that Christ must dwell in our hearts, and then we shall act for love of Him; but if we are content with hearing and talking, it is a proof that we do not yet know Christ. We may notice that when a man is truly converted to God, he asks, not “*What shall I believe*” or “*say*,” but “*What shall I do?*” (St. Luke iii. 10, 12, 13; xviii. 18; Acts ii. 37; ix. 6; xvi. 30). We may contrast with this the feeble excuse in the mouths of many people, “*I never did anything very bad*” or “*I have done no one any harm*.” Christianity is *not negative*, contenting itself with the absence of active and outrageous evil. There must be renunciation of evil, and a positive and practical result in our lives.

Nor is it sufficient that we should hear the Word of God, either from the Holy Scriptures themselves or from sermons or discourses with a vague general resolve. There must be the particular application to different parts of our character, and our resolve should bear fruit in action. For instance, we hear that it is Christ's will that we should forgive injuries done to us, but this is of no use unless we resolve to forgive any particular injury that we may have suffered. Our actions must be ruled by God's Word, and we shall thus go on step by step building (edifying) ourselves up by God's help. Failures will distress us, but we need never despair, if we see that the thing of chief importance is that each precept of Christianity shall be made a rule of action. We want the constant help of God, and such beautiful prayers as the Collect for the day will help us to obtain it, so that we can follow our Master's steps until we come to His presence in Heaven.—*Selected*.

THE ENGLISH REFORMATION.

BY THE REV. WM. JASON GOLD, D.D.

"The Reformation of Luther and Calvin was an Ecclesiastical Revolution. Its result was a *schism* which separated the Lutherans and Calvinists from the doctrine, discipline, and ministry of the *visible* Church of Christ, and thereby *deprived them of valid Orders*, and of those Sacraments of the Church which depend on valid Orders. The Reformation in England was an *ECCLESIASTICAL RESTORATION*. Its result was a pruning of religious novelties, and a return to *primitive* and *Catholic* doctrine. It was (in its general lines) an orderly and somewhat tedious movement, which began in 1531, and did not find a final settlement till 1662." [Wirgman's Eng. Ref. and Bk. of Com. Pr.]

For a long time previous to the second quarter of the present century, the continuity of the Church of England was not strongly asserted even by those from whom it might have been expected. It was held, no doubt, as a sort of esoteric doctrine; but writers were apt to commence a "History of the Church of England," with the Reformation period. They spoke of it as having been "founded," and the Prayer-Book as having been "composed," at that time. From this point of view, the Reformers of the sixteenth century being looked upon as the founders of the Church, their personal character, theories and intentions, came to be matters of primary importance. Such considerations would afford tests by which to judge and interpret the doctrine, discipline and worship of the organization which begins to emerge in settled shape in Elizabeth's time.

Even among those who were led to see that the character of the Anglican Church must be defended, not simply as an institution which had been fashioned by the Reformers after primitive and Scriptural models, but as *the Primitive Church, itself, planted on English soil and reaching back in unbroken sequence to the earliest times*, the same feeling remained that everything depends upon the views and intentions of the Reformers.—that name being also too narrowly restricted to the leaders of the reigns of Henry VIII, and Edward VI.

There are many who can testify that this view of things forces the conscientious student to a very "uneasy enquiry" indeed. If he supposes that he must pin his faith to the teachings of Cranmer, Ridley, and others of that period, in regard to the sacred ministry, or the Sacraments, he is soon lost in a veritable maze. To maintain a quasi-catholic position, he finds himself tempted to put upon history a strained interpretation and to claim for individuals a position which can hardly be supported in the face of the plainest facts. Many writers, even of the High Church school, have endeavored to maintain this position with such consistency as they could. But it demands too much from the intelligent student of the present day who has at his fingers' ends, information which was not accessible to the most learned men even a generation ago.

At the opposite extreme are those who, while apparently determined to defend the Catholic continuity of the Anglican Church, are yet of opinion that the Reformation went much too far, that "it was hateful as a whole—a great evil and misfortune out of which, by the special mercy of God, some incidental good has been attained." This class of persons, too, seem hardly able to consider Church principles apart from individual men, and are as extravagant in attacking and condemning the men of the early Reformation era, as those already described have often been in laudation and eulogy.

The whole question must be placed upon

broader and firmer ground, if we wish to abide by the facts of history, and at the same time vindicate the Catholic character of the Church of England. The following, then, is our fundamental proposition: The character of a religious body is to be ascertained, not through the study of the views of *individuals*, or of their endeavors to affect the organization to which they belong, but it is to be gathered, first, from its own constitution and its authoritative documents and declarations; and, second, from its fruits where its system is submitted to in good faith, and allowed to work without counteracting influences.

In the study of the English Reformation, therefore, it is, first of all, necessary to settle *what* are the fundamental *notes* or *marks* of the *Catholic Church*, in constitution, government, faith and worship. Next, we have to ascertain whether the Church of England *preserved these marks*, through all the agitations which shook her fabric to and fro, in the stormy period of Henry, Edward and Mary. If, as she emerges in something like settled form at the accession of Elizabeth, the marks of Catholic identity and continuity are found stamped upon her still, then the argument is complete.

Is it not true that this method has the advantage of delivering us from bondage to the views of individual reformers? And if the study of their writings should show that any single error was common to them all, such a discovery would not shake our position so long as it could not be shown that they had embedded that error in the formulas and authoritative documents of the Church. And to put the most extreme case, which the present writer would be far from admitting, "even if we should find that the intention of those who at any moment had the direction of affairs, was to *destroy* utterly the ancient fabric of the Church in England, and erect a new institution upon its ruins, their intention would be nothing to us. The one question for us is: "Did they or did they not succeed?"

Such is the outline of a method of defending the catholicity of the Anglican Church against the attacks of Roman controversialists, and of vindicating its character as contrasted with the bodies to which continental Protestantism gave rise. "We are thus emancipated from all narrowness of spirit in considering the character and motives of individual reformers." We shall certainly desire to vindicate them from unjust assault, and take what pride we may in all high endeavor and all honest devotion to principle, which we discover in them; but we shall accept with unshaken equanimity whatever unquestionable testimony reveals of the life and aims of any amongst them, even though it may give us in some cases a far different impression from that which we would fain have retained of those who became leading agents in one of the greatest movements the world has ever seen.

But further than all this, the question arises: Was the English Reformation *justified* by the state of things out of which it arose? It is hard to imagine any one who has made a careful and unprejudiced study of that period and the two preceding centuries, who has noted the growing conviction amongst the most upright men, from pope and cardinal to the "poor parson of a town," that reform was imperative, that the abuses of the age were fast getting beyond all endurance; and who has seen this conviction take form in council after council with too little definite result; and, finally penetrating the masses of Christendom, give itself voice in threatening murmurs and wild uprisings, the mutterings of a coming storm—such an one, after all condemning the English Reformation as unnecessary and unjustifiable.

It is the Reformation which has delivered the English race from the appalling dilemma which at this moment confronts France. "Practically she has to choose between Atheism and the Syllabus. If she chooses the latter

she has to accept not only God, but Papal infallibility; not only Christ but Mariolatry and the Immaculate Conception; not only the Bible but the legends of the saints; not only the priest and the sister of charity, but the scapulary, and the consecrated medal, the wonder-working image, Lourdes and La Salette." (Eng. Ch. Quart. Oct. 1883)

Furthermore, the philosophical reader of history cannot but see in the course of events and the trend of the human intellect at that period, that a new age was dawning, and that if the Church was to maintain her hold upon the minds of men, some great re-adjustment was needful. We cannot suppose that the reformers saw this, but to some extent they certainly felt it, and at any rate, through the providence of God, such a re-adjustment was effected in the Church of England. The result is seen in this single fact if no other, that in England religion has maintained its hold in the vast majority of cases, upon the flower of the nation, the great body of intellectual men. And this is the case no where else in the Catholic world.

And lastly, there are many indications which the earnest soul can hardly miss, that the divine purpose in the Reformation has not yet been completely wrought out; that this Church has yet a great mission in the religious world, to be unfolded before her, if she continues to go forward bravely in the path of duty, adhering steadfastly to her catholic character while at the same time continuing to prize those special advantages, which she has gained through the Reformation, of adaptation to the conditions of the modern world and fitness to deal with modern thought. It might seem to be her destiny to be the rallying point of hope, a harbor of refuge.—*Living Church*.

THE Bishop of Salisbury, speaking of the Home Reunion movement, urges on his clergy the importance of making themselves fully acquainted with the history and principles of Dissent. At the same time, Dr. Wordsworth takes care to say, "We cannot consistently" (we quote the abstract given in the *Guardian*) "join in public worship with Dissenters, or help to build Nonconformist chapels, without implicitly declaring that our own Church is defective, and that her organization needs supplementing from outside." As our contemporary goes on to observe, "The distinction between recognizing the individual merits of many Dissenters, and condoning the act of schism which their corporate existence implies, is one which many Churchmen seem not to have grasped." His Lordship also touches on the place of the laity in the Synods of Disestablished Churches. While he would give them a share in deciding questions of doctrine and Church government, he is strongly of opinion that all proposed changes in Church formularies should emanate from the House of Bishops, and from that only. He is in favour of constituting the Lambeth Conference the final legislative assembly of the Anglican Communion.—*Irish Eccles. Gazette*

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Give us more and more of real Christianity, and we shall need less and less of its evidences.

FAMILY DEPARTMENT.

EVER NEAR

BY F. B.

"Be strong and of a good courage... And the Lord, He it is that doth go before thee."

Erst while flow'ry paths we trod,
Seeking but our own delight,
E'en forgetting that our God
Holds us ever in His sight,
With fortune's smile of kindly cheer,
What need to know our best Friend near!

Pleasure's garden full in view,—
Oh, to revel there at will,
Ga her flowers of richest hue,
From sparkling fountains drink our fill!
Enraptured with these scenes so dear,
We soon forgot that Friend is near!

But when storm-clouds fill the sky,
Tempests rock our little world,
Chilling blasts are sweeping by,
Roses all to ruined whirl,—
Oh, then, amid our wildest fear,
We joy to feel *one* Friend is near.

When the storm has cleared away,
When we stand and view the wreck,—
Hopes more bright than dawning day,
That shall ne'er our brows bedeck,—
Oh, then, when falls the bitter tear,
To comfort, that true Friend is near!

Long we for a life complete;
Striving with unaided might
For that goal. Our weary feet
Falter, till, adown the height,
There comes a voice all silver clear.
"Take courage, child! thy Friend is near!"

"AND HE SHALL GATHER THE LAMBS."

A STORY FOR THE YOUNG PEOPLE.—Continued.

Little Sarah had never seen the snow. She knew that it was beautifully white: for some of the children who had run past the cottage playing snowballs two years ago, had told her so. Now and then she would go the door, and plunge her hand into it, as it lay piled up against the walls, and try to imagine what the trees in the plantation and the road down to the little church looked like with the snow upon them. That was all she knew of the country-side—the plantation, and the road to the church. Her mother had been used to take her to the plantation of a summer's evening to listen to the birds, and to church of a Sunday morning: and that was all she knew. There was no one to take her any longer; her father had cursed her one Sunday when she had asked him timidly whether he would take her to church. She had forgotten the way to the plantation: it was through the out-fields, and down some by-paths: and her only walk now was up and down the lane for a short distance.

So she would take the snow up in her little hands, and ask the wren how the plantation and the road to the church looked with the snow upon them.

"I can't go out now, little wren," she would say—"not even down the lane—'cos I am blind, little wren. I can't see. Dear little wren, will you come again to-morrow? 'Cos if you don't come, there won't be any birds singing anywhere. 'Cos the blackbird is gone somewhere from the plantation, little wren. I don't know where he's gone to. I hope he'll come back again. Good night, little wren, and please come again to-morrow."

She was very lonely and cold in these chill cheerless days, for she was poorly clad; and there was for one whole week no coal in the house. Her father had spent his week's wages

in drink, and was forced to wait until the end of the week ere he could get the money to buy coal. Their food ran short, too. Once or twice then her wistful little face was pinched as if with hunger; but she never once complained. "Dear little wren, I am very cold," she said once; and those were the only words of complaint she uttered.

She had been alone all day. Her father had not come home to his dinner, as was sometimes his wont. It was nearing Christmas-time, and the work was kept well in hand, to enable the labourers to take a day's holiday. The snow was still on the ground, and the dull grey sky, with something of a shimmer of steel colour lying here and there across it, seemed to threaten a second fall. It had been freezing since early morning. At three o'clock in the afternoon the rooks had gone home to rest. A robin had perched at mid-day on the edge of the water-cask; but he had probably found the ice-bound rim too cold for his feet, for he had flown away almost immediately. He had not twittered even once; so that she had not known he was there. Later on a sparrow came to the same place; and he, too, flew away. Later on still the dull rattle of a cart might have been heard on the turnpike road, across the fourth or fifth field from the cottage; for there the snow had been beaten down by the traffic. These things were the only signs of life that one might have heard or seen near the cottage since the early morning, save for the little wren that still sang on manfully at intervals all through the day.

The black night-shadows came down. The distant hills loomed grimly against the dull clouds. A moaning wind swept across the snow-clad fields, and sang a sad tune through the bare hedgerows. The wren ceased to sing in the elm-tree. Save for the occasional moan of the wind, it was a land of still darkness.

She had prepared her father's supper. Then she had stood at the door for a moment, listening for his footstep. But the stillness had frightened her, and she had gone to the corner and had sat down, with the fear at her heart, upon her little stool. The wind rustled the boughs of the elm-tree just once, and then died away. A piece of hardened snow fell from the roof on the window-sill with a dull thud. An owl hooted once in the fir-wood on the slope of the hill, and then became disheartened. All these faint sounds caused a painful terror to arise within her. She could hear the quick beating of her own heart as she sat there.

She could not repress a cry of terror when someone suddenly knocked at the door. The snow was deep in the lane, and had deadened the sounds of footstep. She could not keep back the cry of terror that rose to her lips. She shrank into the corner, and put her hands out imploringly, as though to ask for mercy, and almost simultaneously the door was opened. It was a pale, thin woman who appeared in the door-way. She was a foolish woman, or she would not have come to this helpless blind child with such a message.

"Little Sarah Carter," she said breathlessly, "if you don't want your father to be killed you had better come down to the 'Crown' at once, and try to get him home. He's goin' to fight with three men, and they are all on 'em drunk, him and the three men, and they'll kill Joe Carter as sure as life if they begins on him!"

The child had put her hand to her heart when she heard the first sentence.

"Oh, take me down to him!" she said, sobbing. "I don't know the way, mum; I am blind, Oh, please take me down to him!"

And a few seconds later these two were running down the dark lane, hand in hand. The cruel snow bit its way through the blind girl's poor little shoes, and numbed her feet; but she knew it not. She kicked violently against the sharp-edged stones that lay scattered about the lane; she did not feel the pain. These men were going to kill her father—her dear

father; and she must go and try to get him away. On through the snow; on, struggling through drifts, and striking her tender feet against these large stones. Twice she fell; and once a briar, protruding from the hedge, caught her cheek and scratched it so deeply that the blood trickled down to her neck. But they were going to kill her father; that was all she knew.

The public-house was at the foot of the lane. In the snow, in the centre of the lane, the four men were struggling. They could hear their brutal oaths as they came nearer. This foolish but kindly woman never knew what happened afterwards; but the next moment the blind child, guided by the sounds of the oaths, was in the midst of the men, with her hands stretched out imploringly, as she had stretched them out in the kitchen a few minutes before, and crying—"Oh, my dear father! Oh, please do not hurt my dear father!"

It was all the work of a moment. The woman ran forward with a scream of horror. There was a dull thud, and the child was lying senseless on the ground. Her own father, aiming in his drunken rage at the face of one of the men before him, had struck her to the earth.

III

The yellow hammers came, darting down to the ash-copse as of yore. As of yore the black-bird whistled in the plantation; and the plovers piped 'Wes-ah-wee! wee-ah-wee!' about the cornfield; and the children shouted at play as the reapers reaped the corn; and the breeze rustled the tremulous leaves, as it sang a low, sweet song up the country-side.

As of yore the wren chanted gently in the stunted elm-tree. But Sarah could no longer go to the door to speak to him, for she was forced to be from morning till night, and from night till morning, in her little bed in the back room up-stairs. Sometimes, indeed, she would try to speak to him, but her voice was too weak to go further than her bed-room door. And then she would whisper, with a smile on her face, "Dear little wren, will you please to come every day until—until I am better, and—sing loud for me to hear you? I am listening, little wren, although you can't see me," and here she was forced to gasp for breath.

Since that cruel night when she had run through the snow and darkness, she had lain thus: her face a little whiter than usual, and her breath rather shorter at times. There did not seem to be much else the matter with her; only she could not get up. And her father (who, strange to say, had not drunk a single pint of beer since that terrible night) would come up-stairs after his day's work was over, and look upon her wistfully, and sob quietly, as though his heart were going to break; and would sit by her side the whole evening, holding her hand and smoothing her hair.

"Oh, but she would be better soon! Oh, yes, she would be better soon! The summer would come before long, and then she would grow well again," he would say to himself; and then he would lay his head between his hands and sob.

Summer came, and made music in the land; the yellow-hammers darted hither and thither, as of yore; the thrushes warbled in the distant woods; the golden light of the sun fell across yellow corn, and through the green leaves of the copses; the summer came, and still she lay in her little bed.

And could any woman have been more tender with her, than her father was now? He would sit for hours and watch her face, while the big tears crept down his cheeks. He would live upon dry bread for days together, that she might have some little luxury to eat. He knew her every want, almost before she knew herself. He would stand by her, and smooth her hair, and coax her to eat the dainties which he had so carefully cooked.

One evening he came home earlier than

usual; he did not know why, but he was restless at his work in the fields, and asked to be allowed to go an hour sooner. His heart bounded within him for joy when he saw her sitting up in bed.

She threw her arms about his neck. He did not notice the strange light in her face.

"Oh, father dear" she said, "the blackbird in the plantation has been whistling all day! I could hear him quite plain. Listen! Can't you hear him now?"

He sat down by the bedside and held her hand.

"My dear," he said, when he had steadied his voice, "you must make haste to get better, and I will take you out to the plantation and to the fir woods, and we will go down the fields to the stream, and you will hear the linnets."

Not yet—that strange light—he could not see it yet for his face was laid against her hair. But he went down on his knees with a hoarse groan when he heard her panting as if for breath. And then he ran for the medicine.

She had turned round to the strong sunlight that poured in through the window.

"Dear—wren—please—come—again; dear—dear—father—"

The wren sang on in the elm-tree; from somewhere down the country came the cooing of the doves; the tremulous shadings of twilight quivered, and fell, and quivered again, as though they would fain stay for consolation with the man who knelt sobbing, at the side of the little bed.

"He shall gather the lambs with His arm, and carry them in His bosom." The cadence of the old clergyman's voice stole among the arches of the grey-towered little church in the valley, and fell upon the ears of a man who sat, with bowed head, in a secluded pew. And is it not said somewhere in the Old Book that a little child shall lead them? And there is an old man who is living alone to-day, in that little cottage on the uplands, in the full, strong hope of a glad life to come. And he never hears the singing of the yellow-hammers in the ash-copse, nor the whistling of blackbirds, in the woods, nor the humble song of a wren from a hedgerow, but he thinks with falling tears of the low, sweet voice that has so long been silent, and of the little hand that, with tender and patient love, led him out from the black darkness of sin into the marvellous Light of God.

HARRY DAVIES.

BIRTHS.

PARLEE—At Stanley, N.B., May 31st, the wife of the Rev. Henry T. Parlee, of a son.

BAPTISMS.

MCDONNELL—On 8rd inst., at St. George's Church, Dutch Settlement, Edith Bertha, infant son of Edward and Elizabeth McDonnell, Renfrew Halifax Co.

MARRIED.

JEENOR-WATERFIELD—On the 12th June, at St. George's Church, Dutch Settlement, Halifax Co., by the Rev. Robert W. Hudgell, Parish Priest, William Wesley Jeenor to Mary Anne Waterfield, of Halifax.

WETMORE-FREEMAN—At Jordan Falls, N. S., on June 5th, by Rev. C. Wiggins, Rector of Sackville, New Brunswick, brother-in-law of the bride, Herbert Hardie Wetmore, merchant of Liverpool, Queen's County, to Mary Isabel Freeman, daughter of R. W. Freeman, Esq.

LOWRY-BRINE—On the 18th inst., by the Rev. P. H. Brown, B.A., the Rev. James Lowry, M.A., Vicar of St. Barnabas, Barbadoes, to Victoria, third daughter of W. E. Brine, Esquire, Ex-Provincial Cashier, of Nova Scotia.

HOLMES-GRANT—At Stallarton, N.S., May 28th by Rev. D. C. Moore, R.D., John Holmes to Lydia Grant.

DIED.

MORGAN—Entered into rest, on Tuesday, the 18th of June, Sarah Elizabeth Martin, the beloved wife of E. W. Morgan, Manager of the Bedford Branch of the Eastern Townships Bank.

HARRISON—At Bedford, on June 18th, Mr. James Harrison, aged 81 years.

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MISSION FIELD.

Frm "Notes of the Month" for June in *Mission Field*, S. P. G.:

We must appeal earnestly for men: that is to say, for some from among the younger clergy, to offer themselves for missionary work in India and Burmah.

The needs of the Telugu Missions, and of Tanjore in the Diocese of Madras, of Upper Burmah, of Chota Nagpore, and Assam, are very great.

Eastern Equatorial Africa has been a Bishopric only since 1884, and in less than four years it has lost two Bishops: Hannington and Parker are names on which rests the glory of martyrdom; the one receiving it at the hands of men, while the other met his death by sickness, because he counted not his life dear unto himself for the work's sake.

From Tokyo the Rev. A. Lloyd sends the following summary of his work during the year 1887. Every feature is most encouraging. With regard to the first item, our readers will remember that Mr. Lloyd has the opportunity of spreading a knowledge of Christianity by occupying important educational positions in Japan:

"Hours of English lessons, 1,932; sermons preached, 156; celebrations of Holy Communion, 52; baptized, 55; presented for confirmation, 8; teachers brought out from England for whom stipends have been found, 8; teachers locally found, 1; teachers on staff from last year, 4; new places occupied, 8 (of these one place has been handed over to C.M.S.). Three Bible classes (one daily, two weekly) have been steadily carried on during the year. In these I have had very useful help from Messrs. Chappell and Fenton. From January I hope to have about 140 boys under religious instruction, and eight students preparing for the Theological College. The money for their support has been locally promised."

At Delhi it has been necessary for the Missionaries under the direction of the late Bishop to take steps to purify the Native Church from the serious remnants of heathenism found to impair the reality of the Christian profession in the converts. A melancholy evidence of the need for such action has been its result in the lapsing of no less than 290 who could not wholly abandon idolatrous practices and make Christianity their family life. The Society's newly issued annual Report gives a full account of what took place. Mr. Winton has written further as to other steps taken and brighter aspects of the picture.

It is well known that a large number of high-caste Hindus, especially in Southern India, are "almost persuaded," but are slow to declare their conviction of the Truth. On the subject of "The Courage of Conviction," Rajah Sir T. Madava Row, K.C.S.I., a renowned statesman, a Bramin by

birth, and still recognized as an orthodox Hindu, gave the following counsel to the Graduates of the Madras University assembled recently in their Convocation:

"If you have, after due inquiry and thought, reached a useful conviction, avow it without fear or favour. You will thus aid the progress and propagation of truth, so essential to public improvement. For example, if you are convinced that child-marrriage is mischievous, say so without ambiguity or equivocation. If you believe astrology to be a false science, avow it candidly. The same with respect to good and bad omens and other superstitions or errors. It is particularly desirable that you not only avow your convictions, but act upon them as far as possible.

"Do not fear or hesitate to change your opinion if you have good reasons to change the same. We are all liable to form erroneous opinions. And, as we advance in knowledge and experience, we discover our error. To still hold to the former erroneous opinion would be pertinacity detrimental to public weal. An undue love of consistency is often responsible for a great deal of obstruction to the progress of reform. The more educated men are, the more loyal are they to the sovereignty of reason, and the more readily do they cast off erroneous opinions and accept correct ones. Accordingly, some of the greatest men of the world have been known to change opinions, when truth and reason required them to do so."

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HIGHER-CLASS VICTIMS.

In speaking of intemperance, we generally confine our remarks to lower-class people. We talk of excessive drinking among mechanics and labourers, among carmen and porters. We commiserate the drunken soldier and the drunken sailor, and we expend much sympathy upon the inebriates among our pauper and criminal classes.

All this is right. But it should not stand alone. We cannot be too anxious to prevent the spread of alcoholic excess among the persons just mentioned, nor can we make a too strenuous effort to rescue from ruin those of them who have fallen into this lamentable vice. But we should not speak of them as if they only were sinners as regards the excessive use of drink. To insinuate such a notion would be grossly untrue, and it would be unjust to the upper classes, who are as much in danger as those below them, and who stand in aid of such helps and safeguards as our Temperance principles and agencies can give them.

Indeed, it is but too true that many of the upper middle classes, and of those whose social position is higher, have already yielded to the Syren song of the charmer, and have imbibed so freely of the Circean cup of strong drink as to have it sorrowfully brought home—though, alas! too late—to both themselves and their afflicted friends, that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Our national drink bill is phenomenally high. Among ordinary items of expenditure it is like a baleful comet amid commonplace meteors, or like a drowning crocodile amid the minnows of the Nile. Last year it amounted to the enormous sum of nearly 125 millions sterling, by far the largest portion of which was paid by the well-to-do and the wealthy classes, whose pecuniary resources enabled them to dissipate considerable sums in the purchase of expensive wines and brandies. Archdeacon Farrar told us a few years ago, that of our drink bill, which he computed at 150 millions, 38 millions was paid by the working classes, or about one-fourth of the whole, and, supposing that their proportion of the sum expended by the nation on alcohol is now what it then was, the amount of drink consumed and paid for by the upper classes is startlingly great. Moreover, their expenditure on intoxicating beverages seems to increase; for, last year, the outlay upon wine—a liquor in which the working classes seldom indulge—compared with the amount spent upon it the year before, shows an increase of £397,775.

It is, therefore, not to be wondered at that, at the close of a meeting held in the city mansion of the Duke of Westminster, on behalf of temperance, a lady of rank who was present, addressing herself to Canon Ellison, said, that during the meeting she had difficulty in refraining from uttering a protest against the speakers, all of whom seemed to talk of intemperance as if it was a vice peculiar to the masses of the people, while it left the classes unscathed by its influence, and free from its guilt. Moreover, this same lady then and there gave the names of a number of persons of position, women as well as men, who, sad to relate, are not only occasional but habitual drunkards.

Such facts are deeply to be lamented. They illustrate and press home upon our hearts that the morbid and delirious craving for alcohol is not confined to the bloated and stupefied drayman, or to the ill-clad and infatuated labourer or mechanic, who, after spending his week's earnings in the gin-shop, reels to his miserable home, to the terror of his anxious and heart-broken wife and of his squalid and famishing children. No; these facts furnish proof that the rich as well as the poor, the high born as well as the lowly, are being tormented by this unnatural and insatiable appetite; and that neither exalted social position, education, or cultured refinement is, of itself, a barrier to its degrading and criminal indulgence.

And that this is no rash and censorious inference we have but too ample evidence. We have the disinterested testimony of those whose opportunities of knowing are abundant, and whose benevolence and

candour do not admit of a shadow of doubt. What right-hearted person will not be touched, if not affected to tears, by such a testimony from Archdeacon Farrar as this:—"At the entrance of one of our college chapels lies a nameless grave; that grave covers the mortal remains of one of its most promising fellows, ruined through drink. I received, not long ago, a letter from an old schoolfellow, a clergyman, who, after long labours, was in want of clothes and almost of food. I inquired the cause: it was drink. A few weeks ago, a wretched clergyman came to me in deplorable misery, who had dragged down his family with him into ruin. What had ruined him? Drink! While I was at Cambridge, one of the most promising scholars, when a youth, years ago, died in a London hospital, of delirium tremens, through drink. When I was at King's College, I used to sit next to a handsome youth, who grew up to be a brilliant writer. He died in the prime of life, a victim of drink!" Sir A. Clark, than whom no man ought to know better, informs us that "more than three-fourths of the disorders, in what we call *fashionable life*, arise from the use of alcohol." Sir James Hannen informs us that "seventy-five out of every hundred divorce cases have their origin in intemperance." And we know that cases of divorce are generally among the well-to-do and the upper classes.

Such testimonies might be multiplied, but surely it is needless. Our intelligent readers will not need to be reminded that in some of the lowest lodging-houses of our towns and cities there are to be found, amid rags, and filth, and starvation, men belonging to good families and learned professions, and who have been dragged down to these abodes of vice and wretchedness by their unrestrained love of strong drink. And who is it, having been long engaged in public and professional life, has not seen the well-born and refined lady drunk in her own house; or, having been driven through drink from her once luxurious surroundings and loving relatives, the inmate of an inebriate home, a lunatic asylum, or a workhouse?

If, then, the poor and the less-favoured classes of society have an interest in the Temperance movement, so have the rich. Temperance societies and their movements concern the upper classes as well as the lower. Intemperance, like a contagious and epidemic disease, is no respecter of persons. Like a potent and murderous Polyphemus, it not only victimises the lowly, but it enters the fashionable club, the mansion, the manor-house, and smites and devours the head of the family, the wife and mother, or one or more of those beloved children that, like promising olive plants, surround and gladden the family table.

On the principle of self-preservation, then, if from no nobler motive, the higher classes should heartily aid us in our Temperance work. The cause is not only ours, it is also theirs. The fire that is consuming their neighbours' houses may soon reach their own. Let them out and give help. Let them put their hands to the engine, and endeavour to stay the alcoholic flames. Let them not, Nero-like, fiddle while Rome is ablaze. Those of them who are disposed to say, "Am I my brother's keeper?" should remember that, in a very important sense, they are their own keepers, and that they are the guardians of the character and happiness of beloved relatives, who are dearer to them than even their own lives. Let them put away all temptations to intemperance, or at least *show practical sympathy* with those who are endeavouring to do so. A little Christian self-denial cannot harm them. And if already some such persons feel a *proneness* to yield to the *fascinations* of the wine cup, let them, for the sake of all that is dear to them, both in this world and in the world to come, follow the wise and beneficent teachings of our Society, as Lot followed the instructions of the angels. Let them, while as yet they may, imitate the wisdom of the man who chose to sever himself from all that was dear to him in Sodom rather than perish in its flames.—*The Temperance Chronicle (England)*.

Another Subscriber in Nova Scotia writes:—"The contents are generally very useful as well as interesting, and the CHURCH GUARDIAN as handmaid to the Church is very much to be prized."

WHAT DO PLAIN FACTS SAY AS TO MARRYING OUR WIVES' SISTERS?

(Marriage Law Defence Union Tracts, No. v.)

As the selfish persistence of a small knot of interested persons has again revived the agitation for legalising marriage with a wife's sister, I desire to place a few facts before plain people to help them in coming to a decision upon the question, which I shall look upon—(1) Religiously; (2) Socially; (3) Legally; (4) Historically, and (5) Practically. The hollowness and selfishness of the dreary agitation is shown by the fact that for more than a generation, and until very recently, when a few Members of Parliament have lent their names, the whole affair has been carried on by an anonymous society working through a salaried secretary. On the other hand, the defenders of the old Marriage law have never scrupled to publish their names, conscious as they are of the wide support of men, and still more of women, in every class of life who regard the proposal with horror; while the very repulsiveness of many of the considerations which the question provokes deters those who feel most deeply from speaking out publicly.

To come to our facts, and to look on the prospect opened to us of being able to marry our wives' sisters:—

First, *Religiously*.—The marriage law of England is based chiefly upon the teaching of Scripture by making the 'Levitical degrees' the rule of lawful and unlawful marriages. The advocates of the change go about shrieking that the Scriptural argument against the lawfulness of marriage with a wife's sister is given up, and that our table of prohibited degrees does not represent the Levitical rule. Both assertions are absolutely baseless.

The Levitical law is, of course, the law of the Old Covenant, given, as our Blessed Lord Himself tells us, when speaking on the relations of husband and wife, by Moses with a regard for the 'hardness of the hearts' of the Jews. It is less perfect and less strict than the perfect law of the Gospel. So, whenever any indulgence of man's passions is forbidden by the Levitical Law, so much the more will that action be forbidden in the Gospel; while, on the other hand, it is not so certain that whatever is not forbidden in the Law must, therefore, hold good under the Gospel. Divorce, as to which our Lord offered that explanation, is a case immediately in point; so is the connivance shown towards polygamy.

Keeping this truth in view, it is certain either that marriage with a wife's sister is forbidden in Leviticus, or else that Leviticus allows the foulest iniquity.

The table of prohibited degrees in Leviticus is framed on a consistent and intelligible principle—that of referring to each pair of corresponding degrees, such as father and daughter, or son and mother, nephew and father's sister, or nephew and mother's sister, and so on. Both of them are not always named, but occasionally one only is, while the other is left to be inferred. In the present case 'thy brother's wife' is named, but 'wife's sister' is left to be inferred. *The man who denies this inference will be bound to contend that there is no sin by the Jewish Law in a union of a man with his grandmother or with his daughter, because Leviticus passes over these degrees, and fixes its prohibition on a man marrying his granddaughter or his mother.*

(To be Continued.)

A Clerical subscriber in the Diocese of Toronto writes:—"Allow me once more to express my entire satisfaction with the tone of your valuable paper, and wish it continued success."

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A lady once lamenting the ill luck which attended her affairs, when a friend, wishing to console her, bade her "look upon the bright side." "Oh," she sighed, "there seems to be no bright side." "Then polish up the bright one!" was the reply. This was sound advice.

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Nobody does anything in this world whose mind is made, like the legs of a grasshopper, for giving jumps now and then, instead of going steadily on, every day doing his duty, and carrying the load of every day, like the patient ox, who, though he may be slow, is, at all events, sure.—Bishop Wilberforce.

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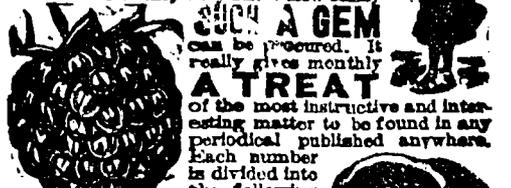
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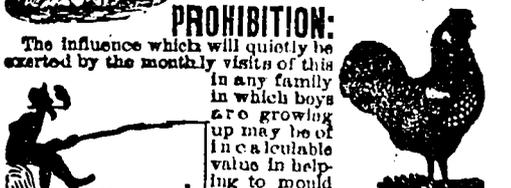


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