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# The Church Guardian

W. H. Naylor  
121  
SHAWVILLE QU.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

ON May 4th Bishop Laurence, of Massachusetts, deposed from the Ministry Axel Z. Fryxell.

BISHOP DUDLEY has accepted the offer of Christ church, Louisville, Ky., as the Cathedral of his Diocese.

BISHOP SMYTHIES, of Central Africa, a great and successful missionary, has lately died from typhoid fever.

ON May 25th the united festival of the ten Dioceses of the Church in South Africa was to be held in St. Paul's Cathedral.

As the result of a meeting recently held in Hamilton, Bermuda, Trinity church, Pembroke, will become the Cathedral of that island.

In New Jersey there are 89 licensed Lay Readers. The ordinations during last year only reached six, namely, four Deacons and two Priests.

A Roman priest, recently in charge of a parish in Gunnison, has applied to the Bishop of Colorado for admission into the ranks of his clergy.

The Bishop of Arkansas, in his address to his Convention, spoke of the desirableness of having an Assistant Bishop by reason of his advancing years.

A Conference of the Chapters of the Brotherhood of St. Andrew in the Diocese of Newark, N.J., was held in Grace church, Orange, on the evening of the 14th May.

THE American Church of St. James, Florence, Italy, is doing good work amongst residents and travellers. The rector is the Rev. H. A. Venables, an English priest.

THE Rev. Mr. Edwards, lately pastor of the Methodist Church, Moorestown, N.J., has left that body, and is now preparing for Orders at the Divinity School, West Philadelphia.

THE Bishop of Long Island confirmed in Christ church, Brooklyn, on April 5th, sixty six persons, seven of whom were Italians, from a Mission supported in part by Christ church.

AT Grace church, Middletown, N.Y., Bishop Potter, on the evening of May 8th, confirmed 35 persons, 20 of whom were adults, eleven of whom came from the Presbyterians and Methodists.

THE first Convention of the N.Y. State Chapters of the Brotherhood of St. Andrew was held in Utica on May 5th and 6th, when some 200 delegates were present from various parts of the State.

THE Universalist pastor of Hightstown, N.J. greatly surprised his congregation by conforming to the Episcopal Church, and becoming a candidate for Holy Orders under the Bishop of New York.

BISHOP WALKER, of North Dakota, while in Jerusalem lately, was accorded the privilege by the Patriarch of celebrating the Holy Communion in the chapel of Abraham, one of the chapels of the Holy Sepulchre.

ON the Sunday after Ascension Day, Bishop Spalding, of Colorado, confirmed seven persons in St. Thomas' church, Alamosa. Among those were two Methodists, one Mormon, two Presbyterians, one Baptist, and one Lutheran.

THE Bishop of Pennsylvania reported to the 110th Annual Convention of his Diocese, held May 8th, that the number confirmed during the past year had been larger than ever before, and Church work generally was advancing satisfactorily.

BISHOP THOMAS, of Kansas, reported that in the seven years since his consecration the communicants of the Diocese have doubled, the annual confirmations are three-fold larger, and the offertories for Church purposes have increased from \$57,000 to \$65,000.

THE first Puritan schism took place in 1573 A.D. In a few years several sub-divisions among the sect occurred, such as the "Precisians" and the "Brownists," the latter called after Robert Brown, who subsequently founded the Independents or Congregationalists.

THE Romish schism in England dates only from the year 1570, its adherents being governed by priests with special commissions from the Pope, and then by Bishops *in partibus*. The practice of giving English titles to the intruding Roman episcopate only dates from the year 1850 A.D.

"THE Church Army" grows in popularity; the Archbishop of Armagh has become one of its patrons, and at the desire of the Bishop of Durham the "Army" has sent one of its colportage and mission vans into his Diocese, making the seventh which the Society has at work in different Dioceses.

THE Bishop of Southern Ohio, in his Conventional address, spoke of the necessity of the clergy teaching the people. Our command is to *teach*, and this duty is not fulfilled by the ordinary pulpit discussions from Sunday to Sunday. "Make the people," said the Bishop, "intelligent Christians; instruct them in regard to the Church."

THE Bishop of Florida, at his last Convention, gave a most encouraging statement of the condition of his Diocese, which, less than two

years after the setting apart of the Southern jurisdiction, is very nearly of the same strength numerically and financially as the entire old Diocese six years ago. The number of confirmations has been unusually large.

THE Bishop of Pittsburg, Pa., recently returned from an extended visitation in the northern part of his Diocese. The confirmations attained a total of more than 200 for the month of April. He was much impressed with the value of surpliced choirs in enlisting boys and men in the service of the Church, and reaching other members of their families through them.

THE Board of Domestic and Foreign Missions of the P.E. Church in the U.S. has set apart, for the year, beginning on September 1st next, for Domestic Missions, including those of the colored race and to Indians, \$270,795; Foreign Missions, \$197,514. The contributions during last year to May 1st instant showed an increase of nearly \$29,000, but of this amount \$23,000 came from one single gift.

BISHOP HALL spent most of Rogation and Ascension week in Brattleboro, Vt., where he had early celebrations daily, and preached every day to large numbers of people. So great was the number that on one day (Thursday) the Congregational Church had to be used in order to accommodate all, the Knights Templar attending at the service. There were visitors from different parts of Vermont, New Hampshire and Massachusetts.

THE 110th Annual Convention of the Diocese of New Jersey was held on the 8th and 9th of May. The Bishop, in his address, said: "I have some pride in believing that our Diocese ranks high in the thoroughness and honesty of the work done, and that young men who pass the ordeal of the examining Chaplain's scrutiny, have the satisfaction of feeling that they reached the goal by no royal road. The door of the Ministry is the true place to begin!"

BISHOP PERRY, of Iowa, was one of the speakers named for the S.P.G. meeting in London on May 10th, and also will attend the Missionary Conference of the Church of England, to be held on May 28th to June 1st, under the presidency of the Archbishop of Canterbury. He will also give an address at a large missionary gathering at Winchester early in July, and he, with the Bishop of North Dakota, will attend the "Degree Day" of Trinity College, Dublin, on the 28th of June.

THE returns of Sunday schools and Bible classes in England from Easter, 1892, to Easter, 1893, published in the April number of the *Church S.S. Magazine*, show reports from 12,875 incumbents out of a total of 13,562. Number of *Infants* attending Sunday school, 544,389; *Boys*, 775,832; *Girls*, 885,328; and in Bible classes, 190,936 men and 210,355 women. Sunday school teachers: Men, 55,467; women,

132,544; all these figures showing a very considerable increase over the returns for 1891 and '92.

At a conference held in Australia, in regard to the interest of the Church, it was resolved "That in the opinion of this conference it is desirable that the Church in Australasia shall be thoroughly organized by having one constitution providing for the government of the whole Church in Australia. 1. Its General Synod. 2. Its Provincial Synod; and, 3. Its Diocesan Synod; each one in due subordination to that above it."

This resolution shows that Australia will probably follow Canada in appointing Archbishops and federating the Church. Bishop Montgomery, of Tasmania, in a sermon delivered before the Australian Church Congress, claimed the title of Archbishop for the Australian Primate.

#### THE DAMAGE OF LITURGICAL ECCENTRICITIES.

Bishop Churton, of Nassau writes the following warning to the *Church Review*: Sir,—This will seem a late day in which to refer to a leading article of yours bearing date of Jan. 11 of this year. But the matter to which you allude in the concluding paragraph of that article, "Confessions of a 'Vert,'" is highly important and of no ephemeral interest. I trust that you will repeat from time to time your salutary warning against those who accumulate spiritual luxuries and ritual developments to the very utmost in single parishes; thus preparing serious risks to the faith and constancy of some of their people, who may hereafter be sent forth into the vast surrounding wilderness of Protestant sterility, traversed now in all directions by nomads of the Roman obedience.

The danger, however, is not precisely (if you will pardon me) in "always attending a single church worked on Catholic lines." It is rather in accustoming oneself to go to a church where the ritual is extravagant and the liturgical eccentricities very frequent, without knowing where to find a reason for these things, or how to justify them to thoughtful persons outside, or even to one's own conscience. Consider more particularly the case of young men going to the colonies or to America, where they are likely to find a keen appetite for a new theology and fanciful ceremonial on one side, together with a very imposing representation, in another, of Roman Catholicism in its most elated and self-confident aspect. The probability is that they will drift—somewhere; but if they fail to find proper mooring-ground under those altered circumstances the reason will be that they were never securely anchored when at home, never, perhaps, consciously anchored to anything stable in all their lives. That, I think, is the great danger. Young people go to a very "advanced" church indeed; they are pleased to think that they are ahead of everyone else; they like the decisive tone in which their pastor tells them to do this or that; and they quite forget how much of their system is purely eclectic and dependent on the private judgment of an individual whose confidence (as also his piety) may possibly be more indisputable than his learning. Then they cross the great and wide sea, and enter on a new stage of religious experience. Out here, nobody knows that old Vicar whom they so revered, and nobody thinks quite as he did. But there are a hundred others to choose from, and which shall it be—from Jesuits down to Universalists?

But I cannot allow that there is any danger whatever in having gone to a church "worked

on Catholic lines," so long as those lines were Anglican as well as Catholic, followed out in a loyalty to the Prayer Book and the rule of St. Vincent of Lirin. Still confining my attention principally to the colonies, I should say that the recollection of such privileges once enjoyed is the very greatest comfort and stay to our faith and patience when we come to live where the name Anglican stands for what is small, mean, poverty-stricken, and despised. Under such circumstances, to remember one's goodly heritage among the devout worshippers at some venerable English altar is all that it could have been to Joseph to remember his father's tent when in Egypt. Only what comes to mind must be a true English Church, and English teaching, and English devotions. There is nothing to hold on to in the other sort

EDW. NASSAU.

The editor remarks upon this: after all, our ceremonial and our services must plainly show that we are loyal to the Anglican communion and the Anglican Prayer Book—that "to obey is better than sacrifice," and that the first duty of a Catholic is to submit himself to lawfully constituted authority.

If everywhere these principles be insisted on we are sure that there will be less suspicion than now is felt with regard to our work; that there will be little danger of men and women seeking they know not what in Rome; and that we shall build up a generation of English Churchmen who will make the Church of England the centre towards which all who desire the reunion of Christendom will gravitate. We are English Churchpeople, and such we must be content to remain. A writer in the current issue of the *Saturday Review* says:—"It is of no slight significance to the student of 'Church Folklore' that the English 'folk,' as a long succession of Whig scribes complained, gave precedence to the 'Church' by putting their Church before their 'King.' The 'folk' know that the Church was always English; the king might be Scottish or Dutch or Hanoverian, and bring with him un-English, Presbyterian, or Popish usages." This testimony is true, and the Church in this land must ever remain English if she is to retain and regain the affection and adherence of the English people. Catholic she will be above all things, but she will show her Catholicism by accommodating herself, to the English Character.—*Church Eclectic*.

#### THE CHURCH AND PUBLIC MORALITY.

From Bishop of Pennsylvania's Convention Address, 1894.

"I have spoken of church building and works of benevolence, and of agencies for making the Gospel known, and building up and strengthening the Church, but there is a subject to which I must briefly call your attention, which is of even greater importance than any of those to which reference has been made. It is the vital relationship which subsists between the work of the Christian Church and public morality.

"I suppose that no one can deny that there is an alarming degree of dishonesty running through nearly every part of the public life of this community, and through that of the great majority of cities in this country. Neither can it be denied that the influence of this disregard of those fundamental moral laws which are the foundation stones of our religion seems to be affecting more and more deeply the thought and practice of the community, not only of those who do not profess any religious belief, but quite as much those who are members of the Christian Church, and who in many respects support and promote its activities.

"When men who are prominent in Church

work, as well as in business and society, evince their willingness to sustain evil practices and evil men who are steadily debauching the public life, because they hold the same political faith, it is time for the Church to awake to the danger that exists, that the foundations of righteousness may not be swept away and iniquity come in like a flood.

"It is a familiar truth that the great hindrance in bringing all men to accept Christ as their Saviour and Master is not the wickedness of those who deny the Christian faith, but the inconsistencies of those who profess it; and it is equally true that the great obstacle in the way of a high principled public morality is not so much the badness of those who are seeking to corrupt it, as it is the friendly protection which they receive from good men, who in their hearts secretly despise the wrong-doer whom they are sustaining.

"The influence of this unwholesome condition of public affairs upon the life of the Church cannot be otherwise than depressing. It is a drain upon its vital blood. It is sapping the very foundation upon which it rests. There is need to realize that many political and economical issues involve questions of religion and morality, and that the Church is bound to stand for righteousness in public affairs as well as in private life.

"There is no more dangerous heresy than that which teaches that the Ten Commandments and the Sermon on the Mount do not apply to public affairs, but are to be limited to a narrow and personal application. If they are not to be applied to every department of human life and activity, they will soon lose their binding force in private life. If a Christian man can rightly aid the dishonest man in public life, because he expects in some way to profit by the maintenance of such a man in power, and of such methods as he is pursuing, it will not be long before the wrong doing which is tolerated in one branch of activity will come to be tolerated in the other.

"We are all ready to admit that Christ is King of our spiritual life and that therefore we should offer Him worship and praise. We claim for Him also, that He is King of kings and Lord of lords. Then His sovereignty must extend to every province of our life—not only to our homes and our places of business, but to our machinery of government, and to all the methods by which public officers are chosen, and by which their administration is conducted; and we can no more countenance maladministration in them than we could be guilty of it ourselves.

"As Christian men, we are bound to cherish a higher standard, and to illustrate a nobler practice than is to be found amongst those who are not Christians. In Christ's teachings He takes for granted that all men should regard the laws of natural morality. But His disciples are to do more than this. He calls them the light of the world. Their righteousness—that is, the righteousness which they seek, and which in some good degree they have attained—should not be inferior to that which is manifested in the lives of the best men who are not Christians, but it should go beyond it. If this were true of all Christian men, if the fact that a man is a communicant of the Church were a guarantee that he would be inflexibly righteous in all his public relations, as well as in his private life; that he would no more shut his eyes to dishonesty in a public servant than in a clerk in his private business, but would unite with other like minded men in holding him to a strict account, not only would the Church stand out clear and bright and beautiful before the world and in the sight of God, but every department of public life would be rectified of its abuses, and be administered not for selfish ends, but for public welfare.

"I have great confidence in the moral sense of the people of the United States. I firmly believe

that it would be impossible to elect a president whom the people generally believed to be a bad man. And this, because the principles of Christian morality have become interwoven with the life and thought of the people. But let the process of political corruption which is now going on in the municipal life of nearly all our great cities continue until the foundations of morality are undermined amongst Christians, as well as amongst the irreligious and profane, and not only will the moral sense of the nation become depraved, not only can it be hurled at us with show of reason that Christianity is a failure, but the Church in our land will stand convicted of disloyalty to Christ.

"The special duty of Churchmen to-day is to carry the standard of righteousness fearlessly before them into every department of their life; to be honest and to be just toward all men; to fear God and keep His commandments. In the words of one of the profoundest thinkers of the day: The miracles of early ages have passed away; in our times the Church must vindicate the divine authority of its message to mankind by a morality nobler in idea and nobler in fact than any which prevails where the Christian faith is rejected or unknown."

### SUPERFICIAL JOURNALISM.

The secular journalist is a very bright gentleman indeed. Like the bee of Horace, he gathers his treasures from many sources. Sometimes, however he mixes things up in an amazing degree. In the recent reminiscences of a London author, he gives the instance of a certain brilliant journalist, who in referring to the burning of the Alhambra, showed that he was ignorant of the existence of any other building of that name, excepting the London Music Hall; but perhaps it is in dealing with ecclesiastical affairs that the secular journalist shows himself most at sea. He does not take the trouble to make himself acquainted with ecclesiastical usage or ecclesiastical institutions before communicating to the public views and ideas upon these subjects which are not only misleading, but absolutely false. There is one topic, and that one of the most difficult for even experts to handle, into which he rushes with reckless and unconscious ignorance, and without the slightest apparent acquaintance with its principles. This question is the *crux* of modern politics, civil and ecclesiastical: the question of disestablishment in the Churches of the British Isles. We took pains in a recent issue to state the true bearings of the question with regard to Wales. Yet we read in the editorial columns of a most respectable New York daily several statements which show into what serious misconceptions the most intelligent American journalists are wont to fall when they touch the question of disestablishment. This is evident from the fact that the writer in the journal we allude to seems quite unaware of what is meant by establishment. Disestablishment, to his mind, means the withdrawal from a certain local Church of a denominational government grant and the lifting of an oppressive tax which citizens of one denomination are compelled to pay for the support of the various institutions of another denomination. We repeat what we have often said before, that the Church of England in Wales, as well as the Church of England in England is in no sense supported by the taxation of other religious bodies. Nor does government make any grant from the public coffer for the support of English and Welsh bishops and dignitaries. As far as financial matters go, the established Church is now enjoying far less than was her original heritage of wealth. The most superficial acquaintance with English history will confirm this statement. The English govern-

ment, from the time of the Reformation, so far from supporting the English Church, has always had a tendency to impoverishing her by the confiscation of lands and treasures freely given by benefactors ages ago. The sooner people dismiss from the question of disestablishment all idea that it is a remedy for unjust taxation, and unjust governmental assistance made in the interests of one denomination as against the interests of another, the better. What the Church enjoys at present is all her own to take it from her is only to revive again the iniquitous spirit of confiscation which disgraced the annals of the Tudor monarchy.—*The Churchman*, N. Y.

### THE SPIRITUAL AND DEVOTIONAL ASPECTS OF HOLY COMMUNION.

(From the Bishop of Wakefield's late Charge.)

"The spiritual and devotional aspects of Holy Communion are very closely linked together. The one almost of necessity ensures the other. To one deeply realizing the spiritual verities belonging to this sacred act, indolence is all but impossible. What the true and faithful Christian seeks to feel is that this service is an occasion of most pure and devout worship. It is prayer, exalted and intensified by its circumstance. I think communicants generally are growing in habits of simple and reverent devotion. Perhaps the chief danger of indolence is in the case of those who are officially present; and the excellent and efficient members of our choirs will not be offended if I venture to point out this danger. I am thankful that it is now all but universally accepted that the leaders of the people in our musical services ought themselves to be communicants. But while this rule is in all well-ordered parishes faithfully carried out, there is still the danger lest the attendance for the purpose of dignifying and beautifying our most joyous service with the voice of song should come to be looked upon as a stated and somewhat formal duty, the individual responsibility of the soul in its relation to God being lost in the recognition of the obligation to make the outward rendering of the service as worthy as possible. I recognise the possibility of another danger, similar to that which attended the old, and now happily abolished, Test Acts. It would be a very serious evil if any were allowed to become communicants in order to be eligible for our choirs. I trust my brethren of the clergy would be on the watch against any such abuse of a rule the use and desirableness of which is so obvious. For a young man to become a communicant in order to sing in the choir is surely to degrade and profane Christ's holy ordinance. But when choirs are composed, as they ought to be, of those who have already conscientiously become communicants, I would hope that they would gladly set an example to all by their reverent behaviour. I am sure it only needs to be brought before them to make them feel, for instance, that they, as the officially recognized leaders of the worship of the congregation, should kneel during the service, and should show by their demeanour that they are present, not only to sing, but to take part in a service full of blessedness to themselves.

### NON-COMMUNICATING ATTENDANCE.

"The presence of choir boys at Holy Communion fitly suggests the larger question of the presence of communicants without communicating, or (as it is called) of non-communicating attendance. I look with great anxiety upon the increase of this custom. I know what is pleaded for it. It is said that—

"One purpose, and a very principal one, to say the least, of the Holy Eucharist, is to provide the Church with an object of Divine wor-

ship actually enshrined in the elements—namely, our Lord Jesus Christ; and that the Church ought accordingly to pay towards that supposed personal Presence of Christ on the altar, and towards the elements as containing Him, that worship which at other times she directs to Him as seated at the right hand of God.

"And this being assumed, it is argued that to be present for the purpose of such worship is at least a high and holy use, for which those communicating occasionally at other times may rightly be present at the holy rite. I search in vain in my Bible; I search in vain in the writings of the earliest and purest ages of the Church; I search in vain in the formularies of our own branch of the Church for any such teaching. It has always seemed to me that, by the very spirit of our Lord's own institution of the Lord's Supper, and by the teaching of His Apostles, the blessing is so linked and bound up with the reception that to separate them is really to put asunder what God has joined together; and that those who are habitually present without communicating deprive themselves of that which conveys the central blessing of the entire ordinance."

### THE FREQUENCY OF COMMUNION.

Having referred to the spirit in which we should approach this holy act, and quoted from the letter sent out by the Bishops of the Council of Nicœa with the Nicœan Creed, and also from St. Athanasius and St. Augustine, his Lordship proceeded: "This leads me to speak of frequency of Communion. Undoubtedly in the primitive Church it was celebrated at least every Sunday. The Christians of early days would have hardly understood a Lord's Day without the Lord's Supper. It would have seemed to them something like a feast with nothing to eat. But, without appealing to primitive practice, may I not suggest that a monthly, or even a bi-monthly, celebration of the Lord's Supper scarcely fulfils the idea of 'a perpetual remembrance' of the sacrifice of the death of Christ and of the benefits which we receive thereby? It seems to me a strangely meagre allowance for the parish priest himself, while for many of his people it must mean an even less frequent participation, since it is obvious that where a man and his wife, or a mother and daughter, or two sisters, or two servants, are communicants, it must frequently be necessary, through the exigencies of the home, for such to take their turn, communicating alternately, instead of both being able to attend on each occasion. Do let me press upon the clergy to make *weekly* Communion their aim and hope, if they cannot make it their immediate practice. If it is trying to their strength, it is possible to shorten the sermon when the Holy Communion is administered. I am quite aware that some people hold that a less frequent reception conduces to more careful preparation, and so to more devout and profitable reception. This seems in theory not unreasonable, and I can quite understand some persons finding that it is so in their cases. But certainly in practice the evidence is rather the other way, and I think few who have had experience of both will deny that in very frequent Communion there is at least as great reverence and devotion as is to be found where the celebration is less frequent. Moreover, it would seem that, even if a less amount of special preparation is possible when the participation is frequent, it is a higher conception of the Christian life to live in a constant state of preparedness, never having to turn far aside in order to be in the right frame of mind for an act of solemn devotion, than to make the rarer privilege an occasion of such a special effort as would seem to imply that it was needful to interrupt the ordinary tenor of the life, as being scarcely in harmony with so sacred an act. However, the frequency of participating is a matter

which every man's own conscience must decide for him. The Church lays down no rules except as to the minimum limit, which every one knows is three times a year, of which Easter to be one."

#### "BASKETS."

(From *Home Reunion Notes*, by Earl Nelson.)

We do not half realise what we lose for want of 'baskets,' or for want of using those we do possess; neither do we thoroughly realise, to use Archdeacon Wilson's simile, how many fish we may lose from not using them. Souls, like fish, are slippery things, and may often, if left to themselves, slip away altogether from the Master's storehouse. Few without the baskets would be gathered in. The one peculiarity of Christianity, above all other religions, is its law of universal love for man, we are all one in Christ Jesus—black and white, rich and poor, master and slave, all one in Christ; and how wonderful must be the outcome of such teaching faithfully given in word and in deed.

Hence would come the end of all caste or class distinctions.

Hence would come the end of all our petty squabbles, backbiting and jealousies.

Hence would come the end of war, and the beginning of that time of universal peace, so beautifully described by Isaiah, and by Virgil in his 'Eclogues,' a foreshadowing of the blessings of Messiah's reign.

Although the Crusades were blighted by the use of earthly weapons for spiritual ends, surely, when all western Christendom rose as one man to rescue our Lord's sepulchre from the hand of the infidel, we were nearer the universal brotherhood than we are now. However blessed the work of the Reformation in removing mediæval errors and Papal aggressions, we lost, or at least cast aside many 'baskets' which had been useful in gathering souls and keeping them when gathered.

There were many shortcomings in those old times—religious wars, lust after worldly power, bitter persecutions and the like—which hindered the work. But there was the one Church to which all outwardly belonged, notwithstanding their different nationalities or modes of speech, and, when this basket was broken, a narrow-mindedness came in which for the law of love set up a law of hate even among those who called themselves Christians; nation was set against nation, sect against sect; and war, and persecution, and division became more rampant than they had ever been under the old regime.

But allow me to particularise some of the smaller baskets and the loss sustained by their disuse. *Sacramental grace*—the use of the outward visible sign of the promised grace. Of course, there is the danger of worshipping the sign, and of ignoring the promise of the Holy Spirit's universal outpouring. But how many souls have slipped away altogether for want of these baskets? *Despairing souls* who have been unable to win for themselves an assurance of forgiveness; *self righteous souls* who have lived wrapped up in self from the loss of sacramental union with the other members of Christ's body; *careless souls* who, from neglect of the appointed means, have lived as if they knew not that there was any Holy Spirit promised to help those who seek Him, and who have passed their lives in a happy-go-lucky way, waiting for some mysterious outpouring, which, if it ever comes, is too often mistaken for a passing excitement bringing no abiding fruit.

Then there is the *daily service*, a source of unity between priest and people; the *daily reading of the Bible*, by appointed lessons; the *teachings of the Christian year*; all most useful baskets for keeping souls and helping them on in the way

of holiness. How many Christians have cast these baskets away altogether, and lost thereby all hold of Christian brotherhood, all true balanced knowledge of the teaching of the Bible; all help to keep them through their daily life of business and of care unspotted from the world. Sermons once a week, family prayers and daily reading of the Bible at home are all very good in their way, but are no real substitute for the baskets to which I have alluded.

A sermon once a week is too often admired as an oratorical display or a subject for critical discussion. Family prayer is no substitute for public worship, and the reading of the Bible, except in a duly appointed course, is apt to degenerate into an exercise of private judgment, whereby we extol ourselves and judge harshly of those who differ from us.

It is good to root out evil and corruption, but there is always a danger of gathering up the good seed also, and we may be quite sure that we have injured the onward march of true Christian principles when, in our zeal for greater freedom, we cast aside baskets which have of old time been appointed as means for catching fish, and then of bringing them safe in the Master's storehouse.

#### HYMNS OF THE CHURCH.

We took occasion recently to say a few words in reference to the trashy, mischievous style of the Moody and Sankey hymns and such like with which our country is flooded. A late number of *The Spokane Churchman* has as an article expressing very much the same opinions from which we take the following:

The choice of hymns, and the manner in which they are sung in public worship, may either make or mar a religious service. Inappropriate hymns, badly sung, may spoil the best preaching and throw a damp and chill upon the devotional exercises of the house of God. On the other hand, hymns that harmonize with the season, service, the sermon, or that sum up the practical lessons of a discourse, will make all the difference between a time of weariness and languor and a time of refreshing from the presence of the Lord. In like manner the general tone of religious people will partake of the character of the hymns which they are accustomed to sing. Many hymns which are called Gospel hymns might be called Gutter Hymns, so far as the character of their poetry is concerned. Hymns which destroy reverence will, in the end, destroy piety. True poetry is the handmaid of true piety, and the one cannot be injured without the other suffering. If we were to ask some modern congregation to "Sing us one of the Songs of Zion," we should have a response all too ready in some doggerel stuff about "Holding the Fort," "In the sweet Bye and Bye," or such trash as, "The Devil is mad, and I am glad." The Moodiness and Sankey-moniousness (if we may coin a praise) of the ranting, rambling rhymes of a certain class of hymns has done more harm than good to the cause of true religion. The false imagery, the sickly sentiment, the halting metre, the jabbering rhyme, which enters into the composition of much that pass for hymns now-a-days would not be tolerated in a common pot house song book. The old Methodist preacher who used to stand outside the gin shops to learn the tunes which were sung by convivial fellows who resorted thither, that he might adapt them for hymn singing, and who excused himself on the ground that he did not see why the devil should have all the good tunes, would doubtless reject the tunes and the words of much found in some so-called church hymnals, and sung by some congregations. Let it be remembered that the early Methodists had alike the gift of song and

true poetry. We might close right here, but cannot refrain from showing how many of the grand old hymns and tunes seem to be passing away. Even the Old Hundredth seems likely soon to be relegated to the ancient lore of forgotten hymnology. We asked a congregation some time ago to sing it, and to our astonishment the organist replied, "The Old Hundred? Why, I never heard of that." We may have something to say in future articles on the subject of 'Our New Hymnal.'—*Church Helper, Michigan.*

#### WHAT MR. GLADSTONE HAS DONE.

"In 1845, Mr. Gladstone supported the grant to the Roman Catholic College of Maynooth."

"In 1854, he opposed inquiry into conventual and monastic institutions."

"In 1858, when acting as High Commissioner of Her Majesty to the Ionian Islands, he assisted at Mass, drank of lustral water, kissed the hands of priests, etc., so that 'all Corfu was astonished.'"

"In 1865, he supported the movement to establish a Roman Catholic University in Ireland."

"In 1867, he supported a Bill which literally gave the Pope co-ordinate power in England with the Sovereign of this country (see the *Times* of March 21st, 1867.)"

"In 1869, he described the Protestant community in Ireland as 'a tall tree of noxious growth, darkening and poisoning the land.'"

"In 1869, he disestablished the Irish Church, and handed over to the Church of Rome no less a sum than £364,000 obtained by this act."

"In 1870, as appeared by a letter published in the *Standard* of February 8th, 1871, the Pope thanked Mr. Gladstone 'for the eminent services rendered by you to us, and to that holy religion the interest of which it is our chief duty to advance.'"

"In 1871, Mr. Gladstone released the Popish murderers of Mr. Murphy, the Protestant lecturer at Whitehaven, after a short term of imprisonment. Upon this the *Morning Advertiser* commented as follows: "Either owing to the political necessities of Mr. Gladstone, or some deeper and more mysterious cause, we are now living in this Protestant country under Romish intimidation."

"In 1850, Mr. Gladstone appointed a Roman Catholic Viceroy of India, a proceeding which shocked and angered many of his most devoted followers."

And (omitting many other instances)—  
"In 1891, he supported the Religious Disabilities Removal Bill, to permit Roman Catholics to hold the offices of Lord Chancellor of England and Lord Lieutenant of Ireland."

No wonder that when, in 1870, Mr. Gladstone was asked point blank whether he belonged to the Church of Rome, he carefully abstained from anything like a direct answer.—*Irish Ecclesiastical Gazette.*

An afternoon service in one of our magnificent Cathedrals, where player and chorister interpret some sublime Christian preachment of a great musician, and where the singers' names are not known to the majority of the congregation, has infinitely greater effect in stamping Christian impressions on worldly hearts than bushels of the "solos" by Mr. So and So, which are as to music elementary, bald, and thin (being generally hymns, and those by no means of the noble but of the confectionery sort), and as to interpretation strained and self-conscious to a degree. In short, sensational religionism not only has no lasting value at all, but is frequently fraught with dangerous consequences, and should always be sternly deprecated by all who have the cause of Christianity at heart.—*Church Review.*



## News from the Home Field.

### Diocese of Nova Scotia.

#### HALIFAX.

The fourth annual report of the Rector, the Rev. Dyson Hague, M.A., to Easter, 1894, has been issued in pamphlet form. It is pre-aced by the statement that St. Paul's church is the oldest Protestant church in the Dominion of Canada; the largest in the Maritime provinces. In its walls the service of the Church of England has been unceasingly held through the long course of 144 years; but though it is old and large it is neither feeble nor torpid, the record of its work, showing on the one hand that the Church of England is capable of combining the most varied activity, with the most venerable historical claims; and on the other hand, of gaining the adhesion of the masses, while retaining most carefully the dignity of an ancient and historic church. Besides the Rector there are presently connected with the priest, the Rev. N. Irwin Perry, M.A., assistant, and the Rev. Mr. Archbold, curate at St. Matthias.

The Rector reports seventy-eight new families added to the congregation during the year, there being now 550 families enrolled on the list of St. Paul's. This is a wonderful increase since 1891, when there were but 260 families connected with the parish; since the report was issued, eight more new names have been received.

In the Sunday-school there are now 520 scholars, with forty teachers and nine officers. It is divided into eight different sections. 1st. The main school with thirty two classes of girls and boys. 2nd. The primary and infant classes. 3rd. The young men's class; 4th, 5th, 6th and 7th, Bible classes conducted by different members of the congregation, and 8th, the library. The report says, that St. Paul's people may well be proud of their Sunday-school.

Mr. J. A. Winfield, the parish missionary, made during the past year 5,600 visits, holding four services during the week. There is connected with the parish also, a Chapter of St. Andrew's Brotherhood, one of whose duties is to visit the vessels in the port, which is done every Sunday, and with the most satisfactory results.

The Temperance work of the parish is carried on in two divisions. (1) The Band of Hope, and (2) The Church of England Temperance Society work. A large number of parochial societies are mentioned in the report, with an epitome of work done by each; the whole showing an earnest, active, and aggressive parish. The report closes with the following advice: "Feel that every work in the Church is a subject of interest to you, and learn all you can about what is going on in the Church. Pray up the Church. Talk up the Church. Work up the Church."

#### TRURO.

On Wednesday, May 23rd, the Lord Bishop of the diocese visited Truro, for the purpose of administering the rite of Confirmation. As a result of untiring effort on the part of the Vicar, the Ven. Archdeacon Kaulback, during the greater part of the winter, twenty-seven candidates presented themselves; ten males and seventeen females. As a Confirmation is held in Truro annually, this is regarded as very satisfactory indeed. The impressiveness of the Bishop's address was unmistakably attested to by the very rapt attention with which the large congregation listened. His Lordship, after remarking the three great characteristics of true Christianity—seriousness, earnestness and reality—went on to point out that Confirmation

would be what each individual chose to make it. A gift could be received and thrown away; or it could be received, laid aside, and never used; or it could be received, be given a prominent place, and used constantly. He then urged those on whom, as one of God's chief pastors, he had just now laid his hands, if they valued the gift of their Heavenly Father—the Holy Ghost—to keep Him prominently before them, and to use Him daily.

### Diocese of Fredericton.

#### ST. JOHN.

Reference was made in our last number of a presentation to Mr. A. P. Tippet, who was leaving for Montreal. Mr. Tippet had for a number of years acted as warden of St. Mary's church and also Superintendent of the Sunday school, and had been foremost in Church work generally. The address presented him was signed by the warden, rector, and over 100 members of the congregation, and was accompanied by a beautiful French clock. The Rev. Mr. Dicker expressed the regard entertained by the clergy of the city generally for Mr. Tippet, and the value of his services in connection with the work of the Church in the Diocese. The address itself spoke of the erection of the commodious school-room in which the meeting was held as due in a large measure to Mr. Tippet's exertions, as also of his efficiency in superintending the Sunday school during a period of twelve years. It also referred to his unanimous election as senior warden and treasurer of the church in the formation of the parish of St. Mary's in 1889, in all of which positions he had fulfilled the duties thereof with loyalty to the Church and with energy and hopefulness.

### Diocese of Ontario.

#### MISSION OF ERNESTOWN.

On Sunday last two adults and one child were baptized at St. Alban's church, Odessa. On Easter Day there were three children and one adult. Thus the Lord, in His own appointed way, still adds to the Church day by day such as are being saved. There was also a good attendance at the Sacrament of the Altar. Confirmation Classes are about to be organized throughout the Mission, and it is hoped that at least thirty candidates will be presented to the Archbishop at his next visitation. The Mission is in an encouraging state, and the tone of Church life is decidedly brighter and more healthy.

### Diocese of Algoma.

#### HUNTSVILLE.

*Trinity Ordination.*—Notwithstanding the fire and the burning of the church the Bishop, with great kindness and consideration, held to his original intention of holding the Trinity Ordination at Huntsville. Morning Prayer was set for 9 a.m. At 11 a.m. the following were ordained to the diaconate: David A. Johnston, ate of Manitowaning, now of Temiscamingu; W. J. Ecclestone, of Markville, St. Joseph's Island; J. Pardoe, Novar; A. R. Mitchell, Port Sydney, and J. Hogg Scott, of Baysville. To the priesthood: Rev. W. J. Cobb, of Broadbent. The candidates were presented by the Rev. J. Boydell, M.A., examining chaplain, of Bracebridge. The preacher was Rev. W. H. French, of Sudbury. The Bishop, assisted by the Rev. Rural Dean Chowne, of Emsdale, and others, celebrated Holy Communion, of which fifty partook. At the evening service the newly

ordained Priest and Deacons said prayers, the Bishop preaching the sermon. The enforced absence of the incumbent, Rev. Rural Dean Llwyd, who was confined to his bed with nervous prostration, was deeply sympathized with by all.

### Diocese of Huron.

#### LONDON.

*ORDINATION.*—On Trinity Sunday, May 20th, an Ordination was held in St. Paul's Cathedral, London, by the Lord Bishop of the Diocese, when the following gentlemen were admitted to the sacred Ministry as *Deacons*: Messrs. George Robson (Gospeller), Geo. F. Sherwood, W. L. Armitage, J. A. Tancóck, O. W. Howard. Admitted to the Order of *Priests*: Messrs. A. Moore, C. J. Gunne, A. Shore, S. Gould, R. J. Freeborn, J. E. Graham, F. J. Stoen. The Ordination sermon was preached by the Rev. A. Corbett, Rector of St. George's, Thorndale. The candidates were presented by the Ven. Archdeacon Marsh, M.A.

### SOUTH AFRICAN CHURCH NEWS.

*The Cape Church Monthly* acknowledges the addition of three clergy to the diocese, namely: The Rev. T. O. Sylvester Davies, King's College, London; the Rev. H. E. G. Hawke, late minor Canon of Melbourne Cathedral, a graduate of Oxford, and the Rev. W. Mercer, late of the University Mission, East Africa.

On the 16th of March the foundation stone of the new St. Andrew's Church, Newlands, was laid by Lady Loch, in the presence of a large gathering of people. The old church had become too small for the growing congregation. The new one will accommodate from 450 to 500 persons. The building will be completed in October next.

*DIocese of Bloemfontein.*—The clergy of the diocese attended a retreat on the 5th and 6th of April, in anticipation of the meeting of Synod on the 7th. In his charge the Bishop reviewed the progress of the Church in the diocese during the past year, and showed that he had confirmed nearly 900 persons in that time. He spoke of the need of workers in the various departments and also referred to the misleading returns as to churchmanship made by the last census, whereby the number of churchmen in the Orange Free State appeared to be very much smaller than it really is. He gave counsel to the clergy on the duty of carrying out the service of God continually, making daily prayers and remembrances before God, and that as often as possible by celebrating the Holy Eucharist. He urged the importance of a sober standard of feeling in matters of practical religion, and spoke of the value of the old English books of devotion, such as Bishop Jeremy Taylor's "Holy Living." The choirs should be taught to recite the Psalms carefully, as well as to sing them; the lessons should be read reverently; the Epistle and Gospel at the Eucharist with especial solemnity. The whole of the service of God should be carried out with the utmost care and in union with the high priestly service of our Blessed Lord.

*DIocese of St. Johns, Kaffraria.*—According to the *Southern Cross* of April 15th, the clergy of the diocese were about to present Canon Gibson, the Co-adjutor Bishop elect of Capetown, with a Pectoral Cross, which has been from primitive times one of the badges of the Episcopal office. The Pectoral Cross of M. Cuthbert is still preserved at Durham Cathedral, and although the Lutheran Bishops in

Norway have unhappily lost the Apostolic succession, and have no more claim to that office than the so-called Bishops of the Methodist Episcopal Church, they still retain the use of Pectoral Cross and wear it in their services.

DIocese OF MASHONALAND.—*The Southern Cross* expresses regret on hearing that the Bishop of the Diocese was suffering from fever, and that it may be necessary for him to return to England for a rest and recovery. The Bishop has under his jurisdiction, Matabeleland as well as Mashonaland. His Lordship and his companions had been busily occupied in translating the New Testament into the Mashona language.

### Contemporary Church Opinion.

*The News*, London, England:

Mr. Lloyd-George's speech on the Church in Wales, illustrated the proverb that there is "an over-doing which often proves an undoing." It drew from Mr. Balfour one of the most brilliant, searching, and impressive speeches, that he has ever delivered in the House of Commons. Mr. Balfour pointed out that Mr. Lloyd-George had really stamped the Bill as one of the worst that could be devised, because it fell so far short of his revolutionary desires. He quoted with great effect the testimony of Mr. J. R. Davies, as Chairman of the Welsh Nonconformist Conference at Carnarvon only two years ago, as to the deficiencies of dissent; "I doubt at times whether dissent has not done its work. One thing that inclines me to this opinion is the fact that the great aim of the sects at present is the disestablishment and disendowment of the Church of England in Wales—an aim wholly political, a low aim for the Church of the living God, and the fact that they are swallowed up by so worldly an aim is itself an admission and a condemnation of their spiritual destitution." As an index of this spiritual destitution Mr. Balfour added, "In one diocese alone about half the parishes are without any permanent Nonconformist pastor, because funds could not be found." As to the motives which had influenced the Government to introduce the Bill Mr. Balfour was very incisive. "You are going to teach every man in the Welsh parish where there are ecclesiastical tithes to be distributed, that the organisation and the man who has been ministering to his spiritual needs now stand in the way of his putting so much hard cash into his pocket; and you are teaching him to watch with eagerness the gradual transfer of the property which has been hitherto devoted to spiritual purposes. I should like the members of Her Majesty's Government to be put on their oath as to the motives which have moved them to bring in this Bill." On the injustice of the Bill, Mr. Balfour said: "By statute of this realm a Nonconformist body which for 25 years professes a particular faith unchanged, may keep the property originally given to it for other purposes. The English Church has maintained for 300 years and more her doctrines unchanged. And why is she to be deprived, with this long record behind her, of the privilege which you give to a Nonconformist body every 25 years if it desires to change its doctrines?"

*The Guardian*, London:

Bad as was the disposition of the Irish Church surplus, the disposition of the Welsh Church surplus is worse. The Church is to be disendowed in order to provide a fund for county councils to play ducks and drakes with. The more we look at the Bill the more evident it

becomes that its authors have gone to work on it in the comfortable conviction that when it has at most passed its second reading its purpose will have been served, and there will be neither need nor time to subject it to the disquieting ordeal of Committee. Mr. Asquith's gift of clear exposition has at least this advantage—that it does not allow him to cast a veil over the misshapen limbs of his rickety offspring."

*The Family Churchman*, London:

The Bishop of London is emphatically a prelate who means what he says, and who conveys his meaning in no uncertain words. This was especially remarkable in some forcible utterances which he made at his recent Diocesan Conference on the subject of Disestablishment and Disendowment. The Bishop chiefly defended the Church's endowments on the plea of the work which the Church is now doing, and the need of funds to enable her to carry on the work. This is the utilitarian view, and there is much to be said in its favour. It ought to occupy the first place at Church Defence Meetings. "I maintain," said the Bishop, "and I will maintain anywhere, that if ever there was an institution that was doing work worthy of its position, the Church of England, especially in the metropolis, will stand not only a comparison with it, but will outshine it in every measure by which it can be compared." This is the sort of appeal which goes straight home to the hearts of men. "The tree is known by its fruits." Rightly or wrongly—we think wrongly—men do not nowadays care greatly for appeals to history and inherent right, and the socialists scoff at the sanctity of property. But even the socialists—except such as be of the baser sort—are alive to the value of good work well done, and though we cannot hope to convince everyone, yet the great bulk of the nation will endorse this line of defence—that the Church keeps her endowments because she works for them, and because they are necessary to her work. But there was another point which illustrates even more clearly the strength of the Bishop of London's position, and that was, come what may, the Church must rely upon a system of endowment. Even if she be robbed of those endowments she now holds "we shall have to begin once more, and repeat that which our forefathers did. We shall have to re-endow our Church even if it costs us as many centuries to do as it cost them, because we believe that the endowment of such religious work is for the good of the Church itself." This is the argument against Disestablishment in a nutshell. Moreover, endowments are absolutely necessary if we are to secure an honoured and self-respecting clergy. The degradation which many Dissenting ministers undergo when they have to depend upon the voluntary offerings of their congregations is an illustration of what we mean. They feel acutely what the Bishop calls "the fluctuation of feeling and of fortune." From such an ignoble position we are determined at all hazards to save the clergy of the Church.

### THE TRINITY.

That there are Three Persons in One God is a truth of revelation, and must be accepted simply on faith. It cannot be proved nor demonstrated, nor even understood in our present limitations. Its experimental value grows as our study of the Bible. Sometimes in reading the last words and prayer of Christ the night before His death it comes upon the consciousness like a flash of light. "All things that the Father hath are mine," showing the unity of the Father

and the Son. "He shall glorify me, for He shall receive of mine and shall show it unto you," implies—and an implication often has stronger meaning than an assertion—the deity of the Son and the personality of the Holy Ghost. The Three Persons have all things in common; the Father hath all things; the Son hath all things; the Holy Ghost receiveth all things; and the Holy Ghost glorifies the Son. We have implied then that which gives such height and depth and satisfying comfort to the Christian's Faith: God the Father, God the Son and God the Holy Ghost.—*The Church News*.

### SCIENCE VERSUS MIRACLES.

An esteemed correspondent sends us the following:

"We seem to be approaching the time, when all miracles, except the raising of the dead, will appear to be nothing more than the exercise of the highest scientific knowledge." (A saying now in vogue).

The above really means that by-and-by scientists will be able to produce counterparts of the Gospel miracles, with the exception specified.

But i. the healing of the issue of blood was effected without the exercise of any human thought or volition, and even without a consciousness of its performance until it was done, or even of the presence of the person who was the subject of it. [The Saviour's human nature was, so to speak, made use of by the Divine Power—which was also His own—without His human nature's deliberate co-operation]. A similar recovery wrought "by the exercise of scientific knowledge" would, therefore, be a miracle of exactly the opposite character to this one.

ii. It is said in Matt. xv. 30, 31 that our Lord suddenly made deaf persons able to talk, which implies that they then talked for the first time—in other words, had been deaf and dumb. But suppose a scientist could in an instant make a deaf and dumb person hear and possess a supple tongue: would the latter be able to speak one whit more than before? Certainly not inasmuch as he would not know a single word of any language! A further, and yet greater, miracle must be worked on his mind, while his ears are being dealt with, for the Gospel miracles of this class to be paralleled; and no one is so wild as to expect science ever to become capable of doing that.

iii. Surgical books describe the case of a young man who obtained the power of sight through undergoing an operation, after having been blind during the whole of his life until then, and inform us that for a long while his eyes were of no use to him, as he could not judge of the distances of different objects, and consequently had to shut his eyes and feel his way when he wished to move about. But the Gospel accounts imply that the blind who were made to see by miracle were able to make use of their eyes immediately, and indeed it is expressly said of one of them that he returned from the place to which he had been sent (through narrow, winding, crowded streets) "seeing"—with his eyes open! To rival these miracles then the scientists who could suddenly give sight (and power at once to bear sun-glare) must also as quickly, and at the same moment, endow the assisted individuals [if having been blind from birth] with a gift equivalent to that of practical experience; and no one is so irrational as to suppose that "scientific thought" will render the human race able to use their limbs and organs well without any previous practice.

iv. There is no sign of the approach of a time when so much as a material remedy for snake-bites will be discovered by science. But if such

a time should arrive, the miracle of St. Paul's preservation at Malta will be as inimitable as ever.—*Family Churchman.*

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Dr. Pusey, of whom testimony is borne that he "lived in the Scriptures," would have been greatly astonished had he lived to read in the *Church Times* that "in the Nicene Council Scripture was not even referred to." The true Catholic position surely is that in matters of Faith the decrees of the Council, unsupported by Scripture, would be simply worthless. A friend has directed my attention to the following extract from Keble on the subject, which may have been misunderstood and misapplied by the *Church Times*: "The Bishops were first called upon in the Council to state, each, what was the traditional belief of The Church, and then the question was fought out in the Synod on the ground of Scripture." Keble proceeds: "When all the Bishops, with few exceptions, agreed substantially in the orthodox interpretation, the burden of proof was of course thrown on the heresiarch, and he was required to make good his theory by allegations from Scripture. But his allegations being overthrown by larger allegations from Scripture itself, the orthodox creed was considered as sufficiently established . . . by reasoning out of Holy Writ."

I think we owe a debt of gratitude to Archdeacon Roe for his timely letter, and with all my heart I say *Amen* to his earnest protest against the fashionable depreciation of the Word of God.

G. OSBORNE TROOP.

May 22nd, 1894.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Allow me to correct the statement made by Canon Mockridge in his letter concerning Algoma, in your issue of the 9th inst.

The Canon states the number of parishes and missions in Algoma to be thirty, and upon this statement bases his argument in favor of an increased territory. As a matter of fact there are nearly ninety parishes and missions in the Diocese of Algoma.

Yours very truly,

JAMES J. BOYDELL,

Incumbent of Bracebridge and adjoining parts.

May 14th, 1894.

## TRINITY SUNDAY.

With this Sunday the Church year is closed. The other half of the year consists of "Sundays after Trinity," in which truths of the Church year, only partly considered, may now be emphasized, and other truths brought before the congregations as they need them.

Mr. Maurice considered this Sunday as one of the greatest: "It is of this unity (of Father and Son) that this day testifies; which is, therefore, a more wonderful day than that which testifies of the ascension of the Son to the right hand of the Father, or of the descent of the Spirit to fill the earth and the hearts of men with rivers of living water. But we can know little of the depth and sweetness of this day if we forget how Christ revealed the mystery of it; how He both said and proved that to know Him is to know the Father! For that blessed doctrine, upon which Fathers and Reformers lived and died, we are fast substituting one which seems to put the Son at an infinite distance from the Father; which seems to make the will of the Son, not the revelation of the Father's will, but the contrast to it."

Great as is this Sunday with its teachings of the one God, Father, Son and Holy Ghost, it was as late as 1305 before it was set apart; but after this its celebration became universal throughout the Western Church, teaching the unity of God as the foundation of all true religion, but also that there is in this unity a threefold and personal distinction of Father, Son and Holy Ghost. It is taught in Holy Scripture, not as an intellectual puzzle, but in its practical aspects; that the Father sent the Son to redeem the world, and that the Son sends the Holy Spirit to be with us forever, to teach and strengthen us with all needed wisdom and power, so that we may overcome the world, the flesh and the devil, and get to be remembered with the saints in glory everlasting!

When we were baptized in accordance with the command of Christ, we were baptized into the name (not names) of the Father, Son and Holy Ghost. When St. Paul would give blessing of God to those to whom he wrote, he gave it thus: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." And so this Trinity Sunday, reminding us of the name into which we were baptized, wishes the same blessing upon the entire Church that St. Paul desired for the Corinthians: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all."—*Southern Churchman.*

## ALTRUISM.

Moralists and philanthropists of the day talk as if they had made a new discovery in the conduct of life in the theory as expressed in the word altruism; that is that true life and happiness consist in doing good to others. It is true that the ancient morality laid its stress on self-culture with no regard for others except as they could be made of use for self, a theory developed with fascinating beauty by Goethe. If in our day there is an expansion of altruism it is not because the modern moralist has invented a better theory of life, or brought something new into the world. "Doing good to others" is the heart of Christian religion, and wherever this principle is animating the hearts of men, and producing its beneficent results, it takes its spring and impulsive energy from the Son of Man who spent His days going about doing good, and gave His life for others. Altruism had its origin nineteen hundred years ago, and is by no means a new thing. It was a new thing in the world as defined and inspired by our Lord, and wrought into the lives and teachings of His apostles. The key note of St. Paul's life was to spend and be spent for others. And whatever men may now assume for their theories of social elevation, the good in them that persists and makes men more sympathetic and unselfish derives its inspiration from the Sermon on the Mount. That this impulse is broadening and deepening in the present day in spite of the fierce struggle for wealth and position, is a very bright and hopeful thing to think of. It has greatly enlarged human charity and brotherhood; it moved to the wide-spread help for the poor and unemployed during the trying winter just passed; it has built hospitals and asylums; it has organized methods of reaching down to the lowest strata of human misery and destitution; it has placed George W. Childs on the pinnacle as the ideal man, not because he was wealthy, not because he was a successful business man, but because, in his own words, his chief happiness was in doing good to others; and it is the Christ-taught love fulfilling the law, and so bearing one another's burdens, that is to be the alone and sure solvent of our social frictions and antagonisms.—*The St. Louis Church News.*

## A BOOK FOR THE PEOPLE.

The Book of Common Prayer is adapted to all times, to all people, and to all conditions. It is an inheritance from the past—a compendium of the worship of the ages—a summary of the things which a Christian ought to know, to believe, and to do for his soul's health. It carries the Gospel in due proportion in the system of the Christian year. Its festivals and fasts present the facts and doctrines of the divine revelation, and group the incidents and teachings of our Lord's ministry. Its Creeds embody the faith of Christendom. Its anthems and canticles lift the soul in loftiest acts of worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its Catechism instructs childhood in the elements of religion, and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

An eminent literary critic calls the Prayer Book "one of the few world poems—the poems universal," "the voice of human brotherhood," "the charming master piece of faith," and adds: "Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson in this poem of poems. I have called it logical; it is dramatic in structure and effect; it is an epic of the age of faith; but in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor."

Is any other book so worthy to become the religious book of the households of America and to be placed beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living?—*Spirit of Missions.*

## HOME.

Pleasure, like charity, begins at home. To a man or woman, with no sweet memories of home, the world is after all but a battlefield or a wilderness. Some are too poor, and some too rich to have a home. Lord Beaconsfield describes a duke who had many residences, and adds: "He had only one misfortune, and it was a great one—he had no home." Still sadder is the lot of the suffering poor where the fight with penury and misery leaves no place for home pleasures or sanctities. With every complete sketch of happiness there must mingle the vision and the memory of a comfortable home.

Faraday, writing from Switzerland, says, "It is all very well to come away from home, and all very exciting to the imagination to talk of glaciers, lakes, and mountains; but the best effect of a departure from home is to make us value it as it deserves." Southey, too, hits a universal experience when, in the memory of his journeys to and fro, he says: "Oh, dear! oh dear! there is such a comfort in one's old coat and old shoes, one's own chair and own fireside, one's own writing desk and own library. 'Don't go to London, papa; you must stay with Edith!'" And then how sweet is the return when the journey is over, and home is reached once more!

Not without a reason is "home" considered the sweetest word in the English tongue, fraught, for all who ever had a true home, with ineffable music. The mother's welcome, the father's tenderness, the child's trust, the fond "What ails thee?"—*Selected.*



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James, A. & M.  
 “ 2—Rogation Day.  
 “ 3—ASCENSION DAY. Pr. Pss., M. 8, 15, 21. E. 24, 47, 108. Athanasian Cr. Pro. Prof. in Com. Service till 10th incl.  
 “ 6—Sunday after Ascension.  
 “ 13—WHITSUN-DAY. Pr. Pss. M. 48, 68; E. 104, 145. Ath. Cr. Pr. Prof. until May 19th incl. Notice of Monday and Tuesday, and of Ember Days. Ember Col. daily.  
 “ 14—Monday in Whitsun-week.  
 “ 15 Tuesday “ “  
 “ 16 Ember Day.  
 “ 18— } Ember Days.  
 “ 19— }  
 “ 20—TRINITY SUNDAY: Athan. Cr. Pr. Prof. in Com. Service.  
 “ 27—1st Sunday after Trinity.

## THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.

(From the Irish Ecclesiastical Gazette.)

The teaching of the Apostolic Fathers on the subject of the *Christian Ministry* is most important and striking.

In the Didache we find three orders in the sacred ministry. Firstly, an order of prophets or teachers, who are also called Apostles. They were for the most part itinerant; but they sometimes took up a permanent abode. Of them it is said, ‘They are your chief-priests. (13.) Secondly, localised bishops, who were in reality simple presbyters, and somewhat in danger of being ‘despised’ or less ‘honourable’ than the preceding order. Thirdly, deacons. After full instruction touching the reception of prophets or teachers who come as apostles, the writer says: “‘Appoint for yourselves bishops and deacons worthy of the Lord, men who are meek and not lovers of money, and true and approved; for unto you they also perform the service of the \* prophets and teachers. Therefore despise them not; for they are your honourable men along with the † prophets and teachers.” (15.)

In the Epistle of St. Clement the fact and importance of Apostolic succession is emphatically stated; and the Christian Ministry is likened to the Aaronic priesthood, especially in the matter of the succession. “We ought to do all things in order, as many as the Master hath commanded us to perform at their appointed seasons. Now the offerings and ministrations He commanded to be performed with care, and not to be done rashly or in disorder, but at fixed times and seasons. And where and by whom He would have them performed, He Himself fixed by His supreme will. . . . For

\*The single Greek article shows that these two terms denote only one order.

†This last sentence must not be separated from the one that precedes it.

unto the high-priest his proper services have been assigned, and to the priests their proper office is appointed, and upon the Levites their proper ministrations are laid. The layman is bound by the layman’s ordinances. Let each of you, brethren, in his own order give thanks unto God, maintaining a good conscience and not transgressing the appointed rule of His service, but acting with all seemliness. . . . The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge . . . they went forth with the glad tidings that the kingdom of God should come. So preaching everywhere in country and town, they appointed their first fruits, when they had proved them by the Spirit, to be Bishops and deacons unto them that should believe. . . . And what marvel, if they which were entrusted in Christ with such a work appointed the aforesaid persons? seeing that even the blessed Moses who was a faithful servant in all His house recorded for a sign in the sacred Books all things that were enjoined upon him. . . . For he, when jealousy arose concerning the priesthood, and there was dissension among the tribes which of them was adorned with the glorious name, commanded the twelve chiefs of the tribes to bring to him rods inscribed with the name of each tribe. . . . And he said unto them, Brethren, the tribe whose rod shall bud, this hath God chosen to be priests and ministers unto Him. . . . And the rod of Aaron was found not only with buds, but also bearing fruit. What think ye, dearly beloved? Did not Moses know beforehand that this would come to pass? Assuredly he knew it. But that disorder might not arise in Israel, he did thus, to the end that the name of the true and only God might be glorified. . . . And our Apostles know through our Lord Jesus Christ that there would be strife over the name of the Bishop’s office. For this cause, therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministrations.” (40-44.)

It will be observed that St. Clement not merely states the fact of Apostolic succession as being strictly analogous to that of the Aaronic priesthood, but that he thinks it necessary to justify the ministry even of Christ and His Apostles. Could we have stronger testimony to the fact that God is the author of order, and not of independent or irregular ministrations, which can only end in confusion?

Hitherto the names presbyter and Bishop have been used more or less interchangeably. But when we come to the Epistles of St. Ignatius, at the beginning of the second century, we find the term Bishop restricted to those whom we should call the successors of the Apostles. It is no longer used of a simple elder, or overseer of a single flock. It denotes the overseer of a Church embracing many such flocks. It is not unlikely that there were even then not merely urban, but also diocesan, Bishops, as St. Ignatius, writing to the “presiding” Church of Rome, calls himself “the Bishop of Syria,” (2). At all events, we find not more than one Bishop in any city, however populous. We find also the threefold ministry established wherever there is a Church.

St. Ignatius says to the Ephesians: “Jesus Christ, our inseparable life, is the mind of the Father, even as the Bishops that are settled in the farthest parts of the earth are the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the Bishop; which thing also ye do. . . . Let no man be deceived. If any one be not within the precinct of the altar, he lacketh the bread of God. For if the prayer of one and another hath so great

force, how much more that of the Bishop and of the whole Church. Whoever, therefore, cometh not to the congregation, he doth thereby show his pride and hath separated himself; for it is written, God resisteth the proud. Let us therefore be careful not to resist the Bishop, that by our submission we may give ourselves to God. . . . For everyone whom the Master of the household sendeth to be steward over His own house, we ought so to receive as Him that sent him. Plainly, therefore, we ought to regard the Bishop as the Lord Himself” (3-6.)

He says to the Magnesians: “It is meet that we not only be called Christians, but also be such; even as some persons have the Bishop’s name on their lips, but in everything act apart from him. Such men appear to me not to keep a good conscience, forasmuch as they do not assemble themselves together lawfully according to commandment. . . . Therefore as the Lord did nothing without the Father, either by Himself or by the Apostles, so neither do ye anything without the Bishop and the presbyters. . . . Do your diligence therefore that ye be confirmed in the ordinances of the Lord and of the Apostles, that ye may prosper in all things whatsoever ye do in flesh and spirit, by faith and by love, in the Son and Father and in the Spirit, in the beginning and in the end, with your revered Bishop, and with you fitly wreathed spiritual circles of your presbytery, and with the deacons who walk after God.” (4, 7, 13.)

He says to the Trallians: “For when ye are obedient to the Bishop as to Jesus Christ it is evident to me that ye are living not after men but after Jesus Christ, who died for us, that believing on His death ye might escape death. It is therefore necessary, even as your wont is, that ye should do nothing without the Bishop; but be ye obedient also to the presbytery, as to the Apostles of Jesus Christ our hope; for if we live in Him, we shall also be found in Him. . . . In like manner let all men respect the deacons as Jesus Christ, even as they should respect the Bishop as being a type of the Father and the presbyters as the council of God and as the college of Apostles. Apart from these there is not even the name of a Church. . . . He that is within the sanctuary is clean; but he that is without the sanctuary is not clean, that is, he that doeth aught without the Bishop and presbytery and deacons, this man is not clean in his conscience” (2, 3, 7).

Few authorities have been more unjustly handled than St. Ignatius. As a recent example, an eminent popular writer\* says: “His testimony is confined to the Churches in Asia. He says nothing to imply that there is a Bishop even in Rome, just as Polycarp in his letter says nothing of a bishop at Philippi.” It is strange that any scholar could make this assertion, in spite of the fact that St. Ignatius speaks of “the bishops that are settled in the farthest part of the earth” (Ephes. 3), that is, of the Roman world (compare St. Luke ii. 1), and in spite of his statement, that “apart from deacons, presbyters, and bishop” there was “not even the name of a Church” (Tral. 3). If this statement does not contain a general principle, it at least bears witness to an historical fact—the fact that at the beginning of the second century wherever there professed to be a Church there was the threefold ministry. Though there may have been no bishop resident at Philippi, St. Ignatius’ statement proves conclusively the Christians there were under Episcopal supervision. It is not likely that the Bishop of the metropolis of Syria was mistaken; for news travelled rapidly in the Roman world, and the Christians were forced to be in great measure a secret society, whose members kept up a constant communication with one another.

\*Archdeacon Farrar: Lives of the Fathers, p. 59.

Again, the same popular writer says (p. 61); "What Ignatius yearned for was *unity*, not *episcopacy*." Blessed testimony to the value of unity! But why should St. Ignatius conceive Episcopacy of all things to make most for unity? Two answers are possible. Either he knew that Episcopacy was directly or indirectly of Divine institution, and it was in his mind when he wrote, "Do your diligence that ye be confirmed in the ordinances of the Lord and of the Apostles" (Mag. 13). In support of this view we have St. Luke's statement, that during the forty days after His resurrection our Lord "spoke of the things pertaining to the kingdom of God" (Acts i. 3), that is, of the things pertaining to the Church as a visible society on earth. But if this answer be doubtful or inadmissible, there remains but this alternative. When St. Ignatius wrote, Episcopacy must have been so widely established, so conservative, and so venerable, that in his opinion it afforded the strongest guarantee against disunion through strange doctrine. In this case, considering that St. Ignatius wrote at the beginning of the 2nd century, and that institutions do not become hoary in a day, *Episcopacy must go back to Apostolic times*; in which case it must have received at least Apostolic sanction. Moreover, if Episcopacy had been a novel institution of his day, his opponents might have flung that fact in his face, and have taken their stand upon the older traditions of Church organization and government. But, as a matter of fact, we find not the slightest trace of such an argument till the latter part of the fourth century; and then it is put forth as a novel discovery.

The claim that our bishops are a distinct order, and that they are successors of the Apostles, is an emphatic protest against the arrogant usurpation of the Bishop of Rome. In order to exalt her Bishop above his equals, the Church of Rome now teaches that bishops and priests are but one order, and that the Pope is the sole successor of the Apostles. The doctrine of Apostolic succession, therefore, so far from being Romish, is a strong protest against Rome, who wrongly denies the validity of our orders, on the ground that since we ceased to yield obedience to the successor of St. Peter they have become dry channels.

#### COMMERCIAL MORALITY.

If Christianity is to be a real thing to men and women living in the midst of the ordinary currents of business and social life, it must enter into every detail and department of human activity. We cannot possibly divide our lives into halves, and say that one part is sacred and the other secular.

There cannot be a distinction between the principles of our religious life and our ordinary business life. We cannot keep two consciences. The "religious" conscience and the "business" conscience must be absolutely at one. We smile at the old story of the pious "general dealer" who said to his apprentice "John, have you watered the milk?" "Yes, sir." "Have you sauced the sugar?" "Yes, sir." "Then come in to prayers."

But although we may laugh at this open hypocrisy, we must remember that its worst feature is that, like the hypocrisy of the Pharisees of old, it deceives the man who practices it. His conscience gives him no wild alarms. It is tame and chained up by the supposed exigencies of the trade customs of his position and calling.

But although a pious rogue is more dangerous than an open blasphemer, we have to remember that the complex problems of daily life have to be faced by men who want to be truthful and upright, and these men have a right to ask for help and guidance in the intricate questions covered by the term "commercial morality."

It is not enough for the clergy to preach the principles of Christian justice and fair dealing between man and man. It is not enough for the clergy to tell men to carry the Christ-life with them into their offices and stores. More help than this is needed in many cases. Some time ago Bishop Westcott, of Durham, delivered a course of sermons on social problems. The famous Cambridge scholar and student who, as Bishop of Durham, was enabled to put an end to a coal strike in his diocese, of a specially embittered character, has established a claim to be heard when he deals with the relations of Christianity to ordinary social life.

He set forth an ideal brotherhood of clergy and laity, who should resolutely and sympathetically deal with the difficulties of bringing Christianity to bear upon commercial and social problems. The result of his words has been the foundation of the Christian Social Union, and its brilliantly written and widely read organ *The Economic Review*. The leaders of the Christian Social Union are well-known men like Mr. Gore, the Editor of *Lux Mundi*, and Canon Scott Holland. Their aim has been to take business men into their counsel, and to study commercial morality in a thorough and scientific way. They aim at evolving a helpful code of commercial morals, and laying down clearly and plainly what an honorable man of business, who is determined to serve Christ, may do in compliance with ordinary business usages, and what he may not do. Their aim is clear, definite, and practical. *The Economic Review* for July contains a remarkable article which summarises the replies of a number of business men of various grades as to their difficulties of conscience. Some of it is very sad reading, whilst some of the replies are very encouraging. We give some samples. The question put was as follows: "Do you find it difficult to apply the principles of Christian truth and justice to the conduct of business?" A very large employer of labour in Liverpool replies: "No, but the principles of Christian truth and justice will demand sacrifices which no man finds it easy to make." The manager of a great engineering firm writes: "No, probably because I serve a firm who can afford to lose business rather than use underhand methods of getting it." The owner of a small business, writing of a dishonest trade custom, replies: "I have never done this with my own hand, though my clerk does it. I do not like it, and hardly know what I should do if asked to do it *myself*. As it is, I leave it to their own consciences, feeling I must live somehow, and knowing I cannot afford to lose a good customer."

This answer seems to show that the temptation to commercial dishonesty presses most heavily upon men ground down by competition. A commercial traveller replies: "Not only difficult, but impossible. If one would live and avoid the bankrupt court, one must do business on the same lines as others do, whether the methods are in harmony with the principles of Christian truth and justice or not." A grocer and a draper's assistant give similar answers. A considerable number of replies point to unfair trade competition as the root of the evils complained of. Mr. Herbert Spencer says in his essay on the "Morals of Trade," "it has been said that the law of the animal creation is 'eat and be eaten,' and of our trading community it may be similarly said that its law is 'cheat, and be cheated.'" A system of keen competition, carried on as it is, without adequate moral restraint, is very much a system of commercial cannibalism.

There is only one "adequate moral restraint" possible, and that is the living power of the Life of Christ, moving and energising in the hearts and lives of men. We do not despair in the face of the terrible difficulties and temptations which beset men of business. . . . It is hard for a man to battle against the stream. *But it can be done.* An eminent man of business sug-

gests a conference to deal with certain evil business customs. He writes as follows: "Having arrived at a decision with regard to doubtful points, and having made these decisions, with the reasons for them, widely known, a league of business men might afterwards be formed who would undertake to set their faces against the practices condemned." This seems common sense from a layman's point of view, and it might prove a practical help to many men who are struggling single handed to carry the truth and justice of Christ into their business lives."—*The Southern Cross*.

#### THE FEAST OF THE HOLY TRINITY.

Through the first half of the ritual year, from Advent to Pentecost, the historic order is followed. Mysteries that transcend time are illustrated by events in time. The Birth, Death and Resurrection of the Son of Man are set forth as facts to be realized in each Christian soul as it is made the member of a regenerated, redeemed and risen race. Last of all, the descent of the Holy Ghost reveals the Agent through whom all that is true of Christ is to become true of His followers. But, these commemorations duly made, the Church recurs to the "most ancient of all mysteries," the eternal fact from which all existence proceeds, and keeps the feast of the Holy Trinity, the festival of the Triune God. There was a time, not very long ago, when the truths that Trinity Sunday proclaims were asserted in a hard and repellent fashion. "The nature and being of God," it was said, "entirely transcends all the powers of the human mind; to pretend that He can be, in any true sense, known, is hardly short of impious; the statement of the Church as to His threefold personality is to be accepted simply because the Church declares it and a good many texts in the Bible seem to favor it; it is better to be on the safe side, and assent to the Trinitarian doctrine, inapplicable as it may be to the practical affairs of daily life." But the Church is fast learning a different utterance. Many reverent minds, fresh from the study of outward nature, are being led to acknowledge a "Power behind phenomena" which they would fain identify with the God to whom as children they said, "Our Father." But they shrink from applying to the Infinite and the Absolute words that predicate personality, for they have learned to think of personality as necessarily involving finiteness and limitations. To such minds the Church brings reassurance, revealing God as existing in divine and infinite relations, the source of all self-conscious personality in man. Again, there are everywhere hearts that are being stirred by a quickened sense of the ties that bind men together in the family, the nation, the race. To own the relations and be loyal to them, seems the true life for man, the life that makes him most like his Maker. But if God be an "undifferentiated essence," then there is nothing in Him to which the social life of man can correspond, then all that is dearest and sweetest in human fellowship is of the earth, earthy, and man at his best is found not to be made in the image of God. To those perplexed by this misgiving the Church has a message of joy. On Trinity Sunday it is declared anew that the life of God is a social life, that all human relationships are but joint reflections of the perfect unity of Father, Son and Holy Ghost. Lastly, there are many who still bear in a warped and saddened theology the traces of days when even the Church's teaching was "Calvinized"; to these Trinity Sunday ought to bring a brighter cheer, as it tells them once more that the changeless Will is a will of perfect power, wisdom and love, manifested in Father, Son and Spirit, three Persons and one only God, the eternal Charity.—*The Churchman, N. Y.*

## Family Department.

### THE BEAUTY OF CHURCHES.

*"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my Sanctuary; and I will make the place of My Feet glorious."*—  
Isaiah lx. 13.

When God has created the forests and groves  
With splendor and beauty untold,  
Why then should His Church be the only retreat,  
Where this beauty we may not behold?

And why should our homes be em' embellished with art,  
With frescoes and ornaments fair,  
But the Temple of Jesus our glorious King  
Be plain, or unsightly and bare?

And why should the lowliest pathways be strewn  
With flowers of fragrance so sweet,  
But God's earthly abode be the only resort  
Where we must not consider them meet?

Since God, then, has made all creation so fair—  
Bright sunshine and cool shady bowers—  
The glistening sea with her treasures unknown—  
Rich plumage, rare plants, and sweet flowers.

Oh! why, then, should only His Temple on earth,  
Which should be our joy and our pride,  
Receive less of honor, less beauty and care  
Than the buildings wherein we reside?

'Tis dreary to enter the doors of a church  
Where no beauty appeals to the eye,  
For how can such places symbolical be  
Of those mansions of glory on high?

'Tis joyous to enter a beautiful church  
Embellished with splendor and grace,  
For there we behold, though it be through a veil,  
The glory of God's blessed Face!

WM. E. ENMAN.

### Over The Sea Wall.

#### CHAPTER III. [CONTINUED.]

"And Mr. Douglas is half-brother, too, Mrs. Marks—not step-brother," I answered, airing my information with an assurance that amused myself. "They both had the same father, and the tie of blood is a strong one. Perhaps you are more afraid than you need be."

"Well, maybe I am—I'm sure I hope it may be so; but step and half always seems to me one as bad as t'other. I never know what the difference is. But come in, ma'am, come in. It's hot to stand in the sun. The children are out on the shore, so we can sit down here, and I'll tell you all I know about them, poor darlings!"

So we went into the little parlor. I sat down and made Mrs. Marks do the same, and then I asked when Mrs. Douglas had first come to her.

"It was last November, ma'am; and she drove up in a fly with her boxes and the children, and came and asked me if I could take them in for the winter, and what my terms would be. Well, I looked her up and down, and I thought to myself that such a lady as she could never make shift with such rooms as mine, and I ventured to say as much, and to tell her that the houses in the Crescent were better ones, and not dear in the winter months when visitors scarce came at all. And then she smiled a smile that went to my heart, and told me straight out, without a bit of pride or shame, that she wished to live as cheaply as possible for the next few months, because she was afraid she was going to lose a great deal of the money her husband had left her, and that she must live as quietly as ever she could whilst some sort of settlement was made. I don't understand them affairs myself, ma'am; but from time to time she used to hear how things were going, and everything went as bad as it could, and helped to kill her at the last. But when she came she hoped there

would be something saved, and she settled down herein my little rooms with the two dear children and paid as regular as clock-work every week, and me getting that fond of them all that I could scarcely bear to take her money at the last."

"And she lost her money, you say?"  
"Yes, ma'am she did—that is, the worst part of it. And a sore blow it was to her when she found out that there would scarcely be anything saved for the children. She had a bit of a pension herself, for her husband had been a soldier, and was killed in action in India, and she had enough just to keep her from want so long as she lived. But there would be almost nothing for the children, as she was always saying as she lay dying; and neither she nor her husband had any near relations to care for them. 'They will only have their brother to look to—and I have never seen him,' she used to say, with tears running down her face, as the days went by and she knew that she must die. 'Oh, I do hope he will be good to my darlings. He writes kindly to me. But letters tell so little. And a young man must feel it hard to have helpless children thrown upon his hands like this. Oh, my little ones—my little ones! If I could only stay with you!'"

Mrs. Marks was fairly crying herself now, and I felt my eyes smarting with unshed tears; but I was young enough to be ashamed of showing feeling, and so I checked my emotion and asked—

"Do you know anything about Mr. Douglas? He is an engineer, I have heard. What kind of a man is he? Did Mrs. Douglas know anything about him?"

"Not very much; that was what made her so terrible anxious. You see, it was like this. He had gone out to India as a young man before she ever married the colonel, as her husband was called when she met him, and they fell in love with one another. She always said he had behaved very well, and had never seemed angry at the marriage; and when these two babies came he had of his own accord requested his father to settle all the money he had on his second wife and her children, as he was in a position to make his own way in the world, and had his own mother's money as well."

"That was a very generous thing for a young man to do. Was she not pleased by it?"

"Yes; she said it was very kind, and that she hardly liked her husband to do it. But he said he thought it was the right thing, for his eldest son had got on wonderfully well, and was making a really good position for himself, and would have all his own mother's money in any case, which was a pretty little fortune. And so it was settled, and before very long the colonel was ordered out to India, and had to leave his wife and the babies behind. And then he was killed out there, and never came home; and when his affairs came to be looked into, it was found that his money had been put into things that were not at all safe. For a few years it seemed as if they might recover; but when Mrs. Douglas came here it was because her lawyer had told her that some company had gone into liquidation (whatever that may be), and that he was afraid all her husband's money would be found to have gone. And so it came to pass, and the worry and the trouble helped to kill the poor thing, as I do believe. And there were the two poor children left, with only this step-brother to look to."

"But if he is rich, and if he is kind—"

"Yes, ma'am, that is what I used to say to the poor lady to try and hearten her up, but she would shake her head, and say that a young man to have two helpless children thrust upon his keeping, so to speak, and though he may be well off himself, he may not care to have to share his money with them, just as he may be thinking of marrying and having perhaps a family of his own. As she said, after he had really done more than most in giving up all claim upon his

father's estate—though, as it turned out, the best part of that money was lost—it would seem rather to much to have to support the children of the second marriage besides; and I do believe it was partly the fear of writing to tell him that the money was lost that helped to hasten her death. She never lived to get his answer to that. She never knew how he had taken it."

"But the letter never came after her death, I suppose? Did nobody open it?"

"No, that letter never came at all; for you see, ma'am, the lawyer he sent a telegraph to tell Mr. Douglas that he had died, and, as he explained to me, he would get that telegraph before he got her letter; so as he would know her dead by that time he wouldn't answer it and he didn't. What he did do was to write to the lawyer, and say that he had what they call a furlough due to him, and that he would come over to England as soon as he could, and settle what was to be done about the children. And meantime I begged to have them with me, and take my chance of getting paid. For the place suits them, and they are happy with me bless their little hearts! and Mrs. Douglas she left a bit of money with me, and would have left more, but that she went off so sudden she never got the last check signed. But there, there, if I do lose a bit I shan't make no complaint; for I love them children like as if they were my own, and I couldn't abear to have them go to strangers—not until something's been settled one way or the other."

"And when does Mr. Douglas come home?"

"Next month, ma'am I got a letter myself only the other day. It said that he'd be in England next month, and would come as soon as possible to see the children and settle up with me. It told me to get any thing needful for them, but didn't give no directions; and was a regular gentleman's letter, and didn't seem to tell you nothing—least of all what kind of a gentleman he was, which is what I'm main anxious to know. Still it was better than nothing, and we know what to expect."

"And what do the children think about it all?"

"Poor lambs! they don't know what to think no more than the rest of us. Little Guy, bless him! is all for going to India to shoot tigers and ride elephants and I don't know besides. Or else, when the other fit is on him, he is going to have a boat and sail round the world and take his sister with him out of the way of Brother Reginald, as their mother taught them to call him. As for Miss Maudie, she looks at me and at him with those big eyes of hers, and I see the tears stealing into them. I know what she thinks. She thinks they will be separated and sent to school, and kept there all the year round; for there will be no home to spend the holidays in, and so she and Guy will never see each other, and he will forget her in time and hardly know her when they do meet. I know that is what she is afraid of, poor lamb—of being sent away to a strange place all alone; and she so wrapped up in the little boy as it would break her heart to be taken away from him. She is a sweet loving little thing, and when her poor mother died I thought it would have killed her. But there was the boy, and I could always rouse her up by saying that she must learn to be a little mother to him. And now if they go and take him away from her too—"

Mrs. Marks stopped short and put her handkerchief to her eyes. She gave one great sob, and then shook her head as if to shake off her weakness, and concluded almost angrily.

"Well, it will be downright murder, that's what it will be; and I'll make bold to tell Mr. Douglas so myself if it comes to that. If it don't kill the child's body, it will break her little heart. And yet men-folks are that pig-headed and that ignorant where children are concerned, that as like as not he'll only laugh in my face, and tell me that she'll forget and be happy in a

week. Forget, indeed! That's not the kind of child as'll ever forget. The boy might after a bit. He's younger, and has a wonderful spirit of his own, and can throw off trouble, as is right and proper children should. The Lord made them so, and a blessed thing for them He did, poor lambs! But the little girl she'll not forget day nor night, and she'll just break her heart and pine away—that's what she will do!"

I was growing infected by my companion's excitement of manner, and was more and more resolved to embark on this new crusade, and rescue these little ones from the power of their tyrannical brother. He might be generous and liberal in money matters; but he would be certain to separate the children and send them off to school; indeed, I did not see exactly what else he could do, since they had no relations, and his work lay in India. He would not understand the sensitive nature of Maudie, and though Mrs. Marks might speak her mind freely, no young autocrat fresh from India would need much what the lodging house-keeper thought about the situation. No, the children needed a stronger champion than the worthy Mrs. Marks; and in a moment my mind was made up. I resolved that I would be that champion, and would if necessary carry off the children in the very teeth of the enemy's guns.

"Something must certainly be done," I said, with a great show of quiet assurance; "I must think what it had better be. Meantime I should like to make the acquaintance of the children. Will you send them to my house some day this week to have tea with me?"

"To Sea-Gull's Haunt, ma'am? I'm sure I'll be pleased and proud to do it. I've been wishing all this while as there was any real gentry as would notice the poor lambs a bit; for they are gentle-born if ever children were, and I can't have them mixing up with folks such as most of the visitors here are. Their dear mother was just the same. She kept herself to herself; and the little ones do it by instinct, as you may say. I never have to speak a word; they seem just to know that the folks they see about are not fit company for them. Children of the right sort are so wonderful sharp to know a deal more than they can understand, bless them! But it would be a real treat to them to go up to the 'pretty big house,' as they call it. They always play right away that side of the bay, because it's quieter there, and they like being near the pretty gardens where the flowers grow. I suppose, ma'am, that your are the young lady—the new mistress as folks have been talking about? I hope I see you better than when you first got down here?"

"Yes, I am getting stronger, thank you. Your air here is very good. I hope to be quite well soon. Then you will send the children to me, please? Suppose they come on Wednesday—the day after to-morrow. They can come by the sands if they like, and up the steps in the rock to the little garden door. I will see that it is unlocked before they come. I am often out there by the sea wall. We

will have our tea there, and they can tell me all about themselves."

The good woman's face fairly beamed.

"There! that will be a treat for them! I don't know what the little boy won't say when he finds he is asked to the gardens they are so fond of talking about! He always says when he is a man he will buy the pretty big house, and come and live there with Miss Maudie, and that I'm to come and take care of them, and look after them as I do now. Thank you kindly, ma'am, for thinking of them. I'll be sure to send them. And when would you like them to come?"

"Oh, about three o'clock, and that will give them nice time to see everything they want. And now I think I must be going. But I will come and see you again, and have a talk about the children."

"Thank you kindly, ma'am. It will be a real comfort to think that somebody else takes an interest in them," returned Mrs. Marks, who was one of those good, simple-minded souls who would never pause to consider what business it was of mine to talk over the affairs of her lodgers. She seemed to think it perfectly natural that anybody who had seen the children should be interested in them, and I drove off feeling decidedly elated at the result of my first negotiation. If everything were going to be as easy, I should have no trouble at all in carrying out my plan of adopting the pair if I found I liked them well enough to do it.

(To be Continued.)

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## Mission Field.

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

JAPAN.—[CONTINUED.]

One of the clergy in Tokio is the Rev. A. F. King, who is in charge of the Holy Cross Church, Kyobashi—a part of the city. He tells of the admission of twenty persons during the year to the catechumate in that church, as well as the baptism of eleven men and seven women with three children, besides the Confirmation of fifteen persons. The following detail is significant as well as interesting:

"The church is now open all day for any who wish to use it for private prayer. We hesitated for some time, as none of our Christians live where they can see the church, and we cannot afford to pay for the time of a caretaker. Nothing has happened as yet to make us repent of our rather bold decision to leave the little Christian temple open and unguarded from sunrise to sunset in the heart of a crowded city, where the Christians are in the proportion of only about one in a thousand."

Mr. King speaks of the catechist of this Mission, Mr. Yoshida, as one "whose zeal and irreproachable life constantly fill" him "with joy and gratitude."

The value of medical work in connection with Missions is well illustrated by what Mr. King says of a dispensary in Kyobashi, under the superintendence of Nurse Grace:

"It is quite remarkable how many of those who now are members of Kyobashi Church first came into connection with us through this dispensary. I cannot speak too highly of it as a true missionary agency. Miss Thornton, Miss Sakai, and Mrs. Oguchi have given valuable help in teaching the poor people who have come to the dispensary; they have also forwarded the work in many other ways, specially by their diligent visiting, according to their opportunities, of the women in the neighborhood."

Another Tokio station is that of Kibo-Kyo-Kwai, or the "Church of Good Hope." Its name has a special appropriateness, for it has opportunities of influencing the rising generation, specially the students of the higher ranks of society. The Rev. L. F. Rydo is in charge of it, who writes:

"The presence of Mr. Fukugawa's widely known Keiogijiku has always made the Shiba region an educational centre; and now this promise has been added to by the erection of the large Suizangakko (Marine Productions College), which has lately been transplanted here, well within sight of the Keiogijiku. The young men attending this newly planted college are mostly sons of well-to-do country merchants, and are imbued with liberal ideas on the subject of education. Their growing minds do not seem overweighted by ancient prejudice; on the contrary, they appear to give a hearing to any new message promising further enlighten-

ment. Thus it has been a real pleasure to see some of them becoming earnest inquirers, and a few proceeding recently to the catechumen stage, and then on to the privilege of baptism. So with the Keiogijiku on one side and the Suizangakko on the other, as well as the ordinary advantages of a fairly populous district, it cannot be doubted that Kibo-Kyo-Kwai is well placed.

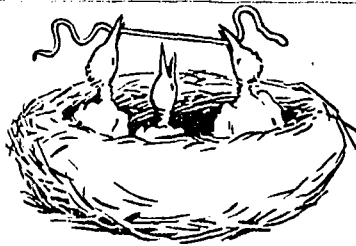
"Besides the regular visitation of the people, one of the greatest helps towards a better church attendance has been found in the classes, which are held regularly in the Mission-house, close by, called the Kibo-Sha, or 'Good Hope Lodge.' Here, on certain weekday afternoons, useful meetings are held for girls, and the Church owes a debt of gratitude to the ladies of the English Mission, who conduct them with so much spirit and faithfulness. On the weekday evenings, as well as on Sunday afternoons, some of our student members assemble here, and an hour's lecture is given, after which a few still remain on for further study and inquiry."

Mr. Rydo, among other matters, mentions that he himself teaches twice a week in the Keiogijiku.

"This brings me in touch with a larger number of students than would be otherwise possible, and I always look forward with pleasure to the hours I spend there."

Shinamicho is the name of another of the Tokio Mission stations. Of it the Rev. L. B. Cholmondeley has charge. It appears to be a poor district, and to have originated in a famine relief fund.

(To be continued.)



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**TEMPERANCE.**

(CHARLOTTETOWN, P.E.I., )  
May 20, 1894. }

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you allow me space to reply to the severe, and I cannot but feel somewhat uncharitable, strictures of the Rev. G. D. Harris in your issue of the 16th inst. My brother begins by saying that I am "but another of the many examples of Christ's members, and even of his ministers working against Him who came to destroy the works of the devil, viz., all evil." In the words of St. Paul I would ask, "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Had Mr. Harris given any but a superficial glance at my sermon on "Prohibition" as published in your paper he would have seen that I was not dealing with the principle of Prohibition, but only whether it were advisable to adopt it in this province at the present time, for I distinctly said, "I purpose therefore, this evening, to place before you some of the chief reasons which, after serious and prayerful consideration, I have arrived at for opposing Prohibition for the present; and in doing so I do not intend to consider the broad principle of Prohibition, and whether it can ever be successfully adopted—that is foreign to the question in hand." Perhaps I have the cause of temperance just as much at heart as Mr. Harris has, certainly I think that after a residence of nearly eight years in Prince Edward Island, I ought to know what the prospects of enforcing the law here are, better than he can living as he does in Nova Scotia, and I would remind him that when the Prohibition Commission was sitting in Halifax two years ago, his own Bishop and several of the leading clergy stated under oath, that they did not believe that a Prohibition law could be effectively enforced in that province at the present time. Mr. Harris proceeds to quote the names of the Archbishop of York, the Bishops of Durham, Manchester and Gloucester, of Canons Wilberforce, Ellison and Farrar.

Now, I ask, if it were proposed to enact a Total Prohibitory law in England, would not everyone of those men, strong temperance advocates as they are, declare the scheme impracticable until the people were better prepared for it? For let me repeat the question considered is not, is prohibition to be desired, but is it advisable in the cause of temperance to attempt its adoption now. We are next favored with a quotation from Shakespeare, "O! How invisible spirit of mine, if we have no other name by which to call thee, let us call thee devil." If Mr. Harris considers that "devil" is an equivalent for all alcoholic liquors, which must include wine, let us see the result—"The Mother of Jesus saith unto Him, they have no devil." "When the governor of the feast had tasted the 'devil' etc. Thou has kept the good 'devil' until now" (St. John ii). "Likewise must the deacons be not

given too much 'devil,' (1 Tim. 28). Drink no longer water, but use a little 'devil' for thy stomach's sake and thine often infirmities, (1 Tim. v. 23). Every time Mr. Harris celebrates the Holy Mysteries he takes this "devil" to convey to the souls of his communicants that strengthening and refreshing which they come to seek. Much as we must hate and condemn the liquor traffic surely as priests of a Church which forbids the use of unfermented grape juices in the Sacrament of the Lord's Supper, we should be careful about the language we use of that, which our Blessed Lord saw fit to consecrate to so holy a purpose.

Mr. Harris continues, "Is it not a shame and it has become a public reproach to us that so many of our clergy, either take no part whatever in this crusade against this giant evil, or as in this case, take an active part in its favor." Might I suggest that it would be more humble for such a comparatively young and inexperienced priest as Mr. Harris to consider whether there may not be two sides to this important question, instead of condemning so many of his brother clergy, who may charitably be supposed to be as earnest and faithful as he.

He further states that if the clergy cannot preach in favor of Prohibition they should "keep quiet about it," but "I have not so learned Christ." I believe it my duty to speak plainly on this subject, and if in consequence I be called "a gluttonous man and a wine bibber," "an agent for playing into the hand of the enemy of Christ," etc. I must simply submit patiently, and await that time when the thoughts and intents of the heart will be made known. My brother concludes with the request that if we do preach against Prohibition we will refrain from foisting such teaching on the public. I do not think they have a newspaper at La Have, but if they have Mr. Harris ought to know that a sermon is public property, and if any editor likes to report it and publish it, no one can prevent him, and if, as in your case, you like to reprint such a sermon from a local paper, I am powerless to interfere. I think, Mr. Editor, you are really zealous in the cause of Temperance, and if you had thought that my sermon was prejudicial to that cause, you would never have reproduced it. Yours faithfully,

JAMES SIMPSON.

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