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The Church Guardian

A. Naylor 1295
SHAWVILLE Que

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.

BISHOP HUNTINGTON, of Central New York, with his wife and daughter, have gone to England for about six weeks.

THE Bishop of Mashonaland (Rt. Rev. Dr. Knight-Bruce) has been invalided home, and has started for England.

AT St. George's church, New York, more than 1,200 persons received the Holy Communion at the early celebration on Easter Day.

THE Rev. Mr. Melville, Baptist minister at Worcester, England, has severed his connection with that denomination, and intends to take orders in the Church.

A deficit of £13,000 in the income of the C.M.S. for the year is announced. This is attributed to increased expenditures rather than to diminishing contributions.

A Prayer Book Service was first said in the territory now covered by the United States by Rev. Francis Fletcher, Chaplain to Francis Drake, in California, in 1579.

THERE were ordained in England, during last year, 703 deacons and 714 priests, making a total of 1,417. In the United States the ordinations were: Deacons, 183; priests, 144; total, 327.

DR. VAUGHAN has held the Mastership of the Temple—an office once adorned by the judicious Hooker—for the last twenty-five years. It seems almost certain now that he will shortly resign the post.

IT is simply an historical fact that for ten years in Elizabeth's reign the Latin Roman Church, as such, was not in existence in Britain, and no separate communion was set up until the arrival of the Pope's Bull ordering this to be done.

THE hold which the Church has acquired over the highest social elements in the great centres in the United States is manifested in nothing more clearly than in the absence of fashionable marriages in Lent, and their prevalence just after Easter.

THE Church of England was the first that came to America. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, and administered the first Holy Communion. This was in Virginia, thirteen years before the *Mayflower* came to New England.

ON Easter evening the Bishop of Western Texas confirmed 22 persons at St. Mark's, San Antonio, and received two who had been previously confirmed in the Roman Catholic

Church. There were two celebrations of the Holy Communion. There was also presented and consecrated a set of solid silver alms basins given by three ladies as memorials. The offertory amounted to \$530. The choir of this church is a mixed choir of thirty voices and is vested.

THE Rev. Percival Smith, who is leaving Holy Trinity Church for Portman Chapel, London, told his congregation that his successor, the Rev. Percy Walter, would preach in the surplice for the same reason that he had worn the gown, namely, at the request of Canon Bell.

THE Rev. Canon Bell, Rector of Cheltenham, has for some time past abandoned the black gown at both his churches, and he has recently surpliced his choir at St. Matthew's, where he mainly officiates. Last Sunday, when preaching his monthly sermon at St. Mary's Parish Church, he announced that the choir there would be surpliced on Trinity Sunday.

THE Bishop of Manchester, speaking at Rochdale, England, lately, said it was impossible to make men think alike, and it was impossible to make their tastes identical. They had a right to have different opinions upon doctrine within certain limits in the Church of England, and they had a right to practise within certain limits also various forms of ritual.

A PRACTICAL ANSWER.—A Syrian convert to Christianity was urged by his employer to work on Sunday, and he declined. "But," said the master, "does not your Bible say that if a man has an ox, or an ass, that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass has a habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."

THE *Scottish Church Society* continues to leaven the Presbyterian Kirk. In consequence of its work a book has lately been published entitled: *The Divine Service: A Eucharistic Office according to Forms of the Primitive Church*. This office, which is founded upon the Clementine and Jacobite Liturgies, contains the following features: Introit, Prophetic Lction, Epistle, Gospel, Nicene Creed, *Pax, Gloria in Excelsis, Sursum Corda, Ter Sanctus, Agnus Dei*, Post Communion, *Pax* and Blessing. May God give His blessing to this movement.

IT is worth noting as a sign of the times that at the Warrington Debating Society, a Mr. Phinston, a Liberal, and one who up to the present has taken a prominent part among the local Wesleyans, spoke strongly against Disestablishment and Disendowment. Another Wesleyan and a Town Councillor, Mr. A. Bennett, said that "the cry for the disestablishment and disendowment of the Church of England was raised out of jealousy and hatred by people

who desired that which did not belong to them, and he, as a Dissenter, emphatically opposed such a proceeding. He did not think the Church of England was perfect, far from it, but he thought they ought to endeavour to remedy the abuses which existed instead of robbing the Church of that which belonged to it, which was a very unchristianlike and illogical way of proceeding." We have always maintained that those who are Nonconformists by conviction and not by politics are opposed to attacks on the Church, and this incident goes to prove it.

IN the Diocese of Gloucester and Bristol, during the year ending Easter 1893, the number of Communicants was estimated at 549,000. The number of churches opened for private and daily prayer was 300. The number of male choristers who were paid reached 1,045, and 6,427 voluntary, and of females 70 were paid, while 2,288 gave their services. There were 1,472 bell-ringers, 44 licensed and 83 unlicensed lay readers, one paid deaconess, 15 voluntary "Sisters," 48 paid and 4 voluntary nurses, and 35 paid and one voluntary mission woman. There are cottage hospitals at Cirencester, Bourton-on-the-Water, Tewkesbury, Berkeley, Hambrook, Moreton-in-the-Marsh; there is also a Children's Hospital at Kingsholm, Gloucester.

THE description of the new tutor to the young Duke of Albany, as a lineal descendant of John Wesley, is not quite accurate, inasmuch as the famous evangelist left no issue. The present generation of Wesleys, amongst whom some are still Anglican clerics, and some are or were Methodist musicians, are descendants of Charles Wesley, the hymn-writer, through his son Samuel, the organist, whose tomb stands in old Marlebone churchyard. The younger Charles Wesley, who also died childless, was a great favourite with George III. and the music library at Buckingham Palace contains a good many M.S. organ themes from the pen of his brother and himself. Curiously enough, there are more Wesleys to-day in the Anglican than in the Wesleyan ministry.

EVERY student of the Bible will hear with interest that it is proposed to make a new railway in Palestine, running from a point near Mount Carmel, on the coast, through Jezreel, to Damascus, with a branch line by the shores of the Sea of Galilee. It will be known as the Acre-Haifa-Damascus Railway. For this purpose the Syria Ottoman Railway Company, Limited, has been formed. The directors anticipate that a section of 55 miles from Akka and Haifa to the River Jordan will be opened before the end of September next, and the whole line to Damascus by the early part of 1896. Several miles of permanent way on the first section have been laid, and the work is proceeding in the direction of the River Jordan. The main line of railway is about 150 miles in length. At one end is a fine deep water port, and at the other the city of Damascus, with a population of about 250,000. The immediate object of the

Company is to connect the two by rail by the route indicated upon the map, and to improve the Akka-Haifa harbour. We are sure that every lover of Palestine will wish all prosperity to this scheme. From information which reaches us from a reliable source, we think the proposed railway has every prospect of becoming a commercial success.

WHAT SHALL WE DO WITH ALGOMA?

(From the Canadian Church Magazine.)

This is a question which, at the present time, is naturally attracting a great deal of attention. The fact that the good bishop [Dr. Sullivan] has again broken down in health leads people to inquire into the nature of the work which the Provincial Synod of the Church of England in Canada has laid upon him. What is that work? In its primary sense, it is to take charge of the mission stations in the Districts of Muskoka and Parry Sound the most of the islands in Georgian Bay, and the territory along the northern shore of Lake Superior known as the District of Algoma. Territorially speaking, this is a task sufficiently appalling to induce some people to account readily in their own minds for the failing health of the bishop. But those who look more closely into the question easily discover that this can form no true cause for it. The missions to be visited, after, all, are very few, their number, all told, being about thirty. The Bishop of Huron has over one hundred and forty parishes and missions to visit; the Bishop of Toronto about one hundred and twenty-five—indeed, all the dioceses are, as to the stations to be visited, large, with the exception of Niagara. The Diocese of Quebec, Nova Scotia and Fredericton each cover districts of vast dimensions, yet their bishops, by no means idle men, have lived in the past to extreme old age, and the present bishops are not broken down, although they have had to travel over regions as rough, and among people sometimes as poor, as any in Algoma, and still do so. Before its subdivision the Diocese of Toronto embraced the whole of the territory now belonging to Algoma, and all the rest of the present Province of Ontario besides. Yet Bishop Strachan, in days when there were few, if any, railway or steamboat facilities for travelling, journeyed over rough roads, and through tangled forests, living upon such fare as pioneer settlers could give him, and he lived on, rugged and strong, to extreme old age.

It cannot be, then, that the good bishop's ill health is to be attributed to the more performance of his episcopal duties. He can take his long trips in the palatial cars of the Canadian Pacific Railway, and in summer in his pleasant and comfortable steam yacht. He has a beautiful residence at Sault Ste. Marie, and from the nature of his work has found it convenient to reside, during the winter, generally in Toronto. His income is large—as it should be—so that, in many respects, his mind is freed from anxieties that other bishops sometimes have. We do not mean to say that the Bishop of Algoma has a bed of roses in this respect; far from it. The rough drives that he at times must take with his missionaries from station to station, inland, and, all the accessories to such journeys, must, indeed, be trying. Yet it is only what the missionaries themselves are doing all the time; and moreover, it is what nearly all the bishops of Canadian dioceses at times are doing, and have done. And from the small number of stations which now in Algoma diocese are inaccessible by railway or water, the hardship is only what would be welcomed by a man so anxious as Bishop Sullivan is to spend and be spent for his Master's cause.

If, therefore, his Lordship's failing health is to be traced to his duties at all, the reason must be sought for outside of any hardship which may exist in the actual performance of his episcopal duties, and this we may find in the fact that the Diocese of Algoma is a missionary diocese, for this brings with it an amount of discouragement and anxiety that other bishops do not have. Especially, it may be said, is this the case with the Diocese of Algoma; for there does not seem to be the least chance of any improvement taking place in the missions within its bounds. Most missionary bishops in our Dominion and in the United States have had or have the pleasure of seeing villages grow into towns, and into cities, forests yielding to the woodman's axe, and replaced by farms and homesteads. They have seen, or see, with great pleasure, their clergy promoted to comfortable rural town or city parishes, by simply remaining faithful at their own posts of duty. This gives a bishop hope. It refreshes him as water gladdens the drooping plant.

But all this is wholly wanting in Algoma. Sault Ste. Marie, the "see city," makes no progress. It is but a village, and is saddled with a debt very much larger than itself. Port Arthur, once Algoma's most promising point, is dwindling. Fort William, it is true, through having sapped the life blood of Port Arthur, is on the increase; but there is nothing much on which it can rely for any extended growth. No point in the diocese has within it any element of growth. And this breaks the spirit of the clergy. After a few years' toil in regions rugged and rough, they seek other spheres where some hope of promotion lies before them.

And this breaks the spirit of the bishop. His best clergy leave him; missions have to be abandoned or given over to catechists, who, without university or college training, in time, from the despair of the bishop, may be advanced to holy orders, as, indeed, has already been done in the past, without the mature preparation that they ought to have.

What, then, is needed for Algoma? It needs some good, solid, prosperous territory, with thriving towns and villages, with well-to-do farmers, rejoicing in fruitful lands; and some counties of that description should be added to it. This would give it backbone and stability. Young men, fresh from college, could then be sent out into the regions of Algoma, Parry Sound, and Muskoka to win their spurs in the pioneer work of the backwoods, and by degrees to emerge from it to more favored fields.

This is the weak point, the lamentably weak point, of the Diocese of Algoma, and therefore even as a missionary diocese it must be pronounced a failure. It absorbs an enormous amount of missionary money from Canada and from England, with still the same discouraging result and outlay. Over twenty thousand dollars was sent to it last year by and through the Domestic and Foreign Missionary Society of the Church of England in Canada. Is it wise to keep up a work of this kind upon the present basis?

What, then, is the solution suggested? It is one by which not only the Diocese of Algoma, but also two other dioceses may be largely benefited. It is generally admitted that the Dioceses of Toronto and Huron, especially the latter, are too large, but to subdivide them as they are would involve a large amount of money, such as could hardly be expected to be raised for many years to come. They could supply for Algoma, however, the very element that is needed to put it upon a good substantial basis, and at the same time reduce themselves. A glance at the accompanying sketch map will show that the county of Simcoe [which belongs to the Diocese of Toronto] is natural territory for the Diocese of Algoma, lying, as it does, contiguous to the Muskoka and Parry Sound districts. It will also show that the counties of Grey, Bruce,

and Huron [all of which belong to the Diocese of Huron] and likewise bordering upon it. Here there are four counties offering the very territory which Algoma so sorely needs. In the four counties named [Simcoe, Grey, Bruce, and Huron] there are thriving towns like Barrie, Collingwood, Orillia, Owen Sound, Walkerton, Goderich, and Kinzardine; there are several good rural parishes; and, above all there is throughout them an air of general prosperity that would revive the drooping spirits of a bishop merely to go through them.

And this is territory which Toronto and Huron could not only do without, but would be greatly benefited by relinquishing.

We may now ask, what would this do for Algoma? It would give it not only this fine field for promotion, as has been described, but it would supply it with a share of the ordinary diocesan funds which have been so useful in the other other dioceses of Ontario, such as the Commutation, Trust Fund [for Sustentation Fund], Widows and Orphans Fund, etc. To many it has always seemed unfair that the clergy of the Diocese of Algoma should not be participants in these funds, to which they are entitled as residents within the bounds of what was once known as Upper Canada. The readjustment recommended would give them their rights in this respect.

So much for Algoma. But, through the watchful energy of Bishop Sullivan, the Diocese of Algoma would not be merely receptive in this matter. It has something as well to give, and it is something so important that, without it, the present suggestions could not at this time be even entertained. It is the money which during the present bishop's episcopate he has been able to accumulate for an Episcopal Endowment Fund.

We hold that for the true stability of a diocese an episcopal endowment is an absolute necessity. The plan sometimes proposed of assessing dioceses for the support of a new diocese, or of taxing parishes for the maintenance of the bishop who is to preside over them, will, and must be, in a high degree unsatisfactory. In this respect the House of Bishops are wise in insisting upon an endowment before permitting the erection of a new see. The bishop ought to have an income entirely at his disposal, without the thought of its coming from contributions or assessments. And it is at this very point that the poor and struggling Diocese of Algoma can come gallantly itself to the rescue with an Endowment Fund of about fifty two thousand dollars. The new counties would thus have to provide a further capital sum of between twenty and twenty-five thousand dollars, and the machinery of the new diocese would be complete. No doubt, from the fact that this would at once relieve the Ecclesiastical Province of Canada of nearly all the stipend now paid to the Bishop of Algoma, Churchman in the older dioceses would be glad to contribute to make up this amount; and in order that the present bishop might receive the amount promised him at his election, a small annual sum might be paid him [on the same basis as his present stipend] by the older diocese—this to cease, probably, whensoever a new bishop should have to be chosen.

But, besides this, Algoma could also offer \$25,000 towards the Widows and Orphans' Fund of the proposed readjusted diocese. This would be sufficient to leave the chances of the clergy undisturbed, both in Algoma and the annexed territory.

And moreover, Algoma could give a fine episcopal residence situated at Sault Ste. Marie. If this could be sold, the purchase money could be utilized for the securing of a see house in whatever place might be fixed upon as the headquarters of the diocese; or, if its sale might not be considered advisable, it could be made use of as a summer residence for the bishop while visiting his distant missions, or perhaps

as a clergy mission house, in which young men could live and radiate from it as missionaries.

At any rate, it is evident that there would be a mutual give and take in this matter which would make it highly advisable that this step should be taken.

But it may be asked, would not this make a diocese too large for one man to preside over? Now, the size of a diocese must be considered more in the light of the number of parishes in it than the extent of its territory. Considering that the proposed new territory is intersected in all directions by railways, and offers in summer splendid travelling facilities by water as well, the extent of territory would not be any more of a drain upon a bishop's time and strength than it is at present in almost any of the older dioceses. Looking at it, then, in the light of the parishes or missions which would be in the newly indicated territory, we have:

In Algoma Diocese: Aspdin, Bracebridge, Broadbent, Burk's Falls, Emsdale, Fort William, Gore Bay, Gravenhurst, Gregory, Huntsville, Ilfracombe, Katrine, Maganotawan, Marksville, North Bay, Northwood, Parry Sound, Port Arthur, Port Carling, Port Sydney, Richard's Landing, Sault Ste. Marie, Schreiber, Sheguiandah, Shingwauk, South River, Sprucedale, Sudbury, Uffington, Vankoughnet—30.

In Simcoe County: Allandale, Alliston, Atherley, Barrie, Batteau, Beeton, Bradford, Coldwater, Collingwood, Cookstown, Craighurst, Creemore, Elmvalle, Innisfil, Midland, Mono Mills, Mulmur, Mulmur West, North Essa, North Orillia, Orillia, Penetanguishene, Shanty Bay, Stayner, Tecumseth, and West Mono—26.

Bruce: Bervie, Chesley, Hanover, Invermay, Kincardine, Lion's Head, Lucknow, Paisley, Ripley, Southampton, Walkerton, Wiarton—12.

Grey: Chatsworth, Clarksburg, Dundalk, Durham, Euphrasia, Heathcote, Markdale, Meaford, Owen Sound, Sarawak, Shelburne—11.

Huron: Bayfield, Blyth, Brussels, Clinton, Dungannon, Exeter, Goderich, Gorrie, Holmesville, Hensall, Seaforth, Wingham—12.

In all, 91.

In order to see how this compares with other dioceses, we subjoin a statement of the number of parishes and missions in those of this ecclesiastical province. The parishes and missions are: In Huron, 140; Toronto, 125; Ontario, 120; Montreal, 92; Nova Scotia, 87; Fredericton, 90; Quebec, 57; Niagara, 54.

And that it may be seen approximately what this would do financially for Algoma thus re-organized, we indicate here the amounts raised in the different counties which we have mentioned for extra-parochial purposes, such as Diocesan, Domestic and Foreign Missions, Widow and Orphans' Fund, Sustentation, etc. They are as follows:

Simcoe, \$3,229.74; Bruce, \$853.76; Grey, \$955.59; Huron, \$1,267.65; total \$6,306.74.

It is true that the thirty missions in Muskoka, Parry Sound, and Algoma proper would involve some difficult journeying, and would occupy perhaps some considerable time in each year in the way of visitation, but, on the other hand, those in Simcoe and the other counties mentioned could be reached so easily that the general work in this way would be counter-balanced.

In the little sketch of the proposed new territory it will be seen that the County of Perth is dotted in, as a county which possibly might be included in this arrangement. This county has the great advantage of having within its bounds a city, viz., Stratford, which, as a railroad centre, would afford a capital residence for a bishop. Besides the two parishes in Stratford there are in the county of Perth the parishes or missions of Atwood, Kirkton, Listowel, Millbrook, Mitchell, and St. Marys, eight in all;

and the sums contributed in the county for extra-parochial purposes amounted to \$1,019.65.

It is not lost sight of that this proposed readjustment is beset with some difficulties, as the consent of the counties named, of the diocese in which they are situated, and of the Provincial Synod (as regards Algoma) would have to be obtained. As, however, the Provincial Synod will not meet till September of next year, and there will be two meetings of the diocesan synods before that, might it not be possible that some such move as that which we have here outlined might be consummated after all, quite within two years from the present date?

This it is true, will not add to the list of dioceses as far as their names are concerned, but it will substitute a real, substantial diocese, with its synod, representatives in Provincial Synod, and all the other privileges now denied to Algoma alone, for the present scattered and unstable missionary jurisdiction.

If it is considered that we are paying \$4,000 a year for a bishop to look after a few scattered missions in the backwoods, that over \$20,000 (including this) was sent, as has been said, from and through the Domestic and Foreign Missionary Society to uphold this work, it may well be asked, is it wise that we should continue doing so?

The Diocese of Huron is very large, and though its faithful bishop never spares himself in trying to keep pace with its work, still the time for its subdivision surely has arrived. Is not this a ready method for its accomplishment? And in the present Bishop of Algoma would not the counties to be set off have one who would be highly acceptable to them? When, in 1882, three of them voted enthusiastically for him to be their bishop, these, at least, would now be glad to welcome him, no doubt, as their chief pastor. And should there arise any complication relative to the county of Simcoe, belonging, as it does, to Toronto diocese, might not the counties of Perth, Huron, Bruce, and Grey themselves be sufficient to form a good and substantial diocese? When the time should come for the appointment of a successor to Dr. Sullivan, it would be done, of course, by election as in other dioceses.

As it strikes us, there is no interest which can possibly suffer by this arrangement, whilst there are many that must be benefited by it. The clergy and missions of the present Diocese of Algoma will see as much of their bishop as ever, for Bishop Sullivan has been obliged to be away a great deal from them. For several winters he resided in Toronto, working all the same for his diocese, as, with a zeal and courage which every one admired, he canvassed and begged in offices and from door to door for his few sheep in the wilderness. To borrow his own expressive phrase, he was a "mitred mendicant." He now tells us that he can do this work no longer. Why should the Church in Canada expect him to do it? He clung to Algoma, although he might easily have escaped from it. When elected Bishop of Huron, he flashed across the Atlantic Ocean his reasons for declining the high honor, which was simply "duty to Algoma." Why should he not still have Algoma, and at the same time a territory which could and would help him and encourage him in his work? The Provincial Synod would still, no doubt, assist the new diocese for several years because of the large amount of pure missionary work it would be called upon to do. The S. P. G. would also, in all probability, continue the grants now made in its aid. So that Bishop Sullivan, who deserves well at the hands of the Church of England in Canada, would have sufficient encouragement to cheer him on his way, and thus a valuable life would be saved to the Church, please God, for many years to come.

C. H. MOCKRIDGE.

A SHORT BAPTIST SERMON.

"And Abraham circumcised his son Isaac, being eight days old." Gen. xxi. 4.

Circumcision was the ancient mode, Divinely appointed, whereby persons were admitted into the Church of God. Upon this point there can be no doubt in the mind of intelligent readers of the Scriptures. All must admit the fact.

Hence, (but now we speak as a Baptist divine, and are looking at things through Baptist spectacles,) we are forced to conclude that Abraham was guilty of a great crime when he administered the sacrament of circumcision to that little eight day old baby, Isaac. His conduct—to our Baptist mind—was monstrous, wicked and absurd. His sacriligious course—in our Baptist opinion—will be punished of God and work incalculable harm to the babe himself. And all this we (that is, we who are versed in Baptist logic,) can prove by the most unanswerable arguments.

In the first place, circumcision is described (Rom. 4, 11) as a sign, "a seal of the righteousness of the faith which he had, being yet uncircumcised." Faith, as you will thus perceive, is a condition precedent to circumcision. But then this eight day old babe could not exercise faith. Therefore, he ought not to have been circumcised. It was wrong in Abraham. He went directly against the teachings of Scripture which demand faith first, and circumcision afterwards.

But again, what good could it do little Isaac? The babe was only eight days old. He did not understand the sacramental service through which he was passing. He cried and whimpered and was tortured, all the while conscious alone of the pain he was suffering. Could anything be more irrational, absurd and ridiculous? It could do the unconscious recipient no good. It was an unmeaning service wrought upon a little babe, whose undeveloped faculties could not even surmise its character. Surely Abraham made a great mistake in indulging in so great an absurdity.

Yet once more. It would have been so much better if Abraham had waited, and allowed little Isaac to grow up, and then to decide the matter for himself. Very true, we feel constrained to decide for our children in less important matters: selecting their school, directing their education, guarding their legal rights, etc., etc.; but in the great concerns of the soul, and its relations to God, the policy of non-interference and non-intervention should be rigidly observed. Whatever the blasphemies of Bob Ingersoll in other respects, he is, to a certain extent, right when he declaims against those who presume upon the helplessness of children to train them in the doctrines of the Christian religion.

* * * * *

The remainder of the above Baptist sermon is lost. We regret it. Its frankness is refreshing. Its logic is powerful. Still, we old-fashioned Episcopalians must be excused if, rising above human logic, we cling to the great facts of Scripture. For after all, it is written, "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him."—Rev. R. A. Wendell, in *Church Times*, of *Mitwaukee*.

ON A SUN-DIAL.

With warning hand I mark Time's rapid flight
From life's glad morning to its solemn night;
Yet, through the dear God's love, I also show
There's Light above me by the Shade below.

—J. G. WHITTIER.

OUR responsibility as Christians correspond with the grandeur of the Truth which is placed within our reach.—Westcott.

News from the Home Field.

Diocese of Quebec.

CATHEDRAL SERVICES.

(From Quebec Diocesan Gazette.)

Many of our readers are aware that there has existed a considerable difference of opinion among the Cathedral worshippers, with regard to what is the best method of conducting their Church Services, and this diversity, which has existed for years, has lately been brought into prominence in the following manner. First of all, our Bishop, while he found earnest hearty services in about all the Churches of the Diocese, felt keenly the coldness of the Services at the Cathedral, which ought, of course, to be a high example to all around. There was a fair congregation on Sunday mornings, but there was very little responding and very little united action on the part of the worshippers. On Sunday evenings the congregation was *very small indeed*, and as to week-day services there was hardly any congregation at all. It was moreover evident, that owing to this coldness and dreariness, many had deserted their Church and many more were proposing to follow, so that, unless some change was made, the outlook was most discouraging. Finding, therefore, that the Cathedral had been committed as a trust to the Bishops of Quebec,—a trust expressly continued, when the Cathedral was lent by Letters Patent to its congregation and became also a Parish Church, and finding that when the Cathedral was opened at the beginning of the Century, there was a Surpliced Choir and proper Cathedral Service, which was maintained for forty years, and finding also that arrangements had been made by the late Bishop and agreed to by the Rector and Church-Wardens in 1888, whereby there was to be "Solomon daily worship of Almighty God according to the use of the Church of England in all her Cathedrals from time immemorial," the present Bishop, without asserting any rights, made last year sundry propositions, first to the Select Vestry and afterwards to the worshippers as a body, leaving it to the Dean to accept the whole or such part of these propositions as might in his judgment seem to be best. The result was that the Dean, while he declined some of the points which were proposed by the Bishop, as being, under all the circumstances, unadvisable, gave his decision in November last to the effect that, in accordance with the expressed wishes of a great majority of the worshippers, the Choir should come down from the west gallery to the body of the Church, that the Pulpit should have a position toward the north side of the Church eastward of the Choir, that the Sunday-Morning Service should be read as hitherto, that the Sunday Evening Service should be Choral, and that a Surpliced Choir should be formed as soon as possible, retaining however the assistance of the ladies of the present Choir and thus maintaining a high standard of efficiency. And at the same time the Dean also decided, that on Week-days, there should be simple Cathedral Services with a Surpliced Choir of boys and an auxiliary Choir of ladies.

Since, at the second meeting of worshippers above referred to there was presented by those who objected to the Bishop's proposals a petition, in which the petitioners said they would gladly accept all, that had been agreed to by the Select-Vestry, and since the Select Vestry had distinctly left the question of a Sunday Evening Choral Service and of a Surpliced Choir to the congregation, which at this meeting voted in favor of those points by a very large majority, it was hoped that what the Dean decided would prove to be an arrangement, to which all parties

in the congregation would gladly agree; and in this case, and especially, if the seats on Sunday evenings could be declared free, the Bishop felt confident that there would soon be a very considerable increase in the Sunday evening congregations, as well as at the Week-day Services. And thus far, in spite of the fact that, most unfortunately, certain families have absented themselves, there has certainly been a most marked increase.

But, during the winter, those who object to these very moderate proposals, have been holding meetings and conferring together, with the result that, at the Easter Vestry, they were largely in the majority and were able to choose a Select Vestry entirely to their own mind; excluding even a minority of those who hail the choral worship, as being necessary as well as lawful and right. The next step was the moving of a resolution at the Vestry to the effect that the Pew rents in the Cathedral, instead of ranging from \$30 to \$50 per pew, should, in future, be only \$1 per pew. The mover, Mr. R. Turner, said, very properly, that he hoped thus to open the Cathedral to all comers; he was forgetful however of the fact that, if this was the only object, it would be far better to declare all the seats to be perfectly free and to adopt some other plan, such as the well known envelope system, for the maintenance of the Fabric and the support of the Clergy and paid Lay Officers of the Church. It was pointed out by such high authorities as Judge Andrews and Mr. James Dunbar, Q. C., that the motion was one which could not be properly entertained, because it contravened section XII of the Church 'Temporalities' Act, which provides that alterations of scales of pew rents cannot be made without previous notice and a special meeting. But, in spite of this protest, the motion was pressed to a division and carried. A few days later, however, two legal opinions were given, one by the Hon. Mr. Joly de Lotbiniere, and the other by Mr. W. Cook, Q. C., to the effect that the motion carried was "ultra vires," and that it must, therefore, for the present, at any rate, fall to the ground. This is probably fortunate, inasmuch as anything that is done by surprise is hardly likely to afford permanent satisfaction. But it is easy to understand that, owing to all that has occurred, both parties feel somewhat vexed and hurt, and it is sad to hear that some members of both parties seem to be advisably withdrawing their support from the weekly Offertory. Whereas, when it has been made clear by both the Bishop and the Dean that the changes made have been adopted simply as an arrangement for the good of the greatest number, and that by this arrangement the principal Service (*i. e.* the Sunday Morning Service) is to be simply read as hitherto, while only the Evening Service, which was until lately very little attended, is to be given to those who love the beautiful Choral Worship of our Cathedral Churches, with an honorable understanding that these changes are final, surely both parties ought to be able to join hands and agree in a brotherly spirit to support their Church to the full extent of their power. And there certainly need to be no objection, on the ground that it is unjust to thrust upon the congregation the additional expense involved in maintaining Cathedral Services, for whatever expenses are incurred in addition to those, which have already been necessary for the maintenance of the Parish Church Services, will be met, not out of the ordinary funds placed at the disposal of the Wardens, but out of a special fund to be contributed or raised by the Bishop.

Only let all realise how important it is to retain the interest and good-will of all the present worshippers, and indeed to gather in ever more and more; only let all see that division means ruin and that union means strength; only let all consider that the Dean's decision, although it grants what many do not prefer, is yet far from granting all that was originally asked; only let

all realise in fact what a mistake it is to allow the narrow spirit of two or three irreconcilables on either side to prevail against the moderate counsels of the many, and then, surely, all will be ready, for the sake of peace and for the good of the Church, loyally to abide by what has been arranged, walking worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace, remembering that there is one Body and one Spirit, even as we are called in one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all and through all and in all; to whom be all glory and praise for ever and ever. Amen.

Diocese of Montreal.

APPOINTMENT.—The Lord Bishop of the Diocese has been pleased to appoint the Rev. W. H. Naylor, M. A., for many years Rural Dean of Clarendon, to be Archdeacon of Clarendon, and Rev. F. R. Smith, Rector of Hull, to be Rural Dean, vice Naylor. We extend our hearty congratulations to both. Archdeacon Naylor has for many years done faithful and effective service for the Church in the upper part of the Diocese on the Ottawa, and his advancement to the higher office will, we are sure, be generally acceptable to clergy and laity. Mr. Smith being till in the prime of life ought to make an active and able Rural Dean.

CHAMBLY.

Mr. Butler was very agreeably surprised on his return from a short visit to Toronto and Ottawa, to find a present awaiting him from the Women's Guild of St. Stephen's, of a very handsome ink bottle, with a silver top and set in a heavy stand of silver, and a case containing a pencil case, paper cutter and penholder, all of silver, beautifully carved and with the initials G. H. B. engraved on the top of the ink bottle and on the paper knife. The present was accompanied by a letter from the President of the Guild, expressing on her own behalf and that of sixteen members, whose names are appended, their appreciation of his help and interest in the work of the Guild and their regret at his approaching departure. A meeting of the vestry was held on Monday, 30th ult., in the hope of being able to select names to nominate to the Lord Bishop for election of a Rector, but nothing was effected, except a further adjournment to May 14th, when it is greatly to be desired that the wardens may be in a position to present some names of clergymen, willing to accept the appointment, which may be acceptable to the vestry.

Diocese of Ontario.

NEWBORO.

The Rev. Mr. Grout, son of the Rev. Rural Dean Grout, of Lynn, succeeds the Rev. Mr. Bonsfield, as incumbent of this parish.

GANANOQUE.

The Rural Deanery of Leeds is convened to meet here on Tuesday and Wednesday, the 8th and 9th inst. All the clergy of the Deanery are expected to be present.

Evensong will be said at 7.30 on Tuesday. Rev. T. J. Stiles, Rector of Frankville, and secretary of the Deanery, will preach the sermon.

On Wednesday at 8 a.m. there will be a celebration of the Holy Communion. At 7.30 Evensong special addresses will be given by Rev. Dr. Nimmo, Rev. J. W. Jones and Rev. O. G. Dobbs, of St. Paul's church, Brockville.

Diocese of Toronto.

ORILLIA.

On Easter Eve, the Rev. Canon Greene, Rector of St. James' church here, found in the vestry a beautiful new surplice, with black silk stole, the whole bearing the inscription, "An Easter offering from some of the ladies of the congregation.

St. Andrew's Brotherhood of St. James' parish have been conducting a Bible Class for young men on Sunday morning, and are now about to form one in the afternoon for young ladies, and all such as feel themselves too old to go to Sunday-school, and are not equal to the responsibility of taking a class of their own. The afternoon class will be under the care of Miss M. A. Evans.

Diocese of Niagara.

GUELPH.

St. George's.—The Lenten offerings of Sunday school, amounting to \$30, have been sent to the Board of Missions to forward to Archdeacon MacKay, to aid in educating Joseph Henderson, an Indian boy, at Emanuel College, Saskatchewan.

The Sewing Instruction Class has been very successful in the amount of work done during the past season, and the very large attendance, 96. On Saturday, May 5th, it closed for the season, when prizes were distributed for diligence and regularity of attendance.

The Bible Association has had a very successful season, the number of members has much increased, and the attendance at Mr. Ross' lectures was very large and regular, showing the deep interest they take in the instruction they receive.

A meeting for the organization of a class for Confirmation was held on Tuesday evening, the 1st May.

A Supplemental Choir has been formed and an organist secured, so that at the early Communion the musical portion of the Services shall not be omitted, as at times they have been. Their presence at the last celebration added much to the impressiveness of the Service. Miss Eva Taylor presides at the organ.

SUNDAY SCHOOL ENTERTAINMENT.—About 700 children, with their parents and friends, assembled on Friday, 27th April, in the large school room of the church, when there was a lengthy programme of songs, recitations, dialogues, etc., all of which were well rendered. The precision and correctness which characterized these efforts of the children were highly appreciated by the audience, as manifesting the great care and attention of the teachers and the zeal of the young folk in learning their several parts. One little mite, four years old, gave a recitation in a surprising manner for one so young. There were also vocal and instrumental duets given by grown up members of the school and teachers, very effectively. A shadow pantomime, organized by Mr. Howard, caused great amusement. Miss C. Grenside, Miss Maude Oxnard, Miss Taylor and Miss P. Holliday presided at the piano and took the accompaniments, having for some weeks past taken an active part, together with Miss Nelles and the Misses Heyward, in preparing the children for the entertainment.

THE SUNDAY SCHOOL INSTITUTE.—Five candidates presented themselves for examination for the Certificates of the Institute on Monday evening, the 30th April. They have all been very earnest in preparation and it is expected they will all be successful. The four Arch-

bishops, Canterbury, York, Armagh and Dublin are the Chief Patrons. The Rev. Canon Belt, M.A., is local Secretary for this Diocese, and Mr. Biggar for Toronto. A high class Certificate is like a minor degree in Divinity. The examinations are conducted with great strictness. The questions come in sealed parcels to the Secretaries and are not to be opened save in the presence of all the candidates. When the answers are completed they are immediately sealed up and posted at once to the Chief Secretary in London. All the examinations are conducted simultaneously in Great Britain and the Colonies.

Diocese of Algoma.

AN APPEAL.

To members of the Anglo-Saxon race, no matter where they dwell, though distanced by primeval forests and the ever rolling seas from the home of their fathers, the Church of their fathers and of their fatherland is very dear to them. That Church, which has existed from Apostolic times, still exists as the Church of the English nation, has advanced with and spread herself with the English speaking world. No matter where we go, in the large cities of Canada, in the hamlets lining our vast railways, beside some obscure lake, or on the borders of the broad blue deep, we find her children. There they await the approach of the priest, there to confess their sins to God, Who alone can pardon and absolve them from all their offences, there to praise and magnify His glorious Name, there in the forest the untutored hunter lays aside his weapons to listen with attentive ear and earnest heart to the reading of the holy Word, the proclaiming of the glad tidings of salvation. It is in these desolate places that the clergyman is welcomed, there around the humble board he is invited to share their frugal meal. And yet there are districts where the services of our Church have to be conducted in protestant buildings, where things cannot be done decently and in order, and while worshipping in such places we pray for consecrated walls.

In the village of Wonen, situated about four miles west of M—, is a large congregation of the Church of England. They are anxious for services, and are compelled to hold them in the Orange Hall. According to the present arrangement we can only have two Sunday evening services a month, because the mornings that the clergyman is at Wonen is used by the Presbyterians, and every alternate Sunday the clergyman is conducting services at Sturgeon Falls, about twenty miles east. If we had a church at Wonen we would be able to hold morning and evening services every alternate Sunday. In some parts of the Diocese of Algoma the clergymen are obliged to travel from one part of their missions to another part, and often the trains will not permit a service at various parts of the mission on the Lord's Day.

A church we are sadly in need of. The people in this lumbering district are poor, but anxious and willing to do their best to erect a little church, one about forty feet long by twenty-five feet wide, with chancel and vestry. About \$700 is the amount required to erect a church. We are satisfied to have a plain church, but let it be warm and comfortable. Surplices and stoles are also required. Large open surplices are better suited for this part, where often it is necessary for the clergyman to robe in the presence of the congregation. Will some of the friends of this Diocese kindly present a Communion set and font to Sturgeon Falls? Cannot some of the wealthy members of the Church of England in Canada assist us in our poverty and our need? I am sure that if they were at Wo-

non, at a service, and saw our disadvantage and our want, they would not only be willing to assist us, but even anxious to do so. The prayer of the members of this Church of England mission is that those who are using the grand old service of the Church of England—using it in their comfortable churches—will remember them in their distress, and come forward to assist to build a church. Our earnest prayer is that you will remember us and help us. Remember the missionary of Algoma, who sometimes is obliged to conduct the grand old service of the Church we love in a school-house, sometimes in a union hall, sometimes in a log shanty, while you are worshipping in your beautiful churches and cathedrals.

All contributions in money will be sent to D. Kemp, Esq., Synod Office, Merchant's Bank Chambers, Toronto, Canada. All presents of ornaments will be received by me.

Believing that our prayer will be answered, and anxiously looking forward towards receiving help,

I remain,

Yours sincerely,

EDWARD LAWLOR, M.A.

THE ORDER OF THE DAUGHTERS OF THE KING.

At a recent meeting of the local assembly of the order of the Daughters of the King, held in the Guild House of St. Andrew's church, Philadelphia, Mrs. John B. Falkner read a paper, in which answers were given to the misconceptions to which the order is subjected. In endeavoring to extend the work in the diocese, the plan was adopted of writing to each rector, or minister in-charge, of a parish. In reply some held out the hope that at some future day, the subject would meet with consideration. The greater number declined to establish chapters and mentioned the objections. A chief objection was that there are already too many organizations.

Mrs. Falkner's paper is, in substance, as follows: We claim for our order that it can exist and be useful in any parish even though that parish be already thoroughly organized. It can take its own place and do its own work without interfering with other organizations. This because it is an order and not an organization, and because its specific work is primarily spiritual and individual. Surely there is room in every parish for an order whose object is the bringing of women under the influence of the Church, and the consecration of its members to earnest effort for the advancement of piety and good works.

Another objection offered is, the name, which is too much like that of the King's Daughters. Whenever used explanations are needed. Two clergymen assure us that but for our name they would gladly establish chapters in their parish.

We can only plead that we are not to blame in this. OURS IS THE OLDER ORGANIZATION. We could not obtain letters patent on the name, nor had we any protection against the infringement of our rights. It is our misfortune and has worked to our injury. But, begging the pardon of those who have raised the objection, it seems a small one. If the aims and work of the order are good and desirable, the name seems unimportant. May I suggest that any disadvantages arising from our name may be counterbalanced by the advantages of association, the mutual help, sympathy and counsels of others engaged in the same work? Let us hope that these parishes which have organizations similar to ours in aims and methods may feel that our name is not an insuperable objection to our order and may be induced to become one of us. In this matter of the name we do not suffer alone. The Brotherhood of St. Andrew meets

with the same difficulty. Not only is there a St. Andrew's Brotherhood among the Lutherans, I believe, but there is also a Brotherhood of Andrew and Philip. I have not heard, however, that their name has stood in the way of their forming chapters, although their order was not the earliest formed.

Another objection raised is that the King's Daughters are preferred because they unite to other Christians. This is, perhaps, a personal preference, rather than an objection. The Daughters of the King do not in any way contend against or oppose any other bodies of Christians. We simply take up a specific work in our Church, and in our respective parishes.

Doubtless many a rector might find it to his advantage to have in his parish a band of consecrated women, who pray daily for "the prosperity of the parish to which their chapter owes allegiance" and who are pledged "to offer at all times such aid to the rector as he may deem necessary for the furtherance of the work of Christ."

So much for the reasons given by the clergy for not establishing chapters in their parishes. Now we turn to those raised by women, who are asked to join the order and who decline. First: There is no use in, or reason for, such an order. Are we not bound by our Confirmation vows to do all these things that the order requires? Is there anything in your pledges that is not the duty of every professing Christian? This objection has its weight.

Perhaps one might answer this question by asking another. How many women communicants, members of our churches, bound by their confirmation vows to do all they can for the spread of Christ's kingdom, do offer up daily prayer for the spread of Christ's kingdom among women, and for the prosperity of the parish to which they owe allegiance? How many have it on their minds and consciences to be on the lookout day by day, as they go about their daily duties, for opportunities to lead their sisters to Christ, or to encourage those who have already confessed Him before men to a higher and more consecrated Christian life? How many have the best and highest interests of their parish at heart, are loyal and true to their rector and are ready to "render him at all times such aid as he may deem necessary for the furtherance of the work of Christ"?

Another objection is to the vow of service. It is too specific. It is impossible to carry it out.

If we take the letter of the pledge, this is a valid objection. Not all of us can be missionaries, nor do missionary work. If this were needed many of our most useful members would be lost to us. But note that the pledge reads, "make an earnest effort." It does not require of us the impossible. It means no more than this, that we shall be on the watch for opportunities to advance directly or indirectly Christ's kingdom among women. Many of our lives are so bound and hampered by circumstances, that direct work of this kind is not given us to do. I know of two members of the order, loving, earnest Christian girls, confined to their homes by illness, seeing no women outside of their own families and small circle of friends. Are their prayers of no account? Have their patient, holy lives, their sweet resignation to God's will concerning them, no influence on those about them? Do not I beg of you, let this pledge stand in the way of your joining our order. God sends opportunities in a way which we know not of, and there is no one who cannot keep the spirit of the pledge.

Others object to the wearing of the cross. Two objections are made in this case. First, that it is making a parade of our religion; that it is contrary to the spirit of humility commanded by Him who bade us not to let the left hand know what the right hand doeth. These forget that He also gave another command-

ment: "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." But those of us who wear our tiny cross do not feel that we are flaunting our religion, and these who make this objection do not apply it in other cases. We are not the only ones who wear a badge as an outward sign of the principles by which we strive to guide our actions. . . . My sisters in the order will agree with me, that the wearing of the cross does not make us Pharisaical. It rather tends to make us very humble, for it is a reminder always of how far we fall short in all that the cross stands for to us. Bringing before us the perfect life of Him we serve, it brings out the imperfection of our service to Him.

But there are still others who do not object to wearing the cross at times, on Sundays, perhaps, or at chapter meetings, who do object to wearing it habitually. They say there are times and occasions when its use is inappropriate. . . . If to wear the cross habitually, means to wear it at all times and in all places, I have no answer for this objection. My own reverence for sacred things is so strong that, I too, like to keep them apart in quiet places and for seasons when mind and heart are attuned to their contemplation. But to wear the cross habitually means simply that we shall have the habit of wearing it. It is used as a safeguard against carelessness on our part. As it stands the term may have two meanings and I hope, when the next convention meets, this pledge may come up for consideration and its meaning may be made more plain.

We are told that but for these objections we could enlarge our borders and bring in many new members. This would be very desirable, but not so desirable that we should give up for this end our distinctive principles. We would be glad to see a chapter of the Daughters of the King formed in every parish of the diocese, but it is better to have a few chapters established upon the right basis, than many members who would come in carelessly and without a realizing sense of all that the pledges mean. We pray earnestly for the spread of our order; we work hard for it, but more earnestly we pray that its members may be devoted, consecrated women, faithful to their vows and devoted to the service of Him, for whom we work, who died for us, who lives for us, and intercedes, our Saviour Jesus Christ.—*The Churchman, N. Y.*

INDEPENDENT WITNESSES.

The thanks of churchmen are due to "The Independent," a newspaper published in New York, for a genuine service it has recently rendered the cause of Catholic truth. Not long ago the editors of that paper addressed communications to the Bishops of the Church, requesting the views of each on the subject of further concession from the Episcopal Church with a view to Christian union. By way of a text it furnished each Bishop with the proof-sheets of an article written by Dr. H. K. Carroll, in which, after complimenting the Episcopal Church as having set forth in the Chicago-Lambeth Declaration "the first definite proposition for the removal of schism from Evangelical christianity in the United States," he deploras the fact that so little has resulted from the proposed platform. "Representatives of the Church which makes the overtures and which has shown almost infinite courage and patience in explaining them, cannot avoid now and then expressions of regret that so little progress has been made."

Coming to the cause of the trouble he says: "It is generally admitted that no practical difficulty arises in connection with the acceptance

of the first three of the four Lambeth articles. It is the fourth, concerning the 'Historic Episcopate,' which is the subject of the most serious discussion." The grease necessary for the wheels of the quadrilateral cart he thinks is to be found in what he calls "ministerial reciprocity," or the simple expedient of allowing the ministers of the various Protestant bodies, such as the Presbyterians, Methodists, Baptists and so on, to officiate in our churches! This, he says, "would give the cause the Episcopal church has so much at heart a splendid impulse." If the Episcopal church will strike out just two Canons from its Digest he thinks the difficulty will be overcome. "Let the Protestant Episcopal church repeal these Canons, and remove this frowning barrier, and the other denominations will at once be convinced that it is terribly in earnest."

In its issue of March 8th "The Independent" prints this letter of Dr. Carroll's, together with replies from twenty-seven of our Bishops.

It was indeed a good text to present to the holders of the Episcopal Office in the Episcopal church. We do not know what sort of replies "The Independent" expected to get. Strange things have been said and done, however, by men holding the Episcopal Office since the Lambeth declaration was put forth, and perhaps "The Independent" was simply putting out a little quadrilateral of its own in the shape of a net, with the curiosity of seeking what kind of fish would come into it. If so, it seems to have chosen a day when the wind was right, and perhaps it was providentially over-ruled to choose the season of Lent, for it made a haul which must have been as surprising to it as it is gratifying to every believer in the Divine Order of the Church. We are inclined, on looking over the names of the Bishops who accepted this invitation, to change our figure of the net to that of the hook and line. The net, like the Lambeth Quadrilateral, is intended to catch in shoals, but the Episcopal fish were fortunately not in convention when "The Independent" let down its bait. They came to the hook separately, each without consultation with his neighbor and there does not appear to be a bad one in the whole twenty-seven. There is something quite interesting about this. The Bishops whose letters appear in "The Independent" represent no particular school in the Church. They may be said very fairly to represent the Church at large. So fairly, in fact, that had they been gathered in convention for the purpose of issuing a Pastoral letter on the subject of Christian Union one would be left in considerable doubt as to what kind of a Pastoral letter it would be. It might be something clear, out spoken, unmistakably Catholic, PERHAPS; but it might have been like a good many other Pastoral letters: not much stronger than the weakest name appended to it. Under the most favorable circumstances it could not possibly have been as strong as the concurrent testimony of these twenty-seven independent witnesses. The good thing about these letters is that they were written without opportunity for consultation. Each Bishop spoke for himself and not for some weak brother. Had the twenty-seven Fathers all tried to put their mouths to the trumpet at once there is no telling what note they might have struck, but in the event each has taken his time, has had all the room he wanted to inflate his lungs, and the result is that we get something like a Catholic tone. The trumpet blast rings out clear and strong, not once or twice but over and over again. There is no uncertain sound in this case, and that fact in itself will do more for genuine Christian union than forty Lambeth Quadrilaterals. It is gratifying that "The Independent" finds space to print all these letters in full in the same issue, and we reflect with satisfaction that strong words for Catholic order will be read widely where they will do the most good.

"The Independent" itself thus comments on them:

"They (the Bishops) say with singular unanimity, that the concession involves a surrender which they cannot properly make, and the reasons they give have it must be admitted no little force. They agree that the Historic Episcopate is an institution of Divine Authority, and as such is imbedded in the Constitution of the Church. That constitution would have to be changed. Such a change might involve injury, and in the language of Bishop Gailor, 'any injury done to the Episcopal Constitution would be regarded with no less dismay than an injury done to the Faith itself.' In the second place the historic Episcopate has been received by unbroken tradition from the Primitive Church, and can no more be repudiated says Bishop Leonard (of Ohio) 'and set aside and omitted than either the Bible, the Creeds, or the Sacraments.' It is a 'trust from God,' and must not be betrayed. Third, it would be to surrender a central ground of unity. Unity had its beginning in the College of the Apostles; it is to be regained and restored by the College of the Episcopate. Fourth, such a change would break the unity which exists between the Episcopal Church and the other branches of the Anglican Communion. Fifth, it would put the Episcopal Church out of harmony with four-fifths of all who profess the Christian faith. It is unquestionably true that the great majority of Christians belong to Communions having the Historic Episcopate. Sixth, in the language of Bishop Clark, 'if one fence comes down, all the fences must go.'"

One may gather from this summary that the ground was well covered, and that the claims of the Church have been presented by these "independent witnesses" in a way which must compel attention and respect.

From our point of view there is one thing which deserves more particular notice as being in itself a sign of the times, and very full of promise for the REAL reunion of the churches by and by. It is the fact that in so many of these Episcopal replies union with our Christian brethren of the various denominations is viewed merely as a contingency to that union the recovery of which is of the first importance between ourselves and the two other great branches of the Catholic family.

"If we are wrong," says Bishop Neely, "in our views of the origin, authority and functions of the Christian ministry, we have at least the satisfaction of sharing them with four-fifths of the Christian world; and for the rest it is better that we should be condemned because of honestly entertaining such views and of legislating in accordance with them, than because of willfully setting up barriers of our own devising, and insisting upon maintaining them when even so grave a question as that of the corporate unity of the Church is concerned."

"Christian unity," says Bishop Tuttle, "had its beginning in the College of the Apostles. It had its historical continuance in the College of the Episcopate at least down to A. D. 1054, the date of the schism between the Church of the East and the Church of the West. The law of unity was 'Episcopatus unus est cujus in solidum pars a singulis tenetur.' Yet in spite of this schism in the Episcopate and spite of the secession from it in the Continental Reformation of the sixteenth century, to-day of the 478,000,000 of Christians in the world 358,000,000 are Episcopalians and only 120,000,000 non-Episcopalians. A thoughtful person concludes that as the College of the Apostles began Christian unity, so the College of the Episcopate may well be called on to help to regain and restore Christian unity; and that to advocate any practices or views for the alleged promotion of Christian unity which disregard and count out the Historic Episcopate is simply "propter vivendi causas perdere vitam."

"Were all in this church," says Bishop Niles, "in our great love of our separated brethren to deal untruly with the Episcopate, holding it as a thing which we are free to take up or to lay down, aside from the sin of it we would wholly forfeit our place as a possible mediary between the Protestant bodies on the one hand, and the ancient Churches of the East and of Latin Christianity. Surely we ought all to care for the whole family God. Let one weigh the words of the Ultramontane (Roman) DeMaistre touching the possible calling of the Anglican Episcopate, in God's restoration of unity, and to them add the strong language of the scholarly Archbishop of Zante, of the Orthodox Eastern Church, which he used upon this very subject at the recent consecration of the Bishop of Massachusetts. When he has pondered them he will scarcely wish us to give away this possible power, this trust for the entire household of Christians."

Bishop Howe of Central Pennsylvania says: "It is the faith of this church that the Lord not only ordained two Sacraments for the Communion of His people, but also set apart certain orders of men for their administration, and provided for a succession of them from age to age. We can no more ignore the Divine order of the Church than we can the 'sacred mysteries' entrusted to it, or the sacred Scriptures which contain the history of Redemption. * * * What can be meant by Christian unity if it is first to be conceded that there is not to be one recognized source and channel from which ministerial authorization is to be obtained; that sects may be multiplied *ad libitum* and that every sect may authorize its own ministers of divine oracles?"

"If we can settle," says Bishop Scarborough, "what the original form of the ministry was, as we find it in the New Testament, in the Early Church, in the Church for fifteen centuries, and what it is to-day in the great body of believers, our feet will be on solid ground."

Bishop Whitehead says: "As the matter now stands, the Episcopal church (in common with the immense majority of Christians of the present and of the past as well) without one particle of personal feeling, or unkindness to any individual, holds what she believes to be the Apostolic, Primitive, and afterward Scriptural, position, backed by eighteen centuries of continuity since."

Bishop Johnston says: "The Anglican Church has faith to hope and pray for a larger and more comprehensive unity than that represented by the Protestant bodies. It is needless to say that any idea of a union of all Christians would have to be abandoned if we give up the historic ministry, which is so tenaciously held by the most ancient branches of the Church."

"If the Apostolic Succession in the Christian Church," Bishop Leonard of Ohio says "is an obstacle to Church Union, then this American Episcopal branch must not be held responsible. It is not her fault that this ministry is her inheritance. The burden was imposed too long ago, and has been borne too many generations to be objected to now at this end of the nineteenth century. And religious people who have voluntarily and conscientiously separated themselves from the ancient and venerable Catholic Body, ought not to feel aggrieved if that Body insists upon the essentiality and need for Apostolic ordination."

"Such a repeal," Bishop Gailor says, "would involve a surrender of the belief in the necessity of Episcopal ordination, and ultimately of the Episcopate itself. It might possibly be a long step toward union with a few of our Protestant brethren; but it certainly would be a complete abandonment of even the prospect of visible union with the remaining three-fourths of the Christian world."

We have not quoted from the replies of

Bishops who are recognized everywhere as outspoken on the Catholic side. The names of McLaren, Seymour, Nicholson and Grafton are among the twenty-seven, and every one knows that what falls from them will have the Catholic ring about it. The quotations we have given show that they are by no means alone, and we think furnishes some indication that things are not all going the way of the Broads.—*The Angelus, Chicago.*

THE LITURGY.

A ritual onshrines and preserves the truth. Men recognize this truth in the various secret societies which they have founded. In order to perpetuate the principles of these bodies, to guard them from change or loss, to preserve them from the careless meddling and the more criminal attacks of this and each succeeding generation—to serve these purposes, men put the principles which they would keep into a settled ritual; and then they deem their society and its truth secure. Now, precisely the same ends are to be accomplished, and the same danger to be averted, in the Church of God. The Church is to be the pillar and ground of the truth. The Church is to keep that truth that will save mankind—not merely this or that generation of men, but every generation of men, away on in the future, "till the last syllable of recorded time." She could not do this at all were she not a divine institution.

But, divine as is the Church in its origin and organization, in another aspect it is a body of men, of sinful, fallible men. Because this is the case the Church's treasure of truth is liable to the same dangers which assail any other body of men. The shifting opinions of successive generations beat against the shore of divine truth, as the storm waves lash Eddystone Light; and were there not breakwaters and defences provided to guard the truth, it would in time be washed away. The Liturgy keeps the truth of Christ, as it were, in a casket—a casket which is always open for the inspection of each private Christian. Every Lord's Day we may see that the jewel of great price is there, unchanged and undimmed in even its finest point. Such a ritual expresses the truth in the most exact language attainable, embodies it in language which is scientifically accurate, in words which, like fine gold, have been refined seven times in the fires of the Church's martyrdom, and have been beaten into perfect shape by the giants of her past history.

The Prayer Book is the chronometer by which every private time-piece must be set, and by whose help the ship of Christ calculates her course across the trackless sea of time.—*Selected.*

We have the assurance that not in a general way but in a special manner and degree Jesus has prayed for a peculiar blessing in the line of our loving labors in behalf of those to whom we are sent in His name. What need have we to doubt or fear as to the result of our labors which have this intercession in their behalf?—*H. Clay Trumbull, D.D.*

We ask the Assistance of the CLERGY in extending the Circulation of the Church Guardian. Specimen copies sent to any address. Special rates for six or more New Subscribers.

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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. Pref. 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.

NOTES ON THE EPISTLES.

By THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

Author of "Arrows for the King's Archers,"

WHITSUN DAY.

"There came a sound from Heaven."—Acts ii, 2.

I.—Our Lord promised to his Apostles that they should be "baptised with the Holy Ghost" not many days after His departure from them. How earnest the expectation of the gift, how patient the waiting, full of fearful hope and trembling confidence. The form or time of "the gift" and its bestowal not so much the subject of thought as the fact: that a "gift" was to be sent down, a Person, to guide, direct, strengthen, convict, to show the Church the things of Christ, St. John xvi, 7, 8, 9, 10, et seq. The waiting was in "oneness." "They were all with one accord in one place." The greatest spiritual blessing came upon the Church in the day of her most perfect unity. "Oneness" in the body associated with the work of the Holy Spirit: division hinders the full sanctification "of the elect people of God" always. The Holy Spirit the inward reality of the life of the Church as the gift of tongues was its outward sign. This festival has been observed from the very beginning, having been engrafted by the Jewish Christians on the festival of "Pentecost," but it was mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians, as Irenæus and Tertullian, the latter of whom leaves it on record in several places that this was one of the principal times for Baptism in the early Church. Christian writers delight to trace in the great "gift" of Pentecost the anti-type of the two great central ideas connected with the old Jewish festival: i. The dedication to God of the first fruits of harvest, chap. ii, 41. ii. The writing of the Law "not on tables of stone, but on the fleshy tables of the heart."

II.—"Suddenly" the gift was given. Looked for, promised for ages, Joel ii, 30; prefigured in type and announced in prophecy, yet the manner of the coming of the "gift" was sudden. Such in truth are all spiritual visitations, in God's time, in His way; such are his blessings in answer to prayer; such will be the second coming of the Lord even to those who have most duly waited and prayed for it. But the suddenness of the event did not find the disciples unprepared. "The Son from heaven"—an emblem of power, but not of terror, compose the giving of the Law on Sinai ages before, which was one of the events commemorated by the Jewish Pentecost. The "wind" a well-known emblem of the Spirit, St. John iii, 8: mysterious but powerful, unseen except by its effects; and it filled all the house where they were sitting in token, no doubt, that the effect of what was then vouchsafed should spread through every land until "the earth should be full of the knowledge of the Lord as the waters cover the sea," Is. x, 9. "Tongues of fire." Fire another well-known emblem of the Holy Spirit enlightening, comforting, cleansing, the threefold work of grace in the world. The gift of "Tongues." They began to speak with other tongues as the Spirit gave them utterance. The gathered nations heard the one message each in its own language. The confusion of Babel reversed by the unity of Pentecost; a removal of a curse a sign of unity. God was now about to gather together in one all his children that were scattered abroad, St. John xi, 52. There was to be by the action of the Holy Spirit henceforth one Body, one Spirit, one Lord, one Baptism, Eph. iv, 4, 6.

III.—Read St. John xiv-xvi,—the teaching of our Lord bringing out not only the truth of the action of the Divine Spirit on the soul, which belongs to all religion, and is fully revealed in the Old Testament, but the Personality of the Comforter, His relation to the Father and the Son, and His office to the world and to the Church.

IV.—i. The blessedness and duty of "oneness" in Christ, the "one accord"—the oneness of hope and faith and love. ii. God's blessings given as promised, but time and manner His choice. iii. The Apostle waited for the "gift" at the place divinely appointed. "We wait for Thy loving kindness in the midst of Thy temple," Ps. xlviii, 8. iv. The Personality and work of the Holy Spirit. "They were filled with the Holy Ghost." "They began to speak as the Spirit gave them utterance." Prayer offered to the Holy Spirit in the Litany: "O God the Holy Ghost, proceeding from the Father and the Son;" also the hymn in the Ordinal, "Come Holy Ghost." A low level of Christian Faith and Life a sign of neglect of devotion to the Third Person of the ever adorable Trinity. The revival of this devotion in the Church a sign of the deepening of the spiritual life amongst us. "Thanks be unto God for His unspeakable gift."

WHITSUN-DAY.

BY REV. GEORGE BAKER, D.D.

WHITSUN-DAY is the Christian Pentecost. On his great feast, the faithful thankfully and joyfully commemorate God's last and best gifts of Himself to man. He is the Paraclete, "to abide with him forever," "to lead him into all the truth."

By this last gift, God the Spirit makes good to the individual, the redemption from sin which God the Son won for the race. He thus enables the individual Christian, in a life of faith and loyal service to realize and manifest the dignity,

honor and glory of his relation as an adopted Son of God the Father.

When God the Son was revealed on earth, He "glorified the Father." When God the Spirit was revealed He "glorified the Son." Now, it is the privilege and duty of the faithful to glorify the Spirit.

How may we do this;

I. By remembering how near the Spirit brings God to us. He sanctifies our bodies, making them "His temple." He sanctifies our minds, "taking the things of Christ and showing them unto us." He sanctifies our spirits, by forming the Spirit of Christ more and more in us as the controlling principle of life, bringing us ever more fully into that life of active and self forgetful love in which God dwells.

II. By thinking habitually of the Spirit of God as "the Lord and Giver of all life"—in the natural world, as the living power who clothes the earth with ever-changing landscape, evolving infinite varieties of living forms, each invested with its own peculiar beauty, and adapted to glorify God in the work of his own sphere. Thus, observing with a "seeing eye" the works of the Spirit of God in nature, we everywhere behold, as our Lord did, parables of the working of the same Spirit in the character of man.

III. By remembering that the Spirit of God is the Spirit of unity and order. As in the original creation, it was the Spirit brooding as a dove over the waters, who, in His own time and way brought order out of chaos, so amidst all the discordant elements which sin has introduced into human hearts and into the world, the same Spirit in His own time and way is bringing order out of confusion, and unity out of discord, so that at last all shall be made one in Christ, the acknowledged Lord of a kingdom of universal love and peace. In accomplishing this end the Spirit of God acts as the God of Providence, casting down and raising up empires and individuals to accomplish His gracious design, causing even the infirmities and errors, yea, even the wrath of man to contribute often to His praise. Believing this, why should we fear for the eventual triumph of good over evil? This is assured! Why should we distress ourselves over the crosses, the disappointments, the afflictions of our individual lives? Are not these the very means by which the loving hand of God leads us to a higher, purer and nobler life?

We must recognize and work with the Spirit as the God of order, so far as that order is revealed to us by God's Word and providence. In doing this we shall honor those institutions of the Family, the Church, and the State, by which from the first God has ordered society. We shall honor and use "the Word and the Sacraments" by which life in Christ ordinarily is communicated and nourished by the Spirit. Whatever form of prayer we use, we shall take heed that we "pray in the Spirit."

IV. We should remember that from God the Holy Spirit "all holy desires, all good counsels, and all just works do proceed." Thus, although the Holy Ghost ordinarily works through "laws of the Spirit," which He has revealed for our guidance, and which He promises to bless, still we should recognize the fact that He may, and often does, work in other ways to accomplish His loving purposes for the individual and for the race. We should be grateful for His works wherever we see them manifested, even among those who recognize not the source of their holy inspiration. We should honor goodness for goodness' sake, and praise the richness and fullness of God's grace, which manifests itself so universally for the establishment of righteousness upon the earth. Thus we shall cultivate a liberal and charitable spirit toward all mankind.

V. Above all, remembering that "unless a man have the Spirit of Christ he is none of his," we should cultivate in ourselves those fruits of the Spirit which St. Paul has enumerated in the

fifth chapter of his epistle to the Galatians: "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance," the possession of which, and growth in which is the only test of our Christian life.

God grant that our faith in the Spirit may increase, and that our lives in the Spirit may abound more and more in all good and holy works!—*Parish Visitor N. Y.*

THE month of May brings us to two of the greatest festivals of the Church, Ascension-Day and Whitsun-Day. On the first we commemorate the ascension of our Lord into Heaven. Forty days after His resurrection He led His Apostles out of Jerusalem to the Mount of Olives, and after laying upon them His last command, and again promising them the gift of the Holy Spirit, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight" (Acts i. 9). In the Gospel, St. Luke says: "He was received up into heaven, and sat on the right hand of God."

What was our Lord's last command? We are not left in doubt. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19); or, as St. Mark reports it, "Go ye into all the world, and preach the gospel to every creature" (St. Mark xvi. 15).

We do not find either our Lord or His Apostles making any distinction between domestic and foreign missions. There were only about one hundred and twenty disciples in Jerusalem, all told (Acts i. 15). Not one in hundreds was a Christian. Yet the Lord does not bid His chosen followers remain preaching in that city till all were converted. No, they were to go into all the world—to preach and teach all nations. And they obeyed His commands. Again in Antioch, a great and populous city, where the Church was as yet but a handful, the Holy Ghost said: "Separate me Barnabas and Saul to the work whereunto I have called them" (Acts xiii. 2). And that work was a mission to the heathen. Surely these facts make our duty plain in the matter of foreign missions, and they are a sufficient answer to those who oppose such missions on the ground that there is enough work to be done at home.

But the Lord's ascension brought to His followers another gracious promise beside that of the Holy Spirit. We are told that "While they looked steadfastly toward heaven as he went up, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" [Acts i. 10, 11]. With such glorious promises to cheer them, what wonder that they returned to Jerusalem with great joy and were continually in the temple praising and blessing God [St. Luke xxiv. 52, 53.]

Yes, our Lord shall come again; not as before, in lowly guise, but in the clouds of heaven—not seen save by His parents and by humble shepherds, but "every eye shall see him" [Rev. i. 7]. He will come not as a Saviour, but as a judge. Happy then will be those who have accepted Him, and whose sins have been washed away by Him. Do we belong to that number? If not, let us hasten to make our peace with Him, that His coming may be to us a day of joy and not of grief.—*Parish Visitor.*

THE man may teach by Doing, and not otherwise. If he can communicate himself, he can teach—but not by words. He teaches who gives, and he learns who receives.—*Emerson.*

THE WORSHIP OF THE CITY OF GOD.

What then is the spirit which dominates and pervades the worship of The Church, and which is *subordinate* or *hidden* in the worship of those to whom the Church is of little account?

I think especially this,—it is the spirit of a great ACTION. We who enter into such a Liturgy, find ourselves, as the service proceeds, taken up into a scene, a drama, in which mighty things are happening. Not that it is a theatric display, to rouse our emotions; for it is not so much directed towards us as towards God. On *Him* it is bent, upon *Him* it waits. For *Him* it calls. He is the Supreme Agent, who is intimately concerned. And he is doing something, here and now in our midst. He is expected; He will be here. God will work wondrously. It is an act to be enacted of God himself. And we all stand round, as ourselves the scene of the act. We are the Church; the House into which He enters; the place where He will set His Name; the Sanctuary which He has chosen; the Altar where He will do His mighty work. We are the Body, which He quickens and fills with His energetic will, with His masterful purpose. We are caught up into His act, as fuel whereon the flame alights.

We living creatures are the place of His appearance; and therefore there is much no doubt to be done before He arrives; much that concerns ourselves. We have to be prepared as soil for the seed. We have to break up the fallow ground with plough and harrow. We set to work upon our own selves. We purify ourselves with the water of sprinkling. We confess our worthiness. We plead. We are abashed. But all this is not primarily for the sake of the blessing and peace which it brings us, but rather in awe and fear at the awful entry that is being made. Hymns, litanies, prayers, look beyond us—beyond our personal comfort; they aim at setting up the clear highway through the wilderness of the world along which He who comes may pass.

Such is our Church service; such is our worship. Just as primitive faith did not set itself to frame a suitable community on behalf of its own improvement, but is itself the discovery of a Holy Society already substantial and existent, into which, at its moment of birth, it has been received; so now, in worship, the believing soul has not got to set itself to invent an edifying form of service which will be convenient for its use in common with others who believe; but it discovers that an age-long act of worship is forever proceeding—an eternal deed being unceasingly rehearsed,—done high in Heaven, round about the Throne, in that abyss of light where the thunder of an immortal music pulses round a Lamb that has been slain; and done again and again here on earth, continually reasserting, in its sequent recurrence, for the generations that come and go, the efficacy of the ONE pure, perfect and sufficient sacrifice.

That is The Church's worship; that is the mighty Thanksgiving; that is the Awful Eucharist; that is the action done within the whole body of the faithful, as within a temple, knit stone by stone into a living habitation for God. Thither He comes. He enters in, and abides and sups with us. We are made one with God, and God with us through Jesus Christ, our Victim, Priest and King. And the main effort of the believing soul that has found its way in thither, lies in identifying itself with the mystery, in surrendering itself to the power of this Divine Action.

"Amen, Amen; Alleluia!" The spirit of our worship lies in that—in *agreeing with God*; in laying our will in God's will; in setting our spirits in tune with His spirit; in saying "Amen!" To what He does, worship is the "Alleluia!" which joyfully assents.—*Canon Scott Holland in "God's City."*

"CHURCHES," OR "THE CHURCH."

BY THE REV. D. D. CHAPIN.

The common theory and practice in this country about 'the churches' is that men and women become 'Christians' in one way or another, by 'conversion,' or by 'getting religion,' or by some occult and rather mysterious process, and then 'join some church,' if they happen to find one at hand which 'suits' them, or failing in this, three or four or half a dozen people, more or less, get together and make a new one to 'suit themselves.' In this way the 160 or thereabouts 'churches' in this country have, for the most part, been made out of hand. Of course, under this process, it 'does not make much, if any difference, what church a man belongs to,' 'one church is just as good as another,' (sure enough!) and when one gets tired of one kind he is right in getting out and joining another; or, as a matter of fact, it does not make much difference whether one is a 'church member' or not; 'one can be just as good a Christian outside of any church as inside' (why not?) A church, under this arrangement, is a voluntary organization, a matter of choice and convenience.

Naturally enough such 'churches' 'hire their preachers' if they want any, and can find any to suit or please the members, and are 'willing to pay as long as the preachers continue to please and suit; when they do not they are discharged as any other servants, and others are found, if possible, who will furnish the article desired by the congregation. Under this condition the business of the preacher is to find out, if he can, what the people want, and fill the bill; it is a matter of demand and supply; it is a thing very simple and easily understood.

I take it that this is about the average idea and practice of the 'common Christianity' of our day. Unhappily for this idea and practice, it is *not* found in the Bible, or in primitive Christianity, and most certainly, for us Churchmen, *not* in the Prayer Book.

There is, and can be, when we come to think about it in the nature of things, but one Church, and our Lord Himself established *that*; men cannot 'join,' and then, if we may so so, unjoin that at their pleasure, as they may the Society of Masons or Odd Fellows, for instance; but, on certain conditions, they *may be joined*, 'added to,' that Church. 'I am the Vine, ye are the branches; we may be 'grafted into,' become a living part of that 'Living Vine.' This Church is the 'outward and visible sign' of the kingdom of God. It has its divinely appointed Ministry, Sacraments, Faith, and Record; the first two appointed by the Lord Himself, the last two given by his only 'Vicar,' the Holy Ghost.

Now the first business of mortal men who wish to become Christians is to find *this Church*, and 'the wayfaring man, though a fool,' need not have much difficulty in finding it, if he wants to. 'Lo, I am with you always,' and so His 'Ministry' are, and always will be, in the world. The Sacraments are two, and wherever that ministry is are always to be had. The 'Faith once delivered' is embodied in the Catholic Creeds. The 'Record of the kingdom' contains only an account of all things 'necessary to salvation,' and is embodied in the Holy Scriptures, which lie everywhere at hand.

It needs hardly to say how this system differs from the loose, straggling way of doing things mentioned first: the two have little in common; one begins at one end of things, the Lord Himself, and ends in man; the other begins with man, but does not end in the Lord. Under one system (if such it can be called) the preachers are naturally the hirelings of men, servants to be employed and 'sent away' at will; under the other they are 'ambassadors of Christ,' responsible only to Him; one system

makes a faith to suit itself, the other accepts the faith of the Holy Catholic Church. In short, in all things, one system fits supply to demand on the part of men; the other fits, or would fit, demand on the part of men to the supply given by God.

These are but suggestions, in the way of parallel, to what may be indefinitely carried out, when the two antipodal ideas are clearly understood.—*Living Church.*

Family Department.

THE COMFORTER.

Thy home is with the humble, Lord,
The simple are the best;
Thy lodging is in child-like hearts,
Thou makest there Thy rest.

Dear Comforter, eternal Love,
If Thou wilt stay with me,
Of lowly thoughts and simple ways
I'll build a house for Thee.

Who made this breathing heart of mine
But Thou, my heavenly Guest?
Let no one have it, then, but Thee,
And let it be Thy rest.

—*Rev. Frederick W. Faber.*

Over The Sea Wall.

CHAPTER I. (CONTINUED.)

I rose to my feet and found myself quite able to walk a short distance without fatigue.

I found myself stronger than I expected and the cool fresh air blowing off the sea refreshed me and did me good. I wandered on and on down one or two sets of steps that picturesquely divided the garden into different levels, till at last I reached the extreme limit, where it was bounded by the sea wall of which Aunt Lois had spoken.

When my uncle had bought and enlarged his house, it was, as its name implied, a very solitary place indeed. The little bay of St. Benedict's was hardly known. A tiny fishing village stood at the further extremity of the bay, where now a crescent of small houses could be seen, and the sea-gulls nested and brooded around the rocks overlooked by the gardens, and had hardly learnt to dread the approach of man.

But then the change had come. The railway had been brought within three miles of the secluded little bay. People began to come and see it. The air was spoken of as being healthy and bracing. Uncle Hay had lamented and been indignant, but Aunt Lois maintained that it made life more sociable and convenient. Where people were, there shops were to be found and she had found housekeeping distinctly easier since St. Benedict's had become something more than a mere fishing village.

As for me, I had never taken the smallest interest in Aunt Lois' stories of the changes around her home. They had only bored and worried me, and she had soon ceased trying to interest me in the place and people about. However as I lay on my couch and gazed across at the white and red buildings with the sunshine full upon them, the small place looking quite cheerful and pretty in the clear bright air, I began wondering, in spite of myself, if there might be any person or persons there who might be in any way interesting to me. I had been cruelly

and suddenly sundered from all my former friends, and now I had nobody in all the wide world to care for or speak to except Aunt Lois, against whom I had taken a foolish and unwarrantable prejudice, and was trying heart and soul to dislike.

"I won't have any of her friends for mine," I mused, as I lay and looked across at the houses. "I don't know if I want any friends at all; but if I do I'll make them for myself, and they shan't be people she knows anything about. I won't have her whispering to her cronies that I am morbid and peculiar, and want rousing. I know that's the sort of thing she would say, and set them all fussing about me, and trying to get me to be interested in all their horrid little local affairs that are perfectly beneath contempt. If I have friends at all, I'll make them for myself. I'll come out here every day and watch the people, and if I see anybody I take a fancy to, I'll go down by-and-by to the beach and see if I can scrape acquaintance."

This project quite put me in a good temper, and I began to look about me eagerly. I was in a good enough position for seeing all that went on in the bay, for Sea-Gull's Haunt occupied a commanding position on the opposite side of the bay from St. Benedict's and its gardens ran out right along the horn of the bay, the sea wall which marked its limit being built upon the face of the low cliff which overhung the beach at this point.

There were a few children with bare feet shrimping and paddling about in the pools below, for this was by far the more interesting and fascinating side of the bay for all little folks delighting in limpets, sea-anemones, and treasures of shell and seaweed.

The tide was low, and the children were all a long way off. I lay still on my couch and watched the whole scene dreamily. I observed that two of the children—a little girl, and a boy some years younger—did not mix with the rest of the small contingent of shrimpers, but kept always together and a little apart, and carried on some researches of their own which seemed to be very entrancing.

I think I noticed these children first because they were evidently in deep mourning, although for the beach they had on some sort of white washing stuff, and the black was represented by ribbons and hat trimmings. I hardly know why I felt so sure that their loss was recent, but I did; and fell to wondering idly whether it was father or mother who had been taken away, and whether they felt any pain at the loss, or wore just as carelessly happy as they had been before. I was disposed to look with a pitying kind of contempt upon those little children, because they were enjoying themselves amidst the salt puddles, whilst I had had no enjoyment for weeks and months, and could not bear the thought of it, and by the time I had thoroughly settled that children were one and all absolutely heartless, I saw the little pair approaching along the stretch of golden sand strown with rock-covered seaweed, until they were so close to the foot of the low cliff that I lost sight of them, and in a few minutes I heard a sound of scrambling, followed by that of clear childish voices, speaking with an accent so refined that I was surprised and pleased in spite of myself.

I had marked the faces of the little pair as they approached me, for I had very good sight, and I had seen that they were both very pretty children. The little girl looked about nine or ten (I was not learned in ages of little folks), and she had pretty curly brown hair that blew about her face and hung down as far as her

shoulders in a soft floating cloud. Her eyes looked as though they would be dark blue, and the brows were dark and prettily arched. Both children had rather square faces, broad in the brow, with regular, decisive features, and the small square deeply cleft chin that generally goes with force of character. The expression of the little girl's face was pensive, and there was a pathetic little drop at the corners of the lips that rather upset the theory I had just propounded. The boy's face was more animated, and was full of quick and keen intelligence. It was he who stepped on a little in advance, holding his cap in his hand, so that the sun struck right down on his closely cropped yellow head. His face was very brown, and his mouth like a red rosebud. There was an eagerness and alacrity in his movements that bespoke a keen and ardent temperament. I don't suppose I observed all this at once; but I can hardly remember what my first impressions were. I do remember, however, that I felt a sudden and unwonted thrill of interest in the little pair that surprised me, and that I was glad when their voices came up so clearly to my ears.

"Here is our ledge, Maudie. Give me your hand; I'll help you. It's beautifully shady here now. I wish it was big enough to build a hut; then we'd have a desert island of our own here. There's my cap for you to sit on. Are you quite comfortable? Now we can have a good talk."

CHAPTER II.

BROTHER AND SISTER.

If these children were going to "have a good talk," I was in an excellent position for hearing it. I was not visible to them, nor were they to me; but we were only a few feet apart all the same, and the sound of their voices rose perfectly clear and distinct to me as I lay on my couch just at the edge of the sea wall. For a moment I debated in my own mind whether or not I should make my presence known; but after a brief hesitation I decided that it was too much trouble.

"Babies like that can have no secrets. I should only frighten them, and drive them away from what is evidently a favorite nook of theirs. Perhaps it will amuse me to hear what they say. They don't seem bad specimens as children go."

So I kept still and quiet, and soon the talk began.

"Maudie," began the eager voice of the little boy, "was that an Indian letter that Mrs. Marks got just before we came out?"

"Yes, Guy."

"And do you know what it said? Did she read it to you?"

"No; there wasn't time. It takes Mrs. Marks a good while to read letters on thin paper; she can't do it as fast as mother used. But she looked at it, and said she thought Brother Reginald was soon coming home, and that it would be a good job too, as he would be able to settle what was to be done about us."

In the little girl's voice there was an unmistakable accent of shrinking timidity and dread. I heard a little shuffle just below, as though the pair had moved nearer together. Then came the other voice.

"Maudie, are you afraid of Brother Reginald?"

"Yes, Guy, I think I am a little."

"Don't be afraid I'll take care of you. I'm going to be a man almost directly; all the fishy-men say so."

"Fishermen, Guy," corrected the little girl gently. "Not fishy-men. It sounds as if they smelt when you call them fishy."

"Well, so they do, most of them, but I rather like it myself," was the reply, given with a sturdy independence of tone that amused me not a little. "I think it sounds nice to call them

fishy-men. But I'll ask Jim what he thinks about it next time I see him. I'm sure they are fishy enough. And I'll ask them how soon I shall be able to have a boat of my own and go sailing about the world. For then you know, you can come with me, Maudie, and make the nets and mend my clothes; and Brother Reginald can't interfere with us then, because we shall be on the high seas, and he's only a land lubber, so he won't be able to catch us."

"I don't know whether you ought to call Brother Reginald names. He's a civil engineer, and perhaps—he will be—nice."

"Well, I don't care what he is, he's a land-lubber all the same if he isn't a sailor; and I can be civil and polite if I'm a fishy-man, I suppose. Mother always said how polite they all were to her; so Brother Reginald needn't think he's so much politer than other people. Maudie do you think we could get away before he came?"

"Get where, Guy?"

"Why, haven't you been listening? I wish you would listen better, Maudie. I have so often to say things over twice. Get away in my boat, of course, and go sailing and fishing about, and have a dear little tiny cottage of our own to live in in the winter, somewhere just near here, when Brother Reginald had quite done looking for us and had gone away."

The little boy spoke with such eager good faith that I felt quite sorry to think how impracticable his scheme was, and to secretly wonder who this redoubtable Brother Reginald could be. Evidently he was very much older than this little pair, and he seemed to stand in some sort as their guardian. I felt pretty sure he must be a great tyrant. Anyhow they plainly stood in considerable awe of him.

"No, Guy dear, I'm afraid we can't do that. You see, you aren't quite a man yet."

"But I am nearly—very nearly. They all say I'm a born sailor. If I made great haste I might be quite a man before Reginald came back, mightn't I, Maudie? Say, 'Yes.'"

(To be Continued.)

LEARNING A BUSINESS.

A gentleman who had induced a large publishing house to take his son as boy into its employ at a moderate rate of pay, was especially anxious in his request that the young man should be made to work and learn the business.

This instruction was needless, as although modern fashion had done away with much of the janitor and portage work of old times, yet the young man found that the selection of stock for orders, packing the same, entering, charging ditto, and occasional errands kept him actively employed for about ten hours a day, with an hour out for dinner.

At the end of three weeks' time he failed to put in an appearance, but the father walked in one morning

with the information that John would not return to his position.

"Why not?" asked the publisher.

"Well John has to have his breakfast at half past seven every morning to get here, and then he is not used to carrying bundles; and sometimes he's been sent with books right up to the houses of people we know socially. My son hasn't been brought up that way, and I guess I won't have him learn this business.

He did not, and what's more, has never learned any other business."

Now let us look at another actual picture, that of the son of a wealthy mill owner desiring to become a manager of the mill.

"But that is impossible," said the father, "unless you practically learn the business."

"That is what I would like to do," said the son.

"But to become a superintendent or manager we prefer a man who has risen from the ranks, and understands the mechanical department and the ways of employees."

"Let me begin 'in the ranks' then," replied the young man.

To this the father assented, stipulating that no favor should be shown the son, but he should actually begin the work at regular labor in the mechanical department.

Not only was this done, but the young man went and boarded in the manufacturing town at a workman's boarding house, and went in an out of the factory at bell call. In three years he was foreman of one of the departments, and a former classmate and well known society man, calling there upon him, was surprised at meeting a stalwart fellow in blue overalls, with hands so soiled by machinery oil as to prevent the conventional hand shake.

But this young man persevered, made and paid his own way himself, and his father concluded it would not injure his future prospects. Judging from the facts that he is now manager of mills, not his father's, at a salary of ten thousand a year, and with ability to command even better compensation and partnership, is evidence that "learning a business," even by a man with a good education and a rich father, pays a good return, both in money and manly independence.—*Commercial Bulletin.*

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Mission Field.

THE "QUARTERLY REVIEW" ON CHURCH OF ENGLAND MISSIONS.

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

[CONTINUED.]

"The pressing necessity for additional support to Foreign Missions is emphasised by the extraordinary openings presented during the last generation. The Church of England in this nineteenth century needs, above all things, the faith and self-denial to rise to the crisis of the greatest opportunities she has ever known. A shrinking back now may mean final exclusion from most promising fields. From every quarter invitations are pressed upon us."

That phrase "those who now speak scornfully of Missions are simply men behind their age" is literally accurate. It were amusing, but for the real sadness of it, to hear men speak slightly of the work of the Church abroad, in a superior tone, as if they were enlightened by the most recent human wisdom. They are really adopting the dull fallacies of generations that have passed.

And for action the time is emphatically now. Again and again we must say it. As the Reviewer writes:

"India is reproducing with startling identity the phases of the fall of Roman heathenism in the first three centuries. The weakening of traditional faiths, the cry that the Ganges has lost its power to cleanse from sin, the pathetic wail over the growing influence of Christianity, the attempts at compromise such as that of the Brahmo Somaj, the repeated defection of Brahman and Mahomedan leaders, the universal demand for education—these are some of the elements in the bewildering and intricate problem of India's future destiny. Every quarter of Africa, from its coast-line to its central regions, opened up and parcelled out with confusing rapidity, presents fresh fields for missionary effort which call for immediate occupation. Old prejudices are melting away before the gradual diffusion of fuller light."

Turning to his inquiry into the way in which the Church is bearing her part, he writes:

"The conversion to Christ of the Roman Empire occupied three centuries, and it is only a century since our missionary work in India was begun; and the relative condition of this and the other fields of missionary work, with all their diversities of language, civilisation and hereditary environment, must be taken into account before we can form a just estimate of the comparative advance of modern Missions, or can draw a reasonable forecast of their ultimate result."

The Reviewer then proceeds to describe the organisations by which the Church of England is working, and describes the S.P. G. as the older with "its careful ecclesiastical order, its special aim at permanent and concentrated work, its splendid ro-

production of the Church in all its breadth of spiritual type."

He makes several quotations from the "Classified Digest of the Records of the S.P.G." and from various books and pamphlets to show what progress has been made in all parts of the world, and concludes thus:

"Never in all its history has the Church had such facilities. Never has success been so largely obtained. At the present rate of progress in India it is calculated that the Protestant faith will absorb the entire population by the middle of the 21st century. Such a thought suggests deep searchings of heart about the form of Church order which is to prevail there and in the other lands which our divided, and sometimes competing, Missions are conquering."

We are persuaded that the same Divine power which worked mightily in the early days of Christianity is working in the Church still; and that if the most sanguine hopes inspired by Mission history are not fulfilled, it will be not because the fortress assailed, whether Hindu or Mahomedan, was impregnable, but because the attack was deficient in earnestness, in perseverance, or in faith."

Altogether the Quarterly Review article is most thankworthy, and we trust it will bear good fruit.—S. P. G. Mission Field.

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TEMPERANCE.

THE PROHIBITION QUESTION.

A Sermon Delivered by the Rev. James Simpson, M. A., at St. Peter's Cathedral, Charlottetown, P. E. I.

(CONTINUED.)

But while I oppose prohibition for the reasons here given, I feel strongly that something ought immediately to be done to check the drink habit in our midst. And why should every effort on behalf of temperance be left to one extreme party? Have no others the courage of their convictions? Are there no honest men and women among us, who, although they cannot vote for prohibition are yet ready to combine in order to suppress the evil of intemperance? Or is every one to be content with saying: "It is dreadful to see the drinking that is going on?" and never raise a helping hand against it? It is dreadful, but talking will not stop it. Neither will Prohibition stop it. Prohibition means worse liquor and more expensive to those who can pay for it—free, as it was under the Scott Act, to those who can terrorize the liquor dealer—but it does not mean no liquor, and the man who drinks to excess now will continue to drink no matter what law is enacted. Here, by the way, are some statistics, taken from the American Cyclopaedia, so I presume they are reliable. The state of Maine has had a prohibitory liquor law ever since 1856. In 1863, after it had been in force 25 years, the number of convictions for drunkenness in the 14 cities of the State was 17 per 1000 of the population. During the first year of our present liquor law, the convictions in Charlottetown were only 15½ per 1000, while during the last year of the Scott Act they were 21½ per 1000. Since July of this year the average has been lower still, except for the month of September, when on account of the exhibition and farmers getting money for their crops, the convictions were much more numerous.

What I propose, therefore, is that we organize for the reform of the present law, by limiting the number of bars and imposing such restrictions as shall appear advisable from time to time, also that we endeavor to influence people not to offer wine at their entertainments—that would remove a great temptation and interfere very little with conviviality. Then, too, pledges might be taken, not necessarily total abstinence ones, but after the principle of the Church of England Temperance Society, such as "not to drink at bars," "not to treat," "not to drink between meals," "not to touch spirits." I am quite certain that if we would only combine together to carry out those principles, we could do much to lessen the evil of intemperance without resorting to extreme measures, which are all too likely to injure the cause they professedly espouse. But if no such combination can be effected, then we must expect to see all who are zealous for the cause of temperance vote for Prohibition, in the hope that it

may somehow or other prove a remedy.

And I would remind you, in conclusion, that we each have a great responsibility in this matter, and if we stand idly by and make no attempt to improve the present condition of affairs, if we will not put out a helping hand to our weaker brethren in distress, then our brothers' blood will cry unto God from the ground, and we shall surely be held guilty in His sight. From which awful fate may God in His mercy deliver us. Amen.

A REMARKABLE CASE.

THE STRANGE EXPERIENCE OF WM. R. HALL, OF ALDERSHOT.

He Was Thought to be at Death's Door, and the Medicines of a Continent had Failed—A Final Effort to Regain Health was made, and he is to-day Alive, Strong, and in Good Health.

From the Hamilton Herald.

One of the most attractive places in the county of Wentworth is the little village of Aldershot, situated on what is known as the Plains road, about five miles from the city of Hamilton. One of the best known residents of the village and surrounding country is Captain Hall, who has represented the Township of East Flamboro in the Municipal Council for a number of years, and who, with his family, is held in the highest esteem by all who know them. Recently a reporter of the *Herald* visited the home of Captain Hall for the purpose of investigating a story to the effect that one of the captain's sons had been restored to health in a wonderful manner after having suffered since boyhood from apoplectic fits. On arriving at his destination the reporter found the genial captain, his wife, daughter and three sons constituted the family. Of the three stalwart young men it was impossible to pick out the one who had for so many years been such a sufferer, but the captain settled all doubts by referring me to "Will." William R. Hall, more familiarly known as Will, presented the appearance of a hearty young man about 30 years of age. His story is briefly related as follows: He had been a sufferer from fits from his sixth birthday, a childish fright being supposed to have been the original cause. For years he would fall down anywhere without being in the least able to help himself; the doctors from Hamilton and various distant points were in vain called in attendance. Medicines were procured from numerous sources in Canada, the United States, and even from England, without avail. The boy became so utterly helpless that seven years ago he was compelled to keep his bed, and until a year ago was completely helpless. The fits sometimes came on him so severely that he would suffer from as many as fifteen in one day, and at such times it was so difficult for him to get his breath that his nurses had to wash him with liquor. At this time he was so low that the neighbors who dropped in to see him expected to hear of his death almost any moment.

This continued until about a year ago, when the newspaper articles relating the wonderful cures by the use of Dr. Williams' Pink Pills induced Mr. Hall to give them a trial, and to the great satisfaction of himself and his friends he began to mend not long after beginning their use, and in three or four months was sufficiently recovered to be able to go out of doors. He continued taking the pills, and for the past six months has been as strong and about as well as either of his brothers, and has attended to the stock and done his share of the work on his father's farm and fruit garden. Before Mr. Hall began taking the Pink Pills he was so thin and light that one of his brothers could carry him upstairs without the least difficulty, but he has since gained fifty pounds in weight. He has not taken any other medicine since he began taking Dr. Williams' Pink Pills, and although a fit of a very mild nature occasionally comes on him now, he is so nearly cured that his father took great pleasure in giving the information here recorded. "It is over a month since I had a spell," said William as the reporter was leaving, "and even when I do have one now it is not nearly so hard as before I began to take the Pink Pills. The neighbors look surprised to see me drive over to Hamilton, as I frequently do, for they all thought I would die long ago. I am pleased at the wonderful progress I have made, and am very glad my experience is to be published, as it may be of value to some one else."

Every statement in this article may be verified by a visit to the home of Captain Hall, ex-councillor of East Flamboro, who has resided on the Plains road for the past eighteen years, and whose word is as good as his bond among those who know him. The reporter also had a conversation with several of Captain Hall's neighbors, and the story of William Hall's recovery was verified to his full satisfaction.

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As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the spring-tide, so God feels it His joy to give liberally, and to give above all we can ask or think or desire, for Christ's sake.—Cumming.

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